

THE
REFORMED
PRESBYTERIAN.

EDITED BY
REV. M. RONEY, A. M.

VOLUME XIII.

"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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INDEX TO VOLUME XIII.

	PAGE.
A MEEK and Forgiving Spirit,	15
Affairs of the Pope, 25, 64, 96, 126, 216,	247
Address to Friends and Patrons,	31
An Inquiry into what is our Standard of Ecclesiastical Gov.	76, 217
Anniversaries on the Sabbath,	86
Appendix to Minutes of Synod,	172
Affairs of Hungary, 215,	242
Abolition of Slavery in the Portuguese colonies,	244
BAPTIST Noel's character of the British Church,	123
Buying Milk on the Sabbath,	125
But where are the Nine?	266
Bible in Italy, the,	280
CLOSET Duties,	5
California,	21
Covenant now in Overture, the,	32
Church and State,	45
Congregational form of Church Government defective,	97
Classical Literature,	185
Cholera, the,	204
Contrast between the Righteous and the Wicked,	364
DOMESTIC Missions,	10
Death-bed of Cromwell,	94
Deacons, the, 190, 253,	319
Draught of a Covenant by the Irish Synod,	198
Dream of Gold, the,	231
Deacons—the Irish and Scottish Synods,	235
Death, the duty of meditating on,	249
Directions to backsliders,	259
Discretion and Cunning,	268
Deacon and Consistory, 281,	345
Death of King Charles II.	292
Distracted state of our Church, the,	327
ELDERSHIP and Deaconship, the,	228
Enter into thy closet,	269
Established Church of Scotland,	341
FUTURE Happiness of the Saints, the,	105
Facts connected with certain petitions, &c.	207
Free Church Mission in Calcutta,	340
GOD'S Writing,	58
HALDANE on Romans,	1
Hayti no longer a Republic,	307
ITEMS of Intelligence, 30, 63, 96, 128, 215, 246, 309, 343,	369
Italy and the Pope,	183
JEHOVAH Tsidkenu,	62
Jesuits, Return of, to Naples and Sicily: 336,	343
KOSSUTH and other Hungarian refugees,	308
LETTERS from and to Scottish and Irish Synods,	165
Lord's Day, the,	52

INDEX.

MISSIONARY Intelligence,	68, 95, 126, 183, 243, 310
Minutes of Synod, 1849,	129, 279
Macauley's History of England,	89
NOTICES of Books,	31, 245
Notice of a sermon by Bishop Hughes,	48
Notice of "Strictures on an Inquiry," &c.	352
OBITUARY of Mr. John Culbert,	28
Obituary of Mr. John Keith,	28
Obituary of Mr. Alexander Harvey,	59
Obituary of Mr. Thomas Duncan,	93
Obituary of Mr. James Wiley,	240
Obituary of Mr. Andrew Thompson,	242
Obituary of Mr. Samuel Wright,	270
Obituary of Mrs. Jane Coleman,	271
Obituary of Rev. Robert Wallace,	301, 358
Obituary of Mr. Thomas Black,	335
Obituary of Mrs. Jane Garret,	338
Obituary of Mr. Robert Brown,	368
Occupy till I come,	84, 102
Omitted causes of Fasting,	367
PEDEN'S Cave,	24
Prayer, the results of,	56
Popery and Puseyism,	65
Proceedings of New York Presbytery,	179, 272, 312, 339
Proceedings of Rochester, Presbytery,	182
Proceedings of Pittsburgh Presbytery,	273
RELIGION and the Bible in Hungary,	182
Reformed Presbyterian Synod in Scotland,	210
Reformed Presbyterian Synod in Ireland,	213
Rejoinder to the remarks of T. S.	350
Relative Duties,	362
STRICTURES on Resolutions of Miami congregation,	19
Sabbath Collections,	41
Sabbath, the,	63, 342
Sabbath Desecration,	224
Sketches of Reformers,	237, 262
Sorrow for the sins of others,	264
Sanctified Wealth,	287
Strictures on an Inquiry, &c.	297
Statement by Rev. Robert Johnson,	304
Spiritual destitution of London,	306
Sandwich Islands, the,	126, 309
Should fermented wine be used in the Lord's Supper?	332
THOUGHTS on Genesis 28: 17,	38
True business of Christ's ministers, the,	55
Theological Seminary,	127
Theatres in New York,	128
Trouble in the English Wesleyan Conference,	267
The greatest want,	365
What is Schism,	93
Wherein consists the satisfaction and happiness of the soul,	109
Westminster Formulas of Doctrine, Worship and Government,	31

THE

REFORMED PRESBYTERIAN.

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No. I.

HALDANE ON ROMANS.

This work, a reprint of which has lately issued from the American press, appears to have obtained a pretty wide circulation, and is likely to do much good. As furnishing an antidote for the Neonomianism of Macknight—the Hopkinsonianism of Stuart—and the Neology of Tholuck, in their respective commentaries on this epistle, it should be generally read. It is pretty evident that the principal design of the author was to expose and refute those pernicious errors. To this object, he directs all his attention, and in accomplishing it he has been triumphantly successful.

But it is not our intention to write a eulogy of this book, but rather to notice some of its defects. We turned to the exposition of the 13th chapter, hoping to find there the same kind of reasoning that we found in the preceding part of the work. We thought that certainly the clear mind of the author would disentangle the subject of submission to civil authority from the difficulties in which it had been involved by the advocates of unlimited passive obedience. In this we were disappointed. His light appeared to have gone out in obscure darkness. What was our surprise to find the doctrine of absolute submission to civil authority of whatever kind, taught as the duty enforced by the apostle. The position is clearly taken that the ordination of powers mentioned in the passage is the setting them up in providence, and that wherever such power exists, no matter how oppressive or how wicked, subjection to it is a duty. We will give a few

extracts to show that we do the author no injustice in assigning to him the above position. Our quotations are taken from the American edition by Carter.

"With one consent the generality of men, even in this country, which is comparatively so much enlightened by the Scriptures, proclaim that subjection to rulers is, even in things civil, limited and conditional—that in case of the breach of the supposed compact between the rulers and the ruled, rebellion is lawful, and resistance a duty. It is much to be desired that among those who thus trample on the commandments of God, and set aside the scripture doctrine on this subject, there were no real christians."—Page 590.

"Every one, without exception, is, by the command of God, to be subject to the *existing* powers, whatever were the means by which they became possessed of the situation in which they stand."—Page 591.

"No tyrant ever seized power till God gave it to him. The words 'no power' refer neither to kinds of power, nor to order in government, but necessarily apply to every civil ruler under heaven. In most countries the people have had nothing to do with the choice of their governors. The powers are of God not on this account (that is, that they are the choice of the people,) but they are of God because they are of his setting up.' It will not be of any avail to attempt to limit allegiance according to the conduct of rulers, or the means by which they have acquired authority. The existing powers in every country, and in every age are ordained of God."—Page 591, 592.

"The higher powers are to be obeyed, because there is not one amongst them, not even the worst on earth which is not of God."—Page 593.

The above is but a sample of the various forms in which the doctrine which we have ascribed to the author, is taught throughout twelve pages of his book. He distinctly maintains that it matters not how the ruler obtains power, or how he administers it; what kind of law he enacts, or how much he may tyrannize over his subjects, their duty is the same—submission to him as the ordinance of God. The Bible prescribes *their* duty, but not *his*; or if it does, there is no earthly tribunal to which he is amenable for his disregard of it.

In all this there is something exceedingly repugnant to both our natural and religious feelings. The whole scheme is degrading to man and dishonoring to God. The author indeed seems determined to be consistent, but to what a length has his consistency driven him! He evidently adopted without investigation the sentiment, that the validity of a government's claim to be the ordinance of God, does not rest on the fact of its conformity to the divine law, but on the bare fact of its existence; and then boldly carries his doctrine clear through the whole subject of our civil relations. As an instance of his fearless consistency, he hesitates not to admit by fair implication, that his countrymen did wrong in rising against James, and effecting the Revolution of 1688. [See note on page 599.] This, in the middle of the 19th century, is strange enough.

There is some ingenuity displayed in explaining ver. 3, according to his sentiment. He denies that the description of rulers there given, is "introduced as the ground of obedience to civil government," but adds that "it assigns the reason why God has appointed civil government, and is another reason for the subjection before inculcated." We will not quarrel with him about the difference between "the ground of obedience" and "the reason for subjection," which is evidently to him of great importance. If, however, God has appointed, (*set up*, as he means by that term,) civil rulers to be "a terror not to good works but to the evil," it must follow that they are so, or God has failed in his design. He might reason *a priori*, that all that civil rulers do is right, because God has set them up for that end, and God can not miss his end. This would invest them not merely with infallibility, but with absolute sovereignty—it would give them the power to destroy the natural distinctions between good and evil—to suspend and annul the obligation of the divine law. We are not doing any violence to the author's views. If they do not contain fairly the premises from which our inference is drawn, then they have no meaning.

We admit that the author teaches the reader the reverse of this, when he says, "there is but one exception, and that is when any thing is required contrary to the law of God. Then duty is plain. We are to obey God rather than man." But this only serves to place the absurdity of his system in a clearer light. Where does he find in the passage as he expounds it, the warrant for making this exception? Has he not again and again defined the terms employed by the apostle as universal in regard to the subjection to be rendered to the higher powers? But here we are told there is one exception. This one exception spoils his whole scheme, for if it admits one, it may admit twenty. Paul means, according to Haldane, when he says, "Let every soul be subject to the higher powers," subjection in every thing, but in what is contrary to the law of God. In that case, resistance is a duty. But Paul does not say so, nor does he mean so, if our expositor's view of the command be correct. The exception is an after-thought. It appears to be forced out. And we are convinced that it owes its existence, not to the judgment of the author, but to his conscience.

We may be told that there is a vast difference between moral and physical evil, and that we should resist the former and not the latter. We admit the distinction, but not the inference. A man is as really bound to resist physical as moral evil. It will be some time before we learn that while it

would be right for us to resist the civil ruler commanding us to commit murder, it would be wrong for us to resist his attempting to murder ourselves. "Doth not even nature itself teach you, "No man ever yet hated his own flesh, but nourisheth and cherisheth it." The man who would not rescue his fellow man from the jaws of a wild beast when he had the power, would be justly reckoned a homicide, while the man who would deliver another from the sword of a tyrant would be resisting the ordinance of God, and receiving to himself damnation! *absit blasphemia!* The truth is, an infringement on any of our natural rights is a moral as well as a natural evil, and is included under the author's exception. Suppose the case of our natural right to life. No man has power to lay down his life. This was the prerogative of the Son of God. To lay it down by an act of self-destruction is highly criminal. And what else would it be passively to yield our life into the hands of a tyrant, when it was in our power to defend and deliver ourselves from death by his hand?

Still, the author, had he omitted his exception, occupies the only ground from which the views of Covenanters with respect to civil government can consistently be opposed. For beyond the position, that the duties of both rulers and ruled are laid down in the Bible, and that they are to be held to mutual accountability, there is no stopping place short of the regions of absolute despotism into which the temerity and consistency of our author has carried him. Were all who oppose the principles for which we contend half so honest as Haldane, the maintenance of our testimony on the subject of magistracy would be comparatively easy; for then the sentiments would be avowed by our opponents, which are now denied when we charge them on them, as matters of fair and legitimate inference. For instance, it would raise a wonderful outcry were we to charge on our Seceder brethren the sentiments taught by Haldane, and yet we defy them to show that they are not fairly inferrable from the principles held forth in their testimony. By the way, we believe Haldane is quite a favorite with our brethren of the Associate church. What do they think of his sentiments in the passages quoted? We would like to see the views of the editor of the Repository on this subject.

We have no apprehension that their slavish sentiments which we have noticed, will ever be carried out in practice. The human mind has received an impulse which is moving society in the opposite direction. And this impulse, we are free to say, has been received from the very cause which our

author would represent as the forge in which the chains are made by which the subjects are held in perpetual subjection to oppressive rulers. It is divine truth that is beginning to awaken the human mind from its long inglorious slumber. And while with its increase the march of mind is advancing with accelerated speed, it is rather an amusing spectacle to see one man setting himself against the moving mass, and threatening damnation to them who will dare to assert their heaven-derived rights, and maintain them against the despots of the earth. The only evil that such a fruitless attempt can produce, is to furnish the infidel with an apology for his infidelity. Let then the Haldanes beware lest christianity may have to complain of them, that she received her severest wounds in the house of her friends. LEX REX.

CLOSET DUTIES.

[Abridged from McGill on Secret Prayer.]

Two considerations illustrate the wisdom of the command, "Enter into thy closet." The first is, Whatever requires deep and serious consideration, must claim our thoughts in retirement. Every one accustomed to observe the operations of his own mind, must have remarked the difference between that exercise of its faculties which is excited by conversation and intercourse with others, and that which takes place when we earnestly pursue some truth, or prosecute some train of thought, or indulge some favorite meditation, in solitude. To be preserved in a healthful condition, the mind must be exercised in both these ways; but it must be evident that its deeper and more important exercises require retirement. The man who has been but little alone, who has all his life been more accustomed to speak than to think, who knows not what it is to commune with his own heart, has never thought very deeply on any subject, and there is reason to fear that the subjects which have the highest claims on his attention have been neglected or overlooked.

To engage aright in the worship of God requires some knowledge of his character, of the truths which he has revealed, and of the relation in which we stand to him. Our knowledge of these things can be obtained only by careful, serious meditation—such study as requires the retirement of the closet, and the aid given only in answer to prayer.

The second consideration is, The very nature of devotion-

al exercises shows that they must be performed alone. Religion is a private, personal concern. Every one is related to God as an individual, and is personally a subject of his law and government. The offers of the gospel, if received, must be received by each one for himself. Every one has sins to confess, mercies for which to be thankful, blessings of which he stands in need, manifold feelings to unbosom, desires, sorrows, anxieties, hopes, known only to himself, and which it might be improper to disclose to any living creature. In the presence of others there is always more or less restraint; but in the presence of God, when alone, the most secret recesses of the soul may, and ought to be laid open. Social prayer must be expressed in general language, that it may be suitable to the circumstances of all the worshippers. In the private circle, we may lay aside a portion of that restraint which a promiscuous assembly imposes, and employ language more minute and circumstantial in expressing our confessions, thanksgivings, and petitions; still more may this be done in the worship of a christian family; but, when alone, we may indulge a degree of familiarity with our heavenly Father, and express all that is in our hearts, with a fullness and particularity which would be improper in the presence of any earthly witness.

The retirement of the closet gives an opportunity of ascertaining whether we are really possessed of the spirit of prayer. If the presence of others imposes restraint, and calls for the use of general language, it is also favorable to the production of a certain kind of fervor, which is, in some cases, awakened, in all, increased, by a sympathy, real or supposed, between the speaker and his fellow worshippers. This fervor is by no means the same with earnestness or sincerity of desire. It may exist whilst the blessings asked are not really wished for, while the sins confessed are not really felt. It is a mere movement of those sensations which have their origin, not in faith, but in fancy. It may indeed co-exist, or even mingle, with the deepest feelings of the heart; yet has it no necessary connection with these, but may be equally united with feelings and emotions that have their origin in vanity and self love. This spurious fervor not unfrequently expends itself in the presence of our fellow worshippers; while genuine affections are usually felt most deeply when we are alone.

Searching the Scriptures is a closet duty, and should, whenever practicable, accompany secret prayer. The word of God is at once our authority and our guide in every part of worship. It is therefore not enough that we enter into our closets with a determination to be regulated in our devotional

exercises by the information we may have derived from the sacred volume. We should take it with us, and have direct recourse to it—to its doctrines, precepts, promises, examples, adorations, praises, supplications, to its confessions of sins, to its records of devotional feeling, its discoveries of the breathing of the souls of the pious while enjoying communion with God. Prayer can not be acceptably performed without the knowledge which the scriptures give, nor can they be profitably read without prayer. The Spirit, whose office it is to lead us into all truth, and whose influences are promised in answer to prayer, is required to open our understandings, and renew our hearts, otherwise the Word will remain a sealed book. Even that mental effort which is required to obtain an acquaintance with the contents of the Bible, presupposes the necessity of retirement. This is implied in the exhortation, "Search the scriptures." They may and should be read in public and socially; but it is when alone that any one can *search* them. The 119th Psalm shows how regularly David was in the practice of secretly reading, studying, and meditating upon the divine word. He says, verse 148, "Mine eyes prevented the night watches, that I might meditate in thy word." In the 1st Psalm, he describes the blessed man as one who delights in the law of the Lord, and meditates therein day and night.

Self-examination is an indispensably important duty, the right observance of which demands the retirement of the closet. An intimate acquaintance with one's self, particularly in a religious point of view, is a difficult, but necessary attainment. A discovery of our true position in the sight of God, and in relation to eternity, is perhaps the first step towards deliverance from the misery of which we are naturally the heirs. When the word of God obtains an effectual and saving entrance into the heart, it gives light with reference both to the character of God and the moral condition of the sinner. It presents a glass which reflects the image of him who looks into it, causing him to see his need of that salvation which has been provided, the value of which we are unable to appreciate, till savingly convinced that we are indeed poor and wretched, miserable, blind, and naked.

This self-knowledge respects not merely our state by nature; it includes the result of a continual watchfulness over ourselves, and a habitual inspection of our hearts and lives—of our feelings, conduct, and habits. The frame of mind that may exist at any one time would, taken by itself, be a very unfair and unsafe criterion of character. We must observe carefully our ordinary deportment, reviewing it from

time to time, comparing our public conduct with our private behavior, and trying both by the word of God. We must attend to those particulars in which we are most apt to err, and remark especially whether we are making improvement or the reverse—whether we are becoming more or less watchful against sin, and more or less diligent and punctual in all our religious duties—whether we are increasing or falling off in love, humility, devotedness, spiritual mindedness—whether our acquaintance with Christ, our daily reliance upon him, are increasing or diminishing. We are commanded to “keep the heart with all diligence, for out of it are the issues of life.” But without self-examination this is impossible.

Whilst all divine ordinances are unspeakably important, and to neglect any of them is highly sinful and dangerous, we may say, that none are more immediately connected with the interests of the soul, none more likely to be neglected, than those appointed for the closet. A person may attend to the public exercises of religion, while he lives in the neglect of secret devotion. Many motives may influence men to attend the house of God, to wait on social religious meetings, and even to maintain worship in their families, which yet are not of a kind to secure the performance of closet duties; but the motives which lead a man conscientiously to attend to these, are likely to insure attendance on more public ordinances. Backsliders, or lukewarm professors, generally enter upon their downward course by an omission or careless observance of private duties.

To inculcate farther punctual attendance on the exercise of secret devotion, let us advert briefly to the obligation of the Saviour's command and the authority of his example. “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy doors, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly.” Mat. vi. 6. No command can be more plain and distinct, more solemn and authoritative. It is a command applicable to all, binding upon all, and accompanied by a promise suitable to all. It can not be disregarded by any one to whom it has been made known, without disobedience to heaven's Lawgiver, and an act of base ingratitude implied in contemning an offer so infinitely good. Though the words were intended, in the first instance, as a rebuke to hypocrites who loved to pray standing in the synagogues and in the corners of the streets, and still apply to such, they are equally applicable to the impiously prayerless, who neglect to enter their closets. The duty inculcated in the precept was illustrated and enforced by the Saviour's example. Though

he was without house or home of his own, and "had not where to lay his head," he always found, wherever he sojourned, a place for secret devotion. He sought the retirement of the closet in the mountain or the desert. Soon after he began his ministry, having healed many diseases, and cast out many devils, we are told that, "In the morning, rising up a great while before day, he went out into a solitary place and there prayed." Mark i. 34, 35. When the fame of his miracles was so much noised abroad as to attract great multitudes around him, the beautifully simple language of scripture at once presents his indifference to such fame, and his habit of devotion. "And he withdrew himself into the wilderness, and prayed." Luke v. 16. The whole night which preceded the sending forth of the twelve apostles, he spent in solemn prayer. Luke vi. 12, 13. After feeding the five thousand with five loaves and two fishes, "He went up into a mountain apart to pray," and continued in this exercise till the fourth watch of the night, when he came to his disciples walking on the sea. Mat. xiv. 23, 25. The knowledge which Judas possessed of the private devotional habits of the Saviour enabled him to lead the band sent to apprehend him, to his place of retirement. "And Judas also knew the place; for Jesus oft-times resorted thither with his disciples."—John xviii. 2.

The obligation and importance of our Lord's command, and of the lessons taught us by his example, in this matter, it is impossible to over-estimate. If he who had no sins of his own to confess, humbled himself before his heavenly Father, how much more does it become us, who are altogether sinful, to prostrate ourselves before the throne of grace, begging for mercy and forgiveness! If the Lord of glory, who is in himself almighty and all-sufficient, was so often found in the attitude of a suppliant, how foolish and inconsistent on the part of weak, perishing worms to live without calling daily upon God! If he who possesses absolute sovereignty and dominion, having all power in heaven and on earth, condescended, in the form of a servant, not only to render obedience, but to submit to every privation, spending whole nights in prayer on the bleak desert or the cold mountain side, how shameful in sinners, who deserve eternal misery, to allow sloth and self-indulgence to deter them from spending the necessary hours in praying for the salvation of their souls! Let no one say he has not the convenience of a closet: Jesus still found a place of retirement. Let no one say he has not time for closet duties: Christ, whose time was infinitely more

precious, and who always went about doing good, found leisure to spend hours, yea nights, in prayer.

Let all classes of persons be exhorted to attend to this duty. Christians, enter into your closets; the health and life of your souls require this of you. Professors of religion generally, enter into your closets; your exercises and feelings when there are means to discover to you your true condition. If secret prayer has no attraction for you, if the Bible has no charms when all other company is excluded, if communion with God is unknown by you in private, be assured you are not living a life of faith upon the Saviour; your affections are not set on him. But be encouraged to listen to the invitations of mercy, and let your situation urge you to obey the command, "Enter into thy closet." Attend punctually to its duties, and then be encouraged by the promise, "Thy Father who seeth in secret shall reward thee openly."

DOMESTIC MISSIONS.

Among the auspicious aspects of divine Providence toward the church, we hail the general awakening that has taken place of late years on the subject of missions. By the increased interest that has been manifested in spreading abroad his renowned fame, God has encouraged his people to hope that some measure of his presence still remains with them. It betokens, too, the nearer approach of the time when the church will direct her united energies to the great work of the world's conversion, the certain and happy result of which will be the replenishing of the earth with the knowledge of the Lord. In the midst of these years of sorrow and bondage, God has thus been pleased to send a little reviving to his people.

A few years ago, a deep, wide-spread, and almost fatal apathy pervaded that department of the church with which we are more immediately connected, respecting missionary effort. Something, however, has of late been done in regard to both foreign and domestic missions. Every person will entertain his own views, as he has the right to do, touching the respective importance of these branches of missionary operations. If the procedure of our ecclesiastical courts may be taken as a true indication of the sentiments of the rulers, it is evident that their judgment and feelings are on the side of foreign missions. At the last meeting of Synod, definite action was taken in respect to this matter: a field for opera-

tions was selected, missionaries were chosen, and the claims of the cause were urged upon the attention of the church with a good degree of success. On the other hand, there are many among the people, and some among the rulers who deem the prosecution of home missions of higher and more practical importance, at the present time, than that of the foreign. It is represented that in our own country there is a field sufficiently ample for many more laborers than all whom we can possibly employ; that the prospect of adding to the church is much better here than in a foreign field; that it seems unreasonable and preposterous to seek work abroad when we have more of the same kind at home than we can perform; and further, that it is a fact well established in the history of missions, that success in a foreign field can hardly be expected where the laborers are so few, and the resources so limited as they must necessarily be in our own church. These views, it can not be denied, appear to be reasonable, and their influence is perhaps more extensively felt than is generally supposed.

It is very far from being our intention to depreciate in the estimation of the church the value and importance of our foreign mission. We have no regrets to express at any thing which is calculated to further this noble enterprize, but heartily wish that a hundredfold more might be done. At the same time we do not hesitate to express it as our solemn conviction that in the attention given to foreign operations, the work of home missions, the claims of which we conceive to be in every respect as urgent as those of the foreign, has been partly thrown into the shade. At its sessions in 1845, the Synod organized a Board for the purpose of supervising this department of its missionary work; but the history of that Board from its organization till the present time, so far as active and efficient effort is concerned, has been little else than a continued blank. No reflection is intended by this remark upon the Board, a very excellent one we think; but how can they be expected to work when no material has been furnished them? They have stood in constant readiness for active services, but "no man has hired them." We were much surprised in looking over the exhibit recently made by the Treasurer, to find that the receipts were so small, and what was equally surprising, that they were for moneys, with one or two exceptions, received from a particular locality of the church. The same observation, if we remember rightly, is applicable to the disbursements. More than all this, we never hear any thing respecting the disposition that has been made of the moneys paid out by the Board. It is not known to the

church that there are any regularly established missionary stations; that there are any persons employed in this service whose labors are remunerated from the missionary fund. When all these things are taken into the account, our convictions are deepened that the cause of domestic missions has been, to some extent, overlooked.

Argument is not needed to show that in our own country there is a large and inviting field for cultivation by spiritual husbandmen. There are heathen, incredible numbers of them, at our own doors, as far from the kingdom of heaven as those in India, or New Zealand. Few persons, it is presumed, have adequate notions of the dark and soul-destroying ignorance in which immense numbers of the population of the states are immured. The annual reports of our Bible societies tell us of hundreds, and sometimes thousands, of families who are supplied through their benevolent efforts with the word of Life. It is a startling fact that in this age and land of Bibles, the cries of thousands famishing for the bread of Life are ascending from our midst. The number of these is daily augmenting, for events in Providence are driving to our shores, from lands where access to the word of God is not easily had, vast multitudes of ignorant, deluded, and superstitious persons. The field, already large, has been vastly extended by the additions recently made to the territory of our country. An immense amount of population of the kind that peculiarly requires the gospel by missionary effort, has been brought within our reach. From them the earnest cry proceeds, "come over and help us;" their claims upon the attention and sympathy of christians are irresistible, and can not without strenuous exertion on their behalf be discharged. It is worthy of being taken into the account also, that by the extension of our national boundaries, an admirable opportunity is offered for prosecuting the good work among the remnants of our aboriginal tribes, a people whose spiritual welfare has been strangely overlooked by American christians. But few of them, comparatively, now remain, and surely duty, gratitude, and humanity alike urge that something should be done on their behalf ere the last of them are summoned to the bar of God to witness not only the desolating aggressions of the nation, but of the fatal and inhuman apathy of the church.

There is, yet, another aspect in which this subject deserves to be viewed. An extensive and very promising field for missionary enterprize, in immediate relation to covenanting principles, is presented among the large numbers of orthodox Presbyterians coming from the north of Ireland to seek

a home and livelihood in this country. It is well known that the Presbyterian church here and in Ireland agree in little else than in the name. Consistent and pious persons belonging to this communion at home, on their arrival in this country, are shocked to find that human compositions, choirs, and instrumental music are, with some exceptions, an established part of religious service. This is more than many of them can endure. The consequence is that a spirit of inquiry is exerted, that in instances, not a few, issues in the cordial approval of both the principles and practices of Reformed Presbyterians. Some of our most steadfast and excellent Covenanters are persons who, in this way, have been led to identify themselves with the cause of the Reformation. The western section of the church, certainly one of the most interesting portions of it, might in this point of view, be cultivated with eminent advantage. It is our deliberate conviction that so far as intelligent and useful accession to the Covenanting church is concerned, the prospects of increase from that quarter are among the most encouraging that offer. We remember to have been deeply impressed with remarks made, in conversation, by some of our western ministers, immediately after the Synod's action in the establishment of a foreign mission. So thorough were their convictions of the urgent need, and at the same time, of the certain success of missionary labor in the remote west, that it was with them an almost settled judgment that Synod would have acted with greater wisdom in directing the whole of its energies to that region. We were half disposed to coincide with that judgment.

An esteemed father, in a late number of the Reformed Presbyterian, details his missionary travels and labors in that distant district of the church. It is plain, from his representations, that there remaineth much land to be possessed and that there is every inducement to go up immediately with a view to its occupation. He seems to have explored an extensive and promising field; at the same time, we may be permitted to express our fears that his *haste* was greater than was consistent either with accurate exploration or with mercy to the beast that carried him on his mission of good-will to men. We would fain hope that missionary stations are not so widely separated as one fact stated in his communication might lead us to infer.

The time has come when action on this subject is imperatively required. The slumbering energies of the church need to be aroused. We must not allow our eyes to be dazzled with the glare of a foreign mission till the wretchedness of

perishing thousands at home can no longer be seen. Both the foreign and domestic missions are vastly important undertakings, but the former has no right to take the precedence of the latter. Its claim to precedence is inadmissible, for here, if any where, the maxim applies, "Charity begins at home." It becomes a grave question, then, and one that deserves close consideration: What means are to be employed to produce a deeper and more efficient interest in relation to domestic missions? In order that this may be done it is requisite first of all that the subject be brought before the various congregations, and its claims urged upon their attention. We believe that this would be sufficient to insure their hearty co-operation. It is highly important, too, that we should have a more systematic mode of proceeding; regular missionary stations should be established and so far as practicable constantly occupied. Success can not be expected so long as our missionating consists in the quarterly, or it may be semi-annual visit of a single minister. The work must be not only commenced, but prosecuted with vigor. The doings of the church, moreover, in respect to missions, should be spread before the people. They feel a deep interest in these things and having contributed the moneys for the prosecution of the work, they expect to know where and for what purposes they have been disbursed. Reason teaches that the knowledge of this will prove an active stimulant to their zeal and benevolence, while the absence of such information will be alleged as a reason for withholding their contributions. We would also suggest whether it might not conduce to greater efficiency in this work, if it were devolved, to a greater extent than it is, upon the respective Presbyteries.

We are not unapprised that this was formerly the case, but are equally satisfied that it never received that trial that it deserved. The advantage of this arrangement, if gone into with unanimity and zeal, is obvious. It would insure a much larger amount of means for the prosecution of the work. It is to be expected that the people will contribute with greater liberality for the relief of the destitute in their own vicinity, than for those at a distance, especially when there are others nearer at hand equally competent to furnish them with aid. We are not among those who believe that our country congregations, and particularly those in the west, have less pecuniary ability than their sister congregations in the cities. The difference consists not in the ability but in the willingness. The one class are more habituated to giving than the other. The importance of Presbyterianial action in this matter might be urged from the fact, that within the limits of each Presbytery

there is much missionary work to be done, and it is to be feared that until some arrangements of this kind come into operation but little advance will, or can, be made toward its accomplishment.

A MEEK AND FORGIVING SPIRIT.

"The ornament of a meek and quiet spirit is in the sight of God of great price." What is it in the sight of man? *Great*, too, when he wishes others to be meek and quiet-spirited towards himself. Then it is both becoming and valuable in his estimation. He neither sees nor suspects any meanness in meekness, nor any cowardice in quietness when exercised towards himself by *upright* men. He would of course despise them both in double-minded or designing characters, and hold their manifestation by such persons a good reason for being on his guard. But where a meek and quiet spirit is also an upright spirit, it is of great price in his sight, whether manifested towards him by superiors, inferiors, or equals. Then it is neither unmanly, nor ungentlemanly. In this estimate there is neither harm nor mistake, for such a spirit can not be estimated too highly in any man whose character is a pledge that it cloaks no sinister purpose. But how many, who can thus value it when others exercise it towards them, forget all its beauty and worth, when expected from themselves! Then its "great price" falls in the market of conscience. It is too often regarded as any thing but an "ornament," when injury or insult, provocation or neglect, renders it a personal duty. Then, alas, the natural tendency of the mind is to dwell upon, aggravate, and exaggerate the offence we have received, until we have made it out to be so wanton, or so base, or so ungrateful, that to take it quietly would be cowardice, and to bear it meekly, meanness of spirit. Or if conscience can not go this length at once; or if memory embarrass the feelings by the recollection of the Saviour's meekness, and of certain divine threatenings against an unforgiving spirit, then the process of mind is to make out a case of impossibility, or of imprudence, against the duty. We are prone, either to settle the question rashly, saying, "It is *impossible* to put up with such treatment;" or to dwell upon it in a spirit of jealousy and suspicion, until we persuade ourselves, that there would be no end to affronts or injuries, if this one be meekly passed by.

Who has not reasoned in this way, and in this spirit?

"True," it may be said, "*but who can help it?*" It would be more profitable to ask, "*Who tries to help it?*" Provocations, insults, slights, whether real or imaginary, are too often met as if there were no law against anger, or no danger from disobeying such law. Almost every man makes his case to be an exception to the general rule, and treats his enemies or opponents as if they had no claim upon him beyond the mere suppression of revenge and malice. Generally, too, these are suppressed, more out of respect to ourselves, than from tenderness, or a forgiving spirit, to an enemy. We think and speak of certain retaliations, as being rather beneath us, than as sinful in themselves. Forbearance and silence under provocation are, not unfrequently, forms of pride and self-importance. Certain persons are held unworthy even of our anger. They are pardoned just because they are despised. When the offending party is too important to be despised, and there is an inclination to heal the breach, it is too common to make the point at issue a question of policy, rather than of religion. How God will consider it is not the first nor chief reason for attempting to settle the matter amicably. In the case of fellow-christians, we trust, there is always reference to the dishonor that will be done to God, and the injury which his cause must sustain, by their alienation. But is there not often more regard paid to personal or family advantage or comfort, than to the will or glory of God—more yielded to the influence of mutual friends, than to the command of Heaven—more done for *some* other reason than to please God. For if pleasing him were the grand motive, why not forgive the injury, if no friend interfered—if no temporal interest or social comfort depended on a reconciliation?

It is not "more nice than wise" to be minute in discriminating our motives in this matter. It would, indeed, be mere affectation to keep out of sight any temporal advantages of concession or conciliation. They are many and valuable, and may be proper subordinate motives to peace and goodwill. The man who has not sense enough to be influenced by his friends or his affairs, is not likely to have conscience enough to heal a breach simply for the sake of pleasing God. For it is as true, that he who regards not man, will not fear God; as that he who fears not God, will not regard man. They who care nothing about public Christian opinion, or Christian estimation, can not care much about the Divine displeasure, because they do not understand it. They may pretend to make the approbation of God their sole object, whilst setting the judgment of brethren at defiance, but, unless in rare cases, it is mere pretence. Hence, John argues

“If a man love not his brother whom he hath seen, how can he love God whom he hath not seen.” They, therefore, do not evidence brotherhood in the family of God, who care nothing about the good opinion of the children of God.

All these facts do not, however, amount to a valid reason for not distinguishing between human influence and divine authority, when we estimate our own character. After meeting and welcoming all well-meant human influence on behalf of forbearance, meekness, and forgiveness, we have only *begun* the exercise of this truly christian spirit. It is not complete until our object is to please God by it. He can not be “well pleased,” until his own influence over us is strongest, and his own pleasure our chief motive. Besides, all is certainly not right in our own bosom towards the offender, whatever we may have professed to him or to our friends, if we do not, or can not make the same appeal to the heart-searching God. Hesitation, or hurrying over the matter, in his presence, is a bad sign. Do we not betray the consciousness of some remaining grudge—of some lurking spark of anger—if we shrink from pouring out our hearts to him in this matter? Let us then carefully inquire, Have we, awed by a sense of duty, made it our supreme object to please God, by the spirit in which we forbear and forgive? Have we hitherto been intent on glorifying his name by the cordiality with which we have forgiven those who may have offended us, and by the penitence of our own spirit for its want of meekness, when taking offence so readily and so deeply as may have been the case too often? How much have we designed and how strongly have we desired to please the Searcher of hearts, whenever we may have maintained a meek and quiet spirit under provocation, or returned to the exercise of that spirit after departures from it? A strict and rigid scrutiny of our motives and designs may be irksome at first, because, alas, too unusual on this subject. But it is necessary if we would acquire or exercise as we should, the “spirit which is in God’s sight of great price.” He has the chief claim upon it, the chief eye on it, the chief interest in it. He ought, therefore, to have the chief place in our regard, whenever we try to “possess our souls in patience,” to remove existing alienations of friendship, or to forgive injuries received.

The exercise of this spirit is difficult. Nothing goes more against the grain of human nature than to love our enemies. It is one of the hard struggles in the work and warfare of a christian. It is therefore of great advantage to know, and often to reflect, that God has stamped it so fully with his approbation, set so high a price upon it, thereby declaring its

value, and that he allows all its conscientious workings to centre chiefly and finally upon himself. Bringing the matter to this point, both simplifies and softens the duty. The real question then becomes this, "Does not the God of my salvation, to whom I look for the free and full forgiveness of all my sins, deserve a cheerful submission to his will in this matter? Whatever others deserve, *his* claims upon my spirit are indisputable. And as meekness and forgiveness are sure to please him, can I persist in indulging a wrong spirit?" Thus by dealing first and chiefly with God in the exercise of this christian spirit, much of the difficulty is overcome. There is no danger of being mortified, or misunderstood, or suspected of meanness, when we pour out our hearts to him on the matter. He will not put a wrong construction upon our motives, nor make an unfair use of any concessions or admissions we make; but the more fully meekness and forgiveness characterize our spirit in his presence, the more pleasing will it be to him. What a preparation is this for the exercise of tenderness, patience, and forgiveness towards them that offend against us. It deeply impresses the mind with a sense of the duty, suppresses the risings of pride which are ever ready in suggesting apologies or excuses for neglecting it, and is fairly such a beginning of the task as is fully equal to its half accomplishment, for "a work well begun is half done."

The habit of striving to please God by the exercise of a meek and forgiving spirit, is accompanied with important advantages. One obvious benefit is the frequent *prevention* of a *wrong* spirit. This is illustrated by the way in which we act towards them we love and esteem. We bear, rather than wound their feelings, with a great deal of provocation from their friends, or those who are the objects of their care and regard. Whether, therefore, one of God's children, or one of his enemies, do us an injury, we should not retaliate if we would please him. His love to the one, his long suffering patience toward the other, calls equally upon us to exercise meekness and forgiveness, and a desire to meet with his approbation will check the risings of anger in the soul. Besides, we know, that we must *get out* of a wrong spirit, if we would please him. To this we must come at last, however long and however stoutly we may stand out. The time will come when we must be *sorry* for our anger and *glad* to give it all up. We can easily conceive how we may be in such soul-distress, or so near the gates of death, as to make us tremble at the thought of indulging those feelings that are often produced by the affronts, the offences, and the injuries of man. A little confronting with eternity, a hiding of God's counte-

nance from the soul, or a heavy stroke of his mighty hand, when sanctified, puts an end to ill tempers and old grudges. Now, knowing all this, how strong is the motive to *keep* out of a wrong spirit! It is, indeed, well to *get* out of it after having given way to it; and this may often be as much as we can accomplish, for it is no more likely that we will always be unprovocable, than that provocations will cease to arise. But still we may be more watchful, more upon our guard than we have been hitherto. Many of the sparks which have set us on fire when pleasing God was not the spirit of our obedience, would not be sufficient to inflame us, if that spirit had its proper sway over the soul. Were we to ask ourselves, Will the cutting reply I could utter—will the contempt I could manifest—will the angry feelings which I find ready to rise within me—will the resentment which I could make—will any, or all of these please God? We would see at once, we would feel through the whole soul, that the desire to please him can not be combined with such a temper or intention. When thus tested, there is something shocking in even the ordinary manifestations of anger, malice, or revenge. If then we would enjoy the comfort, the unspeakable comfort, of a calm and unruffled temper—if we desire to have communion with God at the mercy seat—if we wish for a sense of his forgiveness of our many great trespasses—if we would do that which is well pleasing in his sight, let us cherish a meek and forgiving spirit.

STRICTURES UPON THE RESOLUTIONS OF THE MIAMI CON-
GREGATION.

BY REV. JOHN CROZIER.

MR. EDITOR:—The fact, that the Miami brethren have published their new mode of managing congregational temporalities, in both “the periodicals,” shows that its publicity was designed for the edification of our church. I, for one, am not edified. When those brethren discovered that their trustees were a bad substitute for the civil magistrate, and did not attend to the “*circra sacra*” matters of the congregation as they should—why did they not abandon the system as Synod has directed, and try the *experiment* of depending upon the state of Ohio; or doing without civil nursing altogether? Why continue the trustee in the person of the elder? Are not those brethren aware, that the elder, *as such*, never may

be identified with, and occupy the place of, the civil ruler; nor do the civil nursing which the Head of the church has assigned to him? Isa. xlix, 23. Church and state must not be blended together. The elder's work is *in* the church, and not round about her. As an elder, he may not buy—sell—make civil contracts about church property, &c. The house of God is not a house of merchandise. John ii, 16. As an elder, he may not defend church property by a suit at civil law—the weapons of his warfare are not carnal. 2 Cor. x, 4. In the absence of the civil functionary, the people, who, in their *civil* capacity, identify with him, must do all this. Our church in Scotland has unordained “managers” who attend to all those civil matters that are round about the church; while the deacon is *within* her, performing the appropriate duties assigned to him by the Confession of Faith. Again,

Are not those brethren aware that church officers, as such, can not be made the trustees of a congregation? They may be made the trustees of a church court which has jurisdiction over them;* but not of the people who have no such jurisdiction. A trustee is always subject to the will of those who intrust him, irrespective of his own will. They are the rulers—he is the ruled. If the Miami elders do not “carry out the will of the congregation,” according to their 2nd and 3rd resolutions—may not the congregation call them to account—sit in judgment upon them—and if necessary divest them of their trust, for not obeying those who have the rule over them? If this new system which makes the officers directly subject and accountable to the people, be one of “Christ's own institutions,” as is intimated by the 6th “whereas,” in their preamble—I must say, that I have not so learned Christ. Again,

Are not those brethren aware, that whatever is put into the hand of elders, as such, is no longer at the direction of the congregation; but under the exclusive control of church officers? The civil power, or sword, has no right to touch it; because it is no longer “circa sacra” *around* the church, nor yet merely dedicated for a specified purpose, where the donor's will must be carried out and enforced by civil law if necessary; but *consecrated*, and thus brought *within* the church, where none but those who have the power of the Key can reach it. For this reason houses and lands never were—never may be laid at the Apostles' feet. They may be sold and their price consecrated to God, and the general or “common” use of the church; but the houses and lands themselves may never be taken from under those civil shields which God has appointed to defend the earth. Ps. xlvii, 9. The divine institution of civ-

* The deacon is the trustee of the session.

il rule forbids it. If houses and lands may be consecrated and thus brought *into* the church, and under the exclusive control of the Key—the Miami congregation might, if they had the power, put the whole state of Ohio into the hand of their elders, and thereby exclude all civil rule from the state—and so of the United States. Such is the legitimate working of this new system, if there be any thing official about it. If it be not the old-civil trustee system exhibited in a new and objectionable form—it is essentially anti-government.

But as the pastor of that congregation is fully competent to correct all the mistakes into which these brethren have inadvertently fallen, I forbear. My object is to prevent other congregations from following the example, and remind them that Christ has appointed *civil* as well as ecclesiastical fathers, to nurse his church. Each must act in their own distinct and appropriate sphere, and do their own distinct and appropriate work, without any commingling, or erastian connexion whatever. But as the last act of Synod “excludes the trustee,” and all other substitutes for the civil magistrate, from this business—until that act be repealed, congregations are left to try the *experiment* of depending upon the state, or doing without civil nursing altogether: for the deacon, as such, may not assume the prerogative, or take the place of the civil ruler. His work is *in* the church, and not round about her. Where in all the standards is the deacon authorized to make or enforce civil contracts? For a movement that so vitally affects the independence of the church, these brethren ought to be able to furnish some warrant in her standards or precedent in her approved practice.

CALIFORNIA.

The remarkable interest connected with this name and the region it represents, will be very variously regarded. That throughout our country, every town, village and household almost, should be roused to turn their thoughts thither and contribute each its portion to people that distant tract is certainly an astonishing circumstance. We cannot look upon this sudden and far-reaching movement without some fear. What are to be its influences and its consequences to individuals and to the commonwealth? Whilst there may be much disaster to both, and the sudden accumulation of wealth be followed by its almost constant fruits—pride, idleness, luxury and licentiousness—there is, nevertheless, one interesting

view which may be taken by the Christian observant of the Providence of God.

The primeval law of our race to "replenish the earth and subdue it," has been very partially accomplished. The vast tract of the Western Continent that borders on the Pacific Ocean, is now, to a great extent, an uninhabited desert. The races of mankind by whom it appears to have been once peopled, were not adapted to carry out the gracious designs of God to our race. They appear to have passed through the various forms of the savage and civilized state so far as this latter is attainable without Christianity, and then disappeared; and all that we know of them, gathered as it is from the history and condition of American tribes with whom we have been more accurately acquainted leaves reason to conclude that they were ignorant, cruel, and idolatrous.— But the great design of the Most High is to spread over the earth a people who shall carry the knowledge of himself, in the oracles of truth, the Holy Scriptures, his Sabbath and its sacred and healing institutions. Under these circumstances, the immediate posterity of Noah were spread abroad. The Jews were for a like reason scattered by a regular series of events among the nations to prepare them for the coming of the Messiah's Kingdom, For a like reason the early preachers and disciples of Christ were scattered and dispersed from Jerusalem throughout Judea and Samaria, and finally among all nations. The same benevolent principle appears now at work. It is remarkable that the vast treasures that now so tempt and attract the cupidity of men, should have been so long concealed. Known to some extent it appears they certainly have been. But Providence has thrown a covering over them from the nations until the fit time for their occupation should arrive, and this continent furnish some more appropriate population than has yet appeared. The Anglo-Saxon race, furnished with great progress in civilization, carrying with them the Bible and some professed subjection to Christianity, are now flowing there in vast numbers. They are the pioneers in the settlement of a region which appears to be destined to open the avenues of commerce with the eastern shores of Asia and the Isles of the Pacific. They will hasten the downfall of the walls of partition which have so long separated the cruel and idolatrous empires of China and Japan from other nations, and excluded the light of the gospel, more, it is believed, than any other agency yet employed. And thus will there be opened a highway to all nations for the spread of the glorious gospel and kingdom of Christ. Among the immediate benefits, will be the exclusion of the intolerant

and cruel edicts of the Man of Sin, and an effectual arrest to the progress of Slavery in these newly acquired territories. The active benevolence of Christians in the diffusion of Bibles and religious tracts, will prepare the soil for high and productive moral culture. And amid the gloom of the erring cupidity and ambition of man, now so active, we may see in the distance the ultimate development of divine wisdom and goodness in their largest fruits to the human race.

The crowd who are now hastening in such multitudes have little thought of the important part they are acting in the government of the Most High. He has unveiled to their view the untold treasures which have been so long concealed, and they hasten to their place at his bidding, not knowing by whom or for what they are called. Like that of the prophet, "And he will lift up an ensign to the nations from far, and will hiss unto them from the ends of the earth; and behold they shall come with speed swiftly; none shall be weary or stumble among them, none of them shall slumber or sleep." Isa. v, 26, 27. They have his work to do, they have the waste places of the earth to occupy at his command, who "beholds and drives asunder the nations," and they come "with speed swiftly."

Strange thoughts, too, are awakened by the astonishing quantities of gold which those newly-discovered mines are alleged to contain. It is computed that these treasures are so vast as that they must speedily expand the circulating medium of the precious metals beyond their established value and derange the commerce of the world. Here too human wisdom is at fault. He whose "are the silver and the gold" will find ultimately employment for them. The rapid multiplication of the human race, and the equally rapid extent of trade, of social intercourse, of the business of life, of religious and benevolent operations, will require it all. In one century more the human race will exceed in number any former period by millions.

Humanity is cheered and comforted with the expectation that these vast solitudes shall become vocal with an increasing population, that these untilled deserts shall be fruitful for the support of man, that these shores will be lined with harbors, and the ocean whitened with the commerce of the nations. There the overgrown and wretched population of Europe may find repose, and future generations be reared under auspices more favorable than ages past have witnessed. But christianity will there earn higher triumphs. For when "the Lord shall give the word, great will be the multitude of them that publish it. It now presents the view of one of the great movements of the Most High to extend round the globe one con-

continued and unbroken girdle of light and truth preparatory to the introduction of the perfect and millennial glory of the church. C.

PEDEN'S CAVE.

A host of sacred associations springs up when the scenes of Scotland's martyrology are remembered in a foreign land—scenes on which the eye has, in other days, often rested in pleasing revery—the moral of whose history was carefully instilled into the thoughts of our childhood—and the still solitude of whose situation makes one feel as if he were holding converse with those whom persecution chased to heaven. In the annals and traditions of the Scottish martyrs the county of Ayr holds a conspicuous place. It is intersected by several beautiful and classic rivers, to one of which its name is appropriated. About eight miles from its mouth the Ayr is strikingly picturesque. It flows in a serpentine course, and its wooded banks rise above two hundred feet in precipitous and sometimes perpendicular height. Fantastic projections of free-stone rock present themselves, at intervals, through the profusion of the sylvan drapery; and under one of these majestic masses there is a cavity to which tradition points as one of the hiding-places of the famous Alexander Peden. Its approach must once have been peculiarly difficult, and its entrance seems to have been thoroughly concealed by tangled brush-wood, such as still abounds on the crevices of the precipice. The man of God who hallowed this retreat by so much secret intercourse with heaven did not die a martyr's death, but he was not exempted from a martyr's sufferings. In his unwearied preaching of a proscribed gospel throughout the districts of Ayrshire and Galloway, he often experienced the most hair-breadth escapes from the human blood-hounds who tracked his wanderings. There is perhaps no other of the persecuted witnesses of Christ in Scotland of whom so many anecdotes continue to be told, and whose name is so widely familiar. The parish of New Luce was for a time the place of his ministry, and the extant bottom of the pulpit in the church there is said to be the very one on which he was wont to stand. Be that as it may, the writer knows, from an afternoon's trial of it, that it is crazy enough to have been in existence during the time of Peden's incumbency. Something like a spirit of prophecy has been ascribed to this remarkable man. When he married the god-

ly martyr of Priesthill, he is said to have told his wife with a sort of superhuman prescience to have the linen for her husband's winding-sheet always at hand. In such times, however, it was natural enough so to speak in reference to a man so marked as "John Brown, the christian carrier." Peden was the bosom friend of Richard Cameron, and it is related, that as he once sat on Cameron's grave, he raised his eyes to heaven, and said, in a burst of holy emotion, "O, to be wi' Ritchie." It does not appear that he went the whole length of Cameron and Cargill in *formally* disowning the authority of the tyrannical and lawless rulers of the times in which he lived. After he began to feel himself going down to the grave, he had not become personally acquainted with the youthful James Renwick. Unfavorable reports of the tenets of that illustrious youth had been carried to his ears, and he regarded him with an unfriendly feeling. He nevertheless felt persuaded that Renwick was the only faithful preacher by whom he was to be survived. In compliance with his request, Renwick cheerfully paid him a visit, and meekly laid his views before him. Peden was entirely satisfied, and gave him his fatherly blessing. His grave is to be seen in the eastern corner of Old Cumnock burying ground, about twelve miles west from the spot where the dust of Cameron reposes, and his spirit rejoices "wi' Ritchie" in the place where the wicked cease from troubling, and where the weary are at rest. A visit to his traditionary hiding-place inspires the mind with sounder sentiments, and holier sympathies, than any that are likely to be promoted by the pilgrimages so often made to the adjacent spots which the muse of the Ayrshire poet has immortalized. "The memory of the wicked shall rot," but "the righteous shall be had in everlasting remembrance:"

H.

 AFFAIRS OF THE POPE.

Rome appears to be in a state of complete disorganization. M. de Rossi, chief of the Pope's cabinet, who had prepared a large military force, and adopted other stringent measures for the repression of popular disturbances was assassinated in the streets. A mob of about six thousand, at the instigation of the "Clubs," proceeded, on the 16th of Nov. last, to the Quirinal Palace, and demanded a new ministry, and other concessions which the Pope had given them reason to expect, and now seemed unwilling to grant. About one hundred Swiss guards were there to repel them in the case

of their resorting to violence, and the diplomatic body also entered the Palace to protect the Pope by their moral influence. The mob attempted to set fire to the edifice, but was dispersed by a few shots from the guards. Shortly afterwards the civic guards, the *gens d'armes*, and the troops to the number of some thousands, invested and fired on the Palace; when the Swiss were overpowered, and Palma, the Pope's secretary, was shot. A list of names for a new ministry, comprising the principal leaders of the conspiracy, was sent to the Pope who was compelled to submit to the dictation, and his authority is, in fact, now at an end, as the popular "club" dictates all measures. For about ten days he was kept in close confinement, but was protected from farther injury by the person and flag of the French ambassador, who remained in the Palace during the time that his Holiness was thus a prisoner. The diplomatic corps, it is said, conceived a plan for his liberation, and accordingly he effected his escape in the guise, first of servant, and then of private chaplain to the minister of Bavaria. He fled to Gaeta, a large town within the Neapolitan territory, where he was immediately visited by the King of Naples and family. The king forthwith returned to Naples to make preparations for his reception there. All the cardinals and the whole of the diplomatic corps, with the exception of the Sardinian representative, soon after made their appearance in that city. From Gaeta the Pope issued a manifesto disowning the power and proceedings of the acting ministry at Rome, threatening them with the vengeance of the church, professing unabated love to his subjects, and praying the *Mother of Mercy*, and the *Holy Apostles*, Peter and Paul, to avert the calamities impending over his dominions. With the exception of this whining strain of decrepit blasphemy, heresy, and impotent rage, there is nothing remarkable in the production.

HIS MANIFESTO.

"*Pius IX. to the Roman People.*—The outrages in latter days committed against our person, and the intention openly manifested to continue these acts of violence, which (the Almighty, inspiring men's minds with sentiments of union and moderation, has prevented,) have compelled us to separate ourselves temporarily from our subjects and children, whom we love, and ever shall love.

"The reasons which have induced us to take this important step—Heaven knows how painful it is to our hearts—have arisen from the necessity of our enjoying free liberty in the exercise of the sacred duties of the Holy See, as under the circumstances by which we were then afflicted, the Catholic world might reasonably doubt of the freedom of that exercise. The acts of violence of which we complain can alone be attributed to the machinations which have been used, and the measures that have been taken by a class of men degraded in the face of Europe and the world. This is the more evident, as the wrath of the Almighty has already fallen on their

souls, and as it will call down on them sooner or later the punishment which is prescribed for them by his church. We recognize humbly, in the ingratitude of these misguided children, the anger of the Almighty, who permits their misfortunes as an atonement for the sins of ourselves and those of our people. But still we can not, without betraying the sacred duties imposed upon us, refrain from protesting formally against their acts, as we did do verbally on the 18th of November, of painful memory, in presence of the whole diplomatic corps, who on that occasion honorably encircled us, and brought comfort and consolation to our soul, in recognizing that a violent and unprecedented sacrilege had been committed. The protest we did intend, as we now do, openly and publicly, to repeat, inasmuch as we yielded only to violence, and because we were and are desirous it should be made known that all proceedings emanating from such acts of violence were and are devoid of all efficacy and legality. This protesting is a necessary consequence of the malicious labors of these wicked men, and we publish it from the suggestion of our conscience, stimulated as it has been by circumstances in which we were placed, and the impediments offered to the exercise of our sacred duties. Nevertheless, we confide upon the Most High that the continuance of these evils may be abridged, and we humbly supplicate the God of Heaven to avert His wrath, in the language of the Royal Prophet: *'Memento Domine David, et omnis mansuetudinis ejus.'*

"In order that the city of Rome and our States be not deprived of a legal Executive, we have nominated a Governing Commission, composed of the following persons: The Cardinal Castricane, President; Monsignor Roberto Roberti, Principe di Roviana, Principe Barbarini, Marquis Bevilacqua di Bologna, Lt. Gen. Zucchi.

"In confiding to the said governing commission the temporary direction of public affairs, we recommend to our subjects and children, without exception, the conservation of tranquility and good order. Finally, we desire and command that daily and earnest prayers shall be offered up for the safety of our person, and that the peace of the world may be preserved, especially that of our state at Rome, where and with, our children, our heart shall be wherever we in person may dwell within the fold of Christ. And, in the fulfilment of our duty as Supreme Pontiff, we thus humbly and devoutly invoke the Great Mother of Mercy, and the holy apostles, Peter and Paul, for their intercession that the City and State of Rome may be saved from the wrath of an Omnipotent God.

PIUS PAPA IX.

"GAETA, die Nov. 28."

This *hegira* of Pius IX. seriously endangers the temporal sovereignty of the Papacy. It is as a prince that he is now a wanderer like his brethren, the late occupants of other thrones. He still retains his spiritual supremacy, although it is much to be hoped that even it has received a shock from which there will be no recovering. Peculiar as the refuge-position of the Romish Pontiff at present is, it is not unprecedented. Not to mention earlier instances, Pius VI. died a prisoner of the Republic of France at Valence. Pius VII. was for a long time a captive of Napoleon. And yet the Papacy recovered its civil power, and became a most galling despotism. It is supposed that Austria, Spain, and Naples are meanwhile concocting an alliance for restoring by force the Papal Sovereign to his throne. Should this be attempted, France, Sardinia, and other powers, are likely enough

to interfere in behalf of the cause of liberty, and it is impossible to foresee the international collisions which may thus be evolved. Such things are but the beginnings of impending commotion. They are merely the incipient undulations of a great earthquake, which will, at its appointed time, prostrate the cities of the nations. In connexion with these visible doings of the Lord, it is interesting to reflect, that in France and other Popish countries the Bible is being widely circulated, evangelical preaching is anxiously desired, many of the priests are themselves becoming obedient to the protestant faith, and the moral loathsomeness of popery is to a very considerable extent beginning to be perceived. "Ye the Lord's remembrancers rest not, and give him no rest till he establish and make Jerusalem a praise in the earth."

OBITUARY NOTICES.

DIED at Williamsburg, near New York, on Saturday morning, January 27th, JOHN CULBERT, for several years Ruling Elder in the first Reformed Presbyterian congregation in the city of New York. The long-continued and steadfast relation of Mr. Culbert to the church of which he was a member and office-bearer, requires a more than ordinary passing notice.

He was born in Ballymoney, Antrim county, Ireland, on the 5th Nov., 1782, being the sixth of nine children born to his parents, Alexander and Catherine Culbert. In the 12th year of his age he lost his father, and was soon after placed under the care of a Mr. McIntyre, a member of the Covenanting church, and esteemed a pious man. Mr. Culbert's parents had belonged to the General Assembly, and he had, with the family, attended that church until he removed to the house of Mr. McIntyre. From this gentleman, who took a pious interest in his welfare, he derived much benefit, and having learned from him his first lessons in the doctrines of the Covenanting Church, and after mature deliberation, becoming persuaded of their truth, he joined the congregation of that body under the pastoral care of Dr. Stavelly, in the spring of 1805.

In 1806 he removed to this country and settled in the city of New York, where, soon after his arrival, he united himself to the Congregation of Reformed Presbyterians, under the pastoral care of Rev. Dr. A. McLeod. He there, also, settled in business, and continued so engaged, with success and respectability, until the year 1843, when he withdrew to private life, taking up his residence in the neighboring town of Williamsburg. During this period, however, in the year 1813, he married Miss Jane Crothers, by whom he had ten children, eight of whom survive. In the Congregation in which he had first become a member, and in communion with which he remained till his decease, he was, about 1820, elected a deacon, and at a subsequent period, about 1836, elected to the office of Ruling Elder. In the trying crisis of the church in 1833, when considerable numbers drew back and went off from her testimony, he remained faithful to his principles and his vows, and adhered, undeviatingly, to the footsteps of the flock.

His manner of life, and his general temper, was of an even tenor, he enjoyed, also, uniformly good health from childhood to 1844, in the spring of which year he suffered from an attack of pleurisy, from which disease he

suffered also in the spring of the following year. In both instances, however, his recovery was rapid and, in appearance, complete. But in the winter of 1848 he was visited with an inflammation of the lungs accompanied with a typhoid form of fever of such severity as to leave little hope of his recovery, and though gradually restored, his constitution never after perfectly rallied from the shock it had received. He was left in a feeble state and subject, for some time, on the slightest exposure, to a painful cough. Relaxation and travel contributed to a somewhat more improved state of health, until shortly before his decease. His last illness was brief, and, happy for him, the preparation was long before made, the notice of his summons was short. On the Sabbath preceeding his decease, by medical advice, he had remained at home, although, from that time till the Thursday following, he continued occasionally to go abroad. On Friday he complained of pain in the throat and evidently breathed with difficulty. Inflammation of the larynx had been developed. This rapidly progressed until 8 A. M. of the following day, when, with the calmness and resignation becoming a true believer, and in full possession of his mental faculties, he breathed his last, surrounded by his bereaved and afflicted family.

Mr. Culbert, it is ascertained, exhibited in early life the influence and power of personal piety, manifesting, in his childhood, a readiness to seek and receive the knowledge of divine truth, with a discriminating mind.—From Mr. McIntyre, under whose care, it appears, he passed much of his early life, he received the present of a bible, and having, with his first gains, on arriving at manhood, purchased one for himself, he returned the gift to its donor, well used, doubtless, but much improved, and carefully repaired. He appears to have been formed for the successful culture of domestic piety, and was singularly favored in this most fluctuating life in keeping about him a numerous family, where the fire of the family altar was never suffered to go out, and dying amidst all that survived to witness the instructive close of a pious and godly life. In his attendance on religious ordinances, he was, as far as providential circumstances allowed, uniform and exemplary, and manifested in his deportment throughout, his "delight in the place where God's honor dwelleth." In his public character, amidst all the excitement of conflicting views, unavoidable in imperfect man, he may justly claim the character of honest devotion, to the full extent of his capacity, to the order of the house of God, and of fearlessness and uprightness whenever convictions of duty demanded his attention. For some time prior to his decease he appears to have been sensible that the time of his departure was drawing nigh. His devotions seem to have been more enlivened, his reading and meditating on the scriptures more frequent, and his pious counsels to the members of his family more pointed and earnest. His life amidst his family, and his death surrounded by them all, certainly afford a proof that "the Lord blesseth the habitation of the just"—and he has, in all, bequeathed to them a valuable confirmation for their present comfort and future improvement of the truth that "godliness is profitable unto all things having the promise of the life that now is, and of that which is to come." C.

DIED of heart disease, in the city of Glasgow, a few months ago, JOHN KEITH, publisher. His name is partially known in this country in connexion with the publications of the Reformed Presbyterian Church in Scotland.—He was for several years an elder in the congregation of the Rev. Dr. Bates, and had previously taken a prominent part in its erection. His friendly and obliging disposition endeared him to our brethren in the ministry. He was an open-hearted, and an open-handed supporter of the Church's schemes of usefulness. He has been removed in the prime of life from the well-known sphere of his earthly labors, and we have no doubt that his loss is very generally lamented.

ITEMS OF INTELLIGENCE.

Postage on Foreign Letters and Papers.—An important arrangement has been concluded between the United States and Great Britain, by which correspondence by the mail packets between the two countries is facilitated and cheapened.

Letters may be mailed at any post office in the United States for any place in Great Britain, and *vice versa*; the postage on every single letter of not more than half an ounce weight is 24 cents, and as much more for every additional half ounce. The postage may be prepaid or not, at the option of the writer.

Newspapers are to pay 2 cents in each country, that is, 2 cents at the Post Office before being mailed, and two cents more at the Post Office where delivered. Pamphlets pay one cent in each country for every ounce of weight.

Crimes in London.—In London, there are 12,000 children regularly under training for crime, 30,000 thieves, 6000 receivers of stolen goods, 23,000 picked up in a state of drunkenness, 50,000 habitual gin-drinkers, and 150,000 persons of both sexes leading an abandoned life.

Haunts of Poverty.—A tract distributor states, in the New-York Express, that three houses in that city were occupied as follows: 10 rooms in one house by 51 persons; 21 rooms in another by 81 persons; 14 rooms in another by 64 persons.

Temperance Societies.—In the United States there are said to be 3,710 Societies whose members including the "Sons of Temperance," are 2,615,000. In England, Ireland and Scotland the number of societies is 850, and of members 7,640,000. In South America 17,000 persons have signed the temperance pledge. In the Canadas, Nova Scotia, and New Brunswick the societies are 950, and the members 370,000. In Germany there are 1,500 societies having 1,300,000 members. In Sweden and Norway there are 510 societies in which there are 120,000 members. In the Sandwich Islands 5,000 have pledged themselves to practise total abstinence from intoxicating liquors; and at the Cape of Good Hope 900 have taken a similar pledge.

Intemperance in Great Britain.—The sheriff of Glasgow, Mr. Allison, the historian of Europe, says that the people of that city, yearly spend £1,200,000 for intoxicating drinks; and that every Saturday night, and the greater part of the Sabbath, at least 30,000 persons are in a state of intoxication. And this is said to be but a "specimen of the whole nation." The cost of intoxicating drinks to the country is estimated at £65,000,000 annually; besides an indirect expense of £40,000,000.

Michigan.—The Legislature of this State after a fair experiment on the subject of capital punishment, has been compelled to return to the scriptural system. It has lately passed a bill restoring it in cases of murder in the first degree.

New-Hampshire.—The Governor of this state has appointed Thursday, the 5th of the ensuing month of April, as a day of fasting and prayer.—Such appointments in reference to thanksgiving days are common. With regard to days of fasting, they are extraordinary. We wonder how the 5th of April will be kept.

The Bible and Infidelity.—Voltaire's press is now employed in printing Bibles. Gibbon's house is occupied as a hotel, and 4,000 Bibles were lately sold in it. In the house of Hume was held the first meeting of the Edinburgh Branch of the British and Foreign Bible Society.

Sovereigns of Europe.—Of the nineteen European Sovereigns, nine are members of the Roman Catholic Church; eight are Protestants (Puseyites?); one a professor of the Greek faith; and one is a Mahomedan. None of them rules by the Bible; nor does any of them acknowledge the supremacy of Christ.

The Reformed Presbyterian Church in Scotland has 30 ministers, 7 licentiates, 6 Vacant Congregations, and a few preaching stations. She has two ordained Missionaries in New Zealand, two in Upper Canada, and one laboring among the Jews in the city of London. The number of her communicants is about 5,500. About 10,000 attend public worship. Nearly one-fifth of the members belong to the city of Glasgow alone. In an early number we may be able to give a succinct view of the state and prospects of the Church of our brethren in that land of Covenanting memory.

It is a very gratifying cause of thanksgiving to the gracious Head of the Church to be able to inform the readers of this Magazine that encouraging accounts of the state of the Editor's health are regularly received. Situated as he at present is, it is almost unnecessary to commend him to the prayerful sympathy of the members of the church, among whom his public usefulness, and personal worth, is so warmly, and so widely remembered.

PRO. ED.

NOTICES OF BOOKS.

R. CARTER (NOW CARTER & BROTHERS) has recently published, "*Devotional Guides*:" by Rev. Robert Philip, in two volumes. The writings of this author have proved useful and highly acceptable to the christian public. His treatises on "Manly Piety" have been extensively circulated in England and this country. His "*Devotional Guides*" are probably calculated to be more generally useful, because adapted to a larger class of readers. They are addressed exclusively to Christians, and obviously meet the frequent wants of God's people, under various circumstances of life, presenting a word in season. Among the subjects discussed are, "Christian Experience," "Communion with God," "Redemption," "Guides to the Thoughtful,"—"the Doubting,"—"the Conscientious," &c. These topics shew that Christians in almost every condition, and of almost every class, have been contemplated, and we think the author has succeeded in preparing something useful for them all, various as their circumstances may be. A careful perusal of the work will prove interesting and of advantage to all who desire or delight to walk with God. We, however, caution the reader that he will meet with some forms of expression which might be construed to favor the doctrine of a general atonement. These occur chiefly when the author insists with great earnestness on the ample provisions of the gospel to meet the cases of those whom he addresses. With this caution, we recommend the work as one adapted to promote the spiritual edification and comfort of the christian reader.

ADDRESS

To the Friends and Patrons of the Reformed Presbyterian.

DEAR BRETHREN,—It has pleased the Lord, the Healer, so far to restore impaired health as to enable me to resume the Editorial charge of the REFORMED PRESBYTERIAN. A conditional promise made to the worthy and able

Editor of the past year, to induce him to undertake the work, required this; and being prevented, in the all-wise and righteous Providence of the Most High, from attending to ministerial labor, I readily embrace the opportunity thus afforded to be useful in another department of our Master's service.—Our lot has been cast in a time when great facilities are afforded for diffusing the truth through the medium of the press, that potent engine for good or for evil, according to its employment for the one or the other. That it is extensively employed for evil is lamentably manifest. To counteract this evil and prevent its dangerous tendency requires the truth to be presented, illustrated and enforced through the same channel of communication. The antidote is thus brought in contact with the poison and its corrective influence rendered available.

The REFORMED PRESBYTERIAN was commenced twelve years ago, under circumstances not very encouraging to such an undertaking, as many of you know. The result of previous efforts to maintain a Magazine in our church caused the matter to be viewed rather in the light of an experiment than otherwise. But, by the Divine blessing, the undertaking proved successful.—The work has been fully supported during all that period, and there is good reason to hope that, if conducted in a similar spirit, and on the same independent and impartial principles, it will be still sustained. It is the Editor's determination, as he may be enabled from on high, so to conduct it, endeavoring to promote the interests of truth, and the unity, peace and harmony of our Zion.

As heretofore, a portion of the work will be devoted to the illustration and defence of the grand leading doctrines and principles of the gospel and testimony of Jesus. These, whatever may be thought or said to the contrary, tend most to promote the divine glory, and are the great means by which the nations are to be subjected to Immanuel, the travail of his soul gathered in, and his people edified, sanctified and comforted. Events, however, are almost daily occurring in Europe, and in our own country, of which the Lord's people need to be informed, that they may wisely discern the signs of the times and know what Israel ought to do. These will be recorded from time to time, and their bearing on the interests of Christ's church and kingdom pointed out. Due care will be taken to give, as early as possible, accounts of Missionary operations and of the proceedings of our ecclesiastical judicatories.

The best writers in our church will contribute to the pages of the REFORMED PRESBYTERIAN, and the Editor, in his present circumstances, will be able to give to the work his undivided attention, which hitherto the performance of other and higher duties prevented. You, Dear Brethren, are respectfully solicited, one and all, to use your best influence in promoting the interests of the work. It will be my endeavor to make it useful and interesting. Let us often mingle our supplications before the Mercy-seat, that God may render it effectual in advancing his glory and the good of his Covenant cause among men.

Affectionately and truly—Yours, &c.

M. RONEY.

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No. II.

THE COVENANT NOW IN OVERTURE.

BY REV. J. CHRYSTIE.

THIS document is characterized by a large measure of evangelical truth, by a very striking analogy to the covenant deeds of our forefathers which it proposes to renew and follow, and by its apparent tendency to unite and bind the church in the future prosecution of her testimony. So far it is creditable to its author, and in the same degree it is calculated to gain the favor of our rulers and our people. But in so important a deed, which involves in obligations so exclusively and permanently sacred and imperative, which, though doubt should hereafter arise, and even conviction of error, such is the power of conscience and of socialities, it would be difficult to correct, it is evident that all the obligations of an engagement so far-reaching and binding should be most carefully and deliberately considered. We ought to be satisfied that the excellencies which are apparent are real, that the duties are scriptural and seasonable, and expressed in language perspicuous and appropriate, and that the whole is such as the present exigencies of the church admit and require. While the writer of this article is willing to acknowledge the excellencies existing in the covenant, he apprehends that there are some objectionable features to which exception should be made, a few of which he will here briefly notice.

The first that presents itself is the incorporation of the very strong language of authority embodied in the original deeds. Besides the use of the terms "extirpation," "sub-

version," the whole phraseology of this document bears on its face throughout that the parties covenanting claim the same position of office and authority occupied by the original covenanters. As those deeds were framed by persons clothed with the highest authority, civil and ecclesiastical, and embodied the purpose of an enlightened and reforming kingdom, church and people, these forms of expression had a very appropriate place; particularly when it is considered, that the parties had recently emerged from a most violent and sanguinary contest for emancipation from tyranny and persecution in church and state, and were still engaged with a ruthless, artful and cruel enemy, employing every device to embarrass and defeat the measures aimed for their subversion, and to recover the power from which they had been hurled. The adoption of the same language by a witnessing remnant of the church of God, divorced from the state, without the agency or co-operation of the civil magistrate, unaided and not even countenanced by the people, presents a state of things wholly divine, and is manifestly a violence and a misapplication of words. It may be replied that the principles at issue are the same in worth and obligation now as then admitted. But the question is whether the parties who now advocate them are in circumstances so similar as to justify the same forms of expression and declaration, as when a whole nation embodied in state, church, and people; with all the power of rule civil and ecclesiastical conjoined with the voice of an enlightened and devoted people. The difference is palpable. As the professed followers of the original covenanters, we approve before God and the world the deeds of our forefathers in prosecuting the noble objects at which they aimed, civil and religious liberty, and the establishment of the social relations, all in subordination and conformity to the word of God: But as their reduced, enfeebled, and forsaken followers, deprived of the help of man, and God alone our hope, we now wait in humble but confident expectation, that a period will arrive when these noble principles will be embodied in the deeds of nations, combining the agency of rulers and people in church and state, in purpose as great, and language as strong and appropriate.

Besides, on this subject, it can not be overlooked or derided, that mere authority and prescription have vastly lost their power over the human mind. In every part of the christian and civilized world, men are awakening to a deep and powerful conviction of the infamous usurpation and blasphemous assumption of office and authority, by which they have been oppressed and crushed for ages. The execra-

ble deeds of ecclesiastics, invested with the insignia of rule over the conscience, clothing civil rulers with the majesty of vicegerents of the Most High, when both were prostituting office and authority to ends of the most profligate selfishness, of the most daring impiety, and the most remorseless cruelty, are generating and diffusing a determination every where, that not name, office, or authority, but truth and reason, shall be heard. We are on the eve of the war of opinions, perhaps the age has extended already far into the contest—the arena now is the light of nature or of human reason, too largely infidel in its character, but ultimately, the arena will be the light of divine revelation, and then the final issue will be reached. Meanwhile the witnesses must suffer some, may suffer greatly, but the only weapons of their warfare are not carnal, not authority and prescription, but the armour of righteousness and of truth. When men have learned that God alone is Lord of the conscience, no claims of authority can be entertained but such as bear the manifest sanction of his Name. Amidst the crash of falling empires, and the downfall of the vast systems of ecclesiastical rule, now going on and approaching, no voice but that of truth, no authority but that of God, will be heard or acknowledged. Our strength, our victory, will be found not in the power of words or of claims, but in the word of God and its truth, mighty, unchangeable, and eternal.

Another objection it is believed will be discovered in the article of the Covenant, where, toward the close, the specific engagements appear more directly and in their true extent asserted. There the following language is employed.

“We bind ourselves by this our solemn oath and vow to hold fast without any compromise—3d. That the whole of the truth and order of Christ’s church and national polity, to which we are sworn in the national covenant of Scotland, and solemn league and covenant, is warranted and imperatively enjoined by the word of God, and binding upon us and our posterity to the latest generation.”

The phraseology here is objectionable, because it is obscure and indeterminate. It may mean that by this our solemn oath and vow, now entered into in renewing the Covenants of our forefathers, we hold that the whole of the order of Christ’s church and national polity contained in the national covenant, &c. in all their circumstances and details, is warranted and imperatively enjoined by the word of God and binding on us and our posterity, &c.; or it may mean, that part of the same deeds sworn to by the church, under the exception contained and expressed in our terms of ecclesiastical fellowship, stated in the words following: “so far

as they were not peculiar to the British Isles, but binding in all lands."

If this article means only the latter, it is very well, and is only objectionable on account of its obscurity, which may be remedied by a more accurate phraseology. If, however, it means the former, then it is open to a very grave objection indeed. It involves the church in an oath to obligations of the extent of which she is throughout all her departments, greatly, in the most wholly, in the dark. Who of all our people, we might inquire, who of all our ministers, are in fact acquainted with "the whole of the order of Christ's church and national polity" as embodied "in the national covenant of Scotland and the solemn league and covenant?" Both these documents refer to a long train of events and the issue in which they terminated in the settlement of church and state extremely complicated, and in many instances obscure. They refer, particularly the former, as will be seen by any who will read it with attention, to an almost endless number of acts, statutes, laws, edicts passed and ratified by parliament, and by the general assembly, of which it is not dangerous to assert that not one person in ten thousand of those who are expected to enter into this oath, has seen or is likely ever to see the thousandth part. With what face, with what conscience before God, shall such solemnly swear that the whole of these acts and laws in detail, nevertheless of which they know so little, almost nothing, that the whole is warranted by his word and so binding on themselves and their posterity to the latest generation? "He that feareth an oath" will take care to be informed as to its import before he takes it. It may be replied that man's ignorance of the extent of his obligations is no plea for his discharge from their authority. Very true. But it is a very different thing to assert and swear that the obligation exists, when the party swearing is not possessed of the means of judging, and is indeed physically and of necessity deprived of acquiring them. Did the noble and godly authors and promoters of that reformation claim for every thing they did infallibility and inspiration? Is all inquiry to be shut out with the "*ipse dixit*" of their deed? Why this would be to place us in a condition far other than their own and the people of their age. Whoever knows any thing of the history of their times, knows that the highest attainments of scriptural knowledge and the most unwearied labor were employed, most continuously and variously, to teach the people the true nature of passing events, and how they were warranted by the word of God. And they covenanted and swore to these engagements with understanding. Shall we, their professed followers, act less like men and christians?

Our church has in her established order, and in the terms of the ecclesiastical fellowship happily removed all scruple, and placed the oath, covenant, and obligations in a clear and satisfactory light. 1. It is expressly acknowledged that there are some duties in these documents "peculiar to the church in the British Isles," from which the followers and posterity of the original covenanters are consequently discharged in other lands. 2. It manifestly sets before the people the church indeed in all her departments, *the subordinate standards, the existing order, worship, and scriptural usages of the church, as exhibiting and containing the actual frame of the whole order of Christ's church and principles of national polity to which the covenanters following in the footsteps of their forefathers, are bound in this and in any other land.* This constitutes in fact the real, true, and priceless attainments of the Reformation. They furnish the witness with a lucid and ample summary of the principles for which he is to contend, and they place him practically and really in a position of separation from corruption in the constitution of church and state, that he may carry out his principles in a faithful testimony and a godly life. These are spread before the church, as the priceless attainments of their covenanted forefathers, which they are bound to preserve, maintain, and prosecute to the end. And their example as it is elucidated in the character of the very attainments which hold forth so admirable a system of ecclesiastical truth and order, or detailed for their instruction in the record of their lives, they are bound to follow, as they, in all these things, followed Christ. Here then is presented to the people of God a satisfactory and luminous exhibition of "duties not peculiar to the church in the British Isles, but applicable in all lands."

Nothing is more plain than that this is the judicial decision of the Reformed Presbyterian church in America. An oath or vow which goes beyond or behind the existing standards of the church, goes beyond the obligations of the covenants of our fathers as solemnly recognized. And if such is the design of the article of the renewing of the covenant in question, its tendency is inevitably to throw the church off from the basis on which she reposed with security in her happiest days, to fill the minds of her ministers and people with endless doubt and uncertainty, and finally to break her up into as many factions and fragments as the varying and capricious judgments which may be entertained with respect to the obligations under which she lies.

An event surely to be deprecated. Our covenant renovation instead of binding the witnesses to their present attain-

ments, and uniting them in their prosecution, would contain the germ of disunion, and be the signal of confusion and dispersion. The present circumstances of the church persuade to other measures, and to continuance. Our people are increasing in numbers, usefulness, intelligence, and activity. An impulse is felt, which rightly concentrated and directed, may prove most auspicious and blessed. A missionary influence is abroad; general information is sought for and improved; our real principles, strong in character and priceless in excellence, are beginning to work. Have we had troubles and difficulties and are they at work even now? They are no more than were to be expected, and they are in reality very light. If our rulers will apply a healing hand they will disappear. Love and confidence cemented by faithfulness will make us strong in influence, though feeble in numbers, and they who are now entering upon the care of the church may live to see her influence respected, admired, and felt far and wide. Let our prayers be that a covenant securing all this may yet be found.

THOUGHTS ON GENESIS XXVIII. 17.

"How dreadful is this place," &c.

THERE are seasons of communion with God which fill the believer's soul with solemn delights. Though unintelligible to the natural man, they may be depicted in a style of elevated simplicity, which will fan the kindred spirit into a glow of congenial transport. What christian can muse on the holy ecstasies of Bethel without feeling nearer to Him who gladdened the solitary place with joy so transcendant? In the very circumstances of the scene there is something intensely interesting. The heir of Isaac by imprudently attempting to anticipate the promotion of God's own providence, involved himself in no ordinary complication of embarrassments. An incensed and injured brother sought his life. Compelled to forego the wonted indulgence of home, he fled to the wilderness, ill provided and without protection. Hastening amidst disappointed hopes and overcast prospects from the cherished scenes of youthful happiness, and haunted by the dread of solitude, fatigue, and peril, his anguish was embittered by the brooding consciousness of his own hand having created it. As the sun declined and the shadows of evening lengthened, he was overtaken at once by weariness, darkness,

and apprehension, and found himself without a place of repose. But though distant from his earthly parents, his heavenly Father was near. A stranger in the houseless wild, he was at home with God. Cares perplexed his waking thoughts, but angels lulled his perturbed breast to rest. They guarded, instructed, and blessed his slumbering moments. While he slept his heart waked, and how enviable was his situation when the morning light brought with it the recollection of a night spent in communion with God. What lofty heights is the spirit of man capable of attaining! What wonders of nature and of grace is the great God able to unfold to it, when delivered from the grossness of a tenement of clay, when we consider the astonishing flights which it is even now found to take, on the duller senses being laid to rest, and their influence suspended!

The mystic ladder which Jacob saw in the visions of that memorable night was an emblem of the mediation of Christ, of the union of his divine and human natures, and of the angelic ministry by which the redeemed are guarded on earth and guided to glory. It was perhaps not without reference to this instructive scene that Jesus said to Nathaniel, "Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man." His baptism, transfiguration, passion, resurrection, and ascension appear to have been meant when he spake these prospective words. Such passages in his history were glorious assurances of the recognition and joy of heaven, as he performed the successive parts of the work which was given him to do. It is by his mediation that heaven is opened for the effusion of present blessings, and for admission to after bliss. It is the channel of grace and the way to glory. When spiritually perceived, it is death to sin, and life to holiness. A sight of its real importance and moral grandeur awakens a matchless satisfaction in the believer's heart, and teaches him in part what Jacob felt when he said, This is none other than the house of God, and this is the gate of heaven.

Divine Providence too is remarkably pointed out in the dream of this covenant child of God. He was made to feel that his heavenly Father had made these circumstances to arise which had driven him from the eye of maternal indulgence, and reduced him to a condition so overwhelming. He was now assured that the eye of the Highest was upon him, that the arm of the Eternal was around him, and that the faithfulness of Him who was his trust should never fail.

The agency of divine providence is universal, and is in many ways forced on our attention. From the disposal of a

world's destinies down to the movement of the autumnal leaf, the hand of the Omnipotent is to be seen. Physically considered, all its doings are alike particular; but in the objects designed, the interests involved, the manner of performance, and the effects produced, there are many dispensations which may well be termed special. This is particularly true with regard to those which concern the affairs of the children of God, for whose good "all things work together," for whose sake Christ is "given to be head over all things," and for whose eternal life, power over all flesh is committed into his hands.

The dream of Bethel strikingly shows the adaptations of a superintending providence to those exigences which are incident to humanity. The miseries of want, the alarms of danger, the failure of human aid, and the extinction of hope; after protracted struggles against thickening calamities; may overtake the sons of adversity. Yet this juncture of impending ruin may be averted by a divine interposition, and the inscription, "Jehovah Jire" may imprint itself on the scene of the deliverance.

But the vision of Jacob brings into view the angelic agency by which the schemes of providence are fulfilled. The multitude, the strength, the speed, the holiness, and the zeal of these celestial ministers invest the providence of the Almighty with properties unspeakably interesting and instructive. Doubtless the direct exercise of divine power would be sufficient to support, protect, and deliver the children of men; but the ministry of angels is more glorifying to Him who occupies the throne of eternity. A multitudinous race of beings, high in the scale of creation, are thus introduced to an intimate acquaintance with the affairs of human redemption. Their transcendent enjoyments are made to depend on the application of their exalted energies to this momentous work. Their minds soar to a sight of its true glory, and the perception of it swells the ardor of their seraphic praise. Like the sons of secular science, their stores of knowledge add to the eagerness of their inquiries. They desire to look into these things. These celestial cherubim fix their adoring eye upon the mysteries of the ark of the everlasting covenant; and with an extent and brightness of conception exquisitely adapted to the theme, they rapturously ascribe to God the highest praise which surround his throne. The greatest of his works is thus made to interest the loftiest of his creatures, and it may be inferred that the ends of his glory could not otherwise be so perfectly promoted.

H.

SABBATH COLLECTIONS.

THE duty of contributing part of our worldly substance for religious purposes has been generally acknowledged by christians. It is believed that there are but few who would be sufficiently daring to deny that the claims of God extend to their property as well as to their persons. While the duty, however, is conceded in general terms, it is to be feared, that in many instances, the sense of its obligation is exceedingly feeble. Men oftentimes admit in theory as correct what in practice they declare to be untrue. The individual whose habitual conduct contradicts his profession in many particulars, can claim but little credit for sincerity in his principles. Those who maintain as a general doctrine the duty of consecrating part of our gains to the Lord and at the same time withhold of their own more than is meet, are to be pitied as well for their lack of consistency as for their deficiency in noble and christian generosity. Such persons would do well to remember that there are some against whom this complaint is preferred: "Will a man rob God? yet ye have robbed me."

One form under which a practical disbelief of the duty in question discovers itself, is opposition to the long-established custom in the church of Sabbath-day collections. Some affect to regard this day as so sacred in its character, that collections, for whatever purpose made, are inconsistent with its proper services, and in fact little short of sacrilege. We are glad that it is in our power to believe that the church has in her bosom but a small number of such children as these, and that her dependence is not on them either for support or enlargement. We confess that there is such an air of extravagance about this regard for the sacredness of the Sabbath, that we are led to doubt the sincerity of those who make it. It need not be thought strange that suspicions are excited on this point, when it is considered, that the judgment of most of this class, taking their works as the evidence, is equally against giving on secular as on holy days. It is long since we have been convinced, and observation has only tended to deepen our convictions, that those who are too strict to give on the Sabbath are too parsimonious to give during the week. Less than this can hardly be said respecting those who from Sabbath to Sabbath dole out with a miser's hand the miserable pittance that is given more from a sense of shame than from any regard to religious obligation. Of the two classes, the latter is most to be pitied.

It is remarkable with what explicitness the Bible speaks respecting this part of the christian's duty. The denial of it must infer either a great ignorance of what the scriptures do teach on this point, or a singular recklessness of their plainly expressed injunctions. The book of God is scarcely opened till the attention is arrested by positive instructions on the subject of active and efficient benevolence toward the poor and other objects requiring the christian's aid. The history recorded in the beginning of the Acts, respecting the conduct of the early converts to christianity, can not be read without receiving fixed impressions of their singular liberality and devotion to Christ. When they had nothing else to give, they sold part of their possessions and appropriated the proceeds to the purposes of the gospel, and the conduct of one is especially commended, who parted with all his lands and brought the money and laid it at the apostle's feet. It is sufficiently evident from the whole narrative, that the consecration of a considerable part of their property was regarded as a sacred duty, and as proper to the Sabbath as any other day. Indeed, it is intimated with much plainness, that contributions for pious purposes were an established part of their ordinary religious service. Less than this, we conceive, can not be meant by the statement that is made, Acts ii, 42, in which the historian specifies the several parts of divine service performed by the early christians, and at the same time indicates the prominent characteristics of a true church. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." It is the judgment of many of our most acute commentators, that the apostles' "fellowship," referred to here, signifies works of alms-giving and beneficence. This is certainly the native import of the word and it is well known to those who are capable of making the examination, that such is the idea conveyed by the original term in a large majority of the instances in which it is employed in the New Testament. This brief account of the established order of religious service among the early christian converts is of great importance: they continued not only to hear and practise the word preached by the apostles; to celebrate the eucharist; to observe social prayer; but also to minister of their substance for the benefit of the faithful. All this, it would appear, was done on the day specially devoted to the duties of religion. These facts are in beautiful harmony with the instructions that are given to the church on this subject. There is not another practical duty more unequivocally inculcated in the Bible, than that of alms-giving—the fellowship of the minis-

tering to the saints. "Distributing to the necessities of the saints" is enjoined in the same chapter with brotherly love, humility, diligence in business and other equally important and sacred duties. As though the apostle had been well aware of the singular forgetfulness of many christians in relation to this matter, he commands, "to do good and communicate, forget not; for with such sacrifices God is well pleased." Heb. xiii, 16. This direction, too, is given in immediate connection with an exhortation to present unto God the sacrifices of praise and thanksgiving, and these offerings, it is clearly intimated, are not more acceptable to God than acts of beneficence towards the saints. It is such an appropriation of our property as involves in it the idea of "sacrifice" that the scriptures make imperative. This includes in it the twofold idea of something valuable—the best that we have—and something devoted to God, which it is not in our power to recall. As an offering is a suitable expression of the christian's gratitude to God, we are authorized to regard the language as containing the additional thought, that the offering may and should be presented in the temple where other spiritual sacrifices and gifts are laid upon the altar, and when can this be done so appropriately as when the righteous appear before the Lord.

The propriety and duty, however, of contributing on the Sabbath for pious purposes are placed beyond the reach of doubt in the case of those who are willing to accept the Bible as supreme in its authority and claims. The churches at Corinth were enjoined in the most positive terms to give attendance to this service. "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." 1 Cor. xvi, 2. A similar direction it appears had been given by the same apostle to the church in Galatia, and though the fact is not particularly mentioned, the inference may certainly be drawn that instructions to the same effect had been communicated to the christians in other places. He who does not perceive in this language the force of a divine command enjoining Sabbath contributions, must close his eyes against the light. The injunction is perfectly unambiguous. Upon the first day of the week—the Sabbath—when your religious assemblies are accustomed to meet, let every one devote of his gains in proportion as the divine blessing may have prospered him during the past week, separating it from his common stock for the purpose of being transferred to the treasury of the Lord. What was dutiful and necessary for the church then, is not less so at the present time, nor would the duty be

less diligently performed, provided there was an equal degree of subjection to the power and obligations of the gospel.

It will not be out of place to remark here, that it is a fact well attested by accredited historians, that in the primitive ages of christianity a collection for religious uses was an established part of the services of the Sabbath. Those who are familiar with the history of the Scottish church need not be told that this regulation was religiously observed from the period of the first Reformation, and continues till the present time to be regarded as an important element in Sabbath sanctification. We are sorry to know, that opposition to this wholesome and excellent arrangement has discovered itself in a few places in the Reformed Presbyterian church. It gives us pleasure to think, that the instances are but very few, and these chiefly in country congregations, where some apology, perhaps, may be found in the fact, that many of them are but little accustomed to this form of doing good. If the habit of giving were cultivated more than it is, there is reason to think that less aversion to it would be entertained. We would commend to the consideration of those who are afflicted with scruples on this subject the statement that is contained in the Form of Church Government, which all of us profess to receive and approve. In enumerating the ordinances in a particular congregation, among several others, mention is made of "collection for the poor." It would appear, therefore, that where this service has been allowed to pass into desuetude, one of the ordinances belonging to a particular congregation has been virtually stricken from the roll.

It has been sometimes objected against ordinary Sabbath collections that there are some congregations in which no beneficiaries are to be found, and of course no object to which such charitable contributions may be applied. This objection, it is believed, is not likely to have much weight with those who are willing to honor the Lord with their substance. It seems to bear upon its very face contradiction to the assurance of Christ, "the poor ye have always with you." The apostle in the direction given to the Corinthian christians appears to meet and obviate this very difficulty. Why does he enjoin them to lay by them in store on the first day of the week? Was it because there was an immediate and urgent need among themselves! Far otherwise. The object was prospective: "that there be no gatherings when I come;" i. e. that there be no necessity for special and extraordinary contributions. The assumption, however, that Sabbath collections are misappropriated unless applied to the relief of the

poor in the particular congregation where such collections are made, is wholly gratuitous and without any foundation in truth. Besides this one, there are many other uses to which they may be rightfully and profitably applied. Both in the scriptures and in our ecclesiastical standards, the term "poor" is employed to denote those objects for the benefit of which alms and charities, strictly so called, are appropriated. "To the *poor*" says Christ, "the gospel is preached," and this class of beneficiaries equally with any other, is entitled to the consideration both of those who give and of those who distribute. The truth is, this treasury belongs strictly to the Lord; whatever it contains is his; the purposes to which such gifts are to be applied are divinely designated and are not to be determined either by the will implied or expressed of the donor or of those who are charged with the distribution any further than a just and equitable partition is concerned. These gifts are presented to the Lord; they are exclusively subject to his disposal, and provided they are given to sacred and not secular or civil purposes, the end of God's institution has been faithfully answered. We should not have deemed it necessary to say even this much on a point so perfectly plain, were it not that extravagant views and still more extravagant measures respecting the temporal affairs of the church have had the effect of driving some, otherwise well meaning people, to trust to an opposite extreme.

CHURCH AND STATE.

ONE of the most remarkable moral phenomena of the age, is the earnestness with which a very large portion of the most active, devoted, and eminent friends of christianity urge the separation of the church from the state, and the entire disruption of the bonds which have in various forms existed for ages. In Great Britain, a large, numerous, and very influential body of men, clergy and laity, distinguished for their evangelical character, in and out of the church, are in heart favorable to it, and many are pressing it with the greatest zeal. On the continent, scattered throughout various parts of Europe, the men who are the most distinguished for talent and devotion to the interests of evangelical truth, are generally found on the same side. In this country, the question is practically settled, and seems only to require that the acknowledged principles should be every where commended and diffused for adoption.

There is more reason for this movement than at first appears. One would imagine that the two great elements of social order, improvement and prosperity might be very happily combined in establishing the best interests of mankind. It does not appear, that there is any thing in the nature of civil government rightly established, and wisely and equitably administered, that could interfere with the purity, efficiency, and prosperity of the christian church. Nor does it appear that there is any thing in the character of the christian church, as that is delineated in the sacred volume, that can do other than confirm and promote the true ends of civil government, the moral order and the social security and happiness of mankind.

But experience and trial, such at least as has been made, have led to other results, and it is now maintained and urged with the most earnest zeal, that ecclesiastical establishments thus far have greatly, if not alone, fostered a formal nominal religion among the people, that had no deep-seated place in their hearts—that it has generated a race of worldly and indolent ecclesiastics, who have no marks of the character of, pastors to the flock of Christ, but who have risen by various steps to lordly dignities and exorbitant wealth. While on the other hand, religion, becoming superstition in the minds of the ignorant and neglected people, has lent its aid through selfish and worldly ecclesiastics to forge chains of oppression and tyranny, in the construction and upholding of governments not formed for the good of the whole, but to minister to the selfishness of the few. It is true, that, for the most part, the advocates of the present movement dwell mostly, perhaps almost entirely, on the evils which the old and existing systems have entailed on the church. This is the matter indeed in which they are most directly concerned, and where reform is most imperatively required. In due season, however, they will find their mistake; the reformation and security of the one form of social order will be found essential to the permanent purity and security of the other. For the church detached from the fostering and protecting influence of civil government—for “kings,” rulers in every form, are designed to be “nursing fathers” to the church—will be like a fleet scattered in a storm, will be shattered into countless fragments, sects of every form will arise, schism and heresy multiplied in every direction, will discover that she is not designed to dwell alone. On the other hand, civil government, unaided by the moral power of religion as embodied and organized in the church, will soon become an idolatrous object of national devotion, will be blighted with infidelity and atheism,

will minister only to ambition, selfishness, and rapacity; spread disorder in every department of society, and terminate in confusion and ruin.

In the meanwhile, it must be admitted, that the complaints of the evils inflicted on the church, by the very noxious and unnatural forms of union which ecclesiastical establishments present in the history of modern Europe, are too well founded. There is every reason why the church should endeavor to be freed and disentranced from the odious embraces of the existing governments of the nations. And the deep-seated convictions of such multitudes of pious and devoted men are a strong practical demonstration that these governments are, what they are indeed, impure, "earthly sensual," shall we not add "devilish"—that their touch is contaminating and polluting—and that the life of the church of God depends upon being disengaged from their unholy influence. It is a practical confirmation, and illustration too, of what indeed the parties concerned do not intend—of the testimony of the witnesses, who hold off from the infidel, immoral, or corrupt governments of the nations—and "dwell alone and are not reckoned with the nations."

In the meanwhile, moreover, the movement is ominous of good. The church needs reformation; a reformation which is necessarily obstructed and rendered morally unattainable by the drags and hindrances contracted by her present unholy alliance with, or subjection to, the corrupt governments of the world. From these, in every nation, she must, we trust and hope she will, come forth disentranced. Then she will look into her own charter of rights, into her own book of laws, and statutes, and ordinances, and having in some good degree attained her own position, and assumed her own real character, will look at the work before her, and enter upon it with alacrity and vigor. What vast structures of ecclesiastical order and establishments, falsely so called, will tumble into ruins, and darken for a moment the light of heaven with their dust—what heaps of musty records, that are now more highly prized than the book of God himself, will be cast into oblivion or devoted to the flames—that the church invested with all the simplicity and purity of pristine truth and order may "look forth as the morning, fair as the noon, clear as the sun, and terrible as an army with banners." There can be no doubt, however, that the whole process will be attended with infinite struggle—the vast and complicated interests involved amid powerful nations, in worldly statesmen, and selfish ecclesiastics, and in powerful establishments, in questions, too, touching so nearly the inter-

ests of millions, will make it a mighty movement in all its influences in the issue on the churches and the nations. Like that of the prophet—"multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Joel iii, 14—16. J.

NOTICE OF A SERMON OF BISHOP HUGHES.

BY REV. JAMES W. SHAW.

WHEN the notice of a sermon is announced, the reader will expect to hear of a systematic discussion of some topic in divinity, founded upon a particular text or passage of scripture. This expectation, however, is not in every instance to be met. To prevent disappointment, therefore, it should be remembered, that in the popular sense of the term a sermon means almost any thing either spoken or read from the pulpit by a clergyman. Its meaning in the ecclesiastical world is similar to the term speech in the political, and equally indefinite. Should it, therefore, occur to the mind of a reader, that what is called "a sermon by the Rt. Rev. Bishop Hughes" is rather a singular production to bear that name, he should not be at all astonished; and especially when he reflects upon the quarter from which it emanates, and on the power which is possessed to change the substance of things by a Roman Catholic priest. Who, for a moment, can question, that if Bishop Hughes can change the bread in "the sacrifice of the mass" to the real body of Christ, that he could not, by the slightest effort, change either a speech or a common newspaper article into a sermon? All that is necessary for him to do, is to say, "*Hoc est corpus*," and the thing would immediately become what he intended to make it.

This sermon, it is stated, was "preached at St. Patrick's Cathedral on Sunday morning, January 7th." Its title is, "The present position of Pope Pius IX; and the text, the entire 12th chapter of the Acts of the Apostles. The Bishop introduces his subject by saying:

"There are times, my beloved brethren, in the history of the christian church, when men are so agitated and disturbed by the developments of hu-

man passions and human projects on the earth, that it is necessary, or expedient at least, for those who believe, to return to the recollection of first principles. "The utility of this," he adds, "will be found in the fact, that principles are eternal and immutable, whereas all that is not principle is necessarily subject to the vicissitudes of times and of circumstances."

With these remarks for his starting-point, and the present position of the Pope for his subject, the Bishop proceeds to show, that there are likely to be many misapprehensions with respect to it; he notices some things from which it is necessary Roman Catholics should go back, and suggests some thoughts of comfort to the Pope and his faithful adherents in their present distress. One thing, in particular, is noticed as not being "a principle," and from which Romanists are to go back; viz. their late exultation on account of the "apparent favor with which this world seemed to regard their religion and doctrines." He admits, that they had begun unreasonably to exult, that there is an opportunity now afforded them in "the vicissitudes of times and of circumstances" to see their error, and that it is not only dutiful but necessary for them to return to "first principles." In doing so, it would seem, that he considers it their duty to cease exulting and take up a song of lamentation and woe. This thought almost irresistibly presents, to the mind of a reader the condition of a well-known character as described in the Revelation. "I sit as a queen," she is represented as saying, "and am no widow, and shall see no sorrow;" but "her plagues shall come in one day, death, and mourning, and famine." The church of Rome being in like manner suddenly overtaken by disaster, is called to mourning; and in her affliction is in much need of a comforter. Who will come forward and perform the duties of this kind of office, seems to be the question. Let him who thinks that he can do it best make the attempt. Who can do it better than myself? thinks John Hughes. There is some difficulty attending it, I own; for I must admit that the church has been suddenly and most unexpectedly checked in what we all supposed to be her "certain glorious career." Her head, "the supreme pastor on earth," is a fugitive; he has lost the sovereignty of Rome, and in the Neapolitan territory, where he is at present, he does not enjoy his accustomed liberty. What then, in comforting the faithful, defending the Pope, and endeavoring to regain what I have lost by that worthless fellow Kirwan, shall I do? Let me see. Go back to first principles? That will do. What next? Express my faith in the Pope's speedy restoration, in a tone so confident that all must believe there is at least something in it! They will. Besides, I will show, that

what has befallen the "chief pastor" is not on account of any fault of his. Of course not. He is infallible. That is our doctrine. It has all happened from his over-anxiety for the church's welfare, his unparalleled kindness and condescension as a man, and his superlative excellence as "Christ's Vicar." In addition to all this, I will assert, that "the church" has both the will and the power to restore the Pope to his former dignity. This will answer the purpose.

Having thus prepared himself, the Bishop, in noticing first principles, shows that it is nothing new for the Pope to have been brought into circumstances similar to those of Pius at present. The successors of Peter have been often expelled from Rome, but have very soon found their way back again, and so, he confidently expects, will Pius, "the two hundred and fifty-ninth from St. Peter." In proof of this, he notices several historical instances, and, as particularly answerable to his purpose, the case of Charlemagne and Napoleon Bonaparte, and immediately adds:

"All history goes to show, that whenever the Father of the faithful—the first and supreme Bishop of the Catholic church—has been invaded, whenever his person has been violated by outrage, whenever his liberty has been abridged by the temporal powers of this world, God, as it were by a glance of his wrathful eye, has so ordered it that he has been restored."

If this were the case, then of course the Bishop has very good ground for faith under present difficulties, which he thus expresses:

"I have faith to believe, that God will send his angels, if not in a ministerial yet in an efficient mode, to work the deliverance of the Supreme Pontiff of the Catholic church." And again: "If all other means fail, we have faith enough to believe, that to-day, as in the days of Peter, God will send an angel, and this angel will be found in two offices, the one securing liberty to the Head of the church, and the other striking with the judgment of vengeance on those who have attempted to deprive him of it."

Such declarations coming from almost any other man—from a Protestant especially—would be at once received as evidence of very strong faith. But what are they to John Hughes? Or, what are they in the estimation of Roman Catholics? Not in comparison as a grain of mustard-seed! To a believer in the doctrine of Purgatory, Transubstantiation, and the Priest's power to forgive sin, it must be a small matter indeed to believe, that God will send his angel to deliver the Pope! I wonder if a Papist could not believe that Bishop Hughes could do it, or that the Pope could deliver himself! However, should an angel not interfere, the Bishop has confidence that the church will, which he thus expresses:

"If necessary, the church has resources. There is no sovereign on earth that counts so many subjects as Pius IX, independently of those petty

states of Rome." (Notice the expression, "Those petty states;" how very insignificant they have become all at once!) "Two hundred millions of men cherish him in their hearts. Sooner than we should see him subject to any sovereign, we would have recourse to the old institution, and Peter-pence from every point of the compass would constitute a treasury to raise him above that subjection."

For such assertions, it will be readily admitted, the Bishop has better ground than for his faith. What could poor Roman Catholics do, should their holy Fathers order the collection of "Peter-pence?" Would not their only choice be between giving as required and the sacrament of penance or the priest's curse? The Bishop knows very well which would be chosen.

Passing from these considerations, he notices the causes of the Pope's present difficulties. These were an endeavor to curb an ignorant and overweening desire of liberty, the licentiousness of secular princes, and the tyranny of kings. These being the efforts of the chief Pontiff, of course he was not to blame. These he supposes to have been popular. These he believed should have been. How singular then that they should prove the means of his temporal overthrow! How ignorant men must have been, not to know that liberty could be theirs only as the Pope allowed them to enjoy it! How singular that kings and princes should not, at once and for ever, acknowledge their obligation to the supreme Pontiff, and if he willed it, approach him reverently and kiss his toe! But strange things sometimes occur, and these render it necessary for the "Faithful to return to first principles." Another of these principles as noticed by the Bishop is, that the possession of temporal power does not essentially belong to the Popedom. His language is as follows:

"I do not say that it is necessary for the Pope that he should be a sovereign, but it is necessary for christianity that he should be free, and if there is no choice except between sovereign and vassal, then must he be a sovereign. I do not say that his dignity and his office depend in the least upon his being chief of the Papal states. It is essential that the Pope, the Head of Christendom, shall be free."

What, one is ready to ask on reading this, does the Bishop mean? Undoubtedly, his intention is to make the present degraded condition of the Pope as tolerable as possible. Having lost his temporal authority, Mr. Hughes has happily discovered that that portion of his investiture as the "Head of Christendom" is not necessary. Necessary, if he can have it, you will perceive; but not necessary if he is hopelessly deprived of it. How very pliable does necessity itself become under the management of Bishop Hughes! But does he not contradict the doctrine of Romanists when he says it

is not essential that the Pope should be sovereign of Rome? Have they not been taught that the chair of Peter is in Rome? That the occupancy of that chair makes the Pope his successor and primate of the church? Certainly. But is it not an easy matter, on the principle of multiplying relics and working miracles, for the Bishop to make two chairs out of Peter's one? How very convenient it is for the Pope when he is expelled from the one in Rome, to carry the other along with him wherever he goes! Taking it with him, he will probably be welcome to set it down in France, or the United States, and there receive the homage of "the church and all the faithful of the Popish world."

But what of the Bishop's text? probably some one asks. What has it to do with the sermon? Of it there is nothing said in the discourse directly. Peter and the angels, however, are frequently referred to. In the view which the Bishop wishes to be taken, the Pope in his "present position" is Peter in prison; an angel was sent who delivered Peter; and so will an angel or some other agent deliver the Pope. Such is the preaching of the Bishop.

In considering the case of the Roman Catholic church and her members after reading this sermon, we are in doubt whether we should pity more the degraded condition of her deluded votaries, or abominate the blasphemy and duplicity of their jesuitical leaders. These must be either buried in the depths of degraded ignorance, or else sold to be the willing servants of the grand deceiver. The design of the discourse is evidently to turn the attention from a consideration of the true position of the Pope, and to enlist in his favor the sympathies of his readers. Should it be so; should the present disasters of the Enemy of Christ and the opponent of human liberty receive the sympathy of professing christians? Will any but a madman attempt to sustain with his shoulder the tottering wall of a falling edifice? Rome is being shaken. The doom of mystical Babylon is certain. And soon instead of the false and feeble cry of John Hughes that "all is well," there will be heard a voice in thunder tones giving publicity to the fact that "Babylon is fallen—is fallen."

"THE LORD'S DAY."—REV. I, 10.

No sensible inquirer will allow himself to be satisfied with the mere assumption that this title refers to the seventh day of the week, as styled by God, Is. lxviii, 13, "My holy

day." It is a remarkable expression. In the Greek the possessive case of the noun Lord is not, as usual, employed, but an adjective derived from it is substituted. There is no corresponding term in the English language by which its meaning can be strictly conveyed. The only other instance in which it occurs is, 1 Cor. xi, 20, "The Lord's Supper." In this case it evidently denotes appointment, regulation, and blessing by Christ; and in that it must be held as bearing a similar signification. The Lord's supper is not the passover, but the passover in antitype—the passover christianized; and the Lord's day is not the original Sabbath, but the Sabbath christianized. The passover commemorated the ancient exodus; the christian passover celebrates the *exodus* which Christ accomplished at Jerusalem. The old Sabbath was a monument of a finished creation; the christian Sabbath is a memorial of the "new creation," in comparison with which "the former shall not be remembered, nor come into mind." Is. lxxv, 17. The Lord's supper and the Lord's day alike derive the common part of their names from the mediatorial title of the Redeemer exalted; and if the adjective form of the word exhibits, with peculiar expressiveness, the one as a christian ordinance based on an old testament institution, it gives a corresponding view of the other.

But apart from this important consideration, "the Lord's day" is not a phrase of ambiguous import. It plainly refers to a periodical day—a day distinguished and well known. When the beloved disciple wrote to his brethren concerning it, he used the name by which they were accustomed to speak of their master, *particularly after his resurrection*; and his meaning would have been misapprehended if he was not alluding to the arisen Saviour. At the sea of Tiberias when he appeared to some of them, Peter said, "It is the Lord." The same apostle called him Lord in his repeated answer to the searching and conscience-smiting question, "Lovest thou me?" It is said the "disciples were glad when they saw the Lord." But John settles the application of the name. He tells us that he "was in the spirit on the Lord's day, and the Lord of that day appeared unto him—"one like unto the Son of Man," who said, "I am he that liveth and was dead." The Lord *Jesus* is thus evidently meant, and it only remains to inquire what day of the week is called *his day*. It is the one on which his resurrection took place, and on which his exaltation began. Peter applies to this event a striking prophecy of the 118th psalm, Acts iv, 11, and this psalm describes it as connected with a day "which the Lord hath made"—a day of entering the gates of righteousness.

binding the sacrifice to the horns of the altar, and blessing the Lord—in other words, a day of stated public worship. The same day is pointed out in Heb. iv, 7—10. Here the original day of the Sabbath is represented as superseded; another day is mentioned as taking its place, and then in the language of inference it is added, "There remaineth therefore a rest—a keeping of a Sabbath to the people of God. The occasion of this *Sabbatism* is also given, "For he (Christ) that is entered into his rest hath also ceased from his works, as God did from his."

The Lord's day then is a day kept in commemoration of his resurrection; and that event took place on the first day of the week. On that day, and eight days after it, he appeared unto his disciples; and on the day after the Sabbath, Lev. xxiii, 16, he poured out his Spirit. The early churches universally and regularly met on the first day of the week. In 1 Cor. xvi, 2, their stated duty and custom are obviously described. Although it was an inconvenience to him, Paul tarried a whole week at Troas, Acts xx, 16, that he might have an opportunity of preaching to the christians at their usual meeting, on the first day of the week, for the celebration of the Lord's supper. The followers of Christ are never said to have assembled on the Sabbath or seventh day of the week; but their *habit* of meeting on the first day is repeatedly alluded to as a fact well known and uncontroverted. It is true that the manner of Paul was to go into the Synagogues of the Jews, and he went into that of Thessalonica three Sabbath days; but his was an exception from the general practice, and therefore its singularity is remarked. A special reason for it is also assigned. His object was not to worship with christians, but to reason with the Jews.

The Sabbatical observation of the first day of the week does not affect the Sabbath as a moral and permanent institution. The Sabbath is a moral *natural*, and the Sabbath day a moral *positive* ordinance. The former is as unchangeable as God's own nature; the latter may be changed at his will. The day was originally selected in celebration of the highest display of his glory. Subsequently there has been a higher display of it, and the design of the Sabbath would not have been fulfilled without the day being so altered as to mark out the transcendent event with befitting prominence. The Sabbath returning once in seven days, still serves the purpose of commemorating the work of creation; its returning on the first day superadds the idea of a finished redemption. It thus, on the one hand, points to God's creating the earth; on the other, to Christ's establishing its trembling pillars,

Originally it was an emblem of the way to heaven for man in innocence; now it is indicative of the way to it for his fallen posterity.

The testimony of the martyrs of Jesus has always embraced, more or less directly, the sacred subject of the christian Sabbath. The "Scotch worthies" in particular witnessed in their preaching, and otherwise, against its prevailing desecrations. The ecclesiastical and civil laws of the second reformation were in various respects intended to guard its sanctity. The noble spirits of that and similar times had no idea of Christ being honored by keeping the Sabbath of his murderers.

R.

THE TRUE BUSINESS OF CHRIST'S MINISTERS.

It is not the business of a minister of Christ to seek reputation as a man of science and literature, but to preach "Christ crucified." He is at liberty to draw from science and literature whatever helps, real, not imaginary, he can, for the prosecution of his great work. But he must ever make them handmaids to the pure and unadulterated doctrines of the Cross, not panders to his own pride and vanity; else he will fall into the snare of the devil.

It is not the business of a minister of Christ to shape his preaching so as to gain the name of being learned—talented—refined—brilliant—eloquent, (although the more he has of true talents, attainments and eloquence, the better,) but to commend the simple truth of God to every man's conscience, be he high or low, rich or poor, learned or ignorant. If he preaches so as to exhibit himself instead of his Master, he will certainly fall into the snare of the devil, nay, he is already taken in it.

It is not the business of a minister of Christ to look out for himself the largest and most respectable parish, where he can quietly enter into "another man's line of things made ready to" his "hand;" but to enter that door of usefulness which the providence of God sets open before him, though there be many trials and difficulties connected with it. Better is he who, by the help of God's grace, raises up a small parish and himself with it, than he who sinks down together with a large parish. Nevertheless a minister of Christ may lawfully go to any station to which God's providence plainly calls him: but he should remember that many more have been destroyed by the temptations of high places, than by the trials and difficulties of low places.

It is not the business of a minister of Christ to go where he can receive the most pay, but where he can do the most good. He is appointed to feed the flock of God, "taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." There is a woe denounced against the shepherds that feed themselves, but not the flock. Yet for this very reason, that it is the business of the shepherd to feed the flock, the flock whom he feeds are bound to give him such a competent maintenance as shall relieve him from the necessity of wasting his time and strength in secular employments. If when they are able, they neglect to do this much, they are unworthy of his services; and he has a right to leave them, and go where he can give his undivided energy to the ministry of the word to which God has called him.

It is not the business of a minister of Christ to strive to shine in ecclesiastical meetings—to be great in marshalling and manœuvring the men of his party. True, it is his duty to attend the meetings of his ecclesiastical connection, and to give his counsel and opinion there in the fear of God, neither courting popular applause, nor fearing popular denunciation. But he should ever remember that it is much more excellent and honorable to be "great in the sight of the Lord," great in feeding the flock of God, than great in an ecclesiastical body.

THE RESULTS OF PRAYER.

THE sincere and persevering prayer of a penitent heart is always answered in wisdom. The favor and blessing of God is ever vouchsafed in return to such petition. Peace of mind, enjoyment of comfort, and every temporal and spiritual blessing, so far as they are really essential to the believer, are the sure results of earnest and faithful prayer. What has not followed in answer to prayer, as marked in the history of the Church and the world? Lot prayed, and a city was saved from sudden and overwhelming rain. Jacob prayed, and, as a prince, prevailed with God. Moses prayed, and the children of Israel were saved from exposure to certain destruction. Samson prayed, and thousands of the enemies of God were slain. Hannah prayed, and her heart was filled with joy and thanksgiving. Elijah prayed, and the widow's son was raised to life. David prayed, and the Lord delivered him out of all his troubles. Job prayed, and the Lord raised him up and prospered him yet more abundantly. Elisha

prayed, and a whole army was smitten with blindness.— Hezekiah prayed, and was delivered from the hands of the Assyrians; again he prayed, and fifteen additional years of life were granted him. Manasseh humbled himself and prayed, and the Lord restored him to his kingdom. Daniel prayed, and God delivered him from the malice of his enemies. Jonah prayed, and was rescued from the jaws of death—from the bowels of the fish. Bartimeus prayed, and went his way rejoicing. Peter prayed, and the obedient waters upheld his sinking feet. The Church prayed, and Peter was miraculously delivered from prison. But time would fail to recount the instances of gracious answer to prayer; the examples are almost innumerable, and fully verify the gracious promise of God, that he will hear and answer all who come unto him.

In prayer, there is duty, honor, privilege, comfort, hope, happiness, and the consciousness of pleasing God. In view, then, of its excellence, of its utility, of its efficacy, who will not engage in this duty with renewed earnestness; with increased zeal; with added vigor; resolved to be ever found waiting on the Lord, well knowing that prayer can reach the ear of God under any and all circumstances, from north or from south, from land or sea, from hill or vale, from the busy city or the secluded hamlet, from palace or from cot, from streamlet or fountain, from the miner's dizzy depths or the Andes' lofty tops, from the din of battle or from the depths of solitude,

“Prayer to God ascends with ease,
From the polar fœes;
From our far antipodes,
From the land of spices.

“Rocks of granite, gates of brass,
Alps to heaven soaring,
Bow, to let the wishes pass
Of a soul imploring.”

It is not to be believed that any fervent, importunate prayer, which has for its object the glory of God, and which is offered in the name of the Mediator, remains for ever unanswered. The answer may not come at once. It may not come in the way that was looked for. The person who offered the petition may not recognize the return of his own petition. But that the “fervent effectual prayer of the righteous man” is ever wholly unavailing, we should refuse to admit.

Some prayers we cannot expect to see answered at once. Those who plead “day by day” for the regeneration of the

world, must not suppose that ere they go hence they themselves are to see all the heathen nations given to our ascended Master for His inheritance. Yet their prayers are not forgotten. How many prayers do we see manifestly answered, even long after the saint, who breathed them into the ear of Jesus, has gone to lay his head on that Saviour's bosom. A dying mother commits her beloved boy to the care of a covenant-keeping God. She has often borne that child on the arms of faith to the mercy-seat. He has been the child of many prayers; and in the feeble utterances of her passing spirit, another and a last petition is breathed forth that Christ would have mercy on his soul. Years roll away. The sod has grown green, and the rank grass has long waved over that mother's tomb. In some distant land, mayhap many hundred miles from that spot, a full-grown man, who has long been ripening in sin, is seen bowed in prayer. He is crying, out of the depths of an agonized spirit: "God be merciful to me a sinner!" Behold he prayeth, and *his* prayer is the answer of that fervent petition which his dying mother uttered, many long years before. Her prayer was recorded in God's book of remembrance.

The Scriptures furnish a kindred instance, in the case of Stephen, who prayed, during the agonies of death, for his vindictive persecutor. And when Stephen was in Paradise, the very *Saul*, who was an accomplice in his destruction, becomes a trophy of redeeming grace. The early Church prayed for things which did not meet with their fulfilment for centuries; and at this very hour, men of faith are besieging the mercy-seat for blessings that may, and unquestionably will, dawn upon our descendants. Let praying fathers and mothers, who are growing faint of heart, give heed to this. Let desponding churches give heed to it, before they abandon their places of social prayer. Far above the dark cloud of their discouragement is written, as in the "clear upper sky;" "He that asketh, receiveth; he that seeketh, findeth; and to him that knocketh, it shall be opened."

GOD'S WRITING.

God hath written his laws three several ways. When he first created man, he wrote it then upon his heart by his creating finger. Man was the transcript of God. As he was his handiwork, so he was his handwriting also; man was then the only copy of the law extant in the world. This copy was

perfect; but yet it was such as might be blotted and torn. Next, God wrote his law in his Word. The Holy Scriptures exhibit to us an entire system, both of commands and duties; and this copy is both perfect and durable; such as neither hath suffered, nor can suffer, any decays from length of time, or from the rage and malice of men or devils. And, lastly, God hath again written his law upon the heart of man, in his new creation; and this copy is eternally durable; but yet it is but as a writing upon sinking and leaky paper, which in this life is very obscure and full of blots.—*Hopkins.*

MEMOIR OF ALEXANDER HARVEY.

THE subject of this memoir died in Alleghany, January 30th, 1849, in the 81st year of his age.

He was born in the county of Down, Ireland. His parents were members of the Presbyterian Church, and in connexion with it he remained until he arrived at about his 25th year. Having, then, occasional opportunities of hearing Rev. Mr. Stavely, whose praise is still in the church, he became convinced of the truth and importance of the principles of a covenanted testimony, and "being persuaded of them, he embraced them," in connexion with the congregation at Baillie's mill. In 1827 he came to the United States, and settling in the vicinity of Pittsburgh, he and his family became members of the Reformed Presbyterian Congregation under the pastoral care of Rev. Dr. Black. In 1832 he was elected by the congregation to the eldership. Owing to strong self-diffidence, for some time he hesitated about the duty of accepting the office. Having sought light, however, he was induced to comply with the call of the Head of the Church. About this time the diversity of views that resulted in a disruption of the church began to appear. He was firm from first to last, for the whole truth and its consistent application to the civil power; and his example and counsel were greatly blessed in strengthening others. He and Samuel Henry were the only elders of the congregation who stood fast to their professions and engagements. For the welfare of the small remnant who remained firm, he was greatly concerned, and in their increase he rejoiced. He continued faithful and dilligent in the discharge of his duties until the last. It was the good pleasure of his Heavenly Father to continue his ability to attend on the public ordinances till within a few weeks of his death. His

mental faculties were but little impaired ; and his sun shed its mellowest light at its going down.

He was a man of an exceedingly backward and retiring disposition. This was at times a hindrance to his usefulness. His worth was, on that account, not so well known, unless by those to whom he unbosomed himself. He was nevertheless firm as a rock, and bold as a lion whenever he saw precious truth in danger. He was the delightful and profitable companion, and his was the rich and comfortable experience.

Early in life, when concerned about entering into an important relation, and seeking divine direction, the promise in Psalm xxxvii, 4, was brought with remarkable power to his mind : "Delight thyself also in the Lord ; and he shall give thee the desires of thine heart." This, as he informed the writer, determined him ; and the result showed him that his prayer was answered. Often, afterwards, he was encouraged when seeking direction in duty, by the same precious promise.

A few days before his death he seemed to be somewhat under a cloud. He intimated, that while he had strong confidence, he had not such clear views of his interest in Christ as he desired. This cloud was not suffered to remain. It appears that by the application of the promise in Jeremiah xxxii, 40, especially the last clause : "they shall not depart from me ;" all doubting was removed. Having his "foot standing on the even place," the everlasting covenant, and having obtained clear views of the stability of the promise and the immutability of the love of God, his mountain stood strong, and he "finished his course with joy." The word "salvation" was often on his lips ; and it is the writer's impression that the last words he heard him utter, in faint whispers, about half an hour before he died, were those of the just and devout Simeon, who waited for the consolation of Israel : "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

The renovation of the covenants was a matter that lay near his heart. Much did he regret that this duty was so long delayed ; and deeply did he deplore the causes that prevented its being done. With him this was not a mere theory. Often has he been heard to say—"it is sweet to be in covenant with God," and that he spoke from experience, the following personal covenant, found among his papers, is evidence. It is without date, and its existence was unknown to his family till after his death. From examination it appears to have been written a number of years ago. We add it, not for the purpose of ostentation ; but that by it he "being dead, may yet

“speak,” and by his example recommend a highly important, but we fear much neglected duty.

O Lord, the God and Father of our Lord Jesus Christ, I confess I am, by nature, a lost sinner, wholly corrupted and laid under the curse in Adam, through the breach of the covenant of works, and have ruined myself more and more by my actual transgressions innumerable. I am convinced, and do acknowledge, that I am utterly unable to help myself in whole or in part out of this gulf of sin and misery into which I am plunged; and that it is beyond the power of the whole creation to help me out of it: so that I must perish for ever, if thine own strong hand do not make help to me. But forasmuch as there is a covenant of grace for life, and salvation to lost sinners, established between thee and thine own Son, the Lord Jesus Christ, as the second Adam, wherein, upon the condition of his fulfilling all righteousness, which is now performed in his having been born perfectly holy, lived altogether righteously, and made a perfect satisfaction to justice by his death and sufferings; thou hast promised that thou wilt be their God, and they shall be thy people to the making of them holy and happy for ever, and that covenant is in Christ, the Head thereof, exhibited and offered to me in thy gospel, and thou callest me into the fellowship of it in him; therefore upon the warrant of, and in obedience to thy command, and call, I, a poor perishing sinner, do take hold of that covenant for life and salvation to me, believing on the name of Christ crucified, the Head thereof, exhibited and offered to me as the great High Priest who, by the sacrifice of himself, hath made atonement, paid the ransom, and brought in everlasting righteousness for poor sinners. I credit his word of grace to me, and accordingly trust on him that he with his righteousness, will be mine, and that in and through him God will be my God, and I shall be one of his people to the making of me holy and happy for ever.

O, my God, I do, by thy grace, acquiesce in that covenant as all my salvation, and all my desire, with my whole heart and soul. The Son incarnate is my only Priest, my Surety, my Intercessor, and my Redeemer, and in him the Father is my Father, the Holy Ghost my Sanctifier, and God in Christ my God. I resign myself, soul and body, to him to be saved by his blood alone, removing all confidence in mine own righteousness, doings and suffering, with my whole heart and soul. He is my Head and Husband, and I am His only, wholly and for ever, to be by him, to him, and for him. I take him for my alone prophet, oracle and guide—give up myself wholly to him, to be taught, guided and directed by him, in all things, by his word and Spirit, and renounce mine own wisdom, and the wisdom of this world. He is, with my heart's consent, my alone King and Lord, and I resign myself wholly, soul and body, unto him to be rescued by the strength of his mighty arm from sin, death, the devil, and this present evil world, to serve him for ever, and to be ruled by the will of his command as to my duty, and by the will of his providence as to my lot.

I am, with my whole heart, content, Lord, thou knowest, to part with, and I do renounce every known sin, lust or idol, and particularly my unbelief in the promise, the sin which most easily besets me, together with my own will, and all other lords besides Him without reservation, and without exception as against his cross; protesting in thy sight, O Lord, that I am, through grace, willing to have discovered unto me, and, upon discovery, to part with every sin in me that I know not, and this doubting and averseness of heart, mixed with this, my accepting of thy covenant, are what I allow not, and that, notwithstanding thereof, I look to be accepted of thee herein, in the Beloved, thine only Son, and my Saviour, purging away these, with all my other sins, by his precious blood. Let it be recorded in Heaven, O Lord, and let whatever is present bear witness that I, though most unworthy,

have here this day taken hold of, and come into thy covenant of grace, exhibited and offered to me in thy gospel, and that thou art my God in the tenor of that covenant, and I am one of thy people from henceforth and for ever.

ALEXANDER HARVEY,

JEHOVAH TSIDKENU.

BY ROBERT MURRAY M'CHEYNE.

I ONCE was a stranger to grace and to God,
I knew not my danger, and felt not my load ;
Though friends spoke in rapture of Christ on the tree,
Jehovah Tsidkenu was nothing to me.

I oft read with pleasure, to sooth or engage,
Isaiah's wild measure, and John's simple page ;
But e'en when they pictured the blood-sprinkled tree,
Jehovah Tsidkenu seem'd nothing to me.

Like tears from the daughters of Zion that roll,
I wept when the waters went over his soul ;
Yet thought not that my sins had nailed to the tree,
Jehovah Tsidkenu—'twas nothing to me.

When free grace awoke me, by light from on high,
Then legal fears shook me—I trembled to die ;
No refuge, no safety in self could I see—
Jehovah Tsidkenu my Saviour must be.

My terrors all vanished before the sweet name ;
My guilty fears banished, with boldness I came
To drink at the fountain, life-giving and free—
Jehovah Tsidkenu is all things to me.

Jehovah Tsidkenu ! my treasure and boast,
Jehovah Tsidkenu ! I ne'er can be lost ;
In thee I shall conquer by flood and by field,
My cable, my anchor, my breastplate and shield !

Even treading the valley, the shadow of death,
This "watchword"* shall rally my faltering breath ;
For while from life's fever my God sets me free,
Jehovah Tsidkenu my death-song shall be.

* "Jehovah Tsidkenu" was the watchword of the Reformers ; it signifies "The Lord our Righteousness."

MISSIONARY INTELLIGENCE.

Africa.—Letters have been received from the missionaries, of various dates, to the 11th of December. Agreeably to the order of the last General Assembly, the "Presbytery of West Africa" was organized at Monrovia, on the 6th of December. Two persons, both colored men, were taken under the care of the Presbytery, as candidates for the holy ministry. The accounts are generally of an encouraging character.

China.—From this interesting missionary field an urgent call has come for help. One of the ablest missionaries, writing from Canton, demands an additional force of one hundred men to engage there in spreading the knowledge of Christ. This statement he says will admit of no modification; the need is absolute. The population is accessible: three millions of people can be reached by missionaries without being absent more than twenty-four hours.

India.—The number of laborers in this field are increasing and they are not without evidence that their works of labor and love are, in a measure, successful. The Synod of North India was organized at Agra, on the 1st of December. There were present ten ministers and a number of ruling elders.

Sandwich Islands.—A missionary, writing September 7th, says, "we have had more than usual interest among our people on the subject of religion, for several months past. Almost all our meetings are fully attended with serious and earnest hearers. During the past two years, the christians of these interesting islands have contributed for benevolent purposes \$9,605 53 in money, and \$4,176 62 in produce, in all \$13,782 15. This is an example of liberality that many who profess to be more mature christians could not do better than imitate."

ITEMS OF INTELLIGENCE.

The Sabbath.—Twelve railroad companies in Britain have, this past year, discontinued the running of their cars on the Sabbath, in accordance with the very full expression of public sentiment. The French National Assembly have decreed unanimously, that "no employer shall be allowed to compel his men to work on Sabbath."

Bibles in the United States.—The number of Bibles in use throughout the United States in 1804, is estimated at 4,000,000. The number in use at the present time, is said to be not less than 30,000,000. At that time the Scriptures were printed in 48 different languages and dialects. In 1848, the different versions of the Scriptures amounted to 136.

Adjournment of Congress.—Congress finally adjourned from its thirtieth session on the 4th of March. As is usual on such occasions, its sitting was prolonged till the morning of the Sabbath. The accounts given of the scenes enacted during the last hours of the session are really humiliating. In both houses the most disgraceful and ruffian-like acts were perpetrated: resort was had in both places to personal violence; and the appearance was more like that of an excited and drunken mob than of a deliberative and legislative assembly. We can hardly help admiring the christian sense and judgment of those who pride themselves in recognizing such rulers as God's ministers! But what better can be expected of a government that expressly disavows all regard for the religion of the Bible? These are some of its legitimate fruits.

The Rev. J. W. Morton, missionary to Hayti from the Reformed Presbyterian church in America, has intimated, by circular letter, to his brethren in the ministry, and others, that he no longer believes the first day of the week to be the day of the christian Sabbath. In connexion with this matter, he intends to be present at the ensuing meeting of Synod. "He that wavereth is like a wave of the sea, driven with the wind and tossed."

The Synod of the Reformed Presbyterian Church in America, meets in Cherry street Church, Philadelphia, on the fourth Wednesday—the 23d day—of the ensuing month of May, at 7 o'clock, P. M. The Rev. Thomas Sproull, Moderator, may be expected to deliver a sermon at the opening of the meeting.

The Presbytery of New York meets on the Friday of the preceding week in the 2d Reformed Presbyterian church, in the city of Philadelphia.

Our Church in Scotland—Example of Liberality.—The Reformed Presbyterian congregation of Edinburgh, under the pastoral charge of Rev. Mr. Goold, had occasion lately to repair their place of worship. An expense of \$500 was thereby incurred, and for defraying this, a collection exceeding \$450 was made at the door of the church. There was no private dunning on the subject, but "the people offered willingly." They had a short time before cleared off the whole of their debt which amounted to some hundreds of pounds; and considering that none of them are persons of wealth, and that the number of the communicants is only about three hundred, their example is worthy of being mentioned as an incitement to brethren in this country to go and do likewise. Our church in Scotland will henceforth not sanction the erection of meeting-houses burdened with debt. By a united and strenuous effort, she has thrown off this incubus, and is now beginning to find herself, in every respect, in a healthier and happier condition. It indicates a mournful lack of christian spirit and propriety to build, with borrowed money, edifices that pamper carnal pride, generate contentions, and divert from their proper channel the supplies of the Lord's treasury.

Mr. Mathew G. Easton was lately ordained to the Ministry, and inducted to the pastoral charge of the congregation of Girvan. Mr. Thomas Easton, his brother, has received a harmonious call from the congregation of Audrie. Mr. Alexander Young, son of the Rev. Hugh Young of Lauriston, has been called by the congregation of Wishawtown; and Mr. William Binnie by that of Stirling. When this intelligence was written, another estimable young man, who has been a considerable number of years a preacher, was about to be called by the congregation of New Cumnock. The Rev. John McLeod of Strauraer, has separated from the fellowship of our Church, professedly from altered convictions in reference to the 3d, 4th, and 5th terms of Communion. Not one of the people has adhered to him. They expressed to the Presbytery no desire to retain his services; and, after his departure, sent him a present of \$100 as a token of their good wishes.

The Reformed Presbyterian Synod of Scotland meets on the first Monday of the ensuing month of May, in the Rev. Dr. Symington's Church, Great Hamilton Street, Glasgow.

Excommunication of the Pope.—The following has been placarded in the streets of Rome: "We, the Supreme people, by the grace of God, &c. have decreed and do decree, that all Popes, beginning with Pius IV, shall be deprived of their temporal power, and especially those who shall exhibit themselves as the enemies of the Italian union. We, the people, with the power which was and always will be, that of God and the people, give to Pius IX our malediction, and, with the most solemn anathemas, proclaim him to have fallen, in the name of God and the people. The power of excommunication is henceforward at an end, and the College of the Cardinals shall for the future be styled *Collegio del Inferno*."

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POPERY AND PUSEYISM: UNFAVORABLE TO THE TRUTH :

A Lecture delivered at the request of the Edinburgh Associate Young Men's Society, in Argyle Square chapel, by REV. WILLIAM H. GOULD, of the Reformed Presbyterian church, Edinburgh.

I KINGS xiii, 1--32.

"And, behold, there came a man of God out of Judah by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar! thus saith the Lord, Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which the Lord hath spoken: Behold, the altar shall be rent and the ashes that are upon it shall be poured out." &c., &c.

ALL scripture is given by inspiration of God, and was written afore-time, that we, through faith in its truths, might be instructed in every duty, and thoroughly furnished unto all good works. Whatever bears the seal of heaven, comes to us for some purpose of importance. No portion of the Divine word but reveals to us some doctrine to which we do well to take heed; enforces some lesson of duty which, at the peril of our highest interests, we cannot omit, or discloses some prediction which, if fulfilled, becomes, in the confirmation it gives to sacred scripture, a very pillar of the faith we love, and, if unfulfilled, opens up a world of hope to those who, among their highest anticipations, look and long for the subjection of all things to the sway of Jesus. We may fail, at times, to discover the precise end for which certain events have been recorded in inspired history. We may be sure, however, that if light from God be sought and given, meaning will be extracted from the narrative—a lesson of consola-

tion, or of warning, or of duty, gathered—more than a reward for the care and thought expended on it. Nor is this an expectation cherished on insufficient grounds. How often, without resorting to any mystic theory of interpretation, any spiritualising refinements of the sacred page, from the details of a simple incident some principle emerges, stamped with an importance wide as the interests of man and transmitting a voice of warning destined to echo in the ear of many generations!

How beautiful the narrative before us, told with an artless simplicity of statement which, if unbelief did not stunt and warp the minds of men, would be regarded as almost of itself a sufficient voucher for the facts narrated! A prophet receives a message from the Lord, and in obedience to this behest, hastens to Bethel. Apostate Israel is convened around a heathen altar. The prince whom they had selected in preference to the line of David, is officiating at the altar, in the rites of an impure idolatry. Motives of statecraft had induced him to institute this unholy worship. He had headed the revolt of the tribes from Judah, and every expedient which a subtle policy could suggest, was employed to perpetuate the national schism. One link, one bond of union, still remained. It was not likely that the temple at Jerusalem, and all the goodly pomp of the ritual observed within its courts, could be soon forgotten by his subjects. The yearly festivals bringing them into intercourse, friendly and familiar for the time it lasted, with the tribe of Judah, might induce a renewal of interrupted love, and cause the loyalty of the tribes to revert with impetuous repentance to the house of David. To prevent a result so disastrous to his ambitious hopes, Jeroboam founds a system of idolatry, and worships—its guilty high priest—at a shrine of his own erection. To make the people faithful to himself, he involves them in treachery to God, and substitutes for the temple at Jerusalem, the altar at Bethel.

On some special occasion, when in the frenzy of triumphant crime, he was offering sacrifice on this altar, he is suddenly arrested in the midst of his proceedings, by a voice of stern and faithful rebuke. A prophet from Judah appears covered with the dust of recent travel, pours forth in fearless accents a denunciation on the idolatry of the king, foretells the birth of the prince Josiah, and the judgment that would descend on the priests of the high places. We cannot pursue the narrative. It abounds with many lessons of value—the faithfulness of the prophet in resisting the imperious threats of the king on the one hand, and his ensnaring bribes on the other—the folly of contending with God, evinced in Jeroboam's

humbling himself to crave a boon from the man whose life he had threatened—the absolute certainty that supreme over all the tumults of the people and the craft of their rulers, God can work out the mysteries of his power and providence, when the reign of Josiah was predicted three hundred years before that prince was born; and the duty of self-denial if by our self-denial we can add force to the testimony which God has commissioned us to declare, Many such inferences as these might constitute fit themes on which to dwell to your advantage through the aid and blessing of the Spirit of truth.

But it seems as if one warning of special moment is here supplied to us, so marked as to throw the other lessons suggested by the narrative, somewhat into the shade. The prophet's work was done; his faithful testimony and important prediction delivered, he is hastening from Bethel in return to Judah. Why the events that follow?—why the command previously given to him to eat and drink not among idolators?—why should he who rose superior to the threats and bribes of royalty, fall before the honeyed words of the treacherous old prophet in Bethel?—why the divine vengeance that smote him sore and suddenly when he forgot his instructions?—why should he, eminent for his signal boldness in the cause of God, perish now under chastisement so heavy, when he was the victim of deceit, when there seemed so much to palliate his offence, the cravings of hunger as yet unappeased, his mind needing repose after the excitement of a dangerous commission, his body wearied with a long journey, and a long journey yet before him?—why in these circumstances the lion sent upon him, and why a penalty nothing short of death, sore and cruel death, under the lion's fierce assault?

Brethren, it might be judgment to this Hebrew prophet, but it is mercy to you if you read these events aright and draw from them the proper lesson. He fell the lion's victim because he listened to falsehood from the lips of man, when truth from the lips of God has been given him for his guidance. What right had he to deem that Jehovah was susceptible of change, if He had expressly ordered him not to eat in Bethel? He knew from whom he had received his message. The instructions were explicit—no new announcements revoking the previous order had come to him. And must a voice from a prophet in Bethel carry it over a voice from the Lord himself? Alas! that in a moment of nature's weakness—to gratify a carnal appetite, he should elevate the lies of men above the statutes of his God! The punishment was severe, but the crime was great, and shall not the Judge of all the earth do right?

You anticipate the application of the principle thus elicited from the narrative. Any system of religion which is not based expressly on the Divine word—any doctrine professedly revealed and yet not revealed in the word—any principle alleged to be of heaven-born excellence in the blessedness of its effects, if it contravene the word, must be abjured, utterly banished from our hearts, if we would escape destruction, not from some prowling monarch of the desert, but at the hands and in the grasp of him who like a roaring lion goes about with ceaseless activity in quest of victims. It matters not if that system, doctrine, or principle suit the instincts of nature—so did the lying message of Bethel's prophet to the prophet from Judah. It matters not if it come to us in the pretence of divine authority—so spake the prophet of Bethel to his victim. It matters not if, in the doctrine urged on us, there seem no inconsistency with our reason,—if urged as a revelation from God, it is falsehood usurping the throne of truth. Apart from his divine instructions, the prophet from Judah could have seen nothing wrong in refreshing himself at Bethel, if he kept free from connivance at Bethel's idolatry. But he forgot his instructions, and death was the punishment of his thoughtlessness. And of how much sorer punishment shall they be thought worthy, who reject the truth of God for the lies of men, not in ignorance or by mistake, but wilfully after they have received the knowledge of the truth, or might receive it if they would but open their eyes to see and their ears to hear!

You have in these facts the essential character of Antichrist, and the doom of the men who adhere to him. We would not judge rash judgment. Men there have been enthralled in the worst forms of Popery, saved as by fire. But let the trumpet sound distinctly. No man who puts the mass in the room of, or on a level with the sacrifice of Christ, can cherish legitimate hopes of safety, if, the *one* offering of Christ being once offered and offered once for all, there remaineth no more sacrifice for sin. No man who seeks acceptance on the ground of his own righteousness, his mortifications, his fasts, his penances, can be saved, if it be true that "not according to works of righteousness which we have done, but according to his mercy, God saves us by the washing of regeneration, and the renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Saviour."—And O, do they not come to us, your men of earthly wisdom, your politicians of vaunted enlightenment, your priests and jesuits of every name, who speak as if Popish error were of divine origin and authority, and if hardly so much, at least

not vastly different from christian truth—do they not come to us as the liar of Bethel to the messenger from Judah—friendship on their glozing tongues only to entrap the unwary to their own destruction? The skirts of these men are red with the blood of murdered souls. Heaven send them in infinite mercy an awakening from their delusion, and the forgiveness of their sins!

It is not enough to affirm that Popery is a system of human opinions inconsistent with divine truth. In this aspect it would not differ from Rationalism. Nor is it enough to regard it as a system unfavourable to truth, for such is infidelity too. Nor is it merely a religious system exacting from us the worship of other objects than Him whom we ought to worship, and whom only we must serve, for such is every shade of heathenism. Nor is it a system like Judaism, claiming an origin equally divine with Christianity. It is Anti-christ, not merely in the sense of opposition to Christ, but as the word by the free admission of all competent scholarship signifies, in the sense of substitution for Christ; “he, as God, sitteth in the temple of God, *showing himself that he is God.*” 2 Thess. ii. 4. Your fancy about returning to Judah before breaking your fast, is not the Lord’s will. Am not I his prophet? and is not this his message to you,—come, eat, drink, and be merry at Bethel? Alas! tarry at Bethel, linger amid its foul and fascinating idolatries; and Jerusalem you may never see!

There are three ways in which Rome and her friends usurp the seat of inspiration and prophecy, and try to prove that her sayings are God’s sayings, and to cover with the sanction of infinite love and holiness deeds of blood, and doctrines of blasphemy. She associates the past, the present, and the future in bold conspiracy for the accomplishment of her aims. She makes them pillars, on which she builds her throne of impious usurpation. With them she mixes up the three ingredients that render the cup of the wine of her fornication so deadly.

She takes you to the *past*, and musters a goodly array of traditions in support of her claims. All that our Lord and the Apostles taught was not committed to writing. Much, however, it is alleged, was preserved in the shape of tradition. These traditions were embodied in the writings of christian fathers, and what was thus preserved is of equal authority with the written word. But does not Paul warn us against “the traditions of men?” Has any list of traditions discriminated from fable, ever been produced, or when produced proved to be authentic? Do not many of these tradi-

tions contradict Scripture? Do not these traditions contradict each other? But apart from all this we meet tradition with the principle, that the Bible, and the Bible only, is our religion. We meet it with no weapon fetched from human armoury, but with a weapon of heavenly vigour and proof.—“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” We must not in matters of conscience, listen to man’s voice, when God’s will is clear. No, though the former spoke to us with the alleged sanction of heaven; the sanction must be proved. Are we, that we may humour men, to displease God, incur the doom of him from Judah, and perish under the lion’s stroke?

But the church of Rome supports her pretensions not merely by a reference to traditions from past ages, but by an appeal to *present* authority. The church is infallible. What church do you mean, and where in that church does the infallibility reside? Suppose it the church of Rome; is infallibility claimed for its Popes? One Pope, Liberius, was an Arian; another, Honorius, a Monothelite; and another, Leo X. an infidel, and spoke of Christ’s history as a profitable and convenient fable; and many of the Popes have been something worse than heretics or infidels. Is infallibility claimed for general councils? The council of Nice sanctioned the worship of images, though the previous council at Constantinople had condemned the practice; and a succeeding council at Frankfort reversed the decision at Nice. Which are we to believe and obey? Our answer is, none of them. “To the law and to the testimony,” is our appeal. Take the word of God as your rule of faith and duty, and take God at his word, as the basis of your hopes for eternity. It is when men forget the word of God, that they lose the guidance of infallibility. It was when “Peter remembered the word of the Lord” that he awoke to a conviction of sin, the bitterness of contrition, the ecstasy of pardon from God, and peace with God. Oh, if the prophet who withstood Jeroboam, nothing terrified by his frown, nothing shaken by his cunning bribes, had but listened to God, and God only, his carcass had not lain in the highway, the lion standing over it, in dumb and majestic guardianship, that no beast from the forest should devour it till men came to witness and wonder over the judgment due to all who listen to man, and not to God, when God himself has spoken!

But the Church of Rome has now a *third cord* with which she binds her victims in mental thralldom. Should traditions fail to sustain her dogmas, and vindicate her practices; should

the authority of the church fall powerless on inquisitive minds, who have a right to know where infallible authority in the church resides, a third scheme has been recently devised.— We have been accustomed to speak of the errors of Romanism as the corruptions of Christianity. The Anglo-Catholic exhibits them in a new light, gives them a new name, and speaks of them as the *legitimate development* of Christianity.— A doctrine could not at once be understood in all its bearings, in the age of the apostles. Any expansion of its import, any tracing of it out to consequences that suit the purposes and interests of Rome, may be but a sound and legitimate development of the doctrine. Such is the theory of one who was, till lately, at the head of the movement which has issued in so many from the Church of England returning to the Church of Rome. The argument in reply is brief. If these developments are consistent with Christianity, where the use of such a theory to confirm what revelation declares? If inconsistent with Christianity, no theory can defend them. If neither the one plea nor the other can be urged respecting them, they are men's inventions. "To the law and to the testimony." Who can tell where these developments are to stop? They may run parallel with all the years of futurity. The present system of Romanism may prove but a mole-hill to the mountain of superstition it may in this way become. But not to speak of coming generations, enough is certain for the men of the present age. God has spoken in his holiness; and his word—not as man's word—not man's interpretation of it—not man's development of it—must be the paramount standard of our faith; so paramount, as to exclude all human authorities. The cup of the Babylonish enchantress is drunk at a Belshazzar's feast. The viands may be tempting, abundant, and pleasing; but the hand-writing of doom is on the walls around you, and when you quit them, the lion that executes it awaits you on your path.

Such are the foundations of the Romish system! How tottering the superstructure!

Popery, therefore, is unfavourable to the progress of truth on many grounds; and most of these, with the exception of what are historical in their nature, apply with equal force to Puseyism—a system differing professedly from Romanism in this respect, that it takes into account only the traditions that are handed down to us from the times before the church was rent with schisms; but agreeing with Romanism substantially, inasmuch as these traditions involve the worst errors to be found in the Popish system.

1. Popery is unfavourable to the truth, because it *sets aside the only rule of faith*. The word of God is denied to the peo-

ple. Among certain propositions condemned by a bull of the Pope against the Jansenists in 1713, we find such as these,—“The reading of the holy scriptures is for every one;” and, “The Lord’s day ought to be sanctified by Christians reading pious books, and above all the holy scriptures.” How, then, can the word of the Lord have free course and be glorified under such a system? You might as well seal up the fountain, and ask men to live without the water that flowed from it. How inconsistent with the *spirit* of scripture, but a collection of tracts and epistles, originally addressed directly to the people! How directly opposed to the *letter* of revelation, such a system! “Seek ye out,” says Isaiah, “the book of the Lord, and read.” “Search the scriptures,” says our Saviour, “for in them ye think ye have eternal life.” And does not Paul commend Timothy, because “from a child he had known the holy scriptures, which were able to make him wise unto salvation, through faith which is in Christ Jesus?” And who shall deny to men in the maturity of life, what the apostle commends Timothy for reading when a child?

2. Popery is unfavourable to the truth, because it adopts a *wrong principle of interpretation*, even when the scriptures are made the subject of appeal. The 12th article in the creed of Pope Pius IV., and that creed was founded on the decrees of Trent, is to this effect,—“I do admit the holy scriptures in the same sense that holy mother church doth, whose business it is to judge of the true sense and interpretation of them; and I will interpret them according to the unanimous consent of the fathers.” How is it possible for any sinner convinced of sin, and needing salvation, to arrive at any knowledge of what is revealed to him in scripture as the ground of acceptance with God, if such be the principles on which he is to proceed in the interpretation of it? Where is he to look for the sense of the church regarding scripture? And as for the fathers, a library would not serve for the perusal of them.—On what one subject, too, are these fathers unanimous? And thus it is that Rome keeps the word of promise to the ear, and breaks it to the hopes of every roused and restless conscience.

3. Popery is unfavourable to the truth, because she *substitutes another standard of faith entirely in room of the Divine Word*. She elevates unwritten traditions to the rank of inspiration. These traditions are to be found in the fathers, and since sacred scripture must be interpreted according to their “unanimous consent,” practically and in effect, the truth is superseded, the opinions of men are exalted to the throne of truth. Unwritten traditions, according to the council of Trent, are to be “received and revered with equal piety and veneration.”

tion as the holy scriptures." And is not such a system, above all others, unfavourable to the progress of truth? If no system of religious opinions has been embraced, if the mind is sunk in all the negations of infidelity and indifference, there is, at least, no positive bar against the entrance of truth; there are, too, yearnings and instincts of nature within man, that may prompt to inquiry and lead to conviction.— If a system of religious belief be professed, not founded in revelation, it is comparatively an easy task to refute its pretensions, and unfold the evidence of the christian faith. But if certain dogmas are espoused, as verily the truth of God, how must the ignorant mind kindle up against any attack on them, as impious rebellion against the authority of the Supreme! What a barrier here to the progress of the gospel!

4. Popery is unfavourable to the progress of the truth, because its *direct tendency is to nourish infidel principles*. When men are too well informed to be deceived by the lying words with which it supports its claims to absolute lordship over the conscience, they either desert its communion, or if they know no better faith, retaining nominally a connection with it, they sink into an infidelity which they hardly care to conceal. How should it be otherwise? And that it has been so, fearful evidence is supplied in the pages of history. The French Revolution was the triumph of infidelity. This infidelity was advocated by men whose minds revolted at the dogmas of Rome, who knew not, and cared not to know the distinction between them and the truth of the living God.

5. Finally, such is the opposition of Popery to the truth, *that it has persecuted the friends of the truth as it is in Christ, wherever it had the power, and persecutes them now wherever it has the power still*. How many an adherent to the faith of Jesus has perished under the tortures of the *Inquisition*, whether the lone martyr in its bloodstained and gloomy cells or the shrieking victim of its public *auto-da-fes*! How many have perished under its *crusades* against the saints—the Waldenses and the Albigenses, when murder, and rapine and conflagration reduced smiling villages and prosperous cities to desolation! How many have perished under its *massacres* when the Protestant inhabitants of cities and countries were slaughtered in wholesale murder! How many have perished in its long *persecutions* carried on from age to age, not terminated yet, as many voices from different lands, at this hour, conspire to testify! What a reckoning when the earth shall disclose its blood, and no more cover its slain! How long, O Lord, how long!

1. Study the *essential principles* of the Popish system. It is because men have but a vague conception of what Popery is, that they do not cherish the heart-hatred of it which it deserves. They may know that it is some corruption of Christianity, but how far this corruption extends, they do not carefully inquire. If they knew what Popery means, if they had a full, comprehensive, enlightened, and accurate acquaintance with its soul-destroying errors, its denial of Christ's prophetic office in controverting the sufficiency of scripture as a rule of faith and duty, its denial of his priesthood in the sacrifice of the mass, its denial of his headship, when the Pope exalteth and opposeth himself above all that is called God, dispensing with oaths, enjoining idolatry, teaching justification by works, and insisting on the mediatorship of saints,—if they knew these things, could they be indifferent to such a system; its hold upon the minds of men, and its progress to increased dominion? We would pity the poor Romanist, and pray for him as earnestly as any man. Let not a hair of his head be ruffled by violence or coercion of any sort. Let us implore the Spirit of all grace to lead him into the knowledge of all truth, and into the enjoyment of all good. Let us ever distinguish between the men, and the system that enthralled them, but away with those empty professions of regard for them, if they are never followed up by anxious efforts to convince and save them; if, as in the lips of many, they are only a polite compromise with the abominations of the Popish creed! The squeamish sentimentalism that shrinks from an exposure of Popery, is but the encouragement to eat and drink at Bethel.

2. Trace *Popish tenets to their origin in human nature*. It is the religion of *fallen nature*. Man hates what is spiritual, and loves what tells upon the senses and captivates the imagination; and therefore Popery comes to him with music, and painting, and sculpture—glittering festivals and gorgeous rites. The sinner loves his sin, and Popery says to him,—“Practise sin, but pay for an indulgence.” He loves salvation, too, from the punishment of sin; and Popery has its masses and mortifications to meet his wishes. He loves to have the credit of his own salvation; and Popery teaches justification by works. He hates to have his sin and hypocrisy exposed; and Popery sanctions the persecution of those who do so. It is ignorance of these considerations that misleads our statesmen. They do not know Antichrist. They want the philosophy that discerns the germ of antichristianism in every unconverted heart. Those massacres, inquisitions, crusades, and persecutions, they tell us were the fault, not of

Rome, but of the age in which they were practised. Alas! unsanctified human nature is for ever the same; the carnal mind cannot but be enmity against God, till the change has passed on it which grace alone can effect.

3. Examine *the antichristian system in the light of scripture prophecy*. You will thus be effectually upheld from sinking into the many errors which some have been led to entertain respecting Antichrist. You will imbibe the detestation of it which all scripture breathes. You will glow with deeper emotions of pity towards the men who have become its votaries. You will seek to do them good, by leading them to the gospel in all the meekness of wisdom, and all the persuasiveness of love. You will justly feel, that unless through the blessing of the Spirit you fill their minds with truth, you do comparatively little if you expose and refute the errors to which they are a prey. The aim of your benignant and hallowed enterprise will not be so much the destruction of Romanism, as the salvation of the Romanist. You will not labour to make them good partizans in your cause, but good Christians in the cause of God. No temptation will induce you to slacken your efforts. A glance into prophecy will teach you, that to the end of time the antichristian system shall be the one enemy of God's truth—an enemy that never varies in character and object—an enemy that, so far from perishing by gradual decay, is to be at the height and zenith of its greatness, "sitting as a queen, and seeing no sorrow, when her plagues shall come in one day."

And oh, keep your own hearts. Prove all things, and hold fast that which is good. Let no man take your crown. Be living and lively Christians, children of God without rebuke, holding forth the word of life—lights in this dark world—the very salt of a corrupt and corrupting earth. You may have to battle with Rome, when its opportunity comes, and its slumbering ferocity is again roused. Conquer Antichrist with the sword of the Spirit, which is the word of God. But oh, first of all, receive as essential to your spiritual panoply, that word into your own hearts. Receive the gospel not as the word of man, but as it is in truth, the word of God, which effectually worketh in them that believe. So long as the prophet from Judah listened only to the voice, and acted in the command of God, the royalty of Israel crouched and cowered before him. Go and do likewise. But if you give heed to man in preference to God, if you are ensnared by the inventions of human wisdom and expediency, if you fail to adopt your convictions of duty whether in the matters of personal godliness or in regard to the public interests of re-

ligion from the all-sufficient directory of the Word; and if you cease to draw your faith from the wells of salvation, and the water-brooks of mercy, you may reap the prophet's misery in retribution for your sin,—deceived in the first instance, and destroyed in the end!

AN INQUIRY AS TO WHAT IS OUR STANDARD OF ECCLESIASTICAL GOVERNMENT.

To one who has been giving but little attention, for the last ten years, to movements in the Covenanting church, the inquiry proposed above would seem entirely needless. Finding in our terms of communion an acknowledgment that the Church Government which is of Divine right is “for substance justly exhibited in the Form of Church Government agreed on by the Assembly of Divines at Westminster as it was received by the Church of Scotland” he would point to that form as the church's standard of Government. But one whose opinions were formed from much that has been, of late, said and written on this subject, would likely come to a different conclusion. To him it might appear, that it is by no means settled, that that place belongs to the Westminster Form, and he might even be disposed to assign it to another document of an earlier date.

Were these attempts to change the standards of the Church likely to stop with the substitution of the 2nd Book of Discipline for the Form of Covenant, mentioned in the third term of communion, we might be disposed to remain silent; for in nearly all material points, these two formularies agree. But we see in this movement of shifting the Church from her Westminster platform, something well calculated to excite just alarm. Who can tell but that, when this attempt shall have succeeded, the Confession of Faith shall be subjected to a similar fate, and that in time, the Church, in place of occupying the position of holding all the attainments of the *second* Reformation, shall have fallen back to the point reached at the *first*. To be silent in such circumstances would be to sin, and the writer declares his fixed purpose to oppose all such retrograde movements, and to adhere to the whole platform of doctrine, worship, discipline, and government, that the Church has now for two hundred years occupied, the period since the second Reformation was at its height.

We have said that in most material points the Form of Church Government, and the 2nd Book of Discipline, agree,

and we do not except out of this their respective teachings on the nature and extent of the deacon's office. This declaration should free the writer from the imputation of hostility to the last named document, on account of its alleged condemnation of his views on the above subject. It declares that the duties of the deacon extend to the care and distribution of the whole patrimony of the kirk. Now the patrimony of the kirk was that which the Church held in her own right, and exclusively at her own disposal; to which, by civil law, all claims by the donors, of management, were cut off. Were all congregational temporalities of this kind, now, they would be necessarily held and distributed by ecclesiastical officers, as is the case with the alms of the church. To designate how their contributions are to be applied, congregations have not relinquished the right, nor has the civil authority taken it from them, and ecclesiastical authority cannot. Of course here is a case in which the books of discipline give no direction, as at that time it had no existence; and the Westminster Form, by confining the duties of the deacon "to take especial care in distributing to the necessities of the poor," intimates that with funds already "designated to particular uses," he has no business. In the following extract it will be seen that the 2nd Book of Discipline gives no countenance, either to the modern invention of deacons' distributing, under the direction of the congregation, or to that monstrosity in Presbyterianism, a deacons' court, or consistory. "This, they" (the deacons) "ought to do" (distribute the ecclesiastical goods) "according to the judgment and appointment of the presbyteries or elderships of which the deacons are not members."

We come now to the inquiry—*Is the second book of Discipline the church's subordinate standard on the subject of her government and discipline to which we are bound?* We answer in the negative, and however difficult it may be to prove a negative, we shall essay the task in the following arguments:

1. It is not found in our terms of communion, specified as one of our standards, Do we all agree that the terms of communion are the bonds of our ecclesiastical union? Surely, then, the controversy on this subject is brought within very narrow limits. It requires but an inspection of the "terms" to settle it. In these the 2nd book of Discipline is not named, but there is named, and adherence given to, another document that treats of the same subject. Were men disposed to drop their prejudices, and reason coolly, this would settle the question. But we are told that it is referred to in the clause "as received by The Church of Scotland," and that it is in-

cluded in the covenants by which we are bound. Now we believe that in the above clause we declare that we receive the Westminster Standards as the Church of Scotland received them. That is, by the acts of her Assembly they became Church deeds, and we receive them with the explanations of certain parts of them given in her adopting acts. But if we at all comprehend the meaning of a late writer in the Covenanter, (Rev. J. B. Johnston,) he holds that the Church of Scotland received the Westminster documents as agreeing with the 2nd book of Discipline. He says, "the truth is, the Church of Scotland never designed to repudiate her discipline in receiving the Westminster Form, or to give it an inferior place, but *next* to the Bible, to make it the *rule ruling* the more recent document." That by discipline, above, he means the 2nd book of Discipline, is evident, for otherwise his language would have no meaning. Now we do say that this is new to us, often as we have heard the terms of communion explained. It is certainly original. The view we always heard was that in the adopting acts, there are explanations of some parts of the Confession of Faith, form of Government, and Directory, and that we approve of them as their meaning is in these acts definitely settled. But to suppose that in order to give an intelligent profession of adherence to these formularies, an applicant for membership in the church must first go and compare them with the books of discipline, and acts of assemblies, is extravagantly absurd.

And when it is considered that the Church has never furnished to her members the *rule ruling*, nor told them they occupied such an important place, the supposition is a reflection on her faithfulness.

Are we sworn to the 2nd book of Discipline in our covenants? That our fathers were sworn to preserve the Reformed religion in the Church of Scotland in doctrine, worship, Discipline and Government, and that the same oath binds us to the same thing, in our present circumstances, we sincerely believe. But did that oath bind them to any existing embodiment of doctrine, worship and order, so they could never alter or annul it, or supersede it by another. This appears to be the meaning of the above writer, in reference to the 2nd book of Discipline. If he means that the true presbyterian reformed discipline, as then practised in the church, and as for substance exhibited in that book, we agree with him, for that we believe is one and unalterable. But if he means the book itself, and all it contains, and that we are sworn to vary in no respect from it, we are of a widely different opinion. Unless this be his meaning, his argu-

ment is of no force. But the Church of Scotland, by approving of, and engaging in, an entire re-modeling of her whole system of doctrine and order, showed that she did not thus understand her covenant obligations. If the Westminster documents were not, when adopted, to be her subordinate standards on the points of which they respectively treat, to the exclusion of all others, we see not what was gained by their adoption.

The enumeration of the objects of the Church of Scotland in joining with the Westminster Assembly, given by our brother, in the article referred to, is defective. He should have added a 4th, "uniformity in kirk government." This they declare in the Solemn League, "we shall endeavor to bring the churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, Confession of faith, Form of church Government, &c." And of this they say, in the act adopting the form, they were "most desirous and solicitous." Now what was to be the basis and rule of this uniformity? Was it the 2nd book of Discipline in Scotland, and the Westminster Form in England and Ireland? And did the Church of Scotland adopt a form for the brethren in the two latter kingdoms while she retained the right for herself to use a different one? A strange way, really, to produce uniformity! But hear what she says farther in the act adopting the form of Government.

"The Assembly having thrice read and diligently examined the proposition hereunto annexed, concerning the officers, assemblies, and government of the kirk, brought unto us as the results of the long and learned debates of the Assembly of divines sitting at Westminster, and of the treaty of uniformity with the Commissioners "of this kirk there residing, after mature deliberation, doth hereby authorize the commissioners of this assembly, who are to meet at Edinburgh, to agree to, and conclude, in the name of this Assembly, an uniformity betwixt the kirks, in both kingdoms, in the abovementioned particulars."

Now are we to suppose, that while the Church of Scotland solemnly authorized her Commissioners to conclude a treaty of uniformity with the brethren in England, in the particulars of the Form of Government, she still determined to continue her previous formulary in use, within her own bounds? Her character for intelligence and honesty forbids the supposition. She did not indeed give up her principles, for she declares that she was "most desirous and solicitous for the establishment and preservation of the Form of kirk Government in this kingdom, according to the word of God, books

of Discipline, acts of General Assemblies, and National Covenant," but for the sake of uniformity, as well as more effectually to accomplish the above object, she adopted the document prepared by the Westminster Assembly, in which these cherished principles were exhibited, yielding the points in which it differed from her former book; both that uniformity might be attained, and convinced that in these points the truth was more clearly stated in the Westminster Form, and that in adopting it she took a step of reformation.

We return from this apparent digression, and sum up our argument by stating that neither in the clause "as received by the Church of Scotland," nor by our covenant, are we bound to the 2nd book of Discipline as our subordinate standard of ecclesiastical government.

2. Our second argument is, that the 2nd book of Discipline differs from the Form of Government, and as we profess to believe that the latter is scriptural, and hold ourselves bound by it, we cannot make a similar profession with regard to the former. The force of this argument lies in this, that two conflicting views of a scriptural truth cannot both be right, and no man can be bound to receive them both. Whatever may be the extreme opinions of individuals, we are certainly warranted to say that the church generally holds the Westminster Form as her standard of ecclesiastical Government. It follows that she is not bound to another that is at variance with it.

We shall instance but the single discrepancy between these two documents, in relation to the duties of the doctor, and give extracts from both.

The doctor being an elder, as is said, should assist the pastor in the government of the kirk, and concur with the elders, his brethren, in all assemblies—but to preach to the people, to administer the sacraments—pertain not to the doctor unless he be otherwise called ordinarily.—2nd book of Discipline.

"Who" (the teacher or doctor) "is also a minister of the word as well as the pastor, and hath the power of administration of the sacraments."—Form of Church Government.

The doctrine of the first of the above extracts is, that the doctor has a right to rule, but not to preach, nor to administer the sacraments. Both these last functions are assigned to him in the latter extract. Now, however others may feel on this subject, we are utterly averse to be held as sworn to two documents, between which there is such a contrariety. In such an attitude of inconsistency no man shall place me. Without my consent, my obligations to the Form of Govern-

ment shall not be transferred to any other document differing from it, so long as I believe the former on the points of difference. And we are convinced that it is trifling with the awful solemnity of an oath, and it is well suited to weaken a sense of its obligation on the conscience, to advance sentiments that tend to place the members of the church in such an awkward and painful predicament. We feel no hesitancy in rejecting the doctrine of the book of Discipline on this subject; both because it is unscriptural, and because we have professed to believe the very opposite. This is one case that we provided for in the expression "nearly all material points," in which, near the beginning of this article, we said the two documents under consideration agreed. We consider this a material point, and we deny that there is in the church such an officer as a mere ruler, and teacher, distinct from the Elder, and having no right to preach to the people, and to administer the sacraments. And let those who profess to be sworn to this, apologize for their neglect to receive this office, or, which would be far better, abandon the position which they must have, without due consideration, assumed.

The Church of Scotland did not indeed adopt the sentiment of the Form of Government, that "the doctor has the power of the administration of the sacraments." This is the only exception on this point, and of course, the declaration "that he is a minister of the word," was approved. They seemed to view him as sustaining a similar relation to the Church, as that now sustained by licentiates. The following is their declaration in the adopting act. "Provided, always, that this act be no ways prejudicial to the farther discussion and examination of that article which holds forth that the doctor or teacher hath the power of the administration of the sacraments, as well as the pastor." This point was left for farther discussion. The reason is not as our brother intimates, that it was opposed to the doctrine of "the standards of the church sworn to," that is, the 2nd book of Discipline, for then they would have demurred to the sentiment "that the doctor is a minister of the word;" but because they had not clearness that the doctrine was scriptural, and therefore they left it "free to discuss it, as God shall be pleased to give further light." How absurd to think they would leave it free to discuss, and examine a sentiment opposed to their sworn obligations, as God should be pleased to give light! Light to do what? To examine whether they should break their covenant obligations? Had our brother just given the proviso of the adopting act, his readers would have been enlightened, and himself spared the mortification

of having it demonstrated that he either misunderstood, or misrepresented it.

We hold, therefore, that the 2nd book of Discipline is not one of our standards, because that place is occupied by the Form of Church Government, which is in one point, as we have seen, opposed to it, and which as a whole we maintain to be scriptural.

3d. Our third argument is taken from one of the provisos in the act of the General Assembly of the Church of Scotland, adopting the directory for public worship. It is as follows :

"It is also provided, that this shall be no prejudice to the order and practice of this kirk, in such particulars as are appointed by the books of Discipline, and acts of general assemblies, and are not otherwise ordered and appointed in the directory."

As this is employed against us we will endeavor by an analysis to ascertain its meaning.

1. There were some particulars appointed by the books of Discipline and acts of assemblies, that were not in the directory. In these the Church of Scotland retained her books and acts as the rule, and she provides that that right shall not be prejudiced.

2. There are particulars in which the directory "ordered and appointed otherwise" than the books and acts. These were excepted out of the reservation—that is, the Church of Scotland yielded in these cases the right to follow her former rules, and agreed to conform to the directory. Now which of the two, the directory, or the 2nd book of Discipline, is the "rule ruling?" Surely the directory, and by parity of reasoning, so is the Form of Church Government.

It is but fair to give the views of our brethren who differ from us as to the meaning of this proviso.

In the article in the Covenanter already noticed, the proviso is quoted in part, "Provided that this shall be no prejudice to the order and practice of this kirk in such particulars as are appointed by the books of discipline." The last clause which is indispensable to its meaning, is omitted. The reader will see by comparing this defective extract with the whole, as given above, that it conveys a meaning the very opposite of that which we have shown was intended by the whole. As our brother gives it, it favors strongly his sentiment; but, unhappily for him, it is not the proviso of the assembly, but merely a part of it. We think this was an oversight, but he should be more careful.

In "the Deacon," page 34, the whole is quoted, and the part given above, as a defective quotation, is italicised, as be-

ing the most important. This is calculated to mislead, for the last clause is indispensable to a right understanding of the whole. It is there followed by this comment, "This shows that every part of these books, not expressly repealed, was still considered to be the doctrine and order of the Scottish Church." What a loose and wild deduction! The directory expressly repealed nothing. The proviso shows that in every thing ordered and appointed in the directory, it was the rule; and the books of Discipline, and acts of Assembly were the rule, only in those particulars that were not provided for in the directory.

Before we close we must renew our remonstrance against attempts to drag the Church back to the position which she occupied at the first Reformation. We are not prepared, even for peace's sake, to relinquish the attainments of the second. Do not our brethren know that it was by just such a movement that the Revolution church was deprived of her glorious crown, and made a dependent on the civil power? The establishment by King William was not on the basis of the second, but of the first Reformation; it was not on the attainments of 1649, but on those of 1592. We give on this subject the judicious and well-expressed views of a minister of the Reformed Presbyterian Church, Rev. John Graham, Scotland, in his lecture on "the Revolution Settlement of the Church of Scotland." It is necessary to mention that the act of 1592 is that by which the 2nd book of Discipline was ratified.

"Does any person ask, did the State not repeal the obnoxious acts of Charles which rescinded all laws enacted in favor of the Presbyterian Church, during the second Reformation, as well as the Parliament which passed them? We answer, No. King William and his Parliament left the charter as they found it. They found all recognition of the Presbyterian church during that period, obliterated from the statute-book, save in the dark and dismal pages which recorded the unrighteous deed, and instead of making any attempt, or manifesting any inclination to undo these guilty acts, they retained them in all their validity and force, and revived the act of 1592, passed in the first Reformation," page 17. "Besides in the act of 1592, which the act of 1690 revived and confirmed, as the grand charter of the establishment, the civil magistrate is clothed with authority to appoint the time and place of the meeting of the Assembly," page 2. "And in the year 1640, the State passed several acts in which provision was made for the independent jurisdiction, and regular meetings of the General Assembly; and which must be re-

garded by all acquainted with them, as very far in advance of the grand charter of 1592," page 31. Among the acts here referred to, enumerated in a note, we find that "of 1649 ratifying the Confession of Faith."

Shall we then, doing as the Revolution Church did that accepted an establishment on the grand charter of 1592, go back to the first Reformation? Surely no. We have attained more; we have advanced further than she did at that period. We stand on the impregnable basis of Divine truth attained in the second Reformation, and embodied in the Westminster standards, the only ground of our covenanted *uniformity*, and from that, through Divine strength, we will neither be flattered, beguiled, nor driven. T. S.

"OCCUPY TILL I COME."

[Continued from p. 357, Vol. 12.]

IV. Influence in the world—a talent. From a variety of circumstances men come to have influence over one another. This influence is in many cases reciprocal. At one particular time, or in some particular instance, one man is influential over another, and he again, in his turn, becomes the subject of influence from the very individuals whose measures or opinions he may have formerly directed.

It often happens, from the enjoyment of very superior advantages, that some individuals have an influence almost permanent over others, and sometimes over a great portion of society. Influence arises frequently from some eminent situation in life, and this eminence may consist in wealth, honor, or dignified station. Indeed, wherever external circumstances give a man a prominent place in society, they put him in possession of a certain measure of influence over those with whom he associates in the friendships of life, or in the transactions of business.

The character of one man comes to be very high in the neighborhood in which he lives. His friends and acquaintances recognize his superior standing. This superiority is admitted, perhaps, by all who know anything of him, and a whole neighborhood or district feels the influence of his example. A few distinguished characters of this kind often mould the manners of hundreds, who are led, either by voluntary imitation, or by the insensible influence of ex-

ample, to make them their own models of acting. Characters such as these are like so many primary planets whose satellites revolve with them, and feel the power of their attraction. A man with a large fortune, and with an ample command of money, cannot fail to have an extensive influence, enabling him directly to do good himself, and to aid others in doing it. The man of wealth may succour the oppressed, and relieve the wants of the necessitous. He may be the stay of the poor widow, the help of the orphan, and a shield to the stranger.

Influence in the world, whatever be its source, gives opportunities of doing good, and is to be traced to the providence of God. He gives us all the advantages which we now possess, and says, "Occupy till I come."

V. Mental endowments, whether natural or acquired.

It is a maxim in philosophy that "knowledge is honor," and the truth of it is illustrated in the acknowledged superiority of such as are distinguished by mental capacity. Men differ very much in the compass of their mental powers. Some are remarkable for strength of intellect by which they can grasp the most profound truths that come within the reach of human knowledge; or, they can pursue speculations almost superhuman. Others are distinguished by acuteness of mind; they manifest great expertness in separating truth from error and in giving a precise and luminous view of the nicest points. Some can support truth by argumentation, so cogent that it cannot be resisted, and others can throw around it the light of beautiful and charming illustration. Some men are fitted for unlocking the hidden treasures of philosophy, and others have a talent for those inventions and improvements of practical science which promote the comfort of individuals, and the prosperity of nations.

In the present view of the subject it is of no importance whether this variety of mental endowment be original, or the result of circumstances and education. All its forms are the gift of God, "by whom we live, move, and have our being." The soul of man is the work of God, and every thing necessary for its growth and development, is directed by his superintending love and providence.

The mind is possessed not only of certain powers and capacities, but these are susceptible of indefinite culture. Both of these properties are the gift of God. A sparrow cannot fall to the ground without his providential knowledge, and certainly far less will he leave the intellectual growth and improvement of his intelligent creatures to a combination of contingencies. The ruler of the universe directs everything

that affects the mental capacity of his creatures, whether in its original power, or its subsequent development. "It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me on my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms." These gifts of God are adapted, and were certainly designed, to be employed in the declaration of his glory and honor. He calls us to serve him with our bodies and spirits, which are his; to employ all the faculties which he has bestowed in his own service. "This people have I created for myself, that they may show forth my praise."

[To be concluded in next number.]

ANNIVERSARIES ON THE SABBATH.

The sacred observance of the Sabbath-day should be a matter of deep and earnest concern to all Christians. The Lord of the Sabbath has required this, and the interests of undefiled religion imperatively demand it. On this point, as on almost every other, example will exert an influence salutary and effective, beyond anything that can be expected from mere precept. Efforts for the promotion of the better observance of the Lord's day, whether by individuals or associations; will be of little practical avail, so long as there is, in the Church even, an apparent oversight of its high and sacred obligations. What may appear to be, and in fact may be in itself a small matter, may, in its remote issue, be productive of results most hurtful and injurious to the interests of morality and religion. Small beginnings very frequently have disastrous ends.

It is with deep solicitude that we have noticed of late a growing disposition in our cities to observe the anniversaries of missionary, and other societies similar in character, on the evening of the Sabbath. It has become quite common, of late; to see in some of our secular or religious prints, an account of the anniversary of such a missionary society, or such a Protestant or Sabbath association, on the Sabbath evening; when reports were read, addresses delivered, and other statements made respecting the doings and prospects of such associations. We are sorry to perceive that among some of the higher branches of the Presbyterian family, of whom better things might have been expected, this course, in several instances, has recently been adopted. What may be the

special inducement for this new arrangement respecting the time of such meetings, the writer of this does not profess fully to understand, but supposes that it is for the purpose of securing a larger audience, and in this way creating a deeper and wider interest in the particular object that the association may have in view. Meetings for these purposes, on the Sabbath, will be justified, no doubt by many, on the ground that they are religious in their character. The reason, in our judgment, is far from amounting to a justification, and until the subject can be presented in another light, we cannot but regard them as unauthorized alike by the word of God, and the practice of the Church, and deleterious in no small degree to the interests of the Sabbath.

To remember the Sabbath-day, and keep it holy, is to spend the whole time in the exercises of private and public worship. Where it is common to have annual sermons preached for the benefit of a religious society, it may be proper enough that it should be done on the Sabbath-day. The case, however, is entirely different, when viewed in relation to the financial condition, the present state and the future prospects of the society itself, and other subjects such as are generally embodied in reports, and engage attention at an anniversary meeting. There are many things of a secular character necessarily connected with every association for moral and religious purposes, and it is impossible that on such occasions they should be left out of view. To tell what means have been employed for raising monies, to recite what efforts have been made, and what success may have attended those endeavors, to adopt plans for future operation, to furnish an account of the appropriations that have been made, to elect officers, as has been done in some instances, if we are not mistaken. All strike us as much more befitting on a secular day, than during the time which God specially claims for his worship and service.

But what must be the effect produced by meetings of this description on those whose regard for the Sabbath, at most, is exceedingly feeble? It is well known that in the community there is a large class of persons who are destitute, to a great extent, of all sense of religious obligation, but who, at the same time, make a show of morality, and a profession of regard for the institution of the Sabbath. Among these are large numbers connected with temperance societies and other associations, having for their ostensible object, moral reform, while others are employed as itinerant teachers of opinions which they affect to believe are inseparably connected with the moral and religious welfare of man. Under the pretence

that their object is a religious one, God's holy day is desecrated by their meetings for promoting the cause of temperance, by popular lectures on the subject of slavery, by harangues having for their object the illustration of Phrenology, and its intimate bearing upon man's moral character, and other topics of a kindred description. The effect of such gatherings, by no means uncommon at the present time, every lover of the Sabbath most bitterly deploras as hurtful in the extreme. It is difficult to free ourselves from the conviction that such persons are greatly emboldened in their conduct by those missionary and other anniversaries to which we have referred. It is perfectly natural that they should attempt to justify themselves on the ground that if it is proper and right that missionary and Sabbath associations should hold their meetings on the Sabbath, it cannot be wrong for them to hold theirs for the purpose of furthering the interests of temperance, and facilitating the abolition of slavery. The object in the latter case, as well as in the former, is connected with the interests of morality and religion, and the inference does seem to have the appearance of fairness.

There is another aspect of this subject, however, in the light of which we cannot help regarding the course which we have felt ourselves called upon to disapprove as highly dangerous. The celebration of religious anniversaries, it cannot be denied, is a new element in the observance of the Sabbath. It is something with which our fathers were wholly unacquainted, and their children only evince their folly in supposing that in this particular they are either wiser or better than their ancestors. The first step, in all matters of this kind, is hazardous and unsafe. The likelihood is, that it will prepare the way for a second, which will lead to a still wider digression from the old paths. When the custom of observing anniversary meetings has been fully and permanently established, it will not require much effort to make the transition from those meetings that are annual, to those that are ordinary. And why, it may be asked, should this not be the case? for certainly, if the one is right, the other cannot be wrong. This is what may be expected in the end, and it is to this issue that the present condition of things is manifestly and rapidly tending. Most sincerely do we hope that this matter may receive all that consideration to which it is entitled from those who are desirous that a scriptural observance of the Sabbath should be maintained.

MACAULEY'S HISTORY OF ENGLAND.

So far as it has gone, this is the work of a very powerful mind, capable of the most discriminating and comprehensive historical views, and is richly furnished with materials variously and most industriously collected, as well as most lucid in arrangement. It gains with surprising power the most attentive and unremitting interest of the reader, and supports its claims to that interest by the large amount of information it affords, by its bold and graphic delineation of character, and by its singular felicity in interweaving the most minute details with an extensive view of the most momentous events. In short it is, in all the important characteristics of historic writing, singularly successful, and furnishes a work on the subject of which it treats that will be read with greater interest and by larger numbers than any of its predecessors.

The style is appropriate to the subject, sufficiently various, never obscure, and the reader is always and at once made to understand the mind of the writer. It is usually nervous, and very slightly and rarely, if at all, tinctured with affectation, though it abounds in richness, and is pervaded by an uncommon degree of purity and accuracy. The fluent pen of the writer is never at a loss for language the most appropriate to the varied subjects of which he treats, and the events which he records; and though the same mind and the same hand are manifest throughout, there is no wearisome monotony. He is happy also in that he does not obtrude himself ordinarily as a partisan expositor of events which pass under review, or engage as a special pleader in behalf of the agents or events which are arrayed before the mind of the reader; and yet with sufficient earnestness he discovers his own approbation of the right and detestation of the wrong. He seems to place himself in the same position and character with his reader, with whom, it would appear, it was his desire to be only a spectator of passing events, whose judgment was to be gathered not from any loud and labored declamation, but only from the expression of the countenance as they happen to be viewed.

And yet it is sufficiently manifest in the deep and varied interest which he appears to feel, and which he certainly inspires, that the great design of the work is adapted to the present political condition of the British Empire, and is calculated, probably intended, in the form which it has assumed, to commend and perpetuate its existing institutions, unimpaired and undisturbed by the revolutionary spirit of the age.

The writer of this notice is unacquainted with Mr. Macaulay's politics: this work indicates a high-toned conservative character. The author is evidently far more concerned at the popular movements which now agitate all western Europe, and threaten, in his estimation, the extinction of all civilization and religion, than he is moved with indignation at the oppression and misrule of ages. He does not appear to be aware that if the people are wild and furious in their violent method of reform, they have been made so by systems of ecclesiastical and civil rule, which never have improved, and never can improve them. Such sore and overwhelming diseases as afflict the social state of Europe can be remedied only by violent and powerful efforts.

He is certainly singularly lucid and successful in depicting the progress and development of such just and liberal principles as are still found in the constitution of the British Empire. And it must be allowed that the contrast presented in the comparatively tranquil condition of Great Britain, and the wild tempest which is sweeping over most of the other kingdoms of Europe, tells loudly in favor of the character of the people, and of the attainments they have acquired in wise and equitable government. For it is certain that were there no other safeguard to society than the mere physical force of the government, not all the military power it could raise, not all the civil authority it could exert, not even the conservative interest diffused by its vast and wide-spread national debt could stand before the like tempest of popular indignation, which threatens to subvert every existing government of Europe. The Bible has been longer read, has been more extensively investigated, and has exerted a more pervading and active influence in the British Empire, than in any other kingdom of modern Europe.* All her important political agitations and revolutions have been intimately connected with religious elements, and her whole history is marked with the deep and earnest interest which her people have from time to time entertained in the Word of God and its principles. Hence the comparative tranquility and security of society and government there; and it may be safely affirmed that change and reform there will be unknown until the minds of the people shall be once more roused and directed by that energy and purity which the Word of God alone imparts. The boasted civil reformers of the last and

* Was there any translation of the Holy Scriptures directly by the authority of the government, prior to that of the English, by any kingdom or commonwealth of Europe? and has any other translation been so long, so extensively, and so successfully in use as that of this remarkable Anglo-Saxon race?

present generation, have been attended with so many counteracting and retrograde measures, that it may be safely affirmed that of real progress and improvement there is nothing. They only bear the strong impress of preparation for greater and more important change.

While Mr. Macauley cannot deny, nor well conceal, the very important and salutary influence of the Puritans in England, and the Covenanters in Scotland, in the improvement of the social and political condition of the British Empire, it is evident that he loves not either the one or the other. He "damns with faint praise," or throws into obscurity the eminent men of those times, and silently transfers from the pious, virtuous, and noble-minded patriots who gave to England all of worth she possesses, to the reckless and dissolute politicians of a later age, the high honor of their principles and achievements. With respect to the Puritans, he records and utters as his own, too much of the impious scoffs of the treacherous Charles and his cavaliers; and although he shields himself by only denouncing the hypocrites who were associated with the pious and virtuous Puritans, he shows plainly how little adapted to his taste were that people, their religion, and their principles of civil liberty.

Of the Covenanters of Scotland he is extremely chary. Although his history properly claims to be a history of the reign of James II. of England, you would hardly know that this monarch was king of Scotland also; and that the most remarkable indications of that same tyranny which desolated the civil institutions of England, were more elaborately, and steadily, and violently exhibited in Scotland, under the reign of that impious monarch, the last of the Stuarts. There too the most rational, faithful, and devoted opposition was made to his wicked, and oppressive, and iniquitous misrule. To the principles and character of these men who held fast their integrity when the great mass of the nation were subservient to his wicked government, Mr. Macauley applies the epithet "hateful," because they did not hail the elevation of William Prince of Orange to the throne of Scotland as well as England with the admiration which transported the nation at large. Notwithstanding the sweeping desolations of Charles II., and especially of his brother James II., these people justly believed that the whole nation was as much bound by the attainments of the Reformation and the obligations of their Covenants at that period, as when they so solemnly, earnestly, and with such astonishing unanimity entered into the oath of God. They therefore gravely questioned the establishment of civil and ecclesiastical order, by

a Prince who took no part in the great national oath, no way recognized its obligation on himself, nor designed its application to his administration. Whatever merit may be assigned to William Prince of Orange, either as a general, or a statesman, or professed adherent of the christian religion, his settlement of the Kingdom of England and Scotland involved a national perjury of no ordinary guilt. The Reformation of religion had been deliberately and solemnly ratified, all departments of government and the great mass of the people had sworn to support it, and its happy fruits had been largely developed in the moral condition and improvement of the social state. All this had been however most deliberately and contumaciously rejected and disowned by the restoration of Charles II.; and under his successor, James II., the whole social state was unhinged, vice and oppression in the people, corruption and tyranny in the rulers, prevailed to a degree almost unparalled in the history of the nation—and yet regardless of mercy and of judgment so marked and signal, they more solemnly ratified their apostacy and perjury.

The remnant of devoted and simple-minded Covenanters, who had pursued but one course throughout the contest which agitated the nation from 1640 to 1688, knew now no other course. The principles which had actuated and supported them in their unsurpassed fidelity and devotion, were inseparably connected with the Bible and the reformation of religion sworn to by the nation at large, and these presented considerations of far higher moment than any other advantages obtained by the exclusion of James and the elevation of William to the British throne. In the maintenance of these principles, God had sustained them in long-protracted and almost unparalleled sufferings; were they therefore to abandon them now when he sent them deliverance and security?

The very fascinating and truly superior character of Mr. Macauley's history requires these animadversions. With all his intellectual attainments, and they are certainly rare, with all his claims to devotion to liberal and yet conservative views of government, and they are highly deserving of consideration in an age when civil liberty has become the object of popular idolatry and is fast rushing into anarchy—Mr. Macauley had not the taste or judgment to discern the excellency of the pious truth asserted in the profession of the worthies of the most interesting period of English or Scottish history; and the Bible christian will look in vain to find in him the important place which the divine law must have in the social condition of man, or the moral beauty and dignity,

as well as the necessity of personal piety in the rulers and the ruled to make a good government and a happy people.
C.

WHAT IS SCHISM?

“Schism,” says Brown of Haddington, “is properly an uncharitableness and alienation of affection among church members who, in the main, continue in church fellowship with one another. 1 Cor. i, 10, 12; xi, 18; xii, 15. Or it consists in church members carrying on their religious disputes with sinful eagerness, and want of christian affection to one another. 1 Cor. xii, 20. It proceeds from pride, self-love, jealousy, hatred, evil speaking, &c. James iv, 1. It ought to be prevented by self-denial, taking up our cross, and exactly following Christ. Mat. xvi, 24. Phil. ii, 1—5. Rom. xiv. 19.”—*Body of Divinity*, p. 555.

OBITUARY.

DIED, at his residence in Guilford Township, near Fayette Ville, Pa., on the morning of the 7th of January, Mr. THOMAS DUNCAN, in the ninety-first year of his age. The deceased was born on the 16th of April, 1758. and resided in Philadelphia during the earlier part of life—in which time many pleasing incidents occurred, as related by himself, which are fondly remembered by the survivors of the family, who now deeply lament their irreparable loss. To those, at present, we cannot advert, but hasten, briefly, to notice some traits of character in after life, which distinguished him as a great and good man, in the neighborhood where he resided at the time of his decease.

The world was viewed by him in a proper light. It seldom, if ever, interfered with the duties of religion—he lived in a high degree above its influence. Strangers, friends and neighbors, when indisposed, sought him as a spiritual counsellor and comforter: on these occasions, his prayers were remarkable for their pathos and unction. The peaceful slumbers of the night, the quiet repose of his own home, would be exchanged, without a murmur, for a lonely midnight ride, to have an interview with a sick or dying friend or neighbor. Soon would his bland voice direct the faint eye to the Lamb of God—to the robes of his finished righteousness, to mansions on high, prepared in realms of glory. He was punctual and conscientious in attending on the forms of religion, strict to observe the doctrine, discipline and practice of the Reformed Presbyterian Church, of which he was a full and regular member at the time of his death. In the house of God he often stood, trembling, leaning upon his staff, to hear drop from the lips of the speaker, the sentiment of holy thought to which his attention, during the discussion, would be directed. When providentially detained from the sanctuary, he found, in his own house, an “Altar,” around which his family knelt, and four times each sacred day it was his care to give due praise to God. The anthems of Heaven—the poetry of the Spirit, the

psalms of God, were the exclusive hymns of his devotional praise. While he sung on earth, his communion was with the Spirit on high, enjoying a sacred influence. This exercise was so delightful and refreshing to his soul, that, on New-Year's day, a short time before his death, seven successive times he engaged in praise and prayer, singing the ninety-first Psalm, dwelling, with peculiar emphasis, on the first and last verses.

He then turned to the ninety-second Psalm, sung from the twelfth to the fifteenth verses, inclusive. "But like the palm tree, flourishing, shall be the righteous one," &c. On Thursday morning he convened the family for worship. The old psalm book and the family Bible "that lay on the stand," were now to be opened and closed by the good old man for the last time. As usual, he found his way to the pools of salvation, and sung the one hundred and third Psalm, from the thirteenth verse to the end. During the singing of these beautiful lines, his soul enjoyed fresh unction from on high. On Thursday night, he awoke, as though a voice from Heaven admonished him to be found in his lot at the end of the day. He called the family to unite with him, as he bowed at the mecry-seat; when he closed his eighth prayer, weary nature retired again to rest. In the morning he was under the influence of a slight fever, which soon unhinged his system, and hastened his approaching dissolution. Up to this time, he enjoyed almost uninterrupted health—now death is at the door, knocking for admission. With slight symptoms of suffering, he breathed his last, at early dawn, on the first day of the week. He is gone—the soul has taken its flight, we trust, to realms of light, to be ever with the Lord.

"Help, Lord, for the godly man ceaseth."

DEATH-BED OF CROMWELL.

The following, from Headley's work, is marked with the usual brilliancy of this peculiar writer. According to his statement, Cromwell, instead of appearing the hypocrite which many have rashly charged him to have been, is presented as the sincere christian when called by that solemn summons which is calculated to show the character of man in its true light.

At length the last night drew on that was to usher in his fortunate day. The 3d of September, the anniversary of Dunbar and of Marston, came amid wind and storm. In this solemn hour for England, strong hearts were every where beseeching Heaven to spare the Protector, but the King of kings had issued his decree; and the spirit that had endured and toiled so long, was already gathering its pinions for eternity. "It is a fearful thing to fall into the hands of the living God," broke forth from his pallid lips, and then he fell, in solemn faith, on the covenant of grace. His breath became difficult and thick; but amid the pauses of the storm, he was heard murmuring, "Truly, God is good; indeed he is; He will not—" his tongue failed him; "but," says an eye-witness, "I apprehend it was, 'He will not leave me.'" Again and again there escaped from the ever-moving lips, the half-articulate words, "God is good—God is good." Once, with sudden energy he exclaimed, "I would be willing to live to be further serviceable to God and his people; but my work is done. Yet God will be with his people." All night long he murmured thus to himself of God; showing how perfect was his trust—how strong his faith. Once, as some drink was offered him, he said, "It is not my design to drink or sleep; but my design is to make what haste I can to be gone."

While this scene was passing in that solemn chamber, all was wild and terrible without. Nature seemed to sympathise with the dying patriot and

hero. The wind howled and roared around the palace; houses were unroofed; chimneys blown down; and the trees that had stood for half a century in the parks, were up-torn, and strewn over the earth. The sea, too, was vexed—the waves smote in ungovernable fury the shores of England, and vessels lay stranded along the coast of the Mediterranean.

But all was calm and serene around the dying bed of Cromwell. On that more than kingly brow, peace, like a white-winged dove, sat; and that voice which had turned the tide of so many battles now murmured only prayers. Bonaparte, dying in the midst of just such a storm, shouted, "*Tete d'Armes*," as his glazing eye fell once more on the heads of his mighty columns disappearing in the smoke of battle; but Cromwell took a nobler departure. The storm and uproar without, brought no din of arms to his dying ear—not in the delirium of battle did his soul burst away; but with his eye fixed steadfastly on the "eternal kingdom," and his strong heart sweetly stayed on the promise of a faithful God, he moved from the shore of time, and from sight forever.

He died at three o'clock that day—on the very day, which, eight years before, saw his sword flashing over the tumultuous field of Dunbar—the same, which, seven years previous, heard him shouting on the ramparts of Worcester. But this was the last and most terrible battle of all; yet he came off victorious, and triumphing over his last enemy, death, passed into the serene world, where the sound of battle never comes, and the hatred and violence of men never disturb.

MISSIONARY INTELLIGENCE.

Madagascar—Joyful News.—The only son of the Queen, and her successor to the throne, who has just attained to manhood, has continued to afford to the persecuted followers of Christ the most conclusive evidence that he is a faithful brother in the Lord. In defiance of the laws, which pronounce slavery and death upon the Christians, the youthful convert assembles with them for worship in their places of retreat; and when their lives and liberties are threatened, he employs all means in his power to warn them of impending danger, and effect their rescue. He has been more than once reported to the Queen, by her chief officer, as a Christian; but the love of a mother has prevailed over the spirit of the pagan persecutor, and the life of the prince has been spared. The characteristic attachment of the Malagash to their offspring and near kindred has been strikingly overruled for the preservation of this hopeful youth. "Madam," said the prime minister, when recently addressing the Queen, "your son is a Christian: he prays with the Christians, and encourages them in this new doctrine. We are lost, if your majesty do not stop the prince in this strange way." "But he is my son," replied the Queen; "my only—my beloved son! Let him do what he pleases: if he wish to become a Christian, let him!—he is my beloved son."

But, in a manner still more striking, the heart of the very man who was thus the accuser of the prince, was subsequently overcome by the power of affection. Being informed of a meeting of Christians in the capital, he sent his nephew (of whose conversion to Christianity he was ignorant) to take down the names of all those who were thus, contrary to law, met together for religious worship. The nephew, without making any objection, went to the Christian brethren, and told them the object of his visit, begging them instantly to break up and go home, lest his uncle should do them harm. When the young man came back, the uncle inquired, "And where

is the list?" "There is none." "Why have you disobeyed my orders? Young man, your head must fall, for you show that you also are a Christian." "Yes," he replied, "I am a Christian; and, if you will, you may put me to death, for *I must pray*." At these words, the feelings of the severe and cruel enemy gave way to those of kindness and compassion, and he exclaimed, "Oh, no, you shall not die!"—and thus the affair dropped, and the Christians were delivered.

It must not, however, be thought that persecution has ceased. Sometimes the goods of the Christians are confiscated, their wives and children sold into slavery, and themselves reduced to perpetual bondage; whilst others (seven in number) have been cast into chains. Those who escape can only meet for worship during the night, or in solitary caverns, or in the deep recesses of the woods, and even there they may be troubled by spies sent by the Government, who immediately take down the names of those they find thus congregated together. But, thanks to the prudent mediation of the prince, things do not, in general, proceed further. In the midst of these perils and obstructions, the number of disciples is increasing. One of the native Christians thus writes:—"Oh, send us spelling-books—we have none left, and many come to us to learn to read." "Do not forget," says another, "to send us Bibles, tracts, hymn-books, Bunyan's Pilgrim, as well as some catechisms." The prince restrains his mother from doing us harm; he comes regularly with us into the woods, on the Sabbath, to pray, and sing, and read the Bible; and he often takes home with him some of us to explain to him the Word of Truth."

ITEMS OF INTELLIGENCE.

A Catholic Bishop for California.—The *Journal du Havre* states that "a Bishop is about to be nominated for San Francisco, an increasing emigration to California having induced the Holy See to make this provision. We are further informed, that the dignity will be conferred upon a French ecclesiastic, who will proceed to San Francisco accompanied by several missionaries."

The watchword for Protestants is, "UP AND BE DOING."

The present Pope, Pius IX., has threatened to fulminate the greater excommunication against his rebellious subjects. He claims the right to exercise this prerogative under the sanction of his predecessors, and the councils of the Church. Protestants await the result of this amusing farce with no little interest. We are seven centuries in advance of the age of Pope Adrian IV. Popery is the same in spirit.

Pawn-Brokers in New York.—There are now 31 pawn-brokers in this city, who are supposed to make loans amounting, in the aggregate, to over \$700,000 a year, on which the profits are \$175,000 a year. Of the principal establishments, three are kept by Simpsons, three by the Levys, three by the Jacksons, three by the Cohens, and three by the Harts. The amount paid for licences last year was \$1,550. Simeon Abrahams, who did a large business in Catharine street, retired some years since with a fortune, and is now travelling in Europe.

It will be remembered that the Synod of the Ref. Presbyterian Church, meets in Cherry street Church, Philadelphia, on the fourth Wednesday—the 23d day—of the present month, at 7 o'clock P. M.

And, that the Presbytery of New York meets on the Friday of the preceding week, in the 2nd Ref. Presbyterian Church in the same city.

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CONGREGATIONAL OR INDEPENDENT FORM OF CHURCH
GOVERNMENT ESSENTIALLY DEFECTIVE.

BY REV. J. CHRYSTIE.

A VERY important and interesting element in the constitution of the Christian Church, surely, is its Form of Government. It cannot be denied that such an element is very prominently exhibited as inherent in the Church throughout the sacred writings, and very fully as well as frequently. Its great importance is presented in one injunction on the faithful, by the Holy Ghost, in which both the authority to rule, and the obligations to obey, are set in the clearest light, "Obey them that have the rule over you," Heb. xiii, 17. The duty of obedience is plainly here enforced by Divine authority, and it can hardly be doubted or disputed that the power which claims the right to rule must emanate from the same source, else, God would thus transfer his right to rule, to a power which has not his name. Church government, therefore, is of Divine right, and cannot be legitimately acknowledged in any other character, without dishonor to God. In obeying his servants, homage and obedience is rendered to Him. Of course we are to look to the inspired records as a revelation of His will for all that we are to know respecting the offices, functions and powers of those who rule, in his name, in his church. The whole character of that government we are there to expect, and that it will be correspondent in all its features to the characteristics of the Christian Church in her doctrine, order, worship, and the great design of her constitution in the world. My object will be to show, in a

few remarks, that in all these respects the congregational or independent form of Church government is essentially defective.

1. It presents the gross confusion and contradiction that the ruled are the rulers. The people who in all forms and principles of right government are to be ruled, are in fact the rulers, and may exercise the highest functions of authority without appeal. They judge of the qualifications of church members, and admit, exclude, or excommunicate at their discretion. They judge of the qualifications of pastors, and hold them to certain principles which constitute their reasons for acceptance or rejection. And there is no superior judicial authority empowered effectually to control or reverse their decisions. For it will not surely be maintained that an association of ministers, convened to deliberate upon, and to issue matters in controversy in a congregation or congregations, is possessed of such power; all their power is advisory. And, should they issue a decision contrary to that of the congregation, in any given case, it remains with the last to submit or refuse, at their own discretion. If they refuse, it is not to be supposed an impossibility that they will find more convenient and compliant judges to whom they will refer their difficulties and who will issue a decision more agreeable to their mind. What then? Is the government of the Church subverted, or its unity destroyed? Not at all. For no person on earth can deny that they are still an Independent congregation, and may go on as before in their insulated, distinct and proper character of a Christian Church, and perhaps with as much orthodoxy, zeal, and devotion, as ever. Some interruption of harmony may take place for a time, graduated in its intensity and duration by the interest of the matter at issue, but their integrity of character as an Independent Congregational Church remains undisturbed. The whole system presents the anomaly of the ruled being the rulers; or the rulers being the ruled. You may take it either way and not be far wrong. A more mischievous, artful, and self-flattering devise to extirpate the scriptural government of the Church could hardly be concocted.

2. This will be more evident by a further consideration respecting the ecclesiastical courts, if they can claim that name, for the management of ecclesiastical business. An association is composed, we will say, of a certain number of ministers in a certain district or number of congregations. How is this Association constituted? Who is empowered, who is, or who are, authorized to call, summon, open and constitute the meeting? Clearly none except by agreement and

consent of the rest. There is no recognized and acknowledged scriptural and divine authority to act in the name of the Head of the Church. All the power that exists is purely conventional, and the result of a common agreement and understanding for mutual and general convenience. That it is and must be so from the nature of this form of government, if it indeed deserve the name, is evident from the following consideration. Suppose one or more of the members should deem it his or their duty not to attend. The rest may express their disapprobation—but of what weight is that? Suppose they go farther and agree to disown the offending brother. Even then, his people may and will judge and decide for themselves, continue their confidence and support, uphold him in his ministry, which no sentence of deposition has disturbed, and again we add, he and they remain, according to the terms of Independency, a distinct and proper Independent and Congregational Church, nor can any power on earth deny them their standing as such. Such is Independency; its whole practical working is an acknowledgment that it neither claims nor admits its power to be of God, but of men. It is essentially defective.

3. This is still further apparent in the very solemn and interesting act of ordination to the Holy Ministry. To pass by, for the present, its manifest incongruity in the Independent or Congregational association, or assemblage of ministers by “letters missive,” with the brief but significant scriptural account contained in the language of Paul, “the laying on of the hands of the Presbytery;” it bewrays its deficiency and deformity too clearly in another form, when closely examined. The members composing the association or meeting thus called together by letters missive—how are they assembled? By any authority which they recognize as of God or of the Head of the Church? Is there any obligation to meet and act in the matter which they recognize as divine and binding? No such thing. They meet and give attendance if they judge expedient, if not, they decline in silence if they please. When convened, they are authorized each to judge for himself whether he will concur in the act or not. If he be not satisfied, he withholds taking part in the solemn act, which he relinquishes to others. They may burn their hands or defile them in iniquity, he has nothing to say, and is discharged in “*foro conscientia*,” and in “*foro ecclesie*,” by merely repeating what in his case are cabalistic words of the candidate for ordination, “to his own master he standeth or falleth.” No reason of dissent is required, nor, perhaps, even expected. What authority, then, has an association or assem-

bly so composed so to act? For it ought to be remembered that the communication of ministerial power is not an act dependent on individual agency, it is a social act, confessedly so esteemed when two or more ministers are convened for its execution. Individuality of character and action disappears in this solemn transaction. Here, again, we are met by the incongruous and unseemly anomaly of a deed which, in all its parts, claims to be in the name of the Head of the Church, performed by an assembly which has no power over itself in its constituent members—met by mutual agreement merely, wholly conventional or delegated from men, and not acknowledging that they are in all their members acting in the name and by the authority of God—but each and all left to act for himself.

4. It is fatally defective in power to preserve the unity and purity of the faith of God's elect. Each congregation, being independent of all others, frames its ecclesiastical covenant of doctrine, order, worship and discipline, within, of, and by itself. No other is empowered to interfere. The attainments and convictions of the people with their minister form the rule in this matter, and of course they may, must, and in fact do vary without limit. Important principles of religious truth regulating the faith and worship of the people of God, are left to the capacity or the caprice of each separate congregation, and may be dropped at their pleasure. Now nothing is more obvious in the great outline of the character of the Church of God, than the unity of her faith. As much "one faith, as one God and Father, and one Lord." But here the Christian Church, from its very nature and constitution, is exhibited as characterised by a very various faith indeed. Each pastor, with his people, are left to determine for themselves, and as it is difficult to determine how far they may go in the desertion of truth, and yet retain some claim to the character of the Christian Church, so must it be difficult to ascertain how many forms of doctrine may obtain, to the complete dissolution of the unity of the Church in her faith. The people, in this remarkable arrangement, have a control over one another, and may cast out for error or heresy. But the ministers possess no such power over one another. There is no assembly of ministers having that form of congregational authority, which may cast out from their number for error or heresy, for they are not bound to submit to one another in the name of the Head of the Church. There is no efficient bond, there is no supreme controlling power over ministers and churches to establish and preserve the unity or purity of the faith of God's elect. This highly objectionable

feature involves another evil, in that as all disorderly systems do, it terminates in frequent oppression and tyranny over the conscience. Members under examination for admission are subject to be measured in their convictions, judgment and faith, not by the word of God, not by an established and universally recognized system of scriptural truth and order, but by the capacity and attainments of the minister and the people. The "experience" and "profession" must suit their "rule," and in the numerous shades of character which numerous "Independent Churches" must present, how is it possible to escape the suppression or rejection of some things, or the adoption of others, in each, sinning against the purity and perfection of the faith of the Church of God?

5. It is anti-social in its nature. It rends asunder the actual, visible unity of the Church of Christ. In the imperfections of the best of men there is enough to produce much of the mischief of division and separate interest. This form of Church Government establishes the mischief by law, and gives it authority. No one congregation is bound by the sympathetic influence of its government to take an interest in the purity, order or welfare of another. The tie and duties of the brotherhood are limited to the congregation, and any departure from this settled maxim might be accounted intrusion. "Am I my brother's keeper?" is written in strong characters on this singular frame-work throughout.

All these considerations might be enlarged, and practical illustrations of its evil-workings furnished. From its very structure and influence it must produce a flock like Jacob's: "ring-streaked, speckled and spotted," in every form and degree. It is admitted, also, that they may be fruitful like Jacob's flock, and that they have been, in truth, productive of much real good. But this "ring-streaked, speckled and spotted" form of Church Government, is not to have the credit of the production, any more than the many-hued fleece of Jacob's flock. It was the character of the herd, not their covering. In the Papacy, prior to the Reformation, were many eminent and excellent men. Did they derive their character from the Form of Government under which they lived? no, but from the Bible which they studied. The Edwards and the Owens who have lived in Independency derived their attainments not from the government of congregations, but from the Bible which they explored, or the Holy Spirit by whom they were taught. These instances of individual excellence are no argument for the Form of Government they preferred, any more than David's piety can be an apology for his *many* wives.

"OCCUPY TILL I COME."

[Concluded from p. 86.]

VI. The knowledge of Divine truth. The knowledge of the Divine will, as revealed in the volume of inspiration, is of the very highest importance to mankind. Man is a subject of the moral government of God; bound to make him his "fear and continual dread." How this may be done successfully, he does not know till he is taught of God himself. The knowledge of God and his will, which is necessary to direct and regulate man, is not within his reach, if left to himself. How to do that which is good, he knows not. The time was, in the history of man, when his knowledge was competent to the duties devolving on him as a responsible subject of Divine government, but, alas, "the gold has become dim, and the most fine gold has changed." Man has lost the knowledge of God which he possessed in his primeval state. Sin has entered into our world, and with it, the most fearful ignorance and depravity of understanding. "The ox knoweth his owner, and the ass his master's crib; but my people do not know, Israel doth not consider. "Ah sinful nation, a people laden with iniquity." "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their hearts."

In this state of natural ignorance, it is palpably evident that the duties required of man require a knowledge of God and his law, which is at a boundless distance from a creature so depraved and ignorant. His feet stumbled on the dark mountains; he is bewildered in the mazes of a moral and mental darkness, denser and more impenetrable than that which enveloped the land of Egypt, a darkness more terrible and dangerous than that which closed the eyes of the Syrian host when they were led blindfold into the midst of the city of Samaria by the prophet Elisha.

By an acquaintance with Divine truth, the scales of ignorance are removed from "the mind's eye," and a flood of light is poured into it. "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." In the Scriptures, man has not only a description of his duty, and of his obligation to God, he has also a promise of the strength by which he is to perform them. "My strength shall be made perfect in your weak-

ness, my grace shall be made sufficient for you." This discovery is necessary for man. He is not only blind, and in need of instruction by the law of the Lord, he is also guilty and depraved, and needs salvation—deliverance from sin and wrath. The word of God contains a suitable revelation. It offers salvation from the curse and the power of sin to the chief of sinners. "To you, O men, I call, and my voice is to the sons of men." "Come unto me all ye that labor, and are heavy laden, and I will give you rest. The Spirit and the Bride say, come; and whosoever will, let him come and take of the water of life freely." Thus the Gospel contains a free offer of salvation, "Hear, and your souls shall live." The revelation of Divine truth is an invaluable blessing. It is the gift of God to sinners. It makes known to them the will of God for their salvation, and everything that is necessary for its effectual application. It tells us of the grace and mercy of God in providing salvation for sinners, "Herein is love, not that we loved God, but that he loved us, and gave his son to be a propitiation for our sins," that we might be delivered from this present evil world, that we might not walk after the prince of the power of the air which worketh in the children of disobedience. It tells us of the grace of the Lord Jesus Christ, who, although he was rich, "yet for our sakes became poor, that we, through his poverty, might become rich." It tells us of the gracious working of the Holy Spirit, who renews us in knowledge and holiness by the washing of regeneration. There is nothing lacking in the glorious discovery which the Gospel makes. Men are by nature far off from God, and enemies in their hearts; but he brings them near by the blood of his own Son. He is in Christ reconciling the world unto himself. They are guilty, having violated the law of God, and are justly exposed to its curse, "Cursed is every one that continueth not in all things written in the book of the law to do them." From this curse they are delivered by the grace of God, "Being sanctified by His grace, we should be made heirs according to the hope of eternal life." "There is, therefore, now no condemnation to them that are in Christ Jesus." "Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God.

"The carnal mind is enmity against God; it is not subject to his law, neither, indeed can be." Sinful passions and dispositions reign in the soul of man; he is by nature "dead in trespasses and sins." "But God who is rich in mercy, for his great love wherewith he loved us, even when we were

dead in sin, hath quickened us together with Christ," "who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Men are in themselves without hope, and without God in the world; they have no prospect before them but unquenchable fire and the never-dying worm; the fearful looking for of judgment that shall devour the adversaries of the Lord: "for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "Come, ye blessed of my Father, into the kingdom prepared for you." "They shall be brought into the palace of the King, and there they shall abide." The salvation provided for sinners by the grace of God the Father, wrought out by the obedience of the Son, and efficaciously applied by the Holy Spirit is a perfect and eternal salvation: it delivers from every evil, and supplies every want: "I will be your God and ye shall be my people."

Such is the glorious gift of God in the revelation of Divine truth; and the gift will appear greater when we take into account, not only the abstract, intrinsic worth of the gospel, but also its indispensable necessity. A boon may be exceedingly great and yet we might be comfortable and happy without it. This is the case with all the benefits of time; their loss can scarcely affect the happiness of man; they have so little bearing on what is properly his interest, they are so temporary and short-lived, that the good man may be happy without them. This is not the case with the gift of the gospel; it effects not only our present happiness, it includes our eternal welfare, without the blessings which it offers we must be miserable for ever: "Where there is no wisdom there the people perish." "This people perish for lack of knowledge." This view of the subject exhibits the revelation of Divine truth as a still greater gift: it is not only a blessing of boundless magnitude in itself; it is also of that nature and character that without it we can neither be safe nor happy.

God has declared his will for the salvation of sinners. "O how great is his goodness?" This revelation is a gift which God in his gracious providence has bestowed on us and commanded us to improve: "Occupy till I come." Of all gifts it is the greatest and is capable of being turned to the utmost advantage.

In the dispensation of grace, God deals with man as an intelligent and free agent, capable of perception and voluntary action. It is true man has lost all power of doing good,

because he is dead in trespasses and sins ;” but it is not less true that he is a voluntary and responsible agent. He possesses conscience, understanding and will. These capacities are addressed in the revelation of Divine truth to him. Certain duties are assigned him in the dispensation of grace, for which he is fitted by the possession of these powers ; they are means, in the faithful and diligent use of which he has the promised blessing of God, to make him wise unto salvation, “ Work out your salvation with fear and trembling ; it is God that worketh in you to will and to do of his own good pleasure :” “ Knock and it shall be opened unto you ; seek and ye shall find ; ask and it shall be given ;” “ Be instant in season and out of season ;” “ Pray without ceasing.”

When the unspeakable value of the gospel and its ordinances are considered in connexion with the use which God’s will enjoins to be made of them, then will it appear that Divine revelation is not only a part, but a great part of the trust committed to man by the Lord Jesus Christ : “ He called his ten servants and delivered them ten pounds and said unto them, occupy till I come.”

THE FUTURE HAPPINESS OF THE SAINTS.

Among the varied and numerous ingredients which constitute and perfect the future felicity of the redeemed, there is one of singular beauty and excellency, not so frequently presented to the minds of the pious as it deserves. The beatific vision of the glory of God, for “the pure in heart shall see God ;” the immediate and conscious presence of the Redeemer, for they “shall be ever with the Lord ;” the spiritual and moral perfection of their own nature, for there “the spirits of the just are made perfect,” furnish indeed the most admirable and transporting subjects of meditation, and objects of hope to the faithful. But the happiness to be derived from all these, in their ineffable and glorious excellency, is intimately connected with a peculiar and wonderful principle in the moral constitution of the human soul. Without it, even the whole of these would be insufficient to afford that form and degree of happiness of which man is susceptible, and which, indeed, his very nature, in its proper and perfected state, imperatively requires. That principle is love, love in its most perfect exercise, combined with a secure confidence of its entire return, which is never disturbed by doubt or fear. There the love of God in all its fulness is dis-

played and expatiated over every object which is spread before the intellectual vision, or meets the eagle, far-reaching sight of the glorified bodies of the saints. The love of Christ in its origin, in himself to them, and in its fruits in them, are all in view, and their own conscious possession of these fruits, is immediate, full and indisputable. But the perfection of their blessedness, the well-spring of their felicity, is that all their enjoyment of all they possess and hope for while they contemplate an eternity of continually increasing happiness, proceeds from the sight and sense of God's love, and Christ's love to them—love to them, eternal, clear, and immutable. We may very readily conceive that, devoid of this consideration, all the majesty, magnificence and splendor of the highest heavens, all the development of the infinite wisdom and power of God, not only in the works of Creation and Providence, but even of Redemption, would afford a spectacle indeed of overwhelming grandeur, but only capable of filling up the highest intelligences admitted to its view, with awful and delightful admiration, but only admiration. There is another chord of the human soul which requires to be touched, another and a deeper fountain of enjoyment which requires to be opened to consummate the perfect harmony, and the perfect delight of which the nature of man, as God created and designed it, is capable. Admiration is happiness, and while it lasts, elevates the soul with a consciousness of enjoyment, great, indeed, in proportion to the objects which inspire it. Admiration, however, may weary, but love never fails. In the depths of our nature there is to be found a happiness more precious, more tranquil indeed, but far surpassing that produced by admiration alone. It is the consciousness of loving and of being beloved. This single element constitutes the purest happiness of every social, virtuous bond on earth. The relations of husband and wife, of parents and children, wanting this element, are a moral desert to the pious mind. Friendship could not exist without it. It is, as it were, the social bond and glorying of the soul, not so dependant on things outward of itself as many, as most of the other emotions by which it is actuated. It is a joy with which, emphatically, no stranger intermeddleth, and is therefore most beautifully and significantly described in that highly figurative representation of the discovery of God's love to his people, by the gift of a "white stone with a new name written on it which no man readeth saving he to whom it is given." We look with admiration on what is fair and magnificent; we look with gratitude on the bounties with which we are surrounded. But the good and the virtuous have a higher form of happiness in

the interior of their souls, of which no other can form a judgment, in the love which they cherish, and the love they are conscious of possessing. A truly purified heart is mostly actuated by that grace in itself, and must supremely value it in others. He who has the most of it is most like God, who "is love." In the judgment of such a mind, to be admired, to be revered, to be obeyed, is nothing in comparison of being beloved, and all besides, without this beautifying, enriching, and elevating element, is repulsive.

How large a part, therefore, this singular and wonderful principle in the human soul is to constitute of the future happiness of the redeemed, may be readily understood if we turn our attention closely and properly to consider it. In heaven this gracious principle will have attained its entire perfection, and the most entire dominion. The near approach of the saints to God, the unveiled glory of Christ presented to their view, when they see no longer through a glass darkly but "face to face," will produce, as one of its immediate and certain effects, a complete transformation into his image—"we shall be like him, for we shall see him as he is." And this resemblance, we must believe, will be pre-eminent in a likeness to that moving spring of all that God has done for the redemption of man, while they look upon "Him that loved us and washed us from our sins." As that singular and incomprehensible excellency of the divine nature will flame and beam forth with a bright and unclouded light, spreading over and imparting to all the works and ways of God to his redeemed an inconceivable lustre—so, amidst all the spiritual beauties and excellencies which shall adorn the redeemed themselves, love will shine and beam forth in surpassing brightness.

In the present life, this grace is represented as the essential and indispensable criterion of the children of God. And each, in their measure, is more or less actuated by its blessed influence. Blessed, because in the heart in which it exists, there is at least one form of happiness which nothing can utterly destroy—blessed, also, because it diffuses happiness; for like a single drop of oil, it spreads wherever it falls.

It must be admitted that here it is subject to many counteracting agencies, which weaken its power, mar its beauty, and impede its influence. The sensuality and selfishness of our natural affections, unrenewed by grace, may often tarnish and give a wrong direction to the love we would cherish, "when I would do good, evil is present with me." The imperfection, too, of the objects on which it is fixed, may often turn back the stream of affection with grief and disappoint-

ment, "I have seen an end of all perfection." The very love of God in the souls of the saints is liable to be crushed with fear, "Thy fierce wrath goeth over me; thy terrors cut me off." And in every form this grace in the hand of the yet imperfectly sanctified child of God, must be exposed to the constant presence of some antagonistic corruption, slumbering or active, by which it is liable to be vitiated, or perverted, or enfeebled. But in Heaven all this will have disappeared. There, there will be no remaining in-dwelling sin, tarnishing, with its loathesome and accursed deformity, the spiritual beauty of the saints, corrupting, misdirecting, or discouraging their souls in the entire and perfect out-goings of this noble and god-like affection. There, there will be no in-dwelling sin which can gender suspicion, or envy, or hate, to counteract the grace of love in these perfected natures. There, the fear which worketh torment here, will have been cast out, and perfect love to God and Christ will possess forever the full and uncontrolled dominion of the soul. There, there will be no cruel misunderstanding to interrupt and darken with a black cloud of mistrust the mutual love of the saints—there, no equally cruel disappointment, nor serpent-like ingratitude driving rudely back into the shocked and grieved heart, the affections it would pour forth in loving confidence, and confiding love. But all will be light under the rays of a sun that will never go down. Every heart will be conscious of its own inward and perfect delight in the love which it cherishes, and the love which it receives. No hypocrite will be there, for "the unrighteous shall not inherit the kingdom of God." Every form which passes before the vision of the perfectly sanctified and glorified soul, will reflect, (with a power banishing all suspicion or doubt, which indeed have no admission there,) the love which burns in the holy temple within itself. And over all, the love of the saints will be spread with ravishing beauty and lustre, the infinite and everlasting love of God, to them, "God will be all in all."

What a variety of motives do these considerations present to the pious, for they, only, can appreciate them, to cultivate this precious grace in the heart. How excellent in itself, how useful in its effects, how determinate in its character, "Every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love." John iv, 7, 8. Duty, interest, the declarative glory of God in the reflection of his image, all conspire to urge its culture. It repays its possessor many-fold in the peace it diffuses, in the hope it inspires, in the preparation it furnishes to take rank and place, hereafter, with the spirits of the just made perfect

—to stand before a God of love, to behold a loving Prince and Redeemer, to mingle with a vast and magnificent assembly of glorious angels and redeemed men, all of whom reflect the astonishing and overpowering love of God and Christ. While, on the contrary, the wretchedness of the wicked and unregenerate in this life, is aggravated by the fierce passions, malignant and vindictive, of suspicion, hate, envy, wrath, which no doubt will follow them to their state of future punishment, where they will constitute an awful part of the unquenchable fires and endless torment to which they are doomed.

WHEREIN CONSISTS THE SATISFACTION AND HAPPINESS
OF THE SOUL?

Not, assuredly, we reply, in the enjoyment of any mere temporal earthly good.

1. This is evident from the *nature of mind*. The mind is simple and indivisible. Amid every change the subject of the human consciousness is one and unvarying. Thinking, feeling, willing, and judging are only so many modes or affections of the self-same mind. It is influenced by both the material and the spiritual; intimately related to the body, which may be regarded as its ministering servant, it is yet an emanation from the Divinity—a ray from the source of spiritual being. By impressions from without it is awakened into activity; but when the spring is thus touched, it enters on a sphere of ceaseless life, it subordinates the external world to itself, and in its internal laboratory of thought, makes matter the stepping-stone to its spiritual processes. It derives strength from the frequency and intenseness of its cogitation; ready and energetic application from the prompt transformation of its volitions into action; while the exercise of its charities throws over the whole the soft covering of a lovely sensibility. But it is not shut up to the sympathies, or joys, or cognitions which spring from earth. It manifests its celestial affinities. After the whole of creation has been ransacked for *material* to its thoughts, and beauty for its heart, still there is an acknowledged vacuity. Time does not bound its flights; earth does not chain its aspirations; its longings are toward God; its yearnings are after the Infinite. Like clouds hurrying home to their birth-place in the sea, its expectancies are evermore stretching away into the future—to the blissfulness of a real or imaginary Paradise. Thence, too, flow to it the themes

of its noblest thoughts, of its tenderest, intensest feelings. In a word, mind is related both to this world and the next; and it is its relation to futurity which invests the present with such an interest. We love and yearn after the beauty of the celestial as after a distant and undefinable, yet as the voice within proclaims, a certain good; and we are gladdened when we behold even a faint image of it on earth. If we can not hear the tones of heaven's voices, or be entranced by the music of its psalmody, or the beauty of its scenes, yet will we rejoice, if, even in imagination, we can catch a dying echo of those voices coming to us like the chime of bells across the intervening sea, or listen to the prolonged and almost indistinct tones of its ravishing harmony, or glance with rapture on some passing image of that celestial beauty. It is this vague longing after the Infinite, the ray of immortality within our breast struggling to be away to the skies to assert its affinity with the light of heaven's own Sun which recognizes a shadow—a symbol of the Infinite in the ocean, the mountains, and the storm—and which in the hues and tints of the sky, in the smiling landscape, and in the flowery verdure of spring beholds dimly shadowed forth the beauties of a higher sphere. To this yearning of our nature poetry gives an expression and a voice; it is the shrine on which it presents its offerings—the volume of its thoughts—the burning thirst of its profound and quenchless desires. This is the fountain of poesy, the source of its inspiration; it is the muse which the true poet ever invokes, or rather which invokes and prepares him for his fervent task. Looking through the lens of its poetic feelings, it sees an approximation of the far-off joys and charities of heaven forming nearer home—contented happiness in sequestered vales, hearts without an ache, love without a thorn, benevolence in every breast, and God sweetly ruling over all. Can it then be denied that we are related to the future as well as the present, to heaven as well as the earth, that we are an emanation from the Eternal Throne as well as a product of the dust? How foolish, then, to imagine that we can derive happiness from earth! that its enjoyments can minister full satisfaction to the cravings of our immortal mind! The thirsting of our souls is after the spiritual and the pure; what is there in the world answerable to these? Is there in its enjoyments, friendships, honor, connexions, the fullness of pure satiety? Ask the statesman who has mounted to the glittering top of ambition's ridge, the sage who has spent his nights and days in gathering flowers from and ascending the mountain of philosophy, the warrior with his badges and

stars of honor as in the midst of his veterans he moves onward in the triumphal procession, whether there is no streak of sadness—no tinge of melancholy—no cloud rising in the distance like a man's hand to throw a gloom over the brightness of their joy. Were we only earth-born, did no seeds of the ethereal germinate within us we might be fully pleased with and even rejoice in the things of the present life. But we are not so constituted; we have spirit and life as well as a material body. Our downward tendencies may meet with their development in the world; but with what are we to satisfy the wants and fulfill the anticipations of the soul? Not by any thing earthly or temporal, it can only be by a congenial because spiritual and enduring element.

2. But if such is the fact as to mind in the *abstract*, viewed as uninfluenced and untainted by sin, how much more is it true of us *as guilty* and obnoxious to the sentence of Divine condemnation? This is another and powerful element which enters into our calculations, and which confirms that result at which we have already arrived. There are two moral aspects under which we may view man—either as conscious of his defilement and iniquity, or so morally insensible that practically at least, he regards not the threatenings of an irritated law, the doctrine of his responsibility, and of a coming judgment; and from both these appearances of our spiritual leprosy we will be strengthened in our assumed position. He who is *conscious* of his guilt and oppressed with a sense of God's displeasure, can not find peace. He may seek for quietude and happiness in the *world*; but ah! they are not to be found! he may look for them in his *own heart*; they are not there. *Within*, the evil tendencies of his nature are quickened into baneful life by the magic of a creative but ill-regulated fancy, and these grouping themselves into so many separate and conspicuous figures, form what the prophet of old designated "a chamber of imagery." In this way imagination prostitutes herself to vice and embellishes it with many of her charms. The earthly predominates in man's mind; conscience is heard, but it is an instrument of torture rather than a voice of authority. Can there be happiness in a breast where such anarchy prevails? where the lower part of our nature usurps the power of the higher, where remorse has established her throne, where conscience is regarded as a ravening harpy rather than as a faithful friend. Again, if such a man reviews the past, what rises on his view? Vile imaginings, evil acts, neglect of the duties of benevolence to his neighbors and of love towards his God! Oh! how would he wish that past to be washed away in the lethe of

oblivion. But no, its thoughts, and words, and deeds are registered in the book of God against the judgment day. And must not the thought sometimes flash across his mind, how shall I stand in that day of terrible retribution; and must not that thought with all its related and solemn associations—with its reference to the past, to mercy despised, to sin chosen, to God forgotten, to hope for ever blighted, to the fatal decision of the righteous Judge, and to the yawning gulf of bottomless perdition, produce a tempest of agony in his soul. Talk to such a man of the pleasures and soul-satisfying enjoyments of the world, and you only add sorrow to his woes. Well does he know that never can earthly remedy “minister to a mind diseased,” or furnish an infallible antidote to moral evil and its destructive progeny.

Nor is the *secure unawakened sinner* in any better or more hopeful situation. True, he feels not the pain of a wounded conscience, nor does the tear of repentance start from his eye; he is neither alarmed by the threatening attitude of a violated law, nor appalled by the doom of the impenitent in futurity. But is such torpid slumber, happiness? will it during even the short period of life, shut out every annoyance, and be the source of a perpetual gratification? If so, the short-cut to felicity is, to obliterate, if possible, all traces of our higher origin—our relation to God and to futurity. Probably, too, there are some of the very character we are referring to who would account this a very desirable consummation. But, how degraded must that mind be that would exclude the solemn realities of religion from a share in its meditations, that would shroud itself in moral insensibility and refuse to hearken to the threats of terror or the gentle whispers of love, and that rather than be awakened to a deep-searching examination of its relations to God would shrivel itself up in the present and desire the removal of the entail which confers on it the heirship of immortality! We do not envy such a mind all the little joys it can obtain in its own narrow and contracted sphere; and we have no doubt, but that even it would acknowledge that the whole of them falls very far short of satisfaction. Besides, only think of the situation of such a secure sinner, and say is it so agreeable. At any moment death may seize him, justice may drag him to punishment; God is angry with him and eternal misery may be his doom. And yet are we told that he is unconcerned and imagines himself happy! What, what is the man's infatuation! What closes his eyes to the dangers of his situation, and steels his heart against the terrors that surround him? Surely, this is the master-piece of sin. In

truth, this spiritual insensibility is the most awful of all plagues and the most destructive of all delusions: like the profound stillness that often precedes the hurricane, it deceives us into security until the elements discharge on us the vials of their fury. May the Spirit of our God rouse us all from such a fearful repose, and keep us watching and sober all our lives long! May we never imagine there is a taste of true happiness in such a sleep!

To sinners, then, the world can not administer true during joy.

“A guilty conscience gives a man no rest,
Fear spoils his mirth and terror fills his breast.”

Even in the hours of its excitement and gladsomeness, the sinned mind feels guilt like an eating-worm at the root of its pleasures. Undiluted tranquil satisfaction never dwelleth in such a home.

3. We have, hitherto, only considered man as to the principles of his mind and his relation to God as his moral Governor and Judge; let us now view him *as subject to the ills and miseries to which flesh is heir*. Few pass through life unscathed. Bodily suffering and wounded spirits are the common lot. Many go mourning all their days. None escape distress in one or other of its forms. Some are the prey of distressing pain, others of wasting sickness; these mourn over their widowed hearts, and those over the blank in their bereaved families; here disappointment flings back on the soul the load of its heavy and unexpected grief, there the victim of unavoidable suffering stands “like Niobe—all tears.” Where on *earth* shall we find balm for all these woes? Will riches purchase their departure? Can nature’s charms and beauties pour on them the waters of forgetfulness? Will the rapt visions of genius triumph over and carry our sight and feelings far away from them? Will the voice of honor hush them into the quietude and harmony of healthfulness? The tenderness of affection may indeed alleviate them—may shed a glow of cheerfulness over the pale countenance of internal agony; the energies of a powerful self-command may impart composure during the paroxysms of sorrow; but they can neither eradicate or destroy them. After nearly six millenniums of experience, earth has not been able to apply to the wounds of humanity a sovereign panacea.

4. Indeed from an *examination of the honors and enjoyments of the world* reason itself might have arrived at this conclusion. *Wealth* is proverbially uncertain; but were it abundant as avarice could wish, and as secure as it is fickle, it is still true,

“A man’s life consisteth not in the abundance of the things which he possesseth.” Its value is conventional rather than intrinsic; it brings comfort to the body, it confers on its possessor an outward respectability; but to the soul in loneliness and in distress it can not furnish the nectar of unailing consolation. *Fame* is unsubstantial as a vapor. Like the cloud of the morning, the very sun that clothes it with the tints of beauty, long ere noon-day, dissolves it into the thin air. The breath of popularity is variable as the breeze; and even were it changeless, as it only has respect to the earth-ward phase of our character, it can not be the agent by which our happiness will be achieved. But, perhaps, what neither wealth nor fame can compass may be found within the domain of *Genius* or *Erudition*. If so, the field of talent and of authorship, the halls and the colleges of learning must be consecrated by immeasurable blissfulness—in them will be found the very *Tempe* of *Elysium*. But, does the light wing of fancy always carry us to a bright region of joy? are the visions of imagination still beneath a cloudless sky? do “those thoughts that wander through eternity” never make a sad excursion, or a melancholy pilgrimage? Ah! the breast in which genius resideth as it is the more keenly sensitive to loveliness, as it throbs with a wild and tumultuous delight at the wonders of its creations and the sight of its ideal excellence, so it is the more easily wounded by distress, its heart bleeds soonest at the sight of woe. In mental pursuit there is great toil, and “much study is a weariness to the flesh.” The more knowledge we acquire, the more do we desire; the farther we advance in the path of information, we become the more convinced of the slenderness of our acquirements, of the hopelessness of traversing the whole of even the explored region of philosophy, of our limited capacity, and of the greatness and depth of mystery which encompasseth our being. If, then, any thing on earth can fully satisfy the mind, we may expect to find it in the exercise of the *benevolence and affection* of our nature. There is something ethereal in the fusion of hearts, in the joys of sociality and friendship. When soul responds to soul as if by prophetic impulse, when coldness and selfishness are melted into tenderness by the mighty chemistry of love, when the appeal of misery is met by the tear of sympathy and the relief of benevolence, oh, say is there not in all this the motions of a power which, if rightly developed, would bring back peace and happiness to mankind! Yes, and we thank God for it, that, although as related to our Creator we are altogether enmity and vileness; yet as connected with our race, a faint and fugitive represen-

tation of the blooming charity and affection of Eden sometimes ghost-like hovers around and flits over the ruins of our desolated nature. If ever that representation lose airy, unsubstantial form and be transfigured into a bright and blessed reality it will not be by the influence of any earthly process, but only by the mighty and benign operation of a celestial agency. Though the charities of the human breast may soothe and heal, though like the mementoes of departed greatness, and the marks of the Creator's love, they remain as tokens of revival amid the wreck of our prostrate nature, yet even they can not fill the soul with an ever-during gladness, can not lead it to the healing streams of the water of life, to the fountain-head of ever-flowing felicity. Thus, from a brief review of some of the more conspicuous sources of earthly enjoyment, we are led to the conclusion, that we may be loved in our family, respected in our neighborhood, applauded as the best and most enlightened of patriots, blessed by the poverty we have so often succoured, crowned with the laurels and the rewards of science, we may revel in the playfulness of an ever-sportive fancy, regale ourselves with the fairy visions of a rapturous and creative imagination, and shine forth upon the wondering eyes of those beneath us and around us, in all the splendor which wealth and station can command—yet may the thirsting of our soul remain unquenched, happiness may be a stranger to our breast, and the cloud of discomfort and dreariness may be settled over our lot.

Indeed it does not seem *desirable* that we should find uninterrupted bliss on earth. If so, we would be content with our present position, and there would be no aspirations after a holier and better habitation, no moral discipline, no longing for celestial waters. Absorbed in the present, we would neglect the future; and death would come upon us an inexorable and unlooked-for enemy. By the present wise allotments of Providence, strength of moral character is evolved from the struggles and difficulties of moral conflict, piety is deepened and brightened by suffering, and to the christian's good even the ills of life conduce. For us it seems to be the very best arrangement that our world shall not be the spring of paradisiacal enjoyment, even as it is not the scene of paradisiacal holiness and innocence.

But, we reply, again, *the happiness and complete satisfaction of the soul are only to be found* IN CHRIST AND HIS SALVATION. Had we never been acquainted with moral evil—in the innocence of our nature, in the harmony of our mind, in love to God and to universal existence we would have possessed the means of a perpetual blissfulness: no sorrowful expectan-

cies, no fears, no sad contrasts of what we are with the bright visions that sometimes flit before us would have streaked with murkiness our bright and spotless horizon. All would have been the joy of holy activity and blessed fruition. But sin entered; Satan triumphed; man fell; and happiness sped her angel way to her native Paradise. Ever since, man has been vainly sighing for her restoration. He has sought her every where but in the place in which she is to be found. In the depths, in the heights, in the haunts of vice, in the path of ambition, in the proud humility and self-denial and cells of anchoritism, in the established decencies of a genteel morality, in the downy walks of voluptuousness he has been attempting to discover her whereabouts by tracing the foot-prints of her retreat. The inquiry of all is, Where is pleasure; where! but no voice answers, no sound is heard save the tantalizing echo reverberating—"Where?" But Christ revealed what man could never know. He came to restore what he took not away. How our longing souls are fully satisfied and lost happiness brought back to us by Christ—it is now our business briefly to unfold.

1. As a first step, the gospel quite alters our relationship to God—alters it not in the sense of annulling it, but of bettering and making it the turning hinge of a renewed nature and holy character. As sinners, we are enemies to God; rebels against his government; criminals condemned by his law to be "deep in ruin as in guilt." So long as we possess such a disposition, and remain under such a sentence, to enjoy peace is an impossibility. But here Christ interposes to remove that guilt which stands in the way of our happiness. "The blood of Jesus Christ cleanseth us from all sin. God is "the justifier of him who believeth in Jesus." "We are reconciled to God by the death of his Son." Thus by faith in Christ as our Surety and Redeemer, by a firm but childlike reliance on his mercy, we have freedom from condemnation and peace with God. Messiah "hath borne our griefs and carried our sorrows: he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. The Lord hath laid on him the iniquities of us all." For us he assumed humanity, for us he humbled himself to suffering and death, and purchased for us all necessary blessings. "There is, therefore, now no condemnation to them who are in Christ Jesus." The believer may, with the confidence which faith inspireth, look up to God and call him, Father—gaze away into the future without trembling at the thought of his accountability and the judgment day. In Christ he beholds the law

magnified and honored, and he regards even its strictest requisitions as right and good. What a lightness does his mind feel when thus relieved of the load of its iniquity, and how joyfully does it shoot forward in its christian course, as does a bird escaped from the snare of the fowler.

2. But this change of state in relation to God and his law must be regarded rather as preparatory than otherwise. It has removed legal obstructions, it has prepared a channel in which the waters of life may flow through the soul to free it from all impurity and satisfy its thirst. Jesus unstops the fountain of his grace, and along the bed thus prepared for them rush the streams of purity and blessing. The Holy Spirit enters the soul and quickens into animation the spiritually dead—commences a new and true life in the inner man. This is conversion—the turning point of all holy character. A germ of eternal life is implanted in this regeneration; a force is introduced into the moral system which, progressively developing itself, shall gradually preponderate over all opposing forces, become the moving power of the soul, and finally conduct it to the centre of all happiness in heaven. Between the implanted principle of holiness and corruption a struggle is commenced; but even in this contest with all its watching, and all its strenuousness, the peace of God more and more fills the heart. That moral purity, which formerly was only longed for in favored moments of pensive meditation, now becomes a living reality—the constant pursuit of the soul. God is seen in every thing. In the flowers, in the murmuring rill, in the intelligent-like form of the mountains, in the hush or in the roar of ocean, God is known. All creation seems vocal with his praise. Religion is no longer the result of mere sensibility or fine feelings, it is dignified into a never-departing, ever-growing principle. Very different, too, is the yearning of a christian mind from that of a tender, sensitive but unbelieving man: the latter is a sorrowful, ever-recurring feeling, often eventuating in discontent, sometimes in misanthropic and desolate loneliness; the former is quenched as it rises by the streams of grace, by the dews of the blessed Spirit—ends in satisfaction, gives birth to contemplation and to praise. And as the believer progresses in holiness, as the new life develops itself in his mind and heart, as his communion with Jesus is frequent and sincere, so does he drink of the springs of eternal enjoyment.

But, so long as discord reigns in the region of our internal consciousness, as dissension exists in the very mental constitution, we can not hope for quietude or felicity. While the will executes what the understanding forbids, while the imag-

ination pursues what a sound reason denounces, while the voice of conscience is drowned in the turbulence of passion, in a word, while the unity of the soul is completely broken up; can we expect any thing else but anxiety and unhappiness? This schism—this inward contention, must be done away if ever we desire to approximate to God, to partake in his holiness and bliss. But how can this inward disunion be healed? Not by any earthly cement: it can only be by the energy of some spiritual power, by an influence and a force so attractive as to cause to move in the self-same orbit the hitherto divided and eccentric parts of our consciousness. Christ's love in salvation, and the operation of his Holy Spirit, produce within us the desired harmony. The removal of our guilt is the first step, the renovation of the spirit the second, and the growing constraint of Christ's love carries it onward to perfection. The oil of grace is cast on the troubled soul, and, as by the voice of Jesus, there succeeds a calm. What the world could not do, what philosophy could not achieve, is effected by the Spirit of the Lord. This divine agent breathes over the chaotic soul, and order emerges out of agitation, peace raises her head above the waves, and harmony becomes the symbol of the renovated creation. The peace of God fills the heart. Will, reason, understanding, affection are knit together in the bond of redeeming love; Christ has become the centre of the soul's attraction. Quietude and happiness once again make their entrance into the breast of man.

3. Let us, however, for a little, view this matter in rather a different light. The longing of our souls is chiefly after the lovely and the pure. Fully to satisfy this longing, there is a double requisition. The mind in sympathy, capacity, and homogeneousness must be prepared for the appreciation of the objects of its deep desire; and these objects in all their rich and multiform varieties must be brought within the reach of its attainment. This double adjustment is necessary. It is quite possible we may have a profound desire for the bright and good, but these might be unattainable—far beyond the range of our influence; or even supposing them suddenly brought within our compass, owing to our previous habitudes, we may be unable or unwilling to exercise towards them a perfect sympathy or to derive from them complete enjoyment. To avail ourselves of an illustration. The desire of a blessed immortality is deeply seated in our nature. It is our heart's dream, and our fervent hope. Now only suppose an unbelieving man, with all his guilt, and evil propensities, and earthliness, to attain the object of his expectation; would such a man have perfect happiness? when removed from

earth, would he at the same time be freed from all its ills and disquietudes? Our answer is in the negative. He has been taken to a place for which he has no aptness—no real congeniality; change of place is not change of disposition; he carries that in his bosom which would make “a hell of heaven.” It was the beautiful and well-drawn picture of immortal bliss which attracted his attention, it was this which fired his fancy and excited his thirst for its obtainment: but never did he think of his capacity for its enjoyments, or his sympathy with its unsullied purity. To such a person it is not enough that eternal life be promised him, that a mansion be provided for him in God’s house above; his mind must be morally fitted for such a dwelling-place. Accordingly, when Christ comes to satisfy the thirsting of the soul and bring back to it happiness, the beginning of his work is in the chamber of the inner man. So long as our hearts remain hard and selfish, we can have no true enjoyment. In *love* alone there is full-souled satisfaction. Endow a man with every thing intellectually great, but leave his heart vacant and unfeeling, and you deprive him of the better half of his existence, and throw over the other a stern and sturdy air. Love is the source of heaven’s unity and obedience—the silken tie which binds its myriads to the throne of God. Its very essence is happiness; its effect, good will to all. When sin snapt its bands asunder, then entered misery to our minds. But Christ proposes to establish it within us in more than its primal might. “And I,” says he, “if I be lifted up from the earth, will draw all men unto me.” By the leaven of his love in the hearts of believers, he carries on the process of their assimilation to himself. That spirit of his own benevolence which he imparts to them increases day by day, purifies the soul, satisfies its longings, neutralizes its ills, connects it in the sweet intimacy of a continually growing fellowship with God, and knits it in the bonds of charity to all mankind. All the loving eye beholds is tinged with the beauty of its own coloring; it looks on earth not as the abode of vacancy and dreariness, but as a place which Christ, the incarnation of love, has consecrated by his foot-steps and eradicated by his salvation; it glances on its brethren of humanity, but not with that coldness which only regards them as the victims of sorrow and of selfishness, it recognizes in them the elements of greatness, views them as the objects of redeeming mercy and angelic solicitude; by it, too, God is seen not so much as the Lawgiver and Judge clothed with majesty and vengeance, as the tender Father—the object of intensest filial love and deepest veneration. Love is indeed the living water which Jesus

causes to spring up within us. Ever flowing, it cleanses and brightens as it runs. Its streams slake the burning fever of the soul, and ever, ever banish thirst. Month after month as it moves onward in its course, its channel is deepened and widened, and its waters are increased. At first, rising in the human heart, like a silver stream through sheeted ice, it trickles, it runs, it flows until by its continual action and the atmosphere's vernal heat, it dissolves into its own element its icy prison, and as if conscious of its release, rushes on sweetly and sparkingly toward its parent ocean. But not only does love thus purify and bless, it also restores lost amity to the mind. Indeed, it is only another word for harmony. At its entrance into the soul, the jarring sounds of the untuned and discordant harp within are hushed, and slumbering music, awaking, snatches up her restored and love-tuned instrument to celebrate in the entrancing strains of her heaven-taught melody the advent and the recovery of her long lost peace. As love thus unites, expands, and transforms the mind so it also brings to it full satisfaction—the means of happiness. It removes fear; it promotes confidence in God; by its blessed constraint it excites us to live for Jesus; it keeps us near to God, and smoothes the thorny course of our earthly pilgrimage. Nothing earthly can dry it up, flowing as it does from the Eternal Throne. It is the lenitive of every pain, the solace of distress, the true heart's ease, the wounded spirit's balm, joy in tribulation, peace in death, and happiness in eternity. Oh! for that love to be shed abroad in our hearts by the Holy Spirit given unto us; and then shall our hungry souls be supplied with abundant goodness, then shall we be satisfied with the fatness of God's house and drink of the rivers of his pleasure!

But not only is the mind thus fitted for spiritual enjoyments, but these enjoyments in rich profusion are prepared for it. Love is granted. Faith is promised. The Bible, like the day-star from on high, shines upon our path. Christ has been sent to die for us, and the Holy Spirit comes to make us heaven-meet. What can we ask for more? In affliction we have comfort, in tribulation joy, good is educed from evil, the very clouds of our sorrow are fringed with the tints of hope. We have a tender and omnipotent Father, a Brother in our adversities, a Comforter in all our bereavements; what can we wish for more? Does the believer long after the beautiful? he has before him a Paradise of unfading loveliness: does his spirit reach forward to the Infinite? he is for ever to be in the presence of God and of the Lamb: does he thirst for knowledge? in the light

and truth of the celestial he shall arrive at it in the maturity of his mind: is death dreaded by him as an evil? Christ in his triumph has unstinged it: do clouds and darkness hang over the horizon of his futurity? by the lamp of Jesus' resurrection and the light of faith he can gaze through and beyond their dimness. Is there any thing bright, or pure, or happy, in the wide round of thought or imagination, we desire—it is to be found in the home of the redeemed. There will be sights of majesty and beauty for the eye, harp tones of ravishing harmony for the ear, bliss in every heart, holiness ruling over all, love beaming in every countenance, pure immortal joys ever scattering dewy delights from their balmy wings, God the centre of all affections, the homage of all hearts. And this for ever and ever! Is it not enough? can we desire more?

If, then, there is ease in a guiltless mind, peace in a sprinkled conscience, blessedness in conformity to God, delight in an ever-growing love, happiness in the in-dwelling of the Spirit, joy in fellowship with God, and rapture in the thought of that unspeakable glory which awaits the good—then it is entirely on Christ, and his salvation, the soul's satisfaction and happiness depend.

L.

 WORLDLY WISDOM.

What is it? In reply it might be profitably considered in the abstract, but will be more easily understood when viewed as embodied in the principles and conduct of a man deeply engaged in worldly business. To his mind it constantly presents the paramount importance of a good situation in life, the luxury and happiness of wealth, the inconvenience and misery of being poor, and the necessity, if he would enjoy the one and avoid the other, of securing wealth, influence, and friends. Should he fail in the acquisition of these, he is haunted by the apprehension that he will be subjected to the greatest of earthly calamities; for to be poor is, in his view of poverty, to be despicable and without an honorable position in society. It is then, in his eyes, impossible to possess either happiness or influence. With these ideas it constantly plies him, but of friendship tried and refined in adversity it says nothing, for it does not believe in its existence. An influence purely moral it does not understand; doing what is right, simply because it is so, it regards as fanaticism; and to speak of an upright and contented mind

apart from the outward advantages of wealth is to awaken its utmost contempt and derision. In one word, the grand argument upon which it bases its conceptions is this—the whole world are struggling to obtain the greatest possible amount of money, or of what money is the means of procuring; consequently money is the chief good, and every thing possible must be done to get it.

We are not to be understood in these remarks as despising wealth, or that wisdom by which it may be obtained. So far as it furnishes means to the christian traveller of passing safely and comfortably along in his earthly pilgrimage, it is good; but not when it becomes the object on which his heart is set. The wisdom of the world is in its own place good enough, but not if it be the only wisdom a man possesses. It is useful in weighing the practicability of a scheme, but not in deciding whether that scheme is right or wrong. Without some measure of its aid the noblest aims may miscarry, but where there is not wisdom of a higher character no true good can result from our undertakings. The great error, therefore, is in putting worldly wisdom in the wrong place, and in applying it to purposes with which it has nothing to do. When so applied it is not to be depended on, and yet in such relations it is constantly trusted, although the fallacy of its pretensions to supply all that is desirable in life is every day apparent. It is thus easy to see that the worldly wise build their calculations on mere probabilities, and that the smallest change in public affairs, or the stroke of death, may, in a moment, overthrow the entire fabric of their worldly projects. Yet with all this before his mind, a man, and a professing christian too, may be under the influence and continue to practice the principles of a wisdom that cometh not from above. Where, one is ready to ask, in such a case, is the influence of his belief in the uncertainty and vanity of earthly things? are we not led irresistibly to suppose that although he knew of a foundation on which he might build in security, he has either forgotten or forsaken it. Is it true that his religion is kept for Sabbaths, for times of sickness, and for seasons of disappointment? And now he can not free himself from the insinuating conviction that money is the one thing needful, and that a good position in society is the next in importance. This quickens the movements of his life of toil, cheers him onward when successful, and imparts a temporary gratification in the acquisition of more than his associates in business have acquired. But is not his religion forgotten. Probably while toiling thus, and thus involved, he will pledge his word that he would not in any case sacrifice

a particle of his religious belief. Perhaps, too, he pays a scrupulous attention to some of the duties of religion, but he fails to perceive that in his own heart the world has erected an altar on which his time, his thoughts and his general efforts, are willingly offered up.

So far then as worldly wisdom is conducive to the true welfare of man it is good, but when it comes at all to occupy the place of heavenly wisdom it is evil. Its lawful claims, therefore, are not to be contemptuously overlooked, but yet the heart should be much more earnestly set on the acquisition of that wisdom that cometh down from above.

JACOB.

BAPTIST NOEL'S CHARACTER OF THE BRITISH CHURCH.

Baptist Noel, one of the most distinguished evangelical clergyman of the Church of England, in his celebrated book lately published, containing reasons for his secession from the Establishment, makes the following statement respecting the character of its ministry: "Of its 16,000 ministers about 1568 do nothing; about 6681 limit their thoughts and labors to small parishes, which contain from 150 to 300 souls, while others in cities and towns profess to take charge of 8000 or 9000 souls; and of the 12,923 working pastors of churches, I fear, from various concurrent symptoms, that about 10,000 are unconverted men who neither preach nor know the gospel."

This is certainly a most humiliating representation of the practical working of the religion that receives the countenance and support of the law of England, and yet there are numerous facts which plainly indicate that the picture has not been overdrawn. It can no longer be denied that the religious establishment in England is cankered to the core; smitten with a malignant and incurable disease. Every day it is becoming more and more evident that the whole system is tending with increased rapidity to the worst forms of scepticism. The developments of Puseyism are progressing: large numbers of her ministers and members are seeking repose in the bosom of the Popish church, while others are pressing forward a little beyond, where they are wrecked upon cheerless shores of infidelity. A deep sensation has been produced in the religious world by the recent publication of a book called the *Nemesis of Faith*, from the pen of the Rev. Mr. Froude, of Puseyitic persuasion, and Fellow of Oriel College, Exeter.

The work is said to be not merely a deistical production, but one of the most blasphemous books which ever issued from the press. Another singular fact is that a club, called the Sterling Club, is supported by a number of ministers connected with the Establishment, the professed object of which is to perpetuate the memory of a man who was once a minister in the Church of England, but having fallen over the precipitous cliffs of Puseyism, died about two years since an open, avowed, and shameless infidel. With this club are connected two Bishops, four Archdeacons, two divinity professors, the head of one the Government National Model Schools and several private clergymen. Another significant fact is, that an English Bishop, who can pass by without any notice, apostates to the church of Rome, has imprisoned a faithful and evangelical minister, Rev. James Shore, who dared to preach the gospel after he had left the establishment. It is also stated, on what is alleged to be the most satisfactory reasons, that infidelity of the rankest kind prevails among the students at Oxford, the university in which nearly all students of divinity in communion with the Church of England prepare themselves for the pulpits of the Establishment. It is also said that in another university one of the Theological Professors is conducting the students under his care, as fast as they can go, to the cheerless regions of scepticism. His mode of doing this is to insinuate doubts at the very moment when he is ostensibly teaching them the truths of divine revelation: a method much more effectual than that of Hume and Gibbon who avowed themselves the champions of unbelief. The first undermines one principle of the christian faith and then another, and in this way his victims are unconsciously led forward till completely bewildered in the mazes of an absolute infidelity. These and similar facts, taken in connection, indicate, with undoubted certainty, the approach of an awful crisis. Infidelity is organizing and concentrating its forces for the grand conflict. The three unclean spirits like frogs, infidelity, despotism and popery, are abroad in the earth. The truth will be assailed, but it can not be destroyed. Corrupt systems of religion may be—will be overturned. The onset made by the devil against Christ will issue in his own defeat. When this has been accomplished, as it assuredly will be, the King of Zion shall rise in his might, beautify his church with holiness and reign supreme.

BUYING MILK ON THE SABBATH.

It has long appeared to me, that, in relation to this matter, there is a singular obliquity in the views of many Christians, and a lamentable deficiency of proper moral sentiment and feeling. Much is said, and much is doing at the present time, with a view of promoting the better observance of the Lord's day, in matters of more open and flagrant kind; and yet, strange enough, it seems to be generally overlooked, that reformation needs to begin at home. To me it appears equally inexcusable as the purchase of either bread or ice. There being as much necessity in the one case as the other. When people are solicitous to find a cloak for their sin, apologies are always at hand.

What plea, satisfactory to their own minds, considerate Christians can offer in vindication of milk-buying on the Sabbath, we are at a loss to conceive. To say that it becomes necessary from the fact that milk cannot be preserved in its sweet taste from Saturday till Monday, is an excuse of which sensible, not to say Christian, men and women should be heartily ashamed. Would it be a very remarkable instance of self-denial, if for the half or the whole of Sabbath, we were necessitated to do without it altogether? Are there not hundreds of families, some of whom, we doubt not, are truly pious and devout, who, from the pressure of circumstances, are without milk other days than the Sabbath? And if it be conceded that it is wrong, and we are not aware that any will venture to affirm that it is among the duties required in the fourth commandment, we submit whether any necessity, real or supposed, should be regarded as a justification? The truth is, however, that the purchase of milk on the Sabbath has not, even in this light, the shadow of apology. It has been repeatedly ascertained by those who have made the experiment, that if boiled, it will retain its sweetness under almost any ordinary circumstances till Monday. It is much to be feared, that those who follow this pernicious practice, entertain less sense of their obligation to remember the Sabbath day and keep it holy, than they do of the necessity to interfere with its sacred claims arising from the circumstance already referred to. The times are badly changed, and in no respect is this change more evident, than in the degree of attention paid to the observance of the Sabbath.

Can it be thought strange that so little success attends the efforts that are made with the view of promoting Sabbath sanctification? That something has been done in the way of actual reformation, as also in producing a correct and wholesome public sentiment in relation to this subject, may be admitted; at the same time it is unquestionable that little, comparatively, has as yet been effected. It is unreasonable to expect much improvement, so long as professed Christians are in practice conniving at Sabbath violation. It is not unknown to the writer of this article, that some who are apparently zealous in the public movements bearing on the subject of the Sabbath, habitually patronize the traffic in milk on that sacred day, and thus their practice, in this article, at least, stands against their profession. It is certainly not difficult to see that the influence of such persons is effectually neutralized by their example, nay, it indirectly encourages others who make no profession of regard for this holy day, in pursuits that involve a grosser form of desecration. What would we say in regard to the consistency of a person advocating the doctrine of temperance, and at the same time indulging in intoxicating drinks? And is the conduct of those who are seeking reformation in the observance of the Sabbath, and yet requiring others to desecrate that day by unnecessary secular employment, one whit more consistent? Often have we been told by those to whom professors of religion deny the rest of the Lord's day that they deeply regretted the necessity of

spending the Sabbath in this way, but their customers must be accommodated. Most earnestly does the writer desire that the Lord's people would take this matter into serious consideration. In his judgment it is a wrong of fearful magnitude—a wrong to themselves, and to those whose services are required; a wrong to the Sabbath, and to Him who has declared himself the Lord of the Sabbath.—*Presbyterian*.

MISSIONARY INTELLIGENCE.

Sandwich Islands.—Late reports have been received from a number of the stations in these distant Islands of the Pacific, and generally speaking, they may be regarded as highly encouraging. In a number of places an increased interest has been manifested by the population in religious matters. To one church had been added about two hundred; to another, seventy-five; to another, one hundred and thirty-nine, and to another, about three hundred. During two months of the year 1848, more Bibles and Testaments had been sold for money, in a particular district, than during the whole of the year 1847. One of the most striking, and perhaps, encouraging facts connected with the history of Missions in these Islands, is the exceeding liberality of the converts toward the support of missions in other places. One church, for instance, had just sent \$50 to Oregon, and another had remitted \$100 to the American Peace Society.

Turkey.—The latest accounts that have been received give information of brightening prospects. At some of the mission stations, considerable accessions have been made. The missionaries had made interesting tours into the interior of the country, where villages had been awakened to inquiry by the reading and conversation of some who had visited the mission. In some places, however, the people are persecuted by Greeks for reading the Scriptures. One most important fact is, that at Constantinople the persecution commenced by bigoted ecclesiastics against the missionaries, had been checked by the interposition of the Sultan and foreign Ambassadors.

Africa.—This country is rapidly acquiring importance as a missionary field. Time was when it took the lead in civilization and the arts, and produced men renowned for their christian erudition. The Gospel, there, seems to encounter less prejudice than in India and China, and is received with far more clearness of apprehension, as well as more readiness. Doubtless, some beneficial effects to Christianity will arise from the efforts that are made at Colonization on the Western Coast, and already in Southern Africa 10,000 have been gathered into the Church.

France.—One of the ministers employed by the evangelical society found the doors open "to preach the pure gospel in more than twenty towns and villages where the truth had never been preached since the dreadful persecution of 1651." An urgent appeal is made for pecuniary assistance, the sum of \$15,000 being required to meet the engagements of the society, before the end of the year, on the 15th of April. One of the letters lately received says: "Our position is, indeed, full of anguish. Never has there been offered a better opportunity for evangelizing France; never were more appeals received from numerous populations; and never less money came into our exhausted treasury, in consequence of our national disturbances." The general feeling of instability and insecurity pervading the Continent of Europe, at the present time, is preparing the way for the spread of the gospel. By this means, God, in his Providence, is opening a wide door, and effectual for the diffusion of His truth. When the kingdoms of this world are shaken, men begin to long for a kingdom that cannot be moved.

EXTRACT

Of the minutes of the Board of Inspection of the Theological Seminary.

Cincinnati, March 26th, 1849—7 o'clock, P. M.

The Board of Inspection of the Theological Seminary met according to adjournment, and was opened with prayer by the President, Rev. Thomas Sproul. Members present—Rev. T. Sproul, of the Pittsburgh Presbytery, Rev. A. Stevenson, of the New York Pres., Rev. J. B. Johnston, Lakes Pres., Rev. Moses Glasgow, R. E., Lakes Pres., Rev. W. L. Roberts, Rochester Pres., Rev. James Milligan, Illinois Pres., (substitute for Rev. James Wallace.)

Rev. Dr. Willson, Professor, was recognized as a member of the Board—Rev. Josiah Dodds was invited to a seat as a consultative member.

Rev. W. L. Roberts was appointed Secretary.

The hearing of reports was made the order of the day for to-morrow 10 o'clock, A. M. The following students delivered before the Board at its several sessions. (continued, with intervals for refreshment, until Wednesday night, 12 o'clock), specimens of improvement, which, after numerous criticisms by the members of the Board, were sustained as highly satisfactory.

Freshmen Class.—Boyd McCullough, a discourse from Jer. ii. 26; James S. Milligan, Eph. i. 4; J. C. K. Milligan, Gal. iv. 4; R. Reed, Is. xlii. 21; James R. Thompson, Rom. iv. 25.

Sophomore Class.—John Hamilton, a discourse from Zech. vi. 13; D. McKee, Is. xxiv. 23; Wm. Milroy, Dan. vii. 18; A. C. Todd, Ps. lxv. 5.

Junior Class.—Joseph Hunter, a discourse from Is. ix. 7; J. M. McDonald, 1 Tim. iii. 13.

Senior Class.—J. B. Williams, a discourse from Is. lxii. 4.

The report of the Rev. James R. Willson, D. D., Professor, on the state of the Theological Seminary, was read, accepted, and referred to a committee, consisting of Messrs. Roberts and Johnston, who, upon due consideration, recommended its publication with the substance of accompanying documents. The recommendation was adopted by the Board, and the papers committed to the Rev. A. Stevenson, with instructions to prepare them for immediate publication. A financial committee was appointed, consisting of Rev. A. Stevenson, M. Glasgow, R. E., which committee reported upon the financial condition of the Seminary, and the recommendations of the report were severally adopted.

M. Glasgow was appointed to carry into effect recommendation second, and the Treasurer, Robert Findley, to carry into effect recommendation third. The report was referred to A. Stevenson, to perfect it for presentation to Synod.

On Tuesday the students were examined upon the original languages of the Scriptures—Hebrew and Greek. The examination was thorough, and sustained as highly satisfactory.

On Tuesday evening the Rev. T. Sproul obtained leave of absence, during the remainder of the present sessions of the Board, and Rev. J. B. Johnston appointed president, *pro tem.*, in his stead.

On Wednesday the students were examined in Theology. The examination was extensive and interesting, and sustained by the Board as giving evidence of a high degree of theological knowledge.

The officers of the Board, and the professor were authorized to sign the diploma of J. B. Williams, the senior student. Rev. A. Stevenson, by appointment of the Board, delivered a solemn and appropriate valedictory to the students. The Secretary was instructed to forward extracts of the minutes for publication, to the editors of the *Covenanter and Reformed Presbyterian*.

On motion, the Board adjourned to meet the last Monday of March, 1850, 7 o'clock, P. M.

J. B. JOHNSTON, Pres't. *pro tem.*
W. L. ROBERTS, Sec.

Cincinnati, Wednesday, March 28, 1849.

ITEMS OF INTELLIGENCE.

Female Jesuitism.—A Member of the British Parliament, writing to the *Morning Herald*, says: "I have just had put into my hands a letter addressed by one governess to another, who was advertizing for a situation; in which the writer coolly proposes to her friend—both being Roman Catholics—to go into a Protestant family, named by her, in the character of a Protestant, for the purpose of effecting the conversion to Popery of three children, whose mother was dead."

The Confessional.—The Boston Times notices the case of a young lady who acceded to the church of Rome, but who has returned to the church of her baptism, influenced by the disgust she felt at questions put to her at confessional.

Theatres in New York.—The editor of the *Christian Advocate and Journal*, in speaking of the causes of immorality in that city, says: "Next to the demoralizing causes we have noticed, are the theatres of the city. A lamentable revival of the spirit of these institutions is perfectly obvious. Two years since, they seemed to have fallen into disrepute, and the respectable portion of the community gave signs of a disposition to spend their time and money to better purpose than for the patronage of itinerant actors, whether foreign or domestic. But now, new theatres are raised up, and old and forsaken ones are refitted and beautified, and there is a press about the doors, on evenings of performance, which indicates a large patronage. Drinking saloons, in the neighborhood of the theatres, are plentifully supplied, that the heads and hearts of attendants may be prepared to enjoy the play. There are now eight of these houses of mirth and dissipation, besides several places which are not called theatres, in which theatrical exhibitions are performed, and around which cluster associations equally vicious and demoralizing. In and about these places the youth of both sexes are brought into contact with the agents and incentives to vice, and are, in too many instances, ruined. We need go no farther into the particulars. The process, associations and termination of theatre-going, are too obvious to require extended discussion or illustration. The fact that this source of public immorality is rising in power and influence, is most startling. And against this foe to the morals and happiness of our citizens—especially the rising generation—we have no legal barriers to invoke. We can only endeavor to raise the tone of moral sentiment in the community, to a sense of the awful magnitude of the evil. Faithful admonition, public and private, accompanied by earnest prayer, and followed by example, may make a moral impression on those who are not gone beyond recovery."

Slavery in Kentucky.—An effort is being made in Kentucky to secure the removal of slavery from that State. There is a deep and strong feeling of opposition against the whole system that is working powerfully in the minds of large numbers of the people. The constitution is about to be remodelled, and the attempt is making to introduce a clause to secure the gradual abolition of Slavery. The Louisville Courier makes the following important statement on this subject: "The new constitution will fail if it attempts to perpetuate Slavery in Kentucky." Most fervently do we hope that such may be the case.

T H E

REFORMED PRESBYTERIAN.

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MINUTES OF THE REFORMED PRESBYTERIAN SYNOD OF NORTH
AMERICA. SESSION XXV.

Philadelphia, 22d May, 7½ P. M.

The Synod of the Reformed Presbyterian church having met, the Moderator delivered a discourse from Isaiah liii. 1, "Who hath believed our report," &c., the subject assigned at last meeting. Immediately after sermon, Synod being constituted, was adjourned by prayer to meet to-morrow, 9 A. M.

Same place, 23d May, 9 A. M.

Synod met, and was constituted by prayer.

The members were ascertained as follows:

New York Presbytery.

Ministers.	Ruling Elders.
James Chrystic.	Andrew Bowden, 1st cong. N. Y.
James Douglas,	
Samuel M. Willson,	
Moses Roney,	
James M. Willson,	Matthew Mackie, Cherry st., Phil.
Andrew Stevenson,	James Wiggins, 2d cong., N. Y.
Samuel O. Wylie,	William Brown, 2d cong., Phila.
James W. Shaw,	
James M. Beattie,	Wm. M'Leran, Ryegate and Barnet.*
Joshua Kennedy,	John Renfrew, Conococheague.
Renwick Z. Willson,	Alexander Shields, Craftsbury.
C. B. M'Kee.*	Matthew Duke, Newburgh.

Ministers.

Ruling Elders.

David M'Alister, White Lake.
James Shaw, Argyle.
Hugh Glassford, 3d cong., N. Y.†

Pittsburgh Presbytery.

James Blackwood,	John Love, Camp Run, &c.
Thomas Sproull,	David Gregg, Allegheny and Pitts- burg.
John Crozier,	James Patterson, Monongahela.
John Wallace,	
Thomas Hannay,	Robt. Dodds, Union, Pine Creek, &c.
John Galbraith,	Thomas Dunn, Brookland, North Washington, &c.
Oliver Wylie,	James Gemmill, Greensburg and Clarksburg.
R. B. Cannon,	John M'Clure, New Alexandria.
‡A. M. Milligan,	David Wallace, Salt Creek cong.*
‡R. J. Dodds.	James Cook, Little Beaver.
	Samuel Henning, Wilkinsburg.

Rochester Presbytery.

David Scott,	Hugh M'Gowan, Rochester.
John Middleton,	
Samuel Bowden,	
W. L. Roberts, D. D *	Hugh Crockett, Sterling.*

Lakes Presbytery.

James R. Willson, D. D.	
J. B. Johnston,	Cornelius Jamison, Miami.
A. M'Farland,	
James Neil,	Samuel Blackwood, Southfield.
J. C. Boyd,	
‡Josiah Dodds.	James M. Milligan, Beech Woods and Garrison.

Illinois Presbytery.

James Milligan,	John M'Clurkin, Elkhorn, Ill.
William Sloane,	
J. J. M'Clurkin,	
James Wallace,	Thomas Cox, St. Louis.
	J. W. Morton, Missionary.

* Marked thus appeared after the constituting of the court.

† Congregations organized since last meeting.

‡ Introduced—having been ordained since last meeting of Synod.

Absent, Wm. Neil, James Faris, Wm. Slater, James Love, Samuel Sterrit, Robert Hutcheson, and Robert Wallace through bodily indisposition.

It was moved by Mr. Stevenson that "the name of Rev. R. J. Dodds be erased from the roll of the constituent members of Synod, inasmuch as he has never been elected by any portion of the people to bear rule, nor installed by any court of the Lord's house to exercise rule." This motion was negatived, and Mr. Dodds' name kept on the roll. Rev. A. Stevenson and Jas. Wiggins dissented.

A certificate from the Eastern Presbytery of the Reformed Presbyterian church in Ireland, of the Rev. Robert Johnston, was laid on the table. Resolved that his certificate be received and his name put on the roll.

The Rev. James Chrystie was chosen moderator, Rev. J. M. Willson, clerk, and Rev. John Wallace, assistant clerk.

Resolved, that during its present sessions, Synod shall meet from 9 A. M. till 12 M., and from 3 P. M. till 6 P. M.

Rev. W. L. Roberts, appeared and took his seat. Adjourned with prayer.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Members all present, except R. J. Dodds, Robert Johnson and William Brown, who soon appeared: Hugh Crockett presented his certificate from session of Sterling congregation, and took his seat. Minutes of morning session read, amended and approved. Rev. Wm. Sommerville of the Presbytery of Nova Scotia and New Brunswick in connexion with the Reformed Presbyterian Synod, Ireland, being present, was unanimously invited to a seat as a consultative member. Minutes of last session of Synod read and approved. The Moderator appointed the following standing committees:

1st. Unfinished business, M'Farland, John Wallace and Jamison. 2d. Discipline, Scott, S. M. Wilson and Rentrew. 3d. Presbyterial reports, Sproull, Roberts and Gemmill. 4th. Signs of the times, S. O. Wylie, Sloane, and J. M'Clurkin. 5th. Foreign correspondence, J. M. Willson, James Blackwood and Shields. 6th. Theological Seminary, J. Milligan, J. B. Johnston and Dunn. 7th. Finance, S. Bowden, A. M. Milligan and Mackie. 8th. Presbyterial records, *New York Presbytery*, O. Wylie, James Wallace and Love. *Rochester Presbytery*, R. Z. Willson, Cannon and Duke. *Pittsburgh Presbytery*, J. Kennedy, J. Middleton and James Shaw. *Lakes*, J. W. Shaw, Crozier and Cook. *Illinois Presbytery*, Galbraith, Beattie and Samuel Blackwood.

It having been stated to Synod by Rev. D. Scott that the Rev. J. W. Morton, missionary to Hayti, had in a very public

manner declared his adoption of views in regard to the day to be observed as the Sabbath contrary to those taught in our standards, viz: that the seventh day of the week, and not the first, is to be *observed* as the day of rest, therefore,

Resolved, that a committee of three be appointed to deal with Mr. Morton, and to report such a course of action as it may deem proper in his case to-morrow at commencement of afternoon session. Committee, D. Scott, S. M. Willson and Thomas Dunn. J. Milligan added by motion. Inquiry having been made as to Mr. Morton's standing in the meantime, the Moderator gave as his decision, that Mr. Morton is not, under the circumstances, entitled to deliberate and vote in this court.

Papers were then received and numbered as follows:

No. 1, Communication from Scottish Synod. No. 2, Letter from Synod of Ireland. No. 3, Letter from Scottish Synod. No. 4, Report of Lakes' Presbytery on Overtures. No. 5, Communication from Rev. W. Sloane. No. 6, Complaint of J. M. Willson against the New York Presbytery. No. 7, Libel by Rev. J. R. Willson, D. D., on Rev. J. Crozier. No. 8, Report of New York Presbytery. No. 9, Petition from Miller's Run congregation. Memorial from members of Monongahela congregation. No. 11, Petition of Session of Pittsburgh and Allegheny congregation. No. 12, Petition from members of Union, Pine Creek, &c. No. 13, Memorial from Congregation and Session of Brookland, North Washington, &c.* No. 14, Memorial on Slavery from ladies of Brookland, North Washington, &c. No. 15, Petition from Mr. Ardie.

No. 1, Relating to a matter and an individual not before this court, was not read, but was put on file. No. 2 read and referred to the Committee on Foreign Correspondence. No. 3 read and referred to the same committee. No. 4 laid upon the table for the present without reading. No. 5 read and laid upon the table for the present. No. 6 read and referred to the Committee on Discipline. No. 7 read and laid upon the table for the present, No. 8 laid upon the table for the present, without reading, and the reading of presbyterial reports made the order of the day for to-morrow afternoon. No. 9 read and laid upon the table for the present. No. 10 read and laid upon the table for the present. No. 11 read and laid upon the table.

Adjourned with prayer.

Same place, May 24th, 9 A. M.

Synod met and was constituted with prayer. Members all present except M'Clure and John Wallace, absent by in-

* These petitions, from 9 to 13, asked for the repeal of Synod's resolutions of 1847, on the subject of deacons.

disposition, and R. J. Dodds, Kennedy and Middleton, all of whom soon appeared, except M'Clure. David Wallace presented a certificate from the session of Salt Creek congregation, and Wm. M'Leran from the session of Ryegate and Barnet, and took their seats. Minutes read, amended and approved. Rev. C. B. M'Kee appeared and took his seat. The assistant Clerk being absent by indisposition, J. W. Shaw was appointed Assistant Clerk, pro tem. Papers were received and numbered as follows :

No. 16, Report of Illinois Presbytery. No. 17, Memorial of Andrew Stevenson and James Wiggins. No. 18, Complaint of Andrew Stevenson against session of Second Congregation, New York. No. 19, Complaint of Andrew Stevenson and James Wiggins. No. 20, Libel by Rev. T. Hannay against J. M. Willson. No. 21, Petition from Salt Creek congregation. No. 22, Libel by Rev. T. Hannay against Rev. J. B. Johnston. No. 23, Memorial and petition of Rev. Robert Wallace and others. No. 24, Report of the Presbytery of the Lakes. No. 25, Memorial from First Congregation, New York. No. 26, Petition of session of First Congregation New York. No. 27, Report of Pittsburgh Presbytery. No. 28, Declinature of Rev. Wm. Neil. No. 29, Treasurer's Report.

No. 12. Read and laid upon the table. No. 13. Read and laid upon the table. No. 14. Read and laid upon the table. No. 15. Read and referred to the Committee on Discipline. No. 16. Laid upon the table without reading until this afternoon. No. 17. Read and referred to the Committee on Discipline. No. 18. Read and referred to same Committee. No. 19. Read and referred to same Committee.

Adjourned with prayer.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Members all present except M'Clure, still absent by indisposition. Minutes read and approved. Special committee on the case of Rev. J. W. Morton reported. Report accepted and adopted, and is as follows :

Report of the Special Committee on the case of Rev. J. W. Morton.

The committee appointed to confer with the Rev. J. W. Morton, report that they have had a conference with Mr. Morton on the subject of the Sabbath; and that he adheres to the opinion avowed by him regarding the Sabbath, in a printed circular, addressed to members of this court.

Your committee, therefore, recommend that Synod proceed to try this case by libel. In accordance with this, they have prepared the following libel, and recommend its adoption. All which is respectfully submitted.

Philadelphia, 24th May, 1849.

DAVID SCOTT, Chairman.

Resolved, That the libel appended to the above report be sustained as relevant. It is as follows :

Libel preferred against the Rev. J. W. Morton.

Whereas, denying that the first day of the week is the day on which the Christian Sabbath should be kept, is a heinous sin and scandal contrary to the word of God, and the profession of the Reformed Presbyterian Church founded thereon. Acts xx. 7, "And upon the first day of the week when the disciples came together to break bread," &c. Shorter Catechism, "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath."

Yet true it is, that you, the Rev. J. W. Morton, are guilty of the scandal above stated, in so far as you, the said J. W. Morton, at Port au Prince, Hayti, 17th January, 1849, did publish a circular in which you oppugned and denied that the first day of the week is the Christian Sabbath, which being found relevant and proved against you, you ought to be proceeded against by the censures of the Lord's house.

The Clerk was directed to serve a copy of the libel upon Mr. Morton, accompanied with a citation to appear to answer to the same to-morrow afternoon at the commencement of the sessions. Before passing this motion, the court had been informed by Mr. Morton that he would be in readiness for trial at this time.

Papers received. No. 30. Report of Presbytery of Rochester. No. 31. Memorial from St. Louis congregation. No. 32. Memorial from Waukesha congregation. No. 33. Memorial from Brookland, Washington, &c. The order of the day was called for, when, on motion, the reports of Presbyteries laid upon the table were taken up. No. 8. Report of New York Presbytery read and referred to Committee on Presbyterial reports. It is as follows:

The New York Presbytery respectfully report to Synod:

That since the last meeting of your reverend body the dispensations of Divine Providence to us have been varied. We have still reason to sing of mercy and of judgment.

In our widely extended bounds some interesting changes have occurred. In November, 1847, Rev. James Douglas was installed into the pastoral charge of Bovina congregation, among a people with whom he was intimately acquainted. In December, 1847, Mr. William A. Acheson, formerly reported as a student of theology, was licensed to preach the everlasting gospel, and continued to labour in our congregations till the May following, when, at his own request, he was dismissed to the presbytery of Pittsburgh.

In October, 1848, the pastoral relation existing between the Rev. Mr. Roney and the Newburgh congregation was dissolved. The separation was painful to both pastor and people, but his continued inability, through ill health, to perform ministerial labour rendered it necessary for him to demit the charge, and Newburgh is now added to the list of our vacancies. In March, 1848, a third congregation was organized in New York city, chiefly of members in connection with the second congregation. The new organization worships in the building formerly occupied by the second, and during last summer, a new, substantial and very commodious church was erected by the second congregation, so that in New York city we have now three churches and three congregations.

At our late meeting, Messrs. John Little, and Samuel Carlisle, licentiates certified by the Reformed Presbyterian Synod of Ireland, were received under

our care. To Mr. Little a call was presented by the third congregation New York, and by him accepted. Arrangements are now made for his ordination.

We have two students of theology, Messrs. James R. Thomson and William Thomson, both of the first year. The former attended the theological seminary during its last session; the latter studied under the direction of Rev. James Chrystie.

We have twelve ministers, eleven settled congregations, five vacancies, and some societies which might soon be enlarged if we were able to supply them with preaching. From one of our vacancies a call has been accepted. Two others have asked the moderation of a call. We respectfully urge this upon the attention of Synod, that in the distribution of supplies we may receive as large a portion as may be consistent with the wants of other parts of the church, and the number of labourers at the disposal of Synod.

While we have enjoyed the ministrations of the word and the dispensation of sacraments in all our settled congregations, and our vacancies have shared with us in these inestimable blessings, and we have not been left without evidences of the Divine approbation, still we feel deeply the influences of that agitation by which the heavens and the earth are being shaken; we have drunk deeply of the spirit of this world, and apathy respecting the cause of Jesus prevails to a lamentable extent. We have not succeeded in carrying out within our bounds all your recommendations. Presbyterial visitation has not as yet been attempted. Nevertheless at our last meeting inquiries were formally addressed to pastors, and ruling elders of vacant congregations present, respecting the observance of pastoral visitation of families, diets for catechizing, and the oversight of the children of the church, which proved satisfactory. Little has been done respecting congregational schools. Domestic missions for want of labourers have not occupied that place in our proceedings which they merit. Ought not congregations to incorporate in their statistical reports the amount contributed for the seminary, and for domestic and foreign missions?

An examination has been made respecting the observance of the days of fasting, and of thanksgiving appointed by Synod, the answers to which were generally satisfactory. All which is respectfully submitted. By order of Presbytery.

Philadelphia, 22d May, 1849. JAMES CHRYSITIE, *Clerk of Presbytery.*

No. 17. Report of Illinois Presbytery read and referred to Committee on Presbyterial Reports. It is as follows:

The Illinois Presbytery respectfully report:

This Presbytery covers a territory of about four hundred and fifty miles in length, and about the same in breadth, measuring from the northern part of the recently organized congregation in Wisconsin to the southern boundary of the old congregation of Eden; and from the eastern extremity of the young congregation of Bethel in Iowa, to the eastern boundary of our ecclesiastical organization in Indiana. When Zion lengthens her cords to the limits of our jurisdiction, even east of the Rocky Mountains, the area of our presbyterial charge will be more than doubled. We have nine regularly organized congregations in these bounds, viz: three in Indiana, three in Illinois, one in Missouri, St. Louis, one in Iowa, and one in Wisconsin. Another congregation ought to be, and we hope soon will be organized in Chili, and in the neighbourhood of Mount Sterling. Our vacancies then, you perceive, are about as numerous as our settled congregations; and over all that extended area of productive and pleasant territory, fast filling up, there are scattered families and individuals which might, by a Divine blessing on judicious ministerial labour, be the nuclei of congregations as numerous as we now count. The Macedonian cry for help is loud and the prospect favourable. The west for the last two years has been favoured with healthful and fruitful seasons.

Of course the current of emigration is strong. The bonds of old connections are relaxed; large family connections, pews, tombs, &c., which exert such an influence in old settlements, are here scarcely known, rarely felt. Another thing is very favourable for the promulgation of our principles, the inhabitants who have any intelligence, moral principle, or religion, are advocates of universal liberty. The circumstance that some reckless characters are watching their opportunity to catch poor fugitives, to make gain by the price of blood, and others are willing to hide the outcasts, makes a kind of civil war among us all the time. The Covenanters have led the latter class, and when the business of hunting and enslaving innocent men becomes infamous, as we trust it soon will be, the denomination most active in teaching men its true character will acquire deserved celebrity. The scale is rapidly turning, abolition principles gaining ground every day: Covenanters, of course, are, as the only uniform and consistent advocates of that principle, coming into notice and respect. The forced construction of the Constitution as an entire Anti-slavery instrument, and the desperate efforts of the Liberty and of the Free Soil party, have been found untenable in theory, and unavailing in practice. The thinking and intelligent are beginning to see that the panoply of Christianity, of faith, and of testimony, is more powerful than the carnal weapons of policy and of party, and of course there is great need of an enlightened ministry to give organization to floating sentiment, and embodiment to principle and thought. We need here a ministry capable of reading, and of helping others to read the current pages of passing events, prompt to understand and forward to explain the signs of the times. We need men whose senses are exercised to discern between good and evil, and who can mingle with society in order to promote its sanctification. We need men who will be forward and ready to every good work, who can make at any time a temperance speech, an abolition speech, who can advocate the propriety of giving circulation to the letter and spirit of the Bible, and regard to the institution and solemnity of the Sabbath and sanctuary. We want men who are willing to spend and be spent for the salvation of souls and of society, who are zealous for principle more than for sect, who are willing to co-operate with good men of every condition and of every name, to have practical reform carried forward, and the condition of the community ameliorated by the circulation of the sanctifying truth of the Bible, and Spirit of our covenant Lord, Sovereign, and Saviour. We need men, who, like the Wisharts, and Knoxes, and Melvilles of ancient times, and the Kings, M'Kinneys and M'Leods of modern times, will strive to stamp society in all its departments with a mark of devotedness to Mediatorial authority as announced in the Scripture. Could we have labourers of the right kind, we have reason to expect, not only that the scattered remnant would be refreshed by the ordinances, and formed into societies and congregations, but also that a great region of country, which will soon teem with a numerous population, would be leavened by correct principles, and numbers be raised and prepared to form a part of the millennial church of better days approaching.

The only changes that have taken place in our bounds since we last reported is the installation of Rev. J. Milligan in Bethel congregation, Eden; the surrender of the Princeton congregation by Mr. M'Clurkin and the organization of a new congregation called Waukesha in Waukesha county, Wisconsin. We trust our feeble labours are somewhat blessed to edify the faithful, instruct the youth, the numerous youth of our congregations, who give comfortable prospect that they will be faithful and useful in their day. The accessions from without are not numerous. The greater part of those that come in from abroad or who have been bred in our vicinity seem more anxious to enjoy ordinances whose terms of admission are not so stringent as with us, than to be in connexions that will make sacrifices for truth. The days of thanksgiving and humiliation have been punctually observed,

presbyterial visitation of the congregations, and in general the forms of the house are according to the pattern, elders are in all the congregations, deacons in nearly all. There are none of our people known to us who deal in intoxicating liquor or use it as a beverage, but alas while we are somewhat careful to observe the forms of the house and of godliness, and do not deny the power, we lack very much the experience, and may say we have not yet attained, neither are we already perfect. We have a little strength, and are striving to have it increased. We need, as you see, a great addition of labourers in the very large field which we occupy, and we earnestly desire that you would furnish us as much help as you can spare. All which is respectfully submitted.

J. MILLIGAN.

No. 27. Report of Pittsburgh Presbytery read and referred to Committee on Presbyterial Reports, except so much as relates to the Theological Seminary, which was referred to the Committee on the Seminary. It is as follows :

The Pittsburgh Presbytery respectfully report :

That since your last meeting they have experienced much of God's goodness, loving-kindness and special care. His providences towards us have been mysterious, humbling and instructive. We have had tokens of his love, and evidences of his displeasure. The Lord has cast down, but not destroyed. He has wounded, but his hands have healed; and in seasons of great perplexity he has not suffered us to despond. Our persons, and families, and flocks, have been the objects of the Lord's special regard.

We have great cause of gratitude to the God of our fathers for the peculiar and inestimable spiritual privileges we enjoy. Our lines have fallen to us in pleasant places.

And the external providences of God have been no less favourable. The heavens have dropt down rain, the showers have fallen gently upon the earth, and it has yielded largely, not only to supply the need, but to reward the labour of the husbandman. Their barns are filled with plenty. God has not suffered the locust or the caterpillar to destroy the fruits of the ground. Nor has he sent the pestilence or the plague among us.

The cords of Zion's habitation have been greatly lengthened, and, we hope, her stakes have also been greatly strengthened within our bounds. Though we have experienced some diminution to our numbers by dismissal to co-ordinate courts, yet we have had a considerable accession to our constituent list.

At our first meeting, after the adjournment of Synod, our respected and esteemed father, the Rev. James Milligan, asked and obtained, in accordance with your direction, a certificate and dismissal to the Presbytery of Illinois. At a meeting of our Presbytery, shortly after, the Rev. J. Morton asked and obtained a certificate and dismissal to the New York Presbytery. Mr. Samuel Sterrett and Mr. Alexander M'Leod Milligan, having completed their course at the theological seminary, were licensed to preach the everlasting gospel. Shortly after licensure Mr. Milligan obtained a certificate and dismissal to the Presbytery of Rochester.

Mr. Sterrett continued to labour with great acceptance in our congregations and vacancies until the following spring, at which time the congregation of Beaver, Jackson and Greenville tendered to him a call, which he accepted, and on the 21st of June, 1848, he was ordained and installed pastor of that congregation. At the same meeting of Presbytery, Mr. Robert J. Dodds was licensed to preach the gospel.

Mr. Thos. M'Connell, a student under our care, was, on the 27th of October, 1847, licensed to preach the gospel of the Son of God. He laboured for some months with much acceptance amongst our people; but we regret

that his health has become so delicate that he has had to suspend his labours in God's vineyard.

In 1848, Mr. A. M. Milligan returned, duly dismissed and certified from the Presbytery of Illinois. A call for him, from the congregation of New Alexandria, was lying on the table of Presbytery, which, on the 4th of October, was presented and accepted, and on the 24th of November, 1848, he was ordained and installed to that congregation. Mr. Robert J. Dodds, the missionary elect, was, in accordance with an answer given to an inquiry made by the Board of Missions, and that he might be in readiness to enter upon the field of labour when required, at the same time ordained and solemnly clothed with the office of the holy ministry. The days of fasting and thanksgiving appointed by Synod have been carefully observed.

We have but three formally vacant congregations in our bounds. These are, Wilkinsburg, organized since your last meeting, Green and Steubenville, and Warsaw, Montgomerie, &c.

The latter places, though organized into a congregation, are more properly missionary stations. The congregation of Salt Creek, because of the advanced age and consequent infirmities of their pastor, Rev. Robert Wallace, made application to Presbytery for a supply of gospel ordinances. No formal disjunction has been asked or granted.

The congregation has agreed to pay their aged pastor a certain sum during his life, and asked Presbytery to supply them to the amount of their requests, until they obtain an efficient pastor to distribute to them the bread of life.

We have fifteen constituent members on our list. Of these the Rev. Messrs. Hannay, R. J. Dodds, and Wm. Neil, are without pastoral charges. We have ten students of theology. Eight have been in attendance at the seminary during the past session, more than from all the other Presbyteries of the church, and Mr. Robert C. Gibson and Mr. Wm. F. George have had liberty to prosecute their studies according to their private convenience. We would suggest the propriety of Synod paying more particular attention to the difficulties of the institution, the manner in which it is conducted; and why it is not better supported? All our congregations have contributed of their substance to the support of the seminary or to aid the foreign and domestic missions.

We believe that among our people there is generally a laudable and becoming attention to the ordinances of God's house, and that their attachment to all divine truths is gradually increasing. They are generally stedfast in the faith. They manifest no disposition to abandon the attainments of our fathers, nor do they give any evidence of weariness with the salutary and scriptural restraints that the Reformed Presbyterian Church imposes upon her members. They all mind the same thing. They all walk by the same rule. They all evince an inclination to leave behind them neither hair nor hoof of the testimony and standards of the church. Whilst we have to lament the prevalence of every species of iniquity;—the holy name of God is most daringly profaned, the authority of his Son most wantonly contemned, and all the precepts, and invitations, and threatenings of the Bible despised and set at naught. The holy Sabbath is awfully desecrated, and rebellion, as the sin of witchcraft, pervades the land. Our people are in quiet resting-places. They are in the holes of the rocks. They are not numbered among the nations. They are following in the footsteps of the flock. And the youth of our church manifest a laudable attachment to her distinctive principles, and generally at a commendable age espouse the cross of Christ.

At our meeting in October last, we had a peculiar token of God's goodness to the church. He put it into the heart of one of his stewards, to whom he has committed the care of large earthly possessions, to devote and consecrate a portion of his substance to the promotion of moral and religious purposes.

Mr. James Kelly, noted for his liberality and generosity, offered to the Presbytery two tracts of land, adjacent to the village of Wilkinsburg, for

the purpose of erecting male and female institutions. Presbytery accepted the offer, and measures are in progress for carrying the will of the donor into execution. Buildings are about to be erected for the accommodation of pupils, and it is the design of Presbytery to have these institutions in successful operation as speedily as possible. Over these institutions, which are designated Westminster College and Westminster Female Seminary, Presbytery has exclusive control. The choice of teachers, the books to be used in the course of education, and the conduct of the students, will be objects of special supervision. It is the design of Presbytery, as means may be developed, to enlarge and extend the course of studies in these institutions, until they become as extensive and profound as in the most commanding and popular seminaries.

In the goodness of God we enjoy largely of the legacy which Christ left to his disciples, "Peace I leave with you; my peace I give unto you." In all our congregations, peace prevails to a very desirable degree. We have but few cases of discipline, and those for offences not of an aggravated character. We have neither complaint nor appeal from any person within our jurisdiction to present for counsel or adjudication; nor have we a dissent or protest recorded in our minutes.

Whilst we would not assume the tone of dictation, we would respectfully suggest the propriety of very great caution in the passage of declaratory acts. We have not found them conducive to the peace and prosperity of God's heritage. If our Book of Discipline is obscure, or our standards defective, let them be amended legally and constitutionally. Let amendments be proposed and overtured to the subordinate courts, and obtain the sanction of the whole church before they are finally ratified and engrossed among our statutes. This we believe to be necessary before they become the law of the church. Declaratory acts are almost invariably taken for positive legislation, instead of being merely explanatory of the statute. They can be of no advantage in judicial proceedings, for a person violating the law of the church must be tried by the original statute, and not by a declaratory act. The number of declaratory acts with which your minutes are cumbered, and the frequency with which they have been passed at the late meetings of our supreme judicatory, we find to have a tendency to perplex the people and generate in their minds a suspicion that there exists a latent inclination to remove the ancient landmarks. Whilst it is our earnest desire to maintain and support by our influence, our prayers, and our feeble exertions, all the doctrines, the statutes, and practices that distinguish the Reformed Presbyterian Church, when we embraced her testimony and standards, we desire no change in government, in doctrine or in practice. We do not wish to lay aside even the most external garment in which our mother is clothed, however old and unfashionable it may have become.

At the same time we claim the right to investigate, to consider, and even to doubt the correctness of acts which an accidental majority may pass. As far as our observation extends, they have always the effect of directing the minds of our people to the externals of religion—to occasion far more anxiety and deep concern in their minds about the *stripes* of their ecclesiastical uniform, than about the power of divine life in the soul.

From these considerations might we not solicit their reconsideration; should this be refused, we would earnestly plead with our mother not to increase their number. The days of Zion's bondage are not yet terminated. She must yet remain in the wilderness. She must wear her sackcloth a little longer.

Whilst kings and queens are abdicating their thrones, and the long established dynasties of the world are shaking to their centres, and God is apparently rising to shake terribly the earth, the strength of Zion is to sit still. So great are the commotions, the tumults and strifes, that pervade the nations of the earth, that the church of God is in danger, should she abandon her

moorings and attempt to glide into the current of modern reform. The days in which we live are ominous. They are portentous of evil. Iniquity abounds, and the love of many waxes cold. God has a controversy with the nations; his anger is kindling; the safety of Zion is to abide in her chambers until his indignation be overpast.

We look for better days. In the midst of the darkness with which we are encompassed, we would stand upon the outposts of Zion, and anxiously watch the dawning of a more glorious day. In the desolations of war, the revolutions effecting, and the contentions that exist throughout the kingdoms of Europe, we hear the sound of the wheels of God's chariot rolling in judgment, and crushing by their ponderous weight the nations long since confederated against God, and in league against his Anointed, and the supremacy of his law. In the midst of the commotions that prevail, we hail as approaching the blissful period in which Satan shall be bound a thousand years; in which the mountain of the house of the Lord shall be established on the top of the mountains; in which the streets of Jerusalem shall be free from complaint, and the spouse of the Redeemer shall embrace her long-expected husband,—the desire of her soul,—the joy of her youth,—and the comfort of her years. The conflicts of the church will shortly be terminated. Let us hold fast that which we have, that no man take our crown. There are times of peace, and seasons of prosperity approaching. A few more suns shall have risen and set,—a few more years shall have rolled on their course; until we shall all be joined together in one eternal brotherhood with all the dispersed, but redeemed members of the family of God.

Let us leave that holy and beautiful house, where our fathers praised, in all its comeliness, its beauty and excellency, to our posterity, that they may rise and call us blessed.

JOHN WALLACE,

Chairman of Committee.

No. 24. Report of Presbytery of the Lakes read and referred to the Committee on Presbyterian Reports. It is as follows:

The Presbytery of the Lakes would respectfully report:

That we have held four meetings since last Synod. Through the mercy of our God we are still spared, and our numbers increase. Mr. Josiah Dodds, who at our last report had accepted a call from Beechwoods and Garrison, has been ordained and installed, Oct. 6, 1848. Our presbytery now consists of seven ministerial members. We have one licentiate, H. P. McClurkin, who was licensed to preach the gospel, April 20, 1848, and after having laboured with much acceptance in our bounds, has been lately dismissed to the New York Presbytery, at his own request. We have three students of divinity, John French, N. R. Johnston and James Saurin Turretin Milligan.

The state of religion among us, and of society around us, is not changed for the better since our last report. We have here little that is cheering to communicate; a lukewarm and worldly spirit, we fear, greatly prevails with us, and errors and immoralities abound and are on the increase around us.

The most of our congregations have been presbyterially visited since last Synod, ordinances are in general, as far as known to us, orderly dispensed and regularly attended to, though little fruit appears. The days of fasting and thanksgiving appointed by Synod, have been observed throughout our bounds.

We have established under the care of Presbytery, a literary institution on Christian principles. It is located in Miami congregation, designated Geneva Hall. It is now in successful operation, having three teachers, and between forty and fifty students; and from the interest excited, not only in the church, but in the surrounding community, it is evident that in our bounds, Bible will soon supersede pagan literature.

We ask to be remembered in the distribution of licentiates; we need at least one labourer in our bounds. Our views of the overtures will be laid before you in another document.

Rev. J. C. Boyd is our Moderator, and Rev. Josiah Dodds, Clerk. That the Master of assemblies may preside in your deliberations, is our earnest prayer. By order of Presbytery. JOSIAH DODDS, Clerk.

No. 30. Report of Rochester Presbytery read and referred to the Committee on Presbyterial Reports. It is as follows:

The Presbytery of Rochester beg leave to present the following report:

The number of our ministerial members is four, all settled in pastoral charges. We have, besides, three missionary stations. In one of these, namely, Buffalo, a place of worship was erected last year, entirely by contributions from congregations under our care.* The congregation of Lisbon, which has hitherto received aid from Presbytery's Mission Fund, is now, or will shortly be able to sustain itself.

Regular semi-annual meetings of Presbytery have been held since last Synod, which have been generally well attended. Rev. John Middleton is Moderator, and Rev. Samuel Bowden, Clerk, for the present year.

We have under our care one student of Theology, William Milroy of York congregation, who has delivered before Presbytery two very satisfactory specimens of improvement. Joseph M'Cracken of the same congregation, has also applied to be taken under our care, but the Presbytery have not yet had an opportunity to examine and receive him.

In all our congregations peace prevails. In all of them there has been a steady and gratifying increase, as will be shown by the accompanying statistical report. Foreign and Domestic Missions have both received a larger share of attention than previously. In all our congregations the days of fasting and thanksgiving appointed by Synod have been observed.

As the number of unsettled ministers and licentiates at the disposal of Synod is unusually large, we beg not to be overlooked in their distribution.

The Overture on Covenanting is not considered satisfactory by us. The Queries for Presbyterial visitation sent down in overture not approved. We deem it best that Presbyteries should use their own discretion in the propounding of queries. All which is respectfully submitted.

Rochester, May 2, 1849.

S. BOWDEN, Clerk.

* Contributions were received from abroad, which were appropriated towards the purchase of the lot.

The Clerk was instructed to append the above note to that part of report relating to the church in Buffalo.

Resolved, that all papers relating to the Deacon question be referred to a special Committee, consisting of one minister and one elder from each Presbytery.

No. 20. Read and laid upon the table for the present. No. 21. Read and referred to the Committee on Presbyterial Reports. No. 22. Read and laid upon the table for the present. No. 23. Read and referred to a special Committee; J. M. Willson, O. Wylie, and D. Wallace that Committee. No. 14. Taken up and referred to same Committee. No. 25. Read, and with accompanying documents, referred to the special Committee of ten. Dr. Willson asked, and had leave, to lay

upon the table certain documents connected with No. 7. No. 26. Read and referred to Committee on Discipline. No. 28. Partly read and referred to Pittsburgh Presbytery. No. 29. Read and referred to Committee on Finance. No. 31. Read and referred to Committee on Presbyterian Reports. No. 32. Read and referred to same Committee.

Adjourned with prayer.

Same place, May 25th, 9 A. M.

Synod met, and was constituted with prayer. Members all present except M'Clure—absent by indisposition—and Gemmill and M'Kee, who soon appeared. Minutes read and approved—papers received and numbered as follows :

No. 34. Protest and Appeal of Andrew Stevenson. No. 35. Protest and Appeal of Robert Boyd and others. No. 36. Report of Treasurer of Domestic Missions. No. 37. Communication from John Gray. No. 38, Protest and Appeal by part of the Old Bethel congregation. The Moderator announced the special Committee of ten as follows: Pittsburgh Presbytery, T. Sproull, and Samuel Henning; Presbytery of the Lakes, M'Farland and J. M. Milligan; Illinois Presbytery, Sloane and Cox; Rochester Presbytery, Bowden and M'Gowan; New York Presbytery, S. O. Wylie and John Renfrew. Papers received. No. 39. Communication from Wm. Wylie.

No. 33. Read and referred to Committee on the Seminary. No. 34. Read and referred to Committee on Discipline. No. 35. Read and laid upon the table. No. 36. Read and referred to Committee on Finance. No. 37. Read and referred to the Committee on Finance. No. 38. Read and laid upon the table. No. 39. Read and referred to the Committee on Finance.

The following papers were ruled out, not being transferred: petition from Wm. Temple and others, presented by J. Milligan; from persons in Illinois and Lakes Presbyteries, presented by Dr. Willson; from Joseph Scott, Miller's run, by Rev. Thomas Sproull; one from J. Sterritt and others, and one from Thomas M'Elroy, by J. M. Willson.

Resolved, That to-morrow forenoon be observed as a season of fasting, humiliation and prayer, and that the members of Synod will spend the usual hours of our forenoon meeting in appropriate religious exercises.

Resolved, That a Committee be appointed to arrange the order of religious exercises contemplated in the above resolution; James Wallace, Sproull and Duke that Committee. Mr. Roney brought before the court the fact of the decease of the late Rev. Thomas Donnelly, a constituent member of this court, whereupon it was

Resolved, That a Committee be appointed to prepare an appropriate minute for insertion in a suitable place in the minutes of Synod; Roney, S. O. Wylie and J. Shaw are that Committee—R. Johnson, J. Milligan and J. M'Clurkin added by motion.

Committee on unfinished business reported; report accepted and considered article by article for adoption. 1st Item, Report on Historical part of the Testimony. While this item was under consideration,

Synod adjourned with prayer.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Members all present except M'Clure, still absent by indisposition. Minutes read and approved. Order of the day, viz: the case of Mr. Morton called for, the libel was then read by the Clerk; when Mr. Morton having, in reply to the Moderator, answered that he was prepared for trial, the substance of the libel was again stated in his hearing. Mr. Morton was then called upon, according to the rule provided for such cases, either to confess the charge or put himself upon his trial. Mr. Morton in return acknowledged that he had denied that the day commonly called the Christian Sabbath is so by Divine appointment, and then proceeded to plead the irrelevancy of the charge by endeavoring to prove the perpetuity of the law for the observance of the seventh day. While so doing he was arrested by the Moderator, who informed him that the charge contained in the libel was such that Mr. Morton could only prove its irrelevancy to censure by proving that the appropriation of the first day of the week, known as the Christian Sabbath, to secular employments, or teaching so to do, is not relevant to censure, which attempt the Moderator would consider disorderly, and would not allow.

From this decision J. M. Willson appealed, when the Moderator's decision was unanimously sustained. Upon this, Mr. Morton declined the authority of the court.

Resolved, That Mr. Morton's appointment as missionary to Hayti be revoked.

Resolved, That inasmuch as Mr. Morton has now publicly declined the authority of this court, he be suspended from the exercise of the Christian ministry, and from the privileges of the Reformed Presbyterian church. The Moderator then publicly pronounced the sentence of suspension on Mr. Morton, agreeably to the above resolution.

The court then resumed the consideration of item first of Committee on unfinished business.

Resolved, That a Committee be appointed to superintend the publication of another edition of Reformation Principles

according to the last edition, said Committee to make the necessary corrections in dates, &c. At the request of Mr. Sproull he was allowed to take into his own possession the document prepared by him in continuation of the History of the church, and presented to Synod at its meeting in 1847.

On item second, inquiry was made as to the preparation of arguments on the doctrinal part of the testimony ordered at a previous meeting, when it appeared that Mr. Scott only had entirely completed the portion assigned to him. Mr. Chrystie's and Mr. J. M. Willson's had only in part been attended to. The Committee was continued to report at next meeting of Synod. Item third, Committee on Usury. This item was laid upon the table for the present. Item fourth, the report of Committee on "the duty of the church to baptized children." Laid upon the table for the present. On item fifth, Committee on overture on Covenanting, reported that the overture had been published—report accepted. On item sixth, hearing of reports of Presbyteries upon overtures on Covenanting, and on queries for Presbyterial visitation, was made the order of the day for Monday afternoon. On item seventh, inquiry was made as to the taking up of collections in congregations to liquidate debts due Professors of Theology, and to cover current expenses of Seminary. Collections, particularly for current expenses, had been generally attended to: in a few instances, collections had been taken up for liquidating debt. On item eighth, report of Committee on Signs of the Times. The chairman stated his readiness to report. Hearing of report deferred.

The Committee on Devotional Exercises reported; report accepted and adopted, and is as follows:

The Committee appointed to arrange Devotional Exercises, respectfully report:

That the Rev. Jas. Chrystie begin and preside during the time of Divine service. That the Rev. Mr. Douglas, Rev. Wm. Somerville and Rev. Robert Johnson follow in order.

They also recommend Psalm cxxxiii. 1—"Behold how good and how pleasant it is for brethren to dwell together in unity," as an appropriate subject of religious conference. The subject of discussion, the obligations of Christians to preserve and strengthen Christian unity and brotherly love, and the advantages of so doing.

Also, Philippians ii. 3—"Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves." Subject, the grounds of Christians' mutual esteem, and the means of avoiding strife among brethren. Respectfully submitted,

JAMES WALLACE, *Chairman.*

The rule requiring Synod to meet at 9 A. M. and 3 P. M., was, on motion, suspended for to-morrow.

Adjourned with prayer, to meet on Monday at 9 A. M.

May 28th, same place, 9 A. M.

Synod met, and was constituted with prayer. Members all present except Mackie, who soon appeared. No. 40. The Report of the Board of Foreign Missions was laid upon the table. No. 7. The libel of Dr. Willson against Rev. J. Crozier was then, on motion, taken up. The libel was then read by the Clerk. It is as follows:—

Libel against John Crozier, Pastor of the Monongahela Congregation, and member of the Presbytery of Pittsburgh.

Whereas it is a great sin and scandal to teach doctrines contrary to the word of God, in opposition to the standards of the church, and in violation of the most solemn vows, yet it is true that you, John Crozier, have been guilty of these heinous offences, in that—

Count I. You have published that the civil magistrate administers the property of Christ's church of right.

Specification 1. You teach, that the putting of the property of the church into the hands of the ruling elder is identifying him with, and putting him "in the place of the civil ruler."—Ref. Pres., Vol. XIII., No. 1, p. 19.

Specification 2. That the civil magistrate holds the property of Christ's house. You teach that the putting of the temporalities of the church into the hands of the ruling elder is to make him "a substitute for the civil magistrate."—Ibid.

Specification 3. That for the ruling elder, as such, to buy property, is to intrude himself into the office of the civil ruler.—Ib. pp. 19 & 20. All this is contrary to the word of God. The priests possessed and alienated, for a time, real estate in forty-eight cities. Lots and farms, sold in the Apostles' days, produced money which was laid at the Apostles' feet. The Apostles were elders;—Acts iv. 35. It is in opposition to our Testimony, p. 109. Error 1. It contradicts our 2d Book of Discipline. Chap. XII., p. 34. To all which you are sworn.

Count II. You teach that church officers, "as such," cannot hold real property.

Specification 1. That the ruling "elder may not buy, sell, make civil contracts about church property."—Ibid. p. 20.

Specification 2. That church officers cannot be made trustees of a congregation.

Specification 3. That "the people must do all this in their civil capacity." Thus you cut off, at one fell swoop, all the people, as members of Christ's church, with all their rulers, from the right to hold any property on earth. God promises that "the saints shall use the earth as heirs." Your erroneous doctrine cuts them off from all their inheritance in property, and leaves them, as Erastians do, at the mercy of the civil magistrate. All these specifications are contrary to the provisions of our standards quoted above, which, by many vows, you have declared "to be agreeable to, and founded on, the word of God."

For all these offences against the laws and people of Christ's house, you ought to be proceeded against, and subjected to the censures of the church.

Phila. May 23, 1849.

JAMES R. WILLSON.

Moved and seconded that the libel be sustained as relevant. Passed unanimously. A copy of the libel was then ordered to be put into the hands of the accused.

The special committee on the subject of Usury reported. Report accepted and laid upon the table. No. 41. Report of

Treasurer of Theological Seminary received, and, without reading, was put into the hands of a committee of the Board of Inspection for completion. Committee on the "Signs of the Times" reported. Report accepted, and taken up, article by article, for adoption. It was then, on motion, laid upon the table, for the purpose of resuming the consideration of the libel upon Rev. J. Crozier. The Moderator stated to Mr. Crozier that the libel against him which had been put into his hands had been sustained as relevant, who then, in reply to the inquiry whether he was in readiness for trial, demanded until to-morrow morning to prepare. The report of the Committee on the "Signs of the Times" was again taken up, and while this report was under consideration,

Synod adjourned with prayer.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Members all present except Crozier. Minutes read and approved. The Moderator announced the committee on the publication of the Testimony ordered yesterday—J. M. Willson, S. O. Wyllie and William Brown. The committee on the minutes of the Rochester Presbytery reported. Report accepted and adopted, and is as follows :

The committee to whom the records of the Rochester Presbytery were referred, report that they have examined them, and find nothing in them contrary to the law and order of the church.

RENWICK Z. WILLSON, Chairman.

Order of the day called for, namely, The consideration of the Overtures on Queries for Presbyterial Visitation, and on the Bond of a Covenant. Reports were called for, when it appeared that only two Presbyteries had sent up reports, namely, the Rochester Presbytery, disapproving of both Overtures, and the Presbytery of the Lakes, proposing amendments to both. Resolved, that inasmuch as but two Presbyteries have sent up reports upon the Overture on Queries for Presbyterial Visitation, the further consideration of this document be postponed to next meeting of Synod.

While a motion for deferring the consideration of the subject of covenanting to the next meeting of Synod was under discussion,

Synod adjourned with prayer.

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

Synod met, and was constituted with prayer. Members all present. Minutes read and approved. The case of the Rev. J. Crozier was then, on motion, taken up. The Moderator announced to Mr. Crozier that the libel put into his

hands had been sustained as relevant, and that he was now called upon, agreeably to the rule provided in such cases, either to confess the charge if true, or put himself upon his trial. Mr. Crozier then denied the charge, and put himself upon his trial. The libel was read by the Clerk, when Dr. Willson proceeded to establish and enforce the libel, advancing as testimony of the facts alleged therein, an article in the "Reformed Presbyterian," Volume XIII., No. 1, under the signature of Rev. J. Crozier. Having concluded, Mr. Crozier proceeded in his defence, before the conclusion of which, Synod adjourned with prayer.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Members all present. Minutes read and approved. Mr. Crozier resumed his defence, and, having finished, Dr. Willson made a few remarks in explanation, to which Mr. Crozier very briefly rejoined. Moved by Rev. James Milligan, and seconded by Dr. Roberts, "that the counts of the libel have been substantially sustained." The reading of the article in the "Reformed Presbyterian" was then called for. It was read by the Clerk. While the above resolution was pending, Synod adjourned with prayer.

Same place, May 30, 9 A. M.

Synod met, and was constituted with prayer. Members all present except Boyd and Mackie, who soon appeared. Minutes read and approved. The business under consideration last evening was resumed, and while the above resolution was still pending,

Synod adjourned with prayer.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Members all present. Minutes read and approved. The subject before the Synod during the forenoon session was continued, and the resolution above-mentioned being still pending,

Synod adjourned with prayer.

Same place, May 31st, 6 A. M.

Synod met, and was constituted with prayer. Members all present except S. Blackwood, R. J. Dodds, Middleton, M'Gowan, and Mackie, all of whom soon appeared. The business before the court during the afternoon session of yesterday was resumed, and the above resolution still pending,

Synod adjourned with prayer.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Members all present except Gregg, Renfrew and J. B. Johnston, all of

whom soon appeared. Minutes read and approved. Mr. Milligan, with the consent of the seconder, withdrew the resolution offered by him on the afternoon of May 29th, and which has since been under discussion, when a resolution was offered by Mr. D. Wallace, seconded by Rev. Wm. Sloane, which was amended and then passed. It is as follows:—

“Resolved, that while this Synod disapprove of the manner in which Mr. Crozier has expressed himself in his essay on the power of the Magistrate about the church, published in the ‘‘Reformed Presbyterian,’’ and warn him not to teach such doctrines in time to come, yet inasmuch as he has declared that he did not intend to teach doctrines contrary to our standards, Resolved, that the whole matter be dismissed.’’

Several members dissented, for reasons to be given in.

The Committee on the records of the Pittsburgh Presbytery reported. Report accepted and adopted. It is as follows:—

The Committee to whom were referred the Minutes of the Pittsburgh Presbytery beg leave to report:—That we have examined said records, and excepting one omission of the Moderator’s signature, for which a satisfactory reason was given, we find nothing in them inconsistent with the law and order of the church. Respectfully submitted,

JOSHUA KENNEDY, *Chairman.*

Committee on the records of the New York Presbytery reported. Report accepted and adopted. It is as follows:—

The Committee to whom were referred the records of the New York Presbytery report:—That they have examined these records, and find nothing in them contrary to the law and order of the church.

OLIVER WYLIE, *Chairman.*

The Committee on the records of the Presbytery of the Lakes reported. Report accepted and adopted, and is as follows:—

The Committee on the records of the Presbytery of the Lakes beg leave to report:—That having examined their minutes they find nothing in them contrary to the law and order of the church.

JAMES W. SHAW, *Chairman.*

The Committee on the records of the Illinois Presbytery reported. Report accepted and adopted, and is as follows:—

The Committee to whom were referred the records of the Illinois Presbytery respectfully report:—That having examined them, they discover nothing contrary to the law and order of the church, except the omission of the Moderator’s signature in a minute of Rev. J. Milligan’s installation.

JOHN GALBRAITH, *Chairman.*

The consideration of the report of the Committee on the ‘‘Signs of the Times,’’ interrupted by the order of the day for Monday afternoon, was then resumed, and having been passed upon, article by article, and amended, the whole report was adopted. It is as follows:—

The Committee on the Signs of the Times respectfully report:—

To observe the course of Divine Providence is an important duty devolving upon all the subjects of Jehovah's government, and especially upon Zion's watchmen. In the administration of the kingdom of Providence, mercy is mingled with severity.

That a proper answer may be given to the inquiry, "What of the night?" the watchman must discriminate the varied Providences, to learn the voice which they severally proclaim, and to discern the tokens of God's favor and displeasure.

Corresponding to the peculiar aspect of the times and seasons, are the duties of Fasting and Thanksgiving, to the observance of which God's people should be invited.

The following are suggested as some of the appearances that, at the present time, demand the observance of these duties respectively by the Lord's people.

CAUSES OF FASTING.

I. As regards ourselves, we have cause to "sanctify a fast."

1. Insensibility prevails among us. Fasting and humiliation on account of sin, are the appointed means for averting the wrathful visitations of the Almighty. Conviction of sin, accompanied with heartfelt sorrow on account of it—a readiness to confess and forsake it, are indispensable to the acceptable performance of this duty. And while the disciples of Christ lament the prevalence of vice and iniquity around them, they will particularly bewail their own sin.

Yet it is to be feared that we are not sufficiently aware of the number and magnitude of our iniquities. Lynx-eyed in detecting and exposing the moral turpitude of the nations of the earth, and of the various churches, we are comparatively blind to our own delinquencies. God's controversy with us gives us little anxiety. In various ways, and at different times, the Lord has contended with us: and we are not solicitous to ascertain the cause, nor to apply for his returning favor. The hand of the Lord is lifted up, but we do not see. Strangers have devoured our strength, and we know it not; yea, gray hairs are here and there upon us, and we know it not. Hos. vii, 9. Prone to conceal and extenuate our guilt, we cannot say with the royal penitent, "My sin is ever before me." Alarmed at our deep insensibility, we should diligently seek for quickening grace, and cry "O Lord, revive us."

2. Lukewarmness exists among us. Lukewarmness is peculiarly offensive to the Lord Christ. It is a moth and rottenness in the House of God. Its benumbing, paralyzing in-

fluence has pervaded, long since, the great body of professed Christians, and by unmistakable evidence, it has been silently accomplishing its work among us. There is, indeed, the form of godliness, but little of its power. Hence, there is too little attention paid to personal and family religion. Many children arrive at maturity before they have been sufficiently taught the principles of the oracles of God; and of the distinctive principles of the witnesses they know little and care less. Fellowship meetings are not valued as they ought to be; and the means of grace are attended rather to add to knowledge that puffeth up, than to minister to edification. There is still too little spirit in supporting and diffusing the gospel; while every one folds himself up in his tattered robe of self-righteousness, and by his conduct declares, "I am rich, and increased in goods, and have need of nothing." Convinced that the Laodicean temper prevails, it becomes us to hearken to the counsel of the Lord, ere our doom be sealed. "So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

3. Conformity to the world prevails among us. The Divine injunction, "Be not conformed to this world," is but little observed. The outward forms of religion chiefly distinguish from a world lying in wickedness; while, in every other respect, the line of demarkation can scarcely be discovered. The avidity with which we pursue the pleasures and riches of the world, is not much surpassed by the carnal and ungodly.

Public opinion, the pomp and vanities of the world, its corrupt maxims and ever-varying fashions, all exert a powerful influence over us; and to them all, in many instances, we adapt and conform ourselves. Brought daily into contact with men of every character, and of false principles, the practical illustration of the testimony of Jesus, still exemplified by our dissent and separation from immoral civil governments and corrupt churches, we are too much disposed to overlook, in our more private relations.

To secure the attainment of various objects, we readily coalesce with our fellow-men, irrespective of their principles or character, and under the specious pretext of aiding in the advancement of moral reforms, we are too prone to enter into entangling associations with ungodly men, and with those in connexion with backslidden churches. The native tendency of this course is to weaken our attachment to the distinctive principles of the church, and ultimately to lead to the abandonment of our testimony. "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers

have devoured his strength, and he knoweth it not." Hosea vii, 8, 9. In these and many other instances our conformity to the world is manifest. Let us seek through the cross of Christ to have the world crucified to us, and to be transformed by the renewing of our mind.

Those who are invested with the office of the ministry may well inquire, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Dispensations of Divine providence, truly discouraging, meet us, whether we are engaged in preparing youth for the ministry—feeding the several flocks committed to our charge—watering the waste heritages—or prosecuting the cause of domestic and foreign missions. "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." God is holy and just in these dispensations, and we have "destroyed ourselves." In the view of our manifold transgressions and mighty sins, we truly deprecate the wrath of Almighty God, whom we have so grievously provoked. Yet would we hearken to the entreating voice of mercy: "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil."

II. The condition of the churches around us affords cause of humiliation and mourning.

1. The number of bodies professing Christianity is still increasing; and the various sectaries cleave fast to their errors. Ancient and exploded heresies are presented in new and attractive attire, and readily received. The most corrupt systems of religion find numerous advocates; popery and all the sects allied to the mother of harlots, avail themselves of the opportunity furnished by the licentious and sceptical character of the age to propagate their respective tenets and extend their influence. The sinful schism, by which the ancient covenanted church of the British Isles has been broken into fragments, still exists. And the various bodies which have departed more or less from her system of doctrine and order, appear more inclined to diverge farther from the good old ways in which their fathers walked than to return to them.

2. The laxness of discipline in the various protestant churches is cause of sorrow. The strong desire to gain numerical strength tends to the introduction of members into the church who are disqualified by ignorance, error or immorality. Hence persons of every character, open violators of both tables of the decalogue, find a sanctuary within the pale of the visible church.

3. Nearly all the members of the churches around us are in fellowship with the immoral governments of the earth; thus continuing to uphold by their suffrage and influence thrones of iniquity that have no fellowship with God. Although some see and confess the evils that abound, their attempts at reformation are often conducted on principles opposed to the divine law.

III. As it respects the nations of the earth, causes of unfeigned grief, prompting the witnesses of Christ to put on sackcloth, abound. None of them kiss the Son. The iron rod of Immanuel has shivered many of the horns of the Apocalyptic beast; he has been pouring out the vials of his wrath upon them in various forms, yet they do not see. In our own land, evils in the constitution and administration of the government are not reformed. Vile men still occupy high places, and the people love to have it so. The native tendency of this is to be seen in the unrestrained violations of the divine law, such as Sabbath profanation, profane swearing, blasphemy, drunkenness, gambling, lewdness, &c. The sin of slavery is a subject to us of the deepest sorrow and humiliation. The captive yet mourns in his chains, and a mighty nation fastens them upon him. Man, by national authority and under national protection, trades in the bodies and souls of men: thus making merchandise of the image of God; and the man-stealer is exalted to the high places of power: and the area of slavery is sought to be extended. In the guilt of our nation we are partakers. Woe unto us that we have sinned. "Gird yourselves, and lament ye priests; howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God." "And let them say, spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them."

The fast should be proclaimed, that we may come together to ask help of the Lord.

CAUSES OF THANKSGIVING.

The witnesses of Christ cannot lay aside their sackcloth during Antichrist's reign. Then the general aspect of Divine providence calls to lamentation, mourning and woe. Yet is there much to impart joy, to excite believing hopes, and to elicit devout and heartfelt thanksgiving in this cloudy and dark day.

1. The means of grace are still enjoyed. Much as we have undervalued the inestimable privilege, the gracious Head of Zion has not removed the candlestick out of his place, Most of our congregations enjoy the dispensations of gospel.

ordinances by their own pastors, and not without some evidence of their being blessed to the conversion of sinners, and the edification of saints. To God we give the glory.

2. Our increase, though slow, is not altogether discouraging. New congregations are springing up, and calling for the labours of Christ's servants to dispense to them the bread of life. The youth of the church generally inquire for the old way, and walk therein; and many promising sons of Zion have devoted themselves to the work of the ministry. Thus the Lord hath helped us in the remembrance of his mercy.

3. Temporal mercies have been bestowed in large abundance. The heavens have not withheld their dew, nor the earth her increase. Labour in every department has been rewarded. Peace is enjoyed in our land, and the sword has again been sheathed. God hath not left himself without witness, "in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

4. A deep interest is felt by the people of God in the evangelization of the world. The cause of missions is cherished by Christians throughout the world, and our people manifest an enlarged public spirit in support of the gospel, and in the extension of Christ's kingdom. The obligations of our covenants binding us to maintain the testimony of Jesus Christ, and to promote the interests of pure and undefiled religion are more deeply felt; and, hence, we perceive an increasing energy in supporting our domestic and foreign missions. We praise the God of our covenant fathers who hath given ability "to offer so willingly."

5. The judgments of God are poured out upon the anti-Christian powers of Europe. In this wrathful visitation of the Almighty, we recognize the justice and faithfulness of God, and the verity of the sure word of prophecy. However painful in themselves, we hail this outpouring of the vials of God's wrath as an omen for good to the church of God,—a harbinger of bright and glorious days to Zion. Then shall there be nought to hurt or destroy in God's holy mountain.

For these and other causes, your Committee recommend the last Thursday of November, 1849, to be observed as a day of Thanksgiving, and the first Thursday of February, 1850, as a day of Fasting and Humiliation.

All which is respectfully submitted,

JOHN GALBRAITH, *Chairman.*

The motion to defer the subject of Covenanting until next meeting of Synod, under consideration on Monday afternoon, and arrested by other business, was then resumed and passed.

Rev. J. M. Beattie stated that he held \$200, the gift of a lady in Vermont, to be placed at the disposal of Synod, the interest to be appropriated to the support of young men needing it, pursuing their studies in the Theological Seminary under the care of this Synod. Accepted.

Resolved, That this Synod will finally adjourn from its present sessions to-morrow evening.

Resolved, That when this Synod adjourns from its present sessions, it will adjourn to meet in the Reformed Presbyterian Church, in the city of Allegheny, on the 4th Tuesday of May, 1851, at 7½ P. M.

Item 9th of unfinished business. Report of Committee on Irish Relief Fund. Report accepted, and is as follows:—

The Committee on the Irish Relief Fund respectfully report.

		DR.	
1847.			
June	3, John Dodds, Butler county, Pa.,	\$ 4 00	
	" Mrs. Margaret M'Kinney,	3 00	
	" Miami cong., Rev. J. B. Johnston,	24 22½	
	" Utica cong., Rev. A. M'Farland,	4 00	
	" Rev. John Middleton,	5 00	
	14, Craftsbury cong., Rev. R. Z. Willson,	11 00	
July	12, 2d cong., New York, Rev. Andrew Stevenson,	100 00	
	" Rochester cong., Rev. David Scott,	67 60	
	13, 1st cong., New York, Rev. James Chrystie,	75 62½	
Aug.	27, 2d cong., Philadelphia, Rev. S. O. Wylie,	194 80	
	" Monongahela cong., Rev. John Crozier,	13 00	
	" Bloomington cong., Rev. Jas. Faris,	42 00	
	31, St. Louis cong., Henry Dean,	20 00	
Sept.	6, Delhi, John M'Lean,	1 00	
	14, Cherry St. cong., Philadelphia, Rev. J. M. Willson,	150 00	
Oct.	4, Kortright cong., Rev. S. M. Willson,	18 00	
	6, Coldenham cong., Rev. James W. Shaw,	7 50	
	7, Brush Creek cong., Rev. Robert Hutchinson,	25 00	
	8, John Boyd,	5 00	
	" Mr. Johnston,	1 00	} Per Rev. Mr. Roney,
	" Brookland and Piney society	18 00	
	13, Lisbon cong., Rev. John Middleton,	24 00	
Nov.	9, Old Bethel cong., Rev. James Wallace,	16 00	
Dec.	1, North Washington and Manchester societies, Rev. O. Wylie,	11 25	
	6, Sandusky society,	50	
1848.			
May	10, Clarksburgh cong., Rev. R. B. Cannon,	13 00	
	11, Pittsburg and Allegheny, Rev. Thomas Sproull,	119 96	
	" Camp Run, Slippery Rock, &c, Rev. J. Blackwood,	32 75	
Aug.	15, David Dodds, Pa.,	2 00	
1849.			
April	7, Elkhorn cong.,	63 62½	} Rev. James Wallace,
	" Old Bethel,	20 00	
	" Bethel,	15 00	
	" St. Louis,	8 50	
			Amount \$1115 30
1847.			CR.
July	13, By bill of exchange, £60		\$294 60
Aug.	30, " " 51		249 90

Sep. 14,	By bill of exchange,	£34 15s.	-	-	-	170 27½
Oct. 25,	" "	20	.	.	.	98 00
1848.						
May 12,	" "	38 11	-	-	-	192 71
1849.						
April 16,	" "	22	.	.	.	108 00
						Discount, 84
						Postage, 1 15
						Amount, \$1115 53½

Balance due the treasurer, 23 ½

All which is respectfully submitted,

ANDREW STEVENSON, *Chairman.*

Mr. Sloane called up the resolution of which he gave notice at the last sessions, namely, "Resolved, To amend the rules of Synod, by inserting after Committee," in the 12th rule, "unless the court shall order otherwise," and moved its adoption; when, after a short discussion, the motion was lost. No. 40. Report of the Board of Foreign Missions, read and accepted. The Report of the Treasurer of the Board was referred to the Committee on Finance. John Wallace, having received word of illness in his family, had leave of absence during the remainder of the sessions. The report of Treasurer of Foreign Missions was withdrawn from the hands of Committee on Finance, and read. While a motion on the subject of the Foreign Missions was pending,

Synod adjourned with prayer

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

Synod met, and was constituted with prayer. Members all present except J. Dodds, J. B. Johnston, Neill and Stevenson, all of whom appeared while the minutes were under correction. Minutes read, amended and approved. Special committee on the decease of the Rev. T. Donnelly reported. Report accepted and adopted, and is as follows:—

The Committee appointed to report a Minute on the death of the late Rev. Thomas Donnelly, respectfully present the following:

This venerable father in our church departed this life, November 27th, 1848, in the blessed hope of a glorious immortality, in the 76th year of his age and the 46th of his ministry. He was licensed to preach the gospel in 1799, and was, not long after, ordained to the office of the ministry and settled in the Rocky Creek congregation, Chester District, S. C. There he continued to exercise his ministry till within one year of the close of his life, when increased bodily infirmity rendered him unable to continue this form of his Master's

service. His attachment to Reformation principles continued steadfast to the end, and he, in his life and conversation, adorned the doctrine of God his Saviour. "For him to live was Christ; to die was gain."

Respectfully submitted,
Philadelphia, 31st May, 1849. M. RONEY, *Chairman*.

Resolved, That Mr. Hannay have leave to withdraw papers Nos. 20 and 22, being libels against J. M. Willson and J. B. Johnston. A division of the question was called for, and the vote being taken on the first part of the motion relating to No. 20, it was carried; and then on the second, relating to No. 22, when it was lost. In the absence of Rev. J. Wallace, Rev. J. W. Shaw was appointed assistant-clerk. No. 22 was then, on motion, taken up. It is as follows:—

Libel against Rev. J. B. Johnston.

Whereas the Westminster Confession of Faith, Directory for Worship, and Form of Church Government constitute one of the great corner stones by which the whole superstructure of the Reformed Presbyterian Church is bound together; and

Whereas the writing, printing, or publishing sentiments charging the Confession of Faith or Form of Church Government with imperfections and defects is a divisive measure, and calculated to alienate the minds of our people from the standards of the church and sinful in itself.

Yet it is true that you, J. B. Johnston, have written and published in the pages of the "Covenanter" sentiments charging our form of Church Government with imperfections and defects, such as,—in the Form the power of presbytery is not distinctly stated at all—see page 261, 9th section, volume 4, and that the Form fails to state what is the lawful call of either ministers or elders—see page 260, section 4; and that the Form is loose, general, and evasive—page 260, close of section 3d, which being proved against you, you ought to be proceeded against by the censures of the Lord's house.

Witness,

The above pages of the "Covenanter."

THOMAS HANNAY.

A motion to sustain, as relevant, was decided in the negative by the following vote:—*Ayes*, J. Blackwood, S. Bowden, Wm. Brown, A. Bowden, J. Crozier, J. Cook, R. Dodds, T. Dunn, H. Glassford, J. Gemmil, J. Galbraith, D. Gregg, S. Henning, R. Johnston, J. Kennedy, J. Love, J. M'Gowan, C. B. M'Kee, J. Patterson, J. Renfrew, M. Roney, D. Scott, J. Shaw, J. W. Shaw, T. Sproull, O. Wylie, S. O. Wylie, (27). *Noes*, J. M. Beattie, S. Blackwood, J. C. Boyd, R. B. Cannon, T. Cox, H. Crockett, J. Dodds, J. Douglas, M. Duke, C. Jamison, D. M'Allister, J. M'Clure, J. J. M'Clurkin, J. M'Clurkin, W. M'Leran, J. Milligan, J. M. Milligan, A. M. Milligan, A. M'Farland, J. Middleton, M. Mackie, J. Neill, W. L. Roberts, W. Sloane, A. Stevenson, A. Shields, J. Wiggins, Jas. Wallace, J. R. Willson, S. M. Willson, J. M. Willson, R. Z. Willson, (32). R. J. Dodds and D. Wallace excused from voting. D. Scott dissented from the above

resolution in his own name, and in the name of such as should unite with him, for reasons to be given in.

Resolved, That the libel against Rev. J. Crozier, and the libel just now decided upon, be both published in the minutes.

Resolved, That this court disapprove of all publications teaching that the standards of the church are loose and evasive, at the same time not at all intimating that such things have been taught by the person against whom the libel just now acted upon was presented.

Synod adjourned with prayer.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Members all present except Dunn and M'Kee. Minutes read and approved. Committee on Finance reported in part; report accepted. Mr. Hannay, being indisposed, asked leave of absence during the remaining sessions of the court. The above report was considered article by article, amended and adopted. It is as follows:—

The Committee on Finance would respectfully report:

1. The following sums have been received for defraying the travelling expenses to this Synod.

From the cong. of Baltimore,	-	-	\$ 6 75
“ “ Beechwoods and Garrison,	-	-	14 00
“ “ Bethel,	-	-	10 00
“ “ Brookland, etc.,	-	-	11 27
“ “ Brush Creek,	-	-	6 00
“ “ Cincinnati,	-	-	5 00
“ “ Coldenham,	-	-	7 00
“ “ Camp Run, etc.,	-	-	10 00
“ “ Craftsbury,	-	-	8 95
“ “ Elkhorn,	-	-	27 00
“ “ Greensburgh and Clarksburgh,	-	-	6 50
“ “ Jonathan's Creek,	-	-	6 00
“ “ Kortright,	-	-	7 50
“ “ Little Beaver,	-	-	6 00
“ “ Lisbon,	-	-	8 50
“ “ Miami,	-	-	11 02
“ “ Monongahela,	-	-	12 37
“ “ New Alexandria,	-	-	6 00
“ “ Newburgh,	-	-	20 00
“ 1st “ New York,	-	-	17 00
“ 2d “ New York,	-	-	35 00
“ 3d “ New York,	-	-	15 00
“ “ Old Bethel,	-	-	13 65
“ 1st “ Philadelphia,	-	-	31 55
“ 2d “ Philadelphia,	-	-	23 25
“ “ Pittsburgh and Allegheny,	-	-	15 71
“ “ Rochester,	-	-	14 68
“ “ Ryegate and Barnet,	-	-	8 45
“ “ Salt Creek,	-	-	6 00
“ “ Sandusky and Loudonville,	-	-	8 00
“ “ Southfield,	-	-	5 00

From the cong. of	Sterling,	-	-	-	15 00
"	"	St. Louis	-	-	5 50
"	"	Tomico and Muskingum,	-	-	8 00
"	"	Topsham,	-	-	5 60
"	"	Utica,	-	-	10 00
"	"	Union, Pine Creek, etc.,	-	-	8 50
"	"	Walnut Ridge,	-	-	12 25
"	"	White Lake,	-	-	6 50
"	"	Wilkinsburgh,	-	-	5 00
"	"	York,	-	-	20 40

\$479 90

Number of miles travelled, calculated by post office routes, 22,742. Mileage 2 cents and a fraction over a mill. This fund we have distributed proportionally, according to the rules provided in this case.

Your committee recommend that hereafter congregations must contribute \$10 at least to the fund, to entitle their delegates to draw out of it. They would also recommend that hereafter distribution be made out of the fund not according to the number of miles travelled, but in proportion to the expenses actually incurred in travelling.

2. Your committee have examined the report of Synod's treasurer, and the report of the treasurer of domestic missions, and finding them correct, recommend their publication with the minutes.*

3. Paper No. 37 is a communication from the late treasurer of the Theological Seminary, in which he states that he has regularly paid the interest on \$100 left by Synod in his hands. He also states that he overpaid the professor at last meeting of Synod between four and five dollars. Your committee would recommend that he be authorized to draw this sum from the present treasurer.

4. With regard to paper No. 39, a communication from William Wylie in regard to the will of his late brother, your committee recommend that Mr. Wylie be directed to carry out the will of the testator, and if any money is bequeathed by it to the Reformed Presbyterian church, that he send the same to Synod at its next meeting.

S. BOWDEN, *Chairman.*

Resolved, That the statistical reports of Presbyteries be published.†

Committee on Foreign Correspondence reported letters to the sister Synods in Scotland and Ireland—the former was accepted and adopted—the latter was accepted and laid upon the table, until by the disposal of business before the court, there be opportunity to complete it. The committee on Presbyterial reports reported. Report accepted, amended and adopted, and is as follows:

The Committee on Presbyterial Reports respectfully report:

That in the documents referred to them, they find much that is interesting and encouraging. Since the last meeting of Synod, there has been a regular increase of the congregations and people under the care of their judicatories. The church is lengthening her cords and strengthening her stakes, and in her various localities is slowly indeed, but, we trust, really accomplishing the design of her glorious Head in her organization. The handful of corn on the earth, in the tops of the mountains, has as yet produced but little visible effect in proportion to the labour expended; but there is ground for

* See Appendix A. and B. † See Appendix C.

confidence that its fruit shall shake like Lebanon, and they of the city shall flourish like the grass of the earth.

A petition from St. Louis, within the bounds of the Illinois Presbytery, referred to us, urges the claims of the extended West to particular consideration in domestic mission movements. We recommend this request to the attention of Synod.

The Presbytery of the Lakes reports nothing requiring special notice excepting the founding of a literary institution. We desire their success in the good work of advancing the cause of thorough and scriptural education. By Pittsburgh Presbytery the same good work has been begun under encouraging auspices. In this report there is a recommendation to Synod to repeal certain of its declaratory acts. As this matter comes before Synod in another form, we have nothing to recommend in relation to it.

The reports of the Presbyteries of Rochester and New York are of the same encouraging character.

In the petition from Waukeshaw congregation, within the bounds of the Presbytery of Illinois, the petitioners ask to be transferred to the care of Rochester Presbytery. We recommend to Synod that the prayer of the petitioners be granted. On the petition from Salt Creek congregation we would merely say, it is not the business of Synod to send supplies to particular congregations within the bounds of Presbyteries.

We recommend the following distribution of the unsettled ministers and licentiates. That William A. Acheson, licentiate, be referred to the Presbytery of Illinois, Rev. R. J. Dodds, to the Presbytery of the Lakes, Rev. Thos. Hannay, Rev. Wm. Neil, Thos. McConnel and Hugh P. McClurkin, licentiates, to Pittsburgh Presbytery, Mr. Carlisle to Rochester Presbytery, with liberty to remain a short time in New York Presbytery, Rev. M. Roney, Rev. R. Johnson, and Mr. Little licentiate, to the Presbytery of New York.

The reports of the Presbyteries evince that there is a prevalent disposition to observe and improve the doings of God's hand in this day in which our lot is cast. It is indeed an eventful time. The Lord is coming forth out of his place. Let us behold his goings, and admire the operations of his Almighty hand. He remembers Zion and in his own time will make her the joy of the whole earth. Respectfully submitted,

THOMAS SPROULL, *Chairman.*

Resolved, That a committee of one from each Presbytery be appointed to distribute the labours of licentiates and unsettled ministers, until next meeting of Synod; not interfering, however, with any appointments made by this Synod, their duties to commence one year from this date. This committee, D. Scott of Rochester Presbytery, J. M. Willson of New York Presbytery, Thomas Sproull of Pittsburgh Presbytery, Robert Hutchinson, Presbytery of the Lakes, and Wm. Sloane, Presbytery of Illinois.

Special committee on memorials on the subject of slavery reported. Report accepted and adopted, and is as follows:

The Committee to whom were referred certain memorials on the subject of Slavery respectfully report:

The petitioners, lamenting the prevalent ignorance of our testimony against this great evil, and the countenance given to it by most Christian denominations in the United States, respectfully ask Synod, 1st, To re-assert their position in regard to the exclusion of slave-holders from her fellowship, and her dissent from the United States Constitution, on this, with other grounds. 2d. They ask that, if practicable, some more efficient means may

be employed for the diffusion of our doctrines and testimony on this subject, particularly that a remonstrance may be addressed to the principal slave-holding churches.

In regard to the first of these petitions, we remark that the declarations contained in the Historical part of our testimony, published, of course, by the Presbytery itself, furnish ample testimony of the position occupied on slavery by this church. We refer to the following statements, "The Presbytery resolved to purge the church of this dreadful evil: they enacted that no slave-holders should be retained in their communion." "The Presbytery required of their connexions a general emancipation." "No slave-holder is since admitted to their communion." See Hist. Test. pp. 154, 155, Ed. 1835. Now, while it is true, as stated in one of the memorials, that we have not in our hands the original acts, excluding all slave-holders, we have the Presbytery itself as evidence that this was the purport and design of their actions. This, with the uniform practice of the church,—for in the language of the testimony, "No slave-holder is, since (1800) admitted to their communion"—in the judgment of your committee as completely defines the position of this church in regard to ecclesiastical fellowship with slave-holders as it is possible to do. A sight of the original acts, might gratify curiosity, but could not shed any additional light upon that which is already as clear as the noon-day. No slave-holder can have privileges in the Reformed Presbyterian church. We say the same of our position as a church in relation to the civil institutions of the country. The Historical Testimony, pp. 152, 153, 154, and the frequent incidental actings since, are sufficiently explicit on this point. Covenanters have not sworn, and do not swear oaths to the institutions of the country, among other reasons, because the constitution of the United States contains compromises with slave-holding interests, and guaranties for the institution itself protection so long as it exists in the slave-holding States. We have no further action to recommend on either of these points.

2d. In regard to a remonstrance to be addressed to slave-holding churches, we agree with the petitioners that it is important that this church take some measures to bring her testimony more directly before the churches, and would recommend that a committee of three be appointed to prepare a remonstrance of the kind contemplated, embodying the views and position of this church on the whole question, said committee to publish the remonstrance on their own responsibility, as to the arguments and expressions which they may see fit to employ and that they be authorized to draw upon the Literary Fund for any sum not exceeding ten dollars, to defray the expenses of publication. All which is respectfully submitted.

JAMES M. WILLSON, *Chairman.*

The special committee of ten reported. Report accepted and adopted, and is as follows:—

The committee of ten to whom were referred papers No. 9, 10, 11, 12, and 13, memorials from congregations and sessions in Pittsburgh Presbytery, praying that Synod's declaratory acts on the subject of the deacon be rescinded, report that they have been unable to agree on any recommendation, and beg to be discharged from the further consideration of said papers.

With regard to paper No. 25, a memorial from first congregation in New York, which complains of an anonymous communication in the last February number, 1849, of the Covenanter, in which they are held up to public odium, as pursuing a disorderly and insubordinate course, your Committee report as follows:—

The communication contains a detail of alleged misdemeanors in that congregation, exhibiting them as opposing the law of the Synod, thus appealing to the public instead of taking the Scriptural mode of bringing the matter before the church. Whatever may be the facts of the case, the Commit-

tee consider this a highly reprehensible mode of correcting evils in the church, and recommend that Synod strongly express its disapprobation of the spirit of this article, and warn all the members of the church against writing or publishing similar communications as tending to impair confidence among brethren, to produce alienation of feeling, and as being eminently divisive in its effects. Respectfully submitted.

THOMAS SPROULL, *Chairman.*

The consideration of the Report of the Board of Foreign Missions, under consideration last evening, was resumed. Resolved, That the Treasurer's Report be referred to the Committee on Finance to be audited. The Report of the Board was adopted and is as follows :—

The Committee on Foreign Missions respectfully report :—

In due season, after the last meeting of Synod, the Board entered upon the execution of the several orders of Synod, respecting the Foreign Mission, and at their meetings, as detailed in the minutes of their proceedings, the original of which accompanies this report, gave these orders their mature deliberation and final completion, as far as the means in their possession allowed.

Mr. Morton, the missionary appointed by Synod, was sent out late in the autumn, after Synod's last meeting. Every attention had been bestowed on his preparation, by the acquisition of the French language, by arrangements for the translation of our Shorter Catechism by the missionary, and by furnishing him with Bibles and Testaments, for sale or distribution, and also appointing a French translation of the Book of Psalms to be arranged to music by Mr. Morton for the celebration of social worship. A reasonable, but as it was thought, according to our means, a liberal appropriation was made for the missionary's outfit, for his yearly support, and for the contingent expenses of the mission, required by a hired room and its furniture, for preaching and teaching. He left, commended by the prayers we trust of many, to engage in the first Foreign Missionary effort of the Reformed Presbyterian Church in this country, and arrived at Port au Prince, in Hayti, the field of his future labors, on the 13th of December, 1847. On the second Lord's day after his arrival, he preached his first discourse, but was subjected to interruption and delay in the regular discharge of his ministry, by want of a suitable place, till the February following. In its progress he met with disappointment and neglect, his hearers generally few in number, not exceeding, at any time, twenty-five, and sometimes he was compelled to leave the place and turn the key on his unoccupied room, as not a single hearer appeared. His school was also slow in its progress, long few in number, and never passing over seventeen scholars. He found it most expedient to constitute it a *pay* instead of a *free* school, as the latter form subjected it to the interference of government regulations at once onerous and hurtful.

During these tardy operations Mr. Morton became subject to a change of principle respecting the Christian Sabbath, and by a printed circular addressed generally to our ministers, made known that he had renounced the first day of the week, which the Christian Church has always observed as the Christian Sabbath, and returned to the Jewish seventh. Aware, we presume, that he could no longer expect to be the acknowledged missionary of the Reformed Presbyterian Church, he prepared for his return to this country, to appear at the present meeting of Synod and learn their decision in his case.

He has left behind him some school-room furniture, and also fixtures provided for his place of preaching. The room he had rented remains under a

lease which holds till November next, when it expires, the money for the rent of which till that period, he informs the Board, in a recent interview, he had left for payment in the hands of a suitable person, with whom also he had deposited the key of the room containing the above-mentioned fixtures, subject to the order of the Board. The whole, however, are of little value.

Mr. Dodds was, in accordance with your directions, ordained to the holy ministry, with a view to this mission, in due season by the Pittsburgh Presbytery, and intelligence of his readiness to set out for the field of missionary labors was early communicated to the members of the Board. At that juncture, however, our funds in the hands of the treasurer were very low, and as no satisfactory intelligence had been received of the condition of the mission from Mr. Morton—as it was known that the social state of the Island of Hayti was greatly agitated—as, moreover, the meeting of Synod was drawing nigh, it was judged prudent by the members of the Board for these and a variety of collateral considerations to defer any action till the whole matter could be laid before you, for your more mature deliberation, and Mr. Dodds, therefore, was not sent

Our Treasurer's accounts have been carefully examined, and after the entire discharge of Mr. Morton's claims, a balance of two hundred and forty-two dollars and eighty-three cents remains at the disposal of Synod. The whole expense incurred by Mr. Morton's mission, amounts to one thousand six hundred and seventy-three dollars and forty-eight cents.

Your Committee cannot refrain from an expression of deep concern at the failure, thus far at least, of an effort on which the church entered with such general interest, zeal and liberality. Whether it shall be deemed expedient to resume and continue its prosecution, they leave wholly to the future consideration and judgment of the church. In the meanwhile, they judge that in the present adverse and even prostrate state of the mission, its attendant circumstances and discouraging influence on the minds of our people, a period has arrived which imposes on this Board an entire surrender of the charge which they have received at your hands. They are the rather induced to this measure by the uncertainty which may exist in the minds of the Synod, and of the church at large, respecting the continuance of the present mission, or if that be determined, whether it shall be in its present form, and by the conviction that, in any event, it should be left in your power to proceed to an entire reconstruction of the system, both in respect of persons and measures, that may be hereafter required in its prosecution, should such prosecution be finally judged expedient.

While, therefore, the Board holds itself in readiness to render such service as you may require, they await their dissolution with equal readiness, and consider this their last act under their present constitution.

By order of the Board,

Philadelphia, 26th May, 1849.

M. RONEY, *Chairman.*

The rule fixing the hour of adjournment was suspended. No. 35, the appeal of Robert Boyd and others against the decision of the Presbytery of the Lakes, rejecting their petition for a new organization to be composed of members of the Miami congregation, and petition to be so organized, were, on motion, taken up, and, with the accompanying documents, read. Mr. David Boyd was then recognised as commissioner on behalf of the appellants, and was heard in enforcing their petition and appeal. Had a recess until 7½ o'clock.

Seven and a half o'clock, P. M.

After recess, the court came to order, when, after the reading of a remonstrance by the congregation, Rev. J. B. Johnston proceeded, on his own behalf, and in behalf of the Miami congregation. Rev. J. C. Boyd, Dr. Willson, and Rev. A. M'Farland defended the action of the Presbytery of the Lakes in the case. The commissioner rejoined. Moved, by Rev. O. Wylie, and seconded by William Brown, that the appeal be sustained, and the prayer of the petitioners granted. After discussion, this motion was lost, and the appeal was dismissed.

Committee of Discipline reported; report accepted, and then laid upon the table indefinitely. Resolved, That the minutes be published in the Reformed Presbyterian and Covenanter. Resolved, That the Committee on publication of the Testimony be authorized, if they find sufficient encouragement in the way of funds, to stereotype the doctrinal part of the Testimony. Resolved, That the Rev. J. Galbraith, be the Moderator's alternate, to preach the opening sermon of next Synod. Jer. iii. 7, was assigned as the subject of discourse.

Board of inspection of the Theological Seminary reported. Report accepted and adopted, and is as follows:—

The Board of Inspection respectfully report:

That they have held two meetings, one in March, 1848, the last commenced March 26th, 1849, and closed the 28th. At this meeting twelve students were present for examination; the class of the session having numbered fourteen, one of whom was a licentiate, another had been compelled by infirm health to return home previously to the close of the sessions.

There were twelve discourses preached before the Board, all which, after rigid criticism by members of the Board, were sustained as highly satisfactory. They were also carefully examined upon the original languages of the Scriptures—Hebrew and Greek; and on theology. The examination was extensive, and fully sustained by the Board as furnishing evidence of great industry on the part both of the students and professor. The exercises, which had been throughout of a most interesting character, were brought to a close by a solemn and appropriate valedictory to the students, delivered by Rev. A. Stevenson, agreeably to appointment by the board.

We commend the "school of the prophets" as richly meriting the fostering care of the church. All which is respectfully submitted.

J. B. JOHNSTON, *Pres. pro tem.*

The committee on the Theological Seminary reported. Report accepted; and having been considered, article by article, was adopted, and is as follows:

The Committee on the Theological Seminary report:

That from all the information they have been able to obtain, the Seminary is very remarkably countenanced and blessed of the Lord: though from some portions of the church it has not received much pecuniary support; still it lives, and is likely to receive the continued and ample support of its friends.

As economy in pecuniary affairs is a moral duty, and especially binding on us as a church, while so few in number, and while possessed of limited wealth—and as the present location is attended with great and unnecessary cost to the students, to the professor and to the church—and as the Presbytery of the Lakes has given the Seminary so much fostering care and attention ever since it was located in their bounds—and as there is little prospect, during the present generation, of obtaining permanent accommodations in Cincinnati—and as the Presbytery of the Lakes can now furnish comfortable accommodations without cost to Synod, with nearly one-half less cost to professor and students—and as we are allowed to say that Presbytery are willing to transfer their Literary Institution, with their college edifice, to the Synod, with a view to uniting the Theological Seminary and Literary Institution under Synod's care, should Synod think proper.

The committee therefore recommend the adoption of the following :

1. That the Theological Seminary be transferred from Cincinnati to Geneva Hall, Logan county, Ohio.

2. That as much less salary will support the professor, one hundred dollars of his present salary be placed to the sinking fund, that the Synod may thereby be enabled in some reasonable time to liquidate the debt so long and so justly due the aged professor, Dr. Willson.

Respectfully submitted,

JAMES MILLIGAN, *Chairman*.

On the vote adopting the first resolution, D. Scott asked to be excused from voting; also, Wm. Brown, J. Douglas, J. Love, S. Bowden, A. Bowden and J. Galbraith. Rev. Thos. Sproull resigned his place in the Board of Inspection of the Theological Seminary. Resignation accepted, and Rev. A. M. Milligan appointed in his place, and Rev. J. B. Johnston was appointed chairman.*

Reasons of dissent by D. Scott and others were read, and are as follows :

Reason of Dissent.

The judgment of Synod in the matter dissented from, being given, not on the truth of the charges, but on the relevancy of the charges in libel to censure. And as the libel charged the person libelled with having written and published that the standards, or one of the standards of the church, is general, loose, and evasive, I therefore dissent in my own name, and in the name of all who may adhere to this dissent, because, in my judgment, to say of any of the standards of the church, that they are "loose and evasive," is, as set forth in the libel, "a divisive measure, and calculated to alienate the minds of our people from the standards of our church, and sinful in its own nature," and is, therefore, a censurable offence.

DAVID SCOTT.

Others uniting this Dissent.

M. RONEY,	JAMES GEMMEL,	JAMES SHAW,
THOMAS SPROULL,	JOSHUA KENNEDY,	DAVID GREGG,
JOHN CROZIER,	JAMES PATTERSON,	ANDREW BOWDEN,
JAMES BLACKWOOD,	JOHN RENFREW,	HUGH M'GOWAN,
SAMUEL BOWDEN,	THOMAS DUNN,	S. O. WYLIE,
OLIVER WYLIE,	SAMUEL HENNING,	WM. BROWN,
JOHN LOVE,	JAMES COOK,	C. B. M'KEE,
JOHN GALBRAITH,	HUGH GLASSFORD,	ROBERT JOHNSON,
ROBERT DODD,		

Philadelphia, June 1, 1849.

* For Treasurer's Report, see Appendix E.

The following answer to reasons of dissent was then adopted :

In answer to reasons of dissent by D. Scott and others, Synod replies, that the dissenters mistake the nature of Synod's action, inasmuch as in the vote dissented from there was no intention on the part of this court to pass any such judgment as that to speak or write against the standards of the church as "evasive" is not a censurable offence—the fact is, the libel was so loosely and irregularly drawn, that it was impossible to do otherwise than refuse to sustain it. This statement of facts is sufficient to meet the allegations of the dissenters.

The committee of finance reported in full ; report accepted and adopted, and is as follows :

The Committee on Finance report :

That they have examined the report of the Treasurer of Foreign Mission Fund, and finding it correct, recommend its publication with the minutes.*

Allowing that Mr. Morton was entitled to his salary until the middle of April, he has overdrawn \$204 79 out of the Mission Fund.

S. BOWDEN, *Chairman.*

Report of the Committee on Foreign Correspondence taken up and adopted. The whole correspondence is as follows.

1. Letter from the Scottish Synod :

To the Reverend, the Moderator, and Remanant Members of the Reformed Presbyterian Synod of the United States of America :

DEAR BRETHREN — It is our pleasing duty again to address you in reply to your highly esteemed communication of June 2d, 1847, which was submitted to Synod at its meeting in the beginning of July following.

The information which you communicate respecting the number of your ministers, preachers, students and congregations—the state of your Theological Seminary—missionary operations—and deliberations upon the important subject of Covenanting, is interesting in itself, and furnishes gratifying evidence that you are endeavoring to realize the obligations and discharge the duties of a faithful Christian church, and that you are not without hopeful tokens of divine approbation. May the Spirit be copiously poured out from on high upon you, that you may be enabled to contend earnestly for the faith once delivered to the saints, and labour assiduously for the advancement of the kingdom of Christ. "Ye are my witnesses. To do good and to communicate forget not, for with such sacrifices God is well pleased."

It is perhaps natural for you in the circumstances to object to any friendly correspondence upon our part with your former brethren, and to our addressing them by their ordinary and publicly recognised designation. At the same time we cannot admit that our conduct in this matter is either blame-worthy in itself or unfriendly towards you. The untoward controversy that resulted in the disruption of your beloved church several years ago, was to us, at every stage, matter of unfeigned regret. At the same

* See Appendix D.

time we have not judged ourselves called upon formally to homologate or condemn the whole sentiments and proceedings of either party; and it would afford us sincere pleasure if we could be instrumental in healing a division which we had no means of preventing. Hence we are anxious, so far to maintain a friendly Christian correspondence with both parties, and by regarding this as compromising you, we can not help thinking that you misconstrue both our motives and our conduct. We have been in the habit of maintaining correspondence with churches that had less in common with us than either of the branches of the Reformed Presbyterian church in America. These are times surely in which composing differences among orthodox Presbyterians, and especially Reformed Presbyterians upon principles of truth and righteousness, should be more studied than intensifying and perpetuating present divisions. "*Behold, how good and how pleasant it is for brethren to dwell together in unity.*"

Our circumstances, so far as regards the number of ministers and preachers, the state of our congregations, &c., are very much the same as when we wrote last. We are still labouring to win souls to Christ, train up believers for glory, and display a public banner for truth, and we trust that our humble endeavors are not wholly ineffectual. We enjoy a large measure of peace and harmony, and there are not wanting symptoms that the truth and importance of our distinctive principles are beginning to be appreciated more extensively than heretofore in some other Christian communities. Our mission to the heathen in New Zealand has been broken up by the disturbed state of the district of Manawatu, in which it was located. The missionaries have retired in the meantime to Wellington, and are labouring among the colonists. What may be the issue of this dispensation we can not as yet positively determine, but it is felt to be a severe trial of the church's faith on the head of continued missionary enterprise among the heathen.

Vigorous exertions have been making for some time past to free all our places of worship from the encumbrance of debt, and we are happy to say that they have been crowned with complete success. Our people have contributed, for this purpose alone, between £9,000 and £10,000, which, considering their numbers and circumstances, is a remarkable instance of Christian liberality, and will prepare the way, we doubt not, for attempting and accomplishing greater things towards the advancement of the kingdom of Christ. Already, indeed, a scheme is in operation for raising the stipend of ministers in weak congregations under judicious regulations, so that no ministers of the church shall have a smaller income than £100 per annum, with a manse and sacramental and travelling expenses. This it is proposed to accomplish by making grants from a general fund, raised expressly for the purpose, to the smaller congregations in proportion to their numbers and exertions, and the success of the scheme has so far proved very encouraging. At the same time the church is extensively pervaded by a missionary spirit, and there is a growing disposition to contribute towards this important object. It is pleasing to see our people thus *devising liberal things*, and we trust that the promise will be verified, that *by liberal things they shall stand.*

We are grateful to learn from you that enlightened anti-slavery views are making progress among professing Christians in the United States. This is a hopeful symptom, and must tell in time upon the churches which have been so strangely and culpably apathetic upon the subject. We trust that the "expostulation" by our Committee with those Christians and Christian churches in the United States of America that are implicated in the sin of slave-holding is by this time in your hands, and that you will endeavor to circulate it as extensively as possible. God grant that all American Christians may speedily be brought to feel that it is their bounden duty *to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that they break every yoke.*

Among the great public movements affecting the interests of religion and morality in this country, the Sabbath question has for some time past occupied a prominent place. By the extension of railroads, on several of which, even in Scotland, (and very many in England), trains are run on the Lord's day, its rest and sacredness are alarmingly invaded, and matters threaten to become worse and worse. It is a ground of thankfulness, however, that besides the efforts of private Christians and churches to arrest this flood of Sabbath desecration, (not to specify other forms of the same evil), a grand confederation has lately been formed, denominated "the Sabbath Alliance," whose operations are to be exclusively directed towards this important object, and it is our fervent prayer, that by wise counsels and well-directed efforts they may be honored of God to contribute largely towards the accomplishment of the end contemplated.

The signs of the times have of late become truly portentous. Continental Europe is every where convulsed. Tumults and revolutions follow each other in quick succession, and the work of ages is compressed into the narrow limits of a few days or weeks. In our own beloved country there is much uneasiness and considerable agitation portending change if not commotion. *Old things are passing away.* Are these, indeed, the last times? Is Babylon the great doomed speedily to fall? Are the kingdoms of this world soon to become the kingdoms of our Lord and of his Christ? God only knows. But there is abundant ground to believe that the faith and patience of the saints will for a season be severely tried. O, that we were enabled each one to deliver his own soul! and that we had understanding of the times to know what Israel ought to do! Meanwhile let us rejoice that the Lord God Omnipotent reigneth, and that there are things, and these the best things, that cannot be shaken, and shall therefore remain.

And now, dear brethren, may the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen.

THOMAS NEILSON,

Convener of the Committee on Foreign Correspondence.

Rothsay, May 11th, 1848.

P. S. Our Synod met at Glasgow on Monday, the 1st instant, and continued its sittings till Friday. For particulars we beg to refer you to the published extracts of minutes, and the Scottish Presbyterian Magazine. It meets again on the first Monday of May, 1849, in the same place. T. N.

II. Letter to the Scottish Synod:—

Letter to the Reformed Presbyterian Synod of Scotland.

DEAR FATHERS AND BRETHREN:—

We have received with interest your communication. We rejoice in the evidence it furnishes that God is still good to Israel. Amidst great, and we fear, growing defection, "having obtained help of God," you continue unto this day, the ancient witnesses in behalf of the claims and prerogatives of Prince Immanuel. We congratulate you upon the success of your efforts to rid your congregations of debt, and to make suitable provision for ministerial support. The liberality of your people is worthy of high commendation. We sympathize with your missionaries in their trials and in your anxieties, and the more because our own incipient efforts in the foreign field have also, but from other causes, experienced at least a temporary interruption. Such events are disciplinary. They try our faith. Seed—may we not indulge the hope—has been sown that will yet yield its fruit. "My word shall not return unto me void." As to affairs here, we have not much new to communicate. The number of our congregations and communicants

increases. The Theological Seminary maintains its position and its efficiency the class of the last session numbered fourteen. We have in every quarter new, wide, and, we trust, effectual doors opening to our evangelizing efforts and while the condition of things around us does in many respects call for mourning, we can yet notice some indications of a more favourable and encouraging character. The subject of Christian education, as distinguished from a course in which pagan literature has occupied the most prominent place, is in some parts of the country and departments of the church, awakening no little interest, and we hope soon to see the Bible in the original tongues, and suitable Christian authors superseding, so far as it may be necessary or desirable, the immoral and defiling productions, however elegant of pagan minds and hearts. Among ourselves, an institution established upon Christian principles is now in operation with promise of success, and an incipient measure has been adopted for the establishment of another. Anti-slavery movements still occupy a large share of public attention. Remonstrances from abroad are important auxiliaries in the cause of freedom. Our prayer is, that every where, and in every form oppression may cease and speedily, from among men—that “man who is but sprung of earth, may oppress his fellow no more.” We now advert to a subject which occupies a place in our last letter, and in yours now before us—your correspondence with those who, as we believe and know, claim without just foundation the name and standing of the Reformed Presbyterian Church. To this correspondence you say, “it is natural that we should object.” This is also our own judgment. Surely it is not necessary for us to re-affirm our steadfast adherence to the whole doctrines of our published Testimony, and to the application of these doctrines to the civil institutions of the United States which it is well known, and which you are assured as well as ourselves was made by the framers of that Testimony, and by the church following their footsteps since? On the basis of this application of our common system of covenanted doctrine, we and you did long hold free, fraternal and mutually comfortable and edifying fellowship. That we have, in any particular, deviated from this practical testimony against the atheistical, Christless and slave-holding institutions of this land you do not believe. On the other hand, we may take it for granted, as a matter established by ample testimony, known to all acquainted with the history of the church for the last eighteen years, that our former brethren have abandoned that basis and have joined with the multitude around them in giving an active support to these institutions; thus practically denying their testimony on behalf of Christ’s law, prerogatives and sovereign authority. Now in all fraternal kindness we would ask, whether it is not due to us, and to yourselves, that upon resuming a correspondence, which has been for a time suspended, you distinctly re-occupy the ground of our former confidential and refreshing communion that thus we may be helpers of each other’s faith. We are the more free to ask this from the fact that in the year 1836, you did in your communication addressed to this Synod, express your decided purpose to recognize as brethren, those in this land who should continue to bear testimony against the immoral government of this country. The subject is a painful one to us. It is so to you, and we conclude our reference to it by the statement that we can discover no prospect of a re-union. The only possible way, moreover, in which such a re-union could take place, would be their return to the principles of the covenanted testimony, and to the grounds of their true and only consistent application. It is a case in which there is no room—no place—no work for a mediating party.

The times are indeed portentous. The Most High is now shaking not “earth only, but also the heavens.” Let us lift up our heads, for “the day of our redemption draweth nigh.” The Lord speedily accomplish his work, and deliver his heritage. Wishing you grace, mercy and peace from our common Father, Lord, and Saviour, we remain, dear fathers and brethren, yours in Christ’s Testimony.

JAS. M. WILLSON,
Chairman Com. of For. Cor.

III. Letter from the Synod in Ireland:—

To the Synod of the Reformed Presbyterian Church in America.

REV. AND DEAR FATHERS AND BRETHREN :

With cordial pleasure and high gratification we have received your last Synodical communication. Refreshing as it is at all times to receive intelligence of the welfare and prosperity of those we love, when prevented from enjoying personal intercourse with them, it was doubly so upon the occasion of our present meeting.

We are emerging from a condition of great trial; under which we were sustained by knowing that we enjoyed your deepest sympathies and fervent prayers, and in which we were cheered by the substantial proofs which we received from you of your fraternal affection. The fruits of your Christian liberality supplied valuable help to many of the poor of our flocks, when in deep distress; and they were felt to constitute an additional and very powerful bond of attachment between you and us, and was the occasion of eliciting many prayers in your behalf.

We have, moreover, been more than usually delighted with enjoying the presence and assistance in our deliberations, of a much esteemed brother, one of your members; the Rev. James M. Willson, whose lucid and satisfactory statements concerning your progress and increase, and your external and internal relations, encouraged us not a little in the arduous work of maintaining and advancing the testimony of Jesus. The Lord has indeed done "great things" for you, whereof we are glad. Since the painful trials through which you were called to pass, and which issued in your separation from former brethren, we rejoice that your increase has been great, and in latter times unexampled—that internal peace and purity among you have been advanced—that your distinct and high position as witnesses for Christ's royal prerogatives has come to be better understood and appreciated than in former times, and that important doors of usefulness are opened to you; into which you are inclined to enter, for gathering wanderers into the fold of the Great Shepherd.

Especially do we cordially rejoice in your having entered upon the field of a heathen mission; and we regard your mission to Hayti with the deepest interest, as a most important effort for elevating the condition of a degraded people, and for bringing in the latter day glory. At our last annual meeting, having previously pledged ourselves to the work of a mission to the heathen, we gladly and unanimously acceded to your request to co-operate with you in this undertaking; and have employed all means presently in our power, to obtain at least one missionary to work side by side with yours for the evangelization of Hayti. We regret to say, that hitherto we have failed in obtaining any agent for this service. Yet we are resolved to persevere in our exertions; and it will afford us peculiar pleasure to maintain frequent correspondence with your missionary committee in reference to this matter. We have, in accordance with your request, directed our Presbytery in the British North American colonies, occasionally to correspond with you; and we have no doubt this arrangement will conduce to the comfort and efficiency of our missionaries in the colonies. The state of our internal ecclesiastical arrangements differ in no respect materially from what it was when we last wrote to you. While we have much to lament in relation to the condition of vital religion among our people, we yet cherish the belief that to some degree judgments that have passed throughout our land have been blessed to solemnise their minds, and to increase their spirituality. Earnestly desiring to foster this spirit, at our last meeting we adopted the plan of a concert for united prayer, for the effusion of the Spirit; and we have some reason to think, that arrangement has already yielded salutary spiritual results. Should you consider it desirable, we shall rejoice in your taking part with us in this appointment; and it will enhance the interest in our solemn meetings to

know that you and we, and your people and ours, meet at the same times at the mercy seat, to seek the revival and extension of the Lord's work.

The solemn judgments that have afflicted our land, have, in the gracious providence of the Mediator, been overruled to prepare a way for the spread of the truth. In large districts of the south and west of Ireland, the Roman Catholic population; deserted by their priests in the time of deep distress, and relieved by Protestant liberality, have had their minds so opened as to be willing to hear the message of mercy, and large numbers willingly attend the preaching of the gospel, and still larger numbers of their children resort to scriptural schools despite of the opposition of the priests. Considering these singular and unexpected changes as constituting a loud call to the church to attempt something for the spiritual emancipation of the millions of degraded Romanists of this country, we have adopted measures, at our present meeting, for commencing a mission to the native Irish in Connaught. In relation to the great matter of Covenant renovation, we have peculiar satisfaction in stating that, after much deliberation, we have come to the conclusion that it is the duty of the church in this land to engage in this work as soon as practicable. We have adopted measures to prepare our people for essaying this great duty; and we entertain the expectation, that under the blessing of the God of our fathers, soon after our next annual meeting, we may be privileged to renew publicly the solemn Federal Deeds that have been so signally owned as a means of advancing the kingdom of Christ. At our meeting last year, as well as at our present assembly, our attention was called to the necessity of impressing upon our people the duty of providing more liberally for ministerial support, and of thus promoting the comfort and efficiency of the ministry. After lengthened deliberation on this important subject, we have recommended the principle of a *Common Fund*, without, however, attempting to set aside hastily existing congregational arrangements for pastoral support. Aware of the delicacy and difficulty of legislating in a matter which we would wish to see taken up by the members of the church themselves, we *recommend* rather than *enjoin*, indulging the hope that our people, who value a faithful ministry, will evince their steadfast determination that nothing shall be lacking on their part to render the condition of their pastors comfortable, or their labors efficient.

In conclusion, dearly beloved brethren, we earnestly solicit a continued interest in your prayers and fraternal sympathies. We have been made painfully sensible of late of the difficulties of our position as covenanted witnesses in a land polluted by popery, oppressed by prelacy and Erastianism, and sorely smitten by Divine judgments. Political agitation and changes have increased these difficulties; extensive emigration has reduced the number of our flock, while famine and pestilence have spread their ravages on all sides around us. Alas! that we should have so much reason, notwithstanding all this, to complain of our deep insensibility. The Lord has smitten us, but we have not grieved; He has consumed us, but we have refused to receive correction. We would desire to humble ourselves under the mighty hand of our covenant God, and earnestly seek, through the help of your prayers, that we may be rendered faithful in perilous times, that so we may "finish the testimony" received from our fathers. From you, as well as from us, special important duties are required in the present eventful times. There may be before us, and near at hand, a period of severe conflict; but our comfort is that, although the struggle may be arduous, it shall be short. The day of Zion's deliverance assuredly draws nigh. Amidst the convulsion of the nations, and the subversions of the thrones of iniquity, we rejoice in the prospect that the exalted Mediator comes speedily to claim the nations all for his inheritance. Earnestly seeking that you may be honored to keep the word of the Saviour's patience—and may be kept in "the hour of temptation"—and with renewed fervent prayers that peace may ever

be within your walls, and that your palaces may enjoy prosperity, we are, dear brethren,

Yours, in the kingdom and patience of our Lord and Saviour Jesus Christ.
Ballymoney, 2d April, 1849. WM. J. STAVELY, *Moderator.*
JOHN W. GRAHAM, *Synod's Clerk.*

IV.—Letter to Synod in Ireland :—

Letter to the Reformed Presbyterian Synod of Ireland.

REV. AND VERY DEAR BRETHREN,—

Your letter gives us very great gratification. We do most cordially reciprocate your affectionate brotherly salutation. We rejoice with thankfulness in your prosperity, and deeply sympathize with you in your afflictions. "It is but a little while until he that shall come will come, and will not tarry." In the meantime, "we have need of patience." We have the testimony of Jesus, and must wear a little longer the sackcloth. "Here is the patience of the saints."

We are gratified, however, to learn from your letter and from other sources, that the judgments of the Most High have been overruled in his gracious providence for good, particularly in the opening of doors of access to the miserable and ignorant population of the south and west. May your hands be strengthened in the work which you have undertaken among them,—may your labors of love be attended with the effectual blessing of the God of all grace.

We have little new to write to you. Notwithstanding some internal troubles such as may always be expected in the church militant, we continue to grow in numbers and in learning, and in the outward performance of the duties of our holy religion. We trust there is also some progress made among us in the life of faith on our Redeeming Head. The bonds of our brotherhood with you are being strengthened by a large immigration from your congregations. We are grieved for your sufferings, and for the necessity which many of your flocks are under of leaving the homes of their fathers, their beloved pastors, and other friends. When they come among us, we pledge ourselves to do all in our power to make them comfortable and useful members of the body of Christ.

Our Seminary still continues, under the superintendence of our aged professor, to furnish us the seasonable and much needed aid of intelligent and active co-laborers in the Lord's husbandry. The class of the last sessions numbered fourteen, six of them of the first year. Still, with all the aid which has come among us from your borders, we hear from every section of our extended territorial limits, the Macedonian cry.

While the horizon is hung with many dark and threatening clouds, we are not without some encouraging gleams of light. The doctrines of our Testimony are not altogether powerless and ineffectual. The subject of scriptural education is regarded with new and lively interest. Among ourselves, incipient steps have been taken for the organization of institutions in which the youth of the church, and particularly such as have a view to the ministry, may receive a complete education, free from the contaminating influence of the corrupt pagan classics, and under the eye and inspection of the church herself. Other denominations are moving in this matter: and we hope, ere long, to see scriptural education, more especially in the higher departments of learning, occupy that place in the estimation and in the hearts of the Lord's people to which its high importance so justly entitles it.

The state of the public mind around us is becoming more favourable to the just appreciation of our Testimony in regard to the rights of man. The whole north is waking on the subject of slavery. It is now the controlling element in the great political movements of the country. And while we are far from approving the manner and spirit with which this great contest

against despotism is in many instances conducted, we do rejoice, as philanthropists, as patriots, as Christians, and as Covenanters, that the great principles of human liberty, long practically despised and set aside by the slaveholding institutions of the United States, are spreading themselves with new energy throughout the increasing millions of our land. In this you will rejoice with us.

We have been favored during our present sessions with the presence, and aided by the counsels, of one of your beloved missionaries in the provinces, the Rev. William Sommerville.

Our foreign mission has met with a severe check,—Mr. Morton, our missionary, having changed his views in regard to the Christian Sabbath, has returned, under circumstances unhappy for himself, and especially unhappy for the interests of our mission. We have felt constrained to suspend for a season our operations,—but do not misunderstand us; we still cherish the hope that Providence will open up the way for our resumption of this good work under happier auspices. In the meantime, we take comfort in believing that the seed sown will not all be lost; that the day will disclose some fruit of all our toil, expenditure and prayers.

The times are full of the omens of great and rapidly approaching changes. Institutions of human origin are on every hand falling into ruins. Our position in this land, and yours in the isles of our fathers, is full of high and solemn responsibility. To us have been committed, as a sacred trust, the covenanted attainments of a faithful, and often suffering, witnessing ancestry. "Let us hold fast, that no man take our crown." Beseeching the Lord, our common Master, to help, uphold, strengthen and comfort you in every good word and work, we remain, dear fathers and brethren, yours in covenant bonds,

JAMES M. WILLSON,

Chairman Com. of For. Corr.

Resolved, That sixty dollars be appropriated to Rev. R. J. Dodds, out of the Foreign Mission fund, to cover expenses incurred through connexion with the foreign mission.

Adjourned with prayer and singing the 133d Psalm.

JAMES CHRYSTIE, Moderator.

JAMES M. WILLSON, Clerk of Synod.

APPENDIX A.—TREASURER'S REPORT.

W. Bradford, Treasurer, in account with the Synod of the Reformed Presbyterian Church.

		DR.
1847.		
May 10th,	To balance in Treasury per last report,	\$272 67
1848.		
January 1st,	One years interest up to this date,	10 90
1849.		
January 1st,	" " "	11 34
May 9th,	By balance in the Treasury,	\$294 91
	<i>Fund for Superannuated Ministers.</i>	
1847.		
May 10th,	To balance in Treasury per last report,	123 40
1848.		
January 1st,	To one year's interest up to this date,	4 92
1849.		
January 1st,	" " "	5 12
May 9th,	By balance in the Treasury,	\$133 44

W. BRADFORD, Treasurer.

APPENDIX B.

REPORT OF BOARD OF DOMESTIC MISSIONS.

Samuel Henry, Treasurer, in account with Board of Domestic Missions.

	DR.
1847.	
To balance per report to last meeting of Synod,	\$89 41
Jan. 3, To cash received from Rev. A. Stevenson on bond, till May 1st, 1849,	18 75
Oct. 27, To interest on money deposited,	2 41
" To cash from Union, Pine Creek, &c.,	5 26
" To cash from Brookland, North Washington, &c.,	17 00
Dec. 7, To cash from Female missionary society of Miller's Run,	6 00
1848.	
Mar. 2, Rev. R. Wallace's congregation, per T. McConnel,	8 81½
May 3, Female missionary society of Miller's Run,	8 00
" 9, Rev. J. Galbraith's congregation,	2 50
" 22, Second Ref. Presbyterian congregation, Philadelphia,	35 00
June 7, Rev. A. Stevenson, interest on bond,	25 00
Aug. 7, Interest on money deposited,	5 00
Sept. 2, " " " " " " " " " "	1 00
Oct. 4, From North Washington and Brookland,	23 00
Dec. 5, Union and Pine Creek, per D. Dodds,	7 60
1849.	
Apr. 11, Female missionary society Miller's Run,	10 00
" North Washington and Manchester societies,	6 25
May 25, Rev. A. Stevenson, interest on bond,	25 00
" S. Cochran, Alabama,	5 00
	\$300 99½
1848.	CR.
Aug. 30, Remitted to Rev. W. Sloane for Illinois Presbytery,	\$150 00
Sept. 29, " John Gray for Lakes Presbytery,	75 00
	\$225 00
Balance in Treasury,	\$75 99½

APPENDIX C.—STATISTICS.

Pittsburgh Presbytery.

Congregations.	Pastors.	Communicants.	Families.	Baptized members.	Received since last Synod.	Dismissed since last Synod.	Baptisms.	Deaths.
Slippery Rock, Camp Run, &c.,	Jas. Blackwood							
Greensburg, Clarksburgh, &c.,	R. B. Cannon	87	26		6	5		
Monongahela,	John Crozier.							
Union, Pine Creek, &c.	Jno. Galbraith.	116	54	281	21	25	22	4
Londonderry,	James Love.							
New Alexandria,	Alex Milligan.	79	29					
Miller's Run,	Wm. Slater.							
Pittsburgh, Allegheny, &c.,	T. Spioull.	312	180	559	83	40	59	35

Beaver, Jackson, &c.,	Sam'l Sterrit.	100	52
Salt Creek,	Robt. Wallace.		
Irville, Tomika, &c.,	John Wallace.		
Brookland, N. Wash- ington, &c.,	Oliver Wylie.	182	85

Vacancies.

Unsettled ministers.

Stuebenville and Green,	William Neill.
Wilkinsburgh,	Thos. Hannay.
Sandy, Warsaw, &c.,	Robert J. Dodds.

New York Presbytery,

Places.	Pastors	Commu- cants.	Families.	Baptisms.	Elders.	Increase		Decrease.		Deaths.	Mixed.
						Certi.	Exam.	Certi.	Cens.		
Graftsbury, Vt.,	R. Z. Willson.	82	44	2	6	8	2			4	
Topsham,		55	25	15	4	3	1	1	1	2	
Ryegate and Barnet,	J. M. Beattie.	149	61	26	5	15					
Conococheague,	Josh. Kennedy.	73	37	13	3	1	18				
"		Adults, 6									
1st Cong. N. York,	J. Chrystie.	212		27	6	12	18				27
2d "	A. Stevenson.										
3d "	Vacant.				5						
1st Philadelphia,	J. M. Willson.	265	115	45	6	52	31				14
2d "	S. O. Wylie.	158	51		5	31	37				25
Coldenham,	J. W. Shaw.				5						
Argyle,	Vacant.	37			2	11	(by cert. and ex.)				
Whitelake,	"	30	11		3		4				
Newburgh,	"	139	50		4	37	(by cert. and ex.)				

Rochester Presbytery.

Congregations.	Pastors.	Families.	Communicants.	Increase by Certificate.	Increase by Profession.	Decrease by Discipline.	Decrease by Death.	Decrease by Dismission.	Baptized since last Synod.
Lisbon, John Middletown,		34	70	1	10	0	1	1	6
Sterling, W. L. Roberts,		36	75	0	7	0	2	0	7
Rochester, David Scott,		39	101	9	6	0	1	0	21
York, Samuel Bowden,		50	122	6	21	0	3	12	19
Missionary station } at Buffalo, }		5	11						

Domestic Mission Fund.

Receipts,	\$214 64
Expenditures,	194 50
Cash on hand,	\$20 14

APPENDIX D.

REPORT OF TREASURER OF FOREIGN MISSIONS.

H. Glassford Treasurer of Foreign missions of the Ref. Presbyterian Church.

1847.		DR.
May 15,	To balance on hand,	\$583 55½
June 19,	Returned by Rev. J. B. Johnston,	185 92
"	From member of Union congregation,	5 00
"	" Sterling congregation,	12 25
"	" Walnut Ridge congregation,	7 60
Aug. 31,	" York Congregation, N. Y.,	11 86
"	" Steubenville congregation,	4 00
Sept. 4,	" John Carter	5 00
" 6,	" Female missionary society, Ryegate and Barnet,	17 95
Oct. 8,	" Monongahela congregation,	15 00
"	" Union and Pine Creek congregation,	18 37½
Nov. 8,	" Princeton congregation,	5 00
" 15,	" Kortright congregation,	23 12½
"	" Southfield congregation,	9 20
" 16,	" 1st and 2nd cong., Philadelphia, printing Psalms,	14 25
"	" Friends of J. W. Morton for	10 50
" 29	" Friend of Newburgh congregation,	5 00
"	" " Foreign missions,	1 00
Dec. 4,	" 2d congregation, Philadelphia,	35 00
" 6,	" Sandusky,	5 50
" 11,	" Missionary society, Pittsburgh and Allegheny, as a gift to J. W. Morton,	25 00
" 20,	" Miami congregation,	15 00
"	" Xenia congregation,	4 50
"	" William Magee,	50
" 22,	" Thos. Reed, Walnut congregation,	5 00
" 23,	" Bloomington congregation,	25 00
1848.		
Jan. 2,	" 2d congregation, N. Y.,	69 50
" 8,	" Lisbon congregation,	4 00
"	" Rev. J. Middleton,	1 00
"	" York congregation,	8 00
"	" A. Challon,	5 00
" 17,	" Brush Creek congregation,	12 00
Mar. 6,	" A. M. Milligan,	30 00
"	" 1st congregation, Philadelphia,	110 00
"	" Craftsury congregation,	23 00
" 20,	" Lisbon congregation,	6 00
" 29,	" Rochester congregation,	24 28
April 5,	" Missionary society, 2d congregation, N. Y.,	58 71
May 6,	" Five members of R. Wallace's congregation,	4 50
"	" Utica congregation, (Ohio,)	13 50
"	" Juvenile missionary society, York congregation,	18 12
"	" Jonathan's Creek congregation,	9 50
May 9,	" Isaac Adair,	1 00
"	" Conococheague congregation,	40 00
"	" Muskingum congregation,	7 00
"	" Salt Creek congregation,	16 00
"	" Hugh Parks, Delaware, Ohio,	2 00
"	" Greensburgh and Clarksburgh,	23 00
"	" Londonderry congregation,	12 00

" "	" Xenia congregation,	- - - -	4 00
" 11,	" Bovina congregation,	- - - -	8 87
" 30,	" York congregation,	- - - -	10 00
July 26,	" Female missionary society, Ryegate and Barnét;	- - - -	10 18
Sept. 22,	" Rev. R. Wallace's congregation,	- - - -	10 00
" "	" Member of Rochester congregation,	- - - -	5 00
" "	" Female sewing society, Rochester,	- - - -	5 00
Oct. 4,	" Craftsbury congregation,	- - - -	3 50
" "	" Henry Seaver, Craftsbury congregation,	- - - -	1 00
" "	" Samuel Strong,	- - - -	1 00
" 9,	" Miller's Run congregation,	- - - -	19 80
Nov. 6,	" Brush Creek congregation,	- - - -	10 00
" "	" Ref. Presbyterian Synod, Ireland, £10,	- - - -	48 30
1849:			
" "	" 2d congregation, Philadelphia,	- - - -	23 00
Jan. 4,	" Lisbon congregation,	- - - -	10 00
" "	" Male missionary society, Pittsburgh and Allegheny,	- - - -	60 09
" "	" Thanksgiving collection, Pittsburgh and Allegheny,	- - - -	17 64
Feb. 9,	" Beechwoods and Garrison congregation,	- - - -	20 00
" 28,	" Southfield congregation,	- - - -	10 00
" "	" North Washington and Brookland congregation,	- - - -	13 00
April 4,	" Union congregation;	- - - -	23 25
" "	" Do: do. for building church in Hayti,	- - - -	4 00
May 15,	" A lady in Pittsburgh congregation;	- - - -	50

 \$1866 32½

1847.

CR.

Aug. 21,	J. W. Morton for learning French language,	\$75 00
Sept. 21,	Do. Travelling expenses,	30 00
Nov. 8,	Do. Outfit,	150 00
" "	Do. Half-yearly salary in advance,	300 00
" "	Do. Passage money,	70 00

1848.

Mar. 27;	Do. Salary;	- - - 100 00
May 13,	Do. do.	- - - 50 00
June 1,	Do. do.	- - - 50 00
July 31,	Do. do.	- - - 100 00
Oct. 6,	Do. do.	- - - 60 00
" 14,	Do. do.	- - - 43 00
Nov. 29,	Do. do.	- - - 200 00
Dec. 7,	Do. do. \$44, \$27,	71 00

1849.

Jan. 6,	Do. do.	- - - 98 79
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 1397 79

1847.—Nov. 8,	Expenses of mission;	- - - 50 00
1848.—June 1,	Do. do.	- - - 50 00
Dec. 23,	Do. do.	- - - 32 00

 132 00

1847.—Nov. 8,	Bibles and Testaments,	- - - 40 62½
" 17,	Printing Psalms,	- - - 40 75
" "	Freight of Bibles and Testaments,	- - - 1 17

 82 54½

1849.—May 15,	Postage, discount,	- - - 10 15
" "	Counterfeit bill;	- - - 1 00

 11 15

 \$1623 48½

Total receipts,	-	-	-	\$1866 32 $\frac{1}{4}$
“ disbursements,	-	-	-	1623 48 $\frac{1}{2}$
Balance in Treasurer's hands				\$242 83 $\frac{3}{4}$
24th May, 1839.				HUGH GLASSFORD, <i>Treasurer.</i>
Examined and approved by				JAS. CHRYSTIE,
				M. RONEY.

APPENDIX E.

REPORT OF TREASURER OF THEOLOGICAL SEMINARY.

J. Finley, Treasurer, in account with the Theological Seminary of the Reformed Presbyterian Church.

1847.		DR.	
June 1,	To balance in hands of Treasurer, per last report of J. Gray,	\$25	45
Oct. 9,	To cash from Sandusky congregation, per Rev. Mr. Boyd,	5	35
“ 11,	“ “ “ Bethel congregation, Ill., per Rev. Mr. Elliott,	1	75
Nov. 9,	“ “ “ Old Bethel “ “ per Mr. M'Donald,	3	67
“ 15,	“ “ “ Southfield “ Michigan, per Rev. J. Neill,	9	20
“ “	“ “ “ Donation of Mr. N. Allen,	-	1 00
Dec. 7,	“ “ “ Donation of Dr. J. Carter, per Mr. J. Hutchison,	-	5 00
“ “	“ “ “ Pittsburgh and Allegheny cong., per Messrs. Henry, Magee and Euwer,	-	17 20
“ 23,	“ “ “ Bethel, cong., Illinois, per Mr. J. M'Clurkin,	14	00
“ “	“ “ “ Conococheague cong., per Rev. J. Kennedy,	10	00
“ 24,	“ “ “ 1st cong., Philadelphia, per Rev. Mr. Willson,	10	00
“ “	“ “ “ Princeton cong., per Rev. Mr. M'Clurkin,	7	90
“ 27,	“ “ “ Cincinnati cong., per Robert Finley,	-	6 14
“ 29,	“ “ “ Beechwoods cong., per Rev. Mr. Dodds,	10	00
1848.			
Jan. 1,	To cash from 1st cong., Philadelphia, per Mr. Willson,	10	00
“ 3,	“ “ “ Brush Creek cong., per Mr. Patterson,	8	00
“ 18,	“ “ “ 1st cong., Philadelphia, per Rev. Mr. Willson,	10	00
“ “	“ “ “ Greensburgh cong., per Rev. Mr. Cannon,	11	00
“ “	“ “ “ Xenia society, per Rev. J. R. Willson, D. D.,	13	25
Feb. 2,	“ “ “ Bloomington cong., per Rev. Mr. Faris,	9	00
“ “	“ “ “ Donation of Mrs. Agnes Barr, Bloomington, Ind.,	3	00
“ 14,	“ “ “ Salt Creek cong., per Rev. Mr. Wallace,	15	00
“ “	“ “ “ St. Louis cong., per Mr. Williamson,	-	6 00
“ “	“ “ “ New Alexandria cong., per Rev. Mr. Milligan,	7	00
“ 15,	“ “ “ 2d. cong., Philadelphia, per Rev. S. O. Wylie, (to be appropriated to payment of the debt against the seminary,)	-	17 26
“ 19,	“ “ “ Pine Creek cong., per Rev. Mr. Galbraith,	8	00
“ “	“ “ “ Old Bethel cong., Ill., per Rev. Mr. Wallace,	10	00
Mar. 22,	To cash from Utica cong., per Mr. T. Glasgow,	-	14 65
“ “	“ “ “ Muskingum cong., per Mr. Wylie,	-	7 60
“ “	“ “ “ Mr. French,	-	1 00
“ 23,	“ “ “ Craftsbury cong., per Rev. R. Z. Willson,	5	00
“ “	“ “ “ Elizabeth cong., per Mr. ————	-	5 00
“ “	“ “ “ Union, “ “ “ “	-	5 00
“ “	“ “ “ Walnut Ridge cong., per Rev. Mr. M'Clurkin,	4	00
“ “	“ “ “ Miami cong., per Rev. J. B. Johnston,	-	5 00
“ “	“ “ “ Garrison cong., per Rev. Mr. Dodds,	-	15 00
“ “	“ “ “ Bloomington cong., per Mr. Smith,	-	1 00

Mar 28,	To cash from Adam Charlton, Elliotville, per Rev. Mr. Bowden,	-	-	5 00
April 6,	To cash from Brookland cong., per Rev. O. Wylie, (by Mr. Euwer,	-	-	10 00
" " " "	" Pittsburgh and Allegheny cong., per Mr. Euwer,	-	-	26 07
May " " "	" Coldenham cong., per Rev. J. W. Shaw,	-	-	20 00
June " " "	" Newburgh,	-	-	10 00
" " " "	" Miller's Run cong., per Rev. R. B. Cannon,	-	-	9 00
June 10,	To cash from Mrs. H. Parks, Delaware Co. per Mr. N. R. Johnston,	-	-	1 00
" " " "	" Old Bethel cong., Ill., per Rev. Mr. Milligan,	-	-	12 30
July 14,	" " " " 1st cong., Philadelphia, per W. Bradford,	-	-	23 75
Aug. 2,	" " " " 2d cong., New York, per Rev. A. Stevenson,	-	-	45 00
" " " "	" Bovina cong., per Rev. A. Stevenson,	-	-	9 37
" " " "	" Craftsbury cong., per Rev. A. Stevenson,	-	-	6 50
" " " "	" Topsham cong., per Rev. A. Stevenson,	-	-	3 00
" " " "	" Miss Nancy Trumbull, Canada,	-	-	2 00
" " " "	" Brush Creek cong., per Rev. Mr. Hutcheson,	-	-	10 00
Sept. 4,	" " " " Slippery Rock cong.,	-	-	22 00
Oct. 4,	" " " " Beaver cong., per Rev. S. Sterrit,	-	-	12 50
" 12,	" " " " Elkhorn cong., per A. C. Todd,	-	-	5 00
Nov. 4,	" " " " York Centre cong., per Mr. Milroy,	-	-	19 20
" 6,	" " " " White Lake cong., per J. R. Thomson,	-	-	5 00
Dec. 1,	" " " " Elkhorn cong., per H. P. McClurkin,	-	-	9 28
" 9,	" " " " St. Louis cong.,	-	-	6 80
" 27,	" " " " Miami cong., per Rev. J. B. Johnston,	-	-	8 26
" " " "	" Walnut Ridge cong., per Rev. J. J. McClurkin,	-	-	7 00
1849.				
Jan. 4,	" " " " J. Robinson, Beechwoods,	-	-	1 00
" 18,	" " " " 1st cong., Phila., per Rev. J. M. Willson,	-	-	30 00
" 21,	" " " " North branch Salt Creek cong.,	-	-	10 00
" 24,	" " " " Bethel cong., per Rev. James Milligan,	-	-	20 00
" 27,	" " " " Bloomington cong., per Rev. James Faris,	-	-	11 00
Feb. 9,	" " " " Sandusky cong., per Rev. J. C. Boyd,	-	-	5 00
" 12,	" " " " New Alexandria,	-	-	11 00
" 19,	" " " " Middle branch Salt Creek cong.,	-	-	4 00
" " " "	" South Branch Salt Creek cong.,	-	-	6 35
" " " "	" Southfield cong., Mich., by Rev. James Neill,	-	-	10 00
" 26,	" " " " Union cong., by David Dodds,	-	-	10 00
" " " "	" Nathaniel Allen,	-	-	1 00
Mar. 1,	To cash from Craftsbury cong., for sinking fund, Rev. R. Z. Willson,	-	-	7 00
" 7,	" " " " Princeton cong., Indiana,	-	-	7 00
" 16,	" " " " Utica cong., Rev. A. M'Farland,	-	-	20 00
" 24,	" " " " Old Bethel cong.,	-	-	15 00
" 26,	" " " " Newburgh cong., by Rev. A. Stevenson,	-	-	22 65
" " " "	" Monongahela cong., by Isaac Willson,	-	-	10 00
" 28,	" " " " Beechwoods and Garrison, per Rev. J. Dodds,	-	-	12 50
" " " "	" Brush Creek cong., per Mr. George,	-	-	8 00
" " " "	" Pittsburgh and Allegheny cong., per Rev. T. Sproull,	-	-	11 00
" " " "	" Miss Mary Orr, Steubenville,	-	-	1 00
" " " "	" James Steele, Steubenville,	-	-	1 00
" " " "	" Sterling cong., per Rev. Dr. Roberts,	-	-	13 00
May 18,	" " " " Konococheague cong.,	-	-	10 00
" 25,	" " " " Kortright cong., per Rev. S. M. Willson,	-	-	12 00
" " " "	" J. Cochran, Alabama,	-	-	5 00

May 25,	To cash from	Craftsbury cong., per Rev. R. Z. Willson,	6	35
" " "	" "	Topsham cong., per Rev. R. Z. Willson,	3	00
" 28,	" "	Coldenham cong., per Rev. J. W. Shaw,	12	85
" " "	" "	Ryegate and Barnet cong., - - -	11	15
" 29,	" "	1st cong., Philadelphia, - - -	40	20
" " "	" "	Some members of Greenfield cong., per N. R. J.,	15	00
" " "	" "	D. Crawford, Pittsburgh, - - -	2	00
June 1,	" "	Greensburgh and Clarksburgh cong., -	7	00
" " "	" "	Elkhorn cong., per Rev. J. M'Clurkin,	3	38
" " "	" "	Camp Run and Slippery Rock, -	20	00
			\$	1000 88
				CR.
August 1,	By cash paid	Dr. Willson up to this date, -	\$	434 54
Dec. 27,	" " " "	" " " " " " " " -	-	170 91½
				1849.
March 28,	By cash paid	Rev. Thomas Sproull, -	-	11 00
June 1,	" " " "	Dr. Willson, up to this date, -	-	384 42½
				1849.
Leaving a balance due	Dr. Willson, June 1, 1849,	of \$547 74	1000	88
" " " "	Rev. T. Sproull,	177 18		
Total amount due Professors,			\$	724 82

NEW-YORK PRESBYTERY.

The New York Presbytery met in the 2nd Reformed Presbyterian church, Philadelphia, on the 18th ult. Eleven ministers and nine ruling elders were in attendance.

Messrs. John Little and Samuel Carlisle, licentiates from the Reformed Presbyterian church in Ireland, were received under care of Presbytery on certificates of a highly satisfactory character.

The session of the 1st congregation, New York, made application through their Moderator, Rev. J. Chrystie, for leave to proceed to the deposition from office, and excommunication, of an individual who sometime ago was suspended by said session from the office of ruling elder and from church privileges for the sin of adultery long indulged in, under aggravating circumstances, and who, as long as he remained in their bounds, gave no evidence of repentance. The application was unanimously granted.

Application for advice in a case of baptism of an adopted child was made by the session of the Cherry St. congregation, Phil. It was on motion, Resolved, as the judgment of this Presbytery, that in all cases of children adopted by members of our church, such children may be recognized as members of the visible church and baptized, when good and satisfactory reason is given to believe that the baptismal engagements will be carried out.

A call on Mr. John Little, licentiate, by the 3rd congregation, New-York, was received. It was sustained as a regular gospel call, and in the due form presented to Mr. Little for his acceptance or rejection. He, after a few appropriate remarks, accepted the call.

Presbytery agreed to meet on Monday the 4th June, at half-past 3 o'clock, P. M., to hear pieces of trial for ordination from Mr. Little and attend to his examination. Tuesday the 5th was appointed as the day for ordination, and Mr. Chrystie to preach the sermon and preside in the ordination and installation, Mr. Kennedy to give the charge to the pastor, and Mr. Shaw to the congregation. The Moderator assigned as subjects for the trial pieces, Matt. v, 13-16 for lecture; Rom. viii, 2 for sermon.

The committee appointed at last meeting of Presbytery to report on the propriety of making application to Synod to divide this Presbytery, reported that it is inexpedient, under present circumstances, to make such application. The report was adopted.

Subjects for discourses to be delivered at next stated meeting of Presbytery were assigned to students of Theology as follows—Wm. Thomson, Psalm cxxxii, 14, and J. R. Thomson, Phil. ii, 5.

The usual inquiries put to pastors in Presbyterian visitation on Visitation of families, Diets of catechising, and Pastoral oversight of children of the congregation were made of the pastors present, and some questions put to ruling elders from vacant congregations. The answers were deemed satisfactory.

Rev. James Douglas called the attention of the court to an article published in the May No. of the *Covenanter*, and signed "ANDREW STEVENSON," as containing most unworthy allegations against the reputation and standing of a member of this Presbytery. The matter was referred to a special committee, who reported that Mr. Stevenson be required to acknowledge fault in the matter and take back whatever in the article reflected on the character and standing of the brother against whom he had written. This report was adopted by Presbytery. The Moderator called upon Mr. Stevenson to acknowledge fault, &c., as above, when he appealed to Synod against the decision of Presbytery.

At the adjourned meeting held in New York on the 4th June, Presbytery proceeded to hear pieces of trial for ordination from Mr. John Little—a Lecture from Mat. v. 13-16, and a Sermon from Romans viii. 2, both of which were unanimously sustained. Afterwards, Mr. Little was examin-

ed on the Greek and Hebrew languages, on Theology, Church Government, Ecclesiastical History, &c., which examination was also sustained unanimously. On June 5th, the edict having been read in the usual form, and no objections to the ordination made, Presbytery proceeded in the exercises according to the previous arrangement. Rev. J. Chrystie preached a highly appropriate sermon from Acts xx. 28, and proposed the usual questions to the candidate, when, with prayer and the imposition of the hands of the Presbytery, Mr. Little was ordained to the office of the holy ministry, and installed in the pastoral charge of the 3d Reformed Presbyterian congregation, New York. The occasion was an exceedingly pleasant one, the audience large and attentive, and the whole services solemn and interesting.

The following appointments of supplies were made:—

1. Rev. R. Johnston, *Argyle*, 3d Sabbath June, 5th July, 1st and 2d August; *Topsham*, 4th June, 2d, 3d, 4th July; *Newburgh*, 3d, 4th August, 1st, 2d, 3d September; *White Lake*, 4th, 5th September.

2. Mr. S. Carlisle, *Newburgh*, 2d, 3d, 4th June, 1st, 2d, 3d July. *White Lake*, 4th, 5th July 1st August. *Topsham*, 2d August, 1st, 3d, 4th September. *Argyle*, 5th September.

3. Rev. J. M. Beattie, *Glengary*, 2d, 3d, 4th August, and to dispense the sacrament of the Lord's supper there on the 2d Sabbath August.

4. Rev. J. Douglas, *White Lake*, 2d September.

5. The moderation of a call was granted to the Newburgh congregation, and Rev. A. Stevenson appointed to moderate when requested by the session and congregation.

6. The moderation of a call was granted to the White Lake congregation, and Rev. J. W. Shaw appointed to moderate when requested by the session and congregation. Also, that the sacrament of the Lord's supper be dispensed in said congregation on the 3d Sabbath September, by Rev. J. Douglas, assisted by Rev. J. Little.

7. That the sacrament of the Lord's supper be dispensed in the Topsham congregation on the 2d Sabbath September, by Rev. R. Z. Willson, assisted by Rev. J. M. Beattie.

8. That the sacrament of the Lord's supper be dispensed in the Argyle congregation on the 1st Sabbath August, by Rev. J. W. Shaw, assisted by Rev. R. Johnson.

Presbytery appointed its next meeting to be held in the second church, 11th st., New York, on the first Tuesday of October, 1849, at 7½ o'clock p. m.

ROCHESTER PRESBYTERY.

The following appointments have been made by the committee of supplies in the Rochester Presbytery:

Buffalo, Rev. W. L. Roberts, July, 3rd, 4th, 5th Sabbaths; Rev. David Scott, August, 1st, 2nd Sabbaths; Rev. S. Bowden, August, 3rd, 4th Sabbaths.

Syracuse, Rev. W. L. Roberts, August, 3rd Sabbath; Rev. J. Middleton, Sept. 2nd, 3rd, 4th Sabbaths.

RELIGION AND THE BIBLE IN HUNGARY.

The Hungarians are destined doubtless to act hereafter a more conspicuous part in the political and religious history of Europe, than they have ever done hitherto. In their recent struggle with Austria, they have manifested a spirit and character which have greatly exalted them in the estimation of other nations. It is interesting to know that the way is now open for the spread of true religion among this brave people; and that the first attempt of foreign Evangelical Christians to labor among them has proved successful. The Jews, though few in number, are a very influential part of the population, and their conversion to Christianity is calculated to give a powerful impulse to evangelical religion among all denominations throughout the country. A remarkable revival of religion has taken place among the Jews at Pesth, the capital of the kingdom. Accounts state that the converts there, not only themselves continue steadfast, but, in the absence of the missionaries, are winning other souls from among their brethren to the faith as it is in Jesus. "This," says the report of the committee on the conversion of the Jews, to the General Assembly of the Free Church in Scotland, "presents a feature, it is believed, altogether new in the history of missions to the Jews. The trial is new, that of being bereft of the countenance and communion of Gentile Christians; and the result of the trial is new, a Jewish Christian church, by the help of the Lord, maintaining its own vitality and fruitfulness. Meanwhile, by means of faithful and well-trained Bible agents—converted Israelites—there is still continued, though partially interrupted, the distribution of Bibles in Hebrew, German, Hungarian and Slavonic, along with other books and tracts; and in this way the whole kingdom of

Hungary has been traversed, and become as a field sown with the precious seeds of eternal life."

About 4,000 Hebrew Bibles have been distributed in Hungary, besides a large number of Bibles, Testaments and Tracts, in the German and other languages spoken in the kingdom.

MISSIONS TO THE JEWS.

The General Assembly of the Free Church of Scotland, are much encouraged with the prospects of their missions among the Jews. Although most of their missionaries have been compelled to leave their stations during the past year, by the insurrections and tumults in the countries in which they are located, it is remarkable that none of the schools opened by them have been closed, but all have been continued under the guidance of the Jewish converts. Even Philip Saphir's most interesting school at Pesth, which is not surpassed, in the thoroughness and high character of the literary instruction imparted, by any school in that city, or in religious instruction by any school in Scotland, is still maintained amidst all the tumult of the civil convulsions in Hungary. In this school not only are the Scriptures, both of the Old and New Testaments, regularly taught, but the teacher has been in the habit of dealing privately with the children in regard to their souls, and with such earnestness, that there has been a considerable awakening in the school, the children having prayer meetings in their houses with great effect on the parents.

There are in all 900 children under Christian teaching in connexion with the missions of the Free Church to the Jews; and were there nothing else, it is believed that these schools alone may, by the blessing of God, prove a most effectual instrument for the ingathering of the lost sheep of Israel.

ITALY AND THE POPE.

The Romans have announced their firm resolution to resist to the death the expected assault of the French, and it is stated that they have an efficient force of 80,000 men.

The Pope still persists in demanding the unqualified renewal of his powers as a temporary ruler, and this the Trium-

virate, backed by the people, declare that they will never concede. There is at the bottom of every heart, says Mazzini, a determination the most profound to accomplish the destruction of the temporal power of the Pope. All bear the same hatred to the government of priests, under whatever form it may be presented. We shall fight to the last against all projects of a restoration.


The Pope has sent forth from Gaeta another manifesto in which he reiterates his denunciations of those who have driven him out; and his call upon the Catholic powers to reinstate him, declaring that he will not return at all, unless in the plenitude of his temporal sovereignty: and he closes his address thus:—

“In order that God may become propitious to our supplications we shall have recourse to intercessors, and above all to the immaculate Virgin Mary, who is the Mother of God, and our mother, the mother of mercy. She finds what she seeks: her demands cannot be rejected. Let us call down the suffrages of the holy Peter, prince of the Apostles, and of St. Paul the companion of his apostolate, and of all the saints who, up to this time, have been the friends of God and who now reign with him in heaven, in order that by their interposition and their prayers, the Lord may deliver his faithful people from this chastisement of his anger.”

We have heard of men ardent and eager “moving heaven and earth” in the cause they had undertaken; and it will surely be a wonder if the appeal of Pius the Ninth to the *arms* of France, Austria, Spain and Naples, backed by his *prayers* to the Virgin, the Apostles, and the saints, shall not overcome that “handful of miscreant infidels,”—as he calls the Roman republic,—that inflicted upon him such tribulation.

CONGREGATIONAL FRIENDS—A NEW SECT.—A new sect under this title, composed chiefly of seceders from the Society of Hicksite Quakers, has been recently formed by a convention called for the purpose at Waterloo, N. Y. The members are thorough-going anti-Sabbath, anti-Clergy, anti-capital punishment, anti-land monopoly, anti-war, &c. Reformers. Among their reforms they propose to abolish what is called “the select meeting” and the “high seats” of other denominations of Friends; and as by this organization they become more democratic, approaching in this respect the New England Congregationalists, they style themselves ‘Congregational Friends.’

Mr. A. Maze, 237 Bleeker street, New York, has published in a neat and convenient form, the **LARGER CATECHISM**, at the reasonable price of 75 cts. per dozen—*cash*. This long authorized and excellent manual of instruction needs no commendation from us, or we would cheerfully give it in strong terms. Mr. Maze will attend punctually to all orders sent to him as above.

 **NOTICE.**—The Reformed Presbyterian will, hereafter, be published at **PITTSBURGH, PA.**, to which place we request all communications respecting it, and letters in private correspondence, to be sent. Also our exchanges.

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CLASSICAL LITERATURE.

BY REV. J. CHRYSTIE.

The place that the study of the ancient Greek and Latin classics should occupy in a regular and finished education, has recently assumed a new interest. The supposed and apparently obvious and important disadvantages to which such studies are thought to expose the minds of youth, are held a sufficient reason, it seems, why they should be discarded altogether, or very sparingly admitted.

On this subject it is readily allowed that if the writings of ancient heathen authors, poets, orators, philosophers and historians were employed to direct and furnish the minds of youth at our institutions of learning in the great matters of religion and morality, it would be necessary to subject them to a rigid exclusion. They furnish no guide to the human mind on these all-important subjects; they never did, for in these respects in their best forms and highest attainments they exhibit no more than the feeble glimmerings of the light of nature shining in darkness, and the darkness comprehending it not. Or perhaps they may have interspersed some faint and corrupted remnant of traditional light, derived originally from divine revelation, but which in process of time has lost its primitive lustre and force.

But for such ends they are not designed, and it is certainly a very great perversion so to appropriate and apply them. Yet it is deemed that they indirectly occupy such a place, and necessarily exert such an influence. Very true it is, that composed and written in a condition of society, idolatrous and vicious in the extreme, and abandoned to all those influences and effects, which must follow ignorance of God and his law, these writings

must exhibit the impress of such a social state, and spread before the mind the error, impiety and immorality, in the midst of which they had their origin. And, therefore, it is inferred, they must render the minds of those who are conversant with them, (especially while they are yet tender and susceptible of strong impressions,) too familiar with forms of impiety and vice, most pernicious and dangerous. But in a christian community the corrective is at hand, in early and simultaneously imbuing the minds of youth with the healthful and powerful principles of divine truth as unfolded in the word of God. It is proposed, therefore, to show in a brief article on the subject, that the exclusion of these writings from a regular course of education is founded on an entire misapprehension of the matter, and is at variance at once with important principles in the acquisition of a finished education, and with many most obvious facts in the history of the progress and improvement of the human mind.

In the first place, it is not at all necessary, nor will the facts allow us to believe, that an acquaintance with the writings in question must always and certainly pollute and mislead the mind. They are not, in any christian institution, studied as guides and examples in the great concern of man's relation and obligations to God. They are studied to enlarge the sphere of knowledge, to discipline and quicken and train the mind to habits of accurate and labored application. Language is the type of the human soul; words are symbols of thought; the study of language and the investigation of the meaning of words, therefore, is a most important exercise for the mind itself, and gives an insight into its various powers and effects which no other study can afford. And in the present instance it furnishes such insight into the condition and progress of the human mind in its confessedly highest attainments. For it is allowed by all whose taste and judgment are worth consulting, that the Greek and Roman classics display a vigor of intellect, a richness of imagination, a strength and fulness of language altogether unrivalled in the productions of the human mind deprived of divine revelation. They contain too in many instances principles of the greatest worth, exhibited and enforced with admirable eloquence. Now "to the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure,"—Titus i. 15. It does not follow as a necessary consequence that a course of study which tasks the mind to its greatest efforts, which unfolds the most curious and wonderful operations of the mind itself in the history of its thoughts, should tend to its pollution and corruption, because at the same time there is exhibited to view the turpitude to which man has sunk when deprived of the light of divine revelation. The Bible itself is replete also with the histo-

ry of crime, and the deep fall of the most excellent men, as well as the abandoned impiety and vices of the wicked. There are many persons who, professing to believe it a divine revelation, nevertheless, judge that on these accounts it is an unfit book for the youthful mind. The church of Rome pleads this very consideration, among other things, why the bible should be withheld from the illiterate and ignorant people. But who will listen to such practical infidelity? The bible contains the correcting element in the one case, and a christian education in the application of its principles, furnishes the correction of the other. Men who read the bible may "wrest the scriptures unto their own destruction," 2 Peter, iii. 16; and men may abuse the means of extending their knowledge of human nature and its history in its various forms. But as no pious man will close the volume of inspiration against others, because of its abuse by some, or even by many; so no reasonable man will close the means of knowledge opened in the writings of the ancients, because the impure and the unbelieving use them to minister to their impurity and infidelity.

For in the second place these writings constitute a most invaluable and important history of the human race, and of the human mind, in that very condition in which it should be known. It develops one most awful chapter in the providence of the most high to the nations of the earth, and exhibits in strong contrast the moral condition of mankind out of the church of God, "without Christ, aliens from the commonwealth of Israel and strangers to the covenants of promise, having no hope, and without God in the world," Eph. ii. 12. It shews how God left himself not without witness, at the same time that it shows how ineffectual to salvation, to individual, domestic and national reformation, were all the attainments of the human mind in that state. And we do not exceed when we assert that this is of importance to be known. Many passages of scripture refer directly to the state of the heathen, and especially in the New Testament. That memorable and truly awful record in the closing verses of the first chapter of Romans, is only a remarkable example of the whole.* Now the evidence of all this is spread before our view in the writings of the heathen world; and certainly such as are set for the defence of the gospel, are bound to be furnished with the means of shutting the mouths of gainsayers, and thus establishing by the most unquestionable evidence at once the truth and necessity of the gospel which reveals the knowledge of God, of Christ and of eternal life. It would be disgraceful to remain in ignorance of facts so important in themselves, and so prominently exhibited in

* See also Eph. iv. 17, 19; v. 3, 12; Mat. vi. 31, 32; 1 Pet. iv. 3, 4.

the word of God. Nor ought an inquiring and honest mind to be content to put up with second-hand testimony in this matter; let the heathen be their own witnesses in this case, and let it be known that out of their own mouth they are convicted and condemned. He that has not parity and principle to withstand the forms of depravity developed in heathen writers, is not likely to withstand the forms and power of depravity which he must meet with in a world at unity to God in all its national, individual and social elements. For man by nature, is no better now than he was two thousand years ago. In the low, degraded and wretched moral state of the heathen world, as depicted in their own writings, we see a faithful picture of the pollution of the human heart, and of the error of the human understanding now. Whatever change for the better in external order and appearance exists, is owing wholly to the influence of the word of God. All such knowledge goes to demonstrate, what every well educated man, and especially what every able minister of Christ ought to be able to demonstrate, that the gospel is the only ordinance of heaven for the reformation, recovery and salvation of man. Besides, these writings constitute a most important history of the nations of the earth, exhibiting the providence of God towards them in various and interesting details, and they furnish, at the same time, a most instructive insight into all the operations of idolatry in individual, domestic and national character. In all these respects they are of importance to be known, especially by those who are to occupy a distinguished position in exhibiting the authority and necessity of the gospel of Christ, and how imperative the need, and how excellent the virtue of the tree of life, whose leaves are for the healing of the nations. Men who are ignorant of them may condemn a knowledge which they do not possess, and men who are acquainted with them, and yet would seal them up from others, discover no small arrogance in a weak attempt to retain such a superiority of knowledge for themselves. Such has not been the way of the truly learned and great and good.

For in the third place, the most distinguished advocates of the cause of God, of truth, righteousness and holiness, have ever been eminent for their learning in this department, and the proper uses to which it should be applied. The apostle Paul was evidently intimately and extensively acquainted with the condition, literature and customs of the heathen world; and was a close observer of them. His writings abound in allusions which no teacher of the gospel can confirm and illustrate unless he has trod in his footsteps. See Rom. i. 18, 32; 1 Cor. ix. 24, 25; Eph. vi. 14, 17. He was a classical scholar, acquainted with heathen writers, and did not fear to quote them in his own discourses

and epistles. See Acts, xvii. 28; Titus, i. 12. And he has in this respect set an example which the most eminent in the church of God in various ages have not scrupled, yea, have felt it their duty to follow. The Reformation itself was introduced by an extensive application of the mind of mankind to this very form of literature. In the century before the dawning of that bright day, glorious to the church and felicitous to future generations, it is remarkable that the Eastern Roman Empire was destroyed by the Turks, who were and yet are implacable foes to literature, and consequently the learned men of that age fled from Constantinople when it fell into the hands of the Mohammedans, and were scattered over all Western Europe. Universities and Colleges then sprang up in every direction. Human literature was sanctified, like Hiram's aid in the building of the temple of Solomon, to the interests of true religion; and the next century, which exhibited a race of the most extraordinary men the world ever saw, was illumined with the light of a reformation the value and fruits of which no created mind can appreciate. Now it is to be observed that all the prominent men in that wonderful movement of divine Providence were distinguished for their eminence in this very branch of education, and devoted their earnest attention to its diffusion. Calvin, Luther, Zuinglius, Bucer, Farel and a host of like men, as they cotemporaneously or in succession appeared in Switzerland, Germany, France and Holland, it is known were many of them, not only sound, but elegant and accomplished classical scholars. If we turn to Great Britain, the same ingredient in the character of the great and godly in the Reformation age and progress is found. In England and in Scotland an impulse was given to literature when the Universities fell into the hands of the Covenanters or Presbyterians, which at once raised the character of these institutions above the sluggish course they had before pursued, and long left their own strong impress of devotion to the cause of truth and learning. Now will it be said that these men, thoroughly versed in classical literature, were polluted in mind by their familiar acquaintance with the Greek and Latin classics? or will it be said that they polluted the minds of the then rising generation, by not only providing the means, but actually urging and insisting on the acquisition of an enlarged and thorough classical education?

It would be a cause of grief, indeed, if ever a system of education founded on the exclusion of literature so commended should extensively prevail. That youth who lends his years of preparation for the hard work of contending for the truth of God before the world to such a weakness, is only preparing for future regret or for future feebleness. But the thing cannot long or far

prevail. Its inherent weakness secures its downfall. Man with the bible in his hands, and the history of the church before his mind, will not long be content to remain in ignorance of the moral condition of the nations as this may be gathered from their own writings; and as time and opportunity are afforded, will look deeply into such developments of divine Providence, and of man's character as are there furnished. The fastidiousness which some minds have displayed on this subject is nothing else but an illustration of Dean Swift's coarse but significant saying, "a nice man is a man of nasty ideas." Let it all be known. God has seen it—holy angels have seen it—holy men for many centuries have viewed it often, and were unstained and unmoved. Does any one find that the sight of such impurity provokes impurity? Let him look within more narrowly at the fountain of pollution in a heart desperately diseased, and make the more early and earnest application to the blood and spirit of Christ for healing, and be humbled at the degradation of his nature and his race. But do not let him shut his own eyes, or the eyes of others, at light exhibited in the writings of the heathen world, showing in such various forms the ways of the most High throughout the earth, the ruins of the human intellect and conscience, so deeply depraved, and, above all, the excellency, worth and necessity of the gospel of precious Christ to fallen and apostate man.

THE DEACONS.

Amidst the many steps of defection from a covenant work of reformation, which abound in all parts of the church, it is pleasing to see even a few efforts to restore the house to its former glory. The effort to restore *Deacons*, now making in some churches, is of this class; an effort which is, to some extent, crowned with success. It is much to be regretted that the discussions on this question have not been conducted with the calmness and moderation which become the house of God. There is certainly need for discussion; there are some questions that need to be answered, in order to show the consistency of our profession and our practice. Those who are familiar with the bible find the *Deacons* there; those acquainted with the standard of the Presbyterian churches find the *Deacons* there; the readers of church history find the *Deacons* there, in the purest churches of the Reformation; but when they look around on the churches now they find many congregations and some entire churches without this order of officers. If it is asked why is

this? let the celebrated Brown of Haddington answer. He says:

"It is both sinful and shameful that these officers, the divine institution of which is so plainly marked in scripture, should be so often wanting in christian congregations, under pretence that ruling elders have their whole power resident in them." (*Bib. Dic. Art. Deacons.*)

"There is no hint in scripture, that the offices of RULING ELDER and DEACON were designed to be temporary. Both of them were appointed on moral grounds and necessitous respecting every church and period. The rules concerning them both are to be observed till the end of the world. Tim. vi. 13, 14. No congregation can therefore answer to Jesus Christ for *dropping* of Deacons any more than for *dropping* of Ruling Elders." (*Body of Div. Book 7, chap. 3.*)

Yet it is true that the Reformed Presbyterian church was long without deacons, and although something has been done in returning to the old paths, there are many congregations still without them. The "dropping of Deacons," is easily accounted for, and when the circumstances are carefully weighed, little blame can be attached to her. Those acquainted with the settlement of new congregations, and the embarrassments they have to encounter, especially among covenanters, will pass no harsh censures on them for overlooking this matter for a time. It is well known that the entire dropping of the Deacons occurred simultaneously with the dropping of the gospel ministry, when the flock of the Lord was scattered by persecution.

After peace was restored their great anxiety was for the enjoyment of spiritual things, and temporalities were consequently thrown in the shade. This enjoyment they found in their societies, in the preaching of the word and other ordinances. Being nearly all alike poor they assisted one another as best they could, and cared little how they were accommodated with temporalities, beyond what was barely necessary for enjoying ordinances. It mattered little to them whether they heard the gospel in an upper room, in a hovel, or around the tent under the canopy of heaven. In this situation they had little need for any kind of agency to manage fiscal concerns.

Ministers and Ruling Elders *must* be had in order to the enjoyment of divine ordinances; but in congregations young and weak Deacons could easily be dispensed with. Their growth was slow, and hence there was no sudden demand for fiscal officers, and their minds were little turned to the subject; thus the church seems to have arrived at the paradox of maintaining the divine right of the Deacons, yet not having one within her pale. Under such circumstances, it is not strange that doubts and mistakes have arisen in relation to the extent of the Deacons' power and duties; but it is rather strange that any who entirely oppose the office should claim to be Reformed Presbyterians. It is a fact, that there is clearer evidence for the office of Deacons, than for that of Ruling Elders, distinct from gospel Ministers; and argu-

ments have been urged against the eldership and gospel ministry both, with as much plausibility as against the Deacons. We propose briefly to consider the divine warrant for their office—the distinction between them and other officers—and the nature of their office, as exhibited in the scriptures, and the footsteps of the flock.

The office of the Deacons is a permanent office by divine right.

1. This appears from the institution of the office recorded in Acts, 6th chapter. Almost everything in this transaction goes to show that it is the establishment of a permanent office. The reason assigned for it is applicable to all ages. "It is not reason that we should leave the word of God and serve tables." Now this applies to the standing ministry as well as to the apostles; it is as unreasonable this day as it was then; ministers now need to give themselves continually to prayer and to the ministry of the word, and they will till the end of the world.

Their election by the people shows that they were not extraordinary officers. "Look ye out among you seven men," &c. Prophets were not chosen by the people, apostles were not, evangelists were not, but these seven were chosen from among the people, as the permanent officers, the elders of Israel had been chosen, both civil and ecclesiastical, from the days of Moses.

Their being ordained when chosen, argues the permanency of their office. This was done by the apostles, whose business it was to ordain the standing officers, "Whom we may appoint over this business." "Whom they set before the apostles." They were ordained with almost all the solemnity that is known in New Testament ordinations. "When they had prayed they laid their hands on them." As far then as the institution of an office can go in making it permanent, we have the divine warrant for the Deacons.

2. Wherever they are afterwards mentioned it is in connection with the permanent and ordinary officers. Phil. i. 1, "Bishops and Deacons." 1 Tim. iii. 2, "A Bishop must be blameless." verse 8, "Likewise must the Deacons be grave," &c. Some have made it a matter of scruple that we have not the three offices together in any part of scripture; this is easily removed by the consideration that the term Bishop, or overseer, as that word means, includes both the teaching and the ruling Elder.

3. The laying down definitely the qualifications of Deacons, proves the permanency of their office. The direction given Acts vi. 3, to choose men "of honest report, full of the Holy Ghost and wisdom," might be supposed to extend no further than that special case; but the manner in which the qualifications are laid down in 1 Tim. iii. 8, 12, should settle the question,

that the office is perpetual. Why should the apostle—rather why should the Spirit of God, lay down in this manner and commit them to writing, if they were not to be used afterwards? Qualifications are here given so specific as to particularize their wives and families; in relation to which the candidates are to be tried and proved, before they are admitted to the service. Verse 20, "Let these also first be proved, then let them use the office of a Deacon, being found blameless." All these given as directions to Timothy that he might know how to proceed in settling the affairs of the church on a permanent basis: verse 15, "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." To deny the perpetuity of the diaconate, is to abrogate this portion of the New Testament.

Still there are some, who being constrained to admit the perpetuity of this office, destroy it by confounding it with other offices. Some say they are Ministers of the gospel, others say they are ruling Elders; and we have seen an attempt made to prove that they are both Ministers and Elders! In opposition to such views we will endeavor to establish the following proposition.

The Deacons are distinct from other church officers—Ministers and Ruling Elders.

That the scripture Deacons are not Ministers of the gospel appears from the following considerations: 1. It is no where hinted in the scripture, that preaching, administering sacraments, or any other service peculiar to the gospel ministry, belongs to their office, which is designated by the phrase "serve tables." This point has been so long maintained by Presbyterians that it really seems absurd, for any one who denies it, to claim the Presbyterian name. Yet the distinct office of the Deacon has been denied as a remnant of Popery, while the arguments brought against it have been borrowed from Papists and Episcopalians. We have but a single case in scripture of a Deacon preaching and baptising—the case of Philip, and that some time after his ordination, and at a considerable distance from the place where he was ordained a Deacon. Acts viii. 5, 38. The advocates of the preaching Deacon are aware that one example is not enough to establish a rule; hence in order to prove that every Deacon preaches and baptises, they usually associate Stephen with Philip; but there is no intimation in scripture that Stephen either preached or baptised. He wrought miracles and disputed successfully with the enemies of the gospel, which any man may do who has ability, without ordination of any kind. Thousands have argued against the enemies of truth, even to death, who never thought of preaching officially; and every professor of

religion is bound to do so according to his ability. 1 Pet. iii. 15, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear," &c. Jude 3, "Ye should earnestly contend for the faith," &c. But such contending does not *make* men preachers nor *prove* that they are such. Philip's preaching and baptising are easily accounted for, when he is styled "Philip the Evangelist," Acts xxi. 8. But the "seven" were not ordained to be Evangelists, because

2. The "business" over which they were appointed would have required the apostles to leave the word of God. "It is not reason that we should leave the word of God and serve tables." How absurd to suppose they were ordained to preach and baptise. Try to accommodate the words of the apostles to this view. It is not reason that we should leave the word of God and go and preach the gospel. Deacons are not required to leave the word of God, as it is the means of their own salvation; neither are they to leave it as the rule of their official duty; but they are required to attend to other things than the continual study of the word, the continual prayer, and the traveling and preaching that are required of the gospel ministry.

3. It was not deficiency of preaching that was complained of when the Deacons were ordained, but the neglect of Grecian widows in the daily ministration. In the preaching of the word, all who attend receive alike, whether widows or not; but in a business that admitted of a different treatment, some were overlooked; hence it could not be the preaching of the word. Had Grecian congregations been neglected while supplies were given largely, or Ministers settled in Hebrew congregations, the complaint would not have been made in the name of *widows*, but of the whole assembly of the Grecians. We cannot suppose that the apostles would obviate the difficulty by ordaining men to another business than that which was the subject of complaint. That the Deacons were distinct from Ruling Elders appears,

1. We never read of the Deacons *ruling* any but their own households, which every man is required to do, whether he be ordained or not. But we read of the Elders ruling. 1 Tim. v. 17, "Let the Elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." This text, moreover, answers the inquiry already adverted to: Why do we never find the three offices of Minister, Elder and Deacon, in one place of scripture? Plainly, because ruling and teaching Elders are to have the same qualifications, and equal authority in ruling in the house of God. Here both classes are designated Elders, and we will see elsewhere that both classes are often called by a common name.

2. When the "seven" were ordained, we hear no complaint about misrule, nor about want of rule; the complaint was made to the rulers concerning the *ministration*: hence we infer that it was not rulers that were needed, neither were they rulers that were ordained.

3. Their official name Deacons, (*diakonoi*,) indicates nothing of ruling—but serving, the reverse of ruling. A few years ago an essay of this kind would have required a number of examples to establish this point, but it has been so well exhibited of late, that either illustration or proof here would be superfluous.

Other arguments bear equally on both the positions above discussed, showing that the Deacons are neither Ministers nor Elders; as

1. The Deacons are distinguished from Bishops. Phil. i. 1, "Bishops and Deacons." 1 Tim. iii. 2, "A Bishop must be blameless," &c. verse 8, "*Likewise* must the Deacons be grave," &c. That the bishop spoken of here includes the ministers of the gospel, no Presbyterian denies. If he be not intended here, then we have no particular description of the character of the gospel Minister, for in the epistle to Titus the same designation is given, chap. i. verse 7. The same taken in connection with verse 6, proves that *Bishop* and *Elder* are synonymous. Tit. i. 5, 6, "Ordain Elders in every city, * * * if any be blameless, * * * for a Bishop must be blameless." The apostle's reason here can have no force, unless Bishop and Elder be convertible terms. To the same effect is the well known passage, Acts xx. 17, 28, where Paul having sent for the *Elders* of the church at Ephesus, says to them, "Take heed to yourselves and to all the flock over which the Holy Ghost hath made you *overseers*," in the original *episkopous*, Bishops. Now whether these Elders of Ephesus were ruling Elders only, or whether, as all Presbyterians acknowledge, they were ruling and teaching Elders both, it proves the point that Bishop and Elder mean the same office; but the Deacon is distinguished from the Bishop; therefore the Deacons are neither Ministers nor ruling Elders.

2. There was a *Deaconess* in the church at Cenchrea. Rom. xvi. 1, "I commend unto you Phebe our sister, which is a servant of the church, which is at Cenchrea; that ye receive her in the Lord:" literally a Deacon of the church. We argue here by analogy, that as we have in scripture no female Elder nor Minister of the gospel, but have a female Deacon, it follows that the Diaconate is something different from the Elder and the Minister. Paul writes, 1 Cor. xiv. 34, 35, "Let your women keep silence in the churches, for it is a shame for women to speak in the church." This means official teaching, for elsewhere he allows them to teach privately. Titus ii. 3, 4, "The

aged women—teachers of good things. That they may teach the young women to be sober, &c. In ancient time the women labored in the gospel, Phil. iv. 3. Acts xviii. 26, Priscilla assists her husband in instructing Apollos; and 2 Tim. ii. 15, Timothy instructed by his mother and grandmother. But yet we have no female preachers—no female Bishops or Rulers of any kind in the church. Although a woman may guide the affairs, she may not be a ruler in the church. Now if Deacons were rulers, by analogy Deaconesses would possess some authority in the church; but this the apostle will not allow; therefore, Deacons are distinct from the rulers of the church.

§ 9. The Reformed churches agree in distinguishing the Deacons from Ministers and ruling Elders. We should not oppose rashly the best churches in their united maintenance of any point of doctrine or order. Our own solemn vows ought to restrain our wanderings from acknowledged standards, or bring us back when we have strayed; but the solemn command of the Redeemer should deter the thought of wandering. Song of Sol. i. 8, "Go thy way forth by the footsteps of the flock." The arguments brought against the distinct and perpetual office of the Deacons would deprive us of all officers in the church. They have all been used either by Episcopalians or Independents, and fully refuted two hundred years ago.

§ 10. The nature of their office, remains to be considered.

1. They are subordinate to the rulers of the church—merely executive officers. The name [*Diakonos*] intimates this; we find no account of their ruling, and superior officers set them over their business. This, however, having been argued at length on a former occasion, we pass for the present.

2. Their office relates to temporalities only. This is easily inferred from what has been said. An office which consists neither in teaching, ruling, nor administering the seals, can have nothing else of importance except temporalities; accordingly we find the "seven" were set over the daily ministrations, as it was in relation to this that the complaint arose. What this daily ministrations was is plainly indicated, Acts ii. 45, 46. "And sold their possessions and goods, and parted them to all, as every man had need; and they continued daily in the Temple," &c. Chap. iv. 34, 35, "Neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them and brought the price of the things that were sold and laid them down at the apostles' feet, and distribution was made unto every man according as he had need." Owing to the great number of believers in Jerusalem, and the constant accessions making to the church, this distribution required a great deal of

* Ref. Presb'n. Vol. XI, No's. 1, 2. The Consistory or Deacon's Court."

attention—a daily ministration. To relieve the apostles of the care of this money laid at their feet, were the “seven” chosen and ordained. For what purposes this money was brought, whether a community of goods from which every man drew his daily sustenance, or whether for strictly ecclesiastical purposes, is left for after discussion; it is enough for the present argument, that they were set over money matters.

3. *Their first and special concern was with the Poor.*

1. The neglect of the widows was the occasion of their being ordained. They would of course be expected to remedy this defect first, and guard against its recurrence. 2. The poor can do less for themselves than others who may have a claim on the ecclesiastical funds, and the distribution was made according to the need. The poor have special claims to attention on many accounts—they have not credit, and cannot wait a tardy distribution; the *present* need is to them every thing; widows, especially, have not boldness to urge their own necessities; they did not in this case: the Grecians murmured because “their widows were neglected.” 3. In a dispensation of mercy it is a special part of the system to elevate the poor. Hence so much is said in the law about giving to the poor, and lending to a poor brother; even the laborer must be paid before the sun goes down, “for he is poor and setteth his heart upon it,” whether of the brethren or of strangers. God has made special provision for the poor. Ps. lxxviii. 10, and cxxxii. 15. 4. The apostles were anxious to promote this special care, in all places where they sent and travelled; Gal. ii. 10, “Only they would that we should remember the poor; the same which I also was *forward* to do.” 5. All other temporalities could be dispensed with in cases of extremity. Ministers could live by tent-making for a time; congregations could meet in an upper room, in a cave, on a mountain, or on the sea-shore below tide-water mark, as lately in Scotland; but the poor *must* have ministration for every day in order to sustain life.

4. Their business extends to all ecclesiastical temporalities. Although the care of the poor be the only matter of absolute necessity, there are other things which approach necessity, and many other things which are convenient. Among these we may reckon, 1st. The support of Ministers, “for so hath the Lord ordained.” 1 Cor. ix. 14. 2nd. Bread and wine for the Sacrament; no one in a congregation is bound to provide them, more than another. 3d. A place of worship, whether a ceiled house, a tent in the field, or pulpit of wood in the street. Neh. viii. 4, Hag. i. 8. 4th. Traveling expenses. Acts xv. 3, Rom. xv. 24. 5th. Support of Missions. Phil. iv. 16. 6th. A fund for theological education, and studies preparatory. 2 Kings iv. 38 and

vi. 1. Some of these can and have been supplied by individual munificence; much or all of them could be supplied by the civil ruler, if he were what he should be, [*Diakonia Theron*], God's Deacon, Rom. xiii. 4; but the church must live in all situations, and maintain her own independence against all the rulers of earth. For this she needs officers of her own to attend to her fiscal concerns, and her Head has graciously furnished her in this particular with the DEACONS.

Even when the nations will bring their glory into the church, when they shall bring their silver and their gold with them, and their kings present gifts, there will be need for a suitable and orderly agency to receive it. The argument showing that such service belongs to the Deacons is reserved for a future article.

draught OF A COVENANT BY THE IRISH SYNOD:

The following draught of an act of Covenant Renovation approved by the Reformed Presbyterian Synod in Ireland; will be interesting to the readers of the Reformed Presbyterian. Its publication is at the present time called for and seasonable. The little progress made in this country in the work of renewing our Covenant with God; suggests the inquiry whether the proper course has been taken in preparing the necessary bond. It was certainly a favorable indication of the mind of the Head of the church, that all the three Synods, without preconcert, took steps about the same time to engage in this work. We are inclined to the opinion, however, that in what was subsequently done, both by them and us, the unity of the church was too much kept out of view. It appears to have been assumed that it was impracticable for all three Synods to unite in the same bond. This assumption is, we are persuaded, destitute of foundation. And an examination of the subjoined draught will produce the same conviction in every intelligent mind. What is moral, is "binding in all lands," and it may be questioned whether in a bond, the design of which is "to bring the churches of God into the nearest conjunction and uniformity in religion," matters that are merely local and temporary should be admitted.

We do not say that the bond proposed by our brethren in Ireland; is fully adapted to our condition in this country. It is altogether likely that this was not distinctly in their view in preparing it. But it is evident that a very little change would give it that adaptation. Besides, it has doubtless been further improved at the late meeting of their Synod. In all the changes that

have been made in the draught, there has been a leaving out of extraneous matter, by which it has been greatly simplified, and rendered much more suitable to the condition of the church as a general bond. We hope to see it perfected in this respect, and then we see no reason to prevent the union of the three Synods in the same bond; but what would justify each Presbytery, or each Session in preparing a bond adapted to its own peculiar local circumstances.

And the union of the whole church in one Covenant bond, is an object which, however unlikely and remote, should not be kept out of sight. This was evidently contemplated by the Westminster Assembly, and by the Church of Scotland in the preparation and adoption of the subordinate standards which they have furnished to the church. It is the proclaimed design of the Solemn League. The spirit of that noble and comprehensive bond is cramped and chilled by every attempt at Covenant renovation that contemplates an object less exalted and glorious, than the union of the whole Covenanted church in sworn subjection to the Lord.

While the writer of these remarks has expressed freely his approving views of the Irish bond, he would not be understood as saying that it is without defect. He would desire to see "the Form of Church Government and the Directory for Worship," enumerated among our subordinate standards. They are a part of the Westminster platform, and are essential to its integrity. It is by departure from these standards, that schism has been introduced into the church, and it is only by returning to them that divisions can be healed.

"Draught of an Act of Covenant Renovation, in which the National Covenant of Scotland, and the Solemn League and Covenant of the Three Kingdoms are Renewed, in accommodation to the present time.

"WE, whose names are underwritten, professing the faith once delivered to the saints, and resting for eternal salvation on the mediation of our Lord and Saviour Jesus Christ, do, with grateful and united hearts, desire to praise the Lord for the light of the Protestant Reformation, and especially for the glory and fulness of the Covenanted Reformation, as it once shone in Scotland, and in part also in England and Ireland. Regarding its rise and establishment, as a singular and eminent fruit of the Divine favor to the lands of our nativity, we this day recognise the Scriptural excellence of its grand principles as they were embraced by the Church and Kingdom of Scotland, and as exhibited in the National Covenant, and afterwards avouched by persons of all ranks, in the Solemn League and Covenant of the

three kingdoms. These federal deeds, being moral and Scriptural in their nature, and entered into by these nations through their representatives, are and will be binding upon them till the latest posterity. Although we are not now in circumstances to renew these Covenants in a national capacity, we, nevertheless, acknowledge them as the righteous and fundamental compact, according to which the legislation and administration of these kingdoms should be conducted, and the character and duty of rulers and people should be regulated. We also gladly express our approval of the conduct of our worthy ancestors in renewing the national deeds on several occasions, pledging themselves, as a minority, to the whole of the covenanted reformation, when the majority of the nation had violated the oath of God. Deploring the sin of the nation in the rejection of these covenants; and desiring to be free of any participation in its guilt, after mature deliberation and much searching of heart, we resolve, following the example of God's people in former times both in these and in other lands, and relying on the strength of Divine grace—to own the obligation of our own and our fathers' vows, and, in the presence of the holy Lord God to renew the national covenant and solemn league and covenant, in the terms of this bond adapted to our present condition and circumstances.

“We, therefore, with all reverence and humility, approach the Majesty in the heavens, and, lifting up our heart with our hands, do jointly and severally swear, in His great name—

“I. That having, after careful examination, embraced the true religion, as it is taught in the Scriptures of the Old and New Testaments, and exhibited in our Doctrinal Standards, the National Covenant, and Solemn League and Covenant, the Westminster Confession and Catechisms, and the Testimony of the Reformed Presbyterian church, we joyfully, before God and the world, profess this as the true christian faith and religion, and by the grace of God we shall sincerely and constantly endeavor to understand it more fully, preserve it pure and entire, and transmit it faithfully to posterity. Confessing with our mouth the Lord Jesus Christ, and believing in him with our hearts, we accept of God in Christ as our all-sufficient portion, and we yield ourselves soul and body to be the Lord's now and forever. And as His professed servants, relying solely upon the Redeemer's righteousness for acceptance, we take the moral law as the rule of our life, and engage that we shall study to walk in all God's commandments and ordinances blamelessly. Living to the glory of God as our chief end, we shall diligently attend to the duties of the closet, the family, the stated fellowship-meeting, and the sanctuary, and shall seek in them to worship God in spirit and in truth. We solemnly promise, in reliance on God's grace,

to be careful to avoid known sin, and even the appearance of evil, to cultivate Christian charity, to do good to all men as we have opportunity, and to endeavor, by a constant course of godly practice, to adorn the doctrine of God our Saviour in all things.

“II. And while we own and profess the true religion, pledge ourselves to its preservation, and to endeavor to bring the churches in these kingdoms and throughout the world to the nearest Scriptural conjunction and uniformity, we, at the same time, solemnly abjure all false religion, superstition, heresy, schism, profaneness, and whatsoever is contrary to sound doctrine and the power of godliness. Particularly we abjure and condemn the tyranny, heresy, superstition, and idolatry of the Romish Antichrist—his usurped authority, by exalting a sinful mortal to the place of the Lord Jesus Christ as Head of the Church; his blasphemous priesthood and unscriptural hierarchy; and his subjugation of civil government to their cruel domination. We wholly reject the claims of the Romish Church to supremacy and infallibility; its perversion of the rule of faith by unwritten traditions; the exaltation of Apocryphal writings to equality with the Word of God; and its denial of the use of the Scriptures, and of the right of private judgment, to the people. We repudiate and abhor its manifold corruptions in doctrine, as they respect original sin, justification by faith, the meritorious work of Christ, and the work of the Spirit in sanctification; the nature, number, and use of the sacraments; and the state of the dead. We condemn its corruptions of the moral law, by the unfounded distinction between mortal and venial sins; the merit and satisfaction of human works; mental reservation; absolving from oaths and contracts; and impious interference with the law of marriage. We abhor its idolatry, superstition, and corruption in worship, by the adoration of the virgin and of images, and invocation of saints and angels; the offering of the mass as a sacrifice for the sins of the dead and of the living; veneration of relics; canonization of men; consecration of days and places, and prayers in an unknown tongue; processions, and blasphemous litany; and, finally, we detest and condemn its corruption and cruelty in discipline and government, by granting indulgences, enjoining penances, promulgating and executing cruel decrees, warranting persecutions and bloody massacres; with its countless superstitious rites and usages, and its gross and intolerable bigotry, in excluding from the hope of salvation all who do not acknowledge its wicked supremacy, and maintain its soul-destroying heresies. And we engage, according to our places and stations, and by all Scriptural means competent thereto, to labor for the extirpation of this monstrous combined system of heresy, idolatry, superstition, and oppression, believing it to be

fundamentally opposed to the glory of God, to be the enemy of Christ and His Gospel, and destructive to men's souls, liberties, and civil rights; while, in love to the persons of those who are under the thralldom of Antichrist, we shall earnestly seek that they may be delivered out of Babylon, that so they may not be partakers in her coming plagues.

"In like manner, we reject and abjure Prelacy as essentially unscriptural and Antichristian, and as oppressive to the church of Christ, and hostile to the interests of pure and undefiled religion.

"We testify against the Established Church of England and Ireland, for its imperfect reformation, and its long continuance in the sin of many Antichristian practices; for its abject acquiescence in the Erastian supremacy of the Crown; for its want of Scriptural discipline; and for criminal connivance at the propagation, by many of its ministers and members, of Puseyism, which embraces some of the worst errors and usages of Popery. We reject Socinianism, Arminianism, Arianism, Erastianism, Antinomianism, Millenarianism, Voluntaryism, and all other systems opposed to the truth. Disowning and condemning all infidelity and libertinism, falsely called liberality, we pledge ourselves to pray and labor, according to our power, that whatever is contrary to sound doctrine and the power of godliness may be removed, that thereby a free course may be opened up for the diffusion, throughout all nations, of the holy Gospel of the blessed God.

"III. Believing that the peace and prosperity of the nation, and the quietness and stability of the Reformed religion, depend in a great degree on the establishment of a Scriptural system of civil rule, and upon the approved character of rulers, supreme and subordinate, we engage, with all sincerity and constancy, to maintain, in our several vocations, with our prayers, efforts and lives, the doctrine of Messiah's Headship, not only over the Church, but also over the civil commonwealth. We promise that our allegiance to Christ shall regulate all our civil relations, attachments, profession and deportment. We shall labor, by our doctrines, prayers and example, to lead all, of whatever rank, to confess that Jesus Christ is Lord to the glory of God the Father. And we shall constantly endeavor, by all Scriptural means, as far as in our power, to bring these nations to own the Mediator as the Head of all principality and rule, to subject the national polity to His authority, and set up those only as rulers who submit to Christ the Lord, and are possessed of a due measure of Scriptural qualifications. We recognise the obligation of the public covenants upon the nation—we protest against the subversion of the Scriptural and covenanted constitution of

these lands; and we hold ourselves bound faithfully to testify against, and in every righteous way to resist, whatever would prevent the nation from returning to former righteous attainments. At the same time we shall continue to promote the ends of public justice, in the punishment of crime, the preservation of social order, the security of Scriptural liberty, life, and property; we shall also give our support to whatever is for the good of the commonwealth in which we dwell, when this can be done without any sinful condition, and we shall continue to pray to God for the coming of His kingdom in the overthrow of all systems of iniquity, and in turning wars into peace to the ends of the earth.

“IV. Being persuaded that a time is coming when there shall be a high degree of unity and uniformity in the visible Church, believing, moreover, that schism is sin, lamenting the existence of divisions, and firmly trusting that divisions shall cease, and the people of God become one Catholic Church over all the earth, we shall seek the reformation of religion in the lands in which we live, and shall endeavor after a uniformity in religion among the Churches of God in the three kingdoms and throughout the world. Considering it a principal duty of our profession to cultivate a holy brotherhood, we regard ourselves as bound to feel and act as one with all who in every land maintain and pursue the grand ends contemplated in the Protestant, Presbyterian, Covenanted Reformation. We take ourselves pledged to assist and defend one another in maintaining the cause of true religion. Whatever shall be done to the least of us, for that cause, shall be taken as done to all; and we shall not suffer ourselves either to be divided or withdrawn, by whatever suggestion, allurements, or terror from this blessed confederation. And as the Reformed Churches in Britain were formerly one, in the acknowledgment of the oath of God, we shall continue to display the testimony of our fathers as the ground of approved union, and by the dissemination and application of the principles embodied therein, and by the cultivation of Christian charity, we shall labor to remove stumbling blocks, and to gather into one the scattered and divided friends of truth and righteousness.

“V. Believing that the ascended Mediator is not only King in Zion but also King over all the earth, and that His glory is destined yet to fill the whole world, we desire to dedicate ourselves, in our respective places, to the great work of making known His light and salvation throughout the nations. We solemnly engage, by our prayers, pecuniary contributions, and personal exertions, to seek the revival of true religion and the conversion of Jews and Gentiles. With this design, we shall

seek to improve such openings as may be presented for the propagation of the truth; and while we shall continue to witness for Christ's royal prerogatives, and to pray and labor for the subversion of mystical Babylon and of every form of superstition, we recognise the duty to teach every man his neighbor, that all, from the least to the greatest, may know the Lord; and to desire and labor that men, both in their individual and national capacity, may submit themselves to the Lord's anointed—that men may be blessed in Him, and all nations call Him blessed.

“And this solemn act of Covenant Renovation we enter upon in the presence of Almighty God, the searcher of all hearts, with an unfeigned intention, as we trust, through the grace of the Most High, of paying our vows to the Lord; and actuated by no sinister, selfish, or carnal motives, but simply by the desire in our several places of promoting the glory of God and the best interests of immortal souls. We commit ourselves, and ours, our cause and influence, our safety and life, into His hands, who is faithful and true, waiting continually for His certain and glorious appearance. Seeking grace from on high to fulfil our solemn engagements, we most humbly beseech the Lord to strengthen us, by His holy Spirit, for this end, and to bless our proceedings with such success as may be deliverance and safety to His people, and encouragement to other Christian Churches groaning under or in danger of the yoke of Antichristian and Erastian tyranny, to join in the same or like association, as may be peace and prosperity to Christian commonwealths, and the enlargement and establishment of the kingdom of our Lord and Saviour Jesus Christ, to whom be glory in the Church throughout all ages, world without end.—Amen.”

THE CHOLERA.

Every observer of the signs of the times must admit that the present is a highly eventful period. It appears to be a crisis in the world's history. Rarely has there been such a combination of ominous indications in Divine Providence as may at the present time be seen. The hand of the Almighty is lifted up for the correction of the nations; his judgments, like messengers, are travelling through the earth warning men to flee from the wrath to come, and calling upon them to learn righteousness. The famine, the sword, and the pestilence are cooperating in inflicting upon men the vengeance due to their sins.

After a lapse of seventeen years, the pestilence known as Cholera, has again visited our country with increased malignity.

Its deadly stroke has fallen with awful weight upon some of the fairest portions of our land. The mortality in two of our principal Western cities has been frightful in the extreme, and though not so violent, in other places its ravages have been severely felt. The pestilential breath of the destroyer, more to be dreaded than the poisonous Monsoon, has swept thousands of human beings into the grave. A remarkable feature in its history at the present time is its very general prevalence throughout the country. It is not confined as formerly, and as was generally expected it would be, to the more populous cities. It has traversed many sections of the interior, and in some instances, its appearance has been as sudden and mysterious as though it had come down directly from heaven. Wherever it has been, the sad memorials of its visit are to be seen in the bereaved and sorrow-stricken hearts, and in the large number of freshly filled graves that remain behind. In following its mysterious track and marking its footsteps, we are constrained to say, "come and see what desolations the Lord hath wrought in the earth."

The inquiry respecting the immediate and exciting cause of this form of pestilence has been very diligently investigated. Medical and scientific men have prosecuted their examinations on this point with a perseverance befitting a subject so mysterious and profound. Hitherto, however, they have been in a great measure unsuccessful. Science, for once, must acknowledge that she has been baffled in her undertaking. No concatenation of physical causes can ever explain in a satisfactory manner the movements of pestilence. A number of plausible theories have been put forth, but each one has had its day. Behind physical causes there is an impelling moral influence, the oversight of which must prove fatal to all investigations of this point. The hand of Jehovah must be acknowledged in the visitation. It is the Lord's work. Its movements bear upon them the impress of Him who is unsearchable in counsel, and wonderful in working. The Lord is known by the judgment which he executes in the earth.

It is gratifying in a high degree to observe so general a disposition to recognise the Lord's hand in this visitation. This feeling in some measure pervades the community. Acknowledgments to this effect are given in the fact that in a number of instances, days of fasting have been appointed and observed, and a recommendation to this purpose made by the chief magistrate of the nation, met with general approbation and observance. The very existence of this feeling must be encouraging to the christian. It is a matter of considerable importance that men can feel and acknowledge the justice of God in the punishment of their sins. There is just ground of apprehension, undoubted-

ly, that the solemn services of fasting and humiliation have been but very imperfectly performed. The duties, however, are highly seasonable, and the appointment of such days, if they should answer no other end, will be an evidence that the judgments of heaven are seen and felt to be true and righteous. And who knows, but as in the case of Ahab, the Lord may, out of regard to his own institution, be pleased, for the present at least, to stay his avenging hand.

It would be, indeed, an infatuated stupidity that could deny that Cholera is a retributive visitation upon men for their sin. Whatever difficulty there may be in ascertaining the physical causes of its existence, the procuring moral cause is obvious. It is one form of God's controversy with the nations, and among the many ways in which he reveals his wrath from heaven against the ungodliness and unrighteousness of men. It is hardly possible not to see that it is a national evil of very great magnitude. Large numbers of the nation's inhabitants have been cut off, desolation, mourning and woe mark its track, while much suffering and misery have resulted from the stagnation produced by its presence in all mechanical and commercial pursuits. The Egyptians were punished by pestilence for their rebellion against God; the Israelites were, in more than one instance, judicially visited in this way on account of national sin; and judging from the known principles of the divine administration, we have reason to expect the same procedure in regard to our nation. Its obstinate rejection of the Lord's anointed, its disregard of God's law, its elevation of vile men to high places, its countenance of Sabbath desecration, and its support extended to a system of remorseless oppression, call loudly for the exercise of retributive justice. Righteousness exalteth a nation, but sin is both the reproach and the punishment of a people.

The present appearances are not such as to indicate that men will learn righteousness. It is a fact which may well startle us, that in our cities where pestilence exists, Sabbath desecration was never more extensively practised and encouraged. As regularly as the end of the week approaches, the columns of our newspapers are filled with advertisements of "Sabbath excursions," and men exercising influence in the community are found reckless enough to recommend them as conducive to the public health. It is a strange perversity of moral sentiment surely, that can recommend Sabbath dissipation as a sanatory precaution. In the majority of instances the reports indicate a greater mortality upon the Sabbath than on any other day, a fact not easily accounted for in any other way than by the increased dissipation during its sacred hours. Other vices seem to have grown rather than diminished. One of the most reliable papers in Cincinnati

affirms, that drunkenness, perhaps, had never prevailed in that city to so great an extent as during the period when the destroyer was committing its most frightful ravages. All these things omen badly. They evince a degree of insensibility under the dealings of God's hand that gives rise to just ground of apprehension. When His hand is lifted up they will not see, but they shall see and be ashamed.

In the mean time the duty of Christ's people is plain. Let them repent of and forsake their own sins, and confess and bewail before God the sins of the nation. Unless by such means his merciful interposition is received, all sanatory regulations, however wise and judicious, will avail but little toward checking the progress of the destroyer. It is no less their duty than their privilege to trust in God for protection and safety. When the evil arrows of pestilence and death are flying thickly around them, they are commanded not to be afraid. He shall cover thee with his feathers and under His wings shalt thou trust; His trust shall be thy shield and buckler. Death after all is but a question of time, and in this respect it matters little whether we die now or fifty years hence, and God is as able to take care of the soul amid the desolating ravages of pestilence, as under any other circumstances. It should be our chief concern to be found in readiness. If our work is done all will be well. Death may then come how, where, and when God pleases, but it will come not as the executioner of his vengeance, but as the messenger of mercy and deliverance, to dismiss our spirits unscathed into the presence of Christ, leaving the body to rest in the hope of resurrection unto life.

FACTS CONNECTED WITH CERTAIN PETITIONS SENT TO SYNOD,
AND THE DISPOSITION OF THEM.

The petitions presented to Synod on the power of the deacon having attracted some notice, it is proper that their import and object should be fully known. The act of Synod to which they particularly referred, was that from which a number of members dissented in 1847, and with the reasons of dissent they are intimately connected. The ministerial members of Synod from all the congregations petitioning were among the dissenters, and these petitions were presented as the proper way of correcting the wrongs complained of in the reasons of dissent, and which the petitioners conscientiously believe exist.

It gives a very incorrect view of the object of the petitions to state merely that they ask the repeal of the resolutions of Synod on the subject of the deacon. The reasons which they contain

enforcing their request, it is necessary to know in order to do the petitioners justice. These are substantially the same with those given by the dissenters in 1847. Both petitioners and dissenters conscientiously believed that the action of Synod was "new legislation," an "invasion of the people's rights," and "contrary to the standards and practice of the church." Believing this, it was their duty to take the regular steps to have the acts repealed. And what else could they do but petition Synod at its next meeting? Besides, in the petitions they declare their unabated attachment to all the standards of the church, and earnestly deprecate any thing that might weaken their authority. These facts, in an honest mind, ought to shield the petitioners from any imputation of their motives by either dark insinuations or open and direct attack. If they are mistaken with regard to the meaning of the acts, by their respectful petitions they have shown all respect for the authority of the Synod, and are as far within the limit of "due subordination" to it, as a silly and vain glorious defiance, of its "disapprobation of the spirit of an article," scurrilous, vulgar and disgusting in the extreme, and of its "warning against publishing such communications," is beyond it.

Not only are the petitioners exposed to unjust surmise and suspicion, but the committee to which the petitions were referred are subjected to similar treatment. Contrary to his taste, the writer feels compelled for the sake of truth, to notice certain remarks on the doings of that committee by the Editor of the *Covenanter*. Regardless of all propriety, the privacy of the committee's deliberations is intruded on, and reasons are assigned for the delay of presenting the report, and for the report that was presented, and this too by one who was not a member of the committee. Here, as is frequently the case with him, he happens to be very wild in his conjecture. It is due to the committee that the facts of the case be known, in order to correct impressions that may be made by invidious insinuations.

The majority of that committee fully understood and highly appreciated the object of the petitioners, which was to restore peace to the church on the basis of the Westminster standards. They believed that any measure on which the committee would agree, would receive the sanction of the Synod. They were disposed to compromise as far as they could without violating the church's constitutional law. Notwithstanding the diversity of opinion that existed in the committee and in the Synod, it was thought there was a meeting place where all could unite, and thus put an end to painful and pernicious agitations. It was reasonable to suppose that a suspension of the operation of the acts of Synod referred to, till God would be pleased to give further light, and a recommendation to congregations to proceed to elect Deacons according to the Form of Church Government, would be the harmonizing point. But to this the minority of the committee would not consent. As there was no hope of concord on the subject the majority concluded, as the next best thing they could do, to state this fact and ask to be discharged. In this result the votes on other questions

collateral to the great issue, had nothing to do. Had that been the case, as any man of observation might see, the result would have been very different.

They are greatly deceived, who think that the question now agitating the church is, whether congregations shall manage their finances by trustees, or in some other way? This question is of too little importance to be allowed to distract the peace of the church for a single hour, and it is one which, in our humble opinion, lies beyond the limits of ecclesiastical jurisdiction. It is of the same kind with the question whether a minister shall wear a coat of a peculiar cut, or a hat of a particular form. Both relate to matters to be determined by the taste and judgment of the persons concerned, but cannot be settled authoratively without tyranny. The Puritans in the reign of Queen Elizabeth opposed the surplice and cap, not because the wearing of them by their ministers was wrong in itself, but because the church had no power to enact or require that they should be worn, and of their resistance we have given our verdict of approval. The first acts of aggression on the rights of the people by their rulers is generally in things indifferent, but others soon follow of a more serious character. The question of trustees as solely belonging to congregations, one with which courts have nothing to do, is one in itself of so little importance that we would not think it worth the expenditure of a breath, or a pen-ful of ink, to settle it on the one side or other.

Not so, however, with regard to the question whether the church has power to enact laws about things indifferent and enforce them on the consciences of the people. Not so with regard to the question whether church courts have the power to annul the acts of a congregation choosing its own agents to do its own business, and appoint others in their stead. Not so with regard to the question whether secular functions shall be assigned to ecclesiastical officers, and secular courts organized, unknown to the standards of the church, foreign to the spirituality of her government, and subversive of the first principles of Presbyterianism. Not so with regard to the question whether the *new element* of the direct accountability of the officers to the people shall become a part of our ecclesiastical system. Not so with regard to the question whether to provide for the temporal support of the church shall be denied to the civil ruler, and to the people in their civil capacity when he neglects it. Not so with regard to the question whether the Form of Church Government shall not remain entire as the standard of the church in ecclesiastical government; whether it shall be altered in letter or spirit by acts of Synod, or superseded by any other document not named in the terms of communion. These questions, thought to have been long since settled, have reappeared in this controversy, and are of vital importance. On them the petitioners and many others with them, have taken their side in the negative, and taken it with the determination not to be moved from their position, by any of the appliances of flattery, ridicule or denunciation. They may be outnumbered, they may be outvoted, they may be libeled, they may be suspended; but the cause of truth for

which they contend cannot perish. When the time shall have come that men will see with their own eyes, and hear with their own ears, when the enlightened judgment shall take the place of implicit faith, then, and not till then do we hope for better days in the church.

The writer has a request to make of the Editor of the *Covenanter*. It is that he would publish in his periodical one of those petitions, say that from the Session of Pittsburgh and Allegheny, that the members of the church may judge for themselves; and also the following draught of a report which was agreed to nearly unanimously in the early meetings of the committee, but from which some of the members, opposed to the object of the petitions, afterwards receded.

"Inasmuch as Synod never intended any declaratory act of theirs to conflict with the standards of the church, and yet a great number of the people think the acts referred to really do, Therefore, Resolved, That the operation of these acts be suspended till the Head of the church gives further light, and that congregations be directed to ordain deacons according to the Form of Church Government, so soon as they find it practicable."

ONE OF THE COMMITTEE.

SCOTTISH SYNOD.

GLASGOW, May 7, 1849.

The Synod of the Reformed Presbyterian Church in Scotland, met according to appointment; and, after a sermon by the Moderator, from Ps. cxxxvii. verses 5 and 6,—*"If I forget thee, O Jerusalem,"* &c.—was constituted by prayer.

Reported by the Presbytery of Newton-Stewart, that they ordained the Rev. M. G. Easton to the pastoral charge of the congregation of Girvan on the 22d November 1848.

Reported by the Presbytery of Glasgow, that the Pastoral relation between Mr. Stevenson and the congregation of Stirling was dissolved by that Court on the 10th of May 1848. Also, that on the 8th of August, 1848, Messrs. Thomas Easton and Alexander Young were licensed to preach the gospel.

It was moved, seconded, and unanimously agreed, that the Rev. Professor Symington, D. D. be elected Moderator. He took the chair accordingly.

It was moved, seconded, and agreed, that, in the absence of Mr. Rogerson, Mr. Graham be appointed Interim-Clerk.

Dr. John Cunningham, the Synod's Missionary to the Jews, resident in London, being present, at the request of the Synod, addressed them on the subject of his Mission—giving a variety of very interesting details connected with his labors, and with the character, condition, and prospects of the Jews.

It was moved, seconded, and unanimously agreed, that the Synod thank Dr. Cunningham for his zeal and diligence; and record their satisfaction with his presence and address, their continued

and growing confidence in him as their Missionary, and their determination to sustain and encourage him by all means in their power in the field of labor in which he is engaged, in the hope that the God of Abraham will crown his efforts with ultimate success.

Professor La Harpe, from Geneva, was introduced to the Synod by the Moderator.

Mr. La Harpe addressed the Court in regard to the position and labors of the Evangelical Society of Geneva—setting forth its claims on the sympathies and assistance of the friends of Christ, in its endeavors to diffuse the Gospel in various parts of the continent.

It was moved, seconded, and agreed, that the Synod express their gratitude to Professor La Harpe for the address which he has just delivered, and the information he has communicated; as also the respect they feel toward himself personally, and the interest they cherish in the labors of that excellent body which he represents—the Evangelical Society of Geneva.

The Moderator communicated to Professor La Harpe the decision of the Court, which was suitably acknowledged by him.

The Rev. Mr. Simms, from the Reformed Presbyterian Church, Ireland, was introduced to the Synod by the Moderator, and invited to a seat in Court as a corresponding member, which he took accordingly.

The Court took up the case of Competing Calls to Mr. Alexander Young, Preacher of the Gospel. Parties having been heard and removed, the Moderator requested Mr. Young to declare his choice, when he accepted of the Call from the Congregation of Darvel. Synod next entered on the case of Competing Calls to Mr. Thos. Easton, Preacher of the Gospel. Parties having been heard and removed, Mr. Easton was requested by the Moderator to declare his choice, when he stated that, owing to certain things which have been impressed on his mind for a few weeks past, he believed he would be more useful as a preacher itinerating in the Church for some time longer, and therefore declined all the Calls.

The Rev. Mr. Simms of the Reformed Presbyterian Church in Ireland, addressed the Court particularly in relation to the state of the Roman Catholic population, and the system of Popery in the South and West of Ireland; and the Protestant Agencies that are in operation for the diffusion of the Gospel, especially that employed by the Church which he represented.

It was agreed by the Synod to express their thanks to Mr. Simms for attending this Court, and for the statement made by him; as also their deep sympathy with the brethren in Ireland in the work in which they have embarked.

The Court resumed consideration in the different matters connected with the Foreign Mission, submitted by the committee. The following points were considered:

1. Whether this church is willing to authorize Mr. Inglis to attempt the organization of a church among the colonists in Wellington, in connection with the Reformed Presbyterian Church in Scotland.

The Synod, after serious deliberation, adopted the following motion: viz:

"That the Synod still adhere to their original purpose of missionary labor among the Aborigines, and so, adhering do not deem it expedient to authorize the attempt to form a congregation in connection with this church among the colonists in Wellington, nor to support Mr. Inglis as a missionary among them; but that in the event of Mr. Inglis proceeding to organise a congregation on his own responsibility, the Synod reserve to themselves the power of judging of the principles on which it is organised, and of the relations to be maintained with it; or that if Mr. Inglis find it impracticable to resume his labors on heathen ground (which they hope will not be the case,) and prefer returning home, that the committee be instructed to afford him the means of doing so."

2. Whether the Synod is disposed to engage in Evangelical efforts on the Continent of Europe. The Synod unanimously responded to the question in the affirmative, and agreed to authorize a collection throughout the Church on the second Sabbath in July, or some Sabbath before the end of that month, in behalf of the diffusion of the Gospel throughout the Continent, leaving it to the Committee to dispose of the funds as they may think proper. Also, that the Committee consider the whole matter, and be prepared to report on a plan according to which aid may be given in diffusing the gospel on the Continent.

The Report of the Committee of Correspondence with the Original Seceders, having been called for, Professor Symington, Governor of the Committee, presented it. The minutes of the meetings of the joint-committee were read, together with the Propositions which they have had under consideration, as also a communication from the Synod of the Original Secession Church to the Court, containing the following extract of the minute of that Church on the subject of the conference:

"At Edinburgh, Davie Street Church, 4th May, 1849.

"The Synod of the United Original Seceders being met, and constituted, *intra alia*, received the Report of the Committee for Correspondence with other Churches. The committee produced the minutes of two conferences they had held with the Committee of the Reformed Presbyterian church, and also some propositions drawn up by the joint-committees. After several members had expressed their minds, it was moved and agreed to:—That the Synod regret to learn that so little progress has been made towards agreement in sentiment between the two Committees, yet anxious to do all in their power to remove present differences, re-appoint the Committee for correspondence with other churches, with instructions to meet with the Committee of the Reformed Presbyterians, should there be an opportunity presented of meeting with them, or any prospect of matters being ripe for agreement in the profession of the truth."

(Extracted from the Minutes, by

"ROBERT SHAW, Synod Clerk."

It was moved and agreed that the Committee be re-appointed.

REFORMED PRESBYTERIAN SYNOD IN IRELAND.

From the Londonderry Standard which contains an abstract of the proceedings of this Synod at its late meeting, we make the following brief extracts. They present the things of chief interest, though we regret that want of room prevents our giving the abstract entire.—ED.

The Synod was opened on the 9th of July with an appropriate discourse by the Moderator, Dr. Stavely, from Gal. v. 1, "Stand fast therefore, in the liberty wherewith Christ hath made us free." Rev. Robert Wallace, of Newry, was unanimously elected Moderator. The Sessions of Synod each day were opened with devotional exercises.

A lengthened and interesting discussion took place respecting the revival of the order of Deacons throughout the different congregations. Mr. Simms submitted a report on the subject. All the members admitted the divine appointment of the Deaconship, and the propriety of having Deacons in the church, when the circumstances might seem to require them; while some appeared to think that there is, at present, no urgent call to appoint such officers. The Synod at length unanimously adopted a resolution, which was proposed by Mr. Russell, and seconded by Dr. Houston. It is as follows:

"Resolved, That this Synod affirm the minute of 1828, which asserts the scriptural character of the Deacon's office, and recommend it to the ministers and elders of this church to use their best endeavors in their respective places, to have the congregations under Synod's care instructed in respect to the nature and duties of the Deacon's office; that as soon as practicable, consistently with the peace and edification of their respective congregations, Deacons may be appointed in them."

On Wednesday, the report of a committee on Covenant renovation was considered. A "Confession of Sins" suited to an act of Covenanting, which had been prepared by a committee, was read and afterwards considered in separate paragraphs, with a view to prepare it to be sent down to the inferior judicatories. Several alterations were made and it was adopted by Synod. The following resolutions were unanimously adopted on this important subject:

"Resolved, That this Synod having still in immediate view, the work of Covenant Renovation, and with the desire to prepare the church for the performance of such a work, so soon as the aspects of the times, and the internal condition of the church may warrant us to enter upon it, recommend ministers to preach in their respective congregations, two discourses at least on the subject before next meeting of Synod, and to connect therewith importunate, fervent prayer to God for the outpouring of the spirit upon the church, that ministers, elders and people may be prepared for this solemn duty."

"Resolved further, That the Committee be continued and instructed to make the corrections agreed upon in the paper styled

"The Confession of Sins," and send it down without delay to the sessions of the church; and, moreover, recommend them to direct their special attention to the church's precedents, in relation to Covenant Renovation, with a view to ascertain the order of procedure in this solemn transaction.

The proceedings on Thursday had relation almost exclusively to the missions of the church. The account of the mission to the North American colonies was interesting. In connection with a mission to the heathen, there was reported the application of Mr. Andrew Tait, a promising student of theology to be received as a missionary to the heathen. Synod regarded this application with much interest, and accepted with great satisfaction the tender of Mr. Tait's services, and agreed to remit him to the Western Presbytery and the Missionary Board for special instructions. The evening of this day was spent in the solemn and interesting service of ordaining Mr. Robert Stewart, licentiate, as a missionary to the British North American colonies. The ordination services were performed in the presence of a numerous and deeply attentive audience.

On Friday the subjects of the Irish mission, elementary and collegiate education, a common fund for the support of the ministry &c. claimed Synod's attention. Final action on these subjects named was deferred till next meeting. A motion was offered by Dr. Houston to declare the traffic in ardent spirits immoral; after some discussion the following judgment was adopted.

"Synod unanimously disapprove of the traffic in ardent spirits; declare that henceforth no member of this church who opens a house for carrying on this trade, shall be held entitled to church privileges; and instruct sessions, if there be any members under their inspection engaged in this trade, to deal with them, with a view of inducing them to discontinue it."

OBITUARY OF REV. ROBERT WALLACE.

With deep regret for the loss to the church on earth, sustained by the removal of this aged and venerable father, and sympathizing with the bereaved friends, we cheerfully give place to the following brief communication, hoping and requesting that a much fuller memoir of the life, ministerial labors and success, of one who was so long and so abundantly useful, will soon be furnished us for publication.—ED.

DIED—July 19th, at 10 o'clock, P. M. Rev. ROBERT WALLACE, Pastor of Salt Creek Congregation, O. in the 77th year of his age.

The above was a native of Ireland. In 1811, having completed his classical studies in Glasgow, Scotland, he emigrated to this country, commenced the study of Theology under Dr. Wylie, of Philadelphia, and in 1813 was licensed to preach the Gospel. Shortly afterwards he was called for a part of his time to the con-

gregation of Licking, in Ohio, but his field of labor was the Great West. Here he traveled, exposed to summer's heat and winter's cold, by night and by day, through poverty and hardship, laboring not for meat that perisheth, but for that which endureth to everlasting life. Receiving little earthly reward, he strove for the conversion of sinners and the enlargement of the church. Unfurling the Banner of the Cross, he bore a faithful testimony against prevailing evils in both Church and State, so that often his enemies threatened him with civil prosecution; but he continued faithful to his vows, and by his preaching and profitable conversation made daily inroads upon the kingdom of darkness.

He continued to preach with few interruptions, until about nine months before his decease, when he received a fall from his horse on his way to preaching, on Sabbath morning. By the fall his system received such a shock that he was never afterwards able to preach, but continued to decline until his system was entirely worn out. He died strong in faith, and many times longing to depart and be with Christ, which he said was far better. He was much engaged in prayer, during his last illness, for his family, his congregation and the church.—*Com.*

ITEMS OF INTELLIGENCE.

The accounts from Hungary are of the most animating character. The Magyar generals have complete control in the whole southern part of the country, from Esseg, the main fortress to Slavonia, on the Drave, the extreme southwestern town of Hungary, to Orsova; enabling them to communicate freely with the Turkish provinces: and advices from Constantinople state that an army of 80,000 Turks, is ordered to assemble on the frontier, to disarm any Russians or Austrians, who may be driven into the Turkish territory, or attempt to violate its neutrality.

These accounts also speak of a great battle between Paskiewitch and Dembinski at Erlau, some distance N. E. of Pesth, in which the Hungarians were completely victorious, and represent Paskiewitch as thus cut off from his communications with Poland through the passes in the northern mountains.

Dembinski, Bem and Georgey are now in communication, and the situation of the Russians and of the Austrians under Haynau, it is said, has become perilous.

Although the French has restored the Government of the Pope in Rome, they have not persuaded the Pontiff to return to the Vatican. Gen. Oudinot has been himself to Gaeta, in the hope of modifying the intentions of his Holiness, but with what effect has not been announced.

Great dissatisfaction was expressed by moderate men both in Italy and France, at the complete reestablishment of the Pontifical authority, without any guarantee or promise of concession or reform from his Holiness.

The Pope, it was supposed by some, yielding to the influence of the cardinals, would resume absolute authority, under the protection of foreign bayonets.

A Liverpool paper of July 25th says, that the general mortality in that city the last week exceeded, by about 100, the maximum mortality during the prevalence of the Irish fever in 1847. The deaths by cholera were 275, and they were increasing, the number during the previous week having been only 233.

IRELAND.—*Riot.*—On the 12th of July, the anniversary of the battle of Aughrim, a very serious collision took place between a party of armed Orangemen and Catholics, near Castle William, in county Down. The Orange party having celebrated the day at Ballymore, and being on their march home, whilst passing a defile called Dolly's Brae, found their party waylaid. All the pass and surrounding hill were occupied with an immense number of Roman Catholics, provided with pikes and fire-arms, and plainly contemplating a general massacre. The Protestants, aided by a small party of police and military, stood upon their defence, and succeeded in forcing their way through the pass, after a short struggle in which forty or fifty persons are said to have been killed or wounded on both sides, much the greater portion being of the Roman Catholic party. Thirty-eight Ribbonmen have been taken prisoners.

ROME.—General Oudinot had the restoration of the papal government proclaimed on Sabbath, the 15th of July, but the return of the pope has not yet been announced, and according to accounts, is not likely to take place very soon.

NOTICE. The Committee on the publication of the Testimony, request, as soon as possible an account of the number of copies required in the different congregations and societies, accompanied by definite directions, as to the persons to whom they are to be sent, and the mode of transmission. This edition will be of the same size as the last, 12mo. on good paper and neatly bound. Price, in sheep, fifty cents; in calf, a few cents more, so as to cover additional expense. Address, Rev. James M. Wilson, North St. No. 8; or Rev. S. O. Wylie, No. 31, Schuylkill 6th St; or Mr. Wm. Brown, corner of Schuylkill 6th and Locust Sts. Philadelphia. The early attention of ministers, elders, deacons, licentiates and church members, is requested to this notice.

JAS. M. WILSON, *Chm. of Comm.*

The Presbytery of the Lakes will meet at Brush Creek, on the first Monday of September, at 10 o'clock, A. M.

The Pittsburgh Presbytery will meet in Allegheny, on the first Tuesday of October, at 10 o'clock, A. M.

The New-York Presbytery will meet in New-York, on the first Tuesday of October, at 7½ o'clock, P. M.

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AN INQUIRY AS TO WHAT IS OUR STANDARD OF ECCLESIASTICAL GOVERNMENT.

In a former article on this subject some arguments were presented to show that the second book of discipline is not a part of our covenanted uniformity settled in the second reformation. Facts, that have since come to light, evince not only that the publication of that article was seasonable, but also that a defence of the claims of the Form of Church Government to be one of the church's authorized standards, is necessary. The public have been put into the possession of statements so inconsistent with these claims, that they fairly deserve to be viewed as objections against them. Some of these objections it is the design of this article to notice and refute.

Before proceeding to the point in hand, it seems necessary to state exactly the question at issue. The question with regard to the second book of discipline is not whether it is a "book to be despised—overlooked—rejected—thrown in the shade—or held in light esteem," but whether it was made by the church part and parcel of the uniformity in religion and church government, established in the middle of the 17th century. And the same is the question with regard to the Form of Church Government. Now, on the last part of this inquiry, we unhesitatingly take the negative with regard to the former, and the affirmative with regard to the latter of these documents. We maintain that the Form of Church Government was adopted by the Church of Scotland, as containing the propositions respecting ecclesiastical government on which she was prepared to conclude "a uniformity" with the Church of England, and this was not the case with the second book of discipline. The evidence of this will appear in answer to the following objections.

1. It is objected that the Westminster Form is so imperfect and defective, that it cannot in fact be a complete standard of ecclesiastical government. We find this objection in the follow-

ing published statements: "The Westminster form of Church Government is a mere abstract."—"Now as to the settlement of this difficulty" (the calling of a minister) "regarding deep interests and high privileges, there is little in the Westminster Form to aid in settling it favorably to the people's claims."—"They (the people) never submitted to the repeal of the 'clear and pointed and particular' discipline of the Church of Scotland, which secured forever their elective franchise rights; and in place thereof submitted to abstractions and restrictions of a 'loose, general and evasive' Form, having and professing to have no more than the substance."—"The Form is an abstract 'for substance' very compressed indeed."

We wait not to give the specifications of the alleged defects in the Form, but proceed to state that the whole objection arises from a very strange misconception of what is intended by a Form of Church Government. It is evidently confounded with a Directory, by those who charge it with the above defects. It is true it does not cover all the ground of the second Book of Discipline, because its framers did not design that it should do so, not indeed, for the reason that some imagine, that they still retained that book, but because they designed to make a directory of Church Government distinct from the Form. Baillie, speaking of the "Directory of Government,* the theorems against the Erastians and concerning the Psalms," calls "the first a very excellent and profitable piece, the fourth part of our uniformity." This directory was prepared by the Westminster Assembly, was under consideration by the Church of Scotland in her Assemblies in 1647 and 1648, was ordered to be printed, and is to be found in "the Collection of Confessions." That it was not adopted was owing to the distracted state of the church and nation after 1649. And this directory and the act of the Assembly passed August 4th, 1649, entitled "Directory for the election of ministers," contain all that is desiderated in the Form.

And here it might be asked if the second Book of discipline was so full and plain on all these points, and if the Church of Scotland still adhered to it in form, why they at all entertained the directory? If the book is "clear, pointed and particular, securing the elective franchise rights of the people,"† and was continued in force, why the act of the Assembly concerning the election of ministers? Could any improvement be made on that which was "clear, pointed and particular?" These are

* This should not be confounded with the Directory for worship; it is a different document.

† It is surprising with what confidence this assertion is made. The language of the book gives no foundation to it. "Election," it says, "is the choosing out of a person or persons most able to the office that vakes, by the judgment of the eldership and consent of the congregation."—"No person should be intruded in

questions for the objector to answer in consistency with his views of the second Book of Discipline. And we conceive that he will find it no easy task.

We have heard it remarked that the Form of Church Government is binding so far as it goes, but there are many things wanting in it, which must be supplied from the Book of Discipline. This is, we presume, a common opinion with those who charge it with defects. But we reply that it goes as far as a Form should go, leaving to be put into "the directory of government and church censures" what belongs to it. The Form contains the principles of ecclesiastical government, the Directory the application of these principles, two things very different, and wisely distinguished by the eminent men of the second Reformation. And we view it as a reflection on the intelligence and faithfulness of our covenant ancestors, which we are unwilling to hear, to even insinuate that the Form, in this true view of it, is either defective or "loose, general and evasive."

The directory has what might be called a quasi ecclesiastical sanction. It was appointed by the Assembly of 1647 to be printed and examined by the Presbyteries. At the next Assembly it was referred to the committee for public matters, and the examination of it was continued till the meeting the following year. We can find no reference to it in the list of unprinted acts of the Assembly of 1649, the last reforming Assembly. There is no doubt that it was approved by the church of Scotland, though it was not formally adopted. It is a question of some importance whether from its excellence and the need there is for it, the church should not still adopt it. In the mean time in what pertains to the directory for government, we view the second Book of Discipline as still good authority, except where it is repealed by the acts of the General Assembly.

2. It is contended that the old Scottish Testimony sustains the claims of the second Book of Discipline; that it recognises its authority as a standard, and that all who are connected with

any offices of the Kirk, contrary to the will of the congregation, or without the voice of the eldership." The choice was in the eldership, and the people had no more than a power to veto that choice. Is this "to secure their elective franchise rights?" The following from Baillie's letters, giving an account of the debates in the Assembly of 1649, on the Act concerning "the election of ministers," shows how some of the prominent members understood that subject:

"Mr. David Calderwood was peremptory, that according to the second book of discipline, the election should be given to the Presbytery with power to the major part of the people to dissent, upon reason to be judged of by the Presbytery. Mr. D. Calderwood and Mr. John Smith reasoned much against it, (the act that finally passed,) where against my mind the Book of Discipline was pressed against them, and a double election made, one before trial and another after, as if the election before, and the trial by the second Book of Discipline were given to the people, and that after trial, before ordination, to the Presbytery. This I thought was nothing so, but was silent, being in my mind contrary to Mr. David in the main, though in this incident debate of the sense of the book of discipline I was for him."

the covenanted church in Britain are sworn to it. We view this as an objection to the claims of the Form of Church Government to be so recognised and sworn to, inasmuch as two documents cannot occupy the same place in the church's standards, especially when there are conflicting views between them.

The proof advanced in favor of the view which we controvert is, that it is stated in the Testimony that the church of Scotland, "by perfecting the second Book of Discipline, completed the exact model of Presbytery," which until then "was not brought to such entire conformity to the divine pattern." Now did we believe that the declaration, that "the exact model of Presbytery" was "brought to a more entire conformity to the divine pattern" than it had been previously, pledges those who make it to the whole document in which the model is found as a standard of the church, sworn to; we would be convinced by this argument. But as we think there are few minds so dull as to be misled by this fallacy, we notice another part of the proof.

"The Presbytery hereby testify and declare their approbation of and adherence unto all the different steps of reformation that ever in any period were attained unto in this church and land. Particularly, besides what has been mentioned above, they declare their adherence to the Westminster Confession of Faith, as it was approved by an act of the General Assembly of the church of Scotland, A. D. 1647, Catechisms larger and shorter, *Sum of saving knowledge*, Form of Church Government, Directory for Worship, and Books of Discipline, as agreeable to and extracted from the sacred oracles."

It is not a little remarkable that in the place where we find the above extract employed in defence of the scheme we are opposing, it is without the reference to "the Sum of saving knowledge."* In the orator it might have been a lapsus lingue, but

* This singular omission is found in more than one place. See *Covenanter*, vol. 4, page 258, and vol. 5, page 10. The latter is shown above. In the former, the catechisms larger and shorter, sum of saving knowledge, form of church government, and directory for worship are all left out. Singular and significant coincidence!

The following on the same page is still more extraordinary: "And they further assert that ministers of the gospel and all other church officers must enter into the exercise of their office at the door of Christ's appointment, by the call and choice of the Christian people. Acts vi. 2, 6. Books of Discipline, &c." This remark follows: "Now the right of choice of the christian people not being found in the Westminster Form, hence it could not be quoted in the same category with Acts vi. 2, 6. nor even at all."

This is professedly taken from the old Scottish Testimony. On examining our copy, an old edition, we find the above extract with the following authorities annexed, after several texts of scripture, "agreeable to the laudable acts and ordinances of this church and state, in favor of reformation principles, books of discipline, propositions for church government and discipline." The latter is the name by which the Form of Church Government was then known, and it happens to be just found in the category with Acts vi. 2, 6. The declaration that it could not be found there is rash. Inaccuracy in quoting cannot help a good cause.

in the amended report its absence must be accounted for in some other way. One thing is certain, that as it is by none held that we are sworn to "the sum of saving knowledge," its appearance in the same category with "the Books of Discipline," is fatal to the whole argument taken from the extract. If that proves that we are sworn to the second book of discipline, it proves that we are sworn to "the sum of saving knowledge." Nay more, it proves that we are sworn to the Rutherglen, Sanquhar and Lanerk declarations—to the informatory vindication—to the cloud of witnesses, for we find a reference to them in the very same language as in the above extract, in the next page of the testimony. An argument that proves too much, proves nothing. However highly we prize all the above excellent works, we cannot believe that we are sworn to them, and we are sure neither did the Reformed Church in Britain.

The mode employed to exclude the first Book of discipline from this obligation, is amusing. "It remained obligatory except where superseded by the second." True, and the second remained obligatory except where superseded by the third—the Westminster formularies—the basis of the covenanted uniformity. Those who can get rid of the Superintendents of the first so easily, should find no difficulty in disposing in the same way, of all in the second, that is inconsistent with the Form of Church Government.

But we are not done with the old Scottish Testimony. The following extracts are important and entirely in point:

"Like as the Presbytery did, and hereby do declare their approbation of and adherence unto the aforesaid reformation, in all the different parts and branches thereof, attained from 1638 to 1640 inclusive, and sworn to in the national and solemn league and covenant, not exclusive of such parts of reformation as were attained unto prior to this, but as a *further advance on this foundation, and as being much more pure and agreeable to the infallible standard of scripture, than any formerly arrived at in these nations.*" page 22.

"As to the settlement of religion in Scotland, the Presbytery testify against it: 1st. Because it was a settlement, which instead of homologating and reviving the covenanted reformation between 1638 and 1650 in profession and principle, left the same buried under the infamous act rescissory, which did at one blow rescind and annul the whole reformation, and authority establishing the same, by making a retrograde motion as far back as 1592, without even coming one step forward since that time, and herein acted most contrary to the practice of our honored reformers, who used always to begin where former reformations stopped, and after having removed what obstructed the work of reformation, went forward in building and beautifying the house of the Lord."

“That this backward settlement at the revolution was a glaring relinquishment of many of our valuable and happy attainments in the second and most advanced reformation, (as said is,) and consequently an open apostacy and revolt from the covenanted constitution of the church of Scotland, is sufficiently evident from the aforesaid act of settlement 1690, where (after having allowed of the Westminster confession,) they farther add, “That they do establish, ratify and confirm the Presbyterian church government and discipline ratified and established by the 114 art. James VI. Parl. 12, Anno 1592.” So that this settlement includes nothing more of the covenanted uniformity in these lands, than only the 33 articles of the Confession of Faith wanting the proofs.” page 67.

We now remind the reader that it was in 1592 that the second book of Discipline was ratified by the Parliament of Scotland; and that it is to this act of ratification that reference is made in these extracts where that year is named. Those parts of the extracts to which special attention is invited are marked in italics. It is clear that our reforming fathers in Scotland considered that to go from the Form of Church Government to the second Book of Discipline, was to “make a retrograde motion,” and for doing so they testified against the church established in 1690. That settlement they call a “backward settlement,” and they declare it was “a glaring relinquishment of many of the attainments of the second reformation.” The mention in the act of Parliament of the church government and discipline established in 1592, (which was just the second book of discipline,) they understand as including in the settlement no part of the covenanted uniformity but the thirty-three articles of the confession of faith wanting the proofs. Now if the act of Parliament had named the Form of Church Government in connection with the Confession, the settlement would have been what our fathers desired, and in it they would have joined. It would have secured to the church all the privileges to which she had attained at the second reformation.

We think our fathers in Scotland have themselves answered the objection to the form of church government wrung from their testimony.

3. It is objected that the Form of Church Government was not adopted by the church of Scotland as a part of the covenanted uniformity. It is alleged that the adopting act contained a proviso, which suspended the validity of the Form on the fact of its ratification by the Parliament of England, and that this ratification never took place. From all this it is concluded that the Westminster form is without ecclesiastical authority.

This is a sweeping objection. It sets aside at once not only the Form, but all the other Westminster standards, for as it regards the main point in the objection, they were all in the same condition. But is it so that the church of Scotland suspended the operation of an act adopting her own Form of Government on any anticipated deed of civil ratification? It will require proof of no ordinary clearness and strength to convince us that the eminent men who struggled so ably for the independence of the church, would, by their own voluntary deed, lay her under the feet of the civil authority. We cannot easily conceive of more gross Erastianism, than for a Parliament or Legislature to have the power to render an ecclesiastical deed null and void. And this was the case beyond all dispute, if the neglect on the part of the English Parliament to ratify the form, left it without ecclesiastical sanction. We have too much regard for the memory of our covenant fathers, to admit that they would perpetuate so foul and fatal an act.

But what are the facts? What says the adopting act? If its testimony is clear and conclusive in proof of this position, we must, however reluctantly, yield to conviction. Its language is: "The General Assembly—doth hereby authorize the commissioners of this General Assembly who are to meet at Edinburgh, to agree and conclude in the name of this Assembly, an uniformity betwixt the Kirks of both kingdoms in the aforementioned particulars, so soon as the same shall be ratified without any substantial alteration, by an ordinance of the honorable houses of both Parliaments of England." The Assembly had just said that they "agree to and approve the propositions aforementioned touching Kirk government and ordination." This was their adopting act and it was absolute. But the Parliament of England had the right to pass an act of civil ratification of these propositions, and they might assume the power to alter them. Against this the Scottish Assembly provided, by indirectly forbidding their commissioners to conclude a uniformity, if any substantial alteration should be made. In this way alone they could protect the propositions from Erastian violence by the British Parliament. This statement of facts, with which every Covenanter minister should be acquainted, sets in a clear light the vigilance and faithfulness of the church of Scotland.

It is a natural inquiry, Why these attempts to detract from the Form of Church Government? That this is done by the sentiments advanced in the first and third objections, no one can deny. Was that part of our standards over estimated, that something must be thrown in the opposite scale to bring the beam to its true equilibrium? We have been in the habit of thinking that there is a tendency in our day to lower the author-

ity of subordinate standards, and the end is likely to be a dismissal of them altogether. To this result they contribute no small share who speak lightly of any of the forms of sound words, of which we have given our solemn acknowledgment in our terms of communion.

We cannot suppress the conviction that these attempts arise from a consciousness that the Form of Church Government gives no countenance to certain favorite theories and schemes of professed reform. Be this as it may, the course is a wrong, and we may add a divisive, one. Covenanters, who from their earliest recollection, have been wont to view the Form of Church Government as one of the standards of the church, will not give up their birthright without a struggle.

T. S.

SABBATH DESECRATION.

The following excellent, able and seasonable document was adopted by the Reformed Presbyterian Synod of Scotland at its last meeting, and the ministers were recommended to read it from their pulpits. A committee was also appointed to take such steps as might seem proper to them in relation to the subject, directing their attention particularly to the Sabbath Mail. With little exception the paper is highly applicable to the state of things in our own land respecting the desecration of the Lord's day. For this reason chiefly we lay it before our readers, hoping that each one will do what he can in his own sphere, to promote Sabbath sanctification.

"I. The Synod of the Reformed Presbyterian Church of Scotland being met, and the Court having had its attention directed to the very serious danger to which the people under its care are exposed, and the interests of religion in this country, from the great encroachments that have been made, or which are now threatened, on the rest and sacredness of the Sabbath-day, the brethren felt called on to express their deep anxiety and alarm on this subject—to warn the people of their own special charge—and to address a few words of remonstrance to several classes who are implicated, directly or indirectly, in the sin complained of.

"II. They unanimously declare their firm belief, that the law of the Sabbath, like the other precepts of the moral code, in the centre of which it is placed, is of universal and perpetual obligation; that no man has any right to alienate it from the hallowed purpose for which it was given; and that no earthly power can cancel its authority. They are happy to feel assured that

in the several departments of the Church, there are multitudes of Christians who fully concur with them in these opinions; that the vehement opposition recently made to the Sabbath, has drawn forth on its behalf a host of zealous and able defenders; and that the proofs of the wisdom and goodness of God in this institution—of its perfect adaptation to man's character and condition, have never been set in a clearer or stronger light than in the present day.

“III. They have pleasure in referring to the testimony of physicians, who declare that the law of the Sabbath is in strict accordance with the physiology of our nature—that it is stamped on the physical constitution of man: of the most enlightened magistrates and judges, who affirm that it is illustrated in all the courts of criminal jurisprudence—that it may be read in the character of witnesses and of jurors—and its great value learned from the history of criminals at the bar; and whatever diversity of opinion may exist on many points among the ministers of the Gospel—who by education and constant study may be deemed most competent to determine the doctrine of Scripture on any question—in all the principal parts of this great subject, there is a delightful harmony among them, as they almost universally maintain that the preservation of the Sabbath is essential to the integrity of the divine law, and equally essential to the preservation of religion.

“IV. At the same time they cannot conceal from themselves the fact, that the combination of adverse influences against the Sabbath at the present day is most formidable and alarming; that the changes which have taken place in the progress of society have introduced new forms of Sabbath profanation in addition to those which were formerly in existence; and that there has been no period within the memory of any now living, when the call was so urgent for a united and strenuous effort to withstand the tide of Sabbath profanation, and for importunate prayer, that the Lord of the Sabbath may arise and plead his own cause.

“V. Under these impressions the Synod feel constrained to specify, in the way of warning and remonstrance, a few of the manifold forms of Sabbath profanation, which have already brought much guilt on the land; and which from their great frequency, and from the systematic and open manner in which these breaches of the divine commandment are committed, tend so to familiarize the minds of men to this sin, that they are in danger of becoming insensible to the criminality of these practices, and blind to the multiplied evils and calamities which follow in their train.

“VI. The Synod lament and testify against the waste and profanation of the Sabbath by multitudes who make it a day of

luxurious idleness—visiting their friends and receiving visitors—speaking their own words and finding their own pleasures—caring and providing for the animal nature, while the calls of the gospel and the interests of their immortal souls are lightly regarded. And they must also animadvert on the conduct of not a few professing Christians, who either forsake the assembling of themselves together, or absent themselves frequently from the house of God, on grounds which would not detain them from any serious secular business; or who give a stinted and partial attendance even when they do visit the house of prayer—a line of conduct which evinces much ingratitude for Sabbath-day privileges, and a degree of apathy about religion most perilous to the higher interests of the soul.

“VII. They lament and testify against the great and growing evil of Sabbath travelling, as altogether incompatible with a right observance or improvement of the Lord’s day. They are aware that this is a sin of long standing, and of vast extent; that it prevails in all parts of the kingdom—in the country as well as in the city. They fear there may be some of those under the care of Synod who require solemn warning in respect to this evil. In the same connexion they must express their deep regret on account of the very frequent and, it is feared, often unnecessary use of post-chaise, hackney-coaches, and other conveyances commonly let out for hire—a sin from which the frequenters of churches, and the ministers of the sanctuary, may yet require to be purged,—by which means the cattle are deprived of the rest which the Sabbath provides for them, and thousands of the men who have charge of these vehicles are cut off from all attendance on gospel ordinances. They are aware that no absolute or universal rule can be laid down on this subject, as there are families whose delicate health, or distance from the place of public worship, would entirely exclude them from the sanctuary were it held unlawful to employ a conveyance. In such cases they do not deem it unlawful. Yet there is much reason why the people of God should be on their guard, lest self-indulgence or ostentation should lurk under the pretext of necessity, as to the use of conveyances in their attendance on the worship of God.

“VIII. They lament and testify against the flagrant evil of Sabbath passenger trains on railways, by which so wide a channel is thrown open for Sabbath profanation to the irreligious and the thoughtless; which gives system and public sanction to a vice in which individuals, or small parties formerly indulged on their own responsibility; which imposes the necessity of Sabbath day labor on so many thousands of workmen, cutting them off from gospel ordinances, and drying up the fountain of those moral principles which are the best safeguards for their fidelity

in so important a trust; an evil which if not soon arrested must ere long pervade and traverse the entire kingdom, bringing down all parts of it to the same degraded level, pouring forth the filth and folly of the worst parts of society, the very scum and dregs of large cities, over those portions of the country which had continued heretofore comparatively sound and uncontaminated. Of the working of this system, two appalling examples may be specified, both of them furnished by the city of London. One consists in the fact, that on a single line of railway in the precincts of London, there are not less than ninety-two passenger trains every Lord's-day. The other rests on the testimony of the missionaries connected with the London city mission, that a larger number leave the city every Lord's-day, by land and water, on excursions for business or pleasure, than are found in attendance on all the churches in that vast metropolis.

“IX. They lament and testify against the great national iniquity of the public Mail, on account of its injustice towards the multitudes in the Post-office department, who are compelled by public authority, or tempted by the rewards of their office, to surrender the birth-right of a Sabbath-day, to the great injury of their health, their moral principles, and their immortal souls; on account of the pernicious example which it sets on the part of the Government in doing unnecessary work on the Lord's day; on account of the infinite Sabbath breaking which it occasions, by the correspondence to which it gives rise, and the corrupt literature which it conveys: preëminently, because it is done by public authority, involving the whole nation, in so far as it may be consenting to its policy, in the guilt; and very specially, because it has been the pretext for, and an introduction to, Sabbath railway travelling, and constitutes the most plausible argument for its continuance by almost every class of its defenders.

X. “They lament and testify against a recent attempt made in one of the Houses of Parliament, to pass a law, involving a direct invasion on the sacredness and authority of the Lord's day. They are not insensible to the civil wrong which would have been inflicted by such an enactment; but their main objections to it rest on higher grounds. The proposal appears to them equally presumptuous and impious—presumptuous in a high degree as calling on a human tribunal to sit in judgment on the holy law of God—and impious, as undertaking to annul and cancel one of God's commandments by an Act of the Legislature. It is also a palpable invasion of religious liberty, an intrusion into the province of man's relations to his supreme Lord and Judge.

“XI. At the same time, this Synod while holding the opinion, that a scripturally constituted magistracy are warranted and

bound to have a regard to the interests of the kingdom of Christ; they renew their testimony against that part of the civil constitution of these lands, which invests the sovereignty or the legislature, with a supremacy over the church, as essentially and inexcusably sinful; as the spring of that Erastian rule in spiritual matters practised by the Government of this country, in which all orders of persons, Protestants, Romanists, Unitarians, Sceptics, and Infidels, have a common share; and as tending, moreover, to familiarize the minds of legislators with the idea that they have a right to control religion, and to prescribe to men in their duty to God; and so to prepare them for passing enactments of an intolerant and persecuting character. To this cause they must ascribe the fact, that even among those members of the Legislature who opposed Mr. Locke's bill, very few adverted to the chief and main ground of opposition—resting their arguments against it, not on its contrariety to the law of God, nor to its impious intrusion into the sanctuary of conscience, but almost exclusively on its opposition to the views and feelings of the people of Scotland.

“XII. They lament and testify against the enormous and aggravated evils arising from the manufacture, sale, and consumption of intoxicating liquors on the Lord's day—an iniquity which, in respect to the multitudes involved in it, and the multiplied and dreadful evils which result from it, holds a horrid preëminence in the catalogue of public sins. The Synod reject and condemn the doctrine as false and unfounded, that it is more consistent with the hallowed purpose of the Sabbath, to traffic in strong drink on that day, than in any ordinary branch of the provision trade; or that while it is unlawful to ~~carry~~ on those processes on the Sabbath by which grain is manufactured into wholesome food, it may be held lawful to employ that day in converting grain into intoxicating liquor. And they beg here to renew all the entreaties and warnings which they have heretofore issued with the view of inducing those under their more immediate charge altogether to avoid a traffic so intimately connected with Sabbath breaking, in the manufacture of these liquors, and which brings so many temptations to Sabbath breaking, both to those who purchase them, and to those who traffic in them.”

THE ELDERSHIP AND DEACONSHIP.

At the last meeting of the Scottish Synod, a committee previously appointed submitted the following report, which was received and laid on the table for consideration at next meeting. It

will be perceived that the committee do not express their opinion very definitely on some of the points referred to. Still they suggest important matters for consideration, and we will anxiously await the result of Synod's deliberations on the whole subject, believing that they will investigate it calmly, ably and fully.

"1.—THE ELDERSHIP. On the mode of the ordination of Elders, your Committee have to report that they are of opinion that in the matter of ordination, the imposition of hands is not absolutely necessary to the validity of the act. 2d. That the imposition of the hands of ruling Elders in ordination, is questionable. 3. That it is inexpedient to determine whether the ordination of ruling elders and deacons be accompanied with the imposition of hands on the part of the officiating minister or ministers; but that this matter be dealt with according to particular views and circumstances.

"II.—THE DEACONSHIP. In terms of the appointment, your Committee have endeavored 'to investigate the whole subject of the Deaconship,' viz. the origin and end of the Deacon's office—whether in all circumstances it is an essential part of the Church's organization; whether the managers of the temporalities in our congregations serve the ends of the deaconate; what are the duties common and peculiar to Elders and Deacons; and what are the relations of Deacons to the Church courts, and to whom they are immediately responsible.

"1. The origin and end of the Deacon's office. The Committee are of opinion that it is of divine origin, and, judging from the occasion, instituted more immediately to minister to the wants of the indigent, though not exclusively; but to attend to the temporalities of the Church generally, and relieve the apostles from secular duties, and allow them to devote themselves more immediately to spiritual matters.

"2. Whether in all circumstances the office of the Deacon is an essential part of the Church's organization? The Committee are not prepared unqualifiedly to answer in the affirmative; and the more especially so long as the duties of the deaconate are substantially performed between the Elders and the Managers.

"3. Whether the Managers of the temporalities in our congregations serve the ends of Deacons? Here they are of opinion, that in some measure they answer the ends of Deacons, and yet they submit for your consideration whether on the whole Deacons are not necessary to the more perfect, formal and perhaps efficient organization of the Church?

"4. What are the duties common and peculiar to Elders and Deacons? Your Committee had no difficulty in determining that there are certain duties that *cannot* be shared in common,

and that belong strictly and *exclusively* to the Session, such as the government and discipline of the Church, and the charge of the spiritualities of the house of God. They found some difficulty, however, in determining in certain cases what duties are common, and what are not, inasmuch as these cases raise the question whether the office of the Elder does not include that of the Deacon; or, at least the question, whether the Elders, as well as the apostles, were relieved from the burdensome and inexpedient duties of the temporalities of the Church. ‘Acts, vi. 1—4, 11, 29, 30.’ In this case they would venture to suggest for your consideration—1st. Whether there are not certain things *fit* and *expedient* to be committed to the Elders and Deacons jointly and in common, such as serving at the Communion Table, the church door treasury, and allocating money to the poor, and general missionary and benevolent objects. 2d. Whether there are not certain things *fit* and *expedient* to be committed to the Deacons, such as the charge of the Church’s property, providing for the temporal support of the public ordinances, and the collection, distribution, and disbursement of money generally.

“ 5. What are the relations of Deacons to the Church Courts, and to whom are they more immediately responsible? Three different answers may be given to this question, and three different plans proposed. According to the first the Deacons are associated with the teaching and ruling Elders, in distributing to the necessities of the poor, and regarded more immediately as the servants and assistants of the Session, and responsible to it; and their office is purely ministerial and subordinate. According to the second, there is a cöordinate court, separate from the Session, called the Deacon’s Court, consisting of the Minister, Elders, and Deacons, and more immediately responsible to the Courts of Review, but also obligated annually to give an account to the people, and receive suggestions. According to the third plan Managers are transmuted into Deacons by ordination, subject to rëelection or not once in the three or seven years, and regarded more immediately as the servants of the people, and responsible to them, though ultimately to the Church Courts, and subject to their supervision.

“ The comparative merits of these different schemes crave the patient consideration of Synod. The first seems, on the whole, to embody the spirit of the subordinate standards of the Church of Scotland, and the views of some more eminent Scottish Reformers, and is perhaps the best adapted to the wants of an *endowed* church. The second has been thought by some better adapted to wants of an unendowed church, with a common fund, inasmuch as provision is required to be made for the church as well as the poor. The third plan has been thought by others

best adapted to an unendowed church without a common fund, and calculated to relieve the pastor from secular duties, disagreeable collisions, secularizing tendencies, easier wrought, and more likely to escape difficulties respecting jurisdictions, and to remove the idea of a cöordinate servants' court.

“Possibly the third plan with the modifications suggested under the fourth topic, together with the eligibility of Elders of business habits to cöoperate with Deacons in small congregations, where there is a paucity of qualified persons for the office of the Deacon, may be found the most eligible plan and approximate nearest the general principles of Bible polity.

“Should the office of the Deacon be formally revived throughout the Church, your Committee would suggest the propriety of having a few regulations respecting the duties, relations, and jurisdictions of Elders and Deacons for their guidance; of giving instructions whether the Deacon elect should be examined as to the faith, or only proven by public edict, or both; and whether the same questions in the formula put to the Elders at their ordination, ought to be put to Deacons, or whether any other questions may be necessary.”

THE DREAM OF GOLD.

John. What's the matter this morning, brother George? You look pale and haggard.

George. Let us abandon this California expedition, brother John. We have a good trade, let us stay at home and live by it: we are well enough off, if we have not millions.

John. Why, what has come over the man! You must have seen a vision.

George. Aye, and a dreadful one—a dreadful dream I mean.

John. A dream! Nonsense! I thought you did not believe in dreams.

George. Not in ordinary dreams, but this dream is extraordinary. It carries with it the evidence of its truth. I dreamed that you and I were on our way to California, and O, how long the voyage seemed! The wind was against us, and it blew a hurricane. The waves broke over our frail bark—the masts were sprung—the sails torn; every thing was against us. The captain talked of putting back, and filled me with distress, for to reach California was all my desire. In the midst of the darkness and tempest, a dim and shadowy form glided by me and whispered in my ear, “*Which will you do—go on or go back? Go*

on, I answered immediately. "You shall have your wish," he replied, "and at the end I will meet you again." This mysterious visitor, and his mysterious answer, gave me no little uneasiness. I almost wished that I had said, *go back*. But presently the wind lulled, and a fresh breeze sprang up from the opposite quarter, which wafted us quickly to our long wished for port.

In an ecstasy of delight I sprang ashore, and made my way directly to the gold region. Thousands were busy all around me, digging up the glittering dust, washing it, and filling their bags.

I had not been long at work before a man came to me and beckoned me away into a retired place, whispering, as he proceeded, "I will show you the yellow dust." I was startled at the sound of his voice, for it was like that of the form which glided by me during the storm on the ocean. Nevertheless I followed him till we came to a deep ravine, in which the pure gold dust lay by cart loads. How it glittered in the sunbeams, and how I leaped up and down for joy! "There," said my guide, and disappeared. I stripped off my coat and went to work with all my might, filling bag full after bag full.

I had soon collected a ship load of gold, chartered a ship and returned home. I carried a bag of my dust to the mint, and it was pronounced to be *pure virgin gold*.

I *did* think myself a happy man. Now, said I, I will enjoy life. I have gold enough, and gold will buy all that I need to make me happy. I bought me a magnificent site for building, collected together the masons and carpenters in the region, and directed them to erect a splendid palace of marble. They were all obsequious and ready to run at my bidding, for I paid them high wages in gold. O, thought I, how pleasant it is to have plenty of money! Once, if I wanted a load of wood drawn, I had to beg and entreat, and reason half an hour; and, if I got a promise from a man, he would break it. But now every body is at my service. Now I will outshine all my neighbors. So I set the workmen to work, and soon a princely palace rose like magic, all of the purest marble, adorned with Corinthian columns, and glittering in the sun like new-fallen snow. Within it was furnished in the most sumptuous style, and without it was environed by gardens, and fruit yards, and parks, all arranged in the best taste, and filled with fruits, and flowers, and fountains. I bought me carriages and horses, and had a retinue of servants of all sorts—every body envied me, and I thought myself the happiest of mortals.

But now came the dreadful change. I was sitting one day in my parlor, thinking over my good fortune, and planning out pleasures for the future, when a man with a dreadful countenance, mounted on a black horse, and carrying a heavy mace in his

hand, rode up to my front door, dismounted, and knocked violently. I was alarmed at his appearance, and besides displeased at his rudeness, for, now that I lived in a palace in the style of a prince, I was determined that all should treat me with proper deference. So I made no reply. But immediately he gave the door a second blow, and the next moment he stood before me.

Who art thou? I asked in terror and anger. "*My name is DISEASE,*" he answered, and struck me a heavy blow with his mace, which filled me with excruciating pain. I seized him and attempted to remove him by force, but he struck me a second blow more terrible than the first, when my agony became insupportable, and I fell at his feet, faint and panting. I now betook myself to entreaty. Pointing to a bag of gold that lay in the corner of the room, I offered him that if he would depart, but he laughed me in the face and gave me a third blow. Next I crawled to the strong vault where I kept my treasures, and showed him a huge pile of bags all filled with gold, but he answered sternly, "*disease cannot be bribed. I go elsewhere, but I leave my work behind;*" and with that he struck me another dreadful blow, and departed. I called together the physicians, but none of them could help me, for the blows of the mace had left their work behind. Now how changed were my prospects! My body was so full of pain that I could no longer enjoy anything. I saw through the window my elegant gardens, and fruit-yards, and parks, but all seemed hung with a pall of black. The coachman brought to the door my carriage, glittering with gold, but I sent it away in disgust. The servants loaded my table with the choicest viands and wines, but I could not taste a mouthful. Then I saw there was *one* thing that gold could not buy.

As I lay in this wretched and helpless condition, I heard again the prancing of horse's hoofs. A grim and terrible figure, seated on a pale horse, rode up to the window and knocked upon it. Thinking that he was about to leap in through the window, I screamed aloud from terror. But he forbore and said, "*I shall call for thee soon.*" I told him that I had millions of gold within, and entreated him to take it instead of me, but he called out in a voice of thunder, "*DEATH cannot be bribed,*" and galloped off. Alas! I said, in the agony of despair, while my frame quivered all over like an aspen leaf, here is *another* thing that gold cannot buy.

I had scarcely spoken these words, when a huge black serpent glided in through the open door, and began to wreath his folds around my body. When he had reached my bosom, he gave me a blow with his fangs, and cried out, "*My name is GUILT.*" How dreadful was the pang of his envenomed tooth! Though my body was racked with pain from the blows of the

man on the black horse, they seemed to me as nothing in comparison with the sting of that dreadful serpent. I did not offer him gold, for I knew it would be in vain. I called aloud for my servants, but they all fled in dismay. Then he struck me another blow with his fangs, and said, "*There is but One whose voice I obey.*" Whose voice? "*The voice of the Son of God.*" And will he help me? "*Thou hast thy Bible—ask that.*"

I took my Bible and attempted to pray, but my heart seemed as hard as a mill-stone, and besides this, the serpent, GUILT, so stunned my ears with his upbraidings, that my voice was drowned in his. He reproached me with ingratitude, my abuse of God's mercies, my contempt of His gospel, my idolatry of Mammon, my pride and sensuality, and added, "*There is one more whom gold cannot bribe—the Judge of all the earth, into whose presence Death will soon carry you. Hark! do you not hear the prancing of his horse's hoofs?*"

I looked and saw him again at my window. In his hand he held an hour-glass, from which the last sands were running; and behind him I saw my old guide, who had led me to the ravine of gold. I now understood that this was the demon Mammon, the same who had met me in the tempest, and promised to meet me again at the end. With a look of malicious joy he pointed his finger at me, and exclaimed, "*When he dieth he shall carry nothing away!*" As he spake these words the last sand ran out: the man on the pale horse sprang through the window; darkness and horror came over me, and I awoke—thankful that it was but a dream.

And now, brother John, I am fully persuaded that this dream foreshadows the realities that will overtake us, if we embark on this gold hunting expedition.

I agree now with uncle Nathaniel, that there is more than an even chance that we shall not better our condition even for this world—there are so many uncertainties attending the enterprise; long delays, enormous expenses, sickness, and what not: but the interpretation of the dream is, that though we were ever so successful, the end would be bitter. It is the lust of sudden wealth, you know, which impels you and me to undertake this expedition. We go to California because we "will be rich;" and the word of God declares that they "that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in distraction and perdition." Believe me, brother, if we stay at home and pursue our present honest calling, which yields us "food and raiment," we shall not regret it in the hour of death.

DEACONS—THE IRISH AND SCOTTISH SYNODS.

The long expected action of the sister Judicatory in Ireland, on the much vexed question of the deacon, has at length been taken. From a brief summary of Synod's proceedings, in a recent number of the "Banner of Ulster," we gather the following statement.

"A lengthened and interesting discussion took place respecting the revival of the order of deacons throughout the different congregations. Mr. Simms submitted a full report on the subject. All the members admitted the Divine appointment of the deaconship, and the propriety of having deacons in the church, when the circumstances might seem to require them—while some appeared to think that there is at present, no urgent call to appoint such officers. The Synod at length unanimously adopted a motion which was proposed by Mr. Russel and seconded by Dr. Houston. It was as follows:—

"Resolved—That this Synod affirm the minutes of 1828, which asserts the scriptural character of the deacon's office, and recommend it to the ministers and elders of the church to use their best endeavors in their respective places, to have the congregations under Synod's care instructed in respect to the nature and duties of the deacon's office; that as soon as practicable, consistently with the peace and edification of their respective congregations, deacons may be appointed in them."

In perusing this deliverance of the Irish Church, we have felt the force of the wise man's saying, "as cold waters to a thirsty soul, so is good news from a far country." The eminently wise, judicious and peaceful issue that has been made on this question must be gratifying in a high degree to all the lovers of Zion's peace and especially to those in our own church, who for the past few years have been attempting to withstand the ill-timed and ruinous agitation occasioned by the promulgation of both radical and ultra views on the subject of the deacon. We hail it with the greater satisfaction because much has been said of late in a certain quarter respecting a coincidence in view on this subject between our Irish brethren and those in this country, who maintain what we consider extreme opinions. We have understood on good authority, that it has been publicly stated that all the ministers in Ireland except one, or at least, all of any eminence and influence, harmonized in sentiment with those in this country who entertain such sentiments respecting deacons, and it was not obscurely hinted on the floor of Synod that some of them had even a fondness for the consistory after the American model. The writer had in his possession, at the time, evidence that

satisfied his own mind that these representations were to be received with many grains of allowance. But how can they be reconciled with Synod's action in the case and the statement respecting the declared views of the members? Are these the sentiments of the ultra-deacon men among us? Is it their opinion "that it is when circumstances might seem to require them" that there is a "propriety in having deacons in the church?" On what occasion have they manifested a disposition to rest satisfied with a simple affirmation of the scriptural character of the deacon's office, delaying the question of the introduction of the officer till such time as it can be done "consistently with the peace and edification of the congregation?" The resolution unanimously adopted by the Irish Synod, expresses substantially the ground that has all along been occupied by those among us on the conservative side. In the Synod of 1845, a paper on the subject of deacons was moved by the Rev. D. Scott, which that excellent brother proposed as a ground of compromise, and hoped that it might have the effect of allaying the agitation that existed. It was seconded by the Rev. T. Sproull, and it was understood that those with whom he coincided in sentiment would sustain it. So far as recollection serves us there is a startling coincidence between the resolution of the Irish Synod and the main features of that paper, which proposed to quiet the agitated feeling in the church in order to the introduction of deacons into our congregations, so soon as it could be done peaceably. The fierceness with which it was opposed will be well remembered by those who were present. The result was that it was set aside and another paper, "loose, general and evasive" offered and substituted in its place. In the committee of ten, raised in our late meeting of Synod, to whom were referred the petitions on the subject of declaratory acts, to report, if possible, some ground on which conflicting views might be harmonized, a proposition to the same purpose was made. Two resolutions were offered in committee as a platform of agreement: one suspending the operation of declaratory acts respecting deacons; the other that all should use their influence for the ordination of deacons in our congregations according to the form of church government. The former of these propositions, the writer thinks, was made by Rev. Wm. Sloane, the latter by Rev. T. Sproull. To these grounds of compromise all the members of committee agreed excepting two elders from the Western Presbyteries, who did not however make any formal opposition. At a subsequent meeting two of those who had formerly agreed receded from the agreement, one of them assigning as the reason that *they say*, (Who?) that every thing had been yielded.

It thus appears that all the efforts made by those on the conservative side of this question to effect an amicable adjustment on grounds substantially the same with those indicated in the action of the Irish Synod, had been, hitherto, frustrated. These are facts not generally known to the church but which are important to those who are anxious to come to an intelligent and impartial decision. It ought to be understood that *they said*, that suspending the operation of the declaratory acts and introducing deacons according to the form of church government, was yielding every thing.

The same subject has been under consideration by the Synod in Scotland. No definite action, however, has been taken in the matter further than the presentation and acceptance of a report. If the doctrine set forth in this report may be taken as an indication of their views respecting deacons, it is obvious that they differ widely from those maintained by a number in our own church. While we would not be understood as approbating all that is contained in that report, there is one fact that deserves to be specially noticed. It is expressly admitted that the standards of the second Reformation, confine the official business of the deacon to distributing to the necessities of the poor. This judgment is of much importance in the bearing that it has upon the controversy among ourselves. It shows clearly the views of competent and unprejudiced men respecting our form of church government, in which so many *imperfections, generalities and evasions* have been recently discovered! On the whole, two or three things in relation to the matter of deacons are sufficiently evident from the doings of our sister Judicatories both in Ireland and Scotland. First: in neither of the countries do the extreme views and measures that have disturbed the peace of our Zion in this land receive any countenance whatever. Again: the subject is not regarded in either of the Synods of such importance as to justify putting the peace of the church in jeopardy. Deacons will not be introduced where the peace of the congregation is likely to be disturbed. And further: it is a gratifying circumstance to notice that in both Synods our brethren have wisely refrained from angry controversy and rash legislation on the subject.

SKETCHES OF REFORMERS—WALTER MILL.

WALTER MILL was born A. D. 1476, as nearly as can be gathered from the very general accounts that are given of him in the records of the period. He was educated for the priesthood,

and for some time acted in the capacity of priest in a place called Lunan, in the shire of Angus. Though a man of education, he does not appear to have been a learned man. The learning of the popish priesthood of that period was in general very humble; many of those admitted into orders were men who were grossly ignorant. Though not a man of much learning, as we have stated, it appears that Mill was not by any means an ignorant man. In this connexion the idea suggests itself that a reformer was not likely to be found in the very ignorant masses of the priesthood. It was the better educated, the more reflecting and conscientious among them, who were led to investigate the subject, by the study of the scriptures, that came to the conclusion that popery was not christianity. It was the rude and ignorant among the Romish priesthood that clung closest to the apostacy, while the Reformers were found among the more enlightened, and threaded their way out of its abominations by a humble and prayerful examination of the holy scriptures. Of this class was Walter Mill. In the earlier part of his life it is probable that his mind became enlightened on some important points of religion, and particularly as it regarded the mass. In the year 1538, he was accused of having declined saying mass for a *long time*. On this account he was condemned to be burned to death, by Cardinal Beaton. The execution of the sentence he avoided by escaping to Germany, where he remained some time. And probably for the purpose of practically expressing his abhorrence of Rome, he married while abroad. The period of his exile was improved by a more thorough examination of the questions at issue between the Reformers and the Romish apostacy. He returned home of course more fully indoctrinated with the principles of the gospel. The precise date of his return is not given, but it must have been some time before 1558, because in this year he was apprehended in Fife shire by two priests, and imprisoned in the castle of St. Andrews. It appears, however, that for a considerable time before his apprehension and imprisonment he had been actively employed in the work of reformation, and that not merely by instructing the people as he had opportunity, but especially by reproaching and correcting the prevailing vices among them. The priests endeavored by both flattery and threatening to allure him from the reformation. On condition that he would abandon his principles he was offered a place in the Abbey of Dumfermline, during the remainder of his life, but the principles of the gospel were too firmly fixed in his soul to be thus moved; by the grace of God he continued steadfast in the faith, maugre all the attempts to decoy him. Driven by his steadfastness from all expectation of a recantation, his enemies brought him to a trial: for this purpose the bishops of St. An-

draws, Murray, Brechin and Caithness assembled in the cathedral of St. Andrews. Mill was now an old man, with the weight of four score and two years hanging on his hoary head, suffering under physical debility and lameness; it was therefore feared that he would be incapable of making his defence, but his enemies were amazed and confounded at the courage which he manifested, and the quickness of thought which he displayed, while the cathedral rung with his voice.

The answer which Mill gave to the interrogatories of his accuser, Oliphant, show the extent and accuracy of his knowledge of the scriptures. As a specimen: "Thou sayest there are not seven sacraments?" "Give me," replied Mill, "the Lord's Supper and Baptism, and take you all the rest." "What think you of a priest's marriage?" "I think it," replied Mill, "a blessed bond ordained by God, and approved of by Christ, and free to all sorts of men; but ye abhor it, and in the meanwhile take other men's wives and daughters; ye vow charity and keep it not." "Thou deniest the sacrament of the altar to be the real body of Christ in flesh and blood?" "The scriptures are to be understood," again replied our reformer, "not carnally, and so your mass is wrong, for Christ was once offered on the cross for sin, and will never be offered again, for then he put an end to all sacrifice."

As the organ of the bishops, Oliphant pronounced against the reformer the sentence of death, ordaining him to be delivered over to the secular power for carrying out the sentence which he had pronounced. Such was the state of public feeling that it was difficult to find one who would act in this capacity. The citizens of St. Andrews were so indignant at the apprehension and trial of Mill, that one could not be found among them to sit as lay-judge upon his trial. The merchants shut their shops, and refused to sell any article that could be used in his execution, which was thus postponed one day; the day following the priests succeeded in procuring a person to act as secular judge. Among the acquaintances or retinue of the Archbishop, was one Alexander Sommerville, who consented to perform this part of the bloody tragedy, and thus consign his name to everlasting infamy. The mockery of a trial and sentence over, the reformer was committed to the flames. Before he was bound to the stake, he desired leave to address the people, which the bishops appeared unwilling to grant, informing him through their organ, Oliphant, that he had spoken too much already. But some young men who stood near him, inclined to his opinions, and moved with sympathy at the tragic scene, took part with him, and asked him to proceed and say what he pleased. Having first knelt and prayed, he then addressed the crowd, stating the

cause and grounds of his suffering;—that it was not for evil doing, though he admitted himself to be a sinner before God, but only for adhering to the truths of Jesus Christ made known in the Old and New Testaments. For these truths he declared himself willing to die and rejoiced that he was counted worthy to suffer for Christ's sake, and thus yielded up his life to God who gave it.

The address produced great effect upon the people present. While he was speaking loud murmurs, mingled with lamentations, issued from the assembled multitude; some admiring the patience and fortitude of the sufferer, and some denounced the heartless cruelty of his enemies. Being bound to the stake and the fire kindled, his last words were, "Lord have mercy on me: pray, pray, good people, while there is time." Thus died on the 28th of April 1558, Walter Mill, the last who suffered martyrdom under the popish regime, in Scotland!

To express their indignation, which was excited to a high degree by the cruelty of the bishops, the good people of St. Andrews raised a large heap of stones on the spot where the body of the martyr was consumed, as a monument to his memory. By the order of the bishop the heap was removed, and a curse denounced upon every one who dared to lay a stone in that place. But the curse was uttered in vain, for again the heap of stones arose to vex the priests. The contention was continued for some time; the people bringing together the materials of the rude monument, and the priests causing them to be removed. At last they were taken away by night and built in walls, and applied to other private purposes. The leading reformers were stirred up to greater energy by the death of Mill; not suspecting the Queen Regent as accessory to the brutal conduct of the bishop of St. Andrews, whom she blamed for his persecution, they requested that she should take such order as might prevent such enormities for the future. This she promised to do. But like other promises made to the reformers it was to deceive them, and gain time to accomplish her own designs. In these she was happily disappointed. The death of the martyr effected more for Protestantism than the teaching of his life. Two years more and it is the acknowledged religion of the nation!

OBITUARY OF JAMES WYLIE.

Died, on the 26th of July, Mr. James Wylie, an Elder of the Reformed Presbyterian congregation, Waverly Place, New York.

The deceased was born in 1795, in the parish of Killaughts, County Antrim, Ireland. His parents were Covenanters. Under the ministry of the Rev. William J. Stavely, D. D., he early made a profession of his adherence to the principles of his father's creed. In 1832, with his family, he emigrated to New York. To the congregation in which he worshipped until his death, then under the pastorate of Rev. Robert Gibson, he united himself. In September 1841, he was ordained to the office of ruling Elder; and in the conscientious discharge of the duties of his office he labored to the time of his decease. A quiet unobtrusiveness characterized his life and religion. His was a meek and a gentle spirit. Far from agitation and the heated contests of sectarianism, he loved to wander among religion's "pastures green," and by her "still waters." Seldom was his presence missed from the prayer meeting or the sanctuary. He prized the gospel too highly to keep himself away from any of her ordinances or blessing places. His piety was sincere, calm, and deep. In the privacy of the domestic circle, and among his friends it especially shone forth. By his death his family has been deprived of an endeared husband and father, and the church of one of her valued office bearers. At a late meeting of the session to which he belonged, the following resolutions were unanimously agreed on. They speak the estimate entertained of his character and labors by those who knew him best. *Resolved:—*

I. That Mr. James Wylie has for a period of eight years, been an useful and efficient member of the session of the Reformed Presbyterian congregation, Waverly Place, New York.

II. That the principles of our holy religion shone forth in visible exemplification in his conduct, and that his life has been an adornment of the doctrines of God his Saviour.

III. That his wisdom in our Sessional deliberations, his diligence in visiting the afflicted, and the holiness visible in his walk and conversation, endeared him at once to us and to the members of the congregation.

IV. That we deeply sympathize with the bereaved wife and family deprived, by a sudden attack of the prevailing epidemic, of a husband and a father.

V. That while we mourn his loss we are comforted by the thought, that while on earth he walked humbly with his God, endeavored to discharge faithfully his personal, family, social, and church duties, lived near his Saviour, and has now, we hope, been taken home to God.

VI. That we transmit a copy of these resolutions to his family.

"*Be ye also ready.*" So speaks God in his Word; so speaks he now emphatically in his Providence. Disregard not the voice. Listen to the warning. Death may come to you suddenly, as he came to the departed. This summer, thousands of the young, the blooming, and the strong have been hurried away to a premature grave. And you have been in mercy spared, and your day of grace prolonged. Dear reader, misimprove not your spared life and long continued spiritual opportunities. Be watchful; be vigi-

lant; be sober. In such an hour as you think not the Son of man may come: and how sweet *then* to repose in Jesus,—to be safe in the arms of covenanted love! Trifle not with your winged moments and your soul's concerns. *Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately.*

OBITUARY OF ANDREW THOMSON.

The memory of the just is blessed. They shall be had in everlasting remembrance for their piety and exemplary conduct. By these they, like Abel, though dead yet speak and say to surviving friends and fellow worshippers, be followers of us as we were of Christ.

The subject of this brief notice adorned the doctrine of God his Saviour a by conversation becoming the gospel. He was a highly respected member of the Reformed Presbyterian church, having been for more than fifty years a Ruling Elder, which office he filled with credit to himself and usefulness to others so long as he was continued in the church militant. He died at Bovina, N. Y. on February 12th, 1849, at the advanced age of eighty five years. A few years before, his partner in life, who also was a member of the same church and an ornament to her profession, had been called away. As this worthy couple did not weary in well-doing, but lived together as heirs of the grace of life, it is pleasant to reflect that they now inherit the promises in that place where death enters not.

[Com.]

AFFAIRS OF HUNGARY.

The Hungarians are vanquished! After Heroic and almost incredible efforts, a part of them, under the guidance of general Goergey, have laid down their arms before Marshal Paskewitsch. This news has produced a painful impression in France, England, Italy, everywhere. The brave Magyars had by their gigantic struggle against Austria and Russia, awakened universal sympathy. Their cause was noble and just: they sustained the old rights of their nation; they defended the constitution of their country. But they have been defeated! Force has prevailed over justice; numbers have triumphed over bravery. The emperors Nicholas and Ferdinand Joseph celebrate with pomp their great victory.

Besides the confirmation of the surrender of Goergey and his army, we have later intelligence of the surrender of 8,000 of General Bem's army, with 50 cannon; Bem himself, and Guyon, having previously contrived to escape.

Jellachich arrived at Temesvar on the 16th of August without opposition, the road on his way thither being covered with arms, stores &c., that had been abandoned by the Hungarians.

In addition to Goergey's army 25,000 Hungarians had been captured with 176 cannon.

Leazor, the leader of a Hungarian corps at Lugor, had offered to surrender on certain conditions, which were refused; the Austrian general demanding in this case, as in all others, that the surrender should be unconditional.

General Haynau, the Austrian commander-in-chief, reports in his last bulletin, that all the Bannat, and all Transylvania were at that time clear of the insurgents.

General Klapka still held possession of Comorn, and on the 18th of August, it is said, an action was fought between Comorn and Raab, in which the Hungarians obtained some advantage.

The Emperor of Austria, it is said, had directed that the soldiers of Goergey's corps should be partly enlisted in the Imperial ranks, and partly dismissed to their homes, and that the officers be brought to trial. Goergey himself was to be sent to Olmutz or some other Bohemian fortress.

Those who are the most humbled in this quarrel are the Austrian princes and their ministers. What a confession of weakness! what a shame to have been forced to implore the succors of a foreign monarch to put down an insurrection in a part of the empire! By this humiliating step, Austria has become in some measure the vassal of Russia. She is fallen to the second rank among European powers; she can no more attempt to rival her powerful protector. Sooner or later the consequences of her deed will appear. Nicholas pretends, it is true, that he has aided *his brother*, the emperor of Austria, without any view of personal ambition; without stipulating for the least advantage to his own States. But in political matters, such disinterestedness would be very extraordinary. Nicholas has not accustomed Europe to expect so much generosity; he has never acted from *Platonic love*, and we shall soon see if the Muscovite autocrat has not made some arrangement for having the expenses of the war paid by the concession of some provinces.

MISSIONARY INTELLIGENCE.

The intelligence from the Missions of the American Board, may be summed up as follows:—Advices from the Sandwich Islands confirm the statements of the ravages of disease there. At least 10,000 persons had died, or more than one tenth of the whole population, during the year, of whom 2,300 were members of the churches. The majority of the infants born during the year 1848 are among the victims. The present native population is only about 80,000. This great mortality is attributed to excessive in-

dulgence in unwholesome diet. Four of the missionaries' children had also died. Messrs. Chamberlain and Ives were still confined from illness, (May 5th.) The latter was not expected to resume his labors. The additions to the church during the year were 1,594.

Dr. King writes from Athens, under date of July 28. He still remained undisturbed in his labors. Two or three of the students of the University were attending his service.

Mr. Thompson, recently returned from the Syrian missions at Beirut, gives some very encouraging statements respecting the present religious condition of that country. Where but recently the missionary could not venture without the risk of being stoned urgent requests are now made for his labors. In Lebanon, Damascus, Hasbeiya, and from Mount Hermon to Palestine, there is a very general demand for the preaching of the Gospel—also in Nazareth, Bethany and Jerusalem. A large secession had taken place from the Greek Church.

Mr. Wood, writing from Constantinople, July 4th, describes the ordination of Areclis, a native preacher of much promise. The natives enter the missionary enterprise with much success, and it is believed the necessity for other laborers will not long exist. The purchase of the ground and buildings for a seminary had been effected, and gave encouragement to make new efforts and to hope for new results.

ABOLITION OF SLAVERY IN THE PORTUGUESE COLONIES.

A bill for the abolition of slavery in Portugal was read in the Chamber of Peers at Lisbon on the 25th of May last, and the Committee on Colonial Affairs, to whom it was referred, made their report on the 25th of June, *approving the bill and recommending its adoption by the Chamber.* The following are the provisions of the bill:—

The children of slaves are born free; a slave entering a Portuguese ship or territory is free, except when the ship is in a country where slavery exists by law, and except when the slave belongs to an African embassy. The trade in slaves from any Portuguese port is prohibited. Slaves belonging to the State are free. Every person is to be deemed free, till he is legally proved to be a slave. A registry of slaves, with description of them, is to be kept in every colony, and none but registered persons can be held as slaves. If any man register a freeman, he shall forfeit all his slaves, and be treated as a kidnapper; and if he neglect to report semi-annually alterations in regard to his slaves, and the neglect continues eighteen months, his slaves are declared free. A slave may buy his freedom on demand by paying a price to be fixed by arbitrators, half of whom are chosen by the master and half by the

civil authorities. In each colony are curators of slaves, who shall look after the best interests of the slave, and aid emancipation.

The number of slaves that will be freed by this measure, should it become a law, is between 50,000 and 60,000, nearly 30,000 of whom are in the settlements along the eastern coast of Africa, about 6,000 in the Cape de Verd Islands, and the remainder chiefly in the settlements and on the islands along the western coast of Africa.

NOTICES OF BOOKS.

Life of Mr. John Livingston, a Historical introduction and notes by the Rev. Thomas Houston, Knockbracken.

We are indebted to the Editor, for a copy of this new edition of the life of Livingston. Prefixed to it, is a long and excellent introduction, with notes by the Editor. To those especially who are not familiar with that portion of the history of the Presbyterian Church in Ireland, to which they relate, the introduction and notes, will be highly interesting. The life of Livingston, reprinted in this volume, was written by himself, while an exile in Holland, for the testimony of Jesus. To this are appended several of his papers. Not the least interesting of these is the one containing brief, but often graphic sketches of some of the most eminent of his cotemporaries, entitled "Memorable Characters." Every intelligent reader will agree with us, that an autobiography of such a man as John Livingston, must possess deep interest. Scotland and Ireland were, once and again, the scenes of his ministry; and in both it was eminently blessed. The labors of few men since the days of the apostles have been so successful, so signally honored. The fruits of the sermon on Monday after the celebration of the Lord's Supper, at the Kirk of Shotts, remind us strongly of the day of Pentecost. Five hundred persons traced, it is said, their conversion to the work of that Monday. The Lord was there of a truth! A similar result followed his ministry on a similar occasion at Hollywood, in Ireland; to both of which he after wards, referred when an exile, "as seasons when he enjoyed more of the sensible, gracious presence of God in the sanctuary, than at any other time during his ministry." Livingston was too faithful a preacher of the gospel, to be permitted to prosecute his ministry in peace under the atrocious tyranny of the 2d Charles. He died in Holland, where he spent the last nine years of his life in banishment. We would gladly hail an American edition of this interesting volume.

The Presbyterian Board of publication, has issued a series of valuable tracts on important subjects, varying in size from 12 to 48 pages. The thought, we think, a happy one, of issuing brief treatises like these on interesting subjects, whether doctrinal or practical. The sum of many an hour's hard study may be com-

pressed into the compass of a few pages. "The government of the tongue."—"The government of the thoughts."—"A pastor's inquiries to the communicants of his charge."—"The order and rites of the Christian Church," are the titles of some these tracts; and give at once an idea of their contents. Four of the tracts are from the pen of Mr. Hamilton of London, in which the christian is considered as represented in Scripture by such names as "the Vine,"—"the Cedar,"—"the Palm,"—"the Olive." These are marked by the unction which so much distinguishes the writings of their author. There is one, by the late Mr. McDonald of Calcutta, being an answer to the question, "May I go to the Ball?" This tract we earnestly recommend to the serious consideration of those parents, whose minds are not fully made up in regard to the evil of allowing their children to indulge in such amusement; and to those young people themselves who are in danger of being fascinated by the allurements of pleasure.

ITEMS OF INTELLIGENCE.

EGYPT.—Mehemet Ali died on the 2nd of August in the 81st year of his age. It was two years since he ceased to rule. He had fallen into fatuity. He filled for a long tract of time a large space in the eyes of mankind and in the sheets of the European and American journals. He was, certainly, the ablest of contemporary Turks. His military exploits earned him renown, and absolute possession of Egypt, which he ruled with the skill of the most selfish of administrators, and the obduracy of a veteran despot. He comprehended the value of internal improvements—great public works—in reference to his dearly beloved exchequer, the strength of his rule, and his productive fame abroad. He could apply to his own immediate purposes whatever labor or skill the population of Egypt afforded. His power was without bounds. The wealth he extorted and amassed was enough for the acquisition of any external science, art, or experience in institutions. Europeans founded and administered for him factories, schools, hospitals, and taught him how to profit by the natural advantages which the Nile and his ports afforded. Large credit should be accorded to his memory, for what he contrived to comprehend and effect.

GERMANY.—A recent letter from a correspondent of the N. Y. Observer, says: "The liberals of Germany are much alarmed. They fear that the Russians and Austrians, being now able to dispose of their troops, may come to attack and put down the democratic movements on the banks of the Rhine. This is quite possible. The Czar believes he has received a *mission from Providence* to prevent what he calls *demagoguism*, or *revolutionary folly* from penetrating the nations. His Cossacks, and the Croatsians of Austria, are ever ready to cut in pieces liberal constitutions

with their swords. The king of Prussia adopts a doubtful line of conduct; he would not be sorry perhaps to have the support of the two emperors to recover his absolute authority over his subjects. The other sovereigns of Germany would readily join hands in this combination. There is therefore much to be feared for the cause of liberty in this part of the world; and France herself is exposed to be invaded by hordes of Barbarians. Yes, the political situation of Europe is sad; dark clouds are rising in our horizon; but let us have courage and confidence; the cause of the people will not perish, for it is the cause of truth."

ITALY.—The Milan Gazette of August 24th, announces the important fact of the capitulation of Venice, which took place on the 22d. The terms agreed upon were unconditional.

The siege, during its continuance, though formidable to the Venitians, was disastrous to the besiegers. The Austrian officers make out that their loss, from cholera and fever, amounts to 20,000 men.

Gen. Oudinot had made his arrangements to leave Rome on the 22d of August with 10,000 of the French troops. His successor in the military command, is said to be less under priestly influence than Gen. Oudinot.

Though no direct hostility exists between the French diplomats and Pius IX, matters are very far from being arranged. The Pope positively refuses to recognise, as his soldiers, all who have borne arms against him. On the other hand, the French have re-organized all who were willing to continue in the Army.

CANTON DE VAUD.—The Council of this unhappy Canton have added to the persecutions and insults of former years, by a new statute against the freedom of worship, worthy of Rome's most intolerant periods. They have declared that all religious meetings, not in connexion with the National Church, are interdicted, and may be dissolved by the civil magistrates. In addition to the penalties heretofore existing against dissentient pastors, the power is now given to the Council of State on the report of the communal officers, to remove all ministers who have resigned their benefices, and become dissenters, out of the commune to any other one they choose. And if any foreigner shall officiate at any meeting, he may be expelled from the Canton. Preaching and holding meetings are made punishable by the civil tribunals; and any attempt to resist these arbitrary measures is liable to punishment and imprisonment. In all cases of trial, whether they appeal or not, these pastors are to pay all costs. This is intolerance with a vengeance. Popery would hardly dare to attempt such arbitrary acts in any country of Europe.

PETER-PENCE IN GERMANY.—The Paris *Archives of Christianity* of the 14th Aug. says: "What proves that popery exerts no great influence in Germany, and that the Catholic Church there is more German than Roman, is that nothing can be collected among twenty millions of Catholics for the help of the *Father of the Faithful, the poor exile at Gaëta*. Peter-pence was raised to some

extent in France, where in certain dioceses the indigent gave of their penury. But in Germany, where heaps of gold have been collected to repair and finish the cathedral of Cologne, (a German edifice,) not a *cent* has been contributed for the Pope of Rome. This fact shows how little sympathy is felt for the Holy Father's fate in the breasts of his most enlightened children."

METHODISTS IN THE BRITISH EMPIRE.—From the official statement made to the British Wesleyan Conference at their recent meeting in Manchester, it appears that the whole number of members in the connexion in Great Britain is 348,274; in Ireland 22,221; and on the Foreign Stations, 97,746; making a grand total of 468,241. The increase in Great Britain during the past year has been 9,413, and on the Foreign Stations 295; while in Ireland there has been a decrease of 921; leaving the total net increase 8,787, or a little more than two per cent.

POPERY AND THE ITALIANS.—A meeting was recently held in London to impeach the conduct of Pius IX. as spiritual Pontiff, and to demonstrate the incompatibility of Popery with liberal government. The meeting, characterized by the energy and enthusiasm peculiar to the Italian character, was exceedingly interesting. The speakers were several times interrupted by Jesuits, whose objections were so triumphantly answered that they greatly contributed to the effect of the meeting.

WOLFF AND THE POPE.—The Rev. Joseph Wolff, the well known traveller, was once a Roman Catholic and studied at Rome. He has recently addressed a short letter to the Roman people in which he thus refers to the pope.

"Our blessed Redeemer, the Lord Jesus Christ, was led to the cross. Peter, whose successor the Roman pontiff affects to be, drew the sword and struck a servant of the high priest, and smote off his ear; and though the sword was here drawn to save the life of the Lord from heaven himself, the Lord said to him, "Put up again thy sword into its place." But what did Pius IX.? He leaves his children at Rome like a coward, escapes to Gaeta, and from thence he exhorts his children in France to unsheath the sword against his children in Rome; not for the purpose of saving either Christ or his Church, but for retaking a paltry temporal dominion, which his predecessors in dark ages have grasped, and which he blasphemously calls the patrimony of Peter; and after General Oudinot regained it for him, he sends his congratulations."

CAPE OF GOOD HOPE.—Accounts from the Cape of Good Hope to the 15th of July, state that the greatest excitement continued to prevail in regard to making the colony a convict settlement. Several Government officers had resigned, and those who filled their places were attacked by a mob and their houses destroyed. The Military were called out, and several of the rioters wounded before they could be dispersed. It is thought that when the convict vessel arrives there will be serious troubles.

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THE DUTY OF MEDITATING ON DEATH.

An event so replete with interest as the termination of the present life, with the close of all its proper avocations, the severing of all its ties, and the end of its joys and griefs, demands a far larger share of attention than it usually receives. A singular proof it surely is of the stupidity of the human mind, that it should be so lightly esteemed. While natural convictions, sometimes keenly sharpened, force the most inconsiderate to regard its near and steady approach with reluctance and with dread of undefined and awful retributions, the light of divine truth and grace adds to its importance all the certainty of eternal realities, fully and clearly revealed. In this light the christian contemplates it; but unhappily even this is often too feeble and limited in its influence. Sense and sight have an ascendancy over faith; natural affections predominate over grace; the present world has, in too many instances, a larger share of the mind than the future. And hence death is rarely the subject of direct and improving meditation—its nature is not regarded with satisfaction, much less with comfort, and its approach often disturbs the devout with alarm, uncertainty and even terror. No doubt the deceitfulness of sin and the most active efforts of the adversary are directed to exclude the thoughts of death and suitable preparation for it, and a large proportion of the christian world remain content with such advantages of christianity as relate to the present life, satisfied “with a name to live,” and totally unwilling and disqualified to draw their highest delight from a world so holy and so elevated in all its properties as “the inheritance of the saints in light.”

It will be the object of this article, addressed to the pious, and only capable of being appreciated and improved by such, to present some considerations calculated to correct such unwise judgment, and some directions that may be useful in attaining a frame of mind more becoming to the heirs of eternal life.

It ought to be understood by every believer that all the agency of corruption of mind and heart, to which the unregenerate are wholly subject, is at work in him—that all the influences of the world and of satan, so successful in employing them, are unremittingly employed against him. And that in the very same proportion in which they are not counteracted by grace in the heart, and its diligent exercise and improvement, will their influences also be successful in him in stupifying his judgment, in absorbing the affections to worldly objects, in giving activity to “fleshly lusts which war against the soul,” and in rendering him comparatively blind and insensible to his highest interests and pursuits; and so enslaving him with the apprehension that death has no comforts to make him desire or welcome it as an object of meditation or matter of experience.

To repel such influences consider, therefore, in the first place, how variously and implicitly the word of God teaches us to regard death in a far different light. When the apostle of our Lord says, “to me to live is Christ, and to die is gain,” Phil. i. 21, he clearly designs to show that death is a positive advantage to the believer. However great the benefits of the present life, and they are great indeed, and numerous, they are nevertheless counterbalanced by superior blessings attendant and consequent on death. A similar judgment is expressed when he says, “having a desire to depart and be with Christ, which is *far better*.” Here the thought is enlarged; it is not only “gain,” not only “better,” but “*far better*,” than all the joys of life in the most devoted and successful service of Christ. How amply too is this view confirmed in the language of the apostle John. “And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors and their works do follow them.” Rev. xiv. 13. Here every thought is an argument. It is a voice from heaven, the abode of all magnificence, stability and authority—it pronounces the dead in the Lord blessed, and that without any intervening delay—they are assured of repose which the toils of this life never admit—and that honor awaits their deeds of devotion there, which here seemed attended only with disappointment and reproach. How excellent, how supremely and justly desirable such a consummation.

Again, it should be observed that the very end, issue and design of Christ’s appearance on earth was to open the gates of life to his redeemed, to ransom them from eternal death, to endow them with immortality and invest them with its possession hereafter. The life of Christ on earth was one of sorrow, pain and ignominy, and his death concentrated them all in their deepest aggravations. His life now is one of inconceivable joy, felicity

and majesty. By this contrast we are taught how to appreciate that state, and how we are to consider the event and passage to its possession. And so he at once comforts all his true disciples, encourages them and arms them with the same mind that was in himself. "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." Shall the believer be taught that the very departure of his Saviour from earth was to prepare a place for him in the heavens, and yet not be sensible that the event which calls him to its enjoyment is to be viewed as inexpressibly desirable? What unholy and detestable influences must they be which stand in the way of such a decision so revealed and commended. How greatly to be shunned and dreaded ought that to be which in horrid deceit attempts to countervail the sufferings of Christ in his death, his majesty and glory in his resurrection and ascension into heaven, by yielding to the worldly-mindedness and sensuality with which this earth enslaves its victims.

But again, while it is admitted that death has its natural terrors and griefs, provision is made for these, and they are well nigh, if not entirely annihilated in fact. Death for this reason is called a sleep; its sting is taken away, and though it has some sorrow, that the believer may know the fellowship of Christ in his sufferings, yet it is in this respect only analogous to all the afflictions of a child of God through life; and it has this singular comfort that it is the last of his sorrows, for none shall ever follow more. The very name of sleep is replete also with consolation. For besides the sweet and welcome repose it offers to the weary, another singular relief is presented to the mind. The toil worn laboring man is nothing loath to close his eyes and seek his needed rest in sleep, of wife, children and friends, and has no grief in the temporary suspension of his intercourse with them. The infant calmly and without grief closes its eyes for sleep, while its last gaze has been on the face of its beloved mother, from whom it fears and mourns no permanent separation in its slumbers. Why should nature thus be willing in sleep to part for a time with the sight of those we love most if it be not to teach us that in the death of a believer, grace, while the eyes of the soul are closed on all that earth holds dear, anticipates a speedy reunion of all whom we loved in the Lord. This consideration will mitigate the pain of parting and separation. And then with what satisfaction does the toil worn yield to the subduing power of sleep! How welcome the repose which closes from the sight all the exciting and agitating concerns of life! And all this shall be realized by the truly pious. A sweet repose shall counteract the terrors of "death's dark vale." The con-

sciousness that pain and grief, and above all, that sin are fast and forever disappearing from his view, he becoming freed from his subjection to their influences, shall refresh and satisfy. "I shall be satisfied with thy likeness when I awake."

How greatly therefore does it become the believer to study to be extricated from influences generating in his soul any other judgment of approaching death than that it is infinitely desirable. Indeed it is God's crowning blessing, and merits our most earnest attention.

To cherish such a frame, consider that in regeneration there was implanted in the soul a conviction of the true nature of death and of its certainty as the penalty of sin. In every case of effectual calling this is wrought; and the only remedy for this awful and incomprehensible evil is found in the death of Christ received by faith. This is an element and principle of grace formed in all who truly pass from death to life. Great is the obligation to cherish this conviction. Of many it is to be feared it must be said, as is said by the apostle in another application, "He that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." 2 Pet. i. 9. He lacks, in its activity, a most material principle of truth and grace in his heart; the world and sensual lusts shut out the thoughts of death that he cannot see it, and he has forgotten how he overcame the terrors of death by a sight of the death of Christ, and the immortality he has obtained for him. Be frequent and earnest in being conversant with death in all its relations, and especially as it is annihilated or abolished in the death of Christ.

Give mind and heart to a growing acquaintance with the mysteries of the kingdom of heaven, Christ in the dignity of his person as the eternal Son of God, in his incarnation, in his crucifixion, in his exaltation. Every part of the system of divine truth sheds light on the other parts, and all combined promote spirituality of mind, and communion with God in his truth, grace and kingdom, and turn the soul heaven-ward in its aspirations, and compel an intimacy with death. Be earnest in improving all to habits of devotion to the service of God in prayer and meditation.

Watch, moreover, most carefully against the subtle and silent inroads of sin in the world. Their progress is slow and stealthy, and in many instances a character of sentiment and life is most imperceptibly formed, antagonist to grace in the heart, but subversive of its authority there. Thence false zeal, only the offspring of ambition and of worldly pride, usurps the name and place of true religion. True views of death, judgment and eternity disappear, and then sober, humbling, sanctifying and

comforting influences are almost unknown. Oh, live near to God and to Christ. Watch and pray lest ye enter into temptation.

Finally, consider that this is a duty eminently solitary and individual in its character, as it is also in its blessed fruits. It is noiseless and unostentatious. Even if known it brings no praise, or but from very few. To thee and to thy God, O christian, such life must pertain, as secrets between him and thee, with which the world must be a stranger. But how excellent in itself, and how eminent a part of that "life which is hid with Christ in God," may be better understood by the pious than described, and furnish the most satisfactory reasons why they who truly believe in Christ and are chosen to eternal life, should make it their most earnest study and pursuit. "I have waited for thy salvation, O Lord!"

THE DEACONS. NO. 2.

It is not a little strange that discussion on this subject cannot be managed with the calmness that pervades the minds of Covenanters, in discussing other matters. Had the various questions relating to the Deacons and their office, been handled with calmness and patience, there can be little doubt but a happy issue of the controversy would have been obtained ere this time. We are so much accustomed to battle with enemies, that we cannot distinguish between the unavoidable push of a brother's shoulder, and the thrust of a hostile spear; but surely they should not be received with the same spirit, nor meet the same fierce resentment. Such, however, is often the state of public feeling, that it is difficult to keep calm if we touch public matters at all. How far the writer of this and accompanying articles, has succeeded, or may succeed, in preserving that brotherly love which he desires, belongs to others to judge. Should he fail in this respect, he has the least possible claim to forgiveness from his brethren; for it is not known to him that he has one personal enemy among those with whom he may differ in some views on this subject. He writes for friends and hopes to be received as such.

In a former communication, a general view was given of the office of the Deacons—its distinction from other offices, its permanency, and the matters belonging to its functions—temporalities and no more—especially the support of the poor, and lastly all the temporalities of a congregation. The proof of this last position is yet to be presented, after opening the way in the present communication. Some difficulty occurs in choosing terms; we will

use indiscriminately the terms, church property—ecclesiastical goods—temporalities of the church, and other terms commonly used, believing that any of these phrases is sufficiently definite for all those who desire to understand, and hoping that none will intentionally pervert a phrase of known usage. The chief difficulty to encounter on this question, is the idea that it is *something new*. It falls not within the design of the present essay to meet this difficulty directly; we leave that to the gradual development of the subject, and to the historical knowledge of those who are the leaders of the people.

When we speak of entrusting *all* the temporalities to the deacons, we mean not to give them absolute control, but simply *administration*—management under the direction of the ruling officers, and for the accomplishment of the ends designed by the donor: holding them accountable to the courts of the Lord's house, and to the people through these courts. In laying down and endeavoring to prove a few propositions on this subject, we must begin by anticipating an objection very likely to arise in the minds of many:—that allusion to the Old Testament is inadmissible. Hence, our first proposition will be directed to obviate all difficulty on that score.

PROP. I. *It is warrantable, and necessary to appeal to the Old Testament in investigating the duties of the Deacon's office, and settling all points in relation to the church's temporalities.* Because,

1. The church is built on the foundation of apostles and *prophets*, Eph. 2: 20. The church is the same that she was under the former dispensation. The *priesthood* is changed, and hence there is of necessity a change in the law by which it was regulated, Heb. 7: 12; but in all other respects, the church remains unaltered. Her doctrine, her morals, much, very much of her temporalities are altogether independent of the change in the priesthood, and so remain as they were: on all these subjects we may, we must, appeal to the Old Testament, in connection with the New.

2. New Testament officers are often designated by Old Testament names; and hence we are warranted to examine the ancient record to find the use of these names, Is. 66: 21. "And I will also take of them for priests and for Levites, saith the Lord." Mat. 23: 34. "Wherefore behold I send you prophets, and wise men, and scribes; and some of them ye shall kill." We appeal then to the Old Testament in order to settle the duties of the Gospel ministry, and the eldership; why may we not do the same in the deaconate? especially when we appeal almost exclusively to the Old Testament on a kindred subject, without the church—the duties of the civil ruler; many of which, are confessedly analogous to those of the deacons. He does outside the wall

what they do inside. He is God's deacon, *circa sacra*; they attend to all things *in sacris*. He gives to the church; deacons as a part of her organization, receive and distribute. When we learn so much of the duties of the one from the Old Testament, why not follow up the analogy, and learn the duties of the other, in like things, from the same source?

3. The Westminster divines appealed to the Old Testament on all these subjects; see particularly the Form of Government, where they have referred to Leviticus, Numbers, Deuteronomy, Nehemiah, 2d Chronicles, Isaiah, Jeremiah and Ezekiel. So did all the reformed churches of those days.

4. The Reformed Presbyterian Church in North America refers to the Old Testament, in relation to New Testament officers. See the same form of Government—a part of her standards. Indeed it is a special part of her testimony to honor the Old Testament by using it on all subjects as freely as the New. Every word of God is pure.

5. On some of the Church's temporalities we can scarce find a word in the New Testament. Where should we go but to the Old.

6. The Apostle Paul appeals to the Old Testament on ecclesiastical temporalities, 1 Cor. 9: 8—14; 2 Cor. 8: 15 and 9: 9; where he cites passages and argues at length, on different kinds of temporalities.

It is warrantable then and necessary, to appeal to the Old Testament, in relation to Deacons and church property. Let us use freely every part of revealed truth which bears on the subject, while we reëxamine the correctness of both the doctrine and the practice of the church of Scotland, in the first and second reformation. May the Lord, the Spirit, direct the writer and the reader, and lead all into the truth.

PROP. II. *The Church, as a Divinely organized society, has a right to hold property; for,*

1. She needs property for various uses. Her members have bodies as well as souls; both are dedicated to the Lord, and recognised in her organization. Although she is chartered for spiritual purposes, the body of a believer is not therefore a spiritual body and beyond the need of earthly things. The body needs accommodations ecclesiastical, according to its kind, because it is the Lord's. Ordinances address the soul through the medium of the body. The church needs water for her initiatory rite; bread and wine for her Lord's table; tables, seats and vessels for enjoying the sign, as a means of obtaining the thing signified. Whether these accommodations be purchased, or borrowed for the occasion, affects not the right to hold and use them. Her Redeemer bought some of these accommodations, and bor-

rowed others: congregations have often done the same. He had not where to lay his head in life, and had even to borrow a grave. She needs support for her ministers, both settled pastors and missionaries; the laborer has a right to his reward; 1 Cor. 9: 8; Phil. 4: 16. She needs provision for her poor; Deut. 14: 29; 1 Tim. 5: 16. She needs a place for her assemblies, whether that be on the sea shore below high water mark, in a glen among the mountains, in a costly edifice, an upper room, or the street before the water-gate. Neh. 8; Haggai 1; John 20: 19; Acts 2: 1, 4: 13, 20: 8. She needs a fund for travelling expenses. Acts, 15: 3; Rom. 15: 24. She needs a fund for theological education, 2 Kings 4: 38—44, and 6: 1—7. She needs assistance for her superannuated ministers, and weak congregations—"the poor have the gospel preached unto them." She needs a fund for printing and publishing, Acts 15: 23, 16: 4. The cave of Machpelah, Rachel's grave, and Joseph's tomb, seem to indicate that she needs a place to bury her dead. Some of these things she needs so much, that it is hard to see how she could subsist without them; she *must* either own, beg or borrow, all of which infer her right to hold.

1. She is God's family on earth—the household of faith. Gal. 6: 10; Eph. 2: 19. It is the acknowledged right of a family to hold property; has God left his own family so far below all others, as not to have such right? Shall a man be reprobated, that provides not for those of his own house, and the family of God be denied the necessary provision—things in a spiritual way needful for the body.

Were the church in any way incapacitated for holding property, there might be a question raised about her *right* to hold what she needs, and her provision might be lodged in the hand of a guardian, as in the case of minors and idiots. Let her be examined. Wherein lies her incapacity? Give her even the privilege of choosing her patron, and you will find her sane enough to reject such proposal with indignity. Let the Free Church of Scotland answer, on the subject of patronage; let a covenant remnant answer; let the ancient Reformation church answer, on the subject of holding property, and they will utter one voice. She holds a charter from the King eternal; has officers duly appointed; is served by angels, as a body corporate. Surely she is entitled to all the privileges and immunities of any legalized association. Popish and other tyrannical governments have treated her as incapacitated, as an idiot, till they have well nigh brought her to what they wished her to be. But the sons of Zion have defended, and will defend her right to hold her own goods: not while she lives would they entrust her house and garden to the hands of even an emperor. She needs property, and is capable of holding it; let her not resign her right.

3. The church always has held property. Abraham paid tithes. Jacob devoted the tenth. She obtained in the wilderness two stone tables of exquisite workmanship, a most magnificent tabernacle, altar and court, with a full set of vessels and clothes for service. Solomon built her a house. Property was conferred on her by kings and princes, as well as by private individuals, under the former dispensation, even to the widow's two mites. Under the present dispensation, the faithful have, from the beginning, sold lands and houses, and laid the prices of them at the feet of her officers. Who will charge her with dishonesty in receiving this? Yet is she most dishonest, if she have not the right to hold.

4. It is the duty of all men, especially believers, to give to the church. God has commanded, Prov. 3:9, "Honor the Lord with thy substance and with the first fruits of all thine increase." Hag. 1:8—"Go up to the mountains and bring wood, and build the house." Mal. 3:9, 10—"Bring ye all the tithes into the storehouse, that there may be meat in my house." 1 Cor. 16:1, 2—"As I have given order to the churches of Galatia, even so do ye. 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." 2 Cor. 8:7—"See that ye abound in this grace also." Chapter 9, throughout.

5. The example of the early christians, both enforces and illustrates the duty—Acts 2:45; 4:34; 6:1; 2 Cor. 8:1—4.

6. Prophecy indicates that such giving will be continued and increased in the church's brightest days on earth—Psalm 68:30; 72:10; Is. 60:6—9; Rev. 21:24. All highly figurative, but not so as to exclude the idea of giving to the church whatever she needs. This giving infers the right to receive, and receiving infers the right to hold and use.

PROP. III. Property lawfully given to the church, and received by her, is dedicated to God as really under the new testament as the old.

True, it is not so sacred as the anointing oil, the ark of testimony, or tables of the covenant; but neither were all things devoted under that dispensation, so sacred as these were. The holiness of devoted things admitted of great variety of degrees, and may still, yet be really devoted. Some of the meats, for example, were so holy as not to be eaten even by the priests; some were eaten by priests only, and in the holy place; some were eaten by the priests and their families; and others, as the paschal lamb, were eaten by all who were ceremonially clean. Some things inferred death, even to touch them, by a common Israelite or Levite; others, if even destroyed, might be replaced, with

adding a fifth part. We say nothing now about the degree of sacredness attaching to devoted things, but simply that they are *really* devoted. This will appear from the following considerations:

1. Many temporalities have the same uses that ever they had; provision for the poor, maintenance of the ministry, sacramental vessels and elements, places of assembly, traveling fund, &c. In short, all except what was peculiar to that priesthood, now changed. Such things were dedicated then—why not now?

2. Collections for the saints are made upon the Lord's day—1 Cor. 16:1, 2. Why attend to money matters during holy time, and during the solemn hours of public assembling, if the money be not dedicated? This cannot be put in the class of extraordinary works, whether of necessity or mercy; it is made a standing rule. This collection at least appears devoted.

3. The support of the ministry appears equally devoted. Paul compares the gospel with the altar and the temple, and argues from the analogy. 1 Cor. 9:13, 14. The support of the ministry is among the ordinances: 1 Cor. 9:14. It is styled a sacrifice, acceptable, well pleasing to God—Phil. 4:18—and is recognised by the church among *religious* ordinances. See Larger Catechism, quest. 108, where the "ministry," and "maintenance thereof," are put in the same connexion, and both put on the same footing with prayer and thanksgiving, giving and receiving sacraments, religious fasting, &c. If that Catechism were to be reconstructed, some of my best friends might suggest the change of ministerial support, from the second commandment to the fifth or eighth. It might stand in all the three, but the church has said that its most appropriate place is in the second commandment, and among religious ordinances. This must be added to the collection for the saints, as dedicated property; and so we might extend the argument, to include all ecclesiastical goods.

4. The sin of sacrilege implies that there is dedication; yet this is a sin under the New Testament as well as the old. Mal. 3:8; Rom. 2:22. Are there any goods belonging to the church, which a person can embezzle, without sacrilege? The purpose for which any article was used, or the degree of sacredness attached to it, might heighten or lessen the crime; but still it is sacrilege. All the tithe was holy, although applied to different purposes; and men robbed God, both in tithes and offerings: Lev. 27:30; 32:33; Mal. 3:8. Is it not so still? Let the case of Ananias and Sapphira answer. They were dealing with God, and by keeping back part of the price of the land, were guilty of sacrilege, and forfeited life. There was dedication, as far as the offerings of those days were concerned. Is it not so yet?

5. The general feeling of good people holds ecclesiastical property as devoted. The property of a congregation is not accounted to be mere joint stock, be it managed ever so like it. For 1. No man claims his share, or gets it, if he should claim, when he removes from one congregation to another, or when he leaves the communion of the church. 2. Every member is allowed the use of the property, whether he pay or not, so long as he retains his standing. 3. Those who formally dedicate their contributions, put their money into the common treasury; and it is all used in the same manner, for the same purposes, and by the same hands, as other contributions and subscriptions. 4. Should the property, in any emergency, be sold, no godly man would think of putting the price to any other than a sacred use. A late writer* indignantly pronounces it *slander*, to charge any congregation in the Reformed Presbyterian Church, as managing its finances in the way of a joint stock concern. Now in one of two ways we must view the finances of a congregation, either as joint stock, or as dedicated to the Lord. The former is rejected by every devout mind; the latter must be admitted.

6. Prophecy holds forth the idea of dedication under the gospel. Is. 23:18; Micah 4:13.

7. *Men* are solemnly dedicated and set apart to the service of God, both soul and body, by ordination to the gospel ministry. Why should not property be so dedicated? And when so dedicated, may it not be used for all congregational, for all ecclesiastical purposes, according to the intent of the dedicator?

If the propositions already laid down be admitted, the next step is a very easy one—that *all ecclesiastical property should be under the hand of divinely appointed officers.* R. H.

DIRECTIONS TO BACKSLIDERS.

1. *Set apart special times to humble yourself before God by fasting and prayer.* Extraordinary cases require the use of extraordinary means. When a great army was coming against Jehoshaphat, it is said, “he feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah.” But the loss of a soul is of more account to you than the temporal overthrow of a country was to him. When Judah for his backsliding was under the frowns of God in Babylon, and had been so for about seventy years, Daniel says, “I set my face unto the Lord God, to seek by prayer and supplication, with fasting and

*Scriptural Deacon, pp. 13 and 14.

sackcloth and ashes." The apostle Paul plainly intimates that there are times wherein we are required to give ourselves to fasting and prayer. And surely there can be no times in which these means are more necessary than when we have got out of the way, and desire to recover it. There is much meaning in the words, "He set himself to seek the Lord," and "I set my face unto the Lord God." They denote something more than the extraordinary exercises of prayer; even a special fixedness of thoughts, purposes and desires to particular objects; and God has usually honored those extraordinary approaches to him, when influenced by a pure motive, with success. It is true, we may attend to duty in a superstitious, or self-righteous spirit; resting in it as an end, instead of using it as a means. But this is not "setting our face unto the Lord God," or "seeking him." A day devoted to God in humiliation, fasting and prayer, occasionally occupied with reading suitable parts of the Holy Scriptures, may, by the blessing of the Holy Spirit, contribute more to the subduing of sin, and the recovery of a right mind, than years spent in a sort of half-hearted exercise.

2. *To prayer it is necessary to add watchfulness.* Our Lord unites these together as an antidote against temptation. It has sometimes been one of the devices of Satan, after a backslider has been drawing near to God, and strongly soliciting for mercy; yea, after a time has been set apart for this purpose, to ply him afresh with some powerful temptation; and while his mind has been unsuspecting, and it may be thinking itself to be somewhat secure on account of having been so lately engaged in earnest devotion, he has been surprised and overcome. The consequence, as might be expected, has been a future neglect of prayer, under the idea that it must have been mere hypocrisy before, and would now be adding sin to sin. Instead of depending upon spiritual frames for preservation, and especially when they are over, perhaps we ought to expect that our comforts should be succeeded by conflicts. We know it was so in several cases recorded in the scriptures. Immediately after drinking at the smitten rock at Rephidim, Israel was called to fight with Amalek. Paul's thorn in the flesh succeeded to extraordinary revelations. Our Lord himself went up from Jordan into the wilderness to be tempted of the devil.

3. *In your approaches to the Saviour, let it be under the character in which you first applied to him for mercy, that of a sinner.* If you attempt to approach the throne of grace as a good man who has backslidden from God, you may find it impossible to support that character. The reality of your conversion may be doubtful, not only in your apprehension, but in itself. Your approach, therefore, must not be as one that is *washed, and need-*

eth not, save to wash his feet: but as one who is defiled throughout, *whose hands and head,* and every part needs to be cleansed. Do not employ yourself in raking over the rubbish of your past life in search of evidence that you are a Christian. You will not be able in your present state of mind to decide that question; nor would it be of any service to you if you could decide it. One thing is certain; you are a *sinner*, a poor, miserable, perishing sinner; the door of mercy is open, and you are welcome to enter it. Let your past character then have been what it may, and let your conversion be ever so doubtful, if you can *from this time* relinquish all for Christ, eternal life is before you.

The Laodiceans, who, though composing a Christian church, were doubtful characters, are counselled to deal with Christ in the same manner as *sinner*s deal with him, for *riches*, for *righteousness*, and for heavenly *wisdom*.

4. *In all your supplications, be contented with nothing short of a complete recovery.* It is possible you may obtain so much ascendancy over your evil propensities, that they may seem to be slain before you; or at least, that you are in no particular danger of yielding to them any more; and yet you may not have recovered that holy rest in God, that sweet peace which arises from confessing our sins upon the head of the gospel Sacrifice. But while this is the case there is no security against their revival. The first temptation by which you are assaulted may afford lamentable proof that they are yet alive. Nothing will serve as a preservative against the risings of evil propensities short of *walking with God*. There is much important truth in that declaration of the apostle, *This I say then, walk in the spirit, and ye shall not fulfil the lusts of the flesh*. Sin is to be opposed not only directly but indirectly; not by mere resistance but by opposing other principles to it. It is not by contending with the fire, especially with combustible materials about us, that we should be able to quench it; but by dealing plentifully with the opposite element. The pleasures of sense will not be effectually subdued by foregoing all enjoyment; but by imbibing other pleasures, the relish of which shall deaden the heart to what is opposite. It was thus that the apostle became *dead to the world by the cross of Christ*. Do not therefore reckon thyself restored, till thou hast recovered communion with God. David, though the subject of deep contrition, was not contented without gaining this important point. Till then, the poison would still at times be rankling in his imagination. Hence arose the following petitions—"Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit." Make these

petitions thy own; and if God grant the thing that thine heart desireth, go and sin no more, lest a worse thing come upon thee!—ANDREW FULLER.

SKETCHES OF REFORMERS—ADAM WALLACE.

WALLACE seems, at an early period of the reformation, to have become acquainted with the doctrines of the gospel, and the way of salvation through faith in the righteousness of Christ alone. Though not eminent for learning, it is probable, from circumstances connected with his history, that he possessed a very respectable education. And what is far better than even great learning, he was a man of piety, exemplary conduct, and christian zeal. He, and Beatrice his wife, enjoyed the friendship of Lady Ormistoun, also a protestant. Ormistoun himself was suffering banishment, because of his known regard to the reformation. Wallace and his wife seem to have employed much of their time in the instruction of his children, during the banishment of the father and husband.

By orders of the Bishop of St. Andrews, Wallace was seized and taken to Edinburgh. Whether the primary design of the Bishop was to have taken him, or the Laird of Wyntoun, at whose house he was found, seems at the time to have been a mooted point. But whatever may have been the intention of the Bishop, Wallace was made a prisoner. After some days' confinement, he was brought to trial. The church of the Black Friars was the place of judgment. The Governor, the Earl of Huntly and several other noblemen, were nominally his judges; the Bishops and Priests his accusers, and in reality his judges. John Lauder acted as prosecutor. He is the same priest who acted a similar part in a brutal manner, in the trial of Wishart. The accusation runs as follows: "False traitor, heretic, thou hast baptized thine own child; thou hast said there is no purgatory; that to pray to saints, and for the dead, is idolatry and vain superstition, &c. What sayest thou to these things?" "Were I bound to answer," he replied, "I would require an upright and candid judge" In reply to which statement, the Earl of Huntly scornfully said, "Foolish man, wilt thou desire any other judge than my Lord Duke's Grace, Governor of Scotland, and my Lords the Bishops, and the clergy here present?" To this Wallace answered, "the Bishops cannot be my judges, for they are my avowed enemies, and the enemies of the doctrine which I profess to believe. And as for my Lord Duke, I know not whether he has knowledge sufficient to distinguish between lies

and the truth; between the inventions of men and the true worship of God. I desire the word of God (producing at the same time a bible) to be judge between the bishops and me. I am satisfied that you all hear; and if by this book I am convicted of having taught, spoken, or done, in matters of religion, anything opposed to the word of God, I refuse not to die. But if I am not convicted, (as I am sure I shall not by the word of God,) then, in the name of God, I demand your protection, that malicious men be not allowed to exercise tyranny upon me." The Earl of Huntly, in a manner that ill befitted the dignified place which he occupied, called him a "bawling fool," adding, "thou shalt have no other judges than these." In response to which, Wallace mildly replied, "the good will of God be done. But be assured, my lord, that with such measure as ye mete out to others, the same shall be measured to you again. I know that I shall die, but be assured that my blood shall be required at your hand."

The Earl of Glencairn, who was present with the Bishops, said to the Bishop of Orkney, and those who sat near him, "take that, my lords of the clergy; for here I protest that I consent not to his death." Emboldened by this manly avowal on the part of Glencairn, Wallace proceeded briefly to answer the charges exhibited against him. And in regard to the first, the baptism of his child, he said, "it was, and is lawful for me, in the absence of a true minister of the gospel, to baptize my own child, as Abraham circumcised his son Ishmael and his family. And as for purgatory, praying to saints, and for the dead, I have read both the old and New Testaments, but I find no mention made of them; and therefore I look upon them as the mere inventions of men, devised for the purposes of covetousness." "You hear this, my lords," said the Bishop. "What sayest thou of the mass?" said the Earl of Huntly, addressing himself to the accused. "I say," replied Wallace, "as my Master Jesus Christ says, that which is in greatest estimation before men, is abomination before God." At this, all exclaimed—"heresy! heresy!" He was condemned to be burned to death. Knox says the sentence was executed upon him the same afternoon, on the Castle Hill, A. D. 1551. Cook, in his history of the reformation, says that he was not executed on the afternoon of the day on which he was sentenced; but neither mentions his authority for this opinion, nor specifies the time of execution. We are inclined to prefer the statement of Knox, who was a cotemporary. He suffered death with a resignation and courage worthy of a christian martyr; the patience and heroism which he manifested, must have produced the most salutary results in the minds of the people. "He submitted to his dismal fate,"

says Dr. Cook, "with a degree of patience and of tranquil resignation, which at all times must have made a deep impression upon men not callous to humanity, but which, in the state of opinion at this period, were regarded with an enthusiasm confirming attachment to the new doctrines, and strengthening the horror with which the abettors of such cruelty had long been regarded."

Adam Wallace was, as our readers may have learned from what we have related of his dealings with his judges, a man of much shrewdness and good sense, well acquainted with his bible, and more than a match for his adversaries in discussing its contents. His views of religion were evidently sound and scriptural, if we except his opinion expressed at his trial, regarding the administration of baptism. On this point he was mistaken. And yet we are bound to make allowance for a mistake of this sort, in such circumstances. The cases of Abraham and his own were by no means parallel, and he erred in not perceiving the difference. During the patriarchal dispensation, the head of the family was its lawful priest. To Abraham it belonged, then, to circumcise Ishmael and Isaac. But under the new testament dispensation there is an appointed ministry, whose business it is to labor in word and sacrament. To this ministry is given the commission by Christ, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost:" Matt. 28:19. But we are free to say that baptism administered by Adam Wallace, was as valid as that by the Bishop of St. Andrews. The latter had no more claim to the christian ministry than the former, and nothing of the christian character with which the former was largely endowed!

SORROW FOR THE SINS OF OTHERS.

There is seldom seen greater distress than that produced in the minds of good men by the sins of others, especially the sins of professors of religion. This sorrow is not confined to any class of good men. The young convert, the strong man in Christ and the aged servant of the Lord alike show their sadness, when any thus fall. It is therefore folly to impute this concern to weakness of mind, or to nervous debility. It is a part of genuine Christian feeling. The professor, who weeps not at the sins of others, has never wept aright over his own sins. So certainly as the heart is changed, will men hate all sin, sin in others as well as in themselves. "I beheld the transgressors and was grieved, because they kept not thy word." "Horror hath taken hold of

me because of the wicked that forsake thy law." "Rivers of waters run down mine eyes, because they keep not thy law." Thus felt David. So Samuel was grieved and cried to the Lord all night for the sin of Saul. Jeremiah said, "Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." By Ezekiel, God tells us how he "sets a mark upon the foreheads of the men, that sigh and cry for all the abominations that be done" in the land. Jesus himself was grieved and wept over the wickedness of men.

But why does the Christian weep for the sins of others?—Some sins bring shame and poverty and punishment on the perpetrators of crimes, and all their friends and relatives are somewhat involved with them. In this way the pious and the ungodly members of a family often weep together. But the Christian stops not here. He weeps as a Christian too. He is greatly grieved that God is dishonored. It makes him tremble to see men pulling down wrath on themselves. He dreads the dangers of a bad example. He is sorry that men will expose themselves to God's curse.

When others sin, good men see what they would have been but for restraining grace. When an eminent servant of God saw a culprit led to execution he said: "There goes John Bradford by nature." Can any man thus see himself even by means of others, and not grieve? The more eminent a professor when he falls, the more anguish does the Christian feel; because God is more dishonored, and sinners grow more bold by such an event than by a fall of a common man. Moreover such a fall generally shakes all those secure thoughts, which men have of themselves. If David fell, much more may a weak believer. If the wind tears up the cedars by the roots, what shall become of the tender plants? If a giant may be overcome, how much more a child? So that the open sins of professors, in proportion to their eminence, lead God's people to great heart searchings and strong fears. It is well it is so; for "if the sins of others be not our fear, they *may* be our practice. What the best have done, the weakest *may* imitate. There is scarcely any notorious sin, into which self-confidence will not plunge us. There is hardly any sin, from which a holy and watchful fear may not happily preserve us."

"Blessed is he that feareth always." Prevention is better than cure. A man may escape death by an attack of Cholera, but it will probably leave him weak and liable to other diseases. How surely will a wise man profit by the falls of others. "In vain is the net spread in the sight of any bird." He is a fool that cries—"There is no danger," when the land is full of enemies.

Of all unamiable and unscriptural tempers, none are more dangerous than harshness to a fallen brother, and confidence in our own strength. "Brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such an one in the spirit of meekness, *considering thyself lest thou also be tempted.*"

BUT WHERE ARE THE NINE?

Our Saviour, in passing through Samaria and Galilee, on his way to Jerusalem, entered a certain village where were ten lepers, who, standing afar off, besought him to have mercy on them. He directed them to go and show themselves to the priest, but "as they went they were cleansed." Thus suddenly and miraculously restored by the Saviour, we might expect that they would have returned at once in a body, to express their gratitude to him for so great a favor, and bow in adoration before the Son of God. One only, and he a Samaritan, turned back and glorified God. Well might the astonished Saviour exclaim, "Were there not ten cleansed? But where are the nine? There are not found that return to give glory to God, save this stranger."

This allusion to the unthankful lepers, is suggested by the present state of feeling in respect to the recent visitation of the Cholera. This besom of destruction has swept over our land, and thousands upon thousands have been numbered with the dead. Upon its dreaded approach, fear seized upon the stout-hearted, and strong men trembled. Like the leprosy, it baffled human skill. Even the ungodly looked upward for help, and when the Chief Magistrate recommended a day of fasting and prayer, the nation, with surprising unanimity, observed the day, and, as with one voice, millions lifted up the cry of the lepers, "Have mercy upon us." The Lord hearkened and answered. The plague was stayed. Scarcely a vestige of it now remains. *But where are the nine?* Where are the great numbers who have been raised up from sickness, and the still greater number, mercifully preserved from its apprehended attack? Scarcely one has returned to glorify God. Why might not a day of national thanksgiving, now that the calamity is past, be as appropriate as a day of fasting while the danger was pressing upon us? When the children of Israel were sore afraid of the Egyptians, who were in close pursuit, they cried unto the Lord, and the Red Sea was opened before them. They escaped, and their enemies were destroyed. Then Moses and the assembled hosts sang praises to their great Deliverer, and Miriam responded, "Sing ye to the Lord, for he hath triumphed gloriously." Why should

not churches, associated and individual, now make especial acknowledgment of God's merciful providence? Why should not each one for himself, like the grateful Samaritan, humble himself before the Lord and give thanks? Would it not be acceptable to God, well pleasing in his sight? Would it not be profitable to ourselves? And might it not serve in future against similar judgments for a defence more powerful than all the "sanitary measures" which human wisdom could possibly devise?

TROUBLE IN THE ENGLISH WESLEYAN CONFERENCE.

The latest English religious papers contain extended accounts of the troubles which have existed for a year or two past in the Wesleyan body in England, and which have issued in the expulsion of some of their most distinguished ministers from the denomination. A correspondent of the *New York Observer* gives the following account of the matter:—

The proceedings of the Wesleyan Conference at Manchester have terminated in the expulsion of some of its most distinguished ministers. It seems the laws of that body do not allow of any public fault-finding with its proceedings, or censure of its officers; and compel every member, when interrogated upon anything of the kind that may have taken place, to answer all questions put by the Conference. A publication called the "Fly Sheets" has been in circulation,—a publication widely circulated, coming forth at intervals, for two years; but without author's or printer's name. A declaration denying authorship, participation, or cognizance, signed by the major part of the members, had been drawn up; some would not sign it, nor answer as to whether they had written in it; some, too, valuable for their talents and piety, and venerable for age; among others, Mr. Everett, upwards of seventy. The result was expulsion. These men, too, wanted to be tried by the laws of the New Testament; but Drs. Bunting, Newton and Jackson were inflexible. Mr. Wesley's rules are the law; violation of them in the way of public censure of official men, or their conduct, or the doings of Conference, must injure Wesleyanism in public opinion. So they are turned out, without charge or trial, simply on suspicion, because they refused to answer the questions proposed by Conference through its president. This matter may be serious. The expelled ministers are hailed by multitudes as confessors and martyrs. They have since preached to crowded audiences, and their statements of the treatment they have met with were received with feelings of indignation. A minister sent to supply one of their pulpits.

was deserted by the whole congregation; and they are about to hold a great meeting in London. It is no wonder that such despotic proceedings should create great excitement in Protestant England; that a body of British Christians, coming out from the Establishment because of its oppression of conscience, and forming themselves into a voluntary society, should freely choose some of the very worst principles of the Papal system as the mainspring of their ecclesiastical government; nor is the wonder less that the laity have endured the bondage for a hundred years. Here, too, the more strict the administration, the worse for freedom. The system must be changed.

DISCRETION AND CUNNING.

Discretion points out the noblest ends, and the most proper and laudable methods of attaining them. Cunning has only private, selfish aims, and sticks at nothing which may make them succeed. Discretion has large and extended views, and like a well formed eye, commands a whole horizon. Cunning is a kind of short sightedness, that discovers the minutest objects which are near at hand, but is not able to discover things at a distance. Discretion, the more it is discovered, gives a greater authority to the person who possesses it. Cunning, when detected, loses its force, and makes a man incapable of bringing about even those events he might have done, had he passed only for a plain man. Discretion is the perfection of reason, and a guide to us in all the duties of life; cunning is a kind of instinct, that only looks out after our immediate interest and welfare. Discretion is only found in men of strong sense and good understanding; cunning is often to be met with in brutes, and in persons who are the fewest removes from them. In short, cunning is only the mimic of discretion, and may pass upon weak men, in the same manner as vivacity is mistaken for wit, and gravity for wisdom.

The cast of mind which is natural to a discreet man, makes him look forward into futurity, and consider what will be his condition millions of ages hence, as well as what it is at present, He knows that the misery or happiness which are reserved for another world lose nothing of their reality by being placed at so great a distance from him. The objects do not appear little to him because the are remote. He considers that those pleasures and pains which lie hid in eternity approach nearer every moment, and will be present with him in their full weight and measure, as much as those pains and pleasures which he feels at this very instant. For this reason he is careful to secure to himself

that which is the proper happiness of his nature, and the ultimate design of his being. He carries his thoughts to the end of every action, and considers the most distant as well as the most immediate effects of it. He supersedes every little prospect of gain and advantage which offers itself here, if he does not find it consistent with his views of an hereafter. In a word his hopes are full of immortality, his schemes are large and glorious, and his conduct suitable to one who knows his true interest, and how to pursue it by proper methods.

ENTER INTO THY CLOSET.

Let all classes of persons be exhorted to attend to this duty. Christians, enter into your closets; the health and life of your souls require this of you. Professors of religion generally, enter into your closets; your feelings when there will discover to you whether or not you are true believers. If secret prayer has no attraction for you, if the Bible has no charms for you when all other company is excluded, if communion with God is unknown by you in private, and only thought of in relation to public ordinances, be assured you do not love God, you are not living a life of faith, Christ has never been formed within you the hope of glory, it is not upon the Saviour, but upon this world or something belonging to it, that your affections are placed. But be encouraged to listen to the invitations of mercy; your situation, however bad, does not prevent you from the right to take advantage of the command, "Enter into thy closet." If when there you have nothing to say, make this very circumstance the matter of your prayer; ask God to teach you to pray, to make known to you your wants, to reveal to you the vast importance of your everlasting interests. Demand of your own consciences, when quite alone, in the presence of the heart-searching Jehovah, what is your condition, and what are your prospects, whither are you going, in what direction are you daily progressing, where are you about to take up your everlasting abode. Set yourselves in good earnest to meditate upon eternity. Cherish the feeling that you are formed to exist forever; that at present you are only in the commencement, the morning, the dawn of your being; that you are now, moreover, forming that character and acquiring those habits which will cleave to you through endless ages of happiness or misery; that this process is even now, every day and every week, making steady advances; that at the very moment you are reading these lines, you have begun to rise or fall, to ascend or descend; and that the progress in either direction will be everlasting.

OBITUARY NOTICE OF SAMUEL WRIGHT.

The subject of this notice died at his residence in Butler county, of Bronchitis, terminating in Consumption, on the 16th of September, in the 49th year of his age.

He was born in the county of Down, Ireland, three miles from Belfast, of religious parents, and was a member in full communion of the Reformed Presbyterian church in the congregation of Knockbracken, under the pastoral care of Rev. Thomas Houston. In the spring of 1832 he came to the United States, and settled in Pittsburgh. After the distractions that occurred about that time in the church were in a great measure settled, he united with the congregation of Pittsburgh and Allegheny, under the pastoral care of Rev. Thos. Sproull. In the spring of 1848 he removed to his place of residence where he died, within the bounds and a member of Rev. J. Blackwood's congregation. His object in removing to the country was chiefly to take his family from the corrupting associations of the city, so ensnaring and ruinous to youth, especially to boys. It was his determination not to settle any where out of the reach of ordinances in the Covenanting church, and for this reason he declined to embrace offers that were advantageous in a worldly point of view. He viewed the spiritual interests of his family as of more importance than the favors of this world.

Discernment and energy were two prominent traits in his character. These were evinced in his management of his worldly business, and these, had he been spared, would have been still more employed in promoting the interests of the church. In the success of the Westminster institutions he manifested much interest, and his was the first contribution given for that object.

It will be consoling to his friends, (of whom he had many,) to know that the evidence of his gracious state both in his life and at his death was most satisfactory. He loved the church, the ordinances, and the people of God. He loved the ministry and was grieved to see or hear anything affecting their reputation or impairing their usefulness. He had a strong desire to see the millennial glory of the church; at the same time, when it was the will of God to take him away, he submitted with calm resignation.

A wife and five children are left on His arm who has promised to be a father to the fatherless, and the judge of the widow in his holy place. In him who has said, "leave thy fatherless children and I will preserve them alive, and let thy widows trust in me," let them place their confidence and they shall not be disappointed.

OBITUARY OF MRS. JANE COLEMAN.

The subject of this memoir became acquainted, early in life, with the principles of the Reformed Presbyterian church, and heartily believing and approving of them connected herself, by a public profession, with the congregation of Cullybacky and Kells-water, County Antrim, Ireland, then under the pastoral care of Rev. William Stavely. Her husband, Mr. William Coleman, was, at the time of their marriage, a member of the Secession church, but after a careful examination of the distinctive principles of covenanters, he fully embraced them and acceded to the communion of the Reformed Presbyterian church. In 1820 Mr. and Mrs. Coleman, with their three children, emigrated from Ireland and arrived at Lisbon, St. Lawrence county, New York. Their intention was to proceed farther and settle in the bounds of some congregation where they might enjoy gospel ordinances. But an event occurred in Providence soon after their arrival which prevented this, and they were thus left in a situation in which they were deprived of the benefit and comfort of even a fellowship meeting. Adhering to their profession they sought the Divine presence in the reading of the Word of God and attendance upon family duties. After sometime, two brethren, one of them a ruling elder, came from Ireland and settled in the bounds. A society was formed and these three Covenanters, with their families, enjoyed the privilege of social worship, "not forsaking the assembling of themselves together." In this way they waited upon and worshiped the God of their covenant fathers, when at length they obtained a supply of preaching and other ministerial labors by Rev. Mr. Milligan. This was a joyful event to Mrs. Coleman and her lonely fellow worshipers. It was more than she, at one time, had any expectation of, and yet she lived to see a congregation organized, obtain a settled pastor and increase to about seventy members. May we not trace a connection between this and the event in Divine Providence, above referred to, by which he who chooses the lot of the inheritance of his people, fixed the bounds of the habitation of this family in a place which they had not intended.

For some time previous to her death, Mrs. Coleman was troubled with a severe cough and difficulty of breathing. In April last she was attacked by inflammation of the lungs, under which she suffered much pain and sore sickness for about two weeks. She bore her afflictions patiently and endured with resignation to the hand of her covenant God, claiming his gracious promises, such as, "I will never leave thee nor forsake thee," "I will uphold thee by the right hand of my righteousness." She contin-

ued sensible to her last moment. On the 28th April, 1849, she, having said, "Father, into thy hands I commit my spirit," departed this life, surrounded by her husband, two sons and four daughters, all of them members of the church. May we all strive to live the life of the righteous, be prepared to die his death and have our last end like his.

Com.

NEW YORK PRESBYTERY.

This Presbytery met in New York on the 2nd ult. All the ministerial members were present except Rev. Messrs. Douglass and Kennedy, and a good representation of ruling elders.

A call from the congregation of Newburgh on Mr. S. Carlisle, a licentiate under care of Presbytery, was presented, read and sustained as a regular gospel call, and on being presented to Mr. Carlisle, was accepted. Presbytery resolved to hold an adjourned meeting in Newburgh, on the 14th November (inst.) to hear pieces of trial for licensure from Mr. Carlisle and attend to his examination; and on the 15th to proceed to his ordination if the way be clear. Rev. J. M. Willson to preach and preside in the ordination. Rev. J. Chrystie to deliver the charge to the pastor and Rev. A. Stevenson the charge to the congregation.

Mr. Wm Thomson, student, delivered a discourse, as a specimen of improvement, which was unanimously sustained, and a subject of discourse assigned, to be delivered at next stated meeting. At his own request he was allowed to prosecute his studies under the direction of Rev. J. Chrystie. Mr. J. R. Thomson, being absent, is directed to be in readiness to deliver the piece assigned him at next stated meeting.

The following resolutions were adopted:

1. Resolved, That a Presbyterian Home Mission fund be established.
2. That the settled ministers under the jurisdiction of this court be directed to bring this subject before their respective congregations in order that collections may be taken up as soon as convenient, and at as early a date as practicable, for this fund.
3. That this fund be appropriated to the giving of aid to feeble congregations and to the furnishing of supplies of gospel ordinances, to such Missionary stations as may be designated by Presbytery.
4. That James Wiggins* be appointed Treasurer of the fund.
5. That a committee be appointed to digest a system of rules

*Mr. Wiggins' address is 212 Greenwich Street, New York.

to be observed in the distribution of said fund, to report at next meeting of Presbytery. The committee are A. Stevenson and J. Chrystie, ministers, with J. Nightingale and J. Torrens, ruling elders, and J. Wiggins, *ex officio*.

The following appointments of supplies were made :

1. Rev. J. M. Beattie, 2d sabbath of October, and the sabbath before next regular meeting of Presbytery, *Albany*. 4th sabbath, January, and 4th sabbath March, 1850, *Topsham*, and to moderate a call there when requested by the session and congregation.

2. Rev. R. Z. Willson, 3rd and 4th sabbaths December, and 3rd and 4th sabbaths February, *Topsham*, and to moderate a call at *Argyle*, when requested by the session and congregation.

3. Rev. A. Stevenson, 1st and 2nd sabbaths January, *White Lake*.

4. Rev. J. W. Shaw, 3d sabbath December, 2d and 3d sabbaths February, *White Lake*, and two sabbaths discretionary at *Argyle*.

5. Rev. J. M. Willson, two sabbaths *Conococheague*, and two in missionary labors in the vicinity of Philadelphia.

6. Rev. S. O. Wylie, two sabbaths in missionary labors.

7. Rev. J. Little, 1st sabbath December, *White Lake*.

8. Mr. S. Carlisle, 2d and 3d sabbaths April, *White Lake*.

Rev. R. Johnston received, at his own request, a certificate of dismissal to the Rochester Presbytery.

Presbytery adjourned to meet in Newburgh on the 14th Nov. as above.

SUMMARY OF PROCEEDINGS OF PITTSBURGH PRESBYTERY.

The Reformed Presbytery of Pittsburgh, met in Allegheny on the 2d of October and adjourned on the 4th, at noon. All the ministers were present but one, and elders from all the congregations but four—in all twenty-four members. Rev. Samuel Sterritt was chosen moderator, and Rev. Thomas Sproull continued clerk.

Rev. M. Roney was received on certificate from the Presbytery of New York, as a constituent member of presbytery.

The Committee appointed at the former meeting, to confer with Mr. Roney on the subject of his appointment to be principal of the Westminster Institutions, reported, that Mr. Roney had accepted the appointment, with the understanding that on account of the state of his health, he would not be expected to enter immediately on its duties. The report is accepted, adopted and approved. On the other part of the duty assigned to the committee, the opening of the schools, they reported that nothing had been done as yet, but that there was a prospect of engaging a teacher of high qualifica-

tions to open the College. The committee is continued and instructed to proceed to open the contemplated College so soon as practicable.

Rev. M. Roney and George Boggs, ruling elder, are added to that committee.

A committee was on motion appointed to examine certain editorial articles in late numbers of the *Covenanter*, and report the action proper for presbytery to take on them; and also in regard to our position in reference to the subjects which disturb the harmony of our church.

The report was presented on the next day. It was accepted, amended and adopted.

This report, with reasons of dissent, and answer to them, follows this summary of presbytery proceedings.

The Clerk of presbytery informed the court that for reasons which he assigned, he did not lay on the table of Synod the complaint and appeal by Dr. Willson from a decision of this presbytery one year ago, and asked presbytery to express its opinion of his course in that matter. It was moved and carried, that while this court appreciate the reasons of the clerk, they regret the omission to lay the papers on the table of Synod; because it countenances individuals in trifling with the courts of Christ's house.

Discourses as specimens of improvement were delivered by J. K. Milligan, R. Reed, R. C. Gibson, J. Hamilton and D. M'Kee, which were approved as furnishing encouraging evidence of their progress. J. Hunter delivered part of his trials for licensure, and J. B. Williams, the remaining part of those assigned him. All were sustained as trials for licensure, and J. B. Williams was after examination licensed to preach the gospel.

L. Purvis, the other candidate for licensure, was absent by indisposition.

J. K. Milligan at his own request, for reasons deemed satisfactory by presbytery, is certified and dismissed to the Lakes' presbytery.

The declinature of Rev. W. Neil, referred to this court by Synod, was taken up.

It being ascertained that Mr. Neil had united with the Associate church, and was exercising his ministry in that denomination, the following resolution was adopted.

That this court express its condemnation of the conduct of Mr. Neil, in declining the authority of this church, and order his name to be stricken from its roll. His name is stricken off accordingly.

A petition from the congregation of Salt Creek, lately under the pastoral care of Rev. R. Wallace, deceased, for the moderation of a call, was presented and granted. Rev. J. Wallace is appointed to moderate; Rev. O. Wylie his alternate. This duty to be attended to so soon as the affairs of the congregation with regard to the estate of the late pastor be settled; which the presbytery was informed would be done as early as March next.

A committee is appointed to prepare for publication a memoir of Rev. R. Wallace.

A committee was appointed to prepare and report to presby-

tery at its next meeting a course of study in Westminster College.

The following resolution was unanimously adopted.

Resolved:—That it is with deep regret this court ascertain that Thomas M'Connell, a highly esteemed licentiate under our care, is still in such infirm health as to be unable to preach, and we tender to him our affectionate sympathies under the afflicting hand of God.

The committee appointed, presented a scale of appointments. Rev. T. Hannay 4th Sab. of October and 1st November, Rome Society, 2 discretionary, 3 Deer Creek, 4 Wilkinsburgh, 1 and 2 Dec. Greene, 3 Wilkinsburgh, 4 Deer Creek, 5 Wilkinsburgh, 1 Jan. Greene, 2, 3, 4 and 1 Feb. Salt Creek, 2 Feb. Greene, 3 Wilkinsburgh, 4 Déer Creek, March 1, 2 Wilkinsburgh, 3 Deer Creek, 4 Red Bank, 5 Sandy, April 1 Warsaw, 2 Deer Creek.

H. P. M'Clurkan, Oct. 2 Deer Creek, 3 Wilkinsburgh, 4 Greene, Nov. 1 till 4 Sab. of Dec. Salt Creek, 5 Dec. Greene, Jan. 1 do. 2 Wilkinsburgh, 3 Deer Creek, 4 Red Bank, Feb. 1 Sandy, 2 Warsaw, 3 Wilkinsburgh, 4 Deer Creek, March 1 Greene, till Apr. 1 Salt Creek, 2 Greene.

J. B. Williams, Oct. 3 and 4 Sab. Salt Creek, Nov. 1 Greene, 2 Wilkinsburgh.*

Rev. J. Wallace, April 2 Wikinsburgh.

Treasurer's Report.

Samuel Henry in account with Pittsburgh Presbytery.

1848.		Dr.	
Oct. 4.	To balance on hand per last report,		\$21,71
“ 5.	“ cash from Warsaw society, pr. Rev. T. Hannay,		7,00
“ “	“ “ Monongahela cong'n pr. Rev. J. Crozier,		10,00
1849.			
Oct. 5.	“ “ Brookland society, - - - -		10,00
“ “	“ “ Piney society. - - - -		3,00
“ “	“ “ Monongahela cong'n pr. Rev. J. Crozier.		31,15
“ “	“ “ Female Missionary Society, of Miller's Run congregation, pr. Rev. W. Slater,		6,00
			\$88,86
		Cr.	
By cash paid sundry individuals for missionary services,			\$33,25
Balance in hand of treasurer, - - - -			55,61
			\$88,86

S. HENRY, *Treasurer.*

The report was accepted and approved.

Presbytery adjourned to meet in Allegheny on the third Tuesday of April, 1850, at 10 o'clock, A. M.

*Mr. Williams requested to be dismissed; after this date, to the New York presbytery. Uncertain as to whether he could be spared, the presbytery omitted to order his dismissal. It was understood however that he might go, provided Mr. M'Clurkan would remain. And as this is the case, he desired no appointment after the above date.

REPORT OF THE COMMITTEE REFERRED TO IN THE PRECEDING SUMMARY.

It is with feelings of grief they report, that in the pages of the above named periodical, they find terms impeaching the intelligence of congregations under our care, and invidious to the standing and reputation of members of this Court.

The phrase "Anti-Deacon party," is applied to individuals who respectfully and conscientiously petitioned Synod for the repeal of certain acts which, they believe, infringed on the integrity of our standards, and the established practice of our church. For the exercise of an inherent and constitutional right—yes, of the poor privilege of begging, they are published to the world as an "Anti-Deacon party." Is this generous? Is it the treatment one brother owes to another? "We have not so learned Christ."

If to contend for all divine truth—if to maintain the Westminster Confession of Faith, the Catechisms Larger and Shorter, the Directory for Worship, the Form of Church Government, and the Testimony emitted by the Reformed Presbyterian Church in North America, as the only and exclusive subordinate standards of the Church—if to oppose earnestly and strenuously the introduction of strange and foreign elements into our religious creed, constitute a party, we plead guilty to the appellation. But, if the setting up of a new order of things in the sanctuary, the introduction into the church of a fiscal machinery, to which we and our fathers have been strangers, subject to the opprobrious epithet "Anti-Deacon party," we most earnestly deny the charge. We wish to mind the same things, and to walk by the same rule that guided our fathers, and now regulates the action of our brethren in Ireland and Scotland. They and we can go hand in hand in maintaining the testimony of Jesus. We are pressing toward the same mark, and to the utmost of our exertions defending the same truths.

But the injustice which is done to the petitioners in attempting to make them guilty of the sinful waste of time at the late meeting of Synod, excites the indignation of all who love the ways of truth and righteousness. On the 23d page of the late August number of the *Covenanter*, we find the following statement: "Three days were occupied, with a few intervals, in reading papers, most of them long ones, except Presbyterial reports, being petitions for the repeal of the Deacon resolutions, or for that sort of elective affinity congregations which this party favors."

It is with feelings of regret we question the truth of a statement made by a brother. But in justice to the petitioners and in defence of right, we are compelled to assert that the above statement is gratuitous and contrary to fact. According to the showing of the minutes, part of the afternoon of the first day of Synod's sessions, the whole of the second, and a part of the forenoon of the third, in all about a day and a half, was the whole time spent in reading all the papers. These were thirty-nine in number, and but five of these were for the repeal of the resolutions. Nor was

there a petition presented to Synod for the organization of a congregation on elective affinity principles. The only paper that could be so construed, was a short one, that came up, not as a petition to Synod, but as an accompanying document with the protest and appeal of members of the Miami congregation. But if it is important to know the way in which the time of Synod was wasted the reader has only to turn to the minutes of Synod, and he will find that three days of this precious time were spent in considering the libel presented by Dr. Willson, *which was not sustained as proved, but was at last dismissed.*

Deeming that enough is presented to show the unfairness and injustice of the articles in the Covenanter, we recommend to Presbytery to adopt the following resolutions:

1. That we most earnestly and solemnly warn the people under our care against giving credence to the above and similar statements in the Covenanter,* as they are calculated to make false impressions, alienate the feelings of brethren, and are divisive in their nature and tendency.

2. That Presbytery commend to the congregations under our care the judicious and peaceful course of the Synod in Ireland as proper to be pursued by those, who in endeavoring to restore Deacons, would not change the nature of their office, nor enlarge the sphere of their duties beyond that defined in the Form of Church Government.

3. That any insinuation or statement calculated to impress on the minds of our people, that we have any intention to deviate from the Confession of Faith, Catechisms Larger and Shorter, Directory for Worship, Form of Church Government and Testimony, as our only and exclusive subordinate standards, is utterly unfounded. And we also declare our determination to resist by all lawful means every alteration or proposed amendment which any may attempt to introduce in any other way than as the church herself has provided.

4. That as the Presbytery is to be satisfied not only as to the life and ministerial abilities of candidates for the ministry, but also as to their orthodoxy in the faith, and attachment to our subordinate standards, we will neither license nor ordain any until by close examination we have satisfactory evidence of their determination to maintain by their utmost exertions the whole doctrine and Testimony of a Covenanted Reformation.

5. That as the Professor in our Theological Seminary has published that he teaches that a Consistory or Deacons' Court is of

*The following is an additional specimen of the invidious and defamatory statements of that periodical, taken from the late October number.

"We have only to say that some of the Anti-Deacon brethren appear to be in danger of putting themselves into a position similar to that of our quondam brethren in 1833; of leaping out of the traces rather than carry out faithfully the standards of the church. Still we hope better things. They will hardly be so given up as to abandon the church, rather than ordain deacons in their congregations."

To characterize the above statement as *invidious and defamatory* is to use mild language.

CLERK OF PRESBYTERY.

divine right, and entitled to representation in the superior courts when transacting pecuniary business; we earnestly and affectionately warn our students against such sentiments as novel, dangerous and unscriptural, and we also declare that if hereafter we find this doctrine taught in the Seminary, we cannot conscientiously recommend our students to that institution.

6. That while we confine our influence and exertions within our own Presbyterial limits, we disapprove of members of other Presbyteries interfering with the congregations under our care; thereby alienating their confidence and exciting suspicions of our faithfulness and attachment to all the institutions judicially recognised by the church.

REASONS OF DISSENT.

We, the undersigned, while we do not wish to be understood as approving every act of any individual or individuals in the church, or as servilely following any man's dictation, must nevertheless, respectfully enter our dissent against the adoption of the report of the committee on the editorials of the *Covenanter*, and the position of the Pittsburgh Presbytery in relation to the difficulties in the church, for the following reasons:

1. Because we do not consider the course pursued to be the proper one. If the Presbytery think itself aggrieved, the orderly christian course would be to seek redress in the courts to which the parties referred to are amenable.

2. Because we think it has a tendency to circulate slander rather than to promote good order in the church.

3. Because we consider many parts of the report to be founded on a misconstruction of the real meaning of the articles referred to.

4. Because it tends to shake the confidence of the church in the Theological Seminary, and to undermine that institution, established and supported by Synod.

5. Because we deem the whole tendency of the paper to be to alienate affections, excite prejudices and inflame the passions of the members of the church, and to open the way for schism and division.

A. M. MILLIGAN,	JAMES SHAW,
WALTER M'CREA,	R. B. CANNON.
JAMES FORSYTHE,	

ANSWERS TO REASONS OF DISSENT.

It is gratifying that the dissentients offer no justification of the invidious remarks in the *Covenanter*, which elicited the notice of Presbytery. They do not say that no action was required, but that the course pursued by Presbytery was not the right one.

To this allegation, which is their first reason, we reply that it is the order and practice of the church, for courts to condemn dangerous publications and warn the people against them, wherever they are found within the limits of their jurisdiction. We instance the resolutions of the Southern Presbytery passed in 1832, "warning their congregations against the dangerous and insidious publi-

cation named the American Christian Expositor, and recommending them to withdraw from it their patronage and confidence." That publication was originated by Synod, and its editor was a member of the Presbytery that passed the resolutions of which the above is an extract.* Neither of these is the case in the present instance, and of course we have more cogent reasons to proceed as we have done than they had. Over the publication, so far as to judge of its truth and tendency, we have jurisdiction; over its author we have not. Our action in the case does not forestall or preclude any action which the Presbytery to which he is amenable may take in the matter. The course pursued by Presbytery is "the orderly and christian course."

We reply to the second reason, that the slander is already circulated, and what the Presbytery has done is designed to counteract it, and thus promote good order in the church.

To the third reason, we reply that our understanding of the articles referred to, was that they were designed to brand the petitioners and all of similar views with them as an "Anti-Deacon party," and to throw on them the odium of wasting the time of Synod at its late meeting. It is plainly stated that three days of Synod's time were spent in reading papers, and that the most of these papers were for the repeal of the deacon resolutions, or for elective affinity congregations. The facts are, that only one day and parts of two half days were spent in reading the whole thirty-nine papers. Of these, but five—less than one-seventh of the whole—were for the repeal of the deacon resolutions, and not one sent directly to Synod for elective affinity congregations. Now from these incontrovertible data, by a simple arithmetical process, the result arrived at fully warrants the Presbytery to characterize the statement quoted, as they did. Not the Presbytery but the dissentients misconstrue the articles referred to.

To the fourth reason, we answer, that the action of Presbytery does not tend to shake confidence in the Seminary, unless that institution is based on a consistory. We are sure that this is not the case with the institution established in 1840 by the union of the Eastern and Western Seminaries. Synod at the same meeting at which this union took place, evinced in a most unmistakeable manner its opposition not only to a consistory, but also to the extension of the deacon's power over all ecclesiastical temporalities. A resolution asserting that the exercise of the deacon's office extends to all ecclesiastical temporalities was negatived, and Synod's own exposition of the meaning of that vote is found in the following answer to reasons of dissent. "The point decided by Synod was, that *all church property, such as meeting houses, &c.* is not *by divine right* put into the hands of the deacons." It was in the confidence that this decision of Synod would be regarded, that a union of the Seminaries was agreed to by the members of this Presbytery, and we are persuaded, by a majority of the Synod.

* These resolutions are contained in the Albany Quarterly, No. 3, page 11 of the cover.

But the professor has recently proclaimed to the public, that he teaches the students the divine right of consistory. Against this, as contrary to both the standards of the church, and acts of synod; we warned those under our care. In 1847, synod declared in answer to reasons of dissent, by Dr. Willson, "That if there be any congregations in our church, where such power is claimed for consistory as dissentient claims for it, synod intended to declare that such bodies claim dangerous power." If to warn our students against that which claims dangerous power, "shakes the confidence of the church in the Theological Seminary," let it be shaken. Better the seminary go down, than that our students should be taught to maintain and defend a human invention claiming and exercising a dangerous power in the church.

The fifth reason would have been good and valid, had it been offered to prevent the publication of the articles in the covenant. The tendency of those articles is to produce all the evils which the dissentients enumerate. The design of the presbytery is to counteract this tendency and as far as possible prevent these evils. We think that this is a moral disease that should be treated homoeopathically—something like that which produced it must be employed to effect a cure.

THE BIBLE IN ITALY. During the brief reign of republicanism in Italy, as our readers are aware, several large editions of the Bible were printed, and preparations made for the extensive distribution of the sacred volume, in different parts of the peninsula. It has been generally supposed, we believe, that since the restoration of despotism, the good work has entirely stopped. We are happy to learn, however, that this is not so. The editor of the *Journal of Commerce*, in his paper of Thursday, says, "We have seen a letter from a source worthy of all confidence, which is replete with the most cheering facts in regard to the diffusion of the Bible in one of the most important portions of Italy. We may further say that not only the thousands of copies of the sacred volume which had just been printed in one of the cities of Italy, when the re-action took place, have not been destroyed, (as was feared would be the case,) but are rapidly being distributed. *the police making no serious opposition.*"

THANKSGIVING. The last Thursday of the present month, (November,) is the day appointed by Synod to be observed as a day of Thanksgiving by all under its care.

DIED, at his residence at Pittsburgh, Pa. on the 25th ult. Rev. John Black, D. D. in the 82d year of his age.

THE
REFORMED PRESBYTERIAN.

VOL. XIII.

DECEMBER, 1849.

No. X.

DEACON AND CONSISTORY:

THEIR PLACE IN THE SUBORDINATE STANDARDS OF THE REFORMED
PRESBYTERIAN CHURCH.

The office of the Deacon, together with its relation to the temporalities of the church, has now for some years been a subject of growing interest; and, it is unhappily apparent, of painful excitement in the Reformed Presbyterian Church. Its connection, moreover, with a Consistory, has not only enlarged the sphere of discussion, but added to its rather novel and recent character, and introduced an element of debate which, for many generations, was almost, if not entirely unknown and unheeded among our people. And however much has been said and published on these subjects, it is believed that they are still open to further consideration. Especially ought it to be desired and hoped that matters which have slumbered for more than a century and a half, in a christian community which has often received, and I trust has merited the high encomium of being the purest church under heaven, shall not now assume a character which is to impair confidence, blight the love of the brethren, and terminate in division. The noble and comprehensive Testimony exhibiting the doctrine, worship, government and claims of the christian church, as it has so long been most devoutly sustained in the land of our covenanted forefathers and in this country, is certainly still of sufficient excellence to unite us in our most earnest efforts for its support and extension. If reform and improvement truly originating in our established order, and demanding, from its importance, the earnest attention of the church, clearly exists, let it be urged in a spirit which aims at edification and not distraction; that brethren who have been so long, and are yet united

in bonds so sacred as are ours, may still dwell together in unity, and swell the number and power of the reforming witnesses of the Most High.

In the remarks which I propose in the present article, I shall confine myself to our existing and acknowledged subordinate standards; still holding that the compilation of the Westminster divines, and Reformation Principles, are the only volumes of judicial authority of that character. It is a remarkable circumstance indeed, and is not to be denied, that some question and uncertainty appears now to be connected with the judicial authority of the former, and that an addition to our subordinate standards appears to be claimed in "the second book of discipline." Such views, however, have no judicial authority, and our people acknowledge no other subordinate standards, yet, than such as are expressly named in our Terms of communion, familiarly and solemnly presented to their attention with every returning sacrament. My argument is addressed to such as acknowledge these and no others. I know and acknowledge no others myself; my ministerial vows bind me to no other, nor have I ever imposed the obligation to acknowledge any other on any of our congregations or people to whom I have administered the solemn seals of ecclesiastical fellowship, and the covenant of our God.

In the "Form of Church Government" compiled by the Westminster Assembly of divines, as received by the church of Scotland, solemnly ratified and recognised as our own, we have the following, contained in the article entitled, "The Officers of the Church:"

"The Scripture doth hold out deacons as distinct officers in the church, whose office is perpetual. To whom it belongs not to preach the word or administer the sacraments, *but to take special care in distributing to the necessities of the poor.*"

Further on, in the article entitled, "The Officers of a particular congregation," we have as follows: "For officers in a single congregation there ought to be one at least both to labor in the word and doctrine, and to rule. It is requisite also that there should be others to join in its government. *And likewise it is requisite that there be others to take special care for the relief of the poor. The number of each of which is to be proportioned according to the condition of the congregation.* 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 expedient that in these meetings, one whose office it is to labor in the word and doctrine, do moderate in their proceedings."

Here is presented the whole doctrine of the Form of Church

Government by the Westminster Assembly of divines, on the office and duties of the deacon. Very simple and summary indeed, but perfectly clear and intelligible. That it is scriptural, we shall show in a future article. In the meantime we cannot but observe, how happy would the church be, could there be content among us to abide by a statement so clear, full and judicious. Here we see the office of the deacon asserted in terms the most direct, and one kind of a consistory too, in form, though not in name, of "the minister, elders and deacons;" but that the services of the former are limited to distributing to the necessities of the poor; and the meetings of the latter confined, as is clearly implied, to deliberations on the manner and extent to which these distributions are to be carried out. For "these officers," it is said, "are to meet together at convenient and set times, for the well ordering of the affairs of that congregation, *each according to his office.*" Now when the pastor of the congregation, whose duty it is "to labor in the word and doctrine, and to rule," meets with those who are "to join in government," the deacons have no place. In that court, known as the session, and consisting of the minister and elders, the deacons have no participation in office, authority and duties. But when these, namely, the minister and elders, who likewise have official oversight of the poor, meet with the deacons, it is equally plain that it is only for the exercise of an authoritative care in providing for and directing the distribution to be made by the deacons, under their authority, to the necessities of the poor.

But in all this, how entire is the silence respecting any other functions or power! how absolutely naked and devoid of any trustee authority either for the deacon or for the associated minister, elders and deacons of the congregation in consistory. Not a phrase, not a word in the whole system of doctrine, of "the officers of the church," or of the "officers of a particular congregation," contains an assertion of the right to claim and hold in trust the real estate or any property of the congregation, and not even the most distant allusion to any such thing.

And what renders the silence on this subject the more instructive and conclusive, and their limitation of the office of the deacon to the distributing to the necessities of the poor, the more absolute and final, is the remarkable circumstances in which this doctrine was reached and established. The commissioners of the church of Scotland were present in the deliberations of the Westminster divines, and doubtless regarded with special and jealous care all that related to the authority and powers of church officers. And it is alleged that it was a favorite object of the church in Scotland, to claim for the deacons and for the officers of the church, the right to hold in trust for her use, all the pro-

perty in which she had interest, with what degree of truth I do not now inquire. But if so, why did they not urge, and insist till it was granted, the expression of this authority and power in a form of church government, so summary, definite and complete? Why did they allow an omission of a principle so *material*, so *essential*, so entering into the very *substance* of church government, as it seems now claimed to be, and pass over in entire silence this great charge of *entire trustee of all ecclesiastical property or church temporalities*, and exhibit the whole duty of the deacon and of the consistory of which he formed a member, as contained in attending to the necessities of the poor? The only answer to be given is, that neither the commissioners of the church of Scotland, nor the Assembly of divines, ever believed or intended to teach that such trustee power pertains "in offices" to either deacons, or ministers, elders and deacons, or constituted any essential and permanent element in the functions and powers of that office. But all this is rendered still more worthy of consideration, in that at that very period, the immense wealth of the Episcopal Church of England was at the disposal of the commonwealth, for the support of the church in that new form of Presbyterial structure and order which it was assuming under the Assembly of divines at Westminster, with the commissioners of the church of Scotland. Never was a season more opportune to assert these claims, and put them in practice. How natural, how dutiful, if such were really the truth and doctrine of the word of God; if such were the honest and deliberate convictions of these eminently learned and godly men, to assert, in their enumeration of the officers of the church, and their respective powers, their right to claim and hold in trust all church property, and forthwith put it into actual exercise by transferring to their charge the churches of the several parishes in London, and everywhere throughout England, where Presbyterian congregations were established and organized. But the commissioners of the church of Scotland, and the Westminster Assembly of divines, neither asserted the doctrine nor practised the thing. Their whole testimony on this subject, as we have seen, limits the office of the deacon, and the duties of ministers, elders and deacons, to matters widely different, and simply, as it respects temporalities, to distributing to the necessities of the poor. And that they meant and believed no more than they said, and said as much as they meant and believed, we have every reason to be assured, from the very solemn obligation they took, each as they entered upon their great duties in reforming and settling the church, as follows: "I do seriously promise and vow, in presence of Almighty God, that, in this Assembly, whereof I am a member, I will maintain nothing in point of doctrine, but what I

believe to be most agreeable to the word of God; nor in point of discipline, but what may make most for God's glory, and the peace and good of His church."

The doctrine of "Reformation Principles," we have every reason to consider substantially the same, although slightly diverse in the terms in which it is uttered. There is no reason to believe that the Reformed Presbytery, in the settlement of the church in this country, and in the framing of its Testimony here, entertained any design to alter the constitution of the church, or to extend the powers and functions of its officers. They had then no "new light" to present, and no additional attainments to annex to the principles and practices of our forefathers. Had there been indeed anything of moment obscure in her former testimony, they were furnished with an opportunity the most favorable to present it now in the fullest and clearest light; but on this important subject, which, in all its parts, they well knew had long lain in neglect, and on this occasion, when they were most solemnly and deliberately spreading out in full and ample form, the whole order of the church, for the direction of their own and future generations, they content themselves with saying, "The deacon has no power, except about the temporalities of the church"—(Reformation Principles, chap. 23d, 'Of the government of the church.')

Whilst it certainly will be acknowledged that the language is not entirely definite as to the extent of the temporalities of the church, about which he has power, it is equally certain that it is not absolute and universal; for the alms of the church, to be distributed to the poor, are clearly those temporalities of the church, which are put into the hands of its officers for their control and disposal. Nor is it to be hastily credited, that they designed to go beyond the doctrine of the church already established in her solemnly ratified and adopted Form of church government. Much less is it to be believed that it was designed to convey the sweeping and far reaching principle, that all property held by congregations for their own convenience, was at once to be claimed and held in trust by the deacon. Certainly it asserts in language no such thing. And I conceive it to be a reproach equally on the intelligence and integrity of the authors of that document, to suppose that they designed to convey so large a claim in such brief and inadequate terms. They were men whom we now most justly revere for their ability, fidelity and devotion *then*. They had upon them the dew of their youth, the dew of heaven fresh on their heads and shoulders, and stood up, lion like, arising from their lair of obscurity, to hold up the testimony of God to them, as the testimony of the church to the world, and to backsliding churches around them. The former attainments of the church were spread before them, and submit-

ted to their inspection. There was apparent, in the history of their forefathers, a manifest oversight, if oversight it was, in determining the powers of the deacon and the constitution of the consistorial court; the word of God presenting all requisite light for the correction of error and assertion of truth, was before them; the new and interesting position of the church in this country, presenting an occasion the most opportune, and their own sacred duties as witnesses, creating an obligation the most imperative to ascertain and assert, in terms full, perspicuous and accurate, the mind of God to the church on this, now deeply agitating, and from its nature, always very momentous subject. And did they then dissemble or equivocate? Did they then, under the lean and scanty negation, that "the deacon had no power but about the temporalities of the church," bind the church then, and their followers in the testimony of Jesus in all future ages to believe and acknowledge what is claimed for deacon and consistory now? Had that been indeed their design and their belief, the English language furnished them with words amply sufficient to have declared their mind fully and clearly, which no principles of honest and intelligent interpretation can ever frame from the few brief and scanty terms they have employed, words which correspond well with the doctrine we have found in the Westminster divines, but nothing, certainly very little, more.

It may be replied, that some of the fathers of the church, however, acted upon the very interpretation which is now so strenuously maintained, and established in full power the Trustee Consistory of the Minister, Elders and DEACONS, holding of right, *all* the temporalities of the church. But this is no proof that the interpretation was a correct one, and the history and termination of that whole matter gives little encouragement for its universal adoption. Trouble in its progress, and disaster and even disgrace in its end, are too clearly marked ever to make it a pattern for the whole church of God; it is rather a beacon blaze to warn her of the danger. Besides, it was never pretended, in any step of its origin, progress or end, to be binding on the whole church, and to be derived from the judicial authority of her recognised standards. No interpretation of her ecclesiastical order was alleged to make it law, and of universal obligation. It was the spontaneous and free will action of the congregation; it was left then, as it ought to be now, to the option of the people in every part of the church, to proceed in the same course, or not, as they pleased. No law of the church was pleaded, no judicial authority asserted. And a practical illustration of what it is the object of this article to demonstrate, was thus clearly furnished by the ablest fathers of the church, that there is nothing in our subordinate standards commanding and

requiring the election of Trustee Deacons, or the constitution of TRUSTEE CONSISTORIAL COURTS.

But our subordinate standards take one important step farther, and teach us that the office of the deacon is only to be called into requisition, when the circumstances of the congregation, in which he is to be elected, make his services necessary. In the Form of Church Government compiled by the Westminster divines, we have these words, quoted and italicised on a former page: "The number of each of which," (namely, the officers of a particular congregation,) "is to be proportioned according to the condition of the congregation." Now suppose a small congregation, having no poor, or any congregation having but one or two, or some very small number, and these needing only very occasional or small assistance, what number of deacons shall be considered as justly proportioned to such a congregation? Shall two, or three, or one, or any deacons be elected and ordained to office in such a congregation? It seems to me that the answer of a considerate and impartial mind must be, None. And the historical part of our Reformation Principles, which is declared to be interpretative of the doctrinal part, asserts, that in the primitive church, deacons were not chosen and called to serve in a congregation, until the number of the poor, and the funds to be distributed, became too onerous to be attended to by the elders of the church; and that while the poor were few, and the funds of the church small, this service was fulfilled by the elders, without the aid of deacons.

And here for the present I rest. If opportunity shall admit, in another article I shall consider the scriptural view of the subject before us. In the meanwhile I cannot but most earnestly and respectfully recommend to brethren who differ, to consider that the views now presented, have long obtained among the most devoted of our people, and are clearly founded on the only judicially acknowledged subordinate standards of the church, and on the only documents, to which the great body of our rulers and of our people have had access for generations. Certainly these considerations suggest our common obligation to cultivate forbearance in the introduction of other views, however valuable and interesting; and while we aim at improving our people in knowledge and holiness, hold them all together in the bonds of truth and of brotherly love, as we have all been long united in the testimony and covenant of our pious forefathers. C.

SANCTIFIED WEALTH.

! In presenting to our readers a few thoughts on this subject, we assume as a fact, that they whom God has blessed with

abundance of the good things of this life, endeavor, or think they endeavor so to employ their wealth as not to injure themselves or others in whose welfare they feel an interest. On the contrary, it should be taken for granted, that their desire is to promote the advantage of themselves, and those connected with them by endearing ties. It is certain the professed wish of the pious is to render their earthly substance subservient to the promotion of their own temporal, spiritual and eternal good, and that of those bound to them in bonds of humanity, whether natural, civil or religious. The divine injunction is, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Still there is reason to doubt whether the rich ask themselves as frequently and seriously as they should, How can I, how ought I, to use the talent committed to my trust, so that when called to account therefor, it may be said, 'Well done, good and faithful servant?' Even christian professors, if we may judge of the tree by its fruit, too generally fail in this important point, and act in reference to their possessions, either from no enlightened and steady convictions of duty, or chiefly from worldly and selfish principles. Our object is to suggest some thoughts calculated to assist those who are anxious to know how their wealth may be sanctified and made a blessing to themselves and others.

The conviction should be constantly cherished, that riches belong to God, and that they on whom he bestows them, are accountable to him for the use they make of them. The corruption and selfishness of the human heart incline men to consider their earthly treasures as absolutely their own, and that they have a right to do with them what they please. This is a great mistake. It is no more true that our worldly possessions are our own absolutely, than that our lives, our bodies, our souls, are our own, to be disposed of as we think fit. We, with all we are and have, belong to God, who in his word thus asserts his inalienable right—"All souls are mine." "The silver is mine and the gold is mine, saith the Lord of hosts." "Every beast of the forest is mine, and the cattle upon a thousand hills." Man, then, is but the steward of God in all things which he possesses, and must act in regard to them; according to the Divine will, and with an eye to the Divine glory.

Riches should never be loved for their own sake; nor indeed on any account become the object of our affections. "The love of money is the root of all evil." The miserly love of wealth is a base passion, utterly unworthy of man's dignity, relations and destiny. It is, however, a passion far more prevalent than is generally admitted by those under its debasing influence. It conceals itself under a variety of plausible prettexts, such as the duty of being "diligent in business"—providing for children—

laying up for old age—meeting the claims of benevolence. By closely and frequently scrutinizing his motives, a man may form a correct decision, whether the love of mammon stimulates his exertions and influences his conduct, or whether the glory of God and the good of his fellow men form his ruling principle in the acquisition, possession, or appropriation of his riches. There is often abuse of wealth, by which it is perverted to far other ends than those to which it should always be made subservient. How often it is made to minister to “the lust of the flesh, and the lust of the eye, and the pride of life.” We by no means say that there should be no difference between the rich and poor, in their style of living, or that the former are required to live as plainly and frugally as the latter often do; but we do assert that riches are too frequently employed in such ways as cherish and strengthen the depraved affections and passions of the carnal heart. When so employed they are sinfully abused, and as necessary results they abuse their possessors, and are made to dishonor and offend God. When pride directs in the choice of equipage—when carnal appetite dictates the fare and regulates the quantity partaken of—when lust selects the amusements and associations—then is wealth abused, and becomes dangerous, if not ruinous to the soul.

Many err in hoarding wealth. It is a talent given to be used, not to be rolled up in a napkin, or buried in the earth. Riches acquire no sanctity by being hoarded for the purpose of accumulation, even though it may be done with the intention of bestowing them all in charity, at the death of their possessor. In this way larger and smaller sums have been held back from charitable, benevolent and religious purposes, which, had they been seasonably appropriated, might have been increasing, in their beneficial results, for years before they were allowed to do any good. The present use of wealth is a clear duty; and that charity which manifests itself only at, or after death, is liable to be suspected as spurious. For a man to give up his riches to the Lord, when he can no longer retain them, is like the slothful and unfaithful servant who hid his talent in the earth, and when the day of reckoning came, brought it forth and said to his master, “Lo, there thou hast that is thine.” Wealth, to be sanctified, must be used, and used according to God’s revealed will, and for the purposes for which it was bestowed by Him to whom the earth and its fulness belongs. These purposes may be contemplated as bearing upon the *Family*, the *Church*, and the *World*.

That the rich should maintain their households in a manner suitable to their rank and station in society, is cheerfully admitted. By so doing they diffuse their wealth, and often promote

industry and happiness. The physical, intellectual, moral and religious education of their children is, we may say, specially the duty of those to whom God has given ample means so to discharge their parental duties as to render their offspring virtuous, intelligent, useful and happy members of society. This desirable end cannot be attained by luxurious living and refined idleness. Such a course is calculated to defeat the end which every parent should steadily keep in view, in the training of his children, namely, the health, vigor and welfare of both their bodies and immortal souls, in time and throughout eternity. Why is it that the children of the affluent are so frequently inferior in mental and bodily vigor—and may we not add, in moral and religious deportment—to those of the less affluent classes in society? Does it not generally result from hurtful luxury, improper indulgence, and the neglect of proper moral discipline? The wealth which many lavish on their families to their injury, often to their utter ruin, is changed from a blessing into a curse. Excess in ministering to the animal appetites, and defect in supplying what is necessary to proper moral and religious training, are the household sins of many wealthy heads of families; and these sins, with fearful frequency, “find them out,” either in what they are called to suffer from the conduct of their offspring, or from the “visiting the iniquities of the fathers upon the children unto the third and fourth generations.” If then rich men are willing to be guided by history, experience, and the word of God, they will avoid all such abuses of wealth, and endeavor so to employ it, that, under the Divine blessing, it may be blessed to them and their families. Let all necessary and useful expenditure be cheerfully made in the fear of the Lord, the rightful owner of all; but let there be extravagance in nothing.

We next view this matter, as it bears on the church. To give a wide scope to the application of these remarks, we imply in the term church, “pure and undefiled religion,” and all the external means of divine appointment, by which it is accompanied and promoted. “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” All who believe the Bible to be a divine revelation, will readily acknowledge that the salvation of the soul is of paramount importance. “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?” That salvation can be obtained only by embracing the Lord Jesus Christ, as he is made known and offered in the gospel, will also be acknowledged by all who have been savingly taught by the Holy Spirit. Hence the duty of every man to support, according to the ability which God hath given him, all the institutions of the gospel. “Faith cometh by hearing, and hearing by the word

of God." To what nobler purpose can the rich devote a portion of their superfluous wealth, than the support and propagation of that which alone makes known the way of salvation through a crucified Saviour? God created the universe to display his being and perfections; and it pleased him to select this world as the place for the exhibition of his glorious grace in the plan of redemption. To this all things are made subservient. For this the silver, the gold, and all the wealth of the earth, are laid under contribution. For this these treasures are committed to men, as stewards; and to this the Mediator will, more and more, turn the streams of wealth, till the work is finished. If, then, any withhold from God that which is due to his cause, he will, in his own time, take it from them and give it to others, until men will learn that it is their duty and interest to "honor the Lord with their substance, and with the first fruits of their increase."

We close by viewing this subject, briefly, as it bears on the world. God, by the ties of a common nature, has connected the human race in one indissoluble brotherhood. Hence the duty and obligation of each member of the family to exercise his benevolent sympathies, and extend his best exertions to the remotest practicable boundaries. Mountains and seas may intervene, but they cannot dissolve the ties that bind man to man. Distance from each other, or difference in language, or other causes, may in great measure prevent individual intercourse; but "good will to man," speaks the same language, and strives to overcome every obstacle that stands in the way of its progress. To fill the earth with truth and righteousness and peace, is an object, for the accomplishing of which, all should put forth their strongest efforts. It is at once a duty and a privilege. To this blessed work the wealthy are called by the voice of God in his word and in his providence. They should contribute liberally of their worldly substance for the promotion and sustentation of every scriptural effort that is made to enlighten the ignorant, free the oppressed, reclaim the vicious, relieve the distressed, and "fill the earth with the knowledge of the glory of the Lord, as the waters cover the sea." It is pleasant to see any to whom God has given abundance of the good things of this life, feel their obligations to the Giver of all good, and so to consecrate themselves and their substance to his service, as to furnish this evidence that they shall receive much greater treasures, even durable riches, in the kingdom of heaven. Some there are who desire to do their duty in this respect—may their number be greatly increased.

DEATH OF KING CHARLES II.

The following account, extracted from Macauley's *History of England*, will prove interesting to all who sympathize with the suffering Covenanters under the reign of this treacherous monarch.—*Ed.*

The death of King Charles II. took the nation by surprise. His frame was naturally strong, and did not appear to have suffered from excess. He had always been mindful of his health, even in his pleasures, and his habits were such as promised a long life and robust old age. Towards the close of the year 1684, he was prevented, by a slight attack of what was supposed to be gout, from rambling as usual. From this time, a trifle sufficed to depress those elastic spirits which had borne up against defeat, exile and penury. His irritation frequently showed itself by words and looks, such as could hardly have been expected from a man so distinguished for good humor and good breeding. It was not supposed, however, that his constitution was seriously impaired. His palace had seldom presented a gayer or a more scandalous appearance than on the evening of Sabbath, Feb. 1st, 1685. Some grave persons who had gone thither, after the fashion of that age, to pay their duty to their sovereign, and who had expected that, on such a day, his court would wear a decent aspect, were struck with astonishment and horror. The great gallery of Whitehall was crowded with revellers and gamblers. The king sat there chatting and toying with three women, whose charms were the boast, and whose vices were the disgrace of three nations. While Charles flirted with his three sultanas, a party of twenty courtiers was seated at cards around a large table, on which gold was heaped in piles. Even then the king complained that he did not feel quite well. His rest that night was broken, but on the following morning he rose, as usual, early. To that morning the contending factions in his country had, during some days, looked forward with anxiety. The struggle between Halifax and Rochester seemed to be approaching a decisive crisis. The king had promised to inquire into the matter. The second of February had been fixed for the investigation, and several officers of the revenue had been ordered to attend, with their books, on that day. But a great turn of fortune was at hand.

Scarcely had Charles risen from his bed, when his attendants perceived that his utterance was indistinct, and that his thoughts seemed to be wandering. He made an effort to converse in his usual gay style, but his ghastly look surprised and alarmed them. Soon his face grew black—his eyes turned in his head—he ut-

tered a cry, staggered and fell into the arms of Thomas Lord Bruce. A physician who had charge of the retorts and crucible, happened to be present. He had no lancet, but opened a vein with a penknife. The blood flowed freely, but the king was still insensible. He was laid on his bed, where for a short time the Duchess of Portsmouth hung over him with the familiarity of a wife. But the alarm had been given. The Queen and the Duchess of York were hastening to the room. The favorite concubine was forced to retire to her own apartments. These apartments had been thrice pulled down and thrice built by her lover, to gratify her caprice.

And now the gates of Whitehall, which ordinarily stood open to all comers, were closed. But persons whose faces were known, were still permitted to enter. The antechambers and galleries were soon filled to overflowing, and even the sick room was crowded with peers, privy counsellors and foreign ministers. All the medical men of note in London were summoned. So high did political animosities run, that the presence of some whig physicians was regarded as an extraordinary circumstance. One Roman Catholic, whose skill was then widely renowned, Dr. Thomas Short, was in attendance. Several of the prescriptions have been preserved. One of them is signed by fourteen doctors. The patient was bled largely. A loathsome volatile salt, extracted from human skulls, was forced into his mouth. He recovered his senses, but he was evidently in a situation of extreme danger.

The queen was for a time assiduous in her attendance. The duke of York scarcely left his brother's bedside. The primate and four other bishops were then in London. They remained at Whitehall all day, and took it by turns to sit up all night in the king's room. The news of his illness filled the capitol with sorrow and dismay; for his easy temper and affable manners had won the affection of a large part of the nation; and those who most disliked him, preferred his unprincipled levity to the stern and earnest bigotry of his brother.

On the morning of Thursday, the fifth of February, the London Gazette announced that his majesty was going on well, and was thought by the physicians to be out of danger. The bells of the churches rang merrily, and preparations for bonfires were made in the street. But in the evening it was known that a relapse had taken place, and that the medical attendants had given up all hope. The king was in great pain, and complained that he felt as if a fire was burning within him; yet he bore up against his sufferings with a fortitude which did not seem to belong to his soft and luxurious nature. The sight of his misery affected his wife so much that she fainted, and was carried senseless to her

chamber. The prelates who were in waiting, had from the first exhorted him to prepare for his end. They now thought it their duty to admonish him in a still more urgent manner. William Sancroft, Archbishop of Canterbury, an honest and pious, though narrow-minded man, used great freedom: "It is time," he said, "to speak out; for, Sir, you are about to appear before a Judge who is no respecter of persons." The king answered not a word. Thomas Ken, Bishop of Bath and Wells, then tried his powers of persuasion. He was a man of parts and learning, of quick sensibility and stainless virtue. Before he became a bishop, he had maintained the honor of his gown by refusing, when the court was at Winchester, to let Eleanor Gwynn lodge in the house which he occupied there as a prebendary. The king had sense enough to respect so manly a spirit. Of all the prelates he liked Ken the best. It was to no purpose, however, that the good bishop now put forth all his eloquence. His solemn and pathetic exhortation awed and melted the bystanders to such a degree, that some among them believed him to be filled with the same spirit which, in the old time, had, by the mouths of Nathan and Elias, called sinful princes to repentance. Charles, however, was unmoved. He made no objection, indeed, when the Service for the Visitation of the sick was read. In reply to the pressing questions of the divines, he said he was sorry for what he had done amiss; and he suffered the absolution to be pronounced over him, according to the forms of the Church of England; but when he was urged to declare that he died in the communion of that church, he seemed not to hear what was said; and nothing could induce him to take the Eucharist from the hands of the bishops. A table, with bread and wine, was brought to his bedside, but in vain. Sometimes he said that there was no hurry, and sometimes that he was too weak.

Many attributed this apathy to contempt for divine things, and many to the stupor which often precedes death. But there were in the palace a few persons who knew better. Charles had never been a sincere member of the Established Church. His mind had long oscillated between Hobbism and Popery. When his health was good, and his spirits high, he was a scoffer. In his few serious moments he was a Roman Catholic. The Duke of York was aware of this, but was entirely occupied with the care of his own interests. He had ordered the outposts to be closed. He had posted detachments of the guards in different parts of the city. He had also procured the feeble signature of the dying king, to an instrument by which some duties, granted only till the demise of the crown, were let to farm for a term of years. These things occupied the attention of James to such a degree, that though, on ordinary occasions he was indiscreetly and un-

seasonably eager to bring over proselytes to his church, he never reflected that his brother was in danger of dying without the last sacraments. This neglect was the more extraordinary, because the Duchess of York had, at the request of the queen, suggested on the morning on which the king was taken ill, the propriety of procuring spiritual assistance. For such assistance Charles was at last indebted to an agency very different from that of his pious wife and sister-in-law. A life of frivolity and vice had not extinguished in the Duchess of Portsmouth all sentiments of religion, or all that kindness which is the glory of her sex. The French ambassador, Barillon, who had come to the palace to inquire after the king, paid her a visit. He found her in agony of sorrow. She took him into a secret room, and poured out her whole heart to him. "I have," she said, "a thing of great moment to tell you. If it were known, my head would be in danger. The king is really and truly a Catholic, but he will die without being reconciled to the church. His bed-chamber is full of Protestant clergymen. I cannot enter without giving scandal. The duke is thinking only of himself. Speak to him—remind him that there is a soul at stake—he is master now—he can clear the room. Go this instant, or it will be too late."

Barillon hastened to the bed-chamber—took the duke aside, and delivered the message of the mistress. The conscience of James smote him. He started as if roused from sleep, and declared that nothing should prevent him discharging the sacred duty which had been too long delayed. Several schemes were discussed and rejected. At last the duke commanded the crowd to stand aloof—went to the bed, stooped down, and whispered something which none of the spectators could hear, but which they supposed to be some question connected with affairs of State. Charles answered in an audible voice, "Yes, yes, with all my heart." None of the bystanders, except the French ambassador, guessed that the king was declaring his wish to be admitted into the bosom of the Church of Rome. "Shall I bring a priest?" "Do, brother," replied the sick man. "But no—you will get into trouble." "If it costs me my life," said the duke, "I will fetch a priest." To find a priest, however, for such a purpose, at a moment's notice, was not easy. For, as the law then stood, the person who admitted a proselyte into the Roman Catholic Church, was guilty of a capital crime. The Count of Castel Melhor, a Portuguese nobleman, who, driven by political troubles from his native land, had been hospitably received at the English court, undertook to procure a confessor. He had recourse to his countrymen who belonged to the queen's household, but he found that none of her chaplains knew English or French enough to shrive the king. The duke and Baril-

lon were about to send to the Venitian minister for a clergyman, when they heard that a Benedictine monk, named John Huddleston, happened to be at Whitehall. This man had, with great risk to himself, saved the king's life after the battle of Worcester, and had on that account been, ever since the restoration, a privileged person. He received some hints, through the intervention of Count Melhor, from a Portuguese ecclesiastic, and thus instructed, was brought up the back stairs by a confidential servant, who, if the satires of that age are to be credited, had often introduced visiters of a very different description to the same entrance. The duke then, in the king's name, commanded all who were present to quit the room, except Lewis Duras, Earl of Feversham, and John Granville, Earl of Bath. Both these lords professed the Protestant religion, but James conceived that he could count on their fidelity.

The duke's orders were obeyed, and even the physician withdrew. The back door was then opened, and Father Huddleston entered. A cloak had been thrown over his sacred vestments, and his shaven crown was concealed by a flowing wig. "Sir," said the duke, "this good man once saved your life; he now comes to save your soul." Charles faintly answered, "He is welcome." Huddleston went through his part better than had been expected. He knelt by the bed, listened to the confession, pronounced absolution, and administered extreme unction. He asked if the king wished to receive the Lord's supper. "Surely," said Charles, "if I am not unworthy." The host was brought in. Charles feebly strove to rise and kneel before it. The priest bade him lie still, and assured him that God would accept the humiliation of the soul, and would not require the humiliation of the body. The king found so much difficulty in swallowing the bread, that it was necessary to open the door and to procure a glass of water. This rite ended, the monk held up a crucifix before the penitent, charged him to fix his last thoughts upon the sufferings of the Redeemer, and withdrew. The whole ceremony had occupied about three-quarters of an hour; and during that time, the courtiers who filled the outer room, had communicated their suspicions to each other by whispers and significant glances. The door was at length thrown open, and the crowd again filled the chamber of death.

The morning light began to peep through the windows of Whitehall, and Charles desired the attendants to pull aside the curtains, that he might have one more look at the day. He remarked that it was time to wind up a clock which stood near his bed. These little circumstances were long remembered, because they proved beyond dispute, that, when he declared himself a Roman Catholic, he was in full possession of his faculties.

He apologized to those who had stood around him all night, for the trouble which he had caused. He had been, he said, a most unconscionable time dying; but he hoped that they would excuse it. This was the last glimpse of that exquisite urbanity, so often found potent to charm away the resentment of a justly incensed nation. Soon after dawn the speech of the dying man failed—before ten his senses were gone. At noon on Friday the 6th of February, he passed away without a struggle.

STRICTURES

ON AN "INQUIRY AS TO WHAT IS OUR STANDARD FOR ECCLESIASTICAL GOVERNMENT."

Either the writer of the article alluded to has optics morbidly acute, or mine are obtuse and dim. I have paid attention to the oral discussions at Synod, and to the written, before and since, and I have seen nothing that required a lengthy essay to prove that the Form of Church Government is a Standard of our church; neither have I seen it proved that the Second Book of Discipline was superseded and disannulled by its adoption. I hope that those whose minds are unsophisticated, will see by a glance at documents of easy access, that the Second Book of Discipline was recognised as part and parcel of the uniformity of religion in the middle of the 17th century. See the Assembly's act establishing the Directory for the public worship of God, 1645. "It is also provided that this shall be no prejudice to the order and practice of this kirk in such particulars as are appointed by the books of Discipline." Again, seven days after the above act, in their 16th session, the same Assembly says, "Being most desirous and solicitous not only of the establishment and preservation of the form of kirk government in this kingdom, according to the word of God, books of Discipline," &c. In the National Covenant, page 485—"Promising and swearing by the great name of the Lord our God, that we shall continue in the obedience of the doctrine and discipline of this kirk, and shall defend the same according to our vocation and power all the days of our lives, under the pains contained in the law, and danger both of body and soul in the day of God's fearful judgment." Again, in the Solemn League, Art. 1st, we swear, "that we shall sincerely, really and constantly, through the grace of God, endeavor, in our several places and callings, the preservation of the reformed religion in the church of Scotland, in doctrine, worship, discipline," &c.

What did these honored covenant ancestors mean by discipline, in the above quoted documents? Is it not just as plain that they meant what is contained in the Books of Discipline, especially the second, as that they meant by doctrine what is contained in the Confession and Catechisms? And with the same solemnity did they swear to the one as to the other, as any one not prejudiced will see at a glance. As respects the old Scottish Testimony the case is equally clear, as is manifest from the quotation in the essay under review; and one may as well argue that the Confession is not recognised, as that the Discipline is not. But why all this argument? Is it to defend the Directory? Yes. And what is said about the Directory? Why that it is an abstract. Well, but do we disparage the commandments when we say they are a summary of the moral law? Surely not. There are none of the ministers of our church that have ever given any reason to suspect that they disclaim the Directory as a subordinate standard, and those who have been the advocates of the doctrine held and maintained by the second Book of Discipline and Directory have explicitly repelled every insinuation of the kind, as groundless. The truth is, for a long time the argument on the deacon question was derived principally from the Directory, which ought to be proof positive that we maintain its authority as a subordinate standard. As a form it is admitted, but in carrying out the details we have referred to the second Book of Discipline, and on that point the controversy has been ardent. Still, while I think all this fair, yet sure I am that if the principles of the Form itself were honestly carried out, our controversy on this subject would end. Yes, more—the Bible is enough for me. There we have the institution, Acts 6—the standing rules for the election of the functionaries, 1 Tim. 3—just as plain as for the bishop or spiritual officers; and the application of the rule, Phil. 1:1. Why then have so much contention? Do let polemics cease, and let a subject so plain in itself, be, with all convenient speed, carried out. Let a unanimous act, like that of the Irish Synod, be made, and earnestly and efficiently be carried out. Let the scriptural character of the deacon's office be asserted, and ministers and elders be urged to use their best endeavors, in their respective places, to have the congregations under their care instructed in respect to the nature of the deacon's office; that as soon as practicable, consistently with the peace and edification of their respective congregations, deacons may be appointed in them. If this legislation be agreeable to the author of the Inquiry, I really hope all will be settled soon, for that seems to me to be an epitome of our legislation for ten years past, that some were so zealous to have, at last Synod, rescinded. O what a pity that a principle or sen-

timent from one quarter, will be agreeable and refreshing, and the same from another quarter would excite feverish animosity! Yes, sometimes one will say a thing, pronounce a sentiment with approbation, which would be very offensive, if pronounced by an antagonist. In the essay, after all that is alluded to in a former essay, and said in this, against the second Book of Discipline as a subordinate standard, the writer says, "In the meantime, in what pertains to the Directory for government, we view the second Book of Discipline as still good authority, except where it is repealed by the acts of the General Assembly." If then it be good authority, unless where it is repealed, what more would it be, if a subordinate standard? I care nothing by what name it is called, only let it be *good authority*, and let it be used as a Directory in relation to the deacon and his power. If this be admitted, we need argue no more—the matter is settled. Let the Form be the Form, and the second Book of Discipline the Directory, and all will be amicable, and we will set all down that has been said as logomachy. O do let us have peace among ourselves! let our monthly journals come breathing freshness of health and peace, fraternal friendship and general good will. At the first, all that was wanted was that the officers of a congregation should be a pastor, ruling elders and deacons, i. e. that the deacon should be actually existing in our congregations; that he should take care of temporalities; that these officers, viz. pastor, elders and deacons, are to meet together at convenient and set times, for the well ordering of the affairs of the 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. What more plain delineation can any one desire of a Consistory? But I believe the advocates of the deacon as a perpetual officer, would say nothing, if the brethren would all use their endeavors to have deacons, and not find fault with congregations who put the dedicated property of their congregations into the hands of ordained officers. This was the difficulty at last meeting. The Miami congregation had done this, and an essay in the Reformed Presbyterian found fault, stating that the church property should be administered by scripturally qualified magistrates, or in want of them, by a Board of Trustees, a kind of temporary magistracy. I did hope, when this doctrine was condemned, and no protest raised, that we had got a *quietus* put upon that subterfuge—but no—still the painful sound is heard, as if we wanted to detract from the Directory, and nullify and destroy subordinate standards altogether. Now we have already shown that the first objection, when correctly read and candidly construed, is not detractive of the authority nor disparaging of the worth of the Directory. On the third ob-

jection I would just ask, did the English parliament ratify the Directory? If not, the commissioners had no authority to conclude the act of conformity on their part as a medium of union between the church of Scotland and England. The statement of this fact is made by one, and not denied by the author. That the Assembly received it with approbation, is admitted, and so have we, by giving it the place we have in our terms of communion. In all this there is no discrepancy; we are all agreed to give it authority as a subordinate standard; but it has no more authority, nor perhaps so much formal sanction, as the second Book of Discipline. It is surely a terrible stretch of deduction to infer that, because the formal sanction of it by parliament was not given, and the hypothetical sanction which the commissioners were to give, could not be given; that therefore they who state that fact, which is virtually admitted by the author of the essay, object that the whole document is nullified, and that all the subordinate standards are in danger of being despised. Now I can assure you I never heard one of the deacon men moot, in the most distant manner, an objection against the subordinate standards. I ask, can any find a man of those who vindicate the second Book of Discipline, that will find fault with any of the subordinate standards? If they do, I will give my vote to censure such. Will T. S. do the same with those who go with him? Now is it fair to insinuate hostility to the side that are to a man advocates of the subordinate standards, and suffer those to pass with impunity who do impugn the same? It really seems to me hard, if anything suspicious can be made out of a detached expression altogether foreign from the known sentiment of a speaker or writer, to represent him as heterodox, and wrong, and guilty of a breach of ordination vows, by following divisive courses. O no! We are all advocates of subordinate standards, and will oppose division to the utmost; but if T. S. wishes for union, he must not put illogical and uncharitable constructions on the writings of his brethren. I am sorry that he has been in the habit of thinking that there is a tendency in our day to lower the authority of subordinate standards, at least in the majority of the members of Synod. Those who have impugned the standards have been tried, and the opposition or attempt to dismiss them altogether, has been condemned. I do therefore wish, if he desires the subordinate standards to be respected, and the church to continue united, that he will exert his influence with the minority to speak and act in a manner that cannot be questioned. O that he and I, and all of us, could learn not to indulge in surmises and insinuations against one another, but to be kindly affectioned one towards another in brotherly love, in honor preferring one another; that we could cultivate that charity

which thinketh no evil, that rejoiceth not in iniquity, but rejoiceth in the truth. Verily, that charity is the bond of perfectness. One thing is pleasant, that the period of war in the church and in the world is near; soon will the watchmen see eye to eye, and speak with the voice together. Soon will there be nothing to hurt or destroy in all the hill of God's blessed habitation. Cannot our Reformed Presbyterians and Covenanters antedate that time, and be at peace?

J. MILLIGAN.

MEMOIR OF REV. ROBERT WALLACE.

The following memoir of Rev. Robert Wallace, is prepared by direction of the Reformed Presbytery of Pittsburgh, of which he was an esteemed and useful member.

The deceased was born in December, 1772, in the county of Armagh, Ireland. He was baptized and brought up in the Secession church. After arriving at mature age, his attention was directed to the Testimony of the Reformed Presbyterian Church; and being fully satisfied that her standards and practice were agreeable to the word of God, he entered her communion. About this time he devoted himself to the service of God in the work of the ministry. In his native island he acquired a knowledge of the elementary branches of learning. He then entered the college of Glasgow, and having gone through a regular course, obtained his certificate or diploma.

In 1811 he left his native land, and emigrated to the United States. He landed in New York, and in a short time removed to Philadelphia, where he was received as a student of Theology, and entered the Seminary located in that city, under the supervision of the Reformed Presbyterian Church. In May, 1814, he was licensed to preach the everlasting gospel, and directed his course toward the West, then a comparative wilderness, where he was literally a stranger in a strange land. In the autumn of the same year he received a call from two societies, one on the waters of Licking, and the other near Chilicothe, Ohio. Having accepted the call, he was ordained in the vicinity of Pittsburgh. Shortly after, he removed West, and was installed pastor of the congregation of Licking and Chilicothe.

He continued in this relation till 1820, when he was disjoined from the Licking part of his charge. His spare time was spent in laboring as a missionary, under the direction of Presbytery, and he was soon successful in organizing societies in the vicini-

ties of Walnut Creek, Brush Creek, Jonathan's Creek, Tomica, and Salt Creek, all of which have been since organized into congregations. In 1823 he removed to Salt Creek, and in the year following was installed pastor of that congregation, which relation continued until it was dissolved by death, July 19, 1849, in the 77th year of his age.

In giving this imperfect narrative of the principal events in the life of this servant of Christ, we are far from thinking that we have fully executed the work which we have undertaken. It is not our design however, to parade ostentatiously before the church the evidence of the usefulness of one whose modesty and unobtrusiveness inclined him to shun popular applause. That he was honored as an instrument of advancing the cause of Christ, appears from the fact that, at the least five congregations have grown out of the societies which he organized and nurtured in their infant state. The congregation of which he was pastor at the time of his death is one of the largest country congregations in the west. While in his preaching he was careful not to overlook the distinctive points of our testimony, he also evinced that he viewed his commission as requiring him to know nothing else among his people "save Jesus Christ, and him crucified." He was truly an evangelical preacher, avoiding those things "which minister questions, rather than godly edifying which is in faith."

He was a Covenanter, neither from the influence and example of parents, nor from the popularity of the principles which he espoused; but from a conviction that these principles are taught in the bible, and that it was his duty to profess and maintain them. With the standards and practice of the Reformed Presbyterian church he would often express his full satisfaction, and declare that he desired no change.

His latter end was peace. Owing to the nature of the disease, and from the infirmities of old age, he was not able, for two years before his death, fully to perform pastoral duty. He did what he could; there was a willing mind, and it was accepted. During his confinement and under his sufferings, which were at times severe, he evinced a spirit of cheerful resignation to the will of God. He knew in whom he believed, and was confident that he would keep that which he had committed to him.

The following brief letter received from him by one of his brethren, in December, 1847, gives an interesting view of the state of his mind when his sufferings were peculiarly acute.

FRIEND AND BROTHER.

I received your letter in two days. It was timeous indeed. It contained sweet balm, and precious spices, similar to Jacob's present to his son Joseph in Egypt.

O how pleasant thus to find one mystical member feeling for another! Whilst you feel for my sufferings which are but for a moment, you conclude that such afflictions are favorable marks of God's love to his children. I grant that they should be received as such with thanksgiving.

My late sufferings, which were very acute, were occasioned by calomel. My mouth, jaws and tongue were ulcerated—I could neither speak nor swallow, but with great difficulty, for four weeks. I have been now confined for eight weeks, but by the good hand of my God upon me, I am recovering fast. Whether I may be enabled to preach Christ Jesus any more, is uncertain. I am his servant, and can say, God's will be done.

You ask a few trying questions which I would like to answer; as, have I seen the King in his beauty? Yes; but darkly as through a glass. Got up to Pisgah? What have you seen? Answer, I have often attempted to climb where others stand, but could not see any thing but through the glass of God. Did your ears hear the joyful sound? O yes, but our faith anticipates more. Eye hath not seen, nor ear heard what God hath prepared for his children. 1 Cor. 2: 9.

I am much pleased with such enquiries as you make concerning the state of the soul. But alas! how seldom do we hear them either asked or answered! I am sorry that such animated conversation and heavenly things, almost appear as out of use. Surely Satan and the popular infidelity of the day have been influential in striking dumb and silencing many tongues which have been dedicated to the Lord Jesus Christ. Dear Sir, let you and I and others be more testimonial than we have been in times past, and thereby show to the world, like the apostle, Rom. 1:16, that we are not ashamed of the gospel of Christ.

I sincerely thank you for your care about me as your covenant brother.

ROBERT WALLACE.

The memory of this godly servant of Christ is fondly cherished by his brethren. They would view him as though dead yet speaking to them in words of exhortation and encouragement. We are still running the race; he is in possession of the prize. "Let us lay aside every weight and the sin that doth so easily beset us, and run with patience the race set before us, looking to Jesus the Author and Finisher of our faith."

To his bereaved consort, who devotedly soothed him in his sufferings, comforted him in his sorrows, and now mourns her loss, we tender our affectionate sympathies.

STATEMENT BY REV. ROBERT JOHNSON.

MR. EDITOR:—In the October No. of the *Covenanter* there was a brief extract from the *Belfast Missionary Chronicle*, respecting the state of the Reformed Presbyterian congregation, Manchester. As a more full account of what has been accomplished there might be interesting to your readers, and the friends of the cause generally in this country, the writer respectfully asks space for the following statements:

When the Missionary Board having charge of the station in that city first sent him there, he labored as diligently as he could till his appointment terminated. Upon this he went home, but was soon after sent back to occupy that field of labor. While there, a unanimous call was made upon him by the people, to be their pastor. He requested sufficient time for considering the matter. This was granted, and he continued his labors, making a further trial, yet still entertaining doubts respecting his adequacy to advance our cause in such an important place. At length the congregation became so anxious about the issue of the call, that they would delay no longer, and he made up his mind to be ordained as a Missionary to labor in Manchester, but he could not see his way clearly to have the pastoral relation between him and them constituted.

When the call was presented, several members of the Court reasoned with him on the subject, stating that such a course could not well be adopted, as it would introduce a principle hitherto unknown, when the congregation was present, at least by its representatives, and that it was better not to insist upon it. They assured him also that there would be no difficulty in obtaining a dissolution of the pastoral relation, provided that matters did not succeed according to expectation. This having been stated and confidently affirmed, the writer withdrew his opposition, and the ordination took place.

Soon after, the congregation, few in number, but apparently very active, began to think of getting a better house for public worship. The writer, then their pastor, was not indifferent to their uncomfortable situation—paying upwards of \$130 of rent, annually, for poor accommodation—nor was he ignorant of the difficulty of the undertaking—raising a church in such an expensive place, for he knew that on him it would principally devolve to procure the means for its accomplishment. Consequently he did nothing more for some time than merely to listen to their suggestions and entreaties. But as attendance upon the ordinances seemed to increase, and the Sabbath School which had been established for the poor to succeed, he was at length induced to suppose that better accommodations might be procured for those who waited on his ministry. He declined, however, to move in the matter, till the members and adherents would first show by their subscription list how much they were willing and able to do in the furtherance of the object. This was soon ascertained, and a paper was handed to him with names on it, having attached to

them about £193, or \$965. This was encouraging—a large sum for such a small number of individuals to promise. The next step that was considered necessary was to obtain the approbation of the Synod, and a promise of assistance. Accordingly the case was brought forward at the annual meeting in Londonderry, 1844, and the following recommendation put on record, signed by the moderator and clerk: “The case of the Reformed Presbyterian congregation, of Manchester, having been brought under the consideration of Synod at its present meeting, the Court unanimously agrees in recommending its claims to the special attention of our church and the favorable notice of the friends of religion in general.” These steps having been taken and a suitable location secured for the buildings, the work was commenced; and on the last sabbath of 1844, the church was opened for public worship.

As the ground for the erection could not be bought out, but only leased for a term of years at an annual rent, the congregation determined, that in connection with the church, school-room, &c. a dwelling house should be raised, that the income derived from it should meet the yearly ground rent, and thus render the property more secure in case of a commercial crisis occurring to weaken their hands. Towards defraying the expenses of these buildings the writer collected, with the exception of a few small sums forwarded to him, £794,12,4, in Great Britain and Ireland. And subsequently, during his visit to this country, he collected for that object, £490,8,3—in all £1285,0,7, or about \$6,425, *free of all travelling and other expenses.*

This was an arduous undertaking, devolving entirely on himself; for though the people, as already stated, promised liberally at the commencement, yet only about the one-third of what had been promised was paid, owing to the depression of trade. And besides, they had fallen into arrears, unknown to the writer, in the rent of the house which they formerly occupied, and nearly all that sum was required to pay it and meet incidental expenses. He would further state, that whilst in this country collecting, he is not conscious of eating the bread of idleness; for he addressed public audiences above two hundred times, in eighty-one different places, endeavoring to proclaim to his fellow men the unsearchable riches of Christ. Nor is he disposed, in the least, to boast of his feeble efforts to promote the Redeemer's cause; but he humbly conceives that justice to himself requires that the truth should be stated. He has never sought an adequate remuneration for his labor. He bestowed the congregation the stipend which he could justly have claimed whilst doing their work in this country. He also employed all the moneys that were given him for preaching here, as far as they went, to defray his travelling expenses. This the presbytery assured him, in all justice to himself, he ought not to have done. He was also among the first to subscribe \$100 towards the erection of the buildings. Besides, the congregation is yet indebted to him for cash lent at an early part of the work, arrear of stipend and some travelling expenses, above £200, or \$1,000. And now he takes the liberty of stating that he did not ask the

presbytery to release him from his pastoral charge, till he saw not only that the work of collecting for the debt of the church devolved on him, but also that of paying, in a great measure, for the preaching the congregation received in his absence. After he returned home he found that a part of the remittances that had been made at various times from this country, was so appropriated. He was dissatisfied at this, as the money had not been procured for such an object. And he acknowledges that he was somewhat disappointed after he had spent so much of his own money in the undertaking, and labored so long in their behalf, that they were still unable, either to pay him any part of the arrear of stipend, or even to promise him as much as was necessary to keep him from incurring debt for his maintenance.

Such being the state of the congregation, he was constrained to ask, and the presbytery to grant, a dissolution of the pastoral relation. He did this very reluctantly, as he was attached to the people of his charge; and he thinks he may state, without being accused of egotism, that they held him in much esteem. He has been with them in their difficulties—he knows the exertions that they have made to promote the cause of truth, and the weight of the burthen that they have yet to bear. Instead therefore of being inclined to find fault, he is disposed to sympathize with them.

He laments that he is under the necessity of making some of these statements; but justice to himself and a desire to give the fullest information to others require them. He knows that the congregation is yet in debt—but he knows too, that they have some valuable property, and he is confident that he has done as much to put them in the possession of it as could be reasonably expected. As a part of that debt is due to himself, he may here state that it is not his intention to urge its payment at present. He can wait patiently for a time, earnestly praying that God in his providence may soon send them a full measure of spiritual and temporal prosperity.

ROBERT JOHNSON.

SPIRITUAL DESTITUTION OF LONDON.

We give the following particulars of the spiritual condition of the British metropolis, from a letter addressed by the Congregational ministers resident in or near the city of London, to the Christian Instruction Society:—

London now contains a population of above 2,350,000 persons; and if all its places of religious worship were fully attended, they would afford accommodation for little more than one-fourth of this number.

We observe, from the late reports of the London City Mission, that in some of the more respectable parishes, the means of grace are very scantily supplied; that Pancras, with a population of 140,000; provides sittings for only 35,825, leaving a deficiency of

104,175; that Hammersmith, with a population of 16,000, provides for only 5,000, leaving a deficiency of 11,000. If in all these places the Gospel were faithfully preached, still an amount of destitution would be left which it is fearful to contemplate.

It has been observed in the address just issued by the London Congregational Chapel Building Society, that five hundred commodious sanctuaries would not be more than the present deficiency requires; in addition to which, we have to consider the vast annual increase of our population by births, and by immigration from the provinces; an increase which, since the last census, has probably amounted to nearly a quarter of a million.

In connection with these facts, we have been led to contemplate our responsible position as a body of ministers, and that of our churches among the various religious communities in London, and to lament the great want of adequate efforts for the spread of the Gospel in London and its neighborhood; and we shall readily cooperate in carrying out any well organized plan by which this deficiency can be supplied.

We think that, in addition to open air and tent preaching, some arrangements should be made for the preaching of the Gospel in school-rooms, lecture-halls and temporary chapels; and we trust that the active and zealous coöperation of the members of our churches would be afforded to secure such places, to attend and assist in the services, and to aid in such efforts as those to which your attention is more particularly directed.

On the receipt of this communication, the society immediately formed plans for tent and out door preaching; and for holding divine service in such school-rooms and private dwelling as could be obtained; the London City Mission and other Societies cordially coöperating with them.

HAYTI NO LONGER A REPUBLIC.

The year 1849 will be famous in history for the extinction of Republics. In Italy we have recently witnessed the downfall of Rome and Venice; in eastern Europe, Hungary has fallen; we have to add Hayti to the catalogue.

Accounts from Port Au Prince, state that on Sabbath the 26th of August, Hayti ceased to be a Republic, Faustin Souloque, late President of the Haytian Republic, having been on that day formally proclaimed Emperor of Hayti, under the name of Faustin I.

It seems that, for several days previous to the 26th, there had been circulated for signature in Port Au Prince, petitions to the Chamber of Representatives and to the Senate, demanding the title and dignity of Emperor for the President. In accordance with these petitions the Chamber of Representatives, on the 25th of August, passed the following decree, which was approved the next day by the Senate, and having been signed by all the officers

of both bodies, was forwarded to the President, who accepted the title, and ordered the decree to be promulgated throughout the empire.

"Considering the wish manifested by the majority of citizens and officers of every rank, and addressed to the Chamber of Representatives and to the Senate to receive the sanction of the Legislative body:

"The Chamber of Representatives and the Senate uniting in the wish of the people and the army, decree as follows:

"ART. 1. The title and dignity of Emperor are conferred on the President of Hayti, Faustin Souloque, as a mark of gratitude for the eminent services which that illustrious Chief has rendered to the country.

ART. 2. The present laws and institutions will remain in force until the Legislative body shall be called on to revise them, in order to render them conformable to the new state of things."

On the same day on which this decree was passed, the Representatives, with the Senate, and all the principal civil and military functionaries at the seat of government, assembled at the palace, for the purpose of witnessing the coronation. The President of the Senate placed the Imperial Crown on the head of the new Emperor, a cross of gold at his button-hole, and a chain of great value around the neck of the Empress; after which shouts of *Vive l'Empereur!* resounded through the hall. The public functionaries then accompanied their sable majesties to the Catholic church, where a *Te Deum* was chanted, and the ceremony of consecration performed under the superintendence of a Jesuit, who had been created bishop for the occasion. The city of Port au Prince was illuminated for several nights subsequent to the coronation; but this must not be regarded as evidence of the real sentiments of the people; for they are represented by some who are well acquainted with them, as generally dissatisfied, and dreading the name of Emperor, which they associate with the cruelties practised under their old sovereign with this title, the famous Desseline.

KOSSUTH AND OTHER HUNGARIAN REFUGEES.

After the final defeat of the Hungarians in their late struggle for liberty, several officers and many private soldiers sought safety in flight from their native country, dreading Austrian cruelty. A considerable number of these found their way into the Turkish dominions, encouraged by the promise of protection. The following statements shew that still they were far from being out of danger from their oppressors.

A letter dated September 25th, states that before entering the Turkish territory official assurances were given by the Turks to Kossuth, that he and his fellow-refugees were welcome guests, and should be allowed to proceed to any part of the world. The re-

fugees were subsequently alarmed by intelligence that the Russian and Austrian envoys had demanded the delivery of the Poles and Hungarians, and that a council had decided in favor of granting the demand, though the Turkish ministers strongly opposed it; but that all admitted that none who should embrace the Moslem faith could possibly be delivered to infidels. The ministry despatched a reverend mollah to examine the refugees separately, and explain to them the state of the case, whilst timorous friends in Constantinople recommended the adoption of the suggestion as the only means of safety. No words can express the consternation of the community at this intelligence. Many of the Hungarians exclaimed, "Better the Russians than the Austrians—better Mahomedanism than the Russians;" and there appeared some prospect of the whole camp embracing Islamism. A council of the chiefs was immediately held at Kossuth's, where Bem at once declared that his life was devoted to hostility to the Russians and that he eagerly accepted the suggestion. The mollah promised at the same time the maintainance of their rank, and the liberal allowance customary in the Turkish armies. Generals Kmellet and Steen sided with Bem, and several others were for temporizing. When Kossuth's turn came to speak, he briefly reminded his companions, in his expressive language, that now, in a strange land, where all authoritative bonds were sundered, each one was at liberty to act according to his own views; but that, for his part, he would welcome, if needs be, the axe or gibbet, but "curses on the tongue that dares to make me so infamous a proposition." Guyon, the Irish general, followed, declaring that no human power should induce him to swallow even a bunch of grapes upon compulsion. General Dembinski, and Count Zamoyski, were equally determined. The example of their chiefs was so effective, that of about 200 soldiers and 40 officers who had expressed their willingness to abjure Christianity, the soldiers, to a man, changed their intention, and there remained only three generals, and some twenty officers, firm in their resolve. Bem took immediately a public step, assumed the name of Amurath, and becomes a three-tailed pasha with the Turks, who have an exalted opinion of his military genius. Kossuth has written a very eloquent letter on his present position to Lord Palmerston.

ITEMS OF INTELLIGENCE.

ANOTHER FRENCH OUTRAGE AT THE SANDWICH ISLANDS.—California papers of the latest date contain accounts of another outrage perpetrated by the French at the Sandwich Islands, similar to that which disgraced the French name in the view of the whole civilized world several years since. The government of the islands, it seems, had imposed a duty of five dollars a gallon on French brandies. The French consul demanded its repeal, and the re-

duction of the duty to 50 per cent. ad valorem. The king refused to comply, and French troops then landed from a vessel of war in the harbor of Honolulu, and took possession of the fort, and of all the Hawaiian vessels in the harbor, the king's troops making no resistance. The American and British consuls protested against the outrage. We shall soon see whether the French government will justify the conduct of its agents on this occasion.

The former outrages at these islands, and at the Society islands, were committed under the reign of Louis Phillippe, at the instigation, it is believed, of Roman Catholic priests, who were moved by hatred to the Protestant missionaries, and a desire to stop the good work commenced under their instructions. We fear from what has occurred at Rome, that the priests in France still have power enough to induce the French government to persevere in its persecuting policy. We shall see.

THE GOSPEL IN JOPPA.—It appeared at the late anniversary of the American Board, that forty missionaries are wanted to reinforce its stations and enter new fields "white for the harvest." While this matter was under consideration, Rev. Mr. Thompson, of the mission in Syria, gave the following touching statement of what he saw of the necessity of the Gospel in Joppa:—

Just before taking passage in the ship that had brought him hither, he had preached before a congregation of Arabs, at their own request, in Joppa, in the street that is called Strait, where Simon the tanner once lived. He never thought that in his day he should have a request to preach in Joppa. The place whence the Gospel started on its westward mission to you two thousand years ago, is now waiting for you to send it back to its inhabitants. When he was about to leave, they came and threw their arms around his neck and told him to tell Christians in this country to pray for them and send them missionaries. Some of them followed him several miles on his journey, and bathing his hands with their tears, begged that missionaries might be sent.

BOARD OF DOMESTIC MISSIONS.—The members of the board of Domestic Missions met in Allegheny, October 4th, and instructed the treasurer to remit to the presbyteries of Illinois, and of the Lakes, the money in his hands, according to the proportion directed by synod in the appropriation voted at its meeting in 1847, to these presbyteries.

T. SPROULL, *Chairman.*

NAILING UP A ROMAN CATHOLIC CHAPEL.—The Roman Catholic bishops are beginning to find it very difficult to govern the Irish people. The people are much more disposed than formerly to have a voice in the appointment of those who manage their affairs. Great excitement was recently exhibited in Nenagh among the Roman Catholic inhabitants, in consequence of the appointment, by the Right Rev. Dr. Kennedy, Roman Catholic Bishop of Killaloe, of the Rev. Mr. Kenny, Parish priest of Castleconnell, as administrator of the parish; the parishioners being desirous of the appointment of the Rev. N. Power, who had acted

as curate for twenty years. The *Tipperary Vindicator* states that, in consequence of this act of the Roman Catholic bishop, the people nailed and barricaded the doors and windows of the chapel, and when Mr. Kenny attempted to get into the chapel, he was unable. A crowd of people also assembled round the chapel, remaining up at night to watch the chapel gates lest an entrance should be attempted. They also held a public meeting, and called upon the bishop to attend to their request. He insists that the new parish priest must be received before he will take notice of any application from them.

POSTURE IN PRAYER.—At the late meeting of the synod of New York, (Old School General Assembly,) the following resolutions were adopted. We hope they will have a good effect.

1. Resolved, That this Synod approve the action of the Assembly condemning the practice of sitting in public prayer.

2. Resolved, That for the sake of uniformity and decorum in God's worship—for deference to this distinctive usage of the Presbyterian Church—and for regard to scriptural examples, our ministers affectionately urge upon the people the practice of standing in public prayer.

By the British Steamer *Cambria*, London papers have been received to the 28th October.

The political intelligence by this arrival is not of much importance. The emperor of Russia had yielded in the matter of delivering up by Turkey of the refugees from Hungary; and all apprehensions of war on that account had ceased.

The commercial intelligence is highly favorable.

The Romans continued to manifest their dissatisfaction with the restoration of the priestly government. Several young men had been arrested for singing the Marseilles hymn in the Street. Placards with enormous letters, "Death to the infamous priests," "Death to the red triumvirate," had been posted on the walls.

In Naples and Sicily the violence of the government was on the increase. The letters are full of accounts of arrests and arbitrary proceedings resulting from the revolutionary proceedings in May and September, 1848, and at a subsequent date. It is reported that a regicide association has been discovered in which are implicated 20,000 persons.

In Spain there has been a sudden change in the ministry, grow-out of the intrigues of a Roman Catholic priest; but the change was merely temporary. The Narvaez ministry after a few days was restored, and the priest arrested and sent to prison.

No further executions had taken place in Hungary, but many arrests had been made.

EDUCATION IN LONDON.—The Methodists in England have determined to erect a college in one of the most vicious and destitute portions of London for the gratuitous education of the poor, in which cause the Wesleyan Methodists have for some years past been extremely active.

NEW YORK PRESBYTERY.—We learn from private letters that this Presbytery met in Newburgh, on the 14th ult. and heard pieces of trial for ordination from Mr. S. Carlisle, which were unanimously sustained. His examination in the Hebrew and Greek languages, on Systematic Theology, Church Government and other subjects was also unanimously sustained. On Thursday, the 15th, he was ordained to the office of the holy ministry, and installed pastor of the Reformed Presbyterian congregation of Newburgh. Rev. J. M. Willson preached the ordination sermon, Rev. J. Chystie gave the charge to the pastor, and Rev. A. Stevenson, the charge to the congregation. It is also stated that the Presbytery adopted regulations for the management of their Missionary Fund, and granted the moderation of a call to the congregation of White Lake, appointing Rev. S. Carlisle to moderate when requested so to do.

WESTMINSTER LITERARY INSTITUTIONS.—These Institutions, under the care and direction of the Pittsburgh Presbytery, and organized for the purpose of imparting a thorough education, equal to that obtained in the best seminaries of learning, and to be conducted in the course of studies and otherwise on *Christian principles*, were opened at Wilkinsburg, Pa. on the 12th ult. The prospect is, we think, encouraging. At the end of the second week after their commencement—the time at which we write—the male department numbers 39 pupils, and the female 28.

PROTESTANTS AT ROME.—The number of Protestants at Rome, who, however, from prudential motives, do not avow their opinions openly, is believed to be 3,000, with, perhaps, as many more in the provinces.

A JEWISH PAPER.—*The Asmonean* is the title of a new weekly paper just commenced in New York, and zealously devoted to the interests, tastes and doctrines of the Jewish population.

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A CORRECTION.

We have been requested to publish the following, and do so that an error may be corrected.

In the published report of the Treasurer of the Theological Seminary, there is an error which materially alters the indebtedness of the church. It appears thus in the report:

|                                                                                   |          |
|-----------------------------------------------------------------------------------|----------|
| "Leaving a balance due Rev. T. Sproull,"                                          | \$177,18 |
| The true account stands thus:                                                     |          |
| Balance due Rev. T. Sproull, at Synod of<br>1847. See Ref. Pres. Vol. 11, p. 138. | \$388,08 |
| Paid him March 28, 1849, by late Treas.                                           | 11,00    |
| Balance due him,                                                                  | \$377,08 |

The attention of the clerk of synod was some time since directed to this error.

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THE WESTMINSTER FORMULAS OF DOCTRINE, WORSHIP AND  
GOVERNMENT:

THEIR VALIDITY AND OBLIGATION IN THE REFORMED PRESBYTERIAN CHURCH.

BY REV. JAS. CHRYSTIE.

Controversy is eminently diffusive and rarely terminates at the point at which it commences, or remains satisfied with its claims in the outset. It spreads, not always like oil imparting lustre and durability, but like fire, hurtful to the sight and destructive in its progress. The deacon question, very indefinite in its form from the beginning, and even yet scarcely capable of being accurately ascertained, has brought up some new issues which are calculated to disturb the very foundations of our ecclesiastical order and render it doubtful in what position we stand as it regards our subordinate standards. Among the matters which have become involved in disputation is one which is comprehended in the following words in our terms of ecclesiastical fellowship, Article 3: "An acknowledgment of the divine right of one unalterable form of church government and manner of worship—and that these are, for substance, justly exhibited in that Form of Church Government and the Directory for Worship agreed upon by the Assembly of Divines at Westminster, *as they were received by the Church of Scotland.*"

While there are other things in this article which have been brought into dispute, the particular matter contained in the words which are in italics, is one of equal interest at least, to any other. Whatever may be the character of the documents themselves—the form of Church Government and the Directory for Worship—the manner in which they were received by the Church of Scotland is very naturally and reasonably supposed to determine the degree and nature of their authority with us.

In the words themselves, the founders of our church in this country certainly appear to have understood that these documents had been truly and *bona fide* received by the church of Scotland. This fact had been admitted and acted upon almost time out of mind in the Reformed Presbyterian Church. It had originated in an early period of our history, when our forefathers were contiguous and near to the very time and events in which this circumstance of their being received by the church of Scotland took place, and the fact itself has been handed down as a matter incapable of question or dispute. The manner in which they were so received, perhaps, may not have been very closely examined, possibly because that also may have been thought too plain a case to require much examination, or afford any conscientious scruple or difficulty in the acknowledgment required. It seems to have been reserved for the present age to discover that, both in fact and form, all this matter is involved in uncertainty and obscurity. If I am right in my perception of discussions now before the church, it appears to be questioned, 1st: whether the church of Scotland ever received them at all, and 2d: whether the manner in which she received them has been so understood in our church as to direct us to a knowledge and observance of all the obligations it involves. I propose to consider both these questions in a brief view of the facts before us in each case. It seems that the same questions have relation also to the "Westminster Confession of Faith, and Catechisms larger and shorter," both, because they are entirely of the same origin, shared in some respects the same history, and are so connected in the 2d and 3d articles of our terms of ecclesiastical communion, as to appear to have been designedly located in the same condition of authority, "as they were received by the Church of Scotland." This is confirmed by the fact, that in the formula of questions to Ruling Elders for ordination, this qualification is confined exclusively to these very documents.

1. Did the Church of Scotland ever receive them at all? I know not on what grounds this fact is questioned, but it would seem to involve our forefathers in the charge of great ignorance, stupidity or intentional imposture, to assert in so grave and solemn a document as the terms of ecclesiastical communion, a matter of which there was even any reasonable doubt. It would involve the charge of great unfairness also, to suppose that they left our people to the embarrassing alternative of employing historical records difficult of access to most of them, and absolutely inaccessible to many, in order to determine a matter in which a most solemn profession was involved before God, his church, and the world. It is rather to be believed, for the credit of all concerned, that the fact itself was understood to be indisputable, and that the evidence was at hand, and such evidence as would be reasonable, intelligible and conclusive in all similar cases. And so it happens to be in this. In



all the editions of these works published in the old country, and in all the proper and legitimate editions republished in this, they are understood to have been published by authority, civil or ecclesiastical, or both, and to be part of the law of the land as regards the established Church of Scotland. Thus on the title page of all such copies is furnished the most direct testimony in the very first matters that meet the eye of the person who is required and who intends to make himself acquainted with the contents of the book. I furnish at large, though it might seem a work of supererogation, a title page common to all the authentic copies, and open to every reader of these works:

“The Confession of Faith; the Larger and Shorter Catechisms, with the Scripture proofs at large, together with the sum of saving knowledge, (contained in the Holy Scriptures, and held forth in the said Confession and Catechisms,) and practical use thereof; Covenants, National and Solemn League; acknowledgment of Sins, and encouragement to duties; *Directions for Public and Family Worship; Form of Church Government, &c.* OF PUBLIC AUTHORITY IN THE CHURCH OF SCOTLAND, with Acts of Assembly and Parliament, relative to, and APPROBATIVE of the same.

Deut. vi. 6, 7: And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children; and thou 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.

Edinburgh: Printed by Sir D. Hunter Blair and J. Bruce, Printers to the King's most Excellent Majesty. 1810. \*

As it is not every body that does so much justice to a book as to read the title page, I have given the one in question at full length, and as the title page often suffers by being mutilated or lost, it is put here *in perpetuam memoriam rei*. Moreover, the disputed fact of *its authority in the church* is printed in large letters, that people of *weak eyes* may read and be satisfied; and the Scripture quotation also is given, that all may understand what use they are to make of this matter and of all others pertaining to it. In conclusion the names of the highly distinguished and respectable printers are given, and these are empowered by the highest, the sovereign authority of the realm. If any one still doubts and fears that all this may be imposture, he may institute further inquiry and he will learn, that all Professors of Theology, all Principals, and Professors and Officials of almost every description, in the literary institutions under the authority of church and state, and all Ministers of religion, are required, at their induction into office, to give their written adhesion and acknowledgment, to the whole and every part of

\* An equally perspicuous and determinate attestation is given separately in the title page of the Form of Church Government in the same volume, to which the reader is referred.

these documents as of public authority in the Church of Scotland. The Acts of Assembly and of Parliament relative to and approbative of the same, are also printed at large in the same volume, and having with these, the declaration of their being of PUBLIC AUTHORITY, and the legitimate interpretation of these Acts of Assembly and Parliament in the efficient manner in which they are applied to all officers in the church and the literary and theological institutions subject to its authority, no reasonable doubt can be entertained that they have been in fact received by the Church of Scotland. Wise-aces here, three thousand miles off, may attempt to question and mystify the *enacting deeds* by which they are there sustained and acknowledged, but men more shrewd and deeply interested there, many of whom would be glad to get office and salary without the subscription and acknowledgment it required, have found the laws too stringent and determinate to escape the obligation, and know if they will get the one they must also give the other and sign with their own hand a formal recognition, proving that they are in all and every part “of public authority in the Church of Scotland.”

2. Has the manner in which they were received by the Church of Scotland been so understood in our church as to direct us to a knowledge and observance of all the obligations they contain? Until very lately I think it was, and with scarcely a whisper of doubt or dissension. The inquiry resolves itself into two particulars: 1. Do the words, “as they were received by the Church of Scotland,” refer to the prior and then existing ecclesiastical deeds of the Church of Scotland relative to doctrine, government or worship, whereby these documents, Confession of Faith, Catechisms larger and shorter, Form of Church Government and Directory for Worship, were augmented, modified or defined in their import, meaning and authority? If so, of course it would behoove all who make this acknowledgment, to make themselves thoroughly acquainted with such ecclesiastical deeds then in existence, in all their extent, number, variety and application; for without this knowledge they could not intelligently and uprightly give their acknowledgment and approbation of them “as they were received by the Church of Scotland”—unless, despairing of such an attainment, they should cast off chart, compass and helm, and abandon themselves to the wide waste ocean of Papal uncertainty: “I believe what the church believes,” and leave that to time and leisure to discover! But this last is a condition into which no pious and upright member of the Reformed Presbyterian Church of a former or of the present age intended to place himself. His conviction, his judgment is, “what I am required to profess to believe now, I demand to know now,” that I may bring it to the law and the testimony of my Maker and my Judge. He has informed me that the teachings of a former age must be brought to the standard of his present and ever living word now. “Ye have heard that it hath

been said by them of old—but I SAY UNTO YOU;” Math. v. 21, 22, giving us clearly to understand that whatsoever was said by the highest human ecclesiastical authority of old, must be brought to the ordeal of what he says unto us now.

And what are the facts in this case. At present, and for some time past, two or more of our distinguished brethren have been discussing this matter with great industry, acumen and zeal. The integrity of these brethren I do not question, but cheerfully acknowledge, and give to those on either side of the question large credit for devotion to what they conceive to be the truth, and large praise for ecclesiastical erudition and research. I have listened with interest and with great entertainment, and have read with like feelings, much of what has been spoken and written on this subject. An interest and gratification, I do most solemnly protest, only mingled with a painful conviction of the unavailing nature of the contest, its complete departure from the actual issue in the case, and the most heartfelt grief lest it should terminate in the rending of bonds so sacred as those which have so long held the Reformed Presbyterian Church in a godly and happy union. And what has been attained? Why, it is made evident to all, that our principal and most active leaders in the investigation and determination of this important matter, with all the light of history before them, actuated by the most devoted purpose, and certainly each respectable for intellectual endowments, have not been able to bring the matter to an issue clear and satisfactory to all the church. The matter has become more complicated instead of being more clear. What then must be the condition of a large portion of our people who have nothing but the Bible and the Confession of Faith with its accompanying documents at their command? What must be the condition of others whose opportunities are better than these but still much behind our more learned and favored brethren? Very true it may be that the respective adherents of these conflicting arguments, may profess themselves more and more satisfied. But it should be inquired, has this controversy originated and is it now prosecuted with the view of causing, widening and perpetuating division? Or is it aimed at preserving the unity and promoting the edification of the whole church, now solemnly bound in one holy profession of the truth of Christ? “By their fruits ye shall know them.”

Indeed the whole course that the argument now has taken, originates in a misconception of the strict import and design of the clause in question. It is readily acknowledged that much information may be obtained from the actual condition of the church and the circumstances of that eventful period as to the meaning of our subordinate standards and their application. It is even so with the Bible—it is so with every book. Yet it is evident from the nature of the case, as I think has been made to appear, that it cannot be

the meaning of the words in question to require of us to receive them as they may be understood to be modified by the prior action or existing laws of the Church of Scotland. And therefore I remark:

2. That we are required to receive them in that original integrity and entireness with which they were by that church received, unaltered, unmutilated and incorrupt. And this is suggested by the very phraseology employed—it is not in the active form, expressive of the modifying action of that church in her own prior ecclesiastical state; not as *they received them*, but as they, the documents themselves, *were received*; in other words it refers not to the qualifying circumstances, or prior state of the church of Scotland in receiving them, but to the condition of the documents when received or adopted. A man receives something given him in trust; he returns or delivers it as he received it, that is complete, uninjured, entire, unimpaired, unaltered. Now as the Church of Scotland received them in their original and proper form, unimpaired and unaltered, so we receive them. And is this nothing? Why it is the very circumstance that distinguishes the Reformed Presbyterian Church from all the ecclesiastical bodies around bearing the Presbyterian name. While all these churches have been corrupting, as they say improving, these documents, by perverse explanatory notes, “darkening counsel by words without knowledge,” by actual and unsparing expunging and altering the whole work in various forms and degrees, omitting some parts altogether, and giving to the system such a form as scarcely to admit of determining its original character—the Reformed Presbyterian Church continues to hold them as they were received, in their original entireness and integrity, unmutilated, unimpaired, unaltered. And there can be no doubt that it is this very consideration that has determined the minds of a large portion of our people in giving in their adherence to our ecclesiastical terms of communion. They take these documents, Confession of Faith, Catechisms larger and shorter, Directory for Worship and Form of Church Government, not as they have been explained by the Associate Church, not as they have been mutilated, altered and compressed by the Associate Reformed Church, or by the General Assembly in this country, New School or Old—but as they were received by the Church of Scotland. Our people thought of nothing more—I think I speak their common mind—than gaining these standards in their pure and original form, nor dreamed of an obligation to enter upon a research into what limitations may have been affixed by the previous laws, statutes, doctrines or discipline of the Church of Scotland. With these pure and original documents in their hands they are furnished with the means of bringing the whole of what they are required to believe and profess to an examination by the word of God, to which they appeal for proof, and so make an intelligent profession of their faith. And how can we require, or how can we desire more?

Besides, it is remarkable that the very title of the whole work in question, and the enumeration of its parts, furnish proof and illustration of the soundness of this interpretation. For on that title page is made mention of the "sum of saving knowledge," as of *public authority* in immediate connexion with the Confession of Faith, &c. and the Form of Church Government, &c. This is surely *more* than can be said of some other documents plead for. Now if the words "as they were received by the Church of Scotland" mean with the same existing ecclesiastical deeds of doctrine, order or worship, already in being in that church, or at the same time, and by the same act adopted and recognised, of course the "sum of saving knowledge" goes along with those we adopt and recognise, and we are bound to the one as much as the other. But the silence of our judicial acts on that document—"the sum of saving knowledge"—and the constant silence of our whole church in relation to it, leave it without any judicial authority, and only open to such reading, use, or improvement as each may think proper to bestow. Therefore, it is evident that the clause in our terms of communion, "as they were received by the church of Scotland," refers not to any accompanying action of that church as regards other documents, not to any prior or existing enactments of doctrine, government or worship whereby obligations are augmented or diminished, but only to that character of integrity belonging to these documents themselves. In conclusion we are bound to acknowledge the Westminster Confession of Faith, the Catechisms larger and shorter, the Directory for Worship and the Form of Church Government only as in that condition of integrity and entireness in which they were when they were received by the Church of Scotland. They are then open to such application as is consistent with the usages and order of our church, and as may be observed without violation of these venerable guides themselves.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Rom. xvi. 17, 18.

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THE DEACONS: No. 3.

Phil. 1: 1. "—with the Bishops and Deacons.

PROPOSITION IV. *All the ecclesiastical property should be under the hand of divinely appointed officers.* This will appear from the following considerations.

1. Such property was under the hands of the Priests and

Levites under the Old Testament dispensation. Abraham gave tithes to Melchizedek, priest of the Most High God. Gen. xiv. 20. Heb. vii. 5. The Tabernacle and its furniture were under the care of the Priests and Levites. Num. 3 and 4 chaps. The chambers and treasuries in the days of David, were under the same charge. 1 Chron. ix. 26, and xxvi. 20, 28. They continued so in the days of Solomon. 2 Chron. viii. 14, 15. In the days of Hezekiah. 2 Chron. xxxi. 12, 13. "Cononiah the Levite," and Shimei his brother, with ten others. "Kore the Levite" with six others, "to distribute to their brethren." verses 14, 21. In the days of Nehemiah, Levites were set over the business of the house of God. Chap. xi. 22. The *outward business* is specified, verse 16. "And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God." Chap. xiii. 13. "And I made treasurers over the treasuries, Shelemiah the Priest, and Zadok the Scribe; and of the Levites, Pedaiah; and next to them was Hanan the son of Zaccur, the son of Mattaniah; for they were counted faithful, and their office was to distribute unto their brethren."

2. The early converts in the New Testament Church put their contributions under like control. Acts iv. 34, 35. "Neither was there any among them that lacked; for as many as were possessed of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made to every man according as he had need." The case of Joses, a Levite, mentioned in the 36th and 37th verses, affords a clear illustration, of both the change of priesthood and the retaining of the old principle, that ecclesiastical property should be under the hand of ecclesiastical officers; for Joses the Levite claims no official privileges in the Christian church, but sells his patrimony and lays the price at the feet of the apostles. Ananias and Sapphira laid the *part* which they contributed at the feet of the apostles. Chap. v. 2. The disciples at Antioch, where they were first called Christians, sent their contributions to the elders, by the hands of Barnabas and Saul. Those who were to carry the contributions from Corinth, must be commissioned by Paul even though he were going along with them. 1 Cor. xvi. 3. "Whomsoever ye shall appoint by your letters, them *will I send* to bring your liberality to Jerusalem." On another occasion we find Paul duly commissioning Titus and another brother in the gospel, to Corinth from Macedonia, to solicit money and to have all ready against his coming. 2 Cor. viii. 16, 19, and xii. 18.

3. When distribution became burdensome to the apostles, seven men were elected and ordained, for the express purpose of serving tables, and set over that business.

4. The officers of divine appointment are sufficient to manage all ecclesiastical concerns. If Ministers, Elders, and Deacons be



possessed of the qualifications required by the Head of the church, they will be suitable and trustworthy; there is then no need of others. When the fiscal affairs of a congregation require more attention than the ruling Elders can conveniently afford, Deacons can be as easily chosen as Trustees, or any other non-commissioned officers.

5. Ordained officers are allowed by both sides, in the present controversy, to manage a large portion of the church's funds: those belonging to the poor—to superannuated ministers—to missions, foreign and domestic—traveling expenses—professors salaries—expenses of sacraments—contributions to one congregation from another. Now, when so many of these funds are actually managed by ordained officers, it is natural to ask, “why not the whole?” Is not the provision of a gospel minister as sacred as that of an orphan boy or Grecian widow? Is not the salary of a settled Pastor, as that of a missionary? Is not the support of a minister as much the concern of church officers, while he is ministering at the altar, as when he becomes superannuated? All seem to belong to the church organic, and should be under the same kind of management.

6. It is admitted that all divine ordinances should be attended to by ordained officers; it has already been shown that the maintenance of the ministry belongs to this department; yet this is one of the affairs most strenuously claimed for the unordained officers.

7. We have no account in scripture of any fiscal agency to manage church property other than her ordained officers. Civil rulers contributed and directed a national support to be given to her, and under God directed her officers how to use it, but the distribution and use of it we find always in the hand of ecclesiastical officers, divinely appointed and formally ordained. It is dangerous to introduce a new element into the affairs of the church, even in “the outward business of the house of God.”

V. “*The business which is ordinarily transacted by congregational Trustees, ought to be entrusted to Deacons.*”

This proposition is announced in the words of Synod's decision in 1847, against which a number of brethren entered their dissent. See Reformed Presbyterian, vol. IX. p. 134, and Covenanter, vol. II. p. 385. With that decision the writer is fully agreed, however he may differ with some of his brethren, in relation to some of the steps by which it was arrived at. He judged that he had light enough to vote on that subject, even if he knew no more about Trustees, but that they do church business; for even the outward business of the house of God should be managed by ordained officers. Neither does he account it *new* legislation; he finds such legislation in the records of the church for more than 3000 years; in the records of the Christian church for more than 1800 years; in the Covenanting church for nearly 300 years; provision made for it in

the Testimony of the Reformed Presbyterian church for 40 years, and the subject in overture before Synod for nearly 11 years previous. The same principle is also fairly exhibited in the action of Synod 1821, p. 115. He accounts it no invasion of the people's rights to tell them what they ought to do. Nor does he know one line in the Westminster Confession of Faith, to which it is contrary. The action of Synod appears warranted by the following:

1. There is no warrant in Scripture for unordained officers managing any of the church's affairs; what is not warranted in Scripture ought to be discarded.

2. The "seven" whose election and ordination we have in the 6th chapter of Acts, were set over all the property known to belong to the church at the time.

Much has been *said* about these seven and their business. 1. That they were Ministers of the Gospel. 2. That they were ruling Elders. 3. That there was some church property not put into their hands. 4. That they had no charge but what belonged to the poor. None of all these *sayings* has been proved. Episcopalians, and those who adopt their views, have presented as strong arguments for the first of these sayings, as any known to us have advanced for the others. As we write only for brethren, we pass all extraneous matter and observe on the argument in hand: 1. We find but one stock, indeed one common fund, belonging to the church at this time. Acts ii. 44, iv. 34, 35. 2. This was laid at the apostles' feet. Acts iv. 34, 37. 3. This business was more than the apostles could manage consistently with their higher employments. Acts vi. 1, 2. 4. The "seven" were set over the same business. Acts vi. 3, 4. This one stock is all any has yet shown as belonging to the church; the apostles neither retained a part of it, nor transferred any part of it to any others than the "seven." It follows that the deacons are the proper persons to attend to all the financial concerns of the church.

3. The Deacons and the poor are never so associated in the scriptures, as to exclude other concerns. The only passage as we know of, that is drawn on for that purpose, is Acts vi. 1, where mention is made of Grecian widows. We are free to admit that they were poor, very poor; for it matters not to the argument whether they were poor or rich, if they had a claim on church property, and the Deacons were to attend to them. This does not exclude others from participating in the same care, and sharing the same fund. According to all fair interpretation, others are necessarily implied as sharers. 1. *Hebrew widows*, if any there were; for no scripture or reason can be shown that the church should provide for Grecians and not for Hebrews equally needy. 2. Poor orphans, families, *men*, as well as widows. Have not all Christ's poor an equal claim? Mat. xxv. 35; Jas. i. 27; Acts iv. 35—"distribution was made to every *man*," as well as to

the widows. 3. Poor Parthians, Medes, Elamites—poor of every nation, had, and have an equal claim with Grecian widows, for “distribution was made to *every* man according as he had need.” Mat. xxv. 40 and Col. iii. 11, go to establish the same position. 4. Apostles, Evangelists and others having need, in consequence of their devotion to the public service of the church, for “distribution was made to every man *according as he had need.*” The Lord had ordained long before that they that minister at the altar, should live of the altar. 5. The footsteps of the Covenant flock have marked the track already pointed out. The Church of Scotland, our mother, under the banner of her *National Covenant and Solemn League*, provided that the Deacons and not Collectors, should attend to all her fiscal concerns. See her books of Discipline, first and second, and Acts of Assembly. The footsteps of such a flock are worth following. Yes, the King of Zion commands us to follow them in all doubtful matters, and they ought to be regarded here and followed; until we can show from the Word that they are wrong.

The claim here made is one of high obligation on those who acknowledge the descending obligation of these Covenants. The discipline of the church of Scotland is an integral part of both; and this is a part of her discipline not yet repealed. Of late there has been much discussion in relation to the second Book of Discipline. On this question we offer the following remarks: 1. It was sworn to in the National Covenant, and must stand or fall with that Covenant. Not that we suppose the word “discipline” in that Covenant means simply the second book and no more; no, “discipline” there evidently means her whole system of government, and the persons engaging to join themselves to the Kirk of Scotland, in her discipline, engaged to maintain her system, and to render a practical submission to her administrations, according to that system. Now the question is what place did the second book occupy in that system? We answer, it was the main document in which the system was exhibited. And if we deny that the Covenanter is bound to the second book, it will be very hard to tell what he is bound to, by the National Covenant. 2. The same book is embraced in the Solemn League. The first engagement of that instrument is, “That we shall sincerely, really and constantly through the grace of God, endeavor, in our several places and callings, the preservation of the Reformed Religion in the Church of Scotland, in doctrine, worship, discipline and government, against our common enemies.” Now this covenant was sworn before any other document was agreed on by the Westminster Assembly; the second book being still the principal document in which the discipline and government of the Church of Scotland were to be found. 3. The Assembly of the Church of Scotland in adopting the *Directory for Public Worship*, recognises the validity

of her books of discipline and acts of Assemblies up to that time, and provides, in adopting the new directory, "that this shall be no prejudice to the order and practice of this Kirk, in such particulars as are appointed by the books of discipline, and acts of General Assemblies, and are not otherwise ordered and appointed in the Directory." By this proviso, the Church of Scotland fully recognises the obligation of her own ancient discipline, except where it is altered in the new document; and thus while certain articles are repealed by the admission of a document ordering otherwise, the "books of discipline" are not repealed. Seven days after passing this act, she recognises the obligation of her books of discipline and Acts of Assembly and National Covenant. See her act adopting the *Westminster Form of Government*. And afterwards in adopting the *Confession of Faith, the larger and shorter Catechisms*, she distinctly recognises the obligation of her own received doctrine, worship, discipline and government. 4. The Westminster documents as adopted by the Church of Scotland are the *rule ruling* on all subjects of which they treat; and the books of discipline and Acts of General Assemblies are the rule on all subjects embraced in them and omitted in the Westminster standards. 5. The management of the church's temporalities is one of those subjects treated of in the books of discipline and Acts of Assembly and not embraced in any of the Westminster standards, beyond the concerns of the poor. And if we would not recede from a more pointed testimony to one confessedly more loose and general on that point, we must abide by the books of discipline, and Acts of General Assemblies. If standards be worth anything at all, we must abide by them, at least till they are set aside by other arrangements, and these other arrangements must be in accordance with the supreme law, otherwise they will not set aside the obligation of the old.

5. The standards of the Reformed Presbyterian Church nowhere restrict the duties of Deacons to the care of the poor. The Testimony recognises temporalities without distinction. See Chap. Sec. The Form of Government mentions the special care of the poor, and says nothing about any other fiscal matter. The National Covenant and Solemn League bind to the discipline of the mother church as said before. Where, in all the standards is the restriction made? Now, when the Covenant deeds of the church, once, required the Deacons to attend to all the fiscal affairs of the church, and this requisition is neither morally wrong, nor repealed by after deeds, it follows that we should return to the old land-marks and entrust the same affairs still to the Deacons.

6. All arguments used to show that the power of the Deacons should be restricted to the care of the poor tend to the abolishing of the Deacon's office, and involve other dangerous errors. This argument will be developed more appropriately in answering objec-

tions to the views here presented. We only observe here, in illustration, two facts known to the members of the church generally: first, that the church has been almost totally divested of Deacons, while she professes to hold their office perpetual; secondly, that some of her members have advocated episcopal views of scripture, and have received too much countenance from brethren.

VI. *Those who devote of their substance to the Lord for the use of his church, have a right to bestow it either for general purposes or for that specific object which they judge most for his glory.*

1. The right of property is given by the Lord and must be recognised by man. In the exercise of this right the donor can give a direction to the gift while it is yet in his own power.

2. The church has no power of taxation and cannot authoritatively determine how much any one shall give, or for what purpose. She may teach them the duty of giving, and point out what objects are worthy of their support, and which of them needs most at any particular time; but the contribution of the individual must be a freewill offering, and of course he may give it what direction seems best to him, in the exercise of an enlightened and sanctified judgment.

3. The Scriptures recognise giving for specific objects: for building the Tabernacle, Ex. xxv. 1, 8; for furnishing that Tabernacle—the princes offered, Num. vii. chap. for repairing the temple, 2 Kings xii. 1, 14; the wood-offering, Neh. x. 34; for the brethren in Judea, Acts xi. 29; for the poor saints at Jerusalem, Rom. xv. 20; for Paul's necessity, Phil. iv. 16.

4. The Scriptures likewise recognise giving for general purposes, and leaves the appropriation with the officers. There was a general treasury, designated the treasury of the Lord, Josh. vi. 19. In the days of Nehemiah there was a contribution for general purposes, as well as special, Neh. x. 32—"the third part of a shekel for the service of the house of our God." Verse 33—"for all the work of the house of our God." The contributions recorded Acts ii. and iv. were for general purposes: "as every man had need."

VII. *There should be separate funds in the church; though all should be under ordained officers.*

1. The Scriptures warrant this arrangement. For current expenses we have the atonement money, Ex. xxx. 16; for the support of the Levites, the tithe was appointed, Num. xviii. 24; the tenth of the tithe was for the Priests, Num. xviii. 25. In 2 Kings xii. chapter, we have two funds, and a demand for a third; one for the edifice, vs. 11, 14; one for the Priests, v. 16; and one needed to furnish the house when it should be builded, v. 13. The passages cited in the last particular, establish still further this position.

2. By this arrangement the people know what demands there

are for their contributions, and which of all the objects presented needs most their support.

3. Officers and Courts can more easily show their faithfulness, in making their reports; and the donors understand that their contributions are properly distributed.

VIII. *Those who have the management of the affairs may not take from one fund and put to another, till all the designs of the first are accomplished.* For, 1. This would defeat the intention of the donor, which would not be acting honestly. 2. It would make men abhor the offering of the Lord, as in the days of Eli's sons. 3. They did not make needful articles of furniture, in the days of Joash and Jehoiada, out of the contributions for building the house; nor did they take the sin money or trespass money for building the house or for its furniture. 2 Kings xii. 13, 16.

IX. *When one fund overflows or all the ends of it are accomplished, the overplus may be appropriated by the rulers to another that is lacking.*

1. Being devoted it is not expected to be returned to the owners, and need not remain unemployed. 2. All the funds belong to the treasury of the Lord, and it is still in His service, although employed in another part of that service. 3. If equality be desirable among the churches, as taught in 2 Cor. viii. 13, 15, it is equally desirable among the funds of a particular church or congregation. 4. When the service of God was restored in the days of Joash and Jehoiada, there was such a disposition made of the funds. 2 Chron. xxiv. 12, 13—"and they set the house of God in his state and strengthened it. And when they had finished it, they brought the rest of the money before the King and Jehoiada, whereof were made vessels for the house of the Lord."

X. *The Deacons being administrative officers, should, when called, render account to the session, of all moneys passing through their hands.* This principle is fully recognised in the transactions already referred to in 2 Kings xii. 15, as also in a like transaction in the days of Josiah, chap. xxii. 7, although in neither instance was the account required by the rulers, so great was the confidence placed in the administrators. The propriety of this arrangement will appear from the following considerations:

1. The session has the power of ordination, and by consequence of future jurisdiction. 2. The ruling power in all communities must have a general supervision of its concerns; and the Deacons are helps to the governments. 3. It is not in accordance with the principles of Presbyterian government, that the officers should be judged by the people; yet the people have a right to know that all the affairs are conducted properly; the only way that this can be accomplished, is by accounts rendered publicly to the rulers, and open for the inspection of the people; who, if they find anything out of order, may not rectify it, but apply to the ruling officers to have it rectified.



XI. *It belongs not to the Courts of the Lord's house, to take the property which is now ordinarily managed by trustees, or other unordained officers, and commit it to the Deacons: for*

1. Such property is not formally devoted; some of it no doubt is, and most or all of it is intended to be used as devoted; but the idea of devoting, according to the scriptures, is lost sight of, by putting it into the hands of officers neither recognised by the Head of the church, nor by her courts. 2. Such property has not been put by the donors under the direction of the courts, and so, much of what has been said before about transferring money from one fund to another, will apply in this particular. 3. No power can render that property as dedicated to the Lord, other than the power that is in actual possession of it, the people.

XII. *It is the province and duty of Ministers and Courts to teach the people their duty in this respect.*

1. The finances of the church are often of great importance to her, and their management is a matter of interest to every member. 2. There is much said about the church's goods in the scriptures. "Teaching them to observe all things whatsoever I have commanded you." 3. Believers are as ready to sin in relation to these matters as any other, and should be warned. Were there not sin among us in relation to these matters, there would not be so much diversity of views and of practice. The honor of God is concerned in these matters, and the prosperity of his people. Prov. iii. 9. All should know in what way they can honor him best, and enjoy his blessing most fully.

The writer has endeavored in the foregoing remarks to point out the way that appears to him to be taught in the Scriptures. Any inaccuracy in facts or quotations, or any fallacy in reasoning, will be candidly acknowledged when pointed out by any of his brethren, in a temperate, brotherly style. Future articles, if spared, will be directed to meeting some plausible objections to the views here presented.

R. H.

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#### THE DISTRACTED STATE OF OUR CHURCH.

MR. EDITOR:—Having been for a long time privileged with membership in the Reformed Presbyterian Church, and not being favored with attending many meetings of Presbytery or Synod for some time, I made up my mind, let it cost what it would, to be present at last meeting of Synod in Philadelphia, which I accordingly accomplished. But when I drew the contrast between this and her meetings for several years after the New Light separation in 1833, it caused me to exclaim in my own mind, "How are the mighty fallen!" "How is the fine gold changed!" Then every

member of Synod appeared to unite in maintaining a covenanted work of Reformation, and to be faithfully contending against the numerous outward enemies of the cause of truth. But alas, at last meeting how different! Two parties arrayed against each other, and all the tact and talent of each party brought into requisition against each other. These self-evident facts, make me fear that ere long our beloved Zion shall, by a woeful experience, realize the truthful saying of her Lord and Master, that a house divided against itself cannot stand. Being deeply grieved to see how much matters had changed for the worse, I determined to make what inquiry time and circumstances would allow me to do, as to what are some of the primary causes of this alienation of affection, among those who are under so many and solemn obligations to be of one mind, to live in peace, that the God of peace may dwell in the midst of Zion. It is, so far as known to me, generally conceded by all, that although the city of Philadelphia is known as the city of brotherly love, and ought to be the last place that feuds would arise or be fostered, yet Philadelphia, in this instance, has taken the lead, and there much of the painful disturbance originated, either directly or indirectly, that has severed the hearts and affections of so many of the children of God throughout our church. (And here I remark, that I do hope that no minister or member of either of the two congregations in Philadelphia, will take any remark in this document as having any thing either personal or invidious in it; because, for any of the members of said congregations with whom I am acquainted, I cherish nothing but the best wishes.) I accordingly commenced said inquiry with some of the members of the Cherry street, or 1st congregation, who informed me that the disturbance there was chiefly about Deacons and Consistory; that a second congregation existed there but did not deserve the name of Covenanters, or to that effect; and that they did not think it right to sit down with them at the Lord's table, for different reasons, one of which was, they were Anti-Deacon in their sentiment and practice, and denied that ordained officers had a divine right to hold and manage the property of the church, and that they had no Deacons in said 2nd congregation, but that the Cherry street congregation had Deacons for that purpose, and a Consistory according to the 2nd book of Discipline. After obtaining the above information, I applied to some of the members of the 2nd congregation, who told me they were not Anti-Deacon people at all; but as the elders could, and did without the least inconvenience, attend to distributing to the wants of the poor, (which they contend is all that is officially given to Deacons in the Form of Church Government bound up in the Confession of Faith,) they did not need Deacons, and that as soon as they were needed for that purpose, they would willingly have them; but that an abuse of the extent of the Deacon's power

was one of the primary reasons why Synod organized said congregation, after hearing both parties; the representation at Synod from the Cherry street congregation strenuously opposing the organization. And, moreover, that the church property of the 2nd congregation was owned by the congregation and entirely under their control. But I was further informed that this was by no means the case with the property of the 1st congregation, for it was held in trust for, and to be exclusively under the control of the Consistory, composed of the Pastor, Elders and Deacons. That, I seemed to question, as it breathed something novel to me; but as all this disturbance has been about the management of pecuniary matters, I was determined to see it out; so I went to the Recorder's office and carefully examined the publicly recorded deeds of both congregations, and found that this matter had assumed an aspect of importance enough to cause me to take extracts from both deeds; and as both parties have voluntarily placed them on public record for the inspection of all who choose to look at them, it can give no offence to request you to publish the extracts from both documents, which I transmit in the very words of said documents, as recorded.

The deed of the Cherry street congregation was executed by the Sheriff of Philadelphia county, the property being sold at Sheriff's sale, dated 15th November, 1845,—“to Robert Keys, Robert Patterson, William White, William Frazier, William Eules, and William Young, Trustees\* of the Reformed Presbyterian church or congregation in Cherry street, in trust, nevertheless to and for the following uses, intents and purposes, to wit: that they, the said Trustees, and the survivors of them, and the heirs of such survivors, shall and will hold the said Real Estate, herein above described, subject in every respect, to the directions of the Consistory of the said church or congregation, composed of the Elders and Deacons of the said church or congregation for the time being; and in further trust, that they the said Trustees and the survivors and survivor of them and the heirs of such survivor, shall and will make and execute such deed or deeds of conveyance of the said Real Estate, and to grant, convey and assure the same to such person or persons, and for such estate or estates, use and uses, as the said Consistory for the time being shall direct and require. And in further trust, that they, the said Trustees, and the survivors and survivor of them and the heirs of such survivor, shall and will transfer and convey the said Real Estate to such new Trustee or Trustees as the said Consistory for the time being shall direct and require, in trust and for the same uses, trusts and purposes as are set forth in this deed; and in further trust, that the

\*These persons were Deacons, but they are styled *Trustees* throughout the deed; the term Deacon is not applied to them throughout the whole document.

said Trustees and the survivors of them and the heirs of such survivors shall and will grant and convey the said Real Estate in fee or in mortgage, free and discharged of and from the said trust unto such person or persons as the said Consistory for the time being shall direct and require."

The deed of the 2nd congregation was executed on the 7th day of June, 1846,—“to John Hunter, Henry Floyd, Robert Starrat, William Stewart, John Caldwell and James M'Knight, Trustees of the 2nd Reformed Presbyterian congregation in the city of Philadelphia,” (in the preamble to this deed, the congregation, by its own authority at a congregational meeting, publicly professed their adherence as follows in said deed, thus: And, whereas, we the members of said congregation acknowledge the scriptures of the Old and New Testaments to be the word of God and the only rule of faith and manners, and profess our adherence to the subordinate standards of the Reformed Presbyterian Church, which standards are the Westminster Confession of Faith with the Catechisms larger and shorter, and the judicial Testimony of the Reformed Presbyterian church in North America, and that Form of Government agreed upon by the Assembly of Divines at Westminster, as it was received and adopted by the Church of Scotland, which Form of Government is exclusively Presbyterian:) “and the survivors or survivor of them, and the heirs and assigns of such survivor, in trust, nevertheless, to and for the only proper use and benefit of the aforesaid congregation, and their successors, organized and constituted as a religious society, as herein before recited, and moreover, in trust, that they, the said Trustees, and the survivors or survivor of them, and the heirs and assigns of such survivor, shall from time to time, when requested so to do by the said congregation, bargain, sell and dispose of the said lot and premises, or any part thereof, absolutely and in fee simple, or to raise on mortgage thereof, from time to time, loans of money for the use of same congregation, and thereupon to sign, seal, execute, acknowledge and deliver in due form of law to the purchaser or purchasers, mortgage or mortgages thereof, his, her or their heirs and assigns the necessary deeds or mortgages to carry such request of the said congregation into effect according to the true intent and meaning thereof.”

And, lastly, on this point I learned that the deed of the Popish chapel, known as St. Johns church in Philadelphia, is made to the Reverend John Hughes, and to his heirs and assigns, and so closely does the Popish church adhere to the principle of a divine right for Ecclesiastics to be the owners and managers of church property, that all the Mass houses in Philadelphia are owned and held in a similar way, excepting St. Mary's chapel, which is owned by the congregation on the plan practised in Presbyterian churches; but that congregation pays dearly for that offence, for which the

Bishop entirely refuses them one of the highest masses known in that body.

Now, I have heard the remark without paying much attention to it, that the Consistory was Popish; but verily if it is to have the direction and control of all church property, and have deeds made out to it as if it was the only owner, I must confess that *in this respect*, I cannot see a great deal of difference between it and Popery, for I think the way of holding the property does not differ very much from it. Farther, I do believe that it looks too much like extravagant grasping at money and property to be tolerated in the Reformed Presbyterian church.

It was remarked several years ago that some who earnestly urged the Deacon question would never be satisfied till they got Consistory, and that the fear of Consistory was a great hindrance in some congregations to their having Deacons. I saw at last Synod, and since, that there was too much ground for the remark. The libel that was presented against a member, and the argument on it, convinced me that one great object was to have at least an implied law that ordained officers are the only competent owners of church property. Let any one impartially examine that libel, and the argument lately published on it in the Covenanter, and see whether the above object had not a prominent part in spending, some thought wasting, the time of Synod, for about three days. I certainly was astonished and hurt to hear it asserted in that libel, and the argument on it, that we were all sworn to the second book of discipline as one of our standards. I certainly thought it was a settled principle in our church, and indeed among Protestants, that we may not swear to what we do not understand, and that our noble reforming ancestors testified against the Popish doctrine of having implicit faith in any thing human. Now certainly the great majority of all the members of our church whom I have been acquainted with, never saw the second book of discipline. How could they swear to it? Who would swear them to it? Do not all our ministers ask applicants if they have read the standards? If they have not, do they admit them?

I cannot but ask myself, is it possible that the intelligent members of the Cherry street congregation in Philadelphia know how their deed is executed, and who are the owners by law of their church property? Is it possible that members in our church who favor Consistory know what powers its advocates claim for it? Repeated decisions of Synod have shorn it of such unwarranted powers, and I think the whole church should stand up as one man and require these decisions to be carried out. Let those who claim to be pioneers in this unhappy controversy know that faithful Cameronians will not follow them in their endeavors to introduce such a monstrous innovation into our church; but will continue to stand by the banner of the second reformation, and tread in the

footsteps of the flock and our martyred fathers who bore testimony against all unholy and dangerous innovations both in church and state.

In conclusion, I would humbly ask every member of our church to reflect on what are the advantages our church has derived from this great, *so called*, reformation. What are these advantages? How much more brotherly love, piety and grace in exercise are found amongst us, than before its introduction? Has it increased our influence in maintaining and spreading our testimony? Or, is it every day more and more, making us and our church a proverb and a bye-word amongst those around us. For my part, I forbear to answer these questions. "By their fruits ye shall know them."

A LAYMAN.

(The Covenanter will please copy.)

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SHOULD FERMENTED WINE BE USED IN THE LORD'S SUPPER.

We cheerfully give place to the following article, hoping that, coming from the quarter it does, it may tend to check the introduction of another element of discord into our church. We know that the view opposed by the respected author is held, and has been publicly advanced, by more than one of the esteemed brethren who have been active in introducing, and urgent in pressing some of the subjects, the agitation of which has so greatly marred the peace of our Zion, alienated the affections of brethren, and weakened the mutual confidence that formerly prevailed. We dread the addition of other topics of controversy to those already existing, believing that the fruits will be bitter.—ED.

A few years ago, Covenanters would have thought the above question ridiculous. But I lately heard one of our ministers endeavor to prove the negative; as I thought his reasoning fallacious, I propose to prove the affirmative.

1. The Hebrew word which we translate wine, when not qualified by some adjective, *always* in scripture means *fermented* wine. There is no exception. In Judges ix. 13, and Psalm civ. 15, wine is said to cheer the heart, but *must* has no such tendency.

2. The New Covenant blessings which are conveyed to believers in the Lord's Supper are represented by fermented wine, Prov. ix. 2, Is. xxv. 6. It is alleged that the phrase "*wines on the lees well refined*," no more proves that we should use fermented wine in the Supper, than the phrase "*fat things full of marrow*" proves that we should use marrow and fat. The reply is easy. Simply considered by itself, it proves nothing; but taken in connection



with Christ's example, it is conclusive; for, certainly, had Christ used marrow and fat in the sacrament, we should do the same. He used wine, but not marrow and fat, and therefore, so do we.

3. Christ used the *fruit of the vine—the juice of the grape*, for they could not drink the grapes themselves.

4. When the apostle reproveth the Corinthians for their abuse of the Lord's Supper, he says, one is hungry and another is *drunken*, 1 Cor. xi. 21. From this it is evident that the Corinthians used fermented wine. For the use of this the apostle does not reprove them; but for its abuse. We must certainly believe, that if they had used the wrong sort of wine, he would have told them so; but he does not so much as hint any such thing. My brother was so sensible of the force of this argument, that he alleged the word was not properly translated. He said, it was derived from the word that in Ps. xxxvi. 8, is translated *abundantly satisfied*. Now I do not think that the Greek word used by the apostle is derived from any Hebrew root; but it is the word by which the Septuagint renders the word in Ps. xxxvi. 8. It may be questioned, however, whether it be a happy translation, as it would be rather unusual to be drunk with fatness. The truth of the matter is this: of the two Greek verbs *methuo* and *methusko*, the first is neuter, and signifies, I am drunk; the second, active, I make drunk; they are so nearly allied that both are the same in the future tense active. Both are derived from *methu*, wine. I have examined all the passages in the New Testament, where drunk, drunken, drunkenness and drunkard occur, and find they are all derived from one or other of these verbs. I conclude, therefore, that our translation is correct, and that the Greek word in 1 Cor. xi. 21, (*methuei*,) means drunk with wine, and not surfeited with meat. The argument then remains in its full force, viz: The Corinthians used wine which caused drunkenness; the apostle does not reprove them for drinking such wine, but only for drinking to excess. From this we learn what sort of wine the apostolic churches used in the sacrament, viz: fermented.

5. We are commanded to go forth by the footsteps of the flock, Song i. 8, and to follow them who through faith and patience inherit the promises. Now it cannot be disputed that from the earliest times of Christianity, the Church has used fermented wine in the Lord's Supper.

Let us now consider some of the objections offered against our view of the subject.

1. It is alleged, that it is wrong to use alcohol, unless for a medicine. Ans. This is begging the question. *That* is the point to be proved. This would exclude the use of *must*, as well as wine; for it contains the alcoholic principle, and it needs only to come in contact with the atmosphere, to produce fermentation. This principle is recognised in Num. vi. 3, where the Nazarite is

forbidden even to eat grapes, green or dried, or to drink anything that cometh of the vine.

2. It is said that the Jews use *must* at the passover. Ans. With the practice of the modern Jews I have no concern.

3. It is alleged that the wine used in the passover by the ancient Israelites, must have been unfermented, because there was to be no leaven in their houses at that time. Ans. 1st. We have no evidence that the Israelites in early times used wine at the passover at all. There is no mention of it in the original institution, so that all reasoning from the passover is perfectly nugatory. 2nd. There is no command against using material leaven in the Lord's Supper. 3d. At the same time that leaven was prohibited in the offerings of God, wine was commanded. In the holy place shalt thou cause the *strong wine* to be poured unto the Lord for a drink-offering. Num. xxviii. 7. What sad work was this! that wine, containing leaven and alcohol, and what not, should have been offered to God!

4. It is alleged by some that when Christ is speaking of the *fruit of the vine*, he alludes to grapes lying on the table, out of which they pressed the wine into the cup. Fresh grapes in the beginning of April! I had thought the Jews put their grapes into a press to extract the juice. We read in Gen. xl. 11, of a man that saw this in a dream; but dreams are not always according to what takes place in real life. Perhaps, the thought was a wicked one, but I could not forbear thinking, that the man must be dreaming who could picture to himself the Redeemer and his disciples pressing the juice out of the grapes into the cup at the sacramental table.

But to settle this matter definitely, viz: whether it be lawful to use fermented wine, let us examine Luke v. 36. That the passage may be intelligible to common readers the following observations may be useful:

A gentleman, who had been recently in Judea, told me that the inhabitants cut out a certain extent of the rock for a wine press, and now, as formerly, tread the grapes with their feet. Their bottles are made thus:—having killed a goat, they strip off the skin; with the hair inward, they fill it with sand, to keep it from shrinking; when it is thoroughly dried, they fill it with the new wine, or *must*, and in these bottles carry it to Smyrna, where it is put into vats to be fermented. What they use at home is fermented in the skin bottles. It appears that anciently they hung the bottles in the smoke, to accelerate the fermentation. Ps. cxix. 83. So we see, that till this day, they put new wine into new bottles that can bear the fermentation.

It will be said by some, that Christ alludes to the Jews' custom of fermenting their wine, without either approving or condemning

the practice. Not so. He cites it as a vindication of his own conduct; and thus has given it his most decided approbation.

The speaker to whom I allude, gave it as his opinion, that *must* would be better suited to the design of the Lord's Supper than old wine. As I never tasted *must*, I do not pretend to be a connoisseur in this matter; but He who makes the wine, and who, when he was on earth used it, has said "the old is better." In short, I do not pretend to be wiser or holier than the Head of the church, or than the flock that has gone before us. "Remember them—who have spoken to you the word of God; whose faith follow, considering the end of their conversation." Heb. xiii. 7. W. S.

#### OBITUARY OF THOMAS BLACK.

The subject of this notice was a native of Ireland. From his youth he was an esteemed and highly respected member of the Reformed Presbyterian congregation near Coleraine, now under the pastorate of the Rev. Samuel Carlyle. He was well known among his brethren at home; known to be honored and respected for his sincere, devoted but unaffected piety. He emigrated to this country in the year 1848, and on the 14th of September, 1849, a few weeks less than one year after his arrival, his death occurred.

On his arrival in Philadelphia, he was beguiled into another ecclesiastical connexion. Not being very accurately versed in the local history of the church in this land, he was induced by specious representations to connect himself with the New Light Covenanters. But a short time elapsed till his mistake was discovered. Though placed in the most delicate and trying circumstances, his resolution was invincible. He applied and was received into the membership of the 2nd Reformed Presbyterian congregation. During his last illness he recurred with satisfaction to the divine mercy and care in watching over and bringing him back from his wanderings. "What," said he, "could I have said, if my master had come and found me gleaning in another field."

It has seldom been the privilege of the writer to cultivate the acquaintance of a more mature christian than Thomas Black. His attainments in grace were much above the standard of ordinary christians. His mind was well balanced, and as might be expected, his piety was distinguished by the uniformity and evenness of its character. Humility, meekness and patience were its leading traits. The inoffensiveness of his spirit under injury was remarkable. On one occasion when the accuser of the brethren assailed him, through those of whom better things might have been expected, he meekly replied, "that it was all from God," and intimated that

the chastisement was deserved. His last illness, which was severe, though not of long continuance, he bore with singular resignation and christian fortitude. He behaved and quieted himself as a child that is weaned of his mother. His confidence in the mercy of the Most High was immovable, and though he dreaded an assault from the great Adversary, it pleased God to disappoint his apprehensions, and to conduct his servant down into the dark valley with cheerful tranquility. To the inquiry whether he entertained any doubt as to his happiness after death? he replied after a few moments of thoughtfulness: "I have none. That matter has long since been settled." He lived under the conviction that it was the great work of a man's life to die, and this conviction was deepened as the event approached. One of the most striking features in the experience of his last hours, was his realizing sense of the presence of Christ. The promise "When thou walkest through the valley of the shadow of death, I will be with thee," was in his case signally verified. It was impossible for those who witnessed his dying hours, to resist the conviction that Christ was as really present to his consciousness, as though he had been visible to the bodily eye. On one occasion he was observed making an effort to raise his arm, and finding his strength inadequate, he desired an attendant to assist him. Being asked what object he had in view, a glow of indescribable satisfaction spreading over his countenance, he instantly replied, "That I may shake hands with Christ." He evidently realized Jesus as present to protect and deliver him when about to engage in conflict with the last enemy. He died at the advanced age of 79 years, and was gathered as a shock of corn, ripe in its season. Such is the death of the righteous, and such is the heritage of all them that fear God.

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#### RETURN OF THE JESUITS TO NAPLES AND SICILY.

The following extracts from a letter written by a correspondent of the New York Observer, show some of the painful results of the late commotions in Europe. They also evince the true character of Popery.

"In the month of March of last year, the Neapolitans and the Sicilians, emboldened by the triumph of the democracy in France, spontaneously drove away the Jesuits. Their exasperation at these monks was too just to excite any blame, even on the part of the most decided friends of religious liberty; for the disciples of Ignatius had ground this country under the most cruel despotism; they had denounced and persecuted the most honorable men, and exhibited the spectacle of shameless immorality.

When the public indignation constrained the Jesuits to go, the king of Naples made no resistance. The bishops and the priests kept also a profound silence. They did not try to retain, nor even to excuse the disciples of Loyola. All would seem then to have been effected. The houses

and property of the Jesuits were put to other uses, and the enlightened citizens supposed that these detested monks had quit forever the kingdom of the Two-Sicilies.

But they were mistaken. The church of Rome lowers its head in days of storm, and, when the storm is over, lifts it again with as much arrogance as ever. The Romish clergy possess in the highest degree the art of accommodating themselves to circumstances. They take a modest and humble attitude, when they are feeble; but they throw off the hypocritical mask, as soon as they think they are the strongest. This is the case now at Naples. The king has trampled under foot the constitution which he prepared and gave his people with the most solemn promises. It was a capital occasion for priests, and they hastened to seize it. The cardinal-archbishop of Naples, and the bishops of Palermo, Lecce, Aquila and Sorrento, simultaneously addressed a request to the king, begging him to bring back to his kingdom the *Company of Jesus*. This is a curious document, and it shows how the dignitaries of Rome view the Jesuits, who have drawn upon themselves the execrations of mankind.

The archbishop of Naples begins by saying, that the *mere name* of fathers of the company of Jesus is a *eulogy*. "It is well known," he adds, "that *without any fault*, contrary to all law and justice, these ministers of the Lord (the Jesuits,) were attacked, robbed and expelled from Naples with the most revolting audacity. \* \* \* It is well known too that by a calculation worthy of *their baseness*, the authors of this violence, encouraged by the silence of the government, seized the houses and other property of the company, so as to render impossible the return and restoration of these useful communities. It is well known, lastly, how deeply offended were the episcopate by this odious treatment."

This is quite plain. The Jesuits have not committed *any fault*. They cannot be reproached with the least injustice, nor the smallest act of oppression. They are all perfect saints. Their adversaries, on the contrary, are wretches, who deserve all the pains of hell. The tone of pope, cardinals and bishops is always the same. It is not distinguished for justice, nor for politeness. Rome believes now, as in the times of Luther and Calvin, that all those who attack her are wretches and monsters.

The reverend prelate goes on, and asks for the restoration of the Jesuits in the name of the *children and youth*! "We desire," he says, "to procure for the youth, exposed to numerous temptations which surround them, *means of salvation*:—means that are furnished abundantly in the zeal of the disciples of St. Ignatius, and which are now lacking, owing to the banishment of these *men of God*, cherished and venerated by all good men, and hated only by the wicked."

You understand this language. The archbishop announces, indirectly, that the Jesuits will resume the monopoly of education, will govern anew the colleges, and will have the superintendence of all the schools. In this manner will the youth possess excellent *means of salvation*! The disciples of Ignatius are *men of God*. Wo to him who shall doubt it! The prisons of the Two-Sicilies are not yet entirely filled; and their doors will be quickly opened for those who do not approve the admirable education given by the Jesuits!

This is not all. "The sentiments which we cherish, Sire," continues the archbishop, "*God inspires us with*. God also has prompted us to

lay our prayer at the feet of your *very religious* majesty, in order that you may remove without delay all the obstacles to the free exercise of the ministry among these *religious* communities. \* \* \* Our words, Sire, can add nothing to the sentiments which animate the heart of your majesty. It is in you, under God, that we have placed all our confidence. We are persuaded that you will avenge the public insults made, in the city of Naples; to the *Lord's anointed*. The return of the Company of Jesus will be no equivocal sign of the divine protection; for wherever this Company flourishes, the Catholic faith indubitably flourishes and reigns."

You see how the high dignity of the Romish church flatters the Neapolitan monarch. Indeed, the archbishop and the king,—the king and the archbishop,—are entirely worthy of one another. The prince is a barbarian and the priest is intolerant. The first persecutes his subjects for their political opinions; the other is ready to persecute them on account of their religion. The head of the Neapolitan State and the head of the Church alike detest liberty in all its forms; they feel the same horror for modern opinions; they are animated with the same hatred against free institutions. The king and the archbishop will go together, hand in hand, until the indignation of the people shall precipitate them into the same abyss.

The restoration which has taken place in the kingdom of the Two-Sicilies is of great importance. The pope has certainly been consulted by the archbishop and by the king. The intervention of the supreme pontiff makes it likely that the same restoration will be attempted at Rome, Venice, Florence, and in all Italy; and that in France even, the disciples of Loyola will try to recover an official standing: The struggle—and a terrible struggle—will begin again then against this Company, which, after so many defeats, aims still to govern the world.

Observe how the Jesuits return always under the protection of political despotism. Their reappearance is simultaneous with the most atrocious civil tyranny. The result will be that the nations will hold in common enmity the oppressors of the State and of the Church, despots and priests, tyrants and Jesuits. They will be convinced that to be freed from one, they must also drive away the others. Popery, by associating her cause with that of the most abhorred kings, pronounces against herself a sentence of death; and the day will come when it will be too late to repair this.

Here is an admirable and holy dispensation of Providence. God employs the very agents of the Romish Church to overthrow this edifice of imposture and superstition. Let us then be patient. The Lord reigns, and he will accomplish his work, making his enemies to aid him.

G. DE F.

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#### OBITUARY OF MRS. JANE GARRET.

The lamented subject of this short memoir was born about the year 1801, in the county Monaghan, Ireland, and departed this life near her residence, Brookland, Pa. on the evening of Nov. 7th, 1849.



Of the hour of her departure, she had no other warning than that given by "Moses and the prophets." No lingering illness beckoned the soul to quit the clay tabernacle; for "the house not made with hands." On the evening of her decease, she left home in usual health accompanied by her husband, intending to take the Freeport packet, and to be absent a day or two on family business. After going a short distance, she suddenly remarked to her husband that she could not see any thing. He turned round; she was sinking; he caught her in his arms and laid her gently on the ground: Suddenly she sprang to her feet, exclaiming "I'm gone." Immediately she sank again, and in a few moments breathed her last. Medical aid was procured as soon as possible, but it was of no avail; the spirit had indeed fled no more to return. It would be useless to add, the grief of the survivors knew no bounds; the family wail was heart-rending in the extreme.

Mrs. Garret was brought up and joined the church under the pastoral care of Rev. Thomas Cathcart, in the congregation of Fairview. About 1828 the family emigrated to this country and settled in Brookland.

With Mrs. Garret, integrity and candor, wisdom and soundness of judgment, were marked characteristics. She seemed to be able to call vice and virtue by their proper names in whatever garb they might appear. Her sympathetic mind led her still "to feel another's woe"—to do her utmost to alleviate suffering wherever she found it; and her generosity led her often to sacrifice her own interest to that of others. Like her divine Lord and master, she was kind even to the unthankful and to the evil, though she still had a special regard to the household of faith. As a wife she was loving and obedient; as a mother, tender and affectionate; as a friend, faithful and constant, and as a christian, humble and sincere; as a counsellor and peace-maker among friends and neighbors she had few equals; "Blessed are the peace-makers, for they shall be called the children of God." Her liberal mind was still devising liberal things. By her influence and example she was ever ready, according to her means, to respond to the calls of the church for pecuniary contributions. As a disciplinarian she was certainly exemplary, never allowing her rising family to keep company, either at home or abroad, with the unprincipled or profane; she was prayerfully careful to know that they associated only with such as made conscience of waiting upon God in the ordinances of his grace.

She left a husband and eleven children—six daughters and five sons—to mourn her loss; but we trust they mourn not as those who have no hope; we think what to them is loss, is to her, great gain.

"Be ye also ready, for in such an hour as you think not the son of man cometh."

Com.

#### NEW YORK PRESBYTERY.

The following arrangements, with other proceedings of this Presbytery, came to hand too late for insertion in our last number.

"The Committee on the Presbyterial Mission Fund respectfully report:

That they have very carefully deliberated on the question assigned them, and the result of their deliberations is to recommend to all the con-

gregations under the care of Presbytery to take up semi-annual collections for said fund, and transmit them to our treasurer in season for him to report at each stated meeting of Presbytery, and that Presbytery have entire control of said fund, subject to the following regulations, viz:

1. That no vacant congregation or society shall receive aid from said fund, till they have informed Presbytery that they have among themselves a fund for the support of gospel ordinances, and also the annual amount of said fund.

2. That when Presbytery deem it expedient to commence new stations, the expenses connected therewith shall be supplied from this fund.

3. That all missionary stations and societies to be benefited by this fund be designated by Presbytery.

4. That no ministerial labors shall be remunerated out of this fund, except those performed by appointment of Presbytery, and in stations previously designated.

5. That each missionary, laboring in stations thus designated and to be benefited by this fund, shall receive six dollars a Sabbath, and his travelling expenses; and when the sacrament of the Lord's Supper is to be dispensed at these stations, two ministers being employed, each shall receive twelve dollars, with travelling expenses.

6. That congregations and societies so aided, having contributed what is in their power, due report of the same shall be made by the missionaries serving, that the above remuneration may, if necessary, be made up out of this fund.

7. That the treasurer accept no order upon the treasury, unless the same be signed by the Moderator and Clerk of Presbytery, and contain the name of the missionary for whose services it is drawn.

8. That the treasurer submit a minute and detailed report of receipts and disbursements at every stated meeting of Presbytery.

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#### FREE CHURCH MISSION IN CALCUTTA.

According to the last accounts from India, the Mission of the Free Church of Scotland in Calcutta is in a very prosperous condition. There were, in the different seminaries attached to the mission in or near that city, about 1700 native youths of different ages from six to twenty, receiving a course of Christian and general instruction, from the lowest rudiments to the highest branches in theology and philosophy, literature and science.

These 1700 are independent of female day-scholars, under instruction by the wife of one of the missionaries, and of girls in Miss Laing's orphan asylum. Twelve of these orphan girls, in the course of eight months, gave credible evidence of a saving conversion. Of a portion it is said, "for months they manifested deep heart-concern for their sins of word and deed, but especially of heart sins. At times they sobbed and wept bitterly under strong convictions of sin, its guilt and danger." Their accounts of sin, of faith and hope, were so satisfactory to the missionaries, that they could not refuse to baptize them.

In the course of the past year also, a native church has been commenced in connection with this mission; and a congregation of Hindoos now regularly assemble to call on the name of the Lord in their own tongue. A deep impression seems to have been made on the native Hindoos by the conversion of one of their number, Dionath Adhya, a studious and reflective young man, who had, after long and close attention to the subject, renounced idolatry and been received into the church of Christ. The native press, convinced of the impossibility of putting down the missions either by violence, threats or rival institutions, is now proposing such a modification of Hindooism as will make the return of the converted to idolatry easy and simple.

In view of these facts, and of "the entire drift and tendencies of things in India," it is hoped that the day of the spiritual emancipation of that vast peninsula is rapidly approaching.

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#### THE ESTABLISHED CHURCH OF SCOTLAND.

The Established Church of Scotland, since the secession of those who now constitute "The Free Church of Scotland," is a body without a soul, even in the estimation of some distinguished men who still adhere to it. The opinion of Sir George Sinclair, referred to in the following extract we presume is the opinion of many other members of the Establishment.

"The clergy of the Establishment of Scotland have set on foot a subscription for the endowment of the *Quoad Sacra* churches, which, though built chiefly with the money of the Free-Church men, being a branch of Dr. Chalmers' church extension scheme, have been by the law courts, adjudged to belong to the Establishment. They applied among others to Sir George Sinclair, of Thurso Castle. He told them that, at the disruption, he adhered to the parish church, the minister being an exemplary and pious man; but, in spite of all the influence he could exert, the numbers are sadly declining. There used to be present 1500 on the fast before the Sacrament, the population being 5000; now they did not number 100; and on the Sacramental day, only a table and a half; and of the communicants only three were males, leaving out the ministers and elders. "I believe," says Sir George, "the case is little if at all better in any rural parish throughout any of the northern counties." (It is still more strikingly the case of the counties of the South and West.) Sir George proceeds; "I ask you or any man of conscience and common candor, if it is possible for me or any heritor similarly circumstanced to take interest in schemes of a church reduced to the lowest possible level in point of efforts and usefulness, and claiming to be the "church of our fathers," when its communion has been abandoned by nineteen-twentieths of the representatives of those very fathers, including the individuals most distinguished for ardent zeal and enlightened piety. I adhere to the ministrations of our very efficient, very blameless, and most peaceable minister, and am satisfied to remain a communicant in his congregation; but I see that any attempt to win back the seceded portion of our population is utterly fruitless; and that the Establishment on its present footing, if suppressed, would scarcely be missed."

THE SABBATH IN LONDON IN 1642.—In March 1642, the Puritan Parliament sent to the Lord Mayor of the city of London, desiring him to put in execution the statutes for the due observance of the Lord's day. On the very next day, the Mayor issued a precept, requiring the aldermen to give strict charge to the church wardens and constables within their several wards, that they "do not permit or suffer any person or persons, in time of divine service, or at any time on the Lord's day, to be tipping in any tavern, inn, tobacco-shop, ale-house, or any victualing house whatsoever; nor suffer any fruiterers or herb women to stand with fruit, herbs, or other victuals or wares in any streets, lanes, or alleys, or any other ways to put things to sale, at any time on that day or in the evening of it; or any milk-women to cry milk; nor to suffer any persons to unlade any vessels of fruit, or other goods, to carry them on shore; or to use any unlawful exercises or pastimes &c. and if any persons offend in the premises, they are to be brought before the Lord Mayor, or one of his Majesty's justices of the peace, to be punished as the law directs."

This order had a most perceptible influence on the observance of the Lord's day.

About a month after the above order was issued, the Book of Sports, which, it will be recollected, tolerated and encouraged sport on the Lord's day, was ordered by parliament to be burned by the hands of the common hangman in Cheapside, and other places. Thus it was not the Puritan ministers only that desired to save the Sabbath from desecration. Puritan legislators seconded their efforts.

A GOOD CONSCIENCE.—There cannot be found a better example than I have met with in reading some memoirs of the great and good Colston, the founder of those excellent charities in London, Bristol and elsewhere. I find this passage in his life. It happened that one of his most richly laden vessels was so long missing, and the violent storms having given every reason to suppose she had perished, that Colston gave her up for lost. Upon this occasion it is said, he did not lament his unhappiness as many are apt to do, and perpetually count up the serious amount of his losses; but with dutiful submission, fell upon his knees, and with thankfulness for what Providence had been pleased to leave him, and with the utmost resignation relinquished even the smallest hope of her recovery. When, therefore, his people came soon afterwards to tell him that his ship had safely come to port, he did not show the self-gratulation which his friends expected to see. He was devoutly thankful for the preservation of the lives of so many seamen; but as for the vessel and cargo, they were no longer his—he had resigned them—he could not in conscience take them back. He looked upon all as a gift of Providence to the poor; and as such he sold the ship and merchandize—and most valuable they were—and, praying for a right guidance, distributed the proceeds to the poor. How beautiful is such charity! Here is no false lustre thrown upon the riches and goods of this world, that, reflected, blind the eyes that they see not aright. The conscience of such a man as Colston was an arbiter even against himself, and sat within him in judgment to put aside his worldly interest. *Blackwood's Magazine.*

**NEW EDITION OF THE TESTIMONY.**—The Committee of Publication have taken measures to send to the different sections of the church a supply of the Testimony. In some cases only, their request for information, as to the number of copies required, has been attended to; where it has not, they have been of course obliged to rely upon their own judgment. Copies for St. Louis, Bethel, Old Bethel, Elkhorn and Iowa have been sent to the care of Mr. M'Clurkin, 273 Broadway, St. Louis; for the Presbytery of the Lakes, except Utica, to Cincinnati, to the care of John Gray; for Utica, Putnam and Salt Creek to Zanesville, to James Stitt; for the congregations in the neighborhood of Pittsburgh, to Gregg and M'Candless in that city; for 2nd congregation New York, Newburgh, Kortright, Topsham and Craftsbury, to James Wiggins, New York; for 1st and 3d congregations at New York, Coldenham, White Lake, Bovina, Argyle and Ryegate, to John S. Walker, New York; for the Rochester Presbytery, to the care of Rev. D. Scott, Rochester. To some of these places a few copies have been sent, bound in Morocco. Copies for Bloomington will be sent in the spring, or earlier. Orders have not been received from Baltimore and Conococheague. Copies can be sent to these places at any time. It is very desirable that remittances be made at an early period, as the expenses have not been met by the Literary Fund.

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#### ITEMS OF INTELLIGENCE.

**PRIESTS IN AUSTRIA.**—In the Austrian monarchy, exclusive of Hungary, there are 61,000 priests and nuns—namely, 35,724 parish priests and chaplains in 703 monasteries, 14,500 monks, and 6000 clergy in 113 convents, 3660 nuns, and 2000 noviciates.

**THE JESUITS AT NAPLES.**—The Jesuits, who now reign triumphant in Naples, have begun their war against education. By a decree of the 27th Nov. whoever is engaged in public or private instruction, must appear before a council to be interrogated on the "Catechism of the Christian doctrine," and can only exercise their office by permission, which simply means that the Jesuits are to dictate what is to be taught to the youth of Naples, whilst the civil law will punish any deviation from their orders. Thus it will be seen, at a moment when other religious orders are trying to elevate Christianity, the Jesuits, as of old, would debase it. These are the friends of Ferdinand II.

**STATISTICS OF THE LUTHERANS.**—There are in the United States thirty Synods of the Lutheran Church, five of which are in Pennsylvania. The first Synod, the Synod of Pennsylvania, was established in 1747; the next, the Synod of New-York, in 1785; and the third, the Synod of North Carolina, in 1802. Of the thirty Synods, fifteen only are connected with the General Synod. The whole embraces six hundred and sixty three ministers, one thousand six hundred and four churches, two hundred thousand communicants, and a population of one million.

**SLAVERY IN CALIFORNIA.**—The Rochester, New York, papers contain a letter from California, written by a lawyer who formerly resided in that city, in which he says that he had succeeded in obtaining a judicial decision in relation to negro slavery in that territory. His statement is, that he was engaged to sue a coloured man, who was taken there as a slave, for a sum of money admitted to have been deposited with him, or to institute proceedings against his master, as the law might require. The application for the necessary writs was made to the Alcalde of Sacramento city, who is described as a sensible man and a good lawyer, and an emigrant from one of our slave States. Upon making the application, he raised the question whether the negro was a slave; for if so, no action could be maintained against him, and the money was, in the eye of the law, the property of the master. The Alcalde held that the Mexican law prohibited slavery in California, and that there was no law to the contrary, and ordered the writ to issue against the negro.

**FROM LIBERIA.**—The Salem (Mass.) Register publishes accounts from Porto Praya, June 12, 1849, from which we learn, that the Republic of Liberia has just got through with the New-Cess war, which was undertaken to drive a notorious slaver from that place. The Monrovians captured the Spaniards, burned their factories, and have, I believe, effectually broken up their trade at that place.

The English have broken up the slave stations at Gallinas and Cape Mount, by burning their factories and killing some of those who opposed their landing. The Spaniards have sued Admiral Hotham for damages.

The principal factories on this part of the coast are now broken up, but there are many bye-places where slavers can easily obtain a cargo, and it is almost impossible to prevent them, for such is their dispatch, that, in three or four hours, they will take in 600 slaves, and by daylight be out of sight of land. Should a man-of-war be cruising in the neighborhood, the slaves are put in canoes, in irons, and sent up or down the coast to some convenient place for shipment. Not long since, a canoe load of them were capsized, on their way from Cape Mount to New-Cess, and the whole of them drowned; and a few days afterwards their bodies were washed up on the beach, in irons.

**BURMAH.**—Letters recently received at the rooms of the American and Foreign Union, from the Rev. Mr. Binney of the Maulmain mission, and Rev. Mr. Ingalls of Arracan, represent the progress of Christian truth at these stations as highly encouraging. Rev. Mr. Abbott, in a recent letter to the same society states, that at a recent meeting of thirty-five *native Christian preachers* among the Karens, they voted to look hereafter to the native churches for support—doing it as a matter of Christian self-denial, that the Board might be able to spend the more on other fields of missionary labor.

**FAST DAY.**—The *first* Thursday of February, 1850, is the day appointed by Synod to be observed as a day of fasting, humiliation and prayer.



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TRUSTEE CONSISTORY AND DEACONS.

HOW FAR EXPEDIENT AND WARRANTED BY THE WORD OF GOD.

BY REV. JAS. CHRYSTIE.

The question of a trustee consistory or trustee deacons is now more fairly and clearly before the church than it has yet appeared. For a considerable time it appeared, nominally, as a dispute respecting the office of the deacon exclusively, and in that state of the matter a considerable number of our church were placed in a very unjust and unfavorable position. The term anti-deacon was brought in with very great, but very unfair effect. Without presuming to assert that the vehemence of controversy, and the new, extensive, and to some minds, very forbidding claims asserted for the deacon may not have carried a few into an opposite extreme, and led to doubts and misconceptions respecting the office itself, it is very certain that there is a large portion of the church seriously opposed to the new light deacon, who are as intelligent and sincere in holding to the office of the deacon as our subordinate standards and the Bible require them to be.

If the question, in its first introduction, had been distinctly and exclusively on the question of the deacon as that office is exhibited in our subordinate standards, there can be no hesitation in believing that there would have appeared an overwhelming majority, if not an entire unanimity, favorable to it in the church. And then the only thing remaining would be to inquire how far the necessities of each congregation should make the office requisite, and how many their various circumstances might demand. For this principle is fully and distinctly asserted in our subordinate standards, that regard is to be had to the exigencies of each congregation in respect to the number of its officers, and particularly of the deacon. Thus in the Westminster Form of Church Government,

article, "Of the officers of a particular congregation," having enumerated elders and deacons after the pastor, it subjoins, "the number of each of which is to be proportioned according to the condition of the congregation." And in the historical part of our Testimony, which is therein expressly declared to be "a help to understand the principles of the Testimony," declarative or doctrinal, (Ref. Prin. preface p. vii. edition 1807,) we are informed, after asserting the great liberality with which contributions were poured in by the primitive christians for the relief of the needy, that, "The rulers of the congregations disposed of the collections of the church, and when paupers were so numerous as to require particular attention, distinct officers were appointed to inspect their state and to distribute, with the advice of the Presbyters, 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." Here we have at the same time an explanation of the extent to which the authority of the deacon reaches as to the temporalities committed to him, viz: only to distribute relief to the poor with the advice of the Presbyters, and that they are not requisite in a congregation until paupers are so numerous as to require particular attention. (Ref. Prin. Hist. part, p. 34.) And again, "the deacon at first ministered by order of the session to the wants of the poor." (Hist. part of Test. p. 38.)

From all which it is apparent both that the number of such officers is to be proportioned to the circumstances of each, and moreover, that the condition of a church or a congregation may be such as not to require them at all. A position, which, as our subordinate standards are confessedly founded on the word of God, furnishes a healing consideration for the reputation of our pious forefathers who have been so long without this office in congregations where it was not really needed, and whose reputation in this account has been in no little jeopardy by direct or indirect reflection, equally severe and unjust. It may yet appear and be acknowledged, that they were quite as wise, knowing and faithful as any of their more clamorous and reforming successors.

Had the original claims for the deacon been limited to the view so plainly exhibited in our subordinate standards, the remaining process would have been simple and easy, and the harmony of the church, the unanimity of brethren would have been undisturbed. All that would then have been requisite would have been to inquire whether in any of the congregations the ruling elders with the pastor had become oppressed by the charge of a too numerous body of the poor, and to issue directions to relieve them by the appointment of a sufficient number of deacons to share the burden.

But it is now evident and manifest to all that the present advocates of the trustee deacon, who plead this cause with such loud lament for the sin of the church in her neglect, and such vehement demands for reform, are not content with the scripture deacon of the standards of the church. More is claimed, and it is demanded that he be invested with the trust and charge of all the temporalities of the church, and moreover, of property of which it is not yet made manifest that it falls under the category of the temporalities of the church at all. For it certainly admits of some question, whether the house which the people buy to occupy for their own convenience, that their families may meet together for the public worship of God, is not as much their own, as the private house which each good man obtains to worship God therein with his family apart is his own. For it is inconceivable that any pious man obtains a dwelling merely that there he and his family may be fed and sheltered like swine or cattle in a pen, however finely furnished and decorated, but rather like an immortal and rational being, principally that there in peace he may serve and worship his Creator with all his household. Now no place or building can be made more sacred than another, as is most piously and truly asserted by our Westminster divines: "No place is capable of any holiness, under pretence of whatsoever dedication or consecration."\* A church building for the public worship of people and families collectively, is certainly therefore no more sacred than the dwelling in which a good man worships God apart or with his family, and by a parity of reasoning may be, without sin before God or danger to the interests of religion, held by the same tenure, or by one or many entrusted by all. A trustee holding property for the pious is no more sacred and accountable before God and man, than a trustee for orphan and fatherless children, and may with equal propriety be in the same condition of life and in the membership of the church.

Hence the doubt whether this is really a part of property which the deacon may lawfully claim and actually demand, whatever else he may claim and demand.

But besides this, the claims instituted in behalf of the deacon as now exhibited, go in some minds still further, and deacons associated with elders and the pastor of the church are required to form a consistory, and in that form be endowed with a full and universal trust; a thing certainly new in our ecclesiastical order as judicially acknowledged by the subordinate standards of the church. Presbyterians strictly so called never applied, I think, that term in any judicial or authoritative form to such a body; our supreme judicatory has expressly disowned it; and the only court to which our church applies that name is the one more

\*"An appendix, touching days and places of worship." Printed at the end of the Directory for Worship.

familiarly known as the session. "When a church was formed in Jerusalem, the apostles placed in every congregation presbyters of their (the people's) own choice. Of these presbyters, or elders, one was a teacher authorized to administer the word and sacraments, and the others were his counsel and aid in government and discipline. To the CONSISTORY, OR SESSION OF ELDERS, the whole ecclesiastical power of the church was committed." (Ref. Prin. Hist. p. 30.) This is the only consistory yet judicially acknowledged by the Reformed Presbyterian church.

Such are the claims now in various forms spread before the church; and the sources from which they proceed are as various. For it is very remarkable that this whole controversy has as yet assumed no clear and determinate form. It yet wears more the character of a guerilla warfare in which small bodies, and some of them very small, are employed in successive, rapid and frequent assaults upon a well appointed army on its march. Well qualified it might be to chastise and suppress its various and harassing foes, but they are not to be apprehended and brought to full and open contest. It is most certain that there is not before the church any one full and entire statement of what is contemplated, either as the act of a reforming party in the church, or any judicial deed of a church judicature, supreme or subordinate, embodying in one lucid and comprehensive view the matters really contemplated and desired. And perhaps it is doing no injustice to those of our brethren who are most active in urging the improvement sought, to assert that no three of them can produce a tenure and a trust of what is judged ecclesiastical property in all points exactly alike. Certainly, at least, this has not yet been made apparent. And it is this very circumstance in the progress of the controversy that has given it a character of unfairness, at least of very great difficulty, so that some sentiments have been charged as libellous, others have not escaped the imputation of schism and insubordination, when in fact such is the unsettled and indeterminate form which the matter yet wears, that some of the most exemplary and faithful among the fathers and sons of our Zion are at a loss to know what is imperatively and authoritatively required.

In such a condition of the matters yet undetermined, I propose to offer some observations on the expediency of ecclesiastical trustees, consistory or deacon. I say on the expediency, for while I shall introduce such scripture testimony as I may find illustrative or confirmative of the truth, it is my mind that any obligation of such trustees has no existence in the Reformed Presbyterian Church. I am free to assert that a demonstration has been afforded that no such thing has place in our judicially authorized standards of doctrine and order, and I assume that we have truly acknowledged them to be agreeable unto and founded on the word of God, and that the one unalterable form of church government

and manner of worship, of Divine right, are there for substance justly exhibited—and being so, I have on my side by inevitable inference the scriptural argument by which they are supported. I feel equally assured that the validity and obligation of these same documents, as terms of ecclesiastical communion, and binding on the whole church, have been proven and are indisputable. And on this ground I feel myself released at present from an inquiry into the scripture doctrine, well assured as I am by actual investigation, of the most satisfactory result; inasmuch as if our subordinate standards do, as we acknowledge they do, teach agreeably to the scriptures, and justly exhibit the mind of God, my work on that head is already done to my hand. In the present state of the question I should deem such an argument as much a work of supererogation, as an argument to prove to the Reformed Presbyterian church that the first day of the week is the Christian Sabbath, in order to detect and censure a profanation of the Lord's day. What session or pastor would do that? And I am well assured that however the considerations which have been offered in proof of these important points may be assailed by declaration, they will never be disturbed by argument. Our subordinate standards teach and bind to no trustee, consistory or deacon; and the Westminster Confession of Faith, Catechisms larger and shorter, Directory for Worship public and private, and Form of Church Government, in that Form and condition of original integrity and entireness in which they were received by the Church of Scotland, are now received and binding on all the ministers, other officers, and members of the Reformed Presbyterian church.

While the obligation; by judicial or ecclesiastical authority, or by the word of God as at present understood, to force such trusteeship on all or any of our congregations is wholly disowned and denied, it is freely admitted, 1: That as all human compositions are imperfect, there may be a defect in the established order of the Reformed Presbyterian church not now known and which may therefore require an orderly correction. But it is with equal freedom asserted that no church court, superior or inferior, has a right to overturn the foundations of ecclesiastical order, and at their pleasure add to, or take from a constitution that has been deliberately and solemnly adopted and ratified as agreeable to and founded on the word of God, without previous notice and a full and open overture of the matter in hand to all concerned. And such is precisely the matter now at issue. Any additional claim without such action by the church, and then solemnly ratified by the supreme judicatory itself, is assumption and *ipso facto* repugnant to the word of God. The recusants also in such case, are clear in the court of conscience, of the church, and of the Supreme Judge, clear of the charge of schism and insubordination. They yet wisely and faithfully “whereto they have attained, walk by the same rule, and mind

the same thing." And it is also admitted, 2. That any people are at full liberty to make such trust of their property. It is their own, as is the house wherein they severally worship God with their households, and being their own they may do with it as they list. They are at full liberty in this, as in all other cases, to make such disposition of that wherein God hath prospered them, as they shall judge most consistent with his glory and the welfare and purity of his church. "But let all your things be done in charity."

The question, therefore, which I propose to consider, is whether such procedure is expedient, congenial to, and required by the teachings of the word of God in every case; but especially whether it is so to make such a procedure binding universally and in all future time on the church. On these matters I shall dwell in a future article.

And on the present occasion I may be allowed to acknowledge my deep and serious conviction of the importance of the subject, more as respects its possible issues, than its intrinsic merit, and also of the importance of the manner in which it should be treated. I have no interest, for who in the church really has any interest, in treating with insensibility or contempt honest convictions of brethren, of whom I am bound to believe that they are at least as much in earnest in the cause of God as I desire myself to be, and at this moment, certainly, I have no wish so to do. We are all bound to remember not our public but our private devotional and fervent supplications, wherein we have held communion with one another in the most solemn and secret exercises of our souls before God—and are therefore under obligations the most sacred to study that that precious bond of ecclesiastical fellowship, by which we are united, shall be strengthened by that higher bond, "the love of the brethren," which shall endure when prophecies shall fail, and all outward forms and administrations shall have ceased to us forever. If this shall prove, as is feared, the time of Jacob's trouble, what pious heart but must be moved as we enter into its cold and threatening waters; what pious heart but must most earnestly desire that we may all be held fast and firm together by the mighty hand of our Redeemer, as the dark and chilling cloud of tribulation and of trial is passing over us.

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#### REJOINDER TO THE REMARKS OF T. S.

IN RELATION TO THE SECOND BOOK OF DISCIPLINE, AND THE WESTMINSTER FORM OF CHURCH GOVERNMENT.

Mr. S. says: "We have heard it remarked, that the Form of Church Government is binding as far as it goes." Query: How



far does Mr. S. think it binds? After all his labor he is obliged to confess that the Form has not what it wants, and also that the deficiency must be supplied out of the second Book of discipline. He says: "We view the second Book of Discipline as good authority, except where it is repealed by the acts of General Assembly." Will he inform us how much of it was repealed by those acts? I know of no part of it that was repealed by those acts but what relates to the Doctor.

It is admitted that our church testified against the Revolution establishment in Scotland, because it consigned to oblivion the attainments of the second reformation, and went back to the establishment of Presbyterianism in 1592; but, "That the second Book of Discipline was ratified by the Parliament of Scotland, in 1592, and that it is to this act of ratification that reference is made, in these extracts where that year is named," we do not admit. It is hardly to be supposed, that those who set forth the testimony of 1761, were so absurd, as to testify, first against the second Book of Discipline, and afterwards for it, in the same testimony. Thorburn and his fellows were no such novices. They blamed the Parliament of 1592, not for ratifying the second Book of Discipline, but for *not* ratifying it. Let us know the truth of the matter.

"In June 1592, the Parliament passed an act, and this act ratified and embodied some of the leading propositions in the second Book of Discipline. This settlement was not without its defects. Not to mention some important pieces of reformation, craved in the second Book of Discipline, which it entirely left out, the supreme court was deprived of the right which it had hitherto possessed, of appointing its own meetings; and the power of presbyteries, and the liberties of the people, were fettered by the continuance of lay-patronage."\*

Did brother S. not know what is above stated? Or did he assert that the Scottish Parliament of 1592 ratified the second Book of Discipline, in order to mislead his readers?

I shall not inquire whether the second Book of Discipline is good law; but shall content myself with proving that it is law in the Covenanter church. "Each one of us, for himself, with our hands lifted up to the Most High God, do swear, That we shall sincerely, really, and constantly, through the grace of God, endeavor in our several places and callings, the preservation of the reformed religion in the Church of Scotland, in doctrine, worship, discipline and government." (Solemn League and Covenant, sec. 1.) Now where do we find the discipline and government of the Church of Scotland at that period? In the second Book of Discipline, and not in the Westminster Forms: for the latter had no existence till two years afterwards.

\* M'Crie's *Life of Melville*, p. 275, Oxford edition.

But it may be objected, that the Covenant cannot bind us to any thing that is wrong. Admitted. And if there be wrongs in the second Book of Discipline, let them be pointed out and amended; but let us not pretend that we are not bound by an instrument to which we are solemnly sworn.

Brother S. it seems to me, would have his readers believe, that those who are in favor of deacons are opposed to the Westminster standards; because they adhere to the second Book of Discipline. Now we take those documents "*as they were received by the Church of Scotland.*" But the adopting act of the Church of Scotland places the second Book of Discipline and the Westminster Forms side by side, that what was wanting in the one might be supplied from the other.

Henderson, Rutherford and Gillespie did not go to learn Church Government of the English; they went to teach them. Nor do they appear ever to have thought of abrogating their own most excellent standards, which they had sworn to maintain. The deacon men think that the best way of manifesting their attachment to the Westminster Forms, is to reduce them to practice.

No deacon man, as far as I know, has ever questioned the authority of the Westminster standards. We believe that those who composed them were endued with a more than ordinary measure of the Holy Spirit. We hold them, as they were received by the Church of Scotland, for constitutional law. Brother S. should not bewilder the public mind, by saying that we are opposed to the Westminster standards, for he knows it is not so; neither should he pretend, that the point at issue between him and us is, whether the magistrate should support the church? for he knows we are as much in favor of that as himself. But, whether the civil magistrate should manage the church's temporalities? Mr. S. holds the affirmative; the Reformers held the negative.

From the preceding remarks, the reader will perceive that Mr. S's. essays are both built on false assumptions. Of course, his arguments need not be considered in detail. When a disputant endeavors to make a false issue, between him and his opponents, he betrays a consciousness of a bad cause. W. S.

It is due to W. S., T. S., our readers and ourselves, to say, that no such sentiment is taught in the articles of T. S.—ED.

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NOTICE OF "STRICTURES ON AN INQUIRY, &c."

With the spirit of these strictures there is not much fault to be found, but this cannot be said of their facts and conclusions. It

is indeed strange that this writer has given the same garbled extract from the proviso in the act establishing the Directory, that was pointed out as done by another, and its unfairness shown in one of the essays that are the subject of his strictures. The whole proviso reads thus: "It is also provided, that this shall be no prejudice to the order and practice of this Kirk in such particulars as are appointed by the books of discipline *and acts of General Assemblies, and are not otherwise ordered and appointed in the Directory.*" The part omitted in the extracts referred to, is put in italics, and let any unprejudiced reader say whether without it, the meaning of the proviso can be understood? That part limits the whole proviso; it concedes most clearly that what is ordered and appointed otherwise in the directory than in the books of discipline, shall be conformed, in the order and practice of the Kirk, to the directory.

The following extracts from the correspondence of those times should put this matter beyond controversy:

From the Westminster Assembly to the General Assembly of the Church of Scotland, Jan. 6th, 1644:

"And albeit we have not expressed in the directory every minute particular which is, or might be either laid aside or retained among us as comely or useful in practice, yet we trust that none will be so tenacious of old customs, not expressly forbidden, or so averse from new examples although new in matters of less consequence, as to insist on their liberty of retaining the one or refusing the other, because not specified in the Directory, but be studious to please others rather than themselves."

From the General Assembly's answer, Feb. 13, 1645.

"We do, for our part, not only admit and allow, but most heartily and gladly embrace the Directory of Worship as a common rule for the Kirks of God in the three kingdoms, now more strictly and firmly united by the Solemn League and Covenant. We have resolved and do agree to do as ye have desired us in your letter, that is, not to be tenacious of old customs, though lawful in themselves and not condemned in the Directory, but to lay them aside for the nearer uniformity with the Kirk of England, now nearer and dearer to us than ever before. A blessing so much esteemed and so earnestly longed for among us, that rather than it fail on our part, we do most willingly part with such practices and customs of our own as may be parted with safely and without the violation of any of Christ's ordinances, or trespassing against scriptural rules or our solemn Covenants."

From the Scottish Commissioners in the Westminster Assembly, to the General Assembly of the Church of Scotland, Jan. 23, 1645.

"If there be any particular differences among some brethren which are not determined, but passed over in silence in the Direc-

tory, and yet hinted at in the letter from the Assembly, we hope that in your wisdom you will so consider of them that they may be laid aside in due time, and that in the meanwhile till the Directory be concluded and put in practice there be no trouble about them, for that were as snow in summer and rain in harvest."

From the Assembly's answer, Feb. 13, 1645.

"Those particular differences hinted at in the Assembly's letter, for uniformity with that Kirk so much endeared to us, we have resolved to lay aside, and have taken care for preserving harmony amongst ourselves."

Will any man with these statements before him say that the Church of Scotland did not agree to change some of her former customs and practice in order to uniformity with the church in England on the basis of the Directory? If our brethren, who think that the church of Scotland still held to the books of discipline as exhibiting the order and practice settled in that uniformity, are not convinced by this testimony that they are mistaken "neither will they be persuaded though one rose from the dead." And if this is not their position, then even the mutilated quotation of the proviso in the adopting act proves nothing for them, for whatever it claims for the *second* Book it claims for the *first*. There is not the remotest hint either in the above act or in the old Scottish Testimony where the books of discipline are mentioned, that the second "*especially*" or *exclusively* is meant. What is said of the one is said of the other; whatever adherence is given to the second, in these documents, is given to the first. If the second is a standard so is the first, and all attempts to evade this conclusion are highly disingenuous. It is seen that it will not do to adhere to the first as a standard, as it requires an order of officers called Superintendents and other things inadmissible, and hence it is dismissed from the company in which the adopting act and the Testimony placed it. The gloss of modern interpreters is that when books of discipline are mentioned, the meaning is "especially the second," or "the first except where superseded by the second." Sage expounders of ecclesiastical law! How greatly is the Church of Scotland indebted to you for the light you shed on her acts.

We need hardly say that we do not believe that the church designed in her Testimony to give an unqualified adherence to the first Book of Discipline. The language which they employ is indeed strong, but we cannot admit that they bound themselves to a book as a standard that contains a whole chapter on "the necessity, nomination, examination and institution of Superintendents," whose duties it thus defines: "Superintendents shall have their own special Kirks besides the common charge of others"—"they shall not only preach, but also examine the doctrine, life, diligence and behaviour of the ministers, elders and deacons." That it is found in the same list with the Confession and Catechisms does

not prove that it is as much a standard as they are. The church in this enumeration of documents, evidently designed to specify "the different steps of reformation that ever in any period were attained unto in this church and land,"\* to which in the preceding sentence she had testified her adherence, and among these the books of discipline deserved a prominent place. All these documents exhibited steps of reformation, and to these steps as there exemplified, our fathers in Scotland engaged to adhere. A capacious and narrow minded objector might allege that, therefore, they did not acknowledge the Confession and Catechisms as standards. We would endeavor to enlighten the author of such an inference, by directing him to the terms of communion, where he will find what were the standards of the Church of Scotland.

The author of the strictures by a slight anachronism, unwittingly presents the true state of the matter, when he asserts that our covenant ancestors swore in the Covenants with the same solemnity to the books of discipline as to the Confession and Catechisms. Now, to the last mentioned documents they did not swear at all, for the good reason that these documents were not in existence when the covenants were entered into. That they swore to the doctrines contained in them, is true, for they engaged to "endeavor to bring the churches of God in the three kingdoms to the nearest uniformity in religion, confession of faith, form of church government, directory for worship and catechising," and this "according to the word of God." To whatever in the books of discipline was according to the word of God, they were sworn, and these scriptural truths they exhibited in those formularies which they prepared pursuant to their covenant obligations—the Westminster standards.

I am at a loss to determine, whether in representing me as defending the Directory, he designs merely a *ruse* to divert attention from the main object of our articles, or whether he uses terms so loosely as to call the Form of Church Government a Directory. The reader will see an amusing specimen of confusion of terms and ideas if he examine the strictures, page 298. Not the least strange of the curiosities found on that page, is the assertion that the late act of the Irish Synod on the deacons, is "an epitome of our legislation for ten years past, that some were so zealous to have, at last Synod, rescinded." The incorrectness of this opinion will appear from the fact that the Irish Synod says not a word about extending the deacon's office to all congregational temporalities, while this is the very point objected to in our legislation. We can inform that father, that with the action of the Irish Synod, or anything substantially the same, those who were desirous to have certain parts of our legislation rescinded, would have been entirely

\* See the whole paragraph quoted, Ref. Presbyterian, vol. 13, page 220.

pleased, at any period from the commencement of this controversy till the present time. It is not their fault if as much harmony does not exist among us as among our brethren in Ireland. And it may not yet be too late. They are still ready to harmonize with their brethren in adopting and carrying out such a resolution as that adopted by the Irish Synod.

Our brother is entirely welcome to all he can make of our supposed admission to which he refers on page 299. There are some things that are "good authority" in the church that are not standards. Stuart's collections are accounted good authority in the forms of administering the government and discipline of the church. We have heard Jefferson's Manual quoted as good authority in settling questions of parliamentary order. Now we allow to much that is contained in the books of discipline authority above these—the authority of ecclesiastical rules or law still in force in as far as right, and not set aside by any subsequent enactment. But we see a vast difference between such law and ecclesiastical *standards*. The former can be repealed by the supreme judicatory; the latter cannot. Does any one think that our Synod has the power to alter any part of the Confession of Faith or Catechisms? It was what seemed to be the exercise of such a power with respect to the Form of Church Government, that called forth the petitions for repeal at the late meeting of Synod. But brother M. appears to admit that a part of the second book was repealed by the Scottish Assembly. And we know what his sentiments are on the power of Synods, in his persevering and ultimately successful advocacy of the integrity of the Directory against what he thought was an infraction of it by the action of Synod in 1838 on the subject of continuous singing. On his own principles, the books of discipline are no more than declaratory law, while the Form of Church Government being a standard, belongs to that higher class from which such laws derive their authority, and by which their extent and meaning are limited and settled.\* "If this be

\* This principle is plainly admitted by the writer of the strictures, when he attempts to establish a Consistory from the Form of Church Government. He surely knows that the second Book of Discipline is against him. It asserts most distinctly that the deacons perform their duties "according to the judgment and appointment of the Presbyteries or elderships of which the deacons are not members." If the second Book be "good authority" with him, then he has good authority against a Consistory; if it be the "rule ruling" as another brother calls it, then it rules the Consistory out of the Form, if it ever existed there.

But this we do not believe. We cannot see that the words, "These officers are to meet together at convenient and set times for the well ordering of the affairs of the congregation, each according to his office," requires them to meet as deacons to exercise any authority. The truth is a deacon has no authority. He is a servant, and, under Christ he serves the session. Deacons are "helps." They meet with the session according to their office as servants to give information, and receive directions. On the same platform of authority with the elders the deacon can never stand; nor can they descend to his platform to exercise authority, for the plain reason that this belongs not to the diaconate.



admitted," we say, in his own words, "we need argue no more. The matter is settled. Let the Form be the Form, and the second Book of Discipline the Directory," limited and ruled by the Form, and merely carrying out its principles, "and all will be amicable, and we will set down all that has been said" about the second Book being "the rule ruling" for instance, "as logomachy."

But what do I hear? In painful dissonance with these honied accents, "Let our monthly journals come breathing freshness of health and peace, fraternal friendship and good-will," sounds a discordant note, struck on another key, by the same hand. Through another medium, the Literary Institutions founded by two Presbyteries have received from our peace professing brother their respective and mutually antagonistic designations—Westminster a Pagan, and Geneva a Christian College. If this be what he calls "breathing the freshness of health and peace, &c." we cannot see much to admire in either his taste or judgment. Such breathing may be quite refreshing to himself and others of a similar temperament, but we cannot shut our eyes to the great inconsistency that it exhibits between his profession and practice. He cries peace, but before dismissing the lion of discord to his lair in one quarter, he takes care to rouse up the bear in another. From a single inconclusive fact he draws the inference that the Westminster Institutions will be patrons of pagan literature, and he attempts to show from several considerations that they are unnecessary, and that Covenanters should not contribute to their erection. Now he had an opportunity of seeing the published declaration of the Presbytery, in which it is stated that "it is determined to exclude from the literary course, all books of immoral tendency. Of this kind there are many still in most colleges." Again, "it is intended to give particular attention to the Hebrew and Greek, the original languages of the sacred scriptures." In the face of this, he states that the course of education will be the same as in other colleges. We earnestly ask that father, whose head is whitened with the tokens of advanced life, and who should set to his younger brethren an attractive example of that peace and truth of which he professes to be the friend. Is this an honorable and christian course? We do more, we ask him to correct whatever impressions his misstatements may have made, through the same medium that gave them publicity.

This article has extended much beyond my first design. The "strictures" would have been unnoticed by me, had they not appeared in the Reformed Presbyterian. I do not, however, cast an imputation on the intelligence of the readers of that magazine,

The government of the church we declare in the Formula of queries, is "exclusively presbyterian," of course it cannot be in any part of it, diakonal. The deacon has "power," ability to do something about temporalities, but no authority to judge or determine respecting their distribution.

as though I thought that they needed any aid to discern the inaccuracies with which the production abounds. With the author I have no personal quarrel; and I do most devoutly join with him in the prayer, "that he and I and all of us could learn not to indulge in surmises and insinuations against one another, but to be kindly affectioned one toward another in brotherly love, in honor preferring one another." T. S.

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OBITUARY OF REV. ROBERT WALLACE.

Mr. Wallace was born in 1772, in the parish of Laughilly, county Armagh, Ireland. His parents were intelligent members of the Secession church. Letters and essays upon various subjects, written by his father, show that he was a man of superior knowledge and piety. Their children were well instructed in the doctrines of the gospel and in the peculiar principles of the church in which they had been baptized. At the age of nineteen the subject of this notice acknowledged his baptismal obligations and publicly devoted himself to the service of Jesus Christ. Soon after, his attention was directed to the lawfulness of taking the *regium donum*, a question which was much agitated about that time in the Secession church. The examination of this subject led him to study carefully and prayerfully the whole doctrine of civil government. He examined the word of God and read such works as the Cloud of Witnesses, the Hind let Loose, the writings of Thorburn, Fairly, &c. Displeased with the subserviency of the Secession church to the British Crown, and disgusted with the measures it employed to secure the royal favor, and possessing a vigorous and independent mind, the issue could not be doubtful. He soon saw that the absurd and debasing principle of passive obedience and non-resistance for conscience sake, to the existing, immoral and Erastian government of Great Britain, had no place in the word of God, and received no countenance from the faithful witnesses of Jesus. He, therefore, immediately left the Secession and united himself with the Reformed Presbyterian church. Having now made himself well acquainted with the whole system of covenanted uniformity, cherishing an ardent love for the truth, and an earnest desire for the advancement of Reformation principles, he resolved to devote himself to God in the gospel of His Son. Circumstanced as he was, however, some time passed before he was able to enter upon the work on which his heart was set. Through many difficulties and discouragements he prosecuted his preparatory studies, and in the year 1810, he graduated in the university of Glasgow. In the spring of the next year he emigrated with his family, consisting then of his wife and four children, to this country, and comple-

ted his theological studies in Philadelphia, under Dr. Wylie. In the spring of 1814, he was licensed to preach the gospel, and in the fall of the same year he was ordained and settled in the congregation of Utica, Ohio.

As the congregation was small and could take only a part of his time, Mr. Wallace employed himself extensively in missionary labors. His field of labor was the great and growing West. The labor which he performed and the toil and privations which he endured were very great. The country was then thinly populated, the roads bad, few bridges over creeks and rivers, and his journeys long and frequent. In the day the drought consumed him and the frost by night. Covenanters were then few and far scattered, mostly of the poorer class and suffering all the difficulties attending a first settlement in the Western wilderness. They were very anxious for preaching, but the support of the gospel often formed no part of their calculations; still Mr. W. endured hardship as a good soldier of Jesus Christ. With little prospect of temporal support or comfort he labored for the conversion of sinners and the enlargement of the church, enjoying satisfaction in the consciousness of doing the will of his Master, in seeking for his reward in a better country even a heavenly. He never complained. He was always contented and cheerful. He knew how to suffer need.

His labors were not in vain in the Lord. He was eminently successful in winning souls. He sought out individuals and families in different and far distant parts of the country, who were favorably inclined to hear the truth, and in his affable and friendly manner, and by the savoriness and spirituality of his conversation he won their confidence, taught them the way of God more perfectly and brought them into the church. These individuals and families he organized into religious societies, some of which, under his fostering care and occasional waterings, grew into flourishing congregations. (In the bounds of Brush creek, Muskingum, Tomika and Wills' creek congregations, there were no covenanters, when Mr. W. first preached in these places. At Jonathan's creek there was one.) The congregation of Salt creek is one of these. Here there were only two families belonging to the Reformed presbyterian church when he first preached in that place. Under his occasional ministrations, the number soon increased until they formed three distinct societies. These united in 1822 and gave him a unanimous call to become their pastor. This call he accepted and having demitted the charge of the Utica congregation, he was settled among them and remained until his death.

Although his extensive travelling was considerably diminished by his new settlement, having now the charge of a growing and widely extended congregation, yet he continued occasionally to visit the different societies and congregations which he had planted, and which still regarded him as their spiritual father. Thus, though

naturally of a feeble constitution, he performed in some respects the double duties of the settled pastor and missionary. The care of several churches was upon him. His own congregation continued to increase in numbers until it became one of the largest in the church.

He labored and others have entered into his labors.

With some interruptions on account of ill health and his growing infirmities he continued to discharge pastoral duties until about eight months before his death, when he received a fall from his horse on going to preach on sabbath morning, (the horse falling upon the ice,) which gave his system a shock so severe that he was never able to preach again. He declined gradually until the 19th of July last, 10 o'clock P. M. when, like a shock of corn, fully ripe, he was gathered unto his fathers.

During his last illness he suffered little—was able most of the time, until near his last, to sit in his chair a part of the day. The graces of the full-grown, afflicted christian were exemplified in him. His soul was like a weaned child. Disengaged from all worldly affairs, his conversation was in heaven. The word of God was his comfort in his affliction. The precious promises and abundant consolations which he had long dispensed to others, were now the nourishment and joy of his own soul. He often expressed his entire confidence in the sure, well ordered and everlasting covenant which he said God had made with him. He spent much of his time in pious meditations and ejaculatory prayer. To the numerous friends who visited him, his conversation was edifying and refreshing. The members of his congregation and neighbors manifested much kindness and respect to him in his affliction.

The only regret that he appeared to feel, was, that he was prevented from attending upon the public ordinances of the house of God, and that his Master kept him so long in the world when, he said, he was of no use to the church. He desired to depart and to be with Christ, which is far better. Having finished his work, he looked for his rest and reward. Like dying Jacob he waited for the salvation of God. As he lived so he died, resigned to the will of his heavenly Father, trusting in the merits of his Redeemer and rejoicing in the hope of the glory of God. To him, to live was Christ, and to die was gain. Blessed are the dead, who die in the Lord, from henceforth; yea saith the spirit, that they may rest from their labors and their works do follow them. Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.

Mr. Wallace's character possessed many excellent traits. Generosity, detesting every thing bordering on meanness; firmness and cheerfulness, zeal and discretion, boldness and meekness, tender-heartedness, ardent and lasting friendship, were conspicuous and well combined.

He was a practical covenanter. He believed and preached the duty of covenanting with God, and he exemplified the principle in his own conduct. Among his papers are found several covenant engagements entered into and renewed with confession of sins in different successive periods of his life.

His preaching was characterized by plainness, boldness, and spiritual fervency. He communicated his ideas in a clear, perspicuous and impressive manner. All his hearers could easily understand him. His speech and his preaching was not in the enticing words of men's wisdom. While the critic might have censured his rhetoric, the devout hearer was pleased and edified. He did not revive old errors which the people had never heard of, for the purpose of confuting them. Upon abstract theories and philosophical notions he seldom entered. He never speculated. The entire depravity of human nature, the riches of divine grace, the perfection of the atonement, the exaltation and universal dominion of the Mediator, the excellency of God's law, the obligation of all men and nations to obey it, the prevailing sins of the times and of this nation, divine providence, the nature and exercise of saving faith, the privileges of the saints, the consolations of the afflicted believer, the scriptural purity of the church in her doctrine, worship, and order, the vanity of the world, the happiness of heaven and the glories of Emanuel, are the subjects upon which he chiefly dwelt in public ministrations.

Another feature by which his preaching was distinguished, was boldness in declaring the truth. He did not shun to declare the the whole counsel of God. He did not feel public opinion to know what he might say without giving offence. Opposition only served to arouse his zeal and to excite him to renewed and more vigorous attacks upon the enemies of truth. When he went to a place where the principles of the church were not understood, his preaching generally produced excitement and agitation. As is common to every faithful and successful minister of Christ, some of his friends who thought themselves more prudent than he, blamed his conduct as unwise and rash, and advised him to be cautious. For his manly and fearless exhibition of the doctrines of the church on civil government, and his open and faithful exposure and condemnation of slavery and other national sins, he was sometimes threatened with violence and civil prosecution. But none of these things moved him, neither did he count his life dear unto himself, that he might finish his testimony with joy and the ministry which he had received of the Lord Jesus. His faithfulness made him many enemies—still those who became acquainted with him, however they disliked his principles, respected him. Hence he was designated by some of them "*the honest preacher.*" His uniform, ardent, and persevering opposition to slavery in this country led some of its friends who did not understand the history of the anti-slavery move-

ment to charge him with being the author of it, an honor which every minister does not enjoy. His discourses were also characterized by spiritual fervency. That rare and indispensable element in good preaching which the French call *onction*, was exemplified in his ministrations. His preaching was not mere declamation; out of the abundance of his heart his mouth spake. It was evident to his hearers that he felt the influence of the doctrines which he preached. There was a solemnity, impressiveness and persuasiveness in his appearance and manner which gave him an influence over his audience, such as the flippant orator, however fluent, can never command. From the heart he spoke to the heart. Hence the remarkable success attending his labors. In Sacramental services he excelled.

Mr. Wallace seemed to have two objects continually in view, the advancement of the testimony of the church and the maintenance of peace among her member, and in promoting both these he was eminently successful. He loved the truth and peace. During the time of the New light defection not a member of his congregation left the church. And a few years since in the midst of the controversy about deacons he introduced that officer into his congregation without any opposition.

Well done good and faithful servant, thou hast been faithful over a few things, enter into the joy of thy Lord. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

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#### RELATIVE DUTIES.

I once knew a pious minister, who in preaching to his people, immediately preceding the Lord's Supper, never failed to speak of the performance of relative duties as a necessary proof of the sincerity of a religious profession. He was right. Bad parents, bad children, bad husbands, bad wives, bad masters and bad servants, cannot be good Christians. "Parents, bring up your children in the nurture and admonition of the Lord, not provoking them to anger lest they be discouraged." "Children, obey your parents in the Lord." "Husbands, love your wives, and be not bitter against them." "Wives, obey your husbands." "Masters, be just and equal to your servants: and Servants, be obedient and faithful to your own masters." These are the sum of the explicit teachings of God's word on these important matters. There is no more striking difference between heathenism and Christianity, between the pure and the corrupt forms of Christianity, than the difference in their effects on human character in the family relation. This relation was formed in paradise. God has put high honor



upon it in all dispensations. The proper duties of it are pointed out in the ten commandments. Jesus Christ personally set an example of domestic subordination in his earlier years, and of filial piety when he was dying. It is worthy of note that in the most animated doctrinal epistles of the New Testament, the apostles find room for urging explicitly the duties of domestic life.

The reasons they give are no less striking than the frequency of their injunctions. They are such as these: "For that is right:" "That he who is of the contrary part, may be ashamed, having no evil thing to say of you:" "That ye may put to silence the ignorance of foolish men:" "That if any obey not the word, they may be won by the conversation of the wives, while they behold your chaste conversation, coupled with fear:" "That the name of God and his doctrine be not blasphemed:" "That they may adorn the doctrine of God our Saviour in all things." Such reasonings cannot be answered. No good man will try to answer them or to abate their force.

The virulence and malignity of communism are seen in nothing more plainly than in attacking the family institution in various ways. The folly of the founders of different systems of communism has been as manifest as that of Jannes and Jambres. The perfect confusion which has overwhelmed their practical endeavors, has resulted, in most cases, in speedy disorganization. There must be order, and of course subordination in any successful attempt to improve men or manners.

The elements of domestic happiness require justice, truth, condescension, uniformity, candor, gentleness, and kindness from superiors; respect, love, obedience and honor from inferiors; and brotherly love and tenderness, with truth and justice, from equals. A family thus regulated will be an emblem of the family named in heaven—an emblem, faint indeed, but not so faint that a good man will fail to say, "It is good to be here."

The last place on earth where the fires of virtue and piety burn, is the domestic hearth. A profession of even the true religion, when not accompanied by a cheerful and habitual performance of relative duties is nothing worth. "If we love not our brother, whom we have seen, how can we love God whom we have not seen?" Would not the following hints, if remembered and practised, greatly promote the happiness of families?

1. Be humble. "Only by pride cometh contention."
2. "Keep your tongue from evil, and your lips from speaking guile."
3. Seek your happiness in trying to make others happy.
4. Mind your own business.
5. Beware of a fretful, suspicious or censorious temper.
6. Overcome evil with good. Love overcomes all things.
7. Try to add something to your own and to the common stock of useful knowledge every day.
8. Magnify neither your own nor others' afflictions and trials.
9. Beware of sloth: there is no

greater enemy of domestic happiness. 10. Make it your business to serve God. 11. Keep out of debt. Duns breed bad tempers. 12. Remember the Sabbath day to keep it holy. 13. Never forget that you and all around you will soon die. 14. Let your prayers be frequent and fervent. 15. Never listen to scandal or backbiting. 16. Let Christ be all and in all. He is every thing to us poor sinners. He is the chiefest among ten thousand, and altogether lovely.

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CONTRAST BETWEEN THE RIGHTEOUS AND THE WICKED.

There is an impression on the minds of many that there is very little difference between men, when contemplated in their whole being. Sometimes one may excel another in virtue, but at other times he may excel in vice, so that taking into view the whole period of their existence, they are much alike. But this impression is exceedingly erroneous in its nature, and dangerous in its tendency. A contrast between the righteous and the wicked presents each, as portrayed in the Scriptures, in his true character, in his life, in his death, and in his doom.

The character of each is indicated by the names given them in the Bible. They are there called the righteous and the wicked; the just and the unjust; saints, and sinners; God's friends, and His enemies; men of carnal minds, and men of spiritual minds; the humble, and the proud; the penitent, and the impenitent; the obedient, and the disobedient; believers, and unbelievers; the children of God, and the children of the devil. All men of every age, and every nation, belong to one or the other of these two classes. Each class contains a large variety of shades, but all belonging to it are essentially and radically the same in moral character. That class denominated the wicked, includes not only the grossly immoral,—murderers, robbers, thieves, swearers, sabbath-breakers, fornicators, adulterers, gamblers, false swearers, liars, oppressors, injurious persons, and the like; but also the self-righteous, the self-deceived, the hypocrite, the moralist and all who do not belong to the other class. All men by nature belong to the class termed the wicked. As none are born righteous, but all are conceived in sin, and shapen in iniquity, as soon as they begin to act morally—to do either good or evil—they uniformly go astray. No clean thing can come from an unclean. The heart of all, by nature, is deceitful and desperately wicked, is full of evil. Jews and Gentiles are all under sin. There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become filthy; there is none that doeth good, no, not one. There is no fear of God before their eyes.

The character of the righteous is as different from that of the wicked as light is from darkness, as beauty is from deformity, as sin is from holiness, as purity is from filthiness, as life is from death. The character of the righteous is the result of the Holy Spirit's operation on the heart of man. As all commence their moral course in the other class, those who become righteous, are translated from the kingdom of darkness, into the kingdom of God's dear Son. They are born, not of blood, nor of the will of the flesh nor of the will of man, but of God. They were, by nature, children of wrath, even as others; but, as they have now been begotten, and born of God, they are no longer children of wrath, but the sons and daughters of the Lord Almighty. Their filthy garments have been taken away, and they have been washed, and cleansed and purified in atoning blood, and clothed in white raiment, which is the righteousness of the saints, and, from being afar off, are brought nigh to God by the blood of Christ. Instead of loving, and doing the works of the flesh, they bring forth the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Though they were dead in trespasses and in sins, yet now they are alive from the dead. They have been the subjects of a new creation, so that they are new creatures. Old things are done away, and all things have become new. They have purified their souls in obeying the truth, and are born again, not of corruptible seed, but of incorruptible, by the Word of God. The Father hath shown wonderful love toward them, in choosing them in Christ before the foundation of the world, in providing them with the means of grace, in making them willing in the day of Christ's power, in forming in them a character pleasing to him, and in giving them an earnest and an assurance of eternal life through Jesus Christ our Lord. Though some in this class are far better than others; though some are exceedingly imperfect and irregular in their lives and habits; yet the most unstable and impure of this class possesses a character far more pleasing in the sight of God, than the very best of the other class. In the one class, the moral image of God is entirely effaced from the heart; but in the other it has been restored. And whether the difference between these classes be distinctly perceived or not, in the present life, the time is coming when we shall clearly discern between the righteous and the wicked, and between him that serveth God, and him that serveth him not; for their characters are radically different.

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#### THE GREATEST WANT.

No men in the world want help like them that want the gospel. Of all distresses, want of the gospel cries loudest for relief. A

man may want liberty, and yet be happy, as Joseph was; a man may want peace and yet be happy as David was; a man may want plenty, and yet be full of comfort as Micaiah was: but he that wants the Gospel wants every thing that should do him good. A throne without the Gospel is but the devil's dungeon! wealth without the Gospel is fuel for hell; advancement without the Gospel is but going high to have the greater fall. What do men need that want the Gospel. They want Jesus Christ, for he is revealed only by the Gospel. He is all and in all, and where he is wanting there can be no good. Hunger cannot truly be satisfied without manna, the bread of life, which is Jesus Christ; and what shall a hungry man do that hath no bread? Thirst cannot be quenched without a living spring, which is Jesus Christ; and what shall a thirsty soul do without water? A captive, as we all are, cannot be delivered without redemption, which is Jesus Christ; and what shall the prisoner do without his ransom? Fools, as we all are, cannot be instructed without wisdom, which is Jesus Christ; without him we perish in our folly. All building without him is on the sand, and will surely fall. All working without him is in fire, where it will be consumed. All riches without him have wings, and will fly away. A dungeon with Christ is a throne, and a throne without Christ is a hell. Nothing is so ill, but Christ will compensate. He is the Way; men without him are Cains, murderers and vagabonds. He is the Truth; men without him are liars, like the devil, who was so of old. He is the Life; men without him are dead, dead in trespasses and sins. He is the light; men without him are in darkness, and go they know not whither. He is the vine; those that are not grafted in him are withered branches, prepared for the fire. He is the Rock; men not built on him are carried away with a flood. He is Alpha and Omega, the first and the last, the author and the ender, the founder and the finisher of our salvation; he that hath not him hath neither beginning of good, nor shall have an end of misery. O blessed Jesus, how much were it not to be, than to be without thee; never to be born, than not to die in thee. A thousand hells come short of this—eternally to want Jesus as men do who want the Gospel. They want all holy communion with God, wherein the only happiness of the soul doth consist. Without him, the soul in the body is a dead soul in a living sepulchre. They want all the ordinances of God, the joy of our hearts, and the comfort of our souls. O the sweetness of a Sabbath! the heavenly raptures of prayer! O the glorious communion of saints, which such men are deprived of! If they knew the value of the hidden pearl, and these things were to be purchased, what would such poor souls not part with for them? They will at last want heaven and salvation; they shall never come into the presence of God in glory, never inhabit a glorious mansion; they shall never behold Jesus Christ but

when they shall call for rocks and mountains to fall on them and to hide them from his presence. They shall want light in utter darkness; they shall want life under the second death; want refreshment in the midst of flames; want healing under the gnawing of conscience; want grace continuing to blaspheme; want glory in full misery; and which is the sum of all, they shall want an end to all this: for, "their worm dieth not, and their fire is not quenched."—*Dr. Owen's sermon before the English parliament in 1646.*

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OMITTED CAUSES OF FASTING.

We find in the last (January) number of the *Covenanter*, the following Causes of Fasting, adopted by Synod at its last meeting, with a notice by the Editor that they "were accidentally omitted in the published minutes," and by the Printer, that "this omission occurred in the office." So far as we can determine from the connection, they should be inserted after the close of the first paragraph, ending with the words "renewing of our minds," on page 151 of the present vol. of the *Reformed Presbyterian*. We regret that the omission was not sooner discovered, or that we were not informed of, and furnished with the omitted paragraphs, in time to have published them in our last No. We fear the present No. may not reach our distant readers till after the day of Fasting. We also take this opportunity to state, that by an arrangement with the Editor of the *Covenanter*, who was also the Clerk of Synod; he retained in his hands all the papers and sent to us "corrected proof sheets" from which we printed, *verbatim*. Thus we had no means of detecting the omission referred to.—ED.

"4. *Our love of the brethren is weak.* Our nature is totally depraved. The natural state of the affections is consonant with the moral turpitude induced by original sin; proportioned to the strength of remaining corruption is the deprivation of the affections. Owing, therefore, to the prevalence of indwelling sin; our love of the brethren is truly weak. The strong, mutual attachment among members of the church—the unanimity in our councils—and the uniformity of our practice throughout our widely scattered congregations, so lately our pride and glory, and so frequently the occasion of vain-glorious boasting, no longer exists. Instead of mutual confidence, distrust, suspicion, evil surmising, and evil speaking, are rife. The seeds of dissension, sown by the devil, grow luxuriantly; strife and debate prevail to some extent in every part of the church. Uniformity in what respects the order of the house of God and the manner of worship, we do not observe. Even the courts of God's house are often made the

arena of angry controversy. So prevalent have our contentions and party spirit become, that the bonds of our ecclesiastical fellowship appear in danger of being sundered. Few of us are sufficiently desirous of following after the things which make for peace, and things wherewith one may edify another. Humbled on account of these aggravated sins, let us pray, "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thee."

"5. *The influence of the Spirit of God is restrained, and the Divine blessing does not attend our efforts.* Our personal progress in sanctification is slow, our aspirations after holiness are feeble; and our efforts for advancing Christ's kingdom are in many instances signally unsuccessful. Our testimony is exhibited without producing much effect, either on the nations of the earth, or the corrupt Protestant churches."

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OBITUARY OF ROBERT BROWN.

The subject of this notice adorned the doctrine of God his Saviour by a life and conversation becoming his profession. He was long known by young and old ministers of the Reformed Presbyterian Church.

He died at Greensburg, Pa. on the 17th Nov. 1849, at the advanced age of 88 years, having been a Ruling Elder from the first organization of a congregation in that place, then under the charge of the lamented Dr. Black, and by whom he was ordained; which office he filled with credit to himself and usefulness to others. Neither fatigue nor expense prevented his attendance to the duties required by the church. His house was the home for ministers and members, and his hand was ever open to supply any who required his aid. But he is gone from the church militant to receive the reward promised to all who love the Lord Jesus Christ. For some years previous to his departure the infirmities of age prevented his attendance at God's house; frequently he desired and had the gospel preached in his room. The Bible was his constant study. Calmly his life faded away, until, as a shock of corn fully ripe, he was taken away. While we rejoice that another is gone to that rest provided for the children of God, still we cannot forbear feeling the bitter pang of grief when thus called upon to sever the tenderest of human ties and consign to the silent tomb, one around whom our heart strings have ever clung, and whom the church would still require in her counsels. Let his example be followed, and the church will yet shine forth in all her beauty.

[Com.]



## ITEMS OF INTELLIGENCE.

ALGERIA.—The *Constitutionnel* publishes the following letter from Oran, 5th Nov.—“Oran is in a state of the greatest consternation, 700 soldiers and 5,700 Christians have died of the Cholera, exclusive of Jews and Moors. This amounts to about a sixth part of the population. All the shops are closed, business is entirely suspended, fires are made and cannon discharged, and yesterday there was a grand procession. The cholera is frightful, whole families being swept off. In one house, the inhabitants, to the number of 10, all died in one night. The Arabs are also decimated by the disease. Thirty condemned offenders are employed in digging graves, and the bodies are collected every evening in carts. A battalion of 400 men have lost 200.”

Awful as were the ravages of the Cholera in our own country last summer, they are not to be put in parallel with its sweeping devastation in China and Eastern Asia, its reported birth-place. The sad accounts from Asia ought to make us thankful to God, that deadly as the destroyer was amongst us, its most appalling visitations in America were light compared with the horrid havoc it is making among the Siamese.

SYRIA.—An outrage has recently been committed on Lebanon, near Tripoli, at Eden, where the American missionaries procured a house to retire to with their families during the summer heats. Immediately on their arrival the Maronite population rose in arms, and compelled them to return on the following day.

The moslems at Tripoli have recently maltreated the Greek Catholics, and endeavored to compel them to convey their dead to the grave upon donkeys, by way of humiliation, instead of being carried on the shoulders of bearers as is customary. The Bishop was obliged to take refuge in the French consulate. The matter was referred to Beyrout and also to the Porte, and the Sultan has taken active measures to prevent a recurrence of the outrage. Twenty-six ringleaders were surrendered.

A letter from Damascus, says that a firman from the Sultan had recently ordered the members of the Christian and Jewish sects to proceed, with the Mussulmans, to certain municipal elections. This is a new step toward the concession of equal civil rights to the Jews and Christians, and must be attributed in part to the efforts of the American missionaries.

LIBERIA.—Files of the Liberia (West Africa) Herald, to the 30th of November last, contain confirmatory evidence of the prosperity and increasing influence of the Liberian Republic. It seems that what is most wanted to its fuller success, is the emigration of coloured men of superior intelligence, and of some means. The Herald says there are plenty such in the United States, but they cannot be induced to emigrate. There are, however, numbers of the required stamp scattered throughout the West Indies, and it is suggested that they be importuned to settle in Liberia. The proposition by the friends of Liberian colonization in the United States, to erect a college in the Republic, has been joyfully received; but there are many who think it would be better to commence by establishing common schools.

**CONFIRMATION OF THE SCRIPTURES.**—Lieut. Lynch, in his narrative of the United States Expedition to the Dead Sea, says:—"We entered upon this sea with conflicting opinions. One of the party was skeptical, and another, I think, a professed unbeliever of the Mosaic account. After twenty-two days' close investigation, if I am not mistaken, we are unanimous in the conviction of the truth of the Scriptural account of the destruction of the cities of the plain. I record with diffidence the conclusions we have reached, simply as a protest against the shallow deductions of *would-be* unbelievers."

**UNIVERSALISM IN ENGLAND.**—A Universalist paper states that there is only one Universalist bookseller in all England! "H. K. Lewis, of London, is putting forth his best efforts to spread the knowledge of Universalism in England. He is, so far as we have heard, *the only publisher or bookseller in that kingdom, who devotes any thought to the circulation of works defending that doctrine!*" What a confession is this! England has not a Universalist bookseller or a Universalist periodical! The same is probably true of all Europe and of the whole world, the United States only excepted.

**THE SPIRIT OF POPEERY.**—The Grand Duke of Tuscany, in granting an act of amnesty to political offenders in his dukedom, expressly *excepts* those who have been condemned for crimes against the religion of the State, in other words, *all his subjects who may have embraced or imputed Protestant doctrines!* The Archbishop of Bologna has also come out with a homily in which he denounces the circulation of *irreligious and immoral* books, and among those specially named are *Merle d'Aubigne's History of the Reformation*, and the *Westminster Assembly's Confession of Faith!*

**SENDING TO CHINA FOR BIBLES.**—The Agent of the American Bible Society in California writes, there there are so many Chinese flocking to the coast of America, attracted as all others are by the gold, that he has sent to China for Bibles in that language, to supply these immigrants. This is truly a new era, when America sends to Asia for the word of God.

**ROMANISM.**—A paper is about to be established in France under the direction of two priests, whose object is to popularize the idea that the celibacy of the clergy is an evil, and may be thrown off by common consent, as it is only an ecclesiastical regulation, and not based upon principles of divine right, of faith, or of morality.

**TAHITI REPAYING HER DEBTS.**—The British and Foreign Bible Society received a check, a few weeks ago, from the London Missionary Society, for £280 (nearly \$1,500.) This sum was remitted as the first payment of the native Christians of Tahiti, for copies of the Sacred Scriptures furnished to them.

The English Clergy are now commanded, by an order in council, to pray for Queen Victoria, as Her Most Sacred Majesty, a phrase not in use since the time of James II.

**THE BIBLE.**—In noticing the Anniversary Celebration of the Maryland State Bible Society, the *Baltimore Patriot* publishes the following beautiful extract of a letter from Mr. Everett, declining an invitation to be present, which was extended to him and other distinguished public characters:—

“Apart from its direct claims upon our reverence as the depository of a Divine revelation, we cannot but respect the Bible as the great fountain of our civilization. Strike from the political, moral, and intellectual condition of modern society, all that has flowed directly and indirectly from this source, and you would reduce European and American Christendom to the state of the barbarous and semi-civilized countries, whose character has been formed or powerfully influenced by the Koran, or other religious codes of the East. The highest historical probability can be adduced in support of the proposition, that if it were possible to annihilate the Bible and with it all its influences, we should destroy with it the whole spiritual system of the modern world—all our great moral ideas—refinement of manners—constitutional government—equitable administration of law and security of property—our schools, hospitals, and benevolent associations—the press—the fine arts—the equality of sexes—and the blessings of the fire-side; in a word, all that distinguishes Europe and America from Turkey and Hindostan.

**JOHN KNOX'S HOUSE.**—We learn from the *Scottish Press*, that this venerable tenement is undergoing a thorough repair. It is found to be necessary to take down a portion of its walls, but the stones are carefully numbered and laid aside in order, so that in rebuilding they will occupy their former places. A chamber which projected over the street southwards of the house, was removed a few years ago on account of its unsafe condition. It has now been restored.

The design of perpetuating this most interesting memorial of the great reformer, is a laudable one. Upwards of three hundred pounds have already been collected for the object.

Scotland has produced many men who have caused her name to be honored among the nations, but to no one does she owe such a debt of gratitude as to him “who never feared the face of flesh.” What have Burns and Scott, Robertson and Playfair, Stewart and Brown done for Scotland compared with Knox? He was the instrument of giving her the pure gospel, of laying the foundations of her prosperity so deep and strong that persecuting prelates and tyrannous kings could not upheave them.

We hope that with the renewal of the house there may be a revival of the spirit of Knox, that throughout Scotland the same devotion to religion which characterized the first age of her reformation may again be seen.

**THE POPE AT A DISCOUNT.**—At the sale of furniture belonging to the Merchants' Club at Rome, in consequence of all such meetings being now absolutely prohibited, a fine portrait of his Holiness, in a rich frame, which adorned the club-room, and cost a considerable sum, found no purchaser at even a dollar, and the auctioneer received a hint that he was merely losing his time, as no one would take the trouble of carrying away the picture if it were even offered gratis.

**INTERESTING STATEMENT.**—At a late Missionary meeting in Boston, Rev. Dr. Anderson occupied a considerable portion of the evening in surveying the work of Missions during the last fifty years. He remarked that, though but comparatively little progress had been made towards the conversion of the world, yet a great amount of work preparatory to this great end had been done. At the period of the Declaration of Independence, our fathers knew but little of India, of China, of Africa, &c: Now there is accurate knowledge of the condition of the world, with the exception of central Africa. So that the missionary geography of the world may be said to be completed, and man's social and religious condition to be well known. The power of Christian countries, as compared with heathen and papal ones, is increased. The apocalyptic chain is in use. Papal France is chained through fear of England and the United States, so that she cannot disturb and break up our missions at the Sandwich Islands. Russia is chained by England and France, so that our missions in Turkey remain unmolested.

There has been greater progress made in planting the gospel, than is generally supposed. The Christian Missionary is found throughout the world. Five gates of China have been opened. Missions are the great protectors of commerce in the Pacific ocean. There are from eight hundred to a thousand missionary stations in the world.

The expenditures of the American Board alone, have amounted, during the forty years of its existence, to five millions of dollars; and what has been done is worth infinitely more than it has cost. England and this country have expended in missionary operations, forty millions of dollars.

A letter from Leghorn of Dec. 18th, says: "The Pope is to reestablish the constitution, as it existed when he left Rome. The amnesty is to be extended, and by a mutual agreement among the auxiliary powers, 5,000 Spaniards are to occupy Rome, 10,000 French Civita Vecchia, and 10,000 Austrians Ancona and the Legations."

The Shorter Catechism has been translated into Arabic by the American Missionaries in Syria.

**THE TESTIMONY.**—We are requested to state that the copies of the new edition of the Testimony, forwarded by the committee of publication for the supply of congregations in the neighborhood of Pittsburgh, are to be had at the store of Gregg and M' Candless, Wood street, Pittsburgh. We presume the supplies intended for other sections of country have reached their several places of destination as advertised in our last No. Congregations would do well to procure a supply as soon as convenient.

**DIED**—On the 21st of Nov. last, of pulmonary affection, Mr. Levi B. Purvis, a student of Theology in the Reformed Presbyterian church. Mr. P. had completed his course of Theological studies and was expected soon to be licensed, when his disease assumed its mortal form. With entire dependence on the merits of Christ as the ground of his acceptance, he calmly resigned his spirit to God who gave it. An obituary is expected.

The first No. of Vol. XIV. will be issued punctually on the 1st of March.



