



THE
REFORMED
PRESBYTERIAN.

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

VOLUME XIV.

"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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No. I.

TRUST IN GOD, THE REMEDY FOR UNBELIEVING FEARS.

What time I am afraid, I will trust in thee.—PSALM LVI. 3.

Apprehension of future evils is, to the human heart, a cause of no little disquiet and uneasiness. This is peculiar to our fallen and imperfect state, and will cease only when the last remains of indwelling sin are taken away, and we become meet for the heavenly inheritance. The emotion produced by a dread of danger is called fear, a term embracing a variety of shades of meaning, but all capable of being reduced to two classes, distinguished by the objects of the emotion. "The fear of the Lord," is an expression frequently occurring in the bible, and always indicating the exercise of gracious principles in the renewed heart. Whoever, or whatever else may be the object of our fear, except in so far as reverence is due to superiors by divine appointment, usurps the place of God, and our fear of it "has torment." "Fear not them," says the Saviour, "which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." It is the believer's privilege and happiness, procured for him by Christ, "that being delivered out of the hand of his enemies, he might serve God without fear, in holiness and righteousness before him all the days of his life."

It is, nevertheless, painfully true that much of our mental suffering in this life arises from misplaced and unbelieving fear. Through fear of death, there are some all their lifetime subject to bondage. Satan employs this as an instrument, well suited, if not to destroy, yet to wound and afflict the soul. Happy for those, who, when the adversary attacks them by exciting unbelieving apprehensions in their minds, can say and do with the Psalmist, "what time I am afraid, I will trust in thee."

It is a fact known to the believer in Christ, that the *tendency of such fears is not to bring the soul to Christ.* They rather tend

to drive it farther from him. Were this not the case they would not be employed by Satan against the believer. The effect of such fears is to increase the darkness of the understanding, and paralyze the active powers of the soul, in their exercise towards Christ as their object. The truth is, that for the time, such fears deify their object by placing it above, or beyond the power of God to deliver from it or to render it harmless. The mind is thus drawn away from the true object of fear, of faith, and of love, and the attractive power by which the soul is drawn to him is greatly weakened. And the longer the soul remains under this malign influence, the fainter the perception of the excellency and loveliness of Christ usually becomes, and the heavier the load that lies on the heart, sinking it down into almost irrecoverable depths of despondency. This state is described in the expressive imagery of scripture as "sinking into deep mire where there is no standing; coming into deep waters where the floods overflow." Such was the condition of Herman the Ezrahite, when he penned the 88th Psalm, and such will be the condition of every believer if he allow his apprehensions of danger to divert his mind from the only Saviour who delivers his people from fear.

It is the more necessary to be particular on this point, because in such seasons as we have described, the afflicted child of God, is in great danger of mistaking his duty and the proper means of his deliverance. Feeling sensibly the evil and guilt of sin, and the danger to which it exposes him, he is ready to think that his mind can be in no way more suitably or profitably exercised, than in contemplating this hateful object with all the terrors that the idea of it is calculated to excite. This is going to Egypt for deliverance; it is like casting oil in the flame which only makes it burn the more fiercely. Another extreme would be to cease to think of sin, and indulge in a state of fancied security. This would be like lying down in the midst of the sea, or on the top of a mast in the greatest danger, and yet unconscious of it. And there is no doubt that the tempter often endeavors to stifle convictions and thus drown the soul in destruction and perdition. The keenest apprehension of danger is infinitely to be preferred to this; but neither is it a state to be continued in, but to be delivered from. "Fear has torment." "Perfect love casteth out fear."

Fear of the consequences of sin is employed by the Holy Ghost as a means of bringing the soul to Christ. In effectual calling the spirit of God convinces of sin and misery. "What must I do to be saved," is the absorbing inquiry of the convinced sinner, and in his mind deliverance from the wrath, and enjoyment of the favor of God, constitute the desired salvation. "Knowing the terrors of the Lord we persuade men," is the declaration of the apostle Paul, in the name of all the faithful ministers of Christ. The terrors arising from a sense of divine wrath as justly deserved, are

to be employed by the ambassador of Christ in persuading sinners to be reconciled to God. The very apprehension of divine wrath is produced by the Spirit, a work which satan strives to pervert, to the soul's present torment and future and indescribable misery. By blinding the minds of them that believe not, and shutting out every ray of hope, he hardens them under the influence of this legal fear until their case is much like that of "the devils who believe and tremble." And this, as we have seen, is the tendency of fear unaccompanied by any gracious change in the heart.

The divine Spirit employs this powerful principle, contrary to its natural tendency, to bring the soul to Christ. In this is seen his wisdom and power and love. As the malignity of sin is shown in a strong light by its power to pervert that which is good to a bad end, Rom. vii. 13, so the glory of the spirit of God is displayed in his ability to counteract the evil tendency of fear, and employ it in accomplishing the soul's redemption from guilt and bondage. This he does by changing its nature, directing it to the proper object and associating with it those other graces which he produces in the soul in the day of regeneration. In this way the weapons of the enemy are turned against himself—the wise is taken in his own craftiness. "We know that all things shall work together for good to them who love God, who are the called according to his purpose."

It follows that those in whom the Spirit performs his saving work *are enabled to trust in God for deliverance from every danger of which they are in fear.* This is precisely what is expressed by the Psalmist in the declaration placed at the head of this article, "What time I am afraid, I will trust in thee." Whether this be viewed as a pious resolution, or an expression of confidence, it is evident that it requires more than a mere effort of the mind to trust in God, when exposed to danger. Does he resolve to do so? it is in the strength of promised grace. Is he confident that this will be the case? it is because he knows that God is to him a very present help in time of need.

Between the first act of faith, when the soul is enabled to cast itself on the mercy of God in Christ, and every subsequent act there is, in many respects, an exact resemblance. The first act of believing is usually called justifying faith, because that by it the soul appropriates Christ as the Lord its righteousness, and is, on his account, justified. And this is expressed by being justified by faith. The act of justification is then passed and never repeated; but the same appropriation of Christ and his righteousness is necessary at all times in order to be relieved from a sense of guilt. And the apprehension of the wrath of God to him who has not the sense of pardon is just as tormenting after justification in the sight of God, as before it was employed by the Holy Spirit as a means at first to bring him to Christ. Trust in God is the sea-

sonable duty and the infallible remedy, when pressed down with a sense of danger from the displeasure of a holy and just God. And the disposition to trust in God, the very principle of this act of evangelical obedience, is produced by an almighty agency in the heart, and by the same power directed in its exercise, and made effectual to the renovation, redemption and sanctification of the soul.

In the exercise of trust in God the soul is active. We use the terms *trust in God* and *faith* as synonyms, for in theology they have the same meaning. It is important both in doctrine and practice to distinguish between the production of faith and the exercise of it. In the former the soul is passive, in the latter it is active. Ignorance of, or inattention to, this distinction has led to the many incorrect views of human ability which modern theologians have endeavored to interpolate into the church's creed, and which dishonor God in the same proportion that they foster human pride. The production of faith in the heart is exclusively the work of the divine Spirit. This is evident from the state of the soul previous to the performance of the work, as described in the plain and expressive language of scripture. They who hear the voice of the Son of God and live, were before spiritually lifeless; they who are quickened, were dead in trespasses and sins. Moreover, the change produced when the soul is united to Christ is called a creation, a work of almighty power, and the effect of the change is the new creature. "We are his workmanship, created in Christ Jesus unto good works." Eph. ii. 10. "If any man be in Christ, he is a new creature." 2 Cor. v. 17.

If the advocates of human ability inquire, why then are sinners commanded to believe? The reply is easy. The command is not to implant the principle of faith in our souls, but to exercise that principle. The former is God's work. This may be illustrated by our Saviour healing the man whose hand was withered. Under the influence of a paralysis he could no more, by an act of his will, move the muscles of his hand, than he could move a mountain. The Saviour designing to heal him commanded him to stretch forth his hand. This was not a command to impart strength to his hand; but to exercise the power which it was Christ's will to impart. The subject of the cure was convinced by a divine impression made on his mind, that Jesus was able and willing to heal him. He was made willing to obey the command, and in doing so, power was communicated to perform the required act. So the command to believe in Christ is, to those who obey, accompanied with convincing demonstration by the Holy Ghost of his suitableness and sufficiency as a Saviour, and with ability to commit the soul to him; and the soul, exercising the power imparted, goes forth to him, choosing, receiving, and resting on him for salvation.

Confident reliance on God in Christ, is certain relief from all desponding and distressing fears. This is strongly expressed in Psalm xxiii. 4. "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, and thy rod and thy staff they comfort me." This expression of strong assurance is preceded by an act of faith appropriating Christ in all his fulness. "The Lord is my shepherd." Having taken Christ in his gracious relations as his Lord and Saviour, he is confident that whatever is good for him shall be bestowed, and from every thing that can harm him he shall be preserved. Even in times of severest trials, when heart and flesh fail, he knows that "God is the strength of his heart and his portion forever." He has put his trust in God, and will not fear what flesh can do to him.

The foundation of the believer's faith, that his God in whom he trusts will deliver him from every evil, is immovable. The word of God is pledged, his promise has gone forth, and, as though this was not enough, he has confirmed the precious truth by his oath, "that by two immutable things in which it is impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold on the hope set before us." He is faithful who has promised, and he will not suffer his "faithfulness to fail, he will not break his covenant nor alter the thing that is gone out of his lips."

The experience of the saints bears testimony to this most consolatory doctrine. Who ever trusted in God and was disappointed? We have the attestation of a cloud of witnesses that none who did so were put to shame. Faith may be weak, its exercise may be accompanied with doubts and fears and trembling; but, though it be but as a grain of mustard seed, it can, and does remove mountains. The compassionate Saviour will not break the bruised reed. He will, indeed, gently chide for the weakness of faith, and remonstrate on the unreasonableness of doubting, "O, thou of little faith, wherefore dost thou doubt? At the same time he will put forth the hand of divine power, and raise the desponding soul above all the causes of his fear, and give him that unspeakable peace of mind that arises from a consciousness of perfect safety in the arms of his Almighty Saviour.

There are some practical considerations suggested by this subject which shall now be offered.

1. Those who have never had any sense of the guilt of sin, nor any apprehension of the wrath of God, have good reason to question the safety of their state. Fear of danger necessarily precedes and leads to the use of means for deliverance. The Comforter convinces of sin and of righteousness, and directs to the divine Saviour. There are usually sharp pangs in the spiritual, as well as in the natural birth. That confidence that remains the same under all the diversity of human experience, that is never

shaken by the blasts of temptation, nor weakened by the consciousness of sin, that is as strong when the soul is employed in the pursuits, and engrossed with the pleasures of the world, as when engaged in the service of God and enjoying fellowship with him, is a confidence of which the possessor will at last be ashamed. And it is to be feared that many take up an impression that their state is safe, that all is well with them, for which they cannot give one satisfactory reason. Let them who never have changes fear lest they are the subjects of a strong delusion, and let them with all diligence examine into the foundation of their hope, and make their calling sure.

Again: Let not those who are harassed with fears respecting their spiritual state, be hasty in forming an unfavorable opinion respecting it. Anxiety on this point is infinitely preferable to unconcern. There are doubtless often fears where there is no grace; but apprehension of danger is an encouraging indication that the good work is begun which will be perfected in the day of Jesus Christ. "Fear has indeed torment;" but that is fear unaccompanied with the exercise of faith—fear of the wrath of God without a direct application to the Saviour for deliverance. To be under the bondage of constant anxiety respecting our spiritual condition, is painful indeed, and from it we should desire and seek to be released, instead of sitting down in silent and sullen despondency, writing bitter things against ourselves.

Farther: The greater our fears the more urgent the call to flee to Christ for safety. Without this we might for a time forget our misery, but we could not be delivered from it. "What time I am afraid, I will trust in thee," is a resolution that indicates the possession of true wisdom, that evinces the presence of the Holy Spirit who teaches all things. Why then remain in a state of painful suspense respecting the most momentous interests of the soul, when by an act of trusting in Christ, the great, the absorbing question may be at once and forever most satisfactorily settled? Have we not the command of God, "Trust in the Lord forever, for in the Lord Jehovah is everlasting strength." Have we not the Saviour's pressing invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest." Have we not the experience of the saints who found him a very present help in time of need? How imperative the necessity of fleeing to Christ by fiducial and appropriating faith!

Finally: Having found rest and peace in Christ we should abide in him. "Abide in me and I in you," is the command of the gracious Saviour. Why should those, who after having been tossed on the stormy sea of anxiety, the sport of every wind, and almost the prey of every wave, have reached a safe harbor, desire again to brave the danger just escaped? Nothing more strange—nothing more inconsistent, than for those who have been taken

from the depths below, from the waters that threatened to overflow them, to undervalue their deliverance or to expose themselves recklessly to the same danger. Christ is dishonored when his salvation is not prized above all things. Let not them who have been delivered from danger and who can sing of the mercies of the Lord, cease to trust in him. Whatever may be their trials in life, this will make them light and impart strength to bear them. Let them believe the promise of God, and they shall find him faithful to his word. Then they will be able to put a proper estimate on all earthly things, and say with the pious Habbakuk, "Although the fig tree shall not blossom; neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hind's feet and he will make me to walk upon my high places."

THE PROMISED LAND.

No country is so interesting, so attractive to the pious reader of Scripture, as that land which of old God promised to Abraham and his seed. To it the thoughts of the christian constantly revert, as hallowed by the footsteps of holy apostles and prophets, and above all as the scene on which the son of God incarnate ministered to "the lost sheep of the house of Israel." From this land, they for their sins have long been exiled. But though exiled, they have not forgotten it; to it, as the ultimate possession of his race, the fond hopes of the exile are still directed. This love of country is all but universal in the feelings and movements of the scattered and despised children of Abraham. The exceptions are limited in extent and recent in their origin, and may readily be traced to the scepticism which has of late made rapid progress amongst the Jews of continental Europe. By those who retain attachment to the religion of their fathers the hope is still fondly cherished of a return from their dispersion. It is possible, indeed, that they may be mistaken in the indulgence of such hope; it might prove a delusion, a mere expectation founded on nothing firmer than national prejudice. Yet the correctness of the anticipation seems to acquire strength from the fact that the land of Israel is, in a great measure, unoccupied, as far as regards the permanent and regular cultivation of its soil. Important places are held as Turkish garrisons, chiefly with the design of preserving the idea of Turkish sovereignty over Syria. The country promised to Abraham and his seed is in its whole extent thinly peopled, and

cursed though it be with the wild luxuriance of thorns and briars, these cover a soil fertile as the garden of Eden. Tribes of Arabs pitch their tents and feed their flocks there, but have no permanent occupancy; when the pasturage is exhausted in one region they remove to another. The land which *once* supported its teeming millions, supplies *now* only a wretched and precarious subsistence to its hundreds or at most to its thousands. The soil, fertile as in days of old, where cultivation, though of the most primitive kind, has been attempted, has rewarded the pitiful labor bestowed on it with the return of five and twenty fold, and sometimes even more than an hundred.

This fact is certainly an enigma in the history of modern civilization. It may not be accounted for on ordinary principles, that a region of country greater than the largest of the European empires, except Russia, with a soil naturally so productive, resources so great, and capable of producing all the varieties of fruits and grains—a region including all the advantages of the most favored climes—Lebanon itself a miniature world, embracing every diversity of climate, with its tops towering amid perpetual snows, its ascents and table lands rejoicing in the freshness of spring, with its basis folded in the bosom of summer and longing to leap into that of autumn. It may not be accounted for on ordinary principles, that such a country would be left for ages without permanent occupancy and cultivation. And though we do not wish to determine the inquiry we are now pursuing by this fact alone, it appears to us in a light too important to be altogether overlooked. We are called upon to inquire into the cause of this fact so extraordinary in the world's history. May we not conclude that God has some important purpose to unfold by it in his providence? Should it be deemed unreasonable to presume that possibly, the land so unaccountably left as it were without an owner, is reserved for its ancient possessors? And may not this possibility assume the character of a probability, when considered in connexion with the much cherished hope of a return to their own land by Israel's children? The fact that the land, attractive as it is, continues unoccupied, seems very like a providential exponent of the desire so strong in the bosom of the Israelite, that the seed of Abraham according to the flesh, shall yet dwell in and possess their fatherland.

This question is not to be decided by the exclusive application of a particular mode of interpreting such scriptures as relate to the deliverance of the Jews. It is not to be decided in the affirmative by assuming a literal interpretation of all the promises made to the fathers; nor in the negative by adopting a figurative interpretation. In this, or in that current exclusively, when judging of such scriptures, there seems a strong tendency in public opinion to flow. Against such a fertile source of prejudice and mistake let us guard. Some of the scriptures which relate to this subject

bear evidence of their spiritual meaning so decisively that he who runs may not only read but understand them; yet there are others that without positive wresting admit of no such mode of exposition. It is not allowable to us to throw the scripture testimony on this subject exclusively into one or the other of these moulds and force it to take the form of our own preconceived opinions. There are principles of interpretation, alike supported by sound reason, scripture usage and analogy; these we are bound intelligently and fearlessly to apply, admitting the conclusion to which they lead without attempting to conform it to already existing opinions in our own minds. This we shall endeavor to do in the further investigation of this subject.

1. We examine the grant by which the land of Canaan was made over to the seed of Abraham according to the flesh. This is the title deed by which they were admitted originally into the land, and by which they continued to hold it, till they were dispossessed because of their sins. It may be presumed that the grant defines its own duration. It was primarily made to Abraham the common ancestor of the nation, and afterwards renewed to Isaac and Jacob, and again to Moses the man of God, when he brought the children of Israel from the house of bondage. "The Lord appeared unto Abram, and said, unto thy seed will I give this land." Gen. xii. 7. "And the Lord said unto Abram, lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. xiii. 14, 15. "In that same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates." Gen. xv. 18. "Sojourn in this land and I will be with thee and will bless thee; for unto thee and unto thy seed will I give all these countries, and I will perform the oath which I sware unto Abraham thy father." Gen. xxvi. 3, 4. "And the Lord thy God shall bless thee in the land whither thou goest to possess it;—and that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Deut. xxx. 16, 20. These scriptures admit of no ambiguity of meaning; they can be understood only in a literal sense; no ingenuity of criticism can mould them into a figurative meaning, or apply them in a spiritual sense, unless by an evident perversion. So far everything is clear and indisputable; the title-deed guarantees to the seed of Abraham according to the flesh, the countries originally occupied by the Canaanitish nations.

The extent of territory secured by this grant is not specified, because only in part defined in its limits; but we have the geographical boundaries of the promised land very accurately defined in other portions of scripture. "When ye come into the land of Canaan, (this is the land that shall fall unto you for an inheritance,

even the land of Canaan with the coasts thereof,) then your south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south border shall be the utmost coast of the salt sea eastward. And your border shall turn from the south to the ascent of Akkrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon. And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea. And as for the western border, ye shall have the great sea for a border: this shall be your west border. And this shall be your north border: from the great sea ye shall point out for you mount Hor; from mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad. And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan; this shall be your north border. And ye shall point out your east border from Hazar-enan to Shepham. And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward. And the border shall go down to Jordan, and the goings out of it shall be at the salt sea; this shall be your land, with the coasts thereof round about." Num. xxxiv. 2—12.

When this description of the boundaries of the promised land is taken in connexion with other notices given in scripture we shall be able to form a well defined view of its extent. Two of the bounding lines are so definite as to admit of no difficulty, namely, the Euphrates on the east, and the great sea (Mediterranean) on the west. These form natural boundaries, permanent and irremovable. The only difficulties are in regard to the northern and southern limits, which difficulties can only be removed by ascertaining "the entrance of Hamath," and where "the river of Egypt" is; the former determining the northern, while the latter aids materially in ascertaining the southern boundary. Both of these lines have been involved in obscurity, more, however, by the prejudice and ignorance of writers on the subject, than by ambiguity in the statements of scripture.

"The river of Egypt," or Sihor, as it is sometimes called, may easily be identified with the river Nile. The names by which the Nile is designated in ancient languages are mostly expressive of its appearance as mixed with the dark loomy soil washed down with its waters from the upper countries through which it runs before it reaches lower Egypt. "Sihor," (black) is the Ethiopic name for the Nile, the eastern branch of which formed the limit of Egypt on that side, and forms also part of the western, or south-western limit of the promised land. It is unpardonable ignorance to confound, as some geographers have done, "the river of Egypt"

with "the brook Besor" in the land of Philistia. And still worse to fix its locality in the sandy deserts between Egypt and "the brook Besor," for 1. There is not, as we are informed by those who have traveled the route, a river to be seen there, great or small. 2. If a river did exist there it could not be "Sihor," (black,) but must have been filtered pure as chrystal by the masses of sand through which it passed. 3. Were a river permanent and large enough to mark the boundary between two great nations found in the region where "the Sihor" is ignorantly supposed to lie, and were its waters as dark as the Nile acknowledgedly is, it could not be "the river of Egypt," because it would be neither in Egypt, nor in any way connected with it. For as we have said on the authority of ancient writers, the eastern branch of the Nile was always held as the limit of Egypt on that side.

"The entrance of Hamath," must next be ascertained to enable us to determine the northern boundary of the promised land. In regard to this maps are generally as faulty as in regard to the locality of "the river of Egypt." Confounding, as the authors do, the portion of the land *actually occupied* by the ancient Israelites, with that *promised* and *described* in scripture, as we have seen, by its limits. This error must be corrected and avoided. The land actually occupied, with the exception of the portion held by the small colony of Danites, which settled in Laish, in the days of the Judges, was of the same extent when the children of Israel first took possession of the land, as when they were carried away captive. But this did not include the whole of the land promised. No, not one-fourth of it. After the tribes were settled in the land, and their respective portions assigned them, the Lord said to Joshua, "this is the land that yet *remaineth*: all the borders of the Philistines and all Geshuri, from Sihor which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite. From the south all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites: and the land of the Giblites, and all Lebanon toward the sun-rising, from Baal-gad under mount Hermon unto the entering into Hamath. All the inhabitants of the hill country, from Lebanon unto Misrephoth-maim, and all the Sidonians; them will I drive out before the children of Israel." Josh. xiii. 2, 6. Guided by the statement now quoted we must look for "the entrance of Hamath," somewhere to the north of Lebanon and the region of country known by this name, because there is a large extent of territory beyond this specified as part of the promised land. Directed by these facts let us look for "the entrance of Hamath;" this must be done on the shore of the Mediterranean, which forms the western boundary of the promised land. "Ye shall have the great sea" for "your west border." "And this shall be your north border: from the great sea ye shall point out

for you mount Hor." And from this, "ye shall point out your border unto the entrance of Hamath." Commencing our search somewhere to the north of Lebanon as we must do, we shall find with the aid of the most ordinarily accurate maps that there is no place on the coast northward that could be an "entrance of Hamath," till we have reached near to the 36th degree of North Latitude; for the land to this point consists of a narrow valley, forming the Phenician coast, to the east of which rises the Anzeyry mountains. In this mountain range there is no "entrance to the land of Hamath," which lies eastward of it. But when we have reached near to the 36th deg. N. the Phenician coast is terminated by a high mountain answering to the description given of mount Hor, ("Hor-ha-hor," the highest mountain,) from which "the entrance of Hamath" is to be pointed out. Here on its northern basis we find, not only a landing place which we might have found any where on the coast of Phenicia, but an "entrance into the land of Hamath" and onward to the river Euphrates. Through this opening in the mountain range, flows the river Orantes. The course of this river is itself a strong presumption of the accuracy of our conclusion. Having its sources southward within the admitted bounds of the promised land, it finds no opening to reach the "great sea" till it has flowed northward to the termination of the Anzeyry range.

"The entrance of Hamath," is thus found on the northern basis of mount Casius; (the Hor-ha-hor of scripture;) this is the north-western limit, and Hazar-enan on the river Euphrates, marks the north-eastern limit of the land. Between these two points on the west and east, the mountain Amanus runs, tending northward as it extends from west to east, about one degree of latitude. This we presume is the northern boundary of the promised land. The allusion made in scripture to the Amanus seems to furnish strong presumptive evidence that the boundary mentioned, is the one intended in scripture. "Come with me from Lebanon my spouse, with me from Lebanon; look from the top of Amanus, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards." Song iv. 8. The invitation in this passage of the Saviour, to the church, implies that the places named were within the church's territory. Again, Lebanon, Hermon and Shenir confessedly were within the limits of the promised land, we may not therefore, in the absence of direct proof, exclude Amanus.

That this is the northern boundary is evident from another consideration: The whole country as far northward as the Amanus was occupied by various Canaanitish nations. The Giblites, Arvadites, Arkites, and several others, as well as the Hamathites, were descended from Canaan. But the grant which God made to the seed of Abraham included all the countries occupied by the children of Canaan. "The land of Canaan with the coasts there-

of." Num. xxxiv. 2. "From the south all the land of the Canaanites." Josh. xiii. 4.

The boundary of the promised land on the north side is thus identified with the northern boundary of Syria.

With the great sea on the west, the river Euphrates on the east, and the mountain Amanus on the north, the land of Israel is clearly defined by natural limits on three sides. The limit on the south, or fourth side, is an imaginary line drawn from the river of Egypt, at some point south of the great sea, and passing through Azmon, Hazar-addan to the ascent of Akrabbim, whence it passes in a more southerly direction to the river Euphrates.

The extent of the promised land, as thus ascertained, from south to north is not less than five hundred miles, with an extent from east to west varying from one hundred, to upwards of a thousand miles; the average perhaps not less than five hundred. According to this the promised land contains an area of two hundred and fifty thousand square miles.

2. The original promise made to Abraham and subsequently renewed to the patriarchs was a grant in perpetuity, and secured by covenant. "I will give unto thee, and to thy seed after thee, all the land of Canaan for an everlasting possession." Gen. xvii. 8. "And to Israel for an everlasting covenant; saying, unto thee will I give the land of Canaan, the lot of your inheritance." Ps. cv. 10, 11.

The application of this article and the use we intend to make of it, shall (God willing) furnish an article for an early No.

TRUSTEE CONSISTORY AND DEACONS.

HOW FAR EXPEDIENT AND WARRANTED BY THE WORD OF GOD.

BY REV. JAS. CHRYSITIE.

In order to a right understanding of the matters at issue it is of importance to define the terms in use. By a Trustee Consistory is meant the minister, elders and deacons of a congregation, entrusted with the whole property owned and used by such congregation for religious worship or such other purposes as may pertain to them as a congregation. A like trust constitutes the trustee deacon. Such trust is claimed for these officers of the church *ex officio*, as necessarily pertaining to the office they hold.

The first view of this claim, and a very natural inquiry in connection with it is, how it happens that in no formula of ordination to office of pastor, elder or deacon, is mention made of any such trust, nor even any allusion to it. In the formula of questions ad-

dressed to pastors and to ruling elders at their ordination, there is not only a full confession of their faith required, but a very stringent and minute enumeration of the duties expected of them and of the charge imposed upon them. But in respect of a trust of "the whole temporalities of the church," there is a silence the most complete and absolute. In becoming "stewards of the mysteries of the kingdom of God," and "overseers of the flock, to feed (to teach and rule) the church of God which he hath bought with his own blood," they become also, by this new claim in their behalf, stewards of the temporalities of the flock, and overseers of the *property* of the church of God. Now if such be the very truth indeed, how has it happened that such charge is not committed to them in form as direct and explicit in the one case as the other? And if required to vow their fidelity in the assembly of the Lord's people, in the one case, why are they not in the very form which inducts them into office, required to give like vows of fidelity in the other? Is there in all, in any of the Reformed Protestant churches, such a formula of ordination as thus brings Christ's eternal and spiritual kingdom, Christ's flock, God's church, to be bound up in the same trust with houses, lands and money? Is there any thing like it in the form of ordination in the Reformed Presbyterian church?

I must confess that I never met with, never witnessed, never heard of such a form of ordination; and until better informed shall believe as I do that none such exists. The church existing in any degree of purity and reverence for divine authority and her own sacred character, never has had the boldness to declare in the name of her exalted Head, that in one and the same ordaining act of the imposition of hands and solemn prayer she unites two forms of trust so palpably diverse and unlike. The unavoidable inference is that in the faith of that church which is "built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone," the two things are not combined, and that the temporality trustee or stewardship does not, *ex officio*, pertain to the other. For no man in his office is bound to any other trust and charge, no man is entitled to any other trust and charge than such as is expressly charged and committed in the form of his induction to the office which he occupies. The constant and universal usage of the Reformed Presbyterian Church, and I think I may with safety assert, of all the purer churches of the Reformation, furnish a silent but a most significant evidence that such trust is inexpedient and not warranted by the word of God.

And it is remarkable that this silence in the forms of ordination prevails even where the practice of the churches has been to devolve that very charge and trust on the person inducted into office. They have found it expedient, to meet certain exigencies in the church for the time and occasion, to devolve such charge on such

officers, and they have found it expedient for reasons which are their concern, not mine to judge of, to continue such charge and trust. But they never found it expedient solemnly to connect them with the higher charge and trust which they commit and impose in the name of the Head of the church, when they were solemnly and by prayer ordained to hold office in his church. I have no hesitation in believing and asserting that there is a moral sense in the church of God, a moral sense in the souls of the people of God, which would shrink from any attempt at such a combination in a solemn form of ordination and effectually prevent it from becoming a universal or a lasting usage.

And it is still more remarkable that in the ordaining service or formula by which deacons are inducted into office a like peculiarity prevails. It has been the prevailing faith in the church of God, that the proper duties of the deacon are his care of the poor, and a sympathizing attention to their wants, and a kind and judicious distribution of the fund appropriated for their relief. Hence this charge and trust are distinctly held forth in his ordination as pertaining to his office, and are fully and clearly asserted in the ordination service. If he becomes, by virtue of his office, not only the trustee of the poor for the time that he holds funds for their relief in his hands, but also the trustee of the whole congregation of the people in all the property which they may hold in common during his whole term of office, in all probability for life, why is he not invested as solemnly with the one as he is with the other? Why not required to give vows as solemnly and explicitly for fidelity in the one as in the other trust? I know not what individuals may do in their own private capacity, but I am well satisfied that there is no formula of ordination for deacons framed and solemnly adopted and enjoined by ecclesiastical authority that asserts or recognises any such thing.

And the reason is at hand—it is not warranted by the word of God. None of the churches of the Reformation, recognising the authority of the word of God in settling the order of his church, ever incorporated such an element in the ordaining service and vows of the officers of Christ's house. Let us then look briefly at the functions of these offices as they are represented in the word of God. And first the enumeration of the ascension gifts of Christ and the ends for which they are furnished. "When he ascended up on high he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 8, 12. Here are Christ's ascension gifts, when he ascended up on high, and as our triumphant and victorious surety and Redeeming head, took possession of his eternal throne; and here are the ends for which they are given. By what forced

interpretation shall they be diverted to any other end than that of the spiritual care, instruction, sanctification, and comfort of his people, their present attainment of one pure, holy and saving faith, and their future and everlasting salvation. How shall they, from this evidently designed description of the officers essential to the perfection of the house of God—for these and no others are given “for the perfecting of the saints”—be understood as invested, in the design, gift and appointment of Christ, with another and altogether diverse trust, charge and service, earthly and temporal in its character?

Let us look again at the brief narrative of apostolic ordination: “And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed.” Acts xiv. 23. In accordance with which apostolic practice, Titus receives charge from the apostle Paul as follows: “For this cause left I thee in Crete, that thou shouldst set in order *the things that are wanting*, and ordain elders in every city as I had appointed thee,” Titus i. 5; which he immediately follows by a minute detail of the qualifications with which an elder, presbyter or bishop should be furnished. Now it is remarkable that in all these passages, so direct as they are to the perfection and order of the church of God, deacons are not even mentioned. And what is the inference? Why that the great and important concerns of the church are in the constitution of her spiritual guides and rulers, that their office is wholly spiritual, and that the matters which pertain to them *ex officio*, or by virtue of their office, are not at all involved with a temporality trust, or a charge of the temporalities of the church. In every instance there is the most direct and unequivocal testimony in the christian ministry and in the spiritual and indispensable offices of the house of God to this holy principle. “We seek not yours but you.” 2 Cor. xii. 14. The deacons come in afterwards when the exigencies of the church require their aid.

And in this very spirit, and in precisely such emergency did the office of the deacon originate. “And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said: It is not reason that we should leave the word of God and serve tables; wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word.”

Here it is evident that the church growing into many thousands in number and with a very considerable charge of the poor on her hands, had yet been, from the ascension of Christ, for several years

without the office of deacon separately and in itself. Calvin, whose learning and resources for information will hardly be disputed, and whose impartiality on this point will not be questioned, makes it out in his commentary on the preceding chapter that the events there recorded did not transpire till some twelve or fourteen years after the ascension of Christ. (See his commentary on Acts v. 34, 37.) Now as the narrative before us begins, "And in those days," it is natural to conclude that the difficulties in the church which issued in the appointment of the deacons were at least no earlier in her history, and we have the best reason to conclude that that office was not judicially and authoritatively introduced into the New Testament church until some fourteen years after her first organization on the day of Pentecost. During the greater part of this time the apostles had the charge of a fund, which, since it is expressly said it was contributed that no man might "lack," be "in need" or in want, I shall believe was designed for distribution among the poor. But did they hold that charge *ex officio*, or by virtue of their office, or did they so claim it? Not at all. They expressly assert that it was inconsistent with their office and the proper discharge of their duties. "It is not reason" they say. And then with what reason shall they who profess to be the successors of the true Apostolic ministry of the word, or rulers in the house of God, claim for themselves now what these holy men rejected and disclaimed? While they did hold that charge, it is evident they held it not as inherent in their official obligations, for then they could not have relinquished it, much less inherent in their official rights, but only as a matter of condescension and indulgence in regard of the exigencies of the church at the time, which they not only cheerfully resigned, but determinately relinquished as soon as an appropriate opportunity offered. The trust was then transferred to the seven deacons. And moreover, these were all the deacons among thousands of disciples, certainly several congregations. And what besides was the nature of the trust? Houses, lands and any fast property during office and for life, to them and their successors in perpetuity? Not at all. It was manifestly of a fund for daily distribution, contributed for the relief of the necessitous. And it is very evident from the history of the contributions that were afterwards brought in from the Gentile churches, for the relief of the poor saints in Judea and Jerusalem, (Acts xi. 29, 30, xii. 25, Rom. xv. 26,) that this fund disappeared in a few years. Now while it is freely admitted and indeed earnestly asserted that the deacon, or office for the relief of the poor is an integral office in the church of God, (Phil. i. 1, 1 Tim. iii. 8,) I hold it to be unscriptural to maintain in the face of all this light of the word of God that it is absolutely essential to the perfect organization of every congregation and in every condition, much less is any countenance given to constitute

such officer the trustee of all the property which church members may in common occupy and possess for their own and others convenience in the worship of God.

In that heart-reaching and overpowering charge of the apostle Paul to the Elders of Ephesus, the elders ruling and teaching, as I think there is every reason to believe they were, who would think of discovering such a charge as that which relates to the so called, but as I judge erroneously called, temporalities of the church universal and entire—"Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them. Therefore watch and remember, that by the space of three years I ceased not to warn every one of you night and day with tears. And now brethren I commend you to God, and to the word of his grace which is able to build you up and to give you an inheritance among all them that are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak and to remember the words of the Lord Jesus how he said, It is more blessed to give than to receive."

And this was an address to the ministers of the word, and to the rulers of the house of God, assembled to hear for the last time from the lips of this great apostle of the truth and grace of Christ to the Gentiles, the summing up of their duties, and the great charge devolving upon them. How remote from anything like the addition, the imposition, or the assumption of a secular trust and charge over houses, lands or money! And how properly and fitly does it correspond with that view of the order of the house of God in its officers and their functions which we have here seen from the oracles of truth. It is because the various formulas of ordination service in the churches have all been framed more or less upon such views of the church of God in her structure, design and offices, that no such secular charge or trust has place in them. I know not what few exceptions may have occurred in her history wherein, for a season and some special emergencies, such charge may have been imposed and corresponding engagements required, but I confidently assert that no form of ordination of pastors, ruling elders and deacons, either collectively or separately, has ever been framed in any part of the christian church involving in its terms such trust and charge to become a constituent and permanent part of the public service in the order of the house of God, and the induction and ordination to the several offices appointed by her exalted Head.

If on the other hand such secular charge and trust be inherent in the office one or more, or all, shall we be ashamed to insert it in the form of ordination by which the persons elected are to be inducted into office, or conscious that it has no place of right there, shall we conceal from the church and the world the claimed assumption, and practice hypocrisy in the house of God? Neither I trust. If it is claimed by the word of God, let it occupy its proper place, and let the church and the world see what we mean when we ordain a man to office in the name of the Lord Jesus Christ, the only king and head of the church, and understand from the terms of the charge imposed and the trust committed, and from the vows required, all that we demand of power, spiritual and temporal, in his great name.

Is the church prepared to acknowledge, that so to reconstruct and frame our forms of ordination is expedient and warranted by the word of God?

THE DEACONS, NO. 4.

Phil. I. 1.—"Bishops and Deacons.

Objections against the view of the Deacons already presented, claim attention, and to these the present article will be directed. In meeting them, it is not intended to notice every whim that has been urged against the system, such as that the deacons lay on a tax and extort money from the members, that they borrow money on the credit of the congregation, that they alter the direction of funds put into their hands for a specific purpose. If deacons in any particular place, have ever done any of these things, it affects not the system any more than an officer or member getting drunk, would affect either the doctrine or practice of the church. It is intended only to handle objections that are plausible, and may, and do bear some weight in the minds of good men, and we give them in the form in which they are proposed as nearly as possible.

Obj. I. *What is so sacred in the brick and mortar of a meeting-house that it requires to be under the care of ordained officers?*

Ans. I. There is nothing so sacred in the brick and mortar, timber and tiles of a meeting-house as to require ordained officers. The sacredness consists entirely in the use that is to be made of it, and not in the materials of which it is composed. The use of a meeting-house, we think, will be admitted to be sacred; and we need not burden either the reader or the writer with proof of this point. It is God's house, built for his service and owned or possessed in some way, by his family, a divinely constituted society. Might it not be asked in return, What is so profane in the use of

a meeting-house as to exclude it from the charge of ordained officers?

Ans. 2. Keeping to the style of the objection, What is so sacred in the brick and mortar of the house in which a poor family resides? what so sacred in the silver, copper, flour, *pork*, &c. provided by the church for a poor widow, a missionary, or a professor of theology, that ordained officers, and constituted courts are required to attend to these things?

Ans. 3. Inquiries in relation to the sacredness of any material substance, can do little towards settling its relations to the church or the mode of its management. Matter is not susceptible of either holiness or profanation, farther than the use that is made of it at a particular time. All places are alike sacred where the Lord's people meet for his worship; and yet there is order, there are rights and decencies belonging to the house of God. If our substance were dedicated in faith, as good people have done theirs in times past, and some still do, it will be counted sacred enough to require the attention of ordained officers.

Ans. 4. The spirit of this objection would exclude the deacon from the church; for there is nothing sacred in the provision of the poor, according to the objector's sense of sacredness.

Obj. II. *We build meeting-houses for ourselves, and so have a right to manage them by our own agents.*

Ans. 1. It is true that we too often eat for ourselves, and fast for ourselves as did the Jews, and no doubt many even build meeting-houses for themselves, and some even attend public worship, to see and be seen, as is manifest from their behaviour when there; but surely no honest objector will maintain that he has no higher object in contributing to a meeting-house than *merely* his own accommodation. Do we wish none to be saved but ourselves? Have we not regard for the honor of God? These questions are easily answered by all good people. We build meeting-houses for ourselves, for the church, for the Lord. Now, if to build for ourselves would infer the right to the sole management of these buildings by our own representatives, surely when we build for the Lord, and for his church, it is equally inferable, that officers who represent the Lord and his church, as well as ourselves, should have the management of them.

Ans. 2. If the contributors build for themselves, apostates have as good a right to the property as the church has, provided the majority of a church or congregation should apostatize; at least they would have a right to their share of the property.

Ans. 3. There are some, yes, many who do not build for themselves:—persons making a bequest for a meeting house do not build for themselves; at least among protestants, none would be willing to acknowledge it; neither do those who contribute to a meeting-house 500 or 5000 miles distant; the stranger who is not of the

church, those who religiously dedicate their contributions to the Lord, either individually or congregationally. Some of those classes named, receive no accommodation whatever, others are as well accommodated as the persons who build for themselves: surely it would be more to the honor of the church, and of her Head, if these contributions were put into the hands of the Lord's officers.

Ans. 4. None builds for himself in the sense of the objection, for none claims a share when he removes, as has been argued before. The joint stock principle is repudiated by all parties who have any just ideas of a divine organization in the church; and yet this objection goes on that principle and no other; let the objector either admit the joint stock principle entire, or relinquish his position. To organize anew under unordained officers, and do business for ourselves, either implies that the congregation is different from the church, or that divine organization is incomplete.

Ans. 5. The idea of those who are in low circumstances contributing to a wealthy congregation appears incompatible with merely building for ourselves; the too mites are not felt among the abundance of the rich, any more than the drop in the ocean, but the one and the other has its law to fulfil. The poor man honors the Lord by dedicating his substance, even if it were no more than two mites.

Obj. III. *Trustees can attend to the temporal affairs of a congregation well enough, and hence there is no need of deacons.*

The writer has nothing to say against *the manner* in which trustees, collectors, treasurers, or any such officers manage congregational affairs. His whole question is about their right. To meet the objection he would answer:

1. Where is the right of any such officers to touch dedicated property? He knows of no such right.

2. Trustees could attend well enough to the poor, and so we could do without deacons entirely. This objection bears against the office of the deacon in all respects, and the writer has heard it urged to that point in various ways. It has been asked, may I not be my own almoner? May not one, two or three appoint a common almoner for all their contributions? May not a whole congregation do the same? This system of argumentative queries lays the axe at the root of the divine office of deacons, even for the poor; and hence we find this office supplanted in so many churches, and hence we find so little effort to restore it, nay opposition to those who would restore that office.

3. A like argument would subvert the gospel ministry; and has done so in some communities. What need of an ordained officer to preach? Does ordination make him more wise or eloquent, or better acquainted with the Scriptures? May I not study the word of God for myself without ordination? May I not instruct my family without being ordained? May I not instruct my neighbor and his family in like manner? two of my neighbors? three? five?

five hundred? Must I give all this instruction sitting? or may I stand up behind a chair like a preacher? Where may I stop? A series of queries of this kind can be framed so as to leave little distinctive to the gospel minister. Yet the church maintains his office both in principle and practice, under her highest penalties for invading his office. In like manner even if it were shown that a man might be his own almoner, build his own meeting-house, pay his own preacher and his own missionary; do all that the deacon may do in his own sphere; it will not limit the sphere of the deacon one hairsbreadth; he is the Lord's almoner, trustee, treasurer, &c. and does those things for the church and for the Lord, that others may and ought to do for themselves.

4. There are certain affairs in the fiscal arrangement of most congregations, which it seems impossible for trustees or any other officers to transact accurately without the concurrence of the ruling officers. A member receives his certificate and leaves the bounds of a congregation, his name is on the trustees' book, for subscription, pew rent, or some regular contribution; now it is impossible, in a large congregation especially, for the trustee, collector, &c. to know when to discontinue his contribution, without a communication from the session. In many cases the individual may report the matter himself to the fiscal board; or a member of the board may hear of it incidentally; but in many cases the account must overrun the proper time, before the managers of the funds can know to discontinue it, unless there be a regular intercourse kept up between the session and the managers. This is provided for in the Westminster forms, where it is required that all the officers of a particular congregation meet together at convenient and stated times—each according to his office. Do the minister and elders meet with the trustees, or how do they fix this matter, and other matters of a like nature?

5. Deacons can attend to the temporalities well enough, and hence we have no need of trustees, committee-men, collectors, &c. This we think a much more scriptural view of the matter, especially in view of the fact that we never find the two classes of officers in the same congregation; one has always given place to the other. Surely the divinely appointed officers should be preferred.

Obj. IV. *We have a warrant for trustees or some such persons employed in the temporal affairs of the church; 1 Cor. xvi. 3, "Whomsoever ye shall approve by your letters, them will I send to bring your liberality to Jerusalem."*

Ans. 1. The mere carrying of funds is neither directing nor administering, and might be performed by any person that can be entrusted with it. Supposing these to be not ordained officers that were sent, it makes neither for nor against the question on hand.

2. These persons, be they whom they may, were not sent by

the congregation, or congregations, but by the Apostle: "Them will I send to bring *your* liberality, &c." An ordained officer taking the oversight of the business—yes, the management, for he *sends*.

3. It can not be shown that even these persons sent, were not ordained officers: for we find usually ordained officers commissioned on such occasions: Acts xi. 30, "Barnabas and Saul." Rom. xv. 25, "I go to Jerusalem, to minister to the saints." 2 Cor. viii. 16, "Titus," v. 18. "WE have sent with him the brother, whose praise is in the gospel throughout all the churches, v. 19, chosen of the churches." No case has yet been shown of any other than an officer employed about the finances of the church.

4. The talk about unordained persons carrying these funds is mere talk, even with those who use it; for they generally agree that these funds were for the poor. Either then this case has no bearing on the subject, or it proves, (in the objector's way of using it,) that there was never any need for deacons in the church, and never will, for the funds of the poor were attended by other than ordained officers.

Obj. V. *There is no need of ordaining permanent officers for a merely transient affair, such as building a meeting-house, repairing, &c.*

Ans. 1. It is readily admitted that there is no need for ordaining officers in any organized congregation for a merely transient affair; there are officers there already who can attend to the transient affairs without being unreasonably burdened; but it will be found on examination that there are few such transient affairs in any community as the objection contemplates; the mere building of a house is soon over, but the affairs of the house and its attendance in various ways are not transient. A Mormon temple may be a transient affair, but a Covenanter meeting-house is not intended to be such. There are many transient affairs connected with the ordinary and permanent business of a congregation, and those who attend to the ordinary can attend also to the incidental matters. Every particular act is a transient affair, but a succession of particular acts makes a permanent business.

2. The argument does not turn on the management of transient affairs, but the fiscal business of a congregation, in which there are many things not transient. A lease of property for 999 years; a deed forever, as it is commonly termed; an annual rent; a pastor's salary; current expenses, &c. &c. are all permanent affairs, to which attention is regularly required. Whatever requires a succession in office, cannot be reckoned a mere transient affair.

3. Joash, Jehoiada, Hilkiah and Josiah employed permanent officers in the repairing of the temple, and these officers employed transient mechanics, carpenters, masons, &c. till the work was done. 2 Kings xii. and 2 Chron. xxiv and xxxiv. The same principle is as easily applied now as it was then.

VI. *Property is not so safe in the hands of permanent officers as of those who can be removed at pleasure.*

Ans. 1. All officers can be removed on impeachment, when they are convicted of wrong.

2. The removing of officers at pleasure, has been tried to perfection in the government of the United States, without much benefit; almost every removal is from bad to worse.

3. Believers felt safe enough, when they laid all their contributions at the feet of ordained officers, and when these ordained others over the same charge, at the first organization of the church.

4. This argument bears against deacons having the care of the poor, for there is as much danger of embezzlement in these funds as in any other.

5. The full weight of it comes against the spiritual officers as well as against the deacons; for men are liable to be unfaithful, and have actually been as unfaithful in spiritual, as in temporal things. The objection takes high ground, for it finds fault with the whole order of Christ's house, temporal and spiritual, under both dispensations. Is a human organization safer than a divine? Are the funds of the poor, missions, &c. &c. really unsafe, and no effort making to secure them? Are the spiritual affairs insecure? If so it is time to go to work and repair the house. Better build it on another foundation entirely.

VII. *It is a profanation of the spiritual ordinance of ordination, to apply it to those whose business is only about temporalities.*

Ans. 1. The Apostles thought it no profanation, for they ordained the seven. Acts vi. 6.

2. The Westminster divines saw no profanation in the case, for they allow the deacons among the permanent officers.

3. The testimony of the Reformed Presbyterian church is against the objector, for it declares that the deacon has no power except about the temporalities.

4. The objector is against himself in this case; for he admits the care of the poor, and no more, to belong to the deacon.

5. This like most other objections we have to meet is directly against the office of the deacons, and not against any particular part of it.

[To be continued.]

PERFECT KNOWLEDGE.

But then shall I know, even as also I am known. 1 Cor. xiii. 12.

Perfect knowledge is no more attainable in this life, than perfect holiness or perfect happiness. God, in wisdom and mercy, conceals from

us not only the future, but also the causes of his present dealings with us. We should be truly miserable were it otherwise; yet how often do we hear such exclamations as this, "If I had but known beforehand that this affliction was to befall me, I would have been better able to bear it; but to see the darling of my heart stricken down so suddenly—it is hard." Thus does the crushed heart give utterance to its true feelings under the heavy pressure of the blow, when first it falls; losing sight, for the moment, of the character of Him who dispenses the affliction.

There is much consolation to such a soul, in the answer given by our Saviour to Peter on a certain occasion, "What I do, thou knowest not now, but thou shalt know hereafter." We may speculate as to the causes of the dispensation that has bowed our heart in anguish, and while we feel that we deserve and need chastening, yet must we wait for the dawn of eternity's light to disclose to us *all* the causes. Till then, we bow submissively to the rod, resting on the wisdom, faithfulness, and righteousness of Him who chastens every son whom He receiveth.

There is unspeakable consolation to the Christian in the assurance of perfected wisdom and knowledge hereafter. While here is, to us, darkness; while we see through a glass, *in a riddle*, as it were, there, in that paradise of light and perfection where we shall dwell with God, we shall see face to face, and know, even as we are known. *How* are we known? And shall we be then able to trace all the exercises of God's sovereign power over us, during our lives on the earth; his watchfulness, his goodness, his grace, his rebukes, his chastenings? Shall we then see and read over the long catalogue of mercies, now at times coming in the guise of afflictions, which have been showered upon us here? Yes, we shall *then* know perfectly. Often are we misled here, often do we err in attempting to read the providence of God toward ourselves and ours. *Now* we know but in part.

Heaven is familiarly pictured to us as a house of worship, and the occupation of the redeemed as that of perpetual praise. Doubtless, praise will be the principal employment of the saints in glory; praise for redemption, and for the dealings of that Providence and grace that made us its subjects and recipients. But will not the perfect knowledge we shall then possess, not only of Him who sits upon the throne, and of the Lamb, but of many events which transpired on the earth, call from our spirits praises yet louder, as we trace their connection with our then perfect happiness?

Are we chastened? Let us know that it is of the Lord. Is the dispensation dark and mysterious to us? As the necessity for it and all the causes which induce it are known to our Father in heaven, so shall they be made plain to us in that day when we shall be made like Him—see Him as He is—and when that which is in part shall be done away.

THE CHRISTIAN AND THE SABBATH.

We never in the whole course of our recollections met with a Christian friend, who bore upon his character every other evidence of the Spirit's operations, who did not remember the Sabbath day and keep it holy. We

appeal to the memoirs of all the many worthies who are lying in their graves, that, eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath day shone with equal lustre, amid the fine assemblage of virtues which adorned them. In every Christian household it will be found that the discipline of a well-ordered Sabbath is never forgotten among the old lessons of a Christian's education; and we appeal to every individual who carries the remembrance in his bosom of a father's worth, and a father's piety, if, on the coming round of the seventh day, an air of peculiar sacredness did not spread itself over that mansion where he drew his first breath, and was taught to repeat his infant hymn, and lisp his infant prayer. Rest assured that the Christian, having the love of God written in his heart, and denying the Sabbath a place in his affections, is an anomaly nowhere to be found. Every Sabbath image, and every Sabbath circumstance, is dear to him. He loves the quietness of that hallowed morn. He loves the summons to the house of prayer. He loves to join the chorus of devotion, and sit and listen to the voice of persuasion which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly business, and inroads of worldly men. He loves the leisure it brings along with it; and sweet to his soul are the exercises of that hallowed hour, where there is no eye to witness him but the eye of heaven, and when in solemn audience with the Father, who seeth him in secret, he can, on the wings of celestial contemplation, leave all the cares, all the vexations, all the secularities, of an alienated world behind him.—*Chalmers.*

BE IN EARNEST.

The following earnest exhortation was penned by John Janeway, a Puritan divine, who flourished about the middle of the seventeenth century. It is as applicable to the reader as it was to those to whom it was originally addressed.

“There is such a thing as being almost a Christian: as looking back unto perdition; as being not far from the kingdom of heaven, and falling short at last. Beware, lest thou lose the reward. The promise is made to him that holdeth fast, holdeth out to the end, and overcometh. Labor to forget the things which are behind, and reach unto the things which are before. He who is contented with just enough grace to escape hell and get to heaven, and desires no more, may be sure he hath none at all, and is far from the kingdom of God. Labor to enjoy converse with God. Strive to do every thing as in his presence and for his glory. Act as in the sight of the grave and eternity. Let us awake and fall to work in good earnest. Heaven and hell are before us. Why do we sleep? Dullness in the service of God is very uncomfortable, and at best will cost us dear; but to be contented in such a frame is the certain sign of a hypocrite. Oh! how will such tremble when God shall call them to give an account of their stewardship, and tell them they may be no longer stewards! O, live more upon the invisible realities of

heaven, and let a sense of their excellencies, put life into your performances! For your preciseness and singularity, you must be content to be laughed at. A Christian's walking is not with men, but with God. He hath great cause to suspect his love to God, who does not delight more in conversing with God and being conformed to him, than in conversing with men and being conformed to the world. How can the love of God dwell in that man who liveth without God in the world?"

ANECDOTE OF LATIMER.

It is related of Latimer that when he preached before Henry VIII. he took a plain, straight-forward text, and in his sermon assailed those very sins for which the monarch was notorious. The king was stung to the quick, for truth always finds a response in the worst man's conscience. He would not bend beneath the authority of his God, but sent for Latimer and said—"Your life is in jeopardy, if you do not recant all you said to-day next Sabbath." The trimming courtiers were all anxious to know the consequences, and the chapel was crowded. The venerable man took his text, and after a pause, began with a soliloquy, thus:

"Now, Hugh Latimer, bethink thee, thou art in the presence of thy earthly Monarch—thy life is in his hands, and if thou dost not suit his fancies, he will bring down thy grey hairs to the grave; but Hugh Latimer, bethink thee, thou art in the presence of the King of kings and Lord of lords, who hath told thee, 'Fear not them that kill the body, and can do no more; but rather fear him that can kill both body and soul, and cast them into hell forever!' Yea, I say, Hugh Latimer, fear him."

He went on, and not only repeated what he had said before, but enforced it with greater emphasis. After he had finished, Henry sent for him and said, 'How durst thou insult thy monarch so?' Latimer replied, 'I thought if I were unfaithful to my God, I could not be loyal to my king.' The king embraced him and exclaimed, 'There is yet one man left who is bold enough to tell me the truth.'

THE FRENCH ASSEMBLY ON THE SABBATH.

It is an occasion of real thanksgiving that the Sabbath is now officially recognised in France, and on all the public works labor is suspended by order of the minister of that department. The following sketch of the proceedings in the Assembly will be read with interest, and will serve, too, to encourage the friends of the Sabbath in this country to persevere in their efforts to preserve the Lord's day from governmental violation. We take the report from the London Patriot.

"On Monday, the Assembly was occupied with a debate on the Sabbath question, a rarity in France. The discussion originated in a petition, signed by eight hundred inhabitants of Marseilles, praying the Assembly to enforce the complete cessation of labor on the Sabbath. The

petition based on the Divine origin of the Sabbath, expressed regret that, in many places, Monday was observed as a day of rest, instead of Sabbath, and young people in particular were drawn into deplorable courses instead of passing the Sabbath with their families as a day of religion and repose. The law of 1814, for the due observance of the Sabbath, has been repealed; and as all religions are equally respected and protected by the laws, it is deemed impossible to enforce the Christian Sabbath without doing violence to the Jewish and other religions which do not observe the Christian Sabbath. In these circumstances, the Report stated that, although the Committee felt the great importance of the petition, it could only recommend it to the consideration of the Minister of Justice, with the suggestion that, although the government could not impose a complete and absolute cessation of labor on the Sabbath, it might stop all labor on the public works on that day. M. Poujoulat was the only member who expressed a wish that the Assembly should go beyond the recommendation of the Committee. He was frequently interrupted by cries, that, if the workman were a Jew, he would wish to rest on the Saturday, and, if a Mussulman, on the Friday. M. Laurent reminded the previous speaker, that the vote come to by the Constituent Assembly was merely to prevent masters from forcing their workpeople, contrary to their consciences, to work on the Sabbath; whereas the present petition was to the effect that all sects should be obliged to keep the same day holy, whether it were consistent with their faith or not. M. Bineau, Minister of Public Works, observed, that his predecessor had issued an order to all in charge of public works, directing them to suspend labor on Sabbath, except in urgent cases; and that he himself had given further directions that that order should be strictly executed. This was considered satisfactory by the Assembly; which accordingly referred the petition to the Minister of Public Works. It evidently shows no small progress in religious feeling, that a debate on the proper observance of the Sabbath should be tolerated by the French Legislature."

Mr. Walsh, in one of his letters to the Journal of Commerce, makes this remark respecting the Sabbath:

"The French speakers and writers who plead most earnestly that the working classes cannot afford to keep holy the Sabbath day—that if they do so they and their families must starve—are precisely those who incite those classes to public meetings and associations, and to the frequentation of clubs and dram-shops, by which half the week is lost. The workman sacrifices Monday, owing to his dissipation—not to his labor on the Sabbath."

It is well enough settled by the history of all time past, that the men who make riots and resist laws are not the men who keep the Sabbath as a day of rest and devotion. Sabbath-keeping men are quiet, orderly, and industrious citizens, who fear God and keep his commandments, and the men who would maintain the supremacy of the laws. An efficient means to uphold order and promote the stability of good government, is to preserve the Sabbath as a day of religious observance.

POVERTY AND WEALTH.

If we regard poverty and wealth as they are apt to produce virtues or vices in the mind of man, one may observe that there is a set of each of these growing out of poverty, quite different from that which arises out of wealth. Humility and patience, industry and temperance, are very often the good qualities of a poor man. Humanity and good nature, magnanimity and a sense of honor are as often the qualifications of the rich. On the contrary, poverty is apt to betray a man into envy, riches into arrogance; poverty is often attended with fraud, vicious compliance, repining, murmur and discontent. Riches expose a man to pride and luxury, a foolish elation of heart, and too great a fondness for the present world. In short, the middle condition is most eligible to him who would improve himself in virtue, as it is the most advantageous for the gaining of knowledge; for poverty turns our thoughts too much on supplying our wants, and riches upon our enjoying superfluities. It was upon this consideration that Agur founded his prayer, "Two things have I required of thee, deny me them not before I die. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say who is the Lord? or lest I be poor and steal and take the name of my God in vain."

THE CARDINAL AND HIS SPY.

A good name and the well founded esteem of our fellow men are of incalculable worth. But the heart that has its life only in the applause of fellow creatures is subject to grievous perversion. It seeks with avidity such reports as flatter, only to minister to a wicked and foolish ambition, and pries into the sentiment of an enemy only to minister to malice and revenge. And often it exposes to the most mortifying scorn and the most ludicrous disappointment. "It is an amusing scene," says a popular writer of a past age,* "which an Italian author describes between a Spy and a Cardinal who employed him. The Cardinal is represented as minuting down every thing that is told him. The Spy begins with a low voice, 'such a one, the advocate, whispered to one of his friends within my hearing, that your eminence was a very great poltroon.' After having given his patron time enough to take it down, he adds, that 'another called him a mercenary rascal in a public conversation.' The Cardinal replies, 'very well,' and bids him go on. The Spy proceeds and loads him with reports of the same nature, till the Cardinal rises in great wrath, calls him an impudent scoundrel, and kicks him out of the room." And so usually ends the base and vindictive ambition that lives on popular breath, and the degraded spirit that ministers to its appetite. Eves-droppers and tale-bearers are sure to get their own in due season.

OBITUARY OF MR. DAVID SMITH.

The subject of this notice was born in Ireland, May 13, 1771. After a short illness he ended his earthly state on Dec. 29th, 1841. While an

*Addison.

infant, his parents immigrated to America and settled in South Carolina. His parents, in connection with the Presbyterian Church, were pious and exemplary, and were very favorable to the distinctive views of Covenanters. Had his father, John Smith, been spared, it is believed he would have embraced Reformation principles; his mother, and eldest sister, Elizabeth, now Mrs. M'Churkin, did at the earliest opportunity. This was in 1790, when the Rev. Mr. Reed visited America. In 1791 the Rev. Mr. M'Garrah came into this country from Ireland, and the following year dispensed the sacrament of the Lord's Supper to the Covenanters in South Carolina, assisted by the Rev. Mr. King, who arrived providentially in good time to cooperate. At this sacrament the subject of this notice connected himself with the Reformed Presbyterian church. In 1801 he was chosen to fill the office of Ruling Elder, and was regularly ordained by the Rev. Mr. M'Kinney. In this capacity he served the church above forty years. Most of his leisure moments were employed in reading the bible, or other religious books, by which means he, as he was naturally a man of quick apprehension, became intelligent, and could with ability, defend the distinctive and prominent principles of the church. In 1830 he removed from South Carolina, and settled with his family near Bloomington, Ia. In 1833, when many vacillated and departed from the principles which they had before professed, he stood firm and contributed much to strengthen his brethren and render them stedfast. He was a man of great public spirit. He always contributed freely and largely in proportion to his means for the support of the gospel. In this way and by his constant attendance on divine ordinances, he seemed to say as did David in Psalm xxvi. "Lord I have loved the habitation of thy house, and the place where thine honor dwelleth." [Com.

OBITUARY OF MRS. ANN M'CLURE.

DIED—Nov. 25th, 1849, at the residence of her son-in-law, Mr. John Tasey, near White Lake, Sullivan Co. N. Y. Mrs. Ann M'Clure, in the 83d year of her age. She was daughter of James and Mary Stewart, who were among the first members of the Reformed Presbyterian congregation of Ballylane, Ireland. About the year 1790 she was married to John M'Clure, and emigrated with her husband to this country in 1805. They settled near White Lake. In 1808 they were bereaved by death of their only son, Hugh. Her husband died in 1815, leaving her with four children, girls. But He who is the widow's stay sustained her under every trial, and spared her to see all her daughters respectably married, and three of them active members of the Reformed Presbyterian church.

About six months before her death she was attacked with Dropsy, from which she suffered considerably. Her sufferings were borne with much christian resignation. She viewed the end of her pilgrimage with calmness and comfort, and towards its close, with something of joyful anticipation, resting on Christ the only Redeemer—*her* Redeemer—and appropriating the great and precious promises of him who had never forsaken her, and on whose faithfulness she trusted, knowing that he would be with her to guide her unto death, through death, and bring her to the enjoyment of himself. [Com.

DIED—In the city of Rochester, in the 22d year of her age, Mrs. Margaret Ernessie, wife of Mr. Abraham Ernessie. She, with her husband had acceded to the communion of the Reformed Presbyterian church about 18 months ago. Though laboring under a pulmonary disease for a considerable time, she was not thought to be dangerously ill till very shortly before her death. She suffered much from a severe cough, but her last hours were calm and peaceful. It may be said, she fell asleep, and, we trust, in Jesus. [COM.]

DANCING AND CARD PLAYING.

The resolutions given below were adopted at a late meeting of the Oswego Presbytery, N. Y. That such resolutions are called for is a matter of grief to devout christians and pious parents, whose hearts yearn for the spiritual welfare of those who are in the morning of life. How can a parent who is under the constraining influence of the love of Christ, whose ardent desire is that his or her children should have an inheritance among them that are sanctified, give countenance to the worldly and sinful amusements mentioned in the resolutions. It is not necessary to place promiscuous dancing and card playing in the same category with theft and drunkenness, in order to show that christians should avoid them and use their influence and authority to cause their children to avoid them. The fact, well attested by experience, that those amusements expose to temptations, dissipate the mind, and alienate it from God and from spiritual things, is sufficient to give instant decision to christian parents who desire to train up their children in the nurture and admonition of the Lord; and equally sufficient to determine young persons who profess or desire to be followers of Christ.

Resolved, 1, That in the judgment of this Presbytery, for professing Christians to attend social parties or parties of pleasure, where dancing or card playing is introduced, is inconsistent with their covenant engagements, is calculated to lower the dignity and spirituality of the Christian character, is a conformity to the world which wounds and grieves the hearts of those who are devotedly and conscientiously pious, and is at variance with the Divine requisitions, to come out from the world, and so let our light shine as to lead others to love and embrace the religion of Jesus Christ.

Resolved, 2, That we regard dancing parties and dancing schools as worldly amusements, adapted to dissipate the mind and alienate the heart from God and serious things; and that, therefore, Christian parents cannot in any way countenance, or in any case give their consent to their children's participating in these amusements, without violating their covenant engagements, sinning against God, and grieving their brethren.

Resolved, 3, That it be recommended to the churches in connection with this Presbytery to act in accordance with the sentiments expressed in the preceding resolutions, and with all fidelity and kindness to prosecute such a course, that the dividing line between the church and the world shall be distinctly seen.

STATE OF RELIGION IN AUSTRALIA.

The Rev. Mr. Quaife, a Scotch Presbyterian Minister, in Sydney, New South Wales, gives a melancholy account of the state of the churches in that remote but illimitable appendage of the British Empire, which emigration is rapidly making populous, enterprising and wealthy.

The most active and effective denomination is the Roman Catholic, which is also very numerous. They have an immense corps of ecclesiastics, cleric and laic, male and female, and whatever they attempt they are sure to accomplish. They have procured an establishment, for a nunnery, which cost \$30,000, and in addition to two churches in Sydney before, have recently erected another, costly and splendid. There is never a lack of money. In pursuance of their system of foresight and cunning craftiness, the Papal party of England sent out thousands of the Catholics at home in order to pre-occupy the ground abroad.

The English Church has a Bishop of New South Wales, the whole tendency of whose administration is to diffuse High Church anti-evangelical principles. His favorite ministers, placed in the first situations in Sydney, are young men just from his school, while really able men suspected of holding evangelical doctrines are either neglected or pushed off into desert places. The result is one broad aspect of formality and spiritual death, wherever the church prevails. Almost everything religious is done with government stipends, and forced upon the people without their consent or control.

It must also be confessed that other denominations have but little more of spiritual life and activity. There are Wesleyans, Presbyterians of various bodies, Congregationalists and Baptists. While here and there a few maintain a vital and consistent piety, the churches as bodies scarcely seem to think that a possession important to attain.

ITALY.—The expectation held out of Dr. Achilli being released from the dungeons of the Inquisition, has not been realized. There is strong reason to believe that the Pope has positively refused to liberate him; and that France is not disposed to risk a quarrel upon a matter in which, as a people, the French take little interest. If these rumors prove to be authentic, the time has come when the liberty-loving people of Britain must arouse themselves on behalf of a man so well worthy of sympathy and support as Dr. Achilli.—*Scottish Press.*

The Paris Constitutionel has the following letter from Rome, dated the 15th Jan.

“If we may credit the reports which proceed from our demagogical factions, the return of the Pope will be indefinitely adjourned. This delay is attributed by some to the opposition of the great Northern Powers, and by others to the discovery of a conspiracy to be carried into effect on the day of the entry of the Pope into Rome. Others state the cause to be the want of cash in consequence of the loan not having been concluded. Three days since a servant in the apostolic palaces, was stabbed in open day, in a street near the Corse. The wound, though not mortal, is very severe; the assassin has eluded all search. Every man known for his devotedness to the cause of the Pontiff and particularly those who have used their pen in his defence, are every day assailed with anonymous letters and threats.”

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THERE IS ROOM.

*And the servant said, Lord, it is done as thou hast commanded, and yet there is room.—
Luke xiv. 22.*

Among the most deeply interesting and instructive of our Lord's parables is that of the neglected supper. It exhibits many important truths in an impressive and forcible manner, truths plain enough in themselves, but strangely overlooked. We are taught that the carnal mind, instead of making all other things subservient to Christ and his salvation, does the very reverse—chooses every thing else in preference; and, also, that contempt of spiritual blessings, and an inordinate love for worldly things, even such as may be lawful in themselves, are the great reason of neglect and procrastination in matters of religion. Another lesson that we may learn is that so far as God is concerned there are no obstacles in the way of salvation. When the servant reported that, in obedience to the direction of the master, he had brought in from the streets the poor, and the maimed, and the halt, and the blind, he added, "and yet there is room." After all the countless multitudes that have come to Christ there is still room for more. The palace of our king, in which he has placed before us a feast of fat things, is not yet full. The seats at his table are not all occupied and provision there is in abundance for all that will come.

1. There is room in the mercy of God. Mercy is that attribute of Jehovah which is exercised in relation to the miserable. It pre-supposes the existence of wretchedness in its objects, and is concerned in relation to those only who are in a suffering state. Divine mercy is in its very nature infinite, and if this were not the case it would be unworthy of God. Like every other perfection of the Almighty it can be measured only by the infinitude of that nature to which it belongs. What lofty and impressive representations of this mercy are made in the word of God. It would almost appear as if the Most High had magnified this above his

other perfections, for the purpose of banishing from the mind every doubt as to its incomprehensible and infinite greatness. It is declared to be over all his other works, from everlasting to everlasting, it reacheth unto the heavens. "The Lord is merciful and gracious, slow to anger and plenteous in mercy." "And therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted that he may have mercy upon you."

2. There is room in the merit of Christ. This, like the mercy of the Lord Jehovah, is infinite. It admits of no restriction, it is without, and incapable of limitation. We would have it distinctly understood, however, that we are not now speaking of the *destination* of our Saviour's atonement. According to the appointment and purpose of God, undoubtedly, the virtue of the Messiah's death is restricted to the elect. He laid down his life for the sheep, and intercedes for those only who were given to Him. It is the sufficiency of his work in which we affirm there is room, for it is infinite and nothing less. It may be said there is virtue in the death of Christ sufficient for the salvation of all men, if God had so appointed. The reason why reprobate men are kept in reservation for the perdition of the ungodly is not because the merit of our Saviour's work is insufficient for their salvation. We may conceive, and the conception is a just one, that had it been the purpose of God to redeem all men, the sufferings of Jesus would not have been more severe than what he actually experienced, certainly his obedience would not have been more perfect. His sufferings were infinite, and greater than this they could not have been. We are not of those who believe that one drop of the Saviour's blood would have been sufficient to obtain the salvation of men. There was no redundancy in his work, and if one drop had been enough no more would have been shed. Jesus did and suffered no more nor no less, but he did and suffered all that was necessary. His blood cleanseth from all sin—it is a river, an ocean in which all men might wash and be cleansed. He is able to save to the *uttermost* all that come unto God by him.

3. There is room in the agency of the Spirit. The power and efficacy of the Holy Ghost are competent to change the hardest heart. The denial of this would be a virtual denial of the divine omnipotence. The Holy Spirit is a divine agent: his power is infinite, his influence irresistible. A complete and thorough change is indispensably necessary to salvation. The foundation for this necessity is laid in the deep seated and universal depravity of our nature. The heart is deceitful above all things and desperately wicked. We are altogether become filthy. As light can have no communion with darkness, so God can have no fellowship with sinners. His eyes are purer than to behold iniquity, and fools cannot stand in his sight. This is the reason why it is said, "Except a man be born again he cannot see the kingdom of God." The

thing is impossible; he not only will not but cannot, "Ye *must* be born again." Our conversion is emphatically the Spirit's work. The understanding is illuminated by his agency—the will is renovated by his power—the affections are purified and regulated by his influence. He is the unction from the Holy One, takes away the hard and stony heart, gives a heart of flesh, and keeps us in the love of God. We are saved by the washing of regeneration, and the renewing of the Holy Ghost, which God hath shed on us abundantly through Jesus Christ our Saviour. The capabilities of the Spirit's agency and influence admit not of limitation. He is almighty. He can break the hardest heart, humble the proudest spirit, subjugate the most rebellious disposition, level the highest imagination, and captivate every thought to the obedience of faith. He will convince the world of sin, of righteousness, and of judgment.

4. There is room in the invitations of the Gospel. There is no restriction in the gospel call. It is of the widest and most comprehensive description. Based as it is, not on the destination of the atonement, but on its sufficiency, the one is commensurate with the other, and both are unlimited. Salvation and its blessings, so far as their offer is concerned, belong to all to whom the gospel comes. In this respect there is neither Jew nor Gentile, Greek nor Scythian, bond nor free. "Unto you, O men, I call, and my voice is unto the sons of men,"—(Adam.) "Whoso is simple let him turn in hither, and as for him that wanteth understanding she saith to him, come eat of my bread, and drink of the wine which I have mingled. Forsake the foolish and live, and go in the way of understanding." "Ho every one that thirsteth, come ye unto the waters," and "whosoever will let him take of water of life freely."

5. There is room in the mansions of glory. We learn from our Saviour's language, in John xiv. 2, that these are very numerous. God, rich in mercy, has provided the most ample accommodation for the redeemed in heaven. "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." These heavenly abodes of purity and peace can never be over filled. From the day that the sanctified spirit of righteous Abel passed within its gates till the present time, the number of heaven's inhabitants has been continually augmenting. One company after another has entered till even now there is a great multitude, from every nation and people, that no man can number, and beside there are ten thousand times ten thousand, and thousands of holy angels. But such is the capacity of that celestial world that we might almost say that it is not nearer full than at the beginning. All who overcome will be made pillars in the temple of God. Heaven is a city prepared for all who come, a kingdom made ready from the foundation of the world. Let sin-

ners hearken to this soul-inspiring annunciation. There is room in the mercy of God, in the merit of Christ, in the regenerating work of the Spirit, in the calls of the Gospel, and room, too, in the midst of that bright and celestial throng, whose honor, glory, and felicity it is to dwell forever in the presence of Jesus their Redeemer.

THE PROMISED LAND.

Only a portion of the promised land, as defined in a preceding number, was ever occupied by the children of Israel. We remark, however, that though quite confident that the bounds assigned will stand the closest scrutiny, that our present inquiry does not require that we should urge a greater extent of territory than that generally conceded, on the north, (because expressly named in Scripture,) "all Lebanon," &c. This is equally true regarding the southern boundary—"the Wilderness of Zin." As also on the east and west sides—"the Euphrates and the Mediterranean sea." Now, the land of Promise, within the limits thus explicitly named (to say nothing of the vast territory to the north of Lebanon) was never fully possessed by the children of Israel. And if so, are we not bound to conclude that they *shall yet possess it?* This conclusion rests upon two distinct grounds.

First, The faithfulness of God. "Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates,—And as for the western border ye shall have the great sea."—And "all the inhabitants of the hill country from Lebanon to Misrephoth-maim, and all the Sidonians will I drive out before the children of Israel." And as these promises have not yet been fulfilled, the consideration of God's faithfulness binds us to the conclusion that the whole land shall yet be possessed according to the promise. In the minds of some readers of Scripture this may be embarrassed by the fact that both David and Solomon subdued the princes ruling over the territory as far north as the Amanus, and on the east, as far as the Euphrates. But it must not be forgotten, that while David and Solomon held these princes as tributaries, their lands were still possessed by the heathen aborigines, and never were occupied by the seed of Abraham. And further, it must be remembered that the grant was not that *kings of Israel should rule over*, but that the *people of Israel would possess the land promised!* And that this was never accomplished is known, not only to secular history, but stated also in Scripture; "Judah and Israel dwelt safely, every man under his own vine and fig-tree from Dan even to Beersheba, all the days of Solomon." 1 Kings iv. 25.

Secondly, though the children of Israel had occupied, during the reigns of David and Solomon, to the utmost limits of their charter, instead of being confined as they were between "Dan and Beërsheba," still the covenant promise secured it to them as an "everlasting possession." The land of Israel is secured in the same covenant with the promise of spiritual blessings. "I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant; to be a God unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God." Gen. xvii. 6, 8. Whatever restriction may be laid on the word "everlasting" in particular uses of it, evidently it is subject to no such limitation in the present instance, but that which arises from the nature of the case. The promise was not made in connexion with the Mosaic dispensation, and, of course could not be affected by its abrogation. What the Apostle says of the spiritual part of the covenant promise, is, we think, equally true, in respect of the temporal part.—"The law" (which ushered in the Mosaic economy, and) "which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. iii. 17. The attempt to restrict the duration of the temporal part of the promise to the duration of the Mosaic dispensation is arbitrary, and unjustified, either by the terms of the covenant, or by any thing connected with it. The promise of the land of Israel to Abraham's seed is an integral part of the covenant revealed to him, as well as the promise of spiritual blessings: the temporal and spiritual promises go together, as parts of the same indissoluble covenant, made to the father of the faithful and his posterity. Nor, does the former admit of any limitation in its duration, more than the latter, except what arises from the difference in their nature and character. Spiritual blessings shall extend throughout eternity, because they do not cease to be adapted to the believer, nor he to them, by the change of death which he undergoes when he passes from the present, to the future life; they are then, in the strictest use of the word, "everlasting." On the other hand earthly possessions are unadapted to the future, and perfected state of the believer; hence they are limited to this life; but such limitation of duration is the only one which the promise of the land of Israel made to Abraham admits of; it is "everlasting" as the earth—it runs alongside of time, and is bounded only by its duration!

II. We proceed with our inquiry by endeavoring to ascertain whether the restoration of the children of Israel is meant in the same sense in which they were dispersed:

When the time was come that God would fulfil his promise to the seed of Abraham, he brought them out of the land of Egypt,

and said unto them, "the Lord thy God shall bless thee, in the land whither thou goest to possess it.—That thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob to give them. Deut. xxx. 16, 20. He said also, "if thou wilt not observe to do all the words of the law that are written in this book, that thou mayest fear this glorious and fearful name, of the Lord thy God." Deut. xxviii. 58. Ye shall be plucked from the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other." Deut. xxviii. 63, 64. In this same connexion, He promises to restore them, if they repent of their rebellion.—"And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee. And thou shalt return to the Lord thy God, and shalt obey his voice according to all that I command thee—that then the Lord thy God will turn thy captivity,—and gather thee from all the nations whither the Lord thy God hath scattered thee. And the Lord thy God will bring thee into the land which thy fathers possessed and thou shalt possess it. And the Lord thy God shall make thee plenteous in every work of thine hand, and in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good." Deut. xxx. 1—9.

That God will bestow spiritual blessings upon his ancient people, when "the Deliverer should come out of Zion," is beyond all contradiction. For he will graft them again into the stock of the good olive, from which they were broken off because of unbelief. Rom. xi. 23, 24. But the temporal part of the covenant promise will not be overlooked. As they were literally driven from the land of Canaan, so, in the same literal sense they shall be restored. The Scriptures now adduced put this beyond even the reach of cavil; for, as their expulsion from the land of promise was literal in its fulfilment, so also must their return be literal. This is not denied; but our conclusion is evaded, by referring to the return of the Jews from the Babylonish captivity, and thus our argument for a *yet future return* is supposed to be disposed of; but the return from Babylon does not cover the whole ground of either the threatening or the promise, it was at best but a partial fulfilment of the one or the other.

1. The threatening was that the children of Israel should be scattered "among all people, from the one end of the earth even unto the other." The facts must correspond with this, which the Babylonish captivity and return from it do not. Being carried to Babylon does not correspond with the threatening of being scattered "among all nations;" nor the return with the promise of being gathered "from all the nations whither the Lord thy God

hath scattered thee." But the present dispersion of the seed of Abraham does correspond with the former; it is as universal as could be imagined; in every civilized nation of the world the seed of Abraham may be found. From this widely extended, this universal dispersion we anticipate a return, as the fulfilment of the promise, "gather thee from all nations."

2. The return from Babylon embraced only a very small portion of the seed of Abraham. The ten tribes did not *then*, and have not *yet* returned to the land of their fathers. When led captive by the king of Assyria, they were colonized in different parts of the Assyrian empire. "In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes." 2 Kings xvii. 6. And the portion of Canaan, from which they were removed, was in turn colonized by heathens, brought hither by the king of Assyria,— "from Babylon, and from Cuthah, and from Ava, and from Hamoth, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." 2 Kings xvii. 24.

3. Though all the tribes had returned at the time referred to, it is assuming too much to conclude that this must terminate the duration of the promise. Did not God's threatening find a fulfilment subsequent to the return from Babylon. Were not the Jews subsequent to this, again scattered, as they never had been in any preceding period? If so, may we not reasonably expect that they shall again be restored? Nay, are we not bound down to this conclusion? The Scriptures which we have quoted ascertain the fact that subsequently, not to the Babylonish captivity merely, but absolutely to their dispersed condition, they shall be gathered from all nations into the land of their fathers. The return from Babylon was only a very partial accomplishment of the covenant-promise,—partial as it regarded the tribes, ten of which did not return at that time, and never did return at any time—partial as it regards the threatening, because this extended beyond the return from Babylon, and so we expect, on the authority of Scripture, a *still* subsequent return. To suppose that the land of Israel was finally shut against the seed of Abraham as a people, when they were dispersed by the Roman power, is an assumption not only unsustainable by Scriptural authority, but in the very face of it. In God's dealings with his ancient people he has most graciously made the promise to *follow* the threatening; and this, too, irrespective of time or place. If they "return unto the Lord and obey his voice,"—"then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee." Deut. xxx. 2, 3, &c. We are not at liberty to say that

the promise terminated with the return from Babylon, for the good reason that the Scripture makes no such limitation; but we have a right to say that it did not, because the promise is general, and, therefore covers the ground of the dispersion by the Roman as well as that by the Chaldean power. It is a consideration of no small import in this connexion, that the fulfilment of the temporal part of the promise is inseparably connected with that which is spiritual,—that the final restoration of Abraham's seed to Canaan is connected with their conversion and return as a people to the Lord their God! "And the Lord thy God will circumcise thine heart, and the heart of thy seed, that thou mayest cleave unto him, for he is thy life, and the length of thy days, that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Deut. xxx. 6, 20.

III. We inquire into the meaning of prophecy on this subject. Of the many prophecies that might be quoted we adduce the following. "Thus saith the Lord, behold I will take the children of Israel," (the ten tribes as well as Judah,) "from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land of the mountains of Israel, and one king shall be king over them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Ezek. xxxvi. 21, 22. "Thus saith the Lord God: this shall be the border whereby ye shall inherit the land, according to the twelve tribes of Israel. Joseph shall have two portions. And ye shall inherit it one as well as another: concerning the which I lifted up mine hand to give it unto your fathers; and this land shall fall unto you by inheritance." Ezek. xlvii. 13, 14. "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their own land, and they shall no more be pulled up out of the land which I have given them, saith the Lord thy God." Amos. ix. 14, 15. "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me when they dwelt safely in their own land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies land, and am sanctified in them in the sight of many nations. Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord thy God." Ezek. xxxix. 25, 26, 27, 29. The following considerations determine the meaning of these prophecies.

1. They regard the land of Israel literally. They contain promises of repossession of that land out of which they were "plucked" because of sin. This is evident, not only from the terms employed, which exclude a figurative exposition, but also from the fact that spiritual blessings are distinctly specified, and have a separate place in the same prophecies. Thus they correspond with the original charter, in which the possession of the land of Canaan is connected in the covenant promise with spiritual blessings.

2. They refer to the millennial state of the church. This we presume will not be controverted. It is the concurrent judgment of commentators sustained by the most satisfactory evidence of this part of prophecy itself. It is only under the New Testament dispensation then, that we may look for the fulfilment of these prophecies. The return from Babylon could not be the fulfilment of prophecies which relate to a period later by more than two thousand years. They shall not be fully realized "until the fulness of the Gentiles be come in." Rom. ii. 25.

3. Though doubt remained whether these prophecies referred to the period we have assigned them, they may not be applied to the return from Babylon, because that embraced only a portion of two tribes, while the prophecies refer to all the tribes of Israel.

4. They do not refer to the return from Babylon, because after that period the Jews (the two tribes, Judah and Benjamin,) were again scattered more terribly than they had ever been before, while one of these prophecies refers to a time when God "will plant them upon their own land, and they shall no more be pulled up out of their own land which I have given them, saith the Lord thy God." Amos ix. 15. The conclusion is forced upon us by these considerations that the prophecies referred to, have not yet been fulfilled; but faith in the divine promise looks forward to a time when God will recall his ancient people from all their wanderings and plant them in their own land, and "no more" pull them up out of the land which he gave them. As a church they were broken off from the good olive; as a nation they were cast out of the land of Israel. But in the latter day, when "the Deliverer shall come out of Zion, and turn away ungodliness from Israel," then shall they "be grafted into their own olive tree," and then too, God "will plant them upon their own land," "and they shall inherit the land forever."

IV. There are statements in the New Testament which may furnish light upon this subject.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24. Regarding this Scripture we remark, that it was in a literal sense that the Jews fell "by the edge of the sword"—

that they were "led away captive into all nations;" and that Jerusalem was "trodden down of the Gentiles." In a literal sense, then, must we understand the removal of these evils. Further, this Scripture implies that when "the times of the Gentiles" shall have been fulfilled; that is, when the Gentile world generally shall be converted, then the evils mentioned shall be removed. Then the Jews shall no longer "fall by the edge of the sword,"—no longer be "led away captive," and Jerusalem be no longer "trodden down." Jerusalem, as well literal as spiritual, shall be built up in those days, and the seed of Abraham, scattered though they are, "into all nations," shall be gathered as a nation, and planted in their own land. And then shall the prophecy of Isaiah be fulfilled—"They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers." Chap. lxi. 4, 5.

The disciples asked him, "saying, Lord wilt thou at this time restore the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power." Acts i. 6, 7. This Scripture refers to Israel as a distinct nation, or civil society. Again, while it is admitted that the disciples had at an early period formed very inadequate ideas respecting the mission of the Messiah, yet in asking the question which we have quoted it does not appear that the extravagant opinions current among the Jews at all influenced the disciples. Because the Saviour does not correct any mistake on the subject referred to, but simply represses their curiosity. "It is not for you to know the times or the seasons." This Scripture we think, fairly implies that "the kingdom" would at some future period be restored "to Israel," though it was not for them to inquire *when*; because "the Father hath put this in his own power."

V. The geographical description given by Ezekiel may aid us in our inquiry. The passage is too long for quotation, but we ask an attentive perusal for it, on the part of our readers. (Chapter xlvii. v. 13 to the end of chapter xlviii.) It is substantially the same with the description given by Moses, Numb. xxxiv. And by Joshua, chap. xiii.

The possession of the land of Israel, as here described, has not yet been realized. The visions seen by Ezekiel and portrayed in his prophecy were seen while a captive, by the river Chebar, in the land of the Chaldeans. Chap. i. 3. Though the return from that captivity was future, yet the possession of the land by the returned captives does not correspond with the geographical description here given; nor does it correspond with the occupation of it in any period of their history; we must look to a period *still*

future for the realization of the geographical division here described.

1. Because the twelve tribes are by name specified as possessing the land which is to be divided by lot as their inheritance. Chap. xlviii. 29. And further, the tribe of Levi is to have a portion "by the border of Judah, v. 8. This we have no doubt is intended for the support of the Gospel, when the children of Israel shall again inhabit their own land. But neither the one nor the other of these things has yet been realized. The ten tribes never returned to possess the land of Israel. To the present time they have been scattered among all nations, and from these they must be gathered to repossess the land as described in this prophecy. Further, the tribe of Levi had no land assigned them during the Mosaic economy. They had cities with their suburbs to live in, but other possessions of land they had not. The division of Canaan, as given by the prophet, provides for the return of all the tribes, assigning a portion to each—a portion for Levi. These facts throw us forward on the future, because there is nothing corresponding to them in the past history of Abraham's seed.

2. The land, as here described, has never been possessed by the children of Israel. In a preceding part of this inquiry we have ascertained that only a small portion of the land of Israel has at any time been actually possessed. The successful reigns of David and Solomon, we have found, are not exceptions to this fact. But were this a questionable point, (which it is not,) our conclusion would not be affected by it. For Ezekiel refers to a time confessedly later; and no occupation of the land in a preceding era can be the realization of a prophecy belonging to a *later* period.

3. There is in this division an entirely new distribution of the lots of the tribes respectively. In the arrangement of which we are now speaking the lots will run from the river Euphrates on the east, to the Mediterranean on the west, in parallel sections. Heretofore, the land on the east of the Jordan has not been occupied by the children of Israel, except a small portion, immediately contiguous to it, by Reuben, Gad, and the half tribe of Manassah, leaving between them and the Euphrates territory sufficient for an empire. While the western border on the Mediterranean was chiefly occupied by the Philistines and Phenicians throughout its entire length. But according to Ezekiel's division, each tribe shall possess a section, from the river to the sea—from the Euphrates to the Mediterranean.

Again, heretofore, Judah, the most southern of all the tribes, occupied less than a degree of latitude, (between 31 and 32, north.) In the distribution of Ezekiel, besides the portion appropriated for the support of the Gospel, four other tribes shall have their lots to the south of Judah; Gad, one of these extending

southward as far as the "waters of strife in Kadesh, and to the river (Nile) toward the great sea" on the south-west side. On the other extremity of the land, Dan shall have his portion *far* to the north of any part of the land ever yet occupied by any of the tribes of Israel. From the north, and to the coast of the way of Hethbon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west, a portion for Dan, chap. xviii. 1. Dan will thus have his portion upwards of three degrees of latitude, (say two hundred miles,) farther north than any part of the promised land *ever yet* occupied by any of the tribes.

As the word of the Lord, by promise and by prophecy, standeth sure, we are persuaded that a division of the land entirely different from any state of things *ever yet* realized, will be exemplified in the future history of the seed of Abraham according to the flesh, when they turn to the God of their fathers. That the temporal part of the covenant-promise is as continuous as the sun and the moon. Our conclusion does not rest upon a few isolated passages of Scripture, torn from their contexts, but on the plain and unambiguous meaning of a great number. It rests not upon a single consideration, or view of the subject, but upon a number which we have illustrated, any one of which might warrant our belief in the future return of the seed of Abraham to their father-land.

TRUSTEE CONSISTORY AND DEACON.

HOW FAR EXPEDIENT AND WARRANTED BY THE WORD OF GOD.

BY REV. JAS. CHRYSTIE.

In the controversy now before the church, an earnest desire has been manifested to introduce the second Book of Discipline as of judicial authority, and a constituent in our ecclesiastical order. A document until lately unknown among our people, except a few, and even now but very sparingly and imperfectly understood, is urged into such a position, for the supposed countenance it affords to the trusteeship of ecclesiastical officers. Nor does it appear that there is any argument to be derived from its authority in its original form in the Church of Scotland, to enforce its obligation on us now. Our ecclesiastical order was most deliberately and solemnly adopted without naming it. And the attempt to bring it in by including it in the whole order of the Church of Scotland, as bound up and entailed in our covenant obligations, would be far beyond the limits which have been defined and settled in our terms of ecclesiastical communion; would wholly unsettle our present

order, and require an entire reconstruction. A specious argument to escape this obvious difficulty, and to meet the acknowledged unacquaintance of our people with it, is that in swearing to a constitution it is not requisite that every individual should be acquainted with all the laws of the community, civil or ecclesiastical, founded on such constitution. But there are two objections to this consideration. 1. The Second Book of Discipline has too much of a constitutional character to be regarded merely as a compilation of laws and regulations growing out of, and corresponding to an established constitution. And it surely can be no injustice to observe, that the obvious design of the present effort to recall it from its long state of exclusion, and to give it a place in our subordinate standards now, is to secure the triumph of Trustee Consistory, or of Trustee-deacon. A significant proof that our proper standards afford countenance to no such system. 2. Even if it be regarded merely as a summary of ecclesiastical laws and regulations consonant in their nature to an established constitution, they ought nevertheless to be deliberately examined, and judicially ratified by the supreme judicature of the Church, before they can have any authority, and made publicly known as such before they can demand obedience, or justify the penalty of transgression. "Where there is no law there is no transgression."

I have alluded to this subject because it is due to our venerable forefathers in the Church of Scotland to admit, as I certainly do in general, that there may be circumstances rendering such a trustee and claim expedient; so I am entirely willing to admit it may have been theirs, while property, clearly the just right of the Church, made over to her by civil enactments and laws, and necessary to her support, was surreptitiously withheld by selfish and profligate individuals under false and iniquitous pretences; it was proper that she should claim the possession and distribution of her own revenues, that her ministers of religion might be supported, her places of worship kept in decent repair, her literary institutions maintained, &c. But is there is a shadow of similarity in the present condition of things? What property is there made over to the Church, by civil authority, or by personal grant and endowment, the possession and avails of which are now withheld? As their conduct then furnished no data for the establishment of a general law of perpetual obligation on the Church, so it admits of no application now. And, in fact, even so far as it went then, I have not yet seen the specific case now pleaded for, a Trustee Consistory or Deacon, holding in their possession of right and perpetuity, the building and the grounds occupied as a place of worship; although under the circumstances this would not apply, because the claim there was for property which by provision of civil statutes had been formally made over to the Church as her own. When a people have erected a place of worship, and formally ceded

it into the possession of the Church as represented by her officers, then, and not till then, will the cases be at all parallel.

But in our condition the circumstances are wholly dissimilar. To obtain a Trustee Consistory, or incorporated Board of Deacons, we set up in the Church of God a creature of the State or Commonwealth, in a body of Christ's officers,* officers whom he has appointed and set in the Church, for ends altogether divine. Eph. iv. 12. Acts xx. 28. These by the civil deed of incorporation, become a new form of office-holders, acting in the Church, and yet deriving their life and power from the State. And that State too, it should be observed, founded on a constitution, and claiming an authority, which these officers, as Christ's representatives, disown and testify against, and yet in the Church they are also the representatives of such a disowned Commonwealth, in the management of her secular concerns. Methinks this is a gross contradiction, and a perversion of the institution of Christ's officers in his kingdom. A Commonwealth, not the ordinance of God, not acknowledged as such, disowning Christ's authority, moulding Christ's officers into a creation of its own, to exercise authority in Christ's Church! The manifest, and to me most painful inconsistency, has from my earliest convictions, and through a long course of years, compelled me to regard this movement, always with hesitation, often with repugnance. On the other hand the trusteeship of private members of the Church, chosen to hold property in their name and for their use and others, is liable to no such objection. They do not act in the matter as officers in Christ's Church, and in his name. They appear in the same character as all private Christians who have the right, and claim the power, to hold and be protected and sustained in holding their real estate, and act in precise accordance with the course pursued by all other private members of the Church, and with that laid down in our Testimony. "Virtuous persons, who in their private capacity, are endeavoring to further the true end of civil government, the maintainance of peace and quietness, in all godliness and honesty, although they dissent from the constitution of civil government of the nation in which they reside, have a right to protection in their lives, liberties, and *property*, they contributing their proportion of the common taxation; but they are not to act inconsistently with their declared dissent, and it would be tyranny to constrain them to such measures." Testimony, chap. 30, sec. 3. They are under no obligation to interfere, more than in the other case, with the order of God's house; they could be visited with ecclesiastical censures and exclusion if they did; and, indeed, the very form of tenure requires an exact observance of the doctrine and

* Reference is had to the practice of incorporating congregations by consistory.

order of the people in whose behalf they act, because in civil law, every such violation vitiates their tenure, and puts it in the power of the true adherents to the established truth and order to eject the disorderly occupants, and put it into proper hands.*

The objectionable character, and manifest inexpediency of ecclesiastical and official trusteeship does not end here. Persons or incorporations who hold real estate are not unfrequently liable to be prosecuted in civil judicial courts, and required to appear there to defend and prosecute their secular rights. And surely it is not a fitting position for a minister of the word, for elders of God's house, for any of the officers whom he has appointed to appear thus in such oftentimes angry, anxious, and vexatious litigation; and that, be it remembered, in their official character, style, and title, as the officers of Christ's house. And this becomes highly aggravated in the scandal, when in the event of division, "a minister, Elders and Deacons of the Reformed Presbyterian Church" are enlisted before a civil judicature against another "Minister, Elders and Deacons of the Reformed Presbyterian Church," with all the eagerness and exasperation which such cases almost inevitably generate. Nor does such trusteeship afford the least shadow of security to the people of God, greater than that of the other. It has been proven by painful experience, that ecclesiastical and office-bearing Trustees, can go as far wide of their duty, at least, as private members occupying the same position. We have in our own history the mournful fact that a Consistory bearing the name of "Minister, Elders, and Deacons of the Reformed Presbyterian Church," incorporated specially by the State, dragged our people before a civil court in a protracted and expensive suit at law, to defend their rights, and afterwards getting possession of the property, sold the place of worship to Papists. Proh Pudor! O shame! Another valuable building erected for Reformed Presbyterians, and held by a Consistory Trustee, has passed away from their possession, and its history is almost unknown. With such facts before them, our brethren, seeing that not only our judgment disapproves, but our feelings have been embittered, ought to make some allowance for the antipathy entertained against a "Consistory of Ministers, Elders, and Deacons of the Reformed Presbyterian Church," as of judicial, universal and perpetual authority over not only their spiritual, but their secular concerns.

The inexpediency of such forms of Trustee authority is further manifest, in that it may not be unfrequently the occasion of bringing the spiritual officers of Christ's house in collision and conflict

* Perhaps this matter may require a more detailed examination, in which case the most ample evidence could be afforded of the freedom of this system from every serious and valid objection. Could I see one interference with the purity and established doctrine and order of the Church I should be among the first to disown and reject it.

with the people in matters which are not properly and especially their concern. Their office relates mainly to the purity of divine truth and ordinances, to the piety and purity of life required of the flock under their supervision, and to a just and merciful regard to the necessities and comfort of the poor or afflicted committed to their care. But the location or dimensions, or finish, or furniture, or cost of a building for the meeting of the people of God for public worship, falls not within their proper sphere of jurisdiction. The people themselves are the proper, and it may be supposed certainly the competent judges on all such subjects; of the location for their common convenience, of the expense to be incurred in the construction of the building and its interior arrangement they, and not their spiritual officers, ought to be the judges. This is purely a secular not a spiritual or strictly ecclesiastical concern. And even though it be claimed to be in some sort, and in some measure an ecclesiastical interest, inasmuch as it relates in some sort and in some measure to the interests of Christianity and the Church of God; yet it should be remembered that the people separately from their spiritual officers are also in some sort, and in some measure the Church of God, and have, therefore, surely so much of an ecclesiastical or spiritual character about them as to admit of their being allowed to retain so inferior a form of ecclesiastical trust and authority, if it should deserve and claim such a name. Christ's officers are the Church's servants, 2 Cor. iv. 5; as such they are "stewards of the mysteries, and bearers of the keys of the kingdom of heaven." 2 Cor. iv. i. Matt. xvi. 9. On the other hand the Lord's disciples are emphatically denominated "the Church," apart and separately from their officers. These officers are given to "the Church," Eph. iv. which is also "God's heritage," over whom these officers are, for that reason, warned not to exercise lordship, 1 Pet v. 3, but of whom they are to take the most diligent oversight. "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." Acts xx. 28. Although therefore it is certain that Christ's officers are his Church representatives, and for her spiritual government, nothing is more evident than that in all these various and most unequivocal forms of expression, the Lord honors his people with the name, and of course with the properties of his "saints," "his body," his "flock," his "Church which he hath purchased with his own blood," separately and as distinct from his officers whom he bestows upon them, and to whose spiritual charge and oversight he commits them. Certainly, therefore, they are in such sort, and in such measure, "the Church of God," that their character and actings may not be wholly divested of ecclesiastical reputation and name in such sort, and in such measure as to admit of their retaining in their

own possession and direction, the place of meeting in which they hold their assemblies. Let the rulers see to it, that in such matters God's truth is not dishonored, the purity of his institutions not defiled by idolatrous or unseemly decorations, the order of his house not disturbed by human inventions, and that the sanctity of his people be undefiled by immorality or irreligion in their lives—and his their work and trust is fulfilled.

Now it is most unseemly that such diverse forms of trust, charge, and duty should be confounded, and that the pastors and rulers of a congregation going beyond the legitimate sphere of their functions should be involved in collision and conflict with the people in matters not required of them, and often productive of mistrust, alienation and bitterness. I speak not now of the Reformed Presbyterian Church, but I know that in other churches where this ecclesiastical form of secular trust prevails, there have arisen very disastrous results, personally and socially. And from the infirmities of human nature, and the very nature of the case also, we have reason to apprehend such effects will be generated from such causes. Ministers of the word have often too much worldly care of their own to require any additional burden in a work from which they may be spared. And when strifes arise on such subjects as these, it is of the highest moment that they occupy the position of peace makers among a divided and agitated people.

But it has, moreover, been a lamentable circumstance in the history of ecclesiastical power held by the officers of the Church over secular affairs, that it has to a very great extent issued in the corruption of the whole body throughout all the members. I need only refer to the history of Prelacy and Popery to illustrate and confirm the observation, and I think there is much reason to believe that in other churches where the same principle is at work, but under greater restraints, it is nevertheless prejudicial to the interests of the ministry and of the people. And to what excesses it has been carried let the condition of the priesthood, and of the people in those countries where it has been accumulating for ages, bear witness. On the one hand a priesthood rioting in wealth, and moving in worldly splendor, and actuated by worldly ambition, on the other hand a people crushed to the earth by ignorance, superstition and penury. All this, doubtless, originated in trifling beginnings. The honest, and perhaps intelligent devotion of a few, the feeble superstition of more, and the blind and misguided zeal of the larger part, thinking to redeem their souls by donations or legacies to the Church, commenced and carried out a system fraught with evil, and fraught with warning to the pious.

"Tall trees from little acorns grow:
Great streams from little fountains flow."

I am aware that large countenance is supposed to be derived from the liberal endowments in land and otherwise to the ancient priesthood of the Mosaic dispensation, and their charge of the temple. But there are certainly some circumstances involving these facts in obscurity. After all the provision instituted in lands and otherwise for the support of the priesthood, the Levite, it would appear, was still dependent upon the sympathy, hospitality, and aid of the people of God. "Thou mayest not eat within thy gates the tithe of thy corn," &c. &c. "But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou and thy son, and thy daughter, and thy man servant, and thy maid servant, and the Levite that is within thy gates; take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." Deut. xii. 18. This charge is frequently repeated, Deut. xvi. 11, and xiv. 27; and certainly in such language as to show that all that had been bestowed in land and other gifts, did not place them in a position of independence, but one which still required a perpetual attention to their necessities and comfort. Solomon built the temple, and offered the dedicatory prayer; how shall this be reconciled with such absolute authority in the priesthood over ecclesiastical property and affairs, when a service so solemn was performed, and with divine acceptance too, by one of a tribe to whom the priesthood did not pertain. Besides, we ought to be careful in our attempts to engraft the New Testament order of the house of God on the Old Testament institutions. Paul says that Christ "is our peace, who hath made both (Jews and Gentiles) one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man," Eph. ii. 14, 15—expressions which cannot signify less than reconstruction of the order of the house of God, adapted to its New Testament state. In like manner in his Epistle to the Hebrews, he asserts directly the termination of the Levitical covenant at mount Sanai, (Heb. viii. 9,) "In that he saith a new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. viii. 13. He had shown, moreover, that the very constitution and completion of the priesthood of Christ brought the former dispensation to a close. "For the priesthood being changed, there is made of necessity a change also of the law."—"For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did." Heb. vii. 12, 18, 19. And in the conclusion of the same epistle, in language the most solemn and significant, he asserts the utter exclusion of the one form of administration from that of the other: "We have an altar whereof they have no right to eat who serve the tabernacle." Heb. xiii. 10. It was surely such considerations as these tha'

suggested the distinct enumeration of a tendency to Judaism among the progressive corruptions of the Christian Church, in our Historical Testimony. "The Jewish converts endeavored to make the Church more similar to the Temple; and the Pagan endeavored to bring it to bear some resemblance to the house of his idols. The philosopher endeavored to corrupt its doctrine, and the politician to model its form according to that of the Roman Empire." "They represented the Jewish as the model of the Christian ministry, and taught their disciples that Aaron typified not the Redeemer, but a prelate of the Church. The Deacon who at first ministered by order of the session to the wants of the poor, began to employ servants under him, and in process of time the whole office was changed, and rendered a spiritual ministry." Hist. part of Tes. pp. 42, 43, ed. 1849. A very natural consequence, for whenever men are thrust or admitted into an office, of which the proper functions do not afford them a sufficient employment, from having nothing to do, they are in danger of thrusting themselves into employment and service, to which their office never called them, and which it never allowed. On this subject, in conclusion, I remark, our Westminster Confession is at once explicit and satisfactory. "God was pleased to give to the people of Israel, as a Church under age, ceremonial laws, containing several typical ordinances; partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth divers instructions of moral duties. *All which ceremonial laws are now abrogated under the New Testament.*" West. Conf. of Faith, ch. 19, 3, larger catechism, Ans. 34, 35.

I rejoice to add my testimony to the worth, excellence, and authority of the Old Testament writings as of Divine inspiration. And while I am yet unwilling to found or build up the order of the New upon that of the old economy, I am sensible that the one may be often employed to illustrate by analogy the services of the other. There are throughout treasures of moral and of spiritual wisdom, amply sufficient to task the most earnest and most able minds and to satisfy and gladden the most devoted hearts through all time.

And now I have done. I think that in these humble efforts to spread before such of my brethren as may deem them worthy of attention, my thoughts on a subject, alas, too exciting, though deeply interesting, I have been actuated by a desire, first to know and assert the truth, secondly, to cast my mite of knowledge into the common treasury for the edification of the Church, and lastly, to apply, if possible, a healing hand to threatening discord. In common with my brethren, whom I would love and honor, because we are bound in one common and noble cause; devoted with them from my heart to this cause, there are moments when I am overcome with sorrow at the prospect of possible issues. These newly instituted and disputed claims have already, in several instances, been pro-

ductive of discord and division; are they to terminate thus throughout the whole Church, and do they furnish a justification of such a catastrophe? Can it not be now as it has been in years past that such as prefer one form, and such as prefer the other, should be left to their several preferences in peace, without rending the bond of love of the brethren or covenant relation? With the judgment of the Synod sufficiently, though informally, expressed, that there should be no prohibition of discussion, I now entirely accord, and have done, as best I could, my part. Let us argue the matter fairly, fully, and as brethren. For such alienation of heart as the subject has caused I certainly grieve, and for such part as I may have had therein implore the forgiveness of heaven and my brethren. "Forbearing one another in love," always a Christian grace and duty, appears at present more imperatively required. And in the large and solid ground, so long and so honorably occupied by our witnessing forefathers, and to us transmitted, there is enough to occupy our most devoted efforts, and hold us in the firmest union, till the present issue shall be happily and harmoniously settled.

This expression of my feelings will, I trust, be received with forgiveness. Such a subject, in such an emergency, can be regarded by no friend of our Zion without emotion. If there is among the sights on earth that gladden the heart of a faithful lover of the house of God in the very article of death, one that has the pre-eminence, methinks, it must be that in his last visions of earth, he beholds truth and peace in Israel.

"Oh God, arise and have mercy on thy Zion, for her servants take pleasure in her stones, and favor the dust thereof. Oh, let judgment yet return unto righteousness, that all the upright in heart may follow after it." Amen and amen.

THE DEACONS, NO. 4.

Phil. i. 1.—"Bishops and Deacons."

Obj. VIII. *The people must be consulted about a meeting house, or rather, they have the right of determining its size, location, materials, &c. Now it is at variance with Presbyterianism for officers to consult the people, or receive directions from them, in relation to official duties: hence it is inferred that ordained officers have no concern officially in such matters.*

Allowing the first part of this objection to be correct, which the writer does with all his heart; the second proposition is in direct opposition to the whole structure of Presbyterianism. We admit that the people have no jurisdiction over their officers; but consul-

tation and direction are different from jurisdiction. A child may direct a king, which is the shortest and safest way to the city, and may be consulted in relation to two ways, which is the best; and it may be at the peril of the king to neglect complying with the directions, yet the child has no jurisdiction over the king in the case. It is a leading principle of Presbyterianism, in opposition to Prelacy, that the people MUST be consulted in all matters in which they are particularly concerned.

1. Officers consult the people in moderating calls for ministers; in electing other officers; in hearing and removing objections before ordination; and in asking the people if they adhere to their call. Now it will surely be admitted that ordaining a minister or other officer, is official duty, yet before ordaining for a particular place the people are to be consulted before the officers can proceed a step in his instalment. The people have the sole right of choosing the persons who shall be officially set over them; and on the same ground they choose where they will build their house of worship, and how large it shall be. What is there to exclude officers from complying with the will of the people in the one case more than in the other?

2. The people are consulted in the affair of overtures, in all important movements in the Church. Paul did not dictate to the Macedonians when they should engage in covenanting; he taught them the duty and left the time and manner of its performance to their own free will. There are no Prelates in the N. T. Church, although there are pastors and teachers.

3. Officers have to abide by the direction of the people to a considerable extent in the case of supporting the poor, as well as missions, and all public funds. Presbyterianism does not annihilate the rights of property. The officers can administer no more than the people contribute; for we have neither tax law, nor tithe, nor any law to extort money. The people always determine how much salary they will give their pastor; he may refuse, or the Presbytery may veto, but whether accepted or refused, the people have nearly all the power, in relation to a temporal part of a call. Why not be consulted by officers in relation to the house in which he is to officiate?

4. Officers must consult even the poor in relation to their necessities, to know how much they need—of what kind, and whether they will receive any thing at all. Suppose a deacon, elder, or minister takes a sum of money to a poor member of the church; the person may be so infirm as not to be able to lay it out, or may be the wife of a drunkard, who would purloin the supply before it could be appropriated to a useful purpose; here a consultation must take place if any human power is expected to bring relief.

5. The people even dictate, to some extent, in temporal affairs,

when they give for a specific object. What would have been thought of Paul and Barnabas, had they carried the funds put into their hands to some other place than Jerusalem? Or what would be thought now of the minister, elder, or deacon, who would receive money for building a meeting house in a mission station, and appropriate it to the use of the poor at home? The people give freely, and the officers must apply it according to the mind of the donor. The courts take cognizance of the contributions, and of their administration, in order to secure to the people the safe disposal of their offerings.

6. The Colossians were directed to say to their pastor, "Take heed to the ministry which thou hast received of the Lord, that thou fulfil it." Col. iv. 17. And if they may deal thus with the spiritual diaconate, we see no absurdity in their being consulted about temporalities.

7. Ecclesiastical rule is not more arbitrary than civil rule, yet Jehoshaphat consulted the people, 2 Chron. xx. 21, and God blessed the resolution to which they came. So also did Hezekiah, chap. xxx. 23, and obtained a like blessing. We are not, however, to infer that the people cannot do wrong, or that God will always bless what they agree on in consultation; for when David consulted the whole congregation about bringing up the ark, they appointed committee men, and entirely failed in their design, until they returned to the due order. See 1 Chron. 13th and 15th chapters.

8. If there be any real evil in consulting the people, the trustee system does nothing for removing it, for under it the people claim absolute control; if it be only a bad theory, let this be shown, and let it be removed from the entire system of Presbyterianism.

IX. *It would be mockery for officers to sit in court and deliberate whether a house should be built of wood or stone, in this place or that, when the people have determined already on these matters.*

Ans. 1. There are distinct rights of officers and people, which are to be regarded by each. The Lord's people do not determine what they will do independent of, and in opposition to His officers. They arrange their business according to the best of their judgment, and ask the officers to ratify it. There is no mockery in a court deliberating on a matter which it is expected to ratify or condemn.

2. It belongs to the rulers of a congregation to judge all acts of the people, and censure what is wrong. Now all will admit that it is better to judge the propriety of a contemplated measure, than to wait until it is consummated; the proposal is more easily reversed than the work undone. Take a case: the congregation agrees to build a meeting house in a certain place, of hewn stone, and of such a size, and the matter comes before

the session for ratification; the session finds that they have calculated more on certain supplies than ought to be expected and they will be involved in a hopeless, or at least onerous debt. There is no mockery in deliberating on this point, ratifying the place, and the size of the house, and refusing to ratify the proposed material; they can remit this to the congregation for reconsideration. The case supposed is not an extravagant one; there are many meeting houses now loaded with debt, to the injury of the cause of truth.

3. It is not mockery to sit in court and deliberate on a call for a pastor, after the people have determined whom they will have, and what shall be his salary; the court must deliberate about it before they ratify the call, and constitute the relation; courts cognosce the temporal provision as well as all other arrangements belonging to a call. So also of organizing congregations; ordaining elders and deacons; and a great variety of things agreed on by the people, and ratified and carried out by the officers.

4. Many things in every day life illustrate this principle. It is not reckoned mockery to solemnize marriage after the parties have determined the matter, and entered into betrothals. It is not reckoned mockery for the government of a state to grant a charter to a company after the company has made its own arrangements. Whether a public measure originates with the rulers, or with the people, there is no mockery in using measures for mutual agreement, harmony and peace, either in the state or in the church. If the people do nothing wrong, there is need only to ratify it, and see that the measure is fairly carried out. If they do propose something wrong, there should be authority some where to prevent the execution of it. Suppose the people agree to rent the basement story of their meeting house for a grog shop, or for the publishing the Sunday News, there would be no mockery in the session deliberating on it, and forbidding it, neither would there be in warning against it; prevention is better than cure. There *would*, however, be mockery of all authority of officers, if the minister must preach, and the elders must hear in an unsuitable place without redress; for mark this, there is no possible redress according to the terms of the objection, for it is reckoned mockery to deliberate in court, whether high or low. This objection is equally potent whether the temporalities be administered by deacons, or any others; it affects the rights of the rulers.

X. *Courts that are spiritual in their nature cannot take cognizance of mere temporalities.*

Query. How does any one know this? By what process is it proved? There is no truth in the assertion; for,

1. The rulers of the church have the oversight of all her concerns—we know no restrictions.

2. The charities of the church are as much a temporal concern

as any other financial matter; yet these are allowed to belong to ordained officers.

3. The courts of the church always have discussed and handled these matters, to greater or less extent, according to circumstances; and still continue to handle them whether there be deacons or not. Spiritual and temporal things cannot be entirely separated, while soul and body compose one person; nor is it desirable that they should.

The above remarks equally meet the objection of those who maintain that the care of the poor, is all that belongs, of a temporal nature, to the ministry; and hence they cannot moderate sessions to hear reports, or to discuss other temporalities. The occurrences of almost every day are in the face of such statements.

XI. *The support of the poor is among the ordinances of a particular congregation; and hence it is proper for officers to attend to that affair; but there are no other temporalities that are so accounted of.*

1. It may be inquired, why do officers attend to so many other temporalities, as have already been shown that they do? Is it merely for convenience that Presbyteries and Synods are engaged at every meeting, (a large portion of time in some meetings,) in discussing and arranging temporalities far different from the support of the poor? If they be thus engaged in discussing affairs that do not belong to them as courts, it would certainly be better to do it in an extra judicial way, and not under the same constitution with their proper business.

2. It has been already shown* that the support of the ministry belongs to the catalogue of divine ordinances, as well as the care of the poor; and as such it is held forth in the symbol of our faith. Why should not officers attend to that as well as to the poor? We know no reason but the humbling fact, that this service is not in reality held as a divine ordinance by all who profess adherence to the standards; for it is objected,

XII. *That the support of the ministry is a mere "quid pro quo," a mere compensation for services, according to Luke x. 7. 1 Tim. v. 18, 1 Cor. ix. 7, and 2 Cor. xi. 8.*

Now if the objector maintained that it is a compensation, and yet something different besides, this would be freely admitted; but then there would be no force in the objection against officers attending to its administration.

Ans. 1. If the sentiment of this objection be correct, then the Congregationalists and Congregational Presbyterians, (as they are absurdly termed,) go on the true principle, when they hire a minister for six months or a year, without the intervention of a Presbytery.

* See Vol. XIII. p. 258.

2. Paul intimates that the support of the ministry is something more than a "*quid pro quo*," when he argues from the temple and the altar, 1 Cor. ix. 13, 14: when he calls it an acceptable sacrifice—an odour of a sweet smell, Phil. iv. 18: when he received his "wages" from Macedonians, and rendered the service to Corinthians, 2 Cor. xi. 8. This conduct would be rather strange on the principle of merc compensation for services. These Philippians sent not only to Corinth but to Thessalonica, once and again, for his support, Phil. iv. 16.

It is rather remarkable that the church which Paul commends so highly for their care of him, and their acceptableness to God, in this particular, is one that had both bishops and *deacons*.

3. The support of the Priests and Levites was as much a compensation for their services, as the support of the Gospel ministry; yet none will deny that it belonged to the ordinances, and was handled by ordained officers. Numb. xviii. 21. "And behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation,"—verse 31,—"*it is your reward for your service in the tabernacle of the congregation.*" In verses 24 and 29 the same things are represented as heave offerings to the Lord. The support of the ministry is to be viewed in both these aspects; then it will appear suitable for courts to discuss, and officers to administer. Had Paul another reward from the Lord besides his wages? so had the Levites. Numb. xviii. 20. Deut. x. 9.

XIII. *The calling of a minister and the paying of his salary should be in the same hands, else the design of the call may be defeated; but the calling of a minister is the work of the people, therefore the paying for his service should be done by the people, independent of official administration.*

The premises in this objection are entirely correct; but the conclusion is not supported by them: for

1. The people do not call a pastor independent of official administration; the call is made in constituted session, and judged, and presented, and ratified by the Presbytery; now if the paying is to be done by the same people in the same relation, it follows that the officers are to receive it and present it, and that courts should see that it is faithfully attended to. It is the business of the church organic, and not of a voluntary association.

2. The paying is as much in the power of the people where deacons collect, as where any other agency is employed; and is more directly under the inspection of the courts that have sanctioned the call. Through the agency of ordained officers is the only way that the calling and the paying can be put on an equality.

XIV. *If official power is needed about the temporalities, deacons should be members of court, for all official acts are done in court.*

1. This would be a good argument for the modern consistory system, if it were true in point of fact: but unhappily for both extremes, there are many official acts that are not done in court: preaching, administering the sacraments, family visitation, solemnizing matrimony, &c. are all done out of court.

2. The argument bears against the affair of the poor as well as all other departments of the deacon's office.

XV. *The civil magistrate should attend to the church's temporalities, and then they would not devolve on the deacons.*

Ans. 1. Admitting this, still it would be a divinely appointed officer, and not a mere trustee. We sometimes hear from the objector the statement that there is no divine right about church temporalities; but here we have them assigned to a power ordained of God.

2. The position is not admitted in the sense of the objection, for although civil rulers ought to do much for the church, yet they cannot attend to the internal concerns of every congregation, because, (1.) There is too much compulsion about civil rule to preserve the idea of a cheerful giver, if all must pass through that channel. (2.) It would make the church too dependent on another institution. (3.) There is no hint in the Old Testament or the New that civil rulers should administer the finances of the church. Civil rulers can provide for the church, and allow her to use the provision as she pleases. They are represented as bringing gifts and presents. This is not holding her property for her.

3. The church and state were as closely connected under the Old Testament dispensation as they can, or need to be, yet they had separate treasures and treasurers. 1 Chron. xxvi. and xxvii. 25. The connexion of the king with the sacred treasures is exhibited in 2 Chron. xxxi. The king commanded, the people brought in, and the Priests and Levites took the charge and administration of what was brought in.

4. The permanent office of the deacons meets every emergency whether civil rulers be friends or foes, they can receive from the people, or from their princes, or from both; and administer it without the interference of any extraneous power.

5. This objection, like most of the others, strikes at the whole office of the deacons; for magistrates should take care of the poor, as well as attend to other temporalities. This would cut off the deacons entirely in a reformed nation, as the trustees have supplanted them with us. And putting the two together goes to show there was never much need for deacons at all, and there would be more peace at present if they had never been appointed.

Does the objector ever pray the second petition as set forth in the larger Catechism, embracing, among other desires, that the church may be "furnished with all gospel officers and ordinances." Are deacons gospel officers? To what will they attend in the hap-

py days contemplated in the petition? Will the office be a mere sinecure? or should we pray that there will be plenty of poor in every congregation? On the objector's principle it seems very hard to pray this prayer, but on the principle here advocated all is entire harmony. We can pray for the blessing on Israel so fully that there may be no poor among us, according to Deut. xv. 4; and yet pray for deacons, as well as all other New Testament officers. In the peaceful days of the Redeemer's kingdom there will be temporalities to attend to, and even more than there are now.

6. The objection, in the form in which it has been urged, borders so closely on the patronage against which Reformed Presbyterians have constantly testified, that the writer is unable to distinguish them. If the civil authorities have the management of all the temporalities of the church, they will need no more, in order to control her spiritual concerns. Take from the church the right of holding her own property, and you may as well deny her assemblies the right of meeting, for they must have a *place* to meet. R. H.

SKETCHES OF THE COVENANTERS.

A few of our readers are acquainted, at least in part, with the history of the writer of the following article, which was published in a back No. of the Scottish Presbyterian, the periodical of our church in Scotland. According to the information we have received, he was raised in the Reformed Presbyterian church, and educated with a view to the ministry in her communion. For reasons not important to be known he changed his ecclesiastical relation, removed to British America and has for a long time been a minister in one of its Provinces, we think Noya Scotia. The present "Sketches" and others which we have seen from his pen show that his feelings toward the good old way of his fathers, and those who continue to walk therein are strong and, in the main, friendly.

Most of our information respecting the ministers of our church in Scotland to whom the writer refers, agrees with the account he gives, except in the case of Mr. Henderson. All we have heard respecting the ministry of this able and excellent man leads us to believe that the writer gives an unfair and incorrect representation of the matter. Ed.

Mr. Editor,—We have had, some years ago, the history of the Secession Church, by Dr. M'Kerrow, and the history of the Relief Church, by Dr. Struthers. I would like to see a history of the Covenanters, by a chief minister of the party. They belong to an older family than either of those denominations. They claim a close alliance with the Reformation, and profess to be its fairest daughters, and the best visible church. At all events, they are a true branch of the apostolic church, and belong to the family of the Second Reformation. Their history would form a readable volume for our congregational libraries. Many

of their ministers are the sterling gold of the sanctuary, and some of her people are the excellent ones of the earth. They are less known than some aspiring sects; but they are a shrewd, intelligent people; and in life, literature, and morals, they are equal to any other section of the Protestant family of the same extent. They are now making their way to the fore ground of society; but I remember when they were a small, sequestered people. They worshipped in tents and tabernacles, and had but one religious building in Galloway and Nithsdale. They assembled often upon the mountain and the moor, and were called hill-men. I have attended divine service at the tent, when the fields were sprinkled with snow, and the voice of prayer and praise had a peculiar solemnity. My acquaintance with them does not go farther back than the period when the Rev. James Reid returned from America, and the last years of the four Johns, chief ministers of the party, namely, the Rev. John Thorburn, the Rev. John Curtis, Rev. John Fairley, and the Rev. John M'Millan. I have often heard the old people in Nithsdale and Clydesdale speak with admiration and affection of the four Johns, as lovely examples of christian character and impressive patterns of ministerial fidelity. They did much to stem the torrent of declining virtue, and promote the cause of truth and righteousness in a bad time. I met with a Mr. Waugh, thirty years ago, at Tatamagouche, from Annandale, who left the country when they were in the flower of their fame, and the old man regarded their ministry as the golden era of Cameronian history. I have heard Mr. M'Millan preach, and had some knowledge of the elder Fairley. John Fairley fearlessly attacked the reigning follies of the age, and preached the gospel in a familiar but forcible style of eloquence. In his great field days, and in contending for the testimony of the martyrs, he was unsparing in the use of arrows, often broke a lance with the Pope, and drove rusty nails into our venerable establishment, and lashed the Secession and the Relief for their declensions. The younger Fairley was a gentleman of a well-stored mind and polished manners, but he lacked the vehemence and pathos of his father. After the death of this vigorous old minister, the Rev. Thomas Henderson, of Kilmacolm, took up his weapons, and attempted the same style of preaching; but it was the flashes of an expiring lamp, for noble irregularities of speech may be forgiven in original genius, which will not be tolerated in their several imitators. Henderson and Mason, of Clydesdale, were on the field at the same time. I have frequently heard both. Their style of preaching was different. Mr. Mason preached down sin and Satan, and preached up Christ and Him crucified. Henderson fearlessly denounced the vices of the age, and attempted to amend the manners of the world. Mr. Mason preached the pure doctrines of faith and the sublime precepts of Christianity. Mr. Henderson was perpetually clearing away the rubbish for the foundation, and often spent nearly as much time in picking out the weeds which spring up in the court of the temple, as in examining the symmetry and proportions of the stately building, or as in pointing out its beauty and stability to the audience.

Near the end of the last century, Reid, Thompson, and Rowatt, introduced a better style of preaching among the hill-men. They were popular preachers, and attracted great crowds to the tent in Galloway and Nithsdale. I have never seen such gatherings since in any part of

the world, and I would go a long way to see such another assembly. On the morning of a high communion Sabbath, our flowing valleys were in motion; and for ten, or fifteen, or twenty miles, you might have seen pastoral groups streaming away to the hill of Zion; and the services were sometimes long and protracted; and before the last psalm would be sung—which was loud as the sound of many waters—the dew-drops were on their plaids, “and the sentinel stars had set their watch in the skies.” And although they were not all good Christians who mingled in such scenes, yet I would not exchange the fervor of hill-side piety for any thing I have seen in the noblest cathedral. The religion of many in our day consists in hearing sermons, and in outward observances; but their religion consisted in vigorous exertions, in humble dependence upon God, and in earnest prayer. Conversion in this country is often a matter of opinion, feeling, or fancy; but with them it was receiving the truth, and walking in the love of it. There was a remarkable harmony between their profession and their practice. This devotional spirit was deepened and strengthened by their frequent prayer-meetings, and the care with which they instructed their children on Sabbath evenings. Every religious family was a Sabbath school. I lately met with an old Cameronian lady near Cape Sable; I asked her what she thought of a Sabbath in Nova Scotia. She said she had never seen a Sabbath evening kept as it ought to be since she left her father’s house. I fear that much of this devotional spirit has fled from our people, and it is not likely to return unless the Divine Spirit is poured down from on high. The elder Rowatt was a very scriptural preacher, and had singular gifts in prayer. Thompson had a speculative mind, and often embarked in the controversies of the day. The Rev. James Reid was a good minister in the fullest sense of the expression, and at one time filled a large space in the public mind in Galloway. He was a well balanced character, and had a combination of excellencies. His course was that of a stream which does not attract you by its brawling noise, but gains upon you by the purity of its waters, and the beauty of its banks. These ministers often censured public measures in church and state; but they lived in the stormy period of the war, when William Pitt ruled the nation, and Dr. Hill was the leader of the Moderates in the General Assembly of the Church of Scotland. But though not fierce in loyalty they had no sympathy for radicalism and rebellion. Fifty years ago, I recollect of seeing one of their church members doing penance at Stonekirk, before the congregation, and was handsomely reprovved by the Rev. James Reid, for frequenting reformed clubs, and keeping company with those who were enemies to the cross and the crown. Since that period the party has risen in importance and usefulness. They have spread their tents in many parts of Scotland, have unfurled their banner in Upper Canada and the South Seas, and have taken a deep interest in the cause of missions. They are the staunch adherents of the Kirk and the Covenant, and have survived those ages of darkness and blood, when the minister’s home was the mountain and the moor. Like oil upon the waters, they still remain a distinct party, and show little anxiety to unite with any other denomination.

Christianity has already greatly elevated the tone of civil government. It has softened the spirit of despotism, mitigated the horrors of war, pu-

rified the civil code, and introduced a benevolent spirit into all the relations of life. It would be the true interest of nations, as well as families and individuals, to cultivate the plant of renown, and to regulate their movements by the precepts of Christianity. We must not bring our religion to our politics, but rather bring our politics to our religion. We have an immense mass of unsanctified talent on the floors of legislation, and all classes begin to feel heavily the curse of unrighteous rulers. We can hardly expect the blessing unless we have more integrity and Christianity in our national councils. Piety and virtue are the firmest supports of civil government. Righteousness exalts a nation, but depravity is the disgrace and downfall of any people. The name of M'Millan was a household word among the Cameronians for several generations; but it has now become extinct in the ministry, and their most brilliant vineyards have passed into the hands of the Symingtons, a family in Renfrewshire, of talent and acquirements, of high rank in literature, and favorably known as authors. But G——, and G——, and N——, have already nearly reached the same eminence, and shall soon share the same honors. The Rev. Thomas Neilson, of Rothesay, is a second Guthrie, and by the force of character has compelled the whole population to unloose their purse-strings, throw off their congregational debt, and become the first free church in Scotland.

The king of shadows has drawn a deep and dark curtain over the Cameronian vineyard since I first saw it. It is wholly cultivated by a new class of laborers, and all its ministers have put off their priestly robes, and gone to the home of the departed. A feeling of loneliness steals over my mind, and I feel the tediousness of the wilderness, when I recollect that so many of my early fellow-travellers have crossed the Jordan, and been promoted to the service of the upper sanctuary, for which they were so much better prepared. We are in the wilderness—they have reached the Canaan above. We see only the dawn of the divine life—they enjoy its meridian splendour. Here we struggle with passions and corruptions, but their piety is refined to the brightest fire, and their devotion partakes of the character of heaven. Their ashes, too, mingle not with the red man, but repose among their own people. It is sweet to lay our bones in the bosom of our native land, for the flowers which we loved on earth shall brighten around our graves, and the trees whose gentle murmurs pleased the ear shall hang their shadows over our sleeping dust. But it is some consolation that the resurrection morning will dawn as early on our graves in the green woods of America as in North Britain, and the sun-burnt African and the fair European shall rise at the same time to meet his Saviour and Judge, and be welcomed to his kingdom.—Farewell.—I remain yours truly,

JOHN SPROTT.

ITEMS OF INTELLIGENCE.

IRELAND.—In the House of Commons, Feb. 14th, Lord John Russell related the origin and details of the distress which called for the advances

to the Unions in Ireland. Famine had now ceased, and by emigration or death the country had become, in a great measure, cleared. Accounts from almost all the counties of Ireland, spoke well for the revival of a spirit of industry and enterprise. In the four months, ending Jan. 5, 1850, there had been a decrease in the expenditure upon Irish pauperism, amounting to £188,000.—The number of out-door paupers receiving relief had declined, between January last year and the month just past, from 557,284 to 118,940. These were among the tokens of brightening prospects. The noble lord then recounted the various advances made from the Imperial Treasury since 1839 for Irish Work-houses and relief, which left the gross sum of £4,483,000 still due from Ireland and unpaid. This total it was now proposed to consolidate and allow forty years for its gradual repayment.

FRANCE.—The French ministry had carried their point of giving the appointment of Inspectors of Schools to the Executive instead of the Council of Education, by a vote of 300 against 266, the minority consisting of the priest-party, united with the Orleanists. The priest-party were in a great rage at the result, and threatened to desert the ministry entirely.

During a hurricane which ravaged the coast of Africa in the Mediterranean, on the 27th and 28th of Jan., sixty-five vessels were lost, of which fifty-three were French. The losses, already known, occasioned by this hurricane exceed in amount the total losses during the year 1849.

LARGE HEATHEN SCHOOLS.—Dr. Duff says in regard to the great Central Institution of the Scotch Free Church in Calcutta: "A thousand and forty or fifty pupils in actual daily attendance under the roof of a single edifice, in the highest state of training, discipline and efficiency—and all, all under Christian teaching and influence—is a spectacle probably nowhere else to be met with, not in India alone, but in all Asia! Praise be to God for making our Institution, in spite of the venom and virulence of European infidelity, and native bigotry and superstition, the centre of so marvellous an attraction to such multitudes of the youth of India."

NEW-YORK JUVENILE ASYLUM.—The exposition recently made by the Chief of Police, of New-York, of the large number of vagrant children who are growing up in crime in that city, has led to an application to the Legislature, by a number of benevolent gentlemen, for the passage of a bill to incorporate an association under the title of the "New-York Juvenile Asylum," whose object shall be to reform vagrant children, by taking them from their parents, and training them to industry and morality.

The Cholera rages in many parts of Mexico. At the town of Vernado on the 4th of February, there were forty-eight cases, nine of which proved fatal. At Buena Vista, the people fled through fear. Of seventy attacked in one day, none recovered.

Dr. Achilli, after his escape from his Popish persecutors at Rome, passed through France, and at the last dates had arrived safely in London.

ARRANGEMENTS FOR UNSETTLED PREACHERS.

A Committee of one from each Presbytery, namely, Messrs. David Scott, of Rochester, J. M. Willson, New-York, Thomas Sproull, Pittsburgh, R. Hutcheson, Lakes, and William Sloane, Illinois, were appointed by Synod at last meeting "to distribute the labors of licentiates and unsettled ministers until next meeting of Synod," (including May 1850, till May 1851.) By correspondence between the members of Committee and the chairman, during the past three months, he is enabled to present the following schedule of appointments which have been most harmoniously agreed on. That to the

Presbytery of Pittsburgh, Rev. Messrs. Thomas Hannay, R. J. Dodds, and Mr. McClurken, licentiate, be assigned.

Presbytery of New York, Mr. Williams, licentiate.

Presbytery of the Lakes, Mr. John French, licentiate.

Presbytery of Illinois, Mr. W. A. Acheson, licentiate.

Presbytery of Rochester, Rev. R. Johnson.

And whereas, the Rev. M. Roney still continues unable to labor in the ministry, the Committee assign him no appointments.

And further, whereas, several young men are expected soon, in their respective Presbyteries, to receive licensure to preach the Gospel, said young men, when licensed, shall labor within the bounds of the Presbyteries by whom they shall be licensed, until further arrangements be made by the Committee.

Rochester, March 12, 1850.

DAVID SCOTT,
Chairman.

DIED, near Freeport, Pa. on Sabbath evening, Feb. 3d, 1850, Mrs. MARY SPROULL, in the 83d year of her age.

It is not the design of this notice to record any flattering testimonial to the deceased's worth. Those who knew her do not need it; and to others it would be of little interest. There are, however, some in various parts of the church to whom the announcement of this event will call up some tender recollections. For their sake this notice is given—that they may know that she whom they loved is dead, and that they may improve the event, so as to be also ready.

THE NEW-YORK PRESBYTERY will meet in Sullivan St. Church, New-York, on the *second* Tuesday of April, at 7½ o'clock, P. M.

THE PITTSBURGH PRESBYTERY will meet in Allegheny on the *third* Tuesday of April, at 10 o'clock, A. M.

THE PRESBYTERY OF THE LAKES will meet at Miami on the *fourth* Monday of April, at 10 o'clock, A. M.

THE ROCHESTER PRESBYTERY will meet in Rochester on the *first* Tuesday of May, at 10 o'clock, A. M.

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No. III.

EXCELLENCY OF THE OLD TESTAMENT SCRIPTURES.

One of the most remarkable and inexplicable forms of error, too prevalent, is that slight importance, if not actual disregard, which many professing Christians entertain for the writings of Moses, and in some instances, for the entire volume of the inspired writings prior to the advent of Christ. Not unfrequently cavils of the most disrespectful character are indulged, charging them with obscurity and uncertainty, and containing a frivolous detail of useless laws. At other times they are considered as obscuring the grace of God and leading to self-righteousness. By some they are deemed cruel in their character and at variance with evangelical principles of grace and duty, and numbers concur in judging it essential to the glory of Christ and the New Testament revelation, to disparage and disregard the writings of Moses and the prophets. Remarkable it surely is, that professed believers in the plenary inspiration, the Divine authority, and the entire perfection of the New Testament writings, which abound in such frequent, direct, and explicit references to the Divine inspiration and authority of the Old, should fail to discover the manifest and repeated rebuke of their error. And inexplicable also that acknowledging "the doctrine which is according to godliness," they do not discover how entirely consentaneous are these two portions of Divine revelation in all the great elements of that "doctrine," how variously and yet how harmoniously they concur in ministering to such "godliness," and at the same time how intimately interwoven, and how inseparably, on this great subject, are they united, as parts essential to the perfection of the whole.

Without entering at large into the discussion which these facts suggest, or considering in detail objections which flow from a zeal manifestly without knowledge, and issuing in sentiments equally rash and dangerous, I propose in a few articles to exhibit some of those excellencies of this portion of the inspired volume, which

determine it to be no way behind the other in the magnitude and importance of the subjects of which it treats, and that wherein they differ it is only in respect of time, order, manner, and degrees of perspicuity. I assume its divine inspiration, as unequivocally confirmed by the testimony of the New Testament writings,* and as not openly and directly denied by those who nevertheless so openly and directly impeach its worth.

Among the singular excellencies of this part of the sacred volume, I shall consider, as the subject of the present article, the very ample, lucid, and satisfactory account which it contains, and with which it begins, of the creation of the worlds, and by which it guides inquiring man directly to the knowledge of the only true, living, and eternal God, the maker of heaven and earth, and all they contain. Knowledge on this subject lies at the very foundation of true religion, the very aim and end of all divine revelation, being no other than to reveal anew to man "the Former of all things," in another and more gracious relation. Ignorance or disregard of this subject has ever tended to impious idolatry, and the perversion and degradation of all religious worship. "Who changed the truth of God into a lie, and worshipped and served the creature more [rather] than the Creator, who is blessed forever." Rom. i. 25. A testimony sufficiently distinct, that the worship and service of any other than the Creator is founded in a lie, is a prostitution of the truth of God, and constitutes, in whatever form it appears, that idolatry which is the inevitable and merited abhorrence of God. Light sufficient to render mankind inexcusable is afforded in the works of creation themselves, which "declare his glory and show forth his handywork," Ps. xix. 1, whereby also, "the invisible things of God are clearly seen, even his eternal power and Godhead, so that they are without excuse." Rom. i. 20. As, therefore, the worship of the Creator is essential to true religion, so that worship the knowledge of the Creator is equally essential. Moses revealed no other God to the Jews than He who had been known to them and their forefathers from the beginning, as the Creator of the universe; the prophets published the authority and majesty of no other; and the writings of the Apostles hold up for our faith and worship no other than the same God who had been the God of the Jews, now also the God of the Gentiles. Rom. iii. 29. But what besides this record of Moses professes to give, on an authority which the Christian will acknowledge, any similar light on this momentous subject? What besides this inspired narrative carries the mind to view those proper and incommunicable attributes of the Deity, his omnipotence and eternity in this their first and proper development to intelligent beings? Here we have a professed authentic record, in the most

* Luke 16:29—31; 2 Tim. 3:16; Heb. 1:1; 1 Peter 1:11; 2 Peter 1:19—21.

magnificent detail, of the origin of all things, "by faith in which we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear." Heb. xi. 3. In various passages of the Old, and also of the New Testament, we are directly referred to the glorious power of God, in the creation of all things, and both assume and illustrate this momentous truth, and both inform us how that very God appeared in our world for man's redemption, (John i. 10; 1 Tim. iii. 16,) but in no other part of the entire inspired volume is there a professed and detailed account of the manner in which the glory of the Godhead was so displayed.

What a subject of contemplation, fraught with interest, is here presented to man as a rational being? to whom assuredly, in the possession and exercise of right and enlightened reason, inquiries into the origin of this wonderful fabric, stored as it is with magnificent and innumerable illustrations of the power, wisdom, and goodness of its Author, ought to be of incalculable interest. Insensibility and indifference on this subject betrays the brutish ignorance of our fallen and apostate race. Surely in the favor of the Creator must be life, in his wrath eternal death. He who made all things and gave being to all things, must be supreme, universal, and undivided in his sovereignty and dominion as Lord and Judge of all. How excellent, how blessed his service! How severe his indignation!

The very light of nature in man, and the works of creation and providence in and around him, have extorted, in the darkness of heathenism, a concession of a Deity displayed in the wonderful fabric of heaven and earth.* The Mosaic revelation clearly confirms this dictate of reason, but it goes far beyond. It unfolds clearly and directly its glorious Author, telling us when and how it began, the time it occupied, and how that time should mark the sacred, and universal, and ever memorable distribution of days to the end of all time, and how in the first six days, the beginning of all time, from the nothingness and nonentity on which the infinite power of God was displayed, in giving existence to that which was not, he proceeded to the consummation of his glorious work in every step of its progress, till he himself rested and pronounced it all "very good." Good indeed, and very good—glorious expression of the essential, infinite, eternal, and underived goodness and power of Him who made it—proclaiming in terms the most intelligible, what was long after uttered for the instruction and rebuke of man. "God that made the worlds is not worshipped with men's hands as though he needed any thing," and filling then the newly created intelligences with ineffable and extatic admiration and awe at the sudden display of the perfections of the Godhead

* Cicero.

in the fruits of which they also so largely shared. "Then the morning stars sang together, and all the sons of God shouted for joy." Job xxxviii. 7. Great and marvellous are thy works, Lord God Almighty!

How have the wise of this world wearied themselves in vain and worthless inquiries on this momentous subject. How has the philosophy and science of this world stumbled in the dark and lost itself and its votaries forever in the inextricable mazes of error and impiety. How have systems that produced in men's minds oftentimes the fondest admiration, faded before the light and majesty of this simple narrative of the humble amanuensis of the Holy Ghost, and perished in oblivion, or been remembered only as prodigies of folly and impiety. "Professing themselves wise they became fools." "The world by wisdom knew not God." It required, in the darkness of man's apostacy, the torch of divine revelation to discover in the works of creation the otherwise "unknown God." That alone sheds a light capable of reaching and pervading his works, and there to discover so infinitely glorious an object as their Author.

Attempts are made to throw some doubt and obscurity over this magnificent tribute to the glory of the Creator, furnished in the Mosaic account of the creation. It is observed that the words "to create," and "to make," employed in this inspired narrative, do not necessarily signify the bringing into being out of nothing. But if this be so, how fond and weak have been the convictions of multitudes of the pious who have revered, trusted, and served the living God in this very belief of his omnipotence so displayed in the creation of the worlds! Constrained by the necessity of the case it has been acknowledged that the former of these two words, "to create," has such as its proper and generic signification, but that it appears to be so employed only in Gen. i. 1: "In the beginning God created the heavens and the earth," leaving it uncertain at what remote and anterior era the original matter of the universe may have been brought into being. But if the hypothesis be true, then this word, for all we know, may be used but once in its true, proper, and generic signification in the whole system of divine revelation, a revelation which has for one of its special objects to communicate the knowledge of the true and eternal God as the Creator of all things. And this supposition is adopted expressly for the purpose of supporting an hypothesis that the matter of which the worlds were formed was in fact brought into being countless ages prior to the Mosaic history. But besides that this is so utterly at variance with every natural interpretation of the language as containing a summary and introductory account of what is more minutely detailed in the subsequent narrative, and of which in fact it constitutes a part—it is also directly at variance with the express language of that narrative itself, and involves the

most palpable confusion and contradiction. There, God is said, at the close of the sixth day of the creation, to have viewed "*every thing that he had made*, and behold it was very good. And the evening and the morning were the sixth day." Every sound and rational principle of interpretation requires us to understand that this whole work was comprehended in the six days—but in that period is comprehended "*every thing*" that God had made. And clearly this must include the matter itself of which the worlds were formed. For otherwise this was not part of the "*every thing*" that God had made. The same thought is repeated—"And on the seventh day God *ended his work* which he had made, and he rested on the seventh day from *all his work* which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Gen. ii. 2, 3. The force of the argument rests upon the language, "*every thing that he had made*," "*all his work* which he had created and made," and which are thus distinctly comprehended and included in the six days of the inspired historian. The inference is inevitable that if the original and chaotic mass or matter were a part of the creating work of God, were among "*all his work*," and a part of "*every thing* he had created and made," and no Christian in his sober judgment will dispute that, it must be numbered among the works included in the six days in which God made the heavens and the earth, and all they contain. Any other interpretation, moreover, has the semblance of being strangely at variance with the argument which God himself employs for the observance of the Sabbath. For what proportion, or analogy, will there be in God's example, if the creation of the worlds in fact bore date millions of ages anterior to the six days in which he is said to have made heaven and earth, and rested on the seventh—what proportion, or analogy, will this bear to the six days which, after his own example, are allowed to man for our own employment?

On this strong foothold of infallible and inspired truth have the pious of every tongue, of every age, and of every condition rested. Here Jew and Gentile, barbarian and Scythian, bond and free, learned and unlearned, have stood, and with reverence meditated upon, and seen by faith with awe, admiration and confidence the primeval out-goings of infinite and eternal power, and ascribed to the God of the Bible all the glory of creation, first and last.

It is, however, alleged that there are various phenomena in the universe, and especially in our planet, that conflict with the inspired narrative of Moses. Facts in the system of creation are one thing, and the deductions of false philosophy are another. Although the latter often are, the former never are at variance with the inspired record. The word of God has been misinterpreted, and so also may his works. When to our finite compre-

hension difficulties occur, it is wise to adhere to his word, and preserve its integrity and authority unimpaired, lest by too ready a submission to the teachings of mere human science, that should lose its power at last in matters of higher moment. True, it was not given to make us wise in natural science, but in things of more enduring interest. "Unto man he saith, Behold the fear of the Lord, that is wisdom, and to depart from evil that is understanding." Job xxviii. 28. Yet while in many instances, for this very reason, language may be employed, adapted rather to our apprehensions, than exactly corresponding with the accuracy of science, it is manifest that any direct collision between the two, apparent in the works or in the word of God, requires of us a reference of our minds to that power which is infinite and incomprehensible, and that truth which is unerring. So we may often find a solution satisfying to faith, although incapable of meeting the cravings of human reason.

Since the science of Astronomy has opened more enlarged views of the extent and magnificence of the universe, it has been thought that the incalculable distance of myriads of the stars, renders it impossible for their light to have reached our planet at a period reconcilable with the Mosaic era of creation. It is natural, however to observe that the narrative itself contains a suggestion which may solve the difficulty. On the first day of the creation "God said, let there be light, and there was light." Gen. i. 3. Far and wide, throughout the vast chaotic mass of the universe, then recent in its being, and it would seem like the earth "without form and void,"—far and wide this newly created offspring of divine power spread itself in one undivided ocean of illumination. Light in every part, and to the utmost limits of creation, shed its equal and unbroken radiance over and throughout the whole. When afterwards the sun, moon and stars, and all the host of heaven were arranged in their appropriate spheres, (Gen. i. 14—18) the subtle and admirable agent was distributed in varied proportions, through every part of the magnificent system, and what had been one vast ocean was now gathered into separate and innumerable fountains. But the light of each had already in its undivided state been present in every part. It required no time to intervene, not a moment, not "the twinkling of an eye" for each of the newly organized lights of heaven to manifest in their various proportions their rays and brightness in remote and distant parts, for every where that light had shone in its original lustre before, and now not its presence had been removed but its form of communication had been changed.

In like manner it is alleged that the interior or geological structure of our globe presents phenomena equally incompatible with the simple narrative of inspiration. It is said to exhibit forms and systems of animal and vegetable life, manifestly to a

great degree, if not wholly dissimilar to any now in existence. For such successive and various forms and systems of being it is claimed that long intervening ages were requisite, which put back the origin of the world to a period incalculably far remote from, and anterior to that of the Mosaic history. The facts are admitted, the conclusions are questioned.

It will certainly be conceded by every Christian mind, that these changes must have been caused, these successive forms of animal and vegetable life now no more, must have been in every instance brought into being and subjected to destruction only by the Almighty hand of the Creator. Any other view of the matter is manifestly atheistic. In what respects then are these facts at variance with the Mosaic account of the creation? The difference consists not in the things themselves, but in the deductions of science on the one hand, claiming countless ages for the accomplishment of what the inspired narrative, on the other hand, limits to six days. It is said that Cuvier, the French Naturalist, not surpassed, perhaps not rivalled in modern science, gives it as his judgment that the Mosaic account of the creation, and the geological structure of the earth correspond with surprising accuracy—and that these wonderful phenomena in their successive forms, admirably justify the inspired narrative in its successive steps. Now what is there to render it unreasonable or incredible that the successive production and consequent destruction of the several forms and systems of animal and vegetable being now no more, and for which human science claims almost interminable successive ages, may have been wrought in the very same order in which they appear in the six successive days of the inspired history? As it must have been, and was all manifestly the work only of the infinite and everlasting God, why not admit that each was the work of one day, as easily and as naturally as of a thousand years, or a thousand ages? We are told that “the Spirit of God *moved*” upon the face of the waters” then encompassing the chaotic mass of this globe, (2 Pet. iii. 5,) evidently to impregnate it with life in the various forms which were destined to exist upon the earth. In every successive movement of divine power various forms of things would appear, unfit for its surface or unmeet to occupy a place among the future inhabitants of the earth; these by the same power would be subjected to unavoidable destruction, and submerged in the depths, there to remain memorials of his awful power who made them, or minister to the future comfort of man in another form.† Nor can it be objected that it is unworthy of God to conceive that he brought into being any thing unfit for the system in which it originates. For in what respect does the hy-

* “Brooded” with a quickening, cherishing power, as a fowl upon her nest of eggs.

† Inexhaustible mines of all that is useful to man. Ps. civ. 24.

pothesis that he employed ages upon ages in the production of a result precisely the same, afford any relief? Indeed the whole is perfectly analogous to the course of his Providence now. To say nothing of that awful feature in the moral government of the world, which, however it be explained, cannot be denied, wherein he brings into being various portions of the human race, who are in succession exterminated from the earth, as unfit to occupy it*—what multitudes of destructive animals, brought into being by God's creating power, have age after age been destroyed for the welfare of man! In truth these very mysterious vestiges of creation are deeply interesting and instructive memorials of his ways "in the depths of the earth which are his," and while they are in no respect at variance with his own record of creation, they furnish at the same time lasting indications of his wisdom and goodness, and awful traces of his presence and power in all his works. "Remember that thou magnify his work which men behold." Job xxxvi. 24.

It may be asserted that such investigations are of little moment. I doubt not they are so to many, who in their retired walks of faith and obedience have learned and believed with undisturbed conviction that the "work of creation is God's making all things out of nothing by the word of his power in the space of six days, and all very good." Happy for them that they know no more! But when systems arise, plausible in their character, supported by minds of giant power, and countenanced even by names dear and venerated in the Church of God, it is proper for the pious to consider how momentous it is that we have our souls fast anchored by the word of God, and not floating about at the caprice of the ever changing forms of human science—they may perish, many of them *must*, but "the word of our God shall endure forever."

And when we turn our eyes away from every other object but what is presented by the pure light of divine revelation, Oh, what a transporting and magnificent object meets our view and ravishes and satisfies the soul! "God that made the worlds" appearing before his creatures in his eternal majesty and excellence, recording in luminous and magnificent lines his own essential and communicative goodness—in every thing that is beautiful in the hosts of heaven, or that adorns the earth, his own inherent loveliness—in their vastness, his infinite power—in their wonderful contrivance and order, his wisdom—in the whole, his eternal all sufficiency. "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help."—"The Eternal God is thy refuge, and underneath thee are the everlasting arms," the arms that uphold the universe are thy support forever. And when the Christian turns his eyes to the sufferer on Calvary, and transfers

* Lev. xviii. 25, 28. 2 Pet. ii. 12. Prov. xvi. 4.

the glories of creation to Him who there hung suspended for the sins of men, he is no longer amazed that the sun hid his face, and no planet or star relieved with its rays that deep and dreadful darkness.—It is no wonder that all creation hid itself affrighted under the black pall of that preternatural night. When He was redeeming his Church with his own precious blood, faith sees even through that terrible darkness, that Blessed One humbled, who claims the dignity of the Maker and Lord of heaven and earth, and thus received their homage: who made these worlds that here he might perfect this most wonderful of all his works. How perfect then that work, and how secure! The new creation will not want a benediction which the old received. It shall be finished in higher splendor, and this God will pronounce all the work of his hand to be very good, and good forever. C.

INATTENTION TO THE TRAINING UP OF CHILDREN.

(Extracted from "Testimony and Warning against Immoralities, by the Reformed Presbyterian Church in Scotland.")

The subject of this article will probably be, by many, excluded from the class of immoralities. It is not a positive vice. It is, however, omitting to discharge a positive duty, enjoined by the moral law. Not complying with a positive precept is sin, or moral evil, as well as the positive violation of that precept. It will also prove a source of many positive immoralities. The depraved mind is a fertile source of all wickedness. Proper culture is a necessary means to prevent it from producing its native fruits. If neglected it proves like the uncultivated field, left to remain in a natural state, its productions are not only useless but noxious.

Parents ought to consider their offspring as a special trust put into their hand by God. They are instrumental in bringing them into existence. They have not only a natural relation to them as parents, but a moral relation as members of the same moral society. Children have the same moral nature with their parents, and are also to occupy similar places, and perform similar duties in society. They must be prepared for this. Of all living creatures they are the most helpless, and require most attention. Neither body nor mind is capable of acting for the benefit of society. Both must be improved. This belongs in general to society, in particular to their immediate parents. Society is either civil or religious. Children belong to both. They ought to be so trained as to fit them for being both good citizens and good christians. Subordination, education, and religion are necessary. Without these, society, instead of deriving advantage from them, must sustain

much injury. The circumstances of all parents are not alike. More is not required than what is in their power. Provision is made by society to supply defects. Besides, it is not necessary that all members of society should possess the same talents, either natural or acquired. It has places and work suited to every capacity. However necessary a proper culture of youth is, it is in many instances shamefully neglected.

A family is society on a small scale. The duties of it are fixed by God. The authority is parental. Man is endued with the faculty of will. He naturally inclines to choose and act for himself. This is seen at a very early period of life. The depravity of nature, with his infantile state, disqualifies him for choosing aright. The will of the parent must be his law. To this it is necessary that he be trained to submit. At a very early period a fond indulgence is shown by many parents to their children. Every object they incline to must be given them. In no instance can they allow them to be contradicted. The child soon becomes peevish, capricious, and contumacious. The mind through time becomes more stubborn and arbitrary. When afterwards it becomes necessary to impose restraint the attempt is vain. Frequently parents are insulted instead of being obeyed by their children. The blame is wholly with themselves. Their sin is great. Their children become the instruments of their punishment. Parents refuse to obey God in neglecting to form the young minds of their children to obedience and subordination; and children in their turn spurn at the authority of their parents. At a much earlier period of life than is generally thought of, children are susceptible of impressions of right and wrong. Though they want intellectual discernment of their difference, yet such impressions may be made by means of some things, as will considerably influence their actions. It would be improper for parents to exercise an arbitrary authority over their children. This would only be preparing them to act a similar part when grown up. Moral reasons of subjection and obedience should be given, and frequently inculcated so as to make an impression. Severe, rigid authority, and a mere passive indulgence are equally improper. This encourages contumacy, that tends to discourage young minds. Children are very soon susceptible of impressions from hope and fear. This might be improved to a good end. Some years elapse before many parents think of restraining their children, or instructing them, foolishly supposing that it is too soon. By this time they have contracted a powerful habit of stubborn disobedience, and copied many bad examples. To this negligence of parents many evils in their families, and in society in general, are to be ascribed. The authority which they have lost cannot be recovered. Parental exhortations are disregarded. Great irregularities and vicious practices are gone into, in the face of all

means used to prevent it. An attempt to restrain from one evil only provokes them to run into another. They become impatient of all family restraints, and break through all family order. This mode of training children is an easy introduction to every vice. Where the difference between good and evil is not known, and suitable impressions therefore wanting, the mind naturally pursues evil. Such youths are but ill prepared to be useful members of society in general. The common good can be no object to them. The laws of society will be trampled on by them with all freedom, except where they are deterred by fear. Whatever is not proposed by themselves, or does not suit their peculiar dispositions will be opposed in an arbitrary manner, and every thing done to prevent society from acting for its interest. Early culture too is of much advantage to the after period of life. "Train up a child in the way he should go, and when he is old he will not depart from it." Prov. xxii. 6. "Foolishness is bound up in the heart of a child." Improper indulgence gives it a more powerful hold of the mind. The rod becomes necessary to check it. Many parents employ it with much reluctance; some very improperly; others not at all. Whenever the rod is necessary, and the only case in which it is peculiarly so in young children is disobedience, it ought to be applied. When applied early it will have good effect. When long neglected it tends more to excite the stubbornness of the mind. "Chasten thy son while there is hope." Prov. xix. 18. This can only be in youth ere an evil habit is acquired. "The rod and reproof give wisdom: but a child left to *himself* bringeth his mother to shame." Prov. xxx. 15. "Correct thy son, and he will give thee rest; yea, will give delight to thy soul." Ver. 17. David's indulgence of Absalom was fatal to himself, and hurtful to the nation. "His father had not displeased him in saying, why hast thou done so." 1 Kings i. 6, &c. The consequence was, he rebelled against his father, and treasonably aspired to the kingdom, and came to an untimely end. Eli's sons were very abandoned. They made themselves vile, and he restrained them not. For this his sin, God swore that the iniquity of his house should not be purged with sacrifice forever. 1 Sam. iii. 12, &c.

Education of children is also much neglected. The circumstances of parents are to be considered. No more is demanded than what lies within their reach. Distance from schools renders it impossible for young children to attend. Parents might supply this inconvenience in good measure, were they inclined. Children are capable of learning at a much earlier period than is generally imagined; and without injuring them, if it be properly conducted. The children of the poor, as soon as they can do any thing, are set to some work. Their situation renders it necessary. On this account early attention should be paid to their education. Many

parents send their little ones merely to have them out of the way. Hence it is, that they are indifferent whether they learn or not, and a very irregular attendance is given. Bad, listless, and indifferent habits are contracted. The efforts of parents ought to cooperate with those of the teacher. Nothing is more necessary, nothing more useful. Some task is to be performed, as the repeating of the Catechism, &c. Parents should see this punctually done. Inattention to this obstructs the child's progress, subjects him to the rod in school, and so leads to discouragement, and an aversion to learning. Nothing is more necessary in school than proper subordination. From the very improper indulgence allowed to children at home, they are impatient of restraint in the school. Complaints and false representations of the conduct of teachers are often made by such children to their parents. These are received and encouraged. Prejudices are formed against the teacher, and children are permitted to relax their attendance. In this way, they make more progress in evil habits than in useful learning. Much time is lost, and the mind not improved. Such parents and children both come to see their folly when too late. Though the circumstances of many parents can but ill afford the means even of an ordinary education to their children, yet they can find means to encourage and support them in vanity and folly. They must be sent to the dancing school. Everything necessary to this branch of *polite* education must be furnished. Money is got with less difficulty and expended with less grudge to prepare for balls, penny-weddings and other dancings, than for purchasing the Scriptures, or for teaching children to read them. They are sent to service during one part of the year, and, should they be afflicted with poverty, hunger, and nakedness, the little which they have gained is to be expended on dancing. Many children appear in Church without the Scriptures in their hand, but if seen at a ball, &c., not one article suited for that occasion is wanting. It is not difficult to judge whether the parents of such children are more careful to train them for God, or for the prince of this world. Many children are lost by not being trained to habits of industry. Much time is wasted in idleness. Indolent dispositions and habits are contracted, and an aversion to necessary and useful labor prevails. This tends to looseness, dissipation, and every vice. The mind is active; it is ever in pursuit of some object. When not occupied about some virtuous pursuit, its depravity will avail itself of the opportunity, and pursue objects suited to itself. Evil associates are at hand; they contrive and execute wicked schemes.— All this is owing to parents not accustoming their children to some laudable and useful employment. Children so trained, are, during a great part of their life, the very pests of society, and, in the evening of life, a burden. In the one period, they are active to corrupt it; and in the other, are supported by it.

REPLY TO R. H. ON "THE DEACONS."

Dear Brother:—In offering some remarks on your articles, I choose to address yourself. I do this, that I may use the freedom and plainness of an old friend, and be guarded against the danger of personal and offensive reflections, in which too many have indulged in this controversy.

In order to reply intelligently to your articles, it is important to understand precisely your views on the questions at issue, and also the form of the argument by which you sustain them. I am desirous to have as much common ground as possible. It is only a waste of time to argue on the one side what is admitted on the other. With this object in view, I have read with care what you have written, and present the following as what appears to me to be your sentiments on the subject in controversy, and also the form of your argument in support of them.

1. That whatever is given to a religious object, should be devoted.

2. That whatever is devoted, should be held and managed by the Church.

3. That the Church can hold and manage property only by her officers.

To the first of these I have to object, that it is too limited. It appears to me that what is given to a benevolent, as well as to a religious object, not *should be*, but *is* devoted. Prov. 19:17, "He that hath pity on the poor lendeth to the Lord, and that which he hath given, will he pay him again." The very act of giving to a proper object, is devoting. A cup of cold water or a meal of victuals given to a disciple, is reckoned by Christ as given to himself. Matt. 25:23, 40; Mark 9:41.

The second proposition I would state thus: Whatever is given to the Church, she should hold and use. I can by no means admit that devoting and giving to the Church mean the same thing. What is given to the poor, though it pass directly from the hand of the donor to the receiver, is as really devoted as what is given in the Sabbath-day collections. The poor are as really authorized to receive for Christ as the Church. See the texts quoted above. I would remark again on this point, that what is given to the Church, she should hold and use in the very character in which she receives it. You are well aware that the Scriptures do not confine the term Church to her officers or courts. It is more frequently applied to the people in their congregational organizations, than in any other way. 1 Cor. 1:2, "Unto the church of God, which is at Corinth, to those that are sanctified in Christ Jesus, called to be saints." Rom. 16:5, "The church that is in their house." Acts 14:23, "And when they had ordained them elders

in every church." Rev. 1:20, "The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches." To apply in these passages the term church to the officers or to the courts, would give them an unmeaning interpretation. It is rightly so applied. Matt. 18:17, "Tell it to the church." But that is a case where discipline is to be exercised which belongs to the courts.

A congregation is, then, according to the scriptures quoted above, a church. Does it not follow that what is given to a congregation is given to the church? and that what is held by a congregation is held by the church? Whoever they be that receive and hold property for a congregation are its agents. They hold it in trust for it, and are its trustees. What a congregation holds by its agents the church holds; it is church property.

The idea that the civil magistrate should hold the church property of right, never entered my mind. I never heard it taught—I never saw any thing written by those whose views on the power of the deacon agree with my own. I never heard it advanced till it was charged in a libel against a brother, at the last meeting of synod. That brother never taught that doctrine. He does not believe it. He and I hold as taught in the standards that the civil magistrate should furnish temporal support to the church; and we believe that when he neglects this, it still continues to be a civil business to be performed by the people in the exercise of their civil rights and performance of their civil duties, and does not devolve on ecclesiastical officers. This is "the civil capacity" doctrine which it has been attempted to hold up to ridicule. I will advert to this subject again, and merely mention it now that you and others may see the injustice of charging me or the brother referred to, with the above sentiment.

On the third proposition, "that the church can hold and manage property only by her officers," you and I totally differ. If you do not hold this, then I can see no point in your argument. It is the same, substantially, with your fourth proposition, "all ecclesiastical property should be under the hand of divinely appointed officers." It is based on the assumption that the officers of the church are the Church, or that nothing done in any other way than by her officers, is done by the church. If this is not the main point of your argument under your 2d and 3d propositions, and if it is not substantially taught in your first reason for your 11th proposition, I have misunderstood you. But that the assumption is without foundation will appear from the texts of scripture already quoted, where congregations are called churches, and a worshipping society, the church.

Your 11th proposition, that "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," is an important truth. I knew it was your sentiment, and I am informed that it is endorsed by the editor of the *Covenanter*. I take this as a valuable concession, though some of your reasons for this sentiment I do not admit. I find, however, some difficulty to reconcile it with your declaration, that you approve of the act of synod, "that the business which is ordinarily managed by trustees, ought to be entrusted to deacons." Am I to understand you that synod has no power to enforce that act? If so, it is nugatory; and had I believed this to be the mind of the majority that passed it, I would not have taken any measures to have it repealed. It is, then, a dead letter of no practical force. Now, while I agree with you that church courts have no power to make the change mentioned above, I cannot admit the principle that synod cannot require the subordinate courts to carry out its righteous enactments. In the case of the act quoted above, I believe it has not that power; but, for the very same reason, neither had it the power to pass the act—the unlawfulness of the thing enacted.

This admission, which, from the endorsement referred to above, I take to be made by all on your side, presents an entirely new phase of the subject; it shifts the whole ground of controversy.—The question is no longer as to the power of church courts about the temporalities of the congregation, but as to the duties of the people in the exercise of their rights. This is a question on which we might differ without quarrelling; it lies entirely within the compass of the rights of private judgment. And would not this be the proper place to drop the controversy? Let us hold our several opinions about the duties of the people on those points on which it is agreed synod has no power to give authoritative direction, and let the people, in giving to the church, exercise their own judgment, whether they will give to her officers or her congregations, without being denounced as insubordinate to synod, covenant-breakers, &c., and peace and prosperity will be again enjoyed. But as you have showed what can be said on the one side, I will offer a few arguments on the opposite, designing, rather, to ascertain what is the truth, than to proselyte any to my view.

The question then is, *should the members of a congregation put all their congregational funds and property into the hands of ordained officers to be managed by them in their official capacity?* On this question I take the negative, for the following reasons:

I. For the people to do so, would be a dangerous surrender of their rights. Happily, I have a practical illustration of this in the case of Cherry street congregation, Philadelphia, which has been more than once exhibited as the *beau ideal* of congregational organization. The tenure by which the property is there held was lately published in the *Reformed Presbyterian*, and it shows the power which, by civil law, is guaranteed to the officers of the con-

gregation over the property, in consequence of the people yielding to have it held by them. And I do not hesitate to say that it is a fair application of the principles of the system which I oppose; that system requires the property to be held by such a tenure and no other. Whatever right the officers have with respect to the property must be legally secured, and this security must be in the deed. Hence the tenure by which they hold church property anywhere, cannot be materially different from that in the deed above referred to.

I do not forget that you are opposed to a Consistory, which, in the above case, has the whole fiscal management, but I know at the same time, that, according to your plan, its place would be occupied by the rulers. Of these two schemes, were I forced to choose between them, I would certainly prefer the Consistorial, for reasons that I will give hereafter; and you will bear with me while I state what I have often said to you, that I could never see your consistency when opposing the deacons' court, and at the same time contending for the extension of the deacons' power to all the matters over which that court claims jurisdiction. This enlarged power of the deacon I have been in the habit of calling consistorial power, both as a convenient and expressive designation. In fact, if not in form, such a court must exist wherever ecclesiastical officers have the work claimed for it to perform. But I will take your own practical view of the subject, and proceed to show that for the rulers to hold and manage the property of the congregation is perilous to the rights of the people.

And here let me premise that we have nothing to do in this inquiry with what the elders are likely to do, or not to do; but with what they have the power to do. What I have said above of the Consistory is just as true of the rulers, that whatever power it has over the property must be secured in the deed, "sealed according to the law and custom," (Jer. 32:11,) or it is a practical nullity. If, then, I make it appear that, in strict accordance with the tenure by which they hold the property, they may invade the rights of the people, I have furnished strong proof that they have transcended scriptural limits; for no one will contend that the rights of the people are not as safely guarded by the Head of the church, as the rights of officers.

That the deacons, in managing the property of the congregation, are directed by the rulers and are accountable to them, you clearly assert, page 254, "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 donors, holding them accountable to the courts of the Lord's house, and to the people through these courts."—Again, page 326, "It is not in accordance with the principles of

presbyterial government that the officers should be judged by the people, yet the people have the right to know that all the affairs are conducted properly. The only way that this can be done, 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." The general principle contained in these extracts I believe is vital to Presbyterianism, but the application here made of it, placing as it does the property of the congregation beyond the control of the people, is fraught with danger to their rights.

Let us now suppose a possible and even a probable case. The rulers may direct the deacons to sell the property of the congregation. If the deed is drawn according to what you claim for them, their order gives the deacons all the authority they require to make a legal sale. The people may feel aggrieved, they may complain, they may protest. It is all in vain. The transfer of the property is made in spite of them, and they have no redress. You, perhaps, say, they may complain to presbytery. And what will that avail? Can an act of presbytery nullify a civil contract between parties, who have a legal right to make it? The presbytery may censure the elders and deacons, but they cannot bring back the property. That is irrecoverably gone.

Again, that the Consistory has the power to tax the congregation has been indignantly denied. Of course it will be admitted that the exercise of such a power would be oppressive to the people. But is it denied that the consistory, or, according to your plan, the rulers, have the power to incur debt in behalf of the people? Let us see.

The power to mortgage property is necessarily included in the power to hold it. Those who hold it may mortgage it as security to any creditor. They can borrow money on mortgage. If, then, the rulers see meet to direct the deacons to do so, the people become debtors for the amount so borrowed. They must either pay that debt according to contract, or they are in danger of having their house of worship sold. How much this differs from taxation, let any one decide. For my own part, I would feel less aggrieved by having a sum assessed on me and be expected to pay it, than, jointly with others, to be plunged into debt without my consent, or even, perhaps, my knowledge. And if the power of involving a people, without their own act, in debt, is not an invasion of their natural rights, it would be hard to tell how that could be done.

It may be said, if the people surrender their rights, they have afterwards no cause to complain. The question, however, is, have they done wisely? Does God require them to do so? A father might make an assignment of all his property to one of his sons, and be afterwards turned out of doors to beg. Some abstractionist might say, he has no cause to complain—it is his own act; but

his theology must be of a strange kind, indeed, who would say that he did only what the divine law requires every father to do.

As it is with facts and natural rights we have to do in this part of the argument, it need not be thought strange that we have not referred "to the law and the testimony." Nature itself teaches a man when he is oppressed. The scriptures shall appear in their proper place.

I will only farther remark here that by making the whole management of the property subject to the will of the congregation, there is no difficulty. The property cannot be sold without their order; debt cannot be contracted without their consent. This will clearly appear by examining the provisions of the deed of the Second Congregation of Philadelphia, published in connection with that of the Cherry Street Congregation referred to above.

II. To make the holding and managing of all the property and funds of congregations official work, would be inconsistent with the independent and spiritual character of church courts. By the independence of courts, I understand their freedom from all civil restraint in the performance of their legitimate work, their right and power to carry out all their enactments and decisions, unimpeded and unfettered by any law or tribunal of the land. Whenever this is not the case, the rights of the church, conferred on her by her glorious Head, are invaded. But the church by going beyond her sphere, may endanger her own independence; and this is undoubtedly the case, when her officers assume to do work over which civil law and civil courts have control. If a civil tribunal can legitimately set aside and render practically null an ecclesiastical decision, then, in that case, the church has interfered in matters that do not belong to her.

Let us again suppose the case of the rulers directing the deacons to sell the house of worship. The sale is made and the whole transaction completed. But the people, or a majority of them, feel aggrieved and complain to presbytery. That court, on examining the matter, sets aside the act of the rulers. Will this nullify the sale? Should it do so where the parties have a right to contract? It would be unjust to the purchaser. The civil law will confirm the act, and the decision of presbytery will be of no practical avail. The reason is, the officers have done a civil business, the legality of which is tried by civil law and decided on by civil tribunals.—Church courts can try the morality of an act, but not its civil legality, for the plain reason that the laws of the country are not their rule.

Could the decisions of a church court be thus practically nullified by the civil power, if both were in their proper places? If a session try a man and condemn him, and the presbytery reverse the decision, and the civil court try and condemn him for the same crime, the case is not parallel with the one supposed above. The

civil court does not review the deed of the session, but takes the case up on original grounds. By the act of presbytery, all that the session had done is undone. It is not so in the other case.—The act of the rulers remains in full practical force, notwithstanding it is reversed by the superior court. Surely, in this case the church is not independent; her officers have gone out of their proper sphere, and her courts are thrust under by the strong arm of civil power. You will perhaps say that the same difficulty might occur in disposing of the alms of the church. I reply, no; so long as the disposition is confined to distribution, unless by an assumption of power on the part of the state. A session may distribute unequally, but there is no redress by civil law, because they are not regulated by it in their distribution. The presbytery, however, can review and reverse their decision. And I am fully convinced that anything beyond distribution, lies not within the compass of ecclesiastical official power about temporalities.

But how does this affect the spiritual character of church courts? I answer, it affects it seriously—vitaly. Christ has given to courts the power of the keys, (Matt. 16:19,) but not the power of the purse, which your system claims for them. By the keys her officers open and shut; they bind and loose. Is it this spiritual power that is exercised, when elders determine when and where a church is to be erected; of what materials and dimensions it is to be built, and how money is to be raised to pay for it? This is a part of the management of church property, and, according to your theory, it is to be done by officers. What would it be but to convert church courts into exchequers, to make them places of discussing and settling schemes of financiering? There has been already too much of this kind of business done in our courts, and he has been an inattentive observer who has not seen that in proportion to its increase, has been the increase of our ecclesiastical strife, and the diminution of our ecclesiastical revenues. Let but this plan go fairly into operation, and you will see the church secularized, her spirituality gone, and, in a great measure, her temporalities also; or it may be that God will deal with us as with Israel of old, and with the Romish church of more modern times, while he sends leanness to our souls, will give us what we desire of worldly things.

On this subject you have already seen my views in the 10th and 11th Nos. Reformed Presbyterian, Vol. 11th, to which I now refer you. The attempt that appeared some months afterwards to answer the argument was an entire misrepresentation, and betrayed a consciousness of inability fairly to meet it.

I have already said that were I forced to choose between your plan and that of the consistory, I would prefer the latter. My reason is, it would be less dangerous to the spirituality of the church. It does not claim to be a spiritual court, and, of course,

it would not be foreign to its nature to do secular acts. The spiritual courts might go on in the performance of their proper duties, unimpeded by this separate, and, in some measure, insulated secular organization. But, put the management of congregational finances into the hands of the rulers, and you involve them in business utterly heterogeneous to the nature of their office; you blend in one promiscuous mass things spiritual and things secular, and make it the duty of the same persons to attend to them. If this would not be the way to secularize the church—to “make the house of God a house of merchandize,” then I would hope that from such a transformation the church is entirely safe.

The remaining arguments I shall reserve for another letter.

Your brother in covenant bonds,

T. S.

THE SERVICE OF SIN.

The service of sin hath its difficulties, and they are greater than any that are imposed by the yoke of Christ. The commands of sin are unreasonable, brutish, full of contradiction, and therein full of difficulty and slavery. The carnal sinner is in this *self*-condemned, in that he objects to the difficulties of religion, thereby to keep off the yoke of Christ, and yet at the same time yields a willing obedience to his lusts, notwithstanding all the difficulties that attend them, which are as great or greater than those of religion can be.

Suppose that religion doth call a man to part with all, as sometimes it doth, doth not lust do the same? and where one man hath sacrificed his all to religion, many have sacrificed their all to their lusts. How many have drunkenness and gluttony undone? how many have been brought to beggary by pride and excess? how many have been brought to a morsel of bread by the whorish woman? Besides, what a man loses for God and religion, God hath engaged to make it up again, Matt. 19:29. But if a man wastes all upon the service of his lusts, who will make it up again?

It may be you account it hard that religion and the service of God require so much of your time; and doth not the world and lust require as much of their followers, and that for mere dreams and shadows? And why should it, be more burdensome to spend time in seeking and serving God for eternal blessedness, than in seeking and serving the world for empty vanities, which either we cannot get, or, if we do, we cannot keep?

Doth religion at any time expose a man to sufferings, to corporal pain and death? so doth lust much more. O how great are the pains of *Hatred*, the torments of *Envy*! That one lust of *un-*

cleanness, what pains and miseries hath it exposed men unto! and where one dies a martyr for Christ, thousands die martyrs to their lusts, having their days shortened by excess in sin, besides the endless torments that follow hereafter. So that they who complain of the difficulties of religion find greater in the way of their lusts, and are, therefore, self-condemned, in that they serve them without complaining.—*Mead.*

OBITUARY OF HUGH BOYD.

The deceased was a native of County Down, Ireland. In his childhood, his father's family came to this country and settled in the neighborhood of Pittsburgh. He was trained up in the principles of the Reformed Presbyterian Church, and when he arrived at years of discretion he embraced them by a public profession. To these principles he was warmly attached, and for their dissemination he manifested a laudable concern. For a number of years he lived in the village of Wilksburg. Mainly through his instrumentality, along with Mr. James Kelly, a house of worship was erected in that village, and a Reformed Presbyterian congregation organized. He continued a constant and useful member of the congregation till his death, which took place on Sabbath morning, March 24th, 1850, in the 35th year of his age.

His disease was of a pulmonary character. From his infancy he was of a delicate constitution, being much afflicted with asthma. About a year previous to his death he had a severe attack of typhoid fever, which so prostrated him that he never recovered again his wonted health.

He was a man highly respected by his acquaintances. He was gifted with a fine intellect, sound judgment, and correct taste. His long and, at times, severe afflictions he bore with christian resignation. Under their pressure he would, indeed, evince occasionally some irritability of temper, but he was far from despising the chastening of the Lord, and fainting when he was rebuked. To his friends his attachments were peculiarly strong. In the peace and prosperity of the church he took the liveliest interest. He was ordained a ruling elder about two years before his death, and even in that short time his usefulness as a member of the courts makes his removal to be felt as a loss to the councils of the church. His wife, with one infant child, and his aged mother feel the stroke as one of great severity. They have the promises that are yea and amen in Christ Jesus as the ground of their hope, and the source of their consolation.

SANCTIFICATION.

Sanctification is the continuation of that work which is begun in regeneration: it is the growth, unto maturity, of that new creature which is created by the regenerating influences of the Holy Spirit. Regeneration is the first of those divine operations on the heart, of which sanctification is the continued series. In regeneration the will is subdued, the understanding enlightened, and the whole man converted to God; sanctification is the confirmation and establishment of this state of things. The meaning of the term sanctification, is separation, setting apart, or devotedness to God; and a believer is sanctified in proportion as this is more or less the case with him.

The great agent in sanctification is the Holy Spirit; he carries on the work which he began, through sanctification of the Spirit. In this work he is pleased to operate by means; and these are the written and the preached word, the public ordinances of the sanctuary, the private exercises of the closet, the dealings of Divine Providence, and, in short, all the dispensations of grace, and all the events of life; for all things work together for good to them that love God, to them who are the called according to his purpose.

It is hardly necessary here to say, that the work of sanctification is a progressive work. This idea is included in the definition which I have given; and all the descriptions of it contained in the scriptures necessarily convey the same idea. It is compared to the growth of children to maturity, to the growth of seed to the full corn in the ear, and to the progress of the light from the dawn to the perfect day. It is variable in its degree in different christians at the same time, and in the same christian at different times; sometimes it seems suspended, at others it is rapidly on the advance; but the christian advances on the whole, and, though sometimes faint, he is yet pursuing, adding to his faith, virtue, knowledge, temperance, patience, goldliness, brotherly kindness and charity; and whilst these things are in him and abound, they make him that he is neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. Thus, the work of sanctification is universal in the heart and life of every true believer; it brings every thought into captivity to the obedience of Christ, and constrains all who are the subjects of it thus to judge, that if one died for all, then were all dead, and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again; and thus to act, even to dedicate their bodies and their spirits, their will and their affections, their memory and their genius, their heart and their life, their property and their influence, all that they have and are to God, a cheerful, a reasonable, and an acceptable service!

MATTHEW HENRY'S COVENANT.

It was the custom of Rev. Matthew Henry to make a formal dedication of himself to God at the commencement of each new year. The following form was drawn up by him for the year 1707:

Unto thee, O blessed Jesus, my only Saviour and Redeemer, do I make a fresh surrender of my whole self this morning, body, soul and spirit; to me to live is Christ, particularly this ensuing year.

All my time, strength and service, I devote to the honor of the Lord Jesus; my studies and all my ministerial labors, and even my common actions; it is my earnest expectation and hope, and I desire it may be my constant aim and endeavor, that Jesus Christ may be magnified in my body.

In everything wherein I have to do with God, my entire dependence is upon the Lord Jesus Christ for strength and righteousness; and whatever I do in word or deed, I desire to do all in his name, to make him my *Alpha* and *Omega*; the anointed of the Lord is the breath of my nostrils; through his hand I desire to receive all my comforts; I have all by him, and I would use all for him.

If this should prove a year of affliction, a sorrowful year upon my account, I will fetch all my supports and comforts from the Lord Jesus Christ, and stay myself upon him, his everlasting consolations, and the good hope I have in him through grace.

And if it should be my dying year, my times and my soul are in the hand of the Lord Jesus; and with a humble reliance upon his mediation, I would venture into another world, looking for the blessed hope; dying as well as living, Jesus Christ will, I trust, be gain and advantage to me.

Lord, keep this always in the imagination of the thoughts of my heart, and establish my way before thee.

DUTY OF VISITING THE AGED.

“I solemnly charge you,” said a venerable teacher of theology to his class, “to remember the aged members of the church.” The duty of visiting the aged and infirm members of the church of Christ, is not peculiar to ministers. The members of Christ’s body sympathise one with another, and it is peculiarly fitting and imperative that the young and active should contribute to the happiness of the aged and infirm.

The aged love to receive attention at the hands of the young. They rejoice to know they are not forgotten. They rejoice to know there are those who are active in that cause which they love so well—to which their best energies have been given, and for which their prayers still ascend.

Unless we are especially watchful, we shall neglect this duty. Its objects do not meet us in the course of business. Perhaps they are not seen in the house of God. In their retirement, they are easily forgotten.

We must make an effort to bear them in mind. We must remember they are our elder brethren and sisters in the Lord. The friends of their youth have gone, and left them "lone pilgrims in this vale of tears." They are cut off from the sources of enjoyment which are open to us. Sickness, solitude, decaying vigor of mind as well as of body, commend them to our sympathy.

Let us remember the aged. Let us cheer their lonely hours by friendly visits. Let us tell them what is doing for Christ in his church. Let us talk with them about that better world which they are soon to enter.

We shall find the performance of this duty profitable to ourselves. The most impressive comments upon divine truth have been uttered by aged saints upon passages of scripture repeated for their especial comfort. We also secure the prayers of those saints, and who can tell how great will be the effect upon our usefulness?

The performance of this duty is most acceptable to the Saviour. He regards all the kindness shown to his children as shown to himself. We know how he feels towards his aged suffering followers. What can be more pleasing to him than that we should entertain similar feelings towards them, and express those feelings by appropriate actions? What actions will receive a surer reward?

FREEDOM OF MIND IN NAPLES.

From a late number of the *Scottish Guardian*, we extract the following account of the measures taken by the government of Naples to prevent the spread of liberal opinions. Despots know that the mind must be kept in slavery, or the hour of political and moral freedom will come. They know also what agents to employ for the accomplishment of their designs.

"The Minister of Public Instruction in Naples has issued a decree, for the purpose of securing a closer surveillance of the students by the popish priests, a measure evidently dictated by the spread of liberal opinions amongst the young Neapolitans. The entire students are to be placed under the superintendence of a commission of ecclesiastics, to be instituted for that purpose; every student is to be enrolled in some religious congregation or society; no student is to be allowed a permission of residence unless he produces a certificate of his belonging to such a body, which certificate is to be renewed monthly. The student is also bound

to present to the congregation, once a month, a certificate that he has attended the lessons of a master approved by the Minister of Public Instruction. The conferring of academic degrees is to be regulated by the attendance of the students at the congregations. Schoolmasters are bound by the same decree to take their pupils above ten years of age to one of the congregations, and to certify their attendance once a month. All schools, public and private, are placed under the operation of this arbitrary law."

THE PITTSBURGH PRESBYTERY.

The Reformed Presbytery of Pittsburgh met in Allegheny, April 16th, and continued its sessions for two days. All the ministerial members but two, and a large representation of elders were present. The business was chiefly of the ordinary kind, and the proceedings throughout evince a state of harmony and prosperity encouraging and refreshing. Rev. S. Sterrit is continued Moderator, and Rev. T. Sproull, Clerk.

A call from the congregation of Salt Creek, for Mr. H. P. M'Clurk-an, was presented and accepted. His ordination is appointed to take place at the next meeting of presbytery. He is to supply the congregation until that time.

Rev. J. Love is continued six months longer, stated supply at Wills' Creek.

It appeared on inquiry that pastoral duties had been diligently attended to in the congregations, and that the days of thanksgiving and fasting had been observed.

Pieces of trial were delivered by David McKee and Joseph Hunter. Mr. Hunter having delivered all the trials usually assigned for licensure, was, after examination, which was unanimously sustained, licensed to preach the everlasting gospel.

William R. Hamilton is received under the care of presbytery as a student of theology.

A report from the Board of the Westminster Literary Institutions was received; also, a report from the committee of presbytery to open the institutions. These reports show that this enterprise is favorably received by the community. The board, for reasons of which the presbytery approves, changed the location to Allegheny. A suitable site is procured, and measures are in train for having erected a convenient edifice by the first of September. In the mean time comfortable rooms are provided, and the Principal and other well qualified Professors are diligently employed in both the male and female departments. The attention of those who desire a thorough education for themselves, or for their children, where the advantages as it regards expense, health, morals, and religion, are at least equal to any other place of public education, is invited to these institutions.

A committee, appointed for the purpose, reported the following memoir of Levi B. Purvis, student of theology, deceased:

In the removal of this lamented youth, we see a display of Divine sov-

verignty. While some of the servants of Christ are spared to a good old age, and their labors in the ministry are blessed for the edification of the church, others, as in the present case, are cut off just as the prospects of usefulness are beginning to open.

The subject of this notice had completed the fourth year of his theological studies, and had delivered nearly all the usual trials for licensure. The time seemed just at hand when he would go forth, bearing the gospel message to sinners. For a year before his decease, there were indications of a pulmonary affection. Of this he died, Nov. 21, 1849, at the residence of his father, in the bounds of the congregation of Union, Pine Creek, &c., in the 29th year of his age.

Our design is not for mere custom's sake to eulogize the deceased. It is due to his memory to state that early in life he publicly professed Christ, and having devoted himself to his service with a view to the holy ministry, he kept the object steadily in view. He graduated in Duquesne College, Pittsburgh, and immediately entered the Theological Seminary. He prosecuted his studies with diligence, and made commendable progress. By his fellow students and by the members of presbytery, he was highly esteemed. He was truly amiable.

During his last illness, and in the immediate prospect of death, he gave comfortable evidence that his confidence rested on the sure foundation. His latter end was peace.

To his aged parents, to whom this stroke is peculiarly severe, the presbytery tenders christian sympathy and condolence.

List of Appointments.—Rev. T. HANNAY, May, 3d Sabbath, *Steu-benville*; 4th Sabbath of May and 1st, 2d and 3d Sabbaths of June, *Greenfield*; 4th Sabbath, *Yellow Creek*; 5th Sabbath, *Wilkinsburg*; July, 1st Sabbath, *Brookland*; 2d Sabbath, *Manchester*.

Rev. R. J. DODDS, May, 3d Sabbath, *Deer Creek*; 4th Sabbath, *North Washington*; June, 1st Sabbath, discretionary; 2d Sabbath, discretionary; 3d Sabbath, discretionary; 4th Sabbath, *Montgomery*; 5th Sabbath, *Greenville*; July, 1st Sabbath, *Montgomery*; 2d Sabbath, discretionary.

Mr. JOSEPH HUNTER, May, 1st Sabbath, *Montgomery*; 2d Sabbath, *Sandy*; 3d Sabbath, *Warsaw*; May, 4th Sabbath, and 1st and 2d Sabbaths, June, *Oil Creek*; 3d Sabbath, *Springfield*; 4th Sabbath, *Sandy Lake*; 5th Sabbath, *Springfield*; July, 1st Sabbath, *Wilkinsburg*; 2d Sabbath, *Deer Creek*.*

TREASURER'S REPORT—*Samuel Henry, Treasurer, in account with Pittsburgh Presbytery.*

1849.		Dr.
	Balance in treasury, per last report,	\$ 55 61
Nov. 29,	From Brookland congregation, per William Rowan,	13 00
1850.		
Jan. 29,	Young Men's Missionary Society of Pittsburgh and Allegheny, by Alex. Bovard,	44 75
	Amount carried forward,	\$113 36

* The remaining appointments till next meeting of presbytery, will be published in the July No. of Reformed Presbyterian.

	Amount brought forward, - - -	\$113 36
Jan. 29,	George Stewart, per Rev. T. Sproull, - - -	1 00
Feb. 22,	A. Armstrong, by H. P. M'Clurkan, - - -	2 00
Feb. 22,	Warsaw Society, - - -	6 00
April 16,	Union congregation, by Rev. J. Galbraith, - - -	5 20
" 16,	Camp Run, Slippery Rock, &c., congregation, by Joseph Kennedy, - - -	13 25
" 16,	Monongahela congregation, by Rev. J. Crozier, - - -	10 00
" 16,	Thomas Blair, by Rev. J. Blackwood. - - -	1 00
	Total, - - - - -	\$151 81
1850.		Cr.
Feb. 22,	By cash paid H. P. M'Clurkan for missionary services. - - - - -	18 00
	Balance in treasury, - - - - -	\$133 81
		\$151 81

S. Henry having resigned, J. Carson is chosen treasurer of presbytery. The next meeting of presbytery is appointed to be in the Middle meeting house, Salt Creek, on the third Tuesday of October, 1850.

NEW YORK PRESBYTERY.

This presbytery met, April 9th, in the Sullivan St. Church, N. Y., and was opened with a sermon by the Moderator, R. Z. Willson, from 1 Tim. 4:16. All the ministerial members were present, and ruling elders, Wm. Stewart, Whitelake; Sam. Arnot, Coldenham; W. Brown, Newburgh; J. Nightingale, 1st, N. Y.; J. A. Long, 2d, N. Y.; A. Knox, 3d, N. Y.; J. Evans, 1st, Phila.; R. Sterret, 2d, Phila. During the two days that presbytery sat, a large amount of routine and other business was transacted, generally with unanimity. C. B. McKee was appointed Moderator, and J. M. Willson, Clerk, for the ensuing year; J. M. Beattie, Assistant Clerk.

CALLS.—Two calls were laid upon the table—one from Topsham congregation, the other from the congregation of Whitelake—both upon Rev. R. Johnson, which were severally sustained as regular gospel calls and forwarded to the Rochester Presbytery, within whose bounds Mr. J. now is.

Students of Theology.—Neither of the students who had received appointments for this meeting were present, satisfactory reasons being assigned for their absence, and J. R. Thompson was allowed to deliver pieces this spring and next fall before the Presbytery of the Lakes. John 1:1—5 was assigned to Mr. Wm. Thomson, as subject of lecture at next meeting.

Restoration to the Ministry.—Rev. Mr. Henderson, from the Reformed Presbyterian Synod, Scotland, who was, at the last stated meeting, restored to the enjoyment of church privileges, was, after expressing his approval of the testimony of the church, and his cordial assent to the recognised application, in every particular, of the principles of the church to

the civil institutions of this country, restored to the exercise of his ministry, and then, on motion, admitted to a seat in court as a constituent member. From this latter resolution, admitting Mr. H. to a seat, Rev. A. Stevenson dissented, and intimated his intention to complain to synod.

Presbyterial Mission Fund.—Upon inquiry, it appeared that nearly all the congregations under the care of presbytery, had either taken up collections for this fund, or contemplated doing so soon; the greater part, however, being in the latter class. The Treasurer reported as follows:

James Wiggins in account with the New York Presbytery.
1850.

Jan. 31, From Craftsburg congregation, per R. Z. Willson,	\$ 7 50
April 10, From Ryegate and Barnet Female Missionary Society, per Rev. J. M. Beattie, - - - - -	20 00
“ 10, Bovina congregation, per Rev. J. Douglass, - - - - -	6 00
“ 10, Conococheague congregation, per Rev. J. Kennedy, - - - - -	10 00
Total, - - - - -	\$43 50

JAMES WIGGINS, *Treasurer.*

The statements of members of presbytery were very encouraging in relation to the interest taken by their congregations generally in the Home Mission. We have no fears of lack of funds when the subject comes to be properly understood, and our missionary operations are fairly under way. Rev. J. Kennedy was directed to visit Octorara, Pa., and, if his health permit, to preach there with a view to the formation of a missionary station. Rev. A. Stevenson was appointed to visit the city of Boston and vicinity, where, it was stated to presbytery, there are some of our people earnestly desiring the attention of this court; and to preach there, if opportunity can be had. This, also, with a view to form a missionary station. Both to report to Presbytery.

Supplies.—J. B. WILLIAMS, 3d and 4th Sabbaths, April, and 1st Sabbath, May, *Whitelake*; 2d, 3d and 4th Sabbaths, June, *Argyle*; all July, *Topsham*; 1st Sabbath, August, *Faiston*; 2d and 3d Sabbaths, August, *Argyle*; 1st, 2d and 3d Sabbaths, September, *Whitelake*.

Rev. Mr. HENDERSON, 2d, 3d and 4th Sabbaths, July, *Whitelake*.

The sacrament of the Lord's Supper to be dispensed at *Whitelake*, on the 2d Sabbath of September, by Rev. S. Carlisle, assisted by J. B. Williams, and should their call not be accepted, Mr. Carlisle to moderate in a call there, when requested by the session and congregation.

The sacrament of the Lord's Supper to be dispensed in *Argyle*, on the 4th Sabbath of June, by Rev. J. W. Shaw, assisted by J. B. Williams.

Sessional Books.—The committee on sessional books reported, that the records of the congregations of Craftsbury, Coldenham, 1st, 2d and 3d congregations of New York, 1st and 2d congregations of Philadelphia, Baltimore and Bovina, had been put into their hands, which, with a few slight exceptions, were approved.

Next Meeting.—The next meeting is to be held in the 3d Reformed Presbyterian Church, N. Y., on the 2d Tuesday of October next, at 7½ o'clock, P. M.

JAMES M. WILLSON,
Clerk of N. Y. Presbytery.

THE FATAL DEFECT.

Mr. B. called on his neighbor, Mr. S., one pleasant morning, and requested him to go and look at a new piece of land which he had recently added to his farm. They spent an hour in examining it, and in conversing respecting its excellencies and adaptations. "Well," said Mr. S., as they were about to separate, "your prospects for this world are certainly very promising; how are they in regard to eternity?"

Mr. B. was silent, but not offended by his somewhat abrupt question. In truth, he felt that Mr. S. had a right to ask the question, inasmuch as he was one who kept bright his own prospects for eternity.

"If," continued Mr. S., "you gave as prompt and thorough attention to the things of another world, as you do to those of this, your prosperity would be two-fold and enduring."

"I know," said Mr. B., "that my attention is too much confined to business; more than I mean it shall be as soon as I get through paying for my farm. As it is, there is no man who can say I have wronged him. I know that I have not done all that is required of me. Still I do not feel that I have done any thing very bad."

"There is no one doubts your integrity. All are disposed to give you full credit for your good qualities as a neighbor and member of society; but you are too well acquainted with the Bible to rest upon these things for acceptance with God."

"Yes, we must all repent and believe the Gospel. Some have not as much to repent of as others. I hope we shall all come out safe at last. Good morning!"

It was plain that Mr. B. was trusting, in part at least, to his correct deportment for future safety. True, he acknowledged the necessity of repentance and faith, but he believed that repentance and faith could be the more safely deferred, in consequence of the fact that he *had done nothing very bad*. There are many who thus gain their own consent to remain in impenitence.

Persons of this class should call to mind the Saviour's account of the proceedings of the day of judgment. Those who are told to depart into everlasting fire, are not charged with oppression, and robbery, and murder. The burden of their condemnation was, that they failed to recognise the obligations they are under to Christ. **INASMUCH AS YE DID IT NOT.**

The same principle is recognised in the parable of the talents. When his lord came to reckon with him who had received one talent, he was not accused of having wasted it in vice. He was not accused of having employed it in a way producing positive injury to the cause of his master. He was cast into outer darkness, because he had failed to *use it aright*.

None can enter into the joy of their Lord who have not been, in proportion to the talents bestowed upon them, diligent, active and persevering in the cause of Christ.

What effect would the rigid application of this principle have on the conduct of many professing Christians? They pass along quietly; they avoid, it may be, all censure both from the church and from the world. But what do they accomplish for Christ? What effort do they put forth

in his cause? Has Christ any followers to whom he has given no talents whatever? Has he engaged men to labor in his vineyard, and then given them nothing to do?

Will God change a principle which he has clearly revealed, simply because its application sweeps away the hopes of many who are numbered with the visible church?

ITEMS OF INTELLIGENCE.

PERSECUTION IN FRANCE.—The French have got rid of their king, but not of their religious intolerance. A late number of a French journal states that *colporteurs*, in several cases, have been arrested while distributing *evangelical* tracts, and under a similar application of the law, have been thrown into prison. The journal to which we allude says:

A *colporteur* has been fined and sentenced to a month's imprisonment for holding religious meetings, selling Bibles and Testaments and religious publications. Another *colporteur*, duly authorized, has been punished for selling bibles and religious almanacs. The attorney of the republic sent to the *colporteur* a soldier, for the purpose of purchasing a copy of the almanac. On being examined, the sale of it was declared unexceptionable; but afterwards, by a subtle contrivance, that may astonish, if not excite indignation, the almanac was pronounced a *religious book*, but *not a book of religion*, and the *colporteur* was forthwith imprisoned.—These and similar cases are stirring up those interested in the spread of evangelical truth, to make a bold stand in behalf of the religious liberty secured to them by the Constitution.

POPERY IN ENGLAND.—From the English Roman Catholic Directory for this year, it appears that there are now in England 674 chapels, 880 priests, 13 monasteries, 41 convents, 11 colleges and 250 schools.

During the period of five years, from 1841 to 1846, the University of Oxford is said to have contributed forty-three of her scholars, and Cambridge eleven, to the Church of Rome. Of these, thirty-six were previously ministers of the Church of England.

The first church built in England for the Greek community to celebrate Divine worship, has just been completed, and will shortly be opened in London.

The Archbishop of Canterbury has recently preached a sermon in which he maintains the extreme doctrine of baptismal regeneration. This announcement will be received with surprise by many who hoped better things from him.

TOLERATION IN INDIA.—The London Baptist Magazine says: "The gospel is not only making progress, but evidently leavening with its influence the social relations of Hindooism. The proposed measure of government releasing converts from the intolerant operation of the laws of the Shaster and Koran, by which, in making a profession of Christ they lose every earthly possession and break every earthly tie, naturally arouses the wrath of the rigid devotees of Mahomet. But the time is at last come

when the authorities of India no longer regard the prejudices of the Hindoo as their standard of piety, and the legislation of Menu as the basis of their own." The *Friend of India* describes this new movement as "the great charter of religious liberty. The new law will enable any man to profess the creed he prefers, without the fear of being thereby deprived of all the property to which he would otherwise have been entitled." This is a notable event, and is fraught with important results to the cause of missions.

EDUCATION IN SIERRA LEONE.—Accounts of a recent date from Sierra Leone, inform us that some hundreds of liberated African children, who have been collected in schools at the expense of the government, are to be transferred to the Church Missionary Society, on condition that they receive industrial, as well as intellectual and moral, instruction. The society is to select an industrial agent, whose salary is to be paid by the government. The government has also granted one hundred pounds for the purchase of the necessary agricultural implements, and land for the establishment of model farms in connection with the schools. A grammar school was established about four years ago. Nearly five hundred pounds have already been paid to this institution by the Africans, a fact which shows how anxious they are to have their children enjoy the advantages of a sound scriptural education. At Fourth-bay there is an institution for training native catechists. The course of study pursued would seem to be quite elevated.

EDUCATION IN WISCONSIN.—Wisconsin has the basis of a munificent school fund. It consists of a domain equal to 2281½ square miles, there being 1500 towns, one mile square in each of which is devoted to this object; and besides this, 781½ sections were given by Congress at the admission of the State into the Union, making in all 1,460,000 acres, which is valued at \$1,70 per acre, giving a fund of \$2,482,000. In addition to this, all property that may accrue to the State by escheat or forfeiture, and the money received for fines, are to be added to the fund. The constitution requires that each town shall raise annually by tax for the support of common schools, a sum not less than half the amount received from the fund. It is thought the amount for distribution in 1851 will be about \$106,878, and that the number of children will be this year about 100,000, which will make an average of \$1 a scholar.

COST OF INTEMPERANCE.—A committee of the New York Assembly, in their report on intemperance in the State, estimates the amount annually expended for drinks, at 7000 grog shops existing in the cities of that State, exclusive of the villages, at upwards of twenty-five millions of dollars. They have collected statistics from the various city and county prisons, with the exception of twenty-three, which prove that upwards of 36,000 intemperate persons have been arrested in 1849, and that from four-fifths to nine-tenths of all the crime committed has its origin in intemperance. This is a serious subject for reflection.

REMOVAL OF FREE NEGROES FROM VIRGINIA.—The bill appropriating \$30,000 per annum to the colonization of free negroes of that State

in Africa, is now a law, having passed the Senate, with an amendment, which imposes an annual tax of \$1 upon every male free negro in the State from twenty-one to fifty years of age. The fund arising from this source to be appropriated in like manner with the \$30,000, unless the Legislature otherwise prescribe.

THE BIBLE OF EVERY LAND.—The Bagsters, of London, are bringing out in numbers a book of rare interest and attraction; being specimens of the various languages of the earth into which the Bible has been translated. In addition to this, the work presents a statement of the geographical extent of each language and dialect, together with the elements of the language, and a history of its diffusion.

It is said that Lord Palmerston has addressed an energetic note to the Spanish government, complaining of the scandalous manner in which the slave trade is being carried on at Cuba, and threatening a blockade of the island, if his representations are not attended to.

GERMANS AND DUTCH IN THE WEST.—The last annual report of the Missouri Baptist Association, gives the following information, touching the rapid growth of Holland and German population in the States on the line of the Mississippi:

In the States of Missouri and Illinois, the German immigrants and their children amount now to about 200,000. About 24,000 live in the city and suburbs of St. Louis. Indiana has 100,000. Ohio, a larger number. In Cincinnati they are estimated at 40,000. Large numbers are in Louisville, and in the counties of Kentucky contiguous to the Ohio river. Many thousands are located in New Orleans, while they are spreading through Mississippi, Arkansas and Texas. Up the Mississippi river they bear the same proportion to the native American population in Iowa, Wisconsin, and Minnesota, as they do to the population of Missouri and Illinois. In Iowa, Wisconsin and Michigan are several thousand natives of Holland, many of whom speak and read the German language, and the same missionary can operate with both classes. They are, in general, an industrious, civil, orderly people. Of the whole German population, about one-third are Roman Catholics; many are entirely skeptical of religious truths; a majority are nominally Lutherans; while not one in twenty believes the gospel in an evangelical sense.

METHODIST PROTESTANT CHURCH.—This body differs from the Methodist Episcopal Church in rejecting bishops, and admitting the laity to its church courts. It has 32 annual conferences, 68 stations, 351 circuits, 99 missionaries, 771 itinerant ministers and preachers, 700 unstationed ministers and preachers, 798 meeting-houses, 53 parsonages, 62,305 members, and 693,725 dollars' worth of church property.

ROMANISM.—In Tuscany, the Romish priests have commenced prosecutions against two printers of Florence, for having, under the government of the Republic, printed a translation of the New Testament in Italian, on the express ground of "their having published the gospel in the vulgar tongue, so that every one may be enabled to read it."

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CRITICAL ANALYSIS OF ROMANS 9:1—3.

In this passage, the Apostle, having closed a long and argumentative exhibition of the doctrine of Divine grace, enters upon the consideration of that most mysterious event—the rejection of the Jews from their long continued privileges as the people of God, and the adoption of the Gentiles in their place. This was an event which, doubtless, at the time, must have appeared inexplicable to many, and caused no small offence and scandal to the gospel, which was incidentally and in appearance its cause. This difficulty and offence he now proposes to remove, by a thorough examination of the whole subject. He shows that it was perfectly consistent with the spirit of the Abrahamic covenant in which they falsely and vainly gloried, and that it was analogous in its administration to cases which had already occurred in the family and posterity of Abraham, verses 6—13; that it was conformable to the sovereignty of God in his past dispensations of justice and mercy, verses 14—24; that the event itself had been distinctly predicted in the prophetic writings, verses 25—33; and finally, was the inevitable consequence of the rejection of the Messiah—the only ground of man's acceptance with God, and the true condition of their covenant relation. Ch. 10:1—4.

But as among the misconceptions which might be suggested, carnal and unreflecting men would regard this whole matter, as they do all the contentings for Divine truth in the church of God, as no more than a personal strife, and a rent growing out of the ambitious and vindictive passions of men, he sets himself first to clear up and remove so unworthy and unjust a misapprehension. In order to this, in a most solemn adjuration of the name of Christ and the Holy spirit, he purges himself of any sin of that nature. This was the more proper and requisite in his case, as he had acted a conspicuous part in bringing about a state of things in the

whole church, in regard of her New Testament doctrine and order, which issued in the final and irretrievable rupture.

And to this end he makes a most solemn and affecting protestation of his interest in his brethren according to the flesh, an interest augmented by their once high distinction, (verses 4, 5,) and shows that he had been actuated only by the deepest and most disinterested devotion to their welfare. But in the course of this brief but most earnest and energetic expression of his affection to his kindred and people, he uses language that has greatly troubled devout readers by its apparently contradictory or inexplicable meaning. This has been, probably, increased by our present authorized translation, and has given rise to dogmas shocking to the convictions of a pious mind, representing a gracious exercise as repugnant to all grace, the acting of love to Christ and his people, which seems not only repugnant to such love, but tending utterly to destroy and eradicate any such principles from the heart.

"I say the truth in Christ," in his name, as in his sight, who is my only hope for eternity, who is now my omniscient witness, (Rev. 2:23,) as he will hereafter be my supreme and eternal judge, Romans 2:16. "I lie not, my conscience bearing me witness in the Holy Ghost," my conscience as enlightened, quickened and witnessed in all its actings, so more solemnly recognising his presence and authority in this, by that omnipresent Spirit (Ps. 139:7) who, as it is his prerogative to "search the deep things of God," (1 Cor. 2:10 and 11;) so also, certainly, all the deepest actings of my soul, with which he is ever present, 1 Cor. 6:13. "That I have great heaviness and continual sorrow in my heart," language expressive of the deepest and most pungent grief, and that not at occasional and distant intervals, but frequent and ever constant and abiding, ever and anon awakening to a painful and overwhelming remembrance, as is, indeed, ever the case with deeply seated grief. Now for whom has he this deep and constant sorrow? It has not yet been expressed, but occurs in the next verse, latter clause, and is separated by the parenthesis which immediately intervenes: it is, as he says, "for my brethren, my kinsmen according to the flesh." But, instead of this natural order, our translation drops that obvious connection, and introduces an expression which suggests a very different idea, not required at all by the grammatical structure of the original. "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

The original word translated "accursed" is of the strongest import, and rightly expressed by all that can be understood of horror in the word by which it is so translated. It is the same as that employed in 1 Cor. 16:22, "If any man love not the Lord Jesus Christ, let him be anathema, maranatha," a phrase, in the Syriac language, literally signifying "accursed of the Lord at his appear-

ing." Did the apostle imprecate so horrible a doom upon himself as everlasting separation from all the holiness and happiness of communion with Christ and his saints? And yet the language in our translation, and in many others, also, would seem to require such an interpretation. Some expositors have endeavored to escape the obvious difficulty by observing that love would do impossible things and make unheard of sacrifices; that, although such an event was impossible to any true believer, and manifestly so in the case of this chosen vessel and favored servant of Christ, nevertheless, such was the ardor of his love and zeal that he was willing to sacrifice his own everlasting felicity, to be devoted to endless exclusion from communion with Christ, that they might be admitted and restored. But such a sentiment as his substitution for their redemption, he repels with indignation in another place when he says, "Was Paul crucified for you?" 1 Cor. 1:13. Can there be any other Saviour or salvation than Christ crucified? Who will presume to offer himself as the victim or surety for the church, or any part of it, when He is the only Saviour?

Besides, can it be conceived that a regenerated and sanctified soul could be willing to be cut off forever and separated from the only fountain and author of sanctification, and thus be devoted to everlasting association with the unholy and unclean? How could this be regarded without horror by a pious mind? To escape this difficulty, therefore, others have said that Paul was willing to sacrifice eternal felicity in the enjoyment of Christ, but not be deprived of his holiness and grace. Such a view, however, is a mere evasion of the difficulty; the two things cannot be separated. Holiness is happiness. God is blessed forever, because he is infinitely holy. Grace in the soul is all its blessedness, and in proportion to its advances toward perfection, is the real felicity of the saint; and when the one is perfected, so will be the other. Others have gone the full length which the sentence, as it stands, seems to authorize, and have maintained that it is a material evidence of true grace to be willing to abandon all hope of heaven forever; an evidence of true love to Christ and his saints, to be willing to be separated from both forever; an evidence of full purpose of heart to glorify God, to be numbered, it would appear, in character and state with the wicked, who will eternally suffer his vengeance and blaspheme his name. Such, at least, are the legitimate and unavoidable results of such an interpretation.

A very slight correction of the translation and a parenthetical arrangement of the words, fully corresponding to the original, obviates, it is believed, all the difficulty.

The words translated, "I could wish that myself," has a much more simple and less complex signification, and is so translated in our Bible in another place. Properly speaking, it is the imperfect tense of the indicative mood, and not the optative, as it appears in

our translation, and expresses not the present, but past or former, wish or desire of the mind. So the same tense and mood of the same verb is rendered in the description of the condition of the vessel, crew and passengers in that dreadful tempest which Paul encountered on his voyage to Rome. It is said that, "Fearing lest they should have fallen upon rocks, they cast four anchors out of the stern and *wished* for the day." Acts 27:29. By introducing the same grammatically accurate rendering of the same word in the passage before us, it will read as follows: "For I wished myself to be accursed from Christ." And then, while we have a faithful and literal translation of the passage, we have a very touching and natural reference of the apostle to his own former and dreadful error in the times of his ignorance.

The whole passage thus corrected and arranged, will then read as follows: "I say the truth in Christ; I lie not, my conscience also bearing me witness in the Holy Ghost that I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen according to the flesh; for I wished myself accursed from Christ." Or, by placing the latter clause in its original order and making it a parenthesis, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost (for I wished myself accursed from Christ) for my brethren, my kinsmen according to the flesh." The whole passage may be thus paraphrased:

Remembering, in view of all these blessings of God's gracious covenant, which has been now so largely exhibited, the present condition of his once highly favored people, I do most solemnly declare as in the presence of Christ, the promised Messiah, the Saviour of the church and the Judge of the world, that, in all my ministry and defence of his gospel, I have been actuated by no enmity to them, or ambition for myself. The Holy Ghost, omnipresent and omniscient, witnesses the integrity of my conscience, while I protest that I have been, and am, actuated by the deepest concern and the most heartfelt grief for my brethren, my kinsmen according to the flesh; for I was once in the same condition of ignorance and of enmity to that Jesus whom I blasphemed, and whose fearful wrath, as I now know it to be, I presumptuously imprecated and dared, as they did when they said his blood be upon us and our children.

And, in conclusion, what an admirable view does this afford of the true spirit of christianity, and a test of claims to be Christ's servants! How diverse from numbers who loudly claim the character of reformers, but are schismatics and apostates, and prove themselves devoid of the spirit of Christ and his apostles, by bitter and malignant revilings instead of holy grief and concern for the error, and desires for the salvation of those they forsake. A remembrance of our own sins, the true characteristic of every true

servant of Christ, silences clamor, disarms enmity, and awakens deep and holy sympathy for the erring, and the most earnest prayers and the most devoted labors for their recovery from the same awful delusion by which we were ourselves once enslaved.

INATTENTION TO THE TRAINING UP OF CHILDREN.

[Concluded from page 80.]

Religious instruction is of the utmost importance; it is, nevertheless, least attended to. Youth is a favorable season to instil religious principles and instructions into the mind. Impressions made in youth are not easily effaced. The mind is more easily bent; opposite habits and prejudices have not taken possession of it. In more advanced life, vanity, folly, and conformity to the world, lay hold of the mind. The cares of lawful things, too, have their place and their influence. It will be found advantageous to commence religious instruction ere these begin to lay hold on the soul; afterwards it will be much more difficult. This is the divinely instituted means of obtaining grace. Religion is the best security against temptation of every kind—it teaches the fear of God. This leads to regard the good of society.

This deistical age has produced many who maintain that no religious instructions ought to be communicated to children, nor religious impressions made till they be capable of judging for themselves. It is supposed, in a certain respect, to infringe upon human liberty; to warp the mind with prejudices unfavorable to free discussion. This, if it prove anything, proves too much. At one stroke it discards every species of instruction, moral and political. The right of private judgment in respect to *these*, is as sacred and independent as in respect of religion. It will set aside every part of education, because, when the youth grows up, he may question the propriety and even lawfulness of many things in which he had been initiated. No trade or business of any kind ought to be taught youth, nor qualifications for any active department of life, more than another, be acquired by them till they become fully acquainted with all, and so judge for themselves. The doctrine is irrational. It denies the *moral* relation between parents and children. A moral relation implies mutual moral duties. Among these is moral and religious instruction. No moral duty can be performed without moral instruction and moral habits. The condition in which infants are ushered into the world as to their moral capacity is sufficient to confirm this. These are equally inca-

pable, as the members of the body, for action. If parents are to withhold all moral instruction from their children; while such, they can be said to do no more for them than the brutal species do for their young. But the ideas and notions which have been imbibed in youth cannot hinder the mind from a candid examination of the truth and propriety of them. There is nothing to prevent the mind from examining its own ideas any more than the ideas of others. The application of this principle will necessarily abolish the practice both of religion and morality. Children receive impressions and contract habits more readily from example than from precept. By it they easily acquire notions of right and wrong. By copying a religious pattern a bias favorable to religion will be formed, and by following an immoral example the mind will become powerfully prejudiced in favor of sin. To prevent such prejudices on one side or the other, all action must cease.—Parents are to do neither good nor evil, at least in the presence of their children: nay, more; if at any time children should do what parents believe to be evil, they must not find fault with them, forbid them, nor correct them, because these would tend to form a peculiar habit and produce peculiar ideas in the mind. Lying, swearing, stealing, disobedience to parental authority must never be faulted. A more effectual method to destroy society could not be adopted. It would be to allow children to grow up under the powerful influence of innate depravity, without the least check given to it. But there is nothing more certain than religion, nothing more advantageous; it is learned from divine revelation alone. There, many injunctions are laid upon parents respecting the religious instruction of their children. Deut. 6:6 and 7, “And these words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children.” (Chap. 4:9,) “Teach them to thy sons and sons’ sons.” Abraham was commended for his attention to his children on this head. Gen. 18:19, “For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment,” &c.

There is reason to suspect that these deistical principles are fast gaining ground. The practice of many parents is the native consequence of such principles; whether they have adopted these principles or not, their procedure towards their children is practically so. The instruction of youth in the first principles of religion is left to public teachers; but many of these have banished this from their schools. The Scriptures are little used, if used at all, and catechisms not carefully taught, if taught at all. The practice of many families is little better; even the form of religion is not to be found in them. The Scriptures are not read; family worship never observed; family instruction and catechising entirely neglected. Even where a form of family religion is attended

to, children are kept under no restraints. Heads of families are not careful to have the whole family collected before proceeding to family worship. Children are employed about their diversions in the fields, and servants about their work, or often doing nothing. In many families, not a copy of the Scriptures is to be seen or used at family worship but by the person leading in the duty. Were every one, especially children, obliged to have the Bible, it would be a means of fixing the attention, in part, during the duty. Such inattention soon makes children averse to be confined during family duties. It will render them equally averse to attend public ordinances. Nothing has a better effect on young minds than family catechising. The evening of the Sabbath is a very fit time for it; though in the case of children, it should not be confined to the Sabbath, but done occasionally at other times. This duty, however necessary, is much neglected. Many parents, to their shame, are grossly ignorant and equally indifferent. Their children are mournfully neglected. Some practise this duty only during the winter, and lay it wholly aside during the summer. By means of this, the irksome, tedious evening insensibly steals away. During the summer, the evening, being agreeable, can be filled up some other way. What is gained during one season of the year is lost in another. With equal propriety might such heads of families give up family worship or attendance on public ordinances, during summer, as family instruction. The strictest attention will be paid to the beasts of the field, so that nothing shall be wanting to them. Does it become the Christian to pay more scrupulous attention to his ox or his ass than to the souls of his children? Rarely are they brought to religious societies and habituated to sit with composure during the performance of religious duties. Here they might receive instructions and impressions favorable to religion, and more to be taken notice of, in social supplications to God. No restraint is laid upon them during the Holy Sabbath; hence, they are often to be seen in groups in the fields, either sporting or doing mischief. When parents and they are both disengaged from the world, it is certainly a proper season to instruct, exhort and admonish.

Again, how frequently are parents in the church without their children, except it be one at the breast which could not be left at home. If they choose to attend, they may; but no parental authority is used to make them do it. Such parents are a contrast to Joshua: "As for me and my house, we will serve the Lord." The circumstances of many families are such that the children cannot always remain in them; they are put out to service, often when very young. The inattention of parents is often manifest here. No attention is paid to the character of the family in which they engage them, whether religious or profane. A religious education and a promising youth have often been both lost by such inattention.

Religious impressions have insensibly worn off; religious instructions have been lost, through the want of continued teaching to keep it fresh upon the mind. Contrary, evil habits have been contracted. Children, who, under the tuition of attentive religious parents, made a hopeful appearance, have, on being introduced into irreligious families, become dissipated and profane. It is still a truth, that "evil communications corrupt good manners." It is nearly impossible for youth to mingle with the wicked and not learn of them their way.

It is, doubtless, of much importance and a singular blessing to have the truth and principles of piety fixed in the minds of children, and to have their affections attached to them. As they grow up and advance in life, they are exposed to many temptations from education, talents, riches, or preferment. By these the mind is apt to be carried off from religion. A religious education is the best preservative against this. Trained under the tuition of pious parents, Moses was fortified against all the temptations of learning, wealth, power and greatness. The mind naturally grasps at these things with eagerness. Early religion prevents their undue influence. "Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—If parents neglect the religious education of their offspring, they must account to God for the loss of their souls. Moreover, children are the seed of the church. Families are her nurseries.—If these be neglected, she cannot flourish. Children are to succeed their parents and act for them in the church. It is in this way that she is preserved in the world. They must be prepared. This is the peculiar work of families. "The father to the children shall make known thy truth." Isa. 38:19. "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know *them*, even children that should be born; who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments. Ps. 78:5—7.

We have here exhibited a few hints, christian brethren, on the duty and necessity of the religious education of children. Consider that the souls as well as the bodies of your children are committed to you as a solemn charge by Jehovah; that you have dedicated them in baptism to Him, and, therefore, are under solemn obligation to train them up for Him. Remember, that by your negligence in fulfilling your engagements, you will incur the displeasure of God against yourselves and entail a train of miseries on your offspring. Vanity and folly will carry away their minds; evil principles will lay hold on their hearts. Contumacy and disobedience, vice and irreligion, will be the native fruits of such neglect. You are not, surely, indifferent whether or not your children

shall be the seed of the covenant and heirs of salvation. Then use the means of Divine appointment, which lead to that end. Begin early to communicate religious instructions, and to impress their tender minds with a sense of good and evil. Discover to them, from the word of God, the universal corruption of their nature, as averse to good and inclined to evil. Teach them the way of salvation by Christ alone, together with the connection between grace and holiness. Travail, as in birth, until Christ be formed in their souls, the hope of glory; and earnestly pray that they may be a part of that seed that may do service to God in their generation.

REPLY TO R. H. ON "THE DEACONS."

Dear Brother:—It may be proper to state again the issue in this controversy, which your articles present, before proceeding to the remaining arguments. You hold that the people should so commit all their congregational temporalities to their elders and deacons, as to give them the official control and management of them. I hold that the people are not required to do this. Let us keep this, the point of dispute, clearly before us.

III. My third argument is, that the subordinate standards of the church require no such surrender, by the people, of their rights; nor is there in her practice, in her times of purest reformation, any precedent for it.

We have been often referred to the books of discipline and to the times in which they were compiled, for both precept and example for the proposed change. Waiving, for the present, the question of their claim to a place among our subordinate standards, I shall content myself with inquiring what was done by the church in those times, and what do these books require to be done, that imposes on the people the obligation for which you contend. The church had, indeed, her patrimony, and that patrimony was distributed by her officers, according to a rule laid down in her books of discipline. But where and how did she obtain that patrimony? Was it given by the people, and in giving it, did they relinquish all right to its subsequent direction and management? The greater part of that property, if not all of it, had been given to the popish church, and according to popish prescription. It came into the possession of the reformed church, not by the grant of the original donors, but by a process of civil legislation. When the Scottish Parliament, in 1560, "abrogated and annulled the papal jurisdiction, and all authority flowing therefrom," it left that immense wealth called "the ecclesiastical revenues," without an owner. The power that had seized it by fraud and held it by violence,

had no longer a legal existence. The property that it had possessed was confiscated, and became at the disposal of the Parliament. The reformers thought wisely, that it could not be better applied than to the support of the new establishment. This was opposed by many of the nobility, from whose forefathers much of it had been fraudulently taken by an avaricious priesthood. They thought, and certainly not without some appearance of reason, that what had been plundered from their ancestors, should be restored to their posterity. It was this that caused the long dispute respecting the ratification of the first book of discipline in the privy council, and which was renewed when the second book was under consideration. I call your attention to this, because, in opposition to the truth of history and of the fact as it respects the ground of the present dispute, it has been asserted and published that the point at issue now is the same that it then was.

Now, what is the inference from the above authentic facts, respecting the church's patrimony, and the manner in which she obtained it? Is it that whatever her members now give for procuring for themselves the dispensation of gospel ordinances, should be converted, by their act, into church patrimony, and be distributed by officers as laid down in the books of discipline? This, I presume, would be your conclusion. Remember, however, the jeopardy in which this would place another part of your system. It would be fatal to the rights of the people, for which you justly contend, to designate the objects to which their contributions are to be applied. With the remotest direction of the patrimony of the kirk, the books of the discipline gave the people nothing to do. The objects are specified, to wit: "the pastors or bishops; the elders and deacons, and all the clergy; the poor-sick persons and strangers; the upholding of the affairs of the kirk, schools and school-masters, clerks of assemblies, procurators of the kirk affairs, takers up of psalms, and such like other ordinary officers of the kirk."* 2 Book of Discipline, chap. 9. Among these, by what you account constitutional law in the church, and to which you maintain we are sworn in our covenants, the kirk's patrimony was to be divided, and such must now be the distribution, on your principles, of the patrimony created by the people, putting all their congregational finances into the hands of ecclesiastical officers.

When similar circumstances occur, we may warrantably look to the law and practice of the church in those times for precept and precedent; but let us not impose obligations on the members of the church now from what she did then, when the cases are entirely

* Query. Who were "the clergy and the other ordinary officers of the kirk," mentioned in the above extract, besides "the pastor, elders and deacons," as entitled to a part of the church's revenues? If the people are sworn to support them, it is but reasonable that they should know something about the nature and functions of their office.

unlike. And you cannot but see that were the whole scheme of the books of discipline carried out in the administration of finances, it would have little resemblance to the plan laid down in your essays.

There is a piece of history connected with the framing of the Form of Church Government which has not yet been publicly noticed, and which is of the same importance in order to understand some parts of that document, that a knowledge of the sentiments of the framers of the United States' constitution is to understand the portions of it that allude to slavery. I give it from "Gillespie's Notes of Debates and Proceedings of Assembly of Divines," Edinburg edition, 1846, page 58.

"May 6th, 1644. Mr. Young offered to the assembly a form of that proposition so much debated in the last session, thus: 'For officers in a single congregation there ought to be one at least, both to labor in word and doctrine, and also to rule; it is also requisite that there be others to join in government, and, likewise, it is requisite that there be others to take special care of the poor—the number of each to be proportioned according to the condition of the congregation.' This he and Mr. Palmer and Mr. Seaman had agreed on contriving it, so that the first part, "ought to be," might hold forth an institution; the other part, 'requisite,' might hold forth a prudential conveniency for ruling elders in a congregation: for Mr. Seaman holds that there is *jus divinum* for ruling elders, but not *jus divinum* that there should be an elder in each congregation. It was voted, *nemine contradicente*, that the proposition voted before should be altered according to that form brought in by Mr. Young this day, which he and Mr. Seaman had showed to us before."

The above, you perceive, is the very language of the proposition in the Form of Church Government. The members of the assembly did not see the potency in the word "requisite" that is assigned to it at the present time. With them it meant "a prudential conveniency," and this takes away all the force of the argument for deacons in every congregation, drawn from the fact that the same word is employed with regard to them that is used with regard to elders. It also furnishes a soothing consideration to those who have, at times, been subjected to pretty severe denunciations for not introducing into their congregations this "prudential conveniency." You will, perhaps, say that this leaves the matter very loose respecting the divine institution of a congregational session. To this I reply, I cannot help it. Again I reply, it leaves it not so loose as is done in the 2d Book of Discipline, which says "we think three or four, or more or fewer, particular kirks may have one eldership common to them all." But, in the third place I reply, that the divine institution of a congregational session is taught in this same Form when it treats of congregational

al assemblies. It is also maintained in our Testimony. But in neither of these are we laid under any obligation to apply the word "requisite," with respect to deacons, in any other sense than that given by Gillespie as the meaning of the Westminster Assembly.

But how will you account for this compromise, by which the question of the divine institution of deacons in every congregation is left open, if it was the mind of the Westminster Assembly and of the Church of Scotland that the management of the parish revenues, of divine right, belonged to deacons? Surely, they did not commit such an inconsistency as to assert that this business, which was necessary in every congregation, was official work, when they designedly evaded a declaration of a divine warrant for the officers in every congregation, to whom this work would belong? I am of the opinion, that had the Westminster divines been of your view on this subject, they would have used "ought to be," and not "requisite," in their application of these terms when framing the above propositions.

You say (page 324, vol. 13) "that the books of discipline and acts of general assemblies are the rule on all subjects embraced in them, and omitted in the Westminster standards," and that "the management of the church's temporalities is one of these subjects." Have you considered what would be the effect of the application of this course of interpretation to our subordinate standards? I give you a single example. Superintendents, as a distinct class of ecclesiastical officers, is a subject embraced in the first book of discipline, and omitted in both the second and in the Westminster standards; therefore, "if we would not recede from a more pointed testimony to one more loose and general on this point," we must abide by the former and have superintendents!

Can you account for the omission, which you allege is in the Form, in relation to the duties of the deacon? Was it accidental, or designed? Why, if the assembly intended to specify but a part of his duties, did they omit the greater and mention the less function? Are the books of discipline less explicit with reference to the poor, than respecting the other objects to which the patrimony of the kirk was to be distributed? These are only some of the inquiries which it will not be easy to answer consistently with your theory. The list of "ordinances in a particular congregation" in the Form, it would seem, is also defective. One of these is "collection for the poor," to which you would add (vol. 13, page 258, and vol. 14, page 60) "the maintenance of the ministry," from the Larger Catechism, Quest. 108. I demur to your right to make any such addition. Are all the ordinances enumerated in the answer to the above question, ordinances in a particular congregation; and are we to supply those omitted in the Form from the above enumeration? If so, then there is the want in that question

of the ordinances of family and personal religion, that must be supplied from some other place. Such interpretations of our standards make bad work. Your mistake arises from confounding a *divine* with a *public* ordinance. All public ordinances must be divine, but, surely, all divine ordinances are not public. Secret prayer, personal fasting and the private reading of the Scriptures are divine ordinances, but, from the very nature of the case, they must be private. The ordinances that we are required by the second commandment to observe, are all divine ordinances, "according to each one's place," whether private or public, personal or official. Those enumerated in the Form are public official ordinances.* The completeness of the list of "ordinances in a particular congregation" remains unimpaired, and, as I do not find "the maintenance of the ministry" there, and do find "collection for the poor," I conclude that the authors of the Form did not view them as belonging to the same class.

What was the practice of the church, in reference to this matter, at the time the Form was adopted?

During the dark period that passed over the Church of Scotland in the first part of the 17th century, patronage was restored in the exercise of all its power. It continued to exist, according to law, until March 9th, 1649, when it was abolished by an act of Parliament. Not only was this done, but the right usurped by the patron was restored to the people—the right of choosing the person who, on his ordination, should possess the parish revenues. The following is an extract from that act:

"And it is decreed, statute, and ordained, that whosoever hereafter shall, upon the suit and calling of the congregation, after due examination of their literature and conversation, be admitted by the presbytery into the exercise and function of the ministry in any parish within this kingdom; that the said person or persons, without a presentation, by virtue of their admission, hath sufficient right and title to possess and enjoy the manse and glebe, and the whole rents, profits and stipends which the ministers of that parish had formerly enjoyed, or that hereafter shall be modified by the commission for the plantation of kirks; and decerns all titulars and tacksmen of tithes, heritors, life-renters, or others, subject and liable, in payment of ministers' stipends, to make payment of the same, notwithstanding the minister's want of a presentation; and ordains the lords of session, and other judges competent to give out decreets and sentences, letters conform, horning inhibition,

* Whether I be one of those who, you think, might prefer to see "the maintenance of the ministry" under some other than the second commandment or not, I will say that I am perfectly satisfied to have it where it is; though I do hold, that to maintain the ministry is one of the duties of the civil magistrate, and, also, that he is to remove "all monuments of idolatry." He is keeper of both tables of the law.

and all other executorials, upon the admission of ministers by presbyteries, as they were formerly in use to do, upon collation and institution following upon presentation from patrons."

This act recognised, but did not interfere with, the distinct rights of the congregation and of the presbytery in the settling of pastors. By it, all the revenues of the parish were secured to the minister regularly settled. Those from whom these revenues were collected (titulars, tacksmen, renters, &c. of the parish lands) were to make payment of the same to him. Neither the people nor their officers could divert those revenues, either in whole or in part, to any other use. The power of making any change respecting them was in the hands of the committee of Parliament for the plantation of kirks. And the General Assembly of the Church of Scotland approved of this exercise of power by the civil authority. Witness their petition "to the high and honorable court of Parliament," dated July 24, 1649, as follows:

"The General Assembly humbly sheweth, That whereas we have seen and considered the act of Parliament abolishing patronages, and do highly commend the piety and zeal of the estates of Parliament in promoting so necessary a point of reformation. The General Assembly do humbly supplicate that besides the settling of the minister's stipends, that the tithes mentioned in the said act may be affected with the burden of pious uses within the respective parishes, conform to a draught of an act seen by the commissioners of the late General Assembly before it passed in Parliament. And that the aforesaid act may be made effectual for the settling of ministers' stipends in kirks erected, and necessary to be erected, according to the tenor of the said act. And, for this effect, that your lordships will hasten the sitting of the commission for the plantation of kirks with all convenient diligence, and your lordships' answer."

It is a thought suggested by reading the above, that if the authors of it lived in our day and advanced the above sentiments, they would expose themselves to a prosecution for teaching "that the civil magistrate administers the church's temporalities, of right;" for, though they teach no such doctrine, occasion has been taken from as slight grounds as they furnish, for imputing to ministers in our church the maintaining of that odious sentiment. We must remember that these proceedings of the Parliament and of the Assembly took place in 1649, when the second reformation was at its height, and that it was that act of Parliament that consummated the civil establishment, and secured to the church her rights. And to this establishment, as exhibiting the duty of nations to the church, and the mutual coöperation of both in their distinct spheres, in promoting the temporal and spiritual welfare of men, and thereby manifesting the glory of God, we, as the descendants of a covenanted ancestry, are under the strongest obligations to adhere.

To show that the Church of Scotland made a clear distinction between alms for the poor and stipends for the ministry, and that she claimed and exercised entire control over the former, while she recognised the right of the Parliament to provide and apply the latter, I quote two acts of her Assembly, both passed August 11th, 1648.

"*Act concerning Collection for the Poor.*—The Assembly, understanding that the collections for the poor in some kirks in the country are taken in the time of divine service, which being a very great and unseemly disturbance, do, therefore, hereby inhibit and discharge the same, and ordain that the minister and session appoint some other way and time for receiving the collections."

"*Recommendation for Securing Provision to Ministers in Burghs.*—In regard that the stipends of many ministers in burghs are not secured to them and their successors, therefore, the Assembly do seriously recommend to the honorable commission of Parliament for the planting of kirks, to provide real and valid security, of competent and honest means, to the present ministers of burghs and their successors, where they are not sufficiently provided for already, ordaining presbyteries to use all necessary diligence for prosecuting thereof before the said commission for planting of kirks." Records of the Kirk of Scotland, p. 515.

But how will you reconcile with all this your demand of the people to put the whole temporalities of the congregation into the hands of officers? In my view, no two things can be more direct opposites. According to the mode of the Church of Scotland, all that the ecclesiastical officers had to do was to settle the minister orderly, according to the rules of Presbyterianism. The Parliament, by its "committee for the planting of kirks," saw to his support. No Covenanter will call this Erastianism, or say that it was not work *circa sacra*. But it seems that what was then done by civil authority, must be done now—not by the people in the exercise of their civil rights, or in their civil capacity, but by ecclesiastical officers; and in order thereto, all the temporalities must be committed to them. The people are to resign to church officers the performance of functions, that the Parliament, with the full approbation of the General Assembly, retained in their own hands.

Observe the object of "the humble supplication" of the Assembly given above. "That, besides the settling of the ministers' stipends, *the tithes may be affected with the burden of pious uses within the respective parishes.*" If the church rulers had the power to distribute the tithes, why petition the Parliament to do it? We find no such request in relation to the distribution of the alms of the church. That is an ecclesiastical, and not a civil, work, and the Church of Scotland would have resisted to the last any attempt to do it by the civil power. We approve of the faithful contendings of our covenanted forefathers, and of the establish-

ment which they succeeded in effecting in the middle of the 17th century. Let us, then, take them for our example, and walk in their footsteps.

IV. My last argument is, that the Scriptures are silent respecting any obligation on congregations to put their temporalities under the official control and management of their rulers. What the Bible does not require, it forbids. If it does not, either by express precept or fair inference, make the above requisition, then there is no power on earth that can do it. "To the law and to the testimony" is the final appeal.

Much has been said and written about the Old Testament economy, in order to bring forth from the shadows of that dispensation a warrant for the claim which you advocate; and I am constrained to say that, instead of light being shed on the order and institutions of the church in that interesting portion of her history, the subject has been rendered more involved and perplexed. If many of the arguments that I have heard and seen mean anything, they go to sustain the claims of high churchmen for the grades of officers in the Episcopal hierarchy. I have no where seen by writers, who use these arguments, any successful attempt to distinguish between what was ceremonial and what was moral; what was temporary and what was permanent, in the institutions of that dispensation. And, surely, this should have been the first thing done, in order to ascertain from them, with any degree of clearness, our duty under the gospel.

Allow me to point out in two instances, where I think you have lost sight of the above distinction. In the illustration of your third proposition, (page 257,) you evidently teach that some degree of holiness belongs to devoted things under the present dispensation, and that it is a holiness of the same kind as that possessed by typical things under the law. Speaking of "property lawfully given to the church and received by her," you say that "it is not so sacred as the anointing oil, the ark of the testimony, or tables of the covenant; but neither were all things devoted under that covenant so sacred as these were. The holiness of devoted things admitted of a great variety of degrees, and may still yet be really devoted." The qualities of things that are compared must be of the same kind—the sacredness of church property the same as that of the anointing oil. Indeed, if I understand you, it is the fact that it is dedicated that makes it sacred. Now, this I cannot admit. With those who added the appendix to "the Directory for public worship," I believe that no place is capable of any holiness, under pretence of whatsoever dedication or consecration; and the same remark applies to things. You explain this point somewhat, in answering the first objection, page 23. Still, both the objector and yourself seem to think that it is the sacredness, in some sense, of devoted things that gives the management of them to ecclesias-

tical officers. It is marvellous, that from the same premises, you and he come to such opposite conclusions. For my part, I differ from you both. The holiness of places and things under the Old Testament dispensation was figurative, and resulted from positive divine institution, by which they were constituted types "of good things to come." There were typical persons, priests and Levites, as well as typical things; and all were parts of a system adapted by its author to that state of the church, but which was abolished by the death of Christ. It is now the act of the donors placing their gifts absolutely at the disposal of church officers, that gives them the right to their distribution.

In page 58, in what seems intended for a witty remark, you denominate Uzzah and Ahio "committee men," referring to 1 Chron. 13. Now, by this I understand that you view them in doing what they did, in removing the ark of God, as having engaged in the ordinary and permanent work of ecclesiastical officers. Of course, were any part of the furniture of a house of worship (for instance, the tables or the pulpit) to be removed now, it must not be touched by an unordained man, nor drawn by oxen under pain of divine displeasure. I refer to this to show how such loose references to typical institutions tend to obscure and mystify the subject.

I cheerfully concede that the right of the priesthood to a temporal support was moral, and remains unabrogated. But in what manner was that support furnished? Were all the tithes brought together and put under the control of the sons of Levi, to be distributed to the claimants, as every man had need? I apprehend a much more simple and equally efficient mode was appointed. When a worshipper brought a meat-offering to the Lord, the priest burnt a portion of it, mixed with oil and frankincense, as a memorial, and all that remained was his own. Lev. 3. If a peace-offering of the herd was brought, (chap. 3:1,) the breast and the right shoulder were to be the priest's. Chap. 7:34, The Israelite that offered was to give those parts to the priest that officiated—not to distribute, but to use for himself and family. A full account of the manner in which the priests and Levites were sustained, will be found in Numbers 18:8—14; Deut. 18:1—8. If, after a careful perusal of these passages, you find that the portion allotted to them passed through some indirect channel, and not immediately from the worshipper to those who officiated, both as a remuneration for their services and as a necessary part of the typical institution of sacrificing, you will have made a discovery that is concealed from me. With regard to the tithes, those of the third year were chiefly for the Levites. Deut. 14:28, 29, and 26:12, 13. The Levites did not all reside in one place, but in various cities among their brethren. Numb. 35:1—8; Joshua 14:4 and ch. 21. And it is clear that they had moral as well as typical duties to perform. Deut. 31:9—13, "And Moses wrote this law and de-

livered unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them saying, when all Israel is come to appear before the Lord thy God, in the place which he shall choose, thou shalt read this law before all Israel, in their hearing." They were employed in judging, 2 Chron. 19:8, and in teaching, Nehemiah 8:7, 11. From those for whom they immediately ministered, in any of the above ways, they received a compensation, besides what belonged to them of the hallowed things, by the peculiar laws of that typical dispensation. And in order that the people might feel the obligation to make the prescribed disposition of their triennial tithes, they were required, in the most solemn manner, to affirm that they had done so. Deut. 26:12, 13. In all this, I do not see the appearance of a warrant for requiring the New Testament Israelite to put his contributions into the hands of officers for distribution; but there are both precept and example for his giving a competent and comfortable maintenance to those who labor for his spiritual welfare.

Your allusion to Joash certainly makes nothing for your system, but much against it. It was at the *king's*—not the *priest's*—commandment that the chest was made to receive the collections for repairing the temple. 2 Chron. 24:8. Joash and Jehoiada jointly contracted with the workmen for repairing the house of the Lord, and paid them when the work was done. v. 12. Was that an ecclesiastico official function that was performed jointly by the prince and the priest? I can easily see how the priest could unite with the king in doing civil work, but not how the king could unite with the priest in doing official ecclesiastical work.

With a brief consideration of the teachings of the New Testament I will finish this argument, and, so far as I am concerned, I hope the discussion of this subject. In Acts 6:1—4, we find the institution of the order of deacons, and there, certainly, we should look for a satisfactory account of the nature and functions of their office. Now, the question is, Did they distribute the large fund laid at the apostles' feet, under the direction and according to the will of the donors, or according to the judgment of the apostles, and accountable immediately to the Head of the Church? That it was not in the former way, is, I think, so clear as not to require proof. There is, then, in the very institution, the absence of a warrant for what you admit must be the case, (page 57,) direction and even dictation to their officers, by the people, in the management of the temporal affairs of the congregation; that is, there is no warrant for making that official work that necessarily requires such direction and dictation. The above fund was of the very nature of alms—a common undistributed fund, of which the deacons were to take charge and relieve the apostles of a burden that had become too onerous.

But you will, perhaps, say that the very fact that the disciples laid at the apostles' feet the money, received in payment for their possessions, furnishes the warrant in question. I reply, if that be an obligatory example, then we must sell all that we have and put the proceeds into a common fund. But that this is not the case, is evident from what was said to Ananias. Acts 5:4. "While it remained, was it not thine own; and after it was sold, was it not in thine own power?" The self-denying liberality of those disciples is certainly worthy of our imitation, to whatever extent the wants of our fellow christians may require it; but that it is a pattern for us as it regards the manner of appropriating and applying funds that are not for charitable purposes, but to pay our own just debts, is certainly not evident.

This introduces the compensation view of the subject; so far, at least, as regards the salary of the minister. You admit (page 60) that it is a compensation for his services, but you say it is "something different besides." How can it be a compensation, and something different? How can it be a remuneration, and at the same time a free will offering? These two things I have always been led to view as totally different. A free will offering is that which a man may either give or withhold, without wronging his fellow man. A compensation cannot be withheld without injustice. A minister's support may be either the one or the other of these, but it cannot be both. How the support of the ministry can be as you say—something more than a "quid pro quo"—a remuneration, I cannot conceive. I know no stronger consideration than justice on which to rest a claim for ministerial support. It is the very ground on which God has ordained it. 1 Cor. 9:14; Gal. 6:6.

The quotation from the judicial law (1 Cor. 9:9; 1 Tim. 5:18) shows that the apostle puts the claim of the ministry to a support on the fact of rendering services. "Thou shalt not muzzle the ox that treadeth out the corn." The man for whom the ox labors is under a moral obligation to feed him; and this, says the apostle, (1 Cor. 9:10,) is "written for our sakes," that he that soweth spiritual things may reap carnal things. In Timothy, quoted above, the declaration of Christ to the seventy disciples, when he sent them out, "the laborer is worthy of his hire," (Luke 10:7,) is used for the same purpose. Now, for what end did our Saviour there assert that plainest principle of common justice? To relieve the feelings of these disciples when they would be partaking of the hospitality of those whose guests they might be, lest they should be oppressed with the apprehension of being burdensome. "In the same house remain," says the Master, "eating such things as they give; for the laborer is worthy of his hire." Certainly, this means that they had a right to a sustenance, and it was no alms; no free will offering on the part of those who gave it. And, certainly, which is directly to the point, this remuneration passed im-

mediately from those who received the services to those who did the work, and not through any intermediate official agency.

Your brother in covenant,

T. S.

ASLEEP IN JESUS.

The apostle, in one place, speaks of departed saints as "them that sleep in Jesus;" and again, as "them which have fallen asleep in Christ."

To sleep in death, is no uncommon phrase, applied promiscuously to the godly and the ungodly; and is a softer method of expressing a disagreeable idea, just as we make use of the terms, he departed, he expired, he breathed his last. But only believers can be said to "sleep in Jesus"—they only "have fallen asleep in Christ."

To sleep in Jesus, is to die in the faith of his doctrines, and in the practice of those virtues and exercise of those graces which adorn the gospel. It does not necessarily mean that we *must* die in the exercise of *lively* faith,—though this is most desirable, and for it each one should strive and pray daily—for we may be taken off in a swoon, or in a state of unconsciousness; and there are instances of persons whose piety was questioned by none but themselves, who have lived, for a time, under a cloud, and who have died in darkness and doubts of a distressing character. But a believer, as such, is one who has the principle of faith in his soul, and firmly holds the blessed truths of the gospel. Such an one lives and dies in Jesus.

To sleep in Jesus, also denotes the union which subsists between the Saviour and his followers. They are called "members of his body;" nay, says the apostle, "of his flesh and of his bones." These are his words when speaking of the conjugal union. Husband and wife, flesh and bone, are not more near to each other than Christ and believers. Husband and wife, flesh and bone, soul and body, shall be separated; but the union between Christ and his people is indissoluble. This mystical union, the fruit of everlasting love, (as it is written, "chosen *in him* before the foundation of the world,") survives the grave, and mocks the grim tyrant. "Many waters cannot quench this love, neither can the floods drown it." Not only is the soul united to Christ, but the body also. And at the resurrection, soul and body shall be reunited to each other as both are to Christ. The Head descended into the grave, and the members cannot expect any better lot. But when the Head rises, the members share the exaltation. "Because I live, ye shall live also."

Asleep in Jesus! Then the grave is but a brief resting-place, a dormitory, a bed, not to be occupied forever. "He shall enter into peace, they shall rest in their beds, each one walking in his uprightness." "Our friend Lazarus sleepeth," said Christ to his disciples, still recognizing him as his friend, although in the grave. "Then said his disciples, Lord, if he sleep, he shall do well. Howbeit, Jesus spake of his death." And shall the departed believer not do well? Did not Jesus honor the tomb by his temporary slumber within its rocky cavern? "Come, see the place where the Lord lay!"

Asleep in Jesus! Then sweet and peaceful is the rest. Not sweeter the rest of the husbandman when the toils of the harvest are over; not sweeter the rest of the warrior after the battle has ceased; not sweeter the repose of the traveller under "the shadow of a great rock in a weary land." "There the wicked cease from troubling, and there the weary are at rest." Sin and Satan have done their worst. Temptation, sickness, sorrow, pain, calamity, fear and doubt, can annoy no more.

Asleep in Jesus! Then is the believer safe. "Our life is hid with Christ in God." It is beyond all reach of contingencies. The fierce arm of persecution cannot touch it. Spite and malice gnash their teeth in vain. The believer lies in the arms of Jesus, as secure from harm as the babe pillowed on its mother's breast. No blow can reach him without being first intercepted by an arm not less potent than it is loving.

Asleep in Jesus! It may be our fate to breathe our last among strangers, at a distance from home, far from friends, unsoothed by those gentle charities which the hand of affection knows so well how to administer; but we will not be at a distance from Jesus. "He is near to all that call upon him, to all that call upon him in truth." We have the privilege, no less than holy Stephen, of seeing the Saviour near us, and of saying with our expiring breath, "Lord Jesus, receive my spirit."

Asleep in Jesus! Then shall our slumbers cease, the night of death shall terminate, the morning shall dawn, and we shall wake and rise with our risen Saviour. "Now is Christ risen from the dead, and become the first fruits of them that slept." When that eventful morning shall arrive, it shall be ushered in with the sound of trumpets and the shout of angelic multitudes. Christ shall appear enthroned in the clouds of his glory; and "them that sleep in Jesus will God bring with him." "The dead in Christ shall rise first." "Even so, come, Lord Jesus! come quickly!"

"He sleeps in Jesus! Blessed sleep,
From which none ever wakes to weep!—
From which none ever wakes to sigh,
Nor wakes to groan, nor wakes to die.

He sleeps in Jesus sweetly now;
 No pain is in that fevered brow;
 No more the struggling gasp for breath,
 Convulsive in the arms of death.

He sleeps in Jesus, and is blest!
 No frightful dreams disturb his rest;
 Nor troubled thought, nor anxious care,
 Within his soul finds entrance there.

He sleeps in Jesus! When he died,
 There seemed bright beings by his side;
 It seem'd we heard the rustling wings
 Of angels, from the King of kings.

He sleeps in Jesus! Angels bright
 Have borne him hence to worlds of light—
 Have borne him, shouting, to the skies,
 Where bliss immortal never dies."

USES OF TEMPTATION.

While Satan harasses a believing soul, he may be foiled by his own weapons. The believer may find it to be a difficult lesson to count it all joy to fall into divers temptations, and yet this often becomes his experience. Satan makes his suggestions and plies his arts, that he may stir up the corruptions in his heart with the evident design that they may prove too powerful for his faith, and force him into sin. The actual result is often the contrary to this. It is true his corruptions are stirred up. They become clamorous for full license to exercise themselves. The believer who had quietly concluded that his state was good, that his carnal nature was kept in subjection, and his easily besetting sins crucified, is amazed to find his old enemies in full activity, and assailing him with a force and importunity unknown. The first feeling is that of discouragement; perhaps he is ready to despair and to infer that his previous experience has been a delusion. He rallies, however, and faithfully examining the present tumult in his bosom, he traces all to indwelling sin, in reference to which he becomes more deeply humbled, and views himself with greater self-aborrence than ever. His language will be similar to this: "I have formed too favorable an estimate of myself; I thought many good things dwelt within me; now I find that I am altogether an unclean thing. I am still possessed of unholy passions, unsanctified tempers, worldly affections; and if left without restraint, they would soon hurry me into the perpetration of the most God-defying sins. Behold, I am vile, what shall I say!" This experience not only tends to humility and self-distrust, but it turns the eyes more eagerly to the cross. Never does the friendship of Christ appear more valuable and indispensable than at such a juncture as this. The soul,

emptied of its pride and vain-glory, pleads passionately with him. In the wide universe he appears as the only available resource. The heart itself can clearly do nothing to extricate itself; its power has all been taken away; dependence upon it while thus stirred up from its depths and overrun by riotous lusts, would be folly; earthly friends, although christian ones, can do no more than condole with us in a grief, the full nature and extent of which they cannot comprehend; and thus cut off, God in Christ appears as the only refuge. O how the soul prostrates itself, how it prays, how it agonizes, how passionately does it seek deliverance! The painful lesson being thoroughly learned, deliverance comes, and the freed soul enjoys the light and liberty of God's children. Knowing itself by such experiences, it distrusts itself; it is watchful; it is convinced of the vanity of self-righteousness for justification; it more dearly prizes the atonement of Jesus Christ, and is more fully satisfied of its obligation, to the daily helps of the Holy Spirit. Thus Satan thought evil against the soul, but God has overruled his urgent temptations for its greater stability and safety.

Another and a sadder result may take place, as in the case of David and Peter, but it is the fault of the heart in giving place to the devil even for a moment. It should never be forgotten that sin is always voluntary, although temptation may be involuntary. Satan may entice the soul, but he cannot force it into sin. God suffers us not to be tempted beyond what we are able to bear, but with every temptation makes a way of escape that we may be able to elude it. Resistance will always make the devil flee. Christ, who is able to crush the mighty tempter beneath his feet, will never disregard an earnest, hearty appeal to him for his intervention. Having been tempted, he knows how to succor them that are tempted.

Perhaps, reader, you may say that you are happily exempt from such temptations; you have no such painful experiences. Have a caution! You may be fatally deceiving yourself. You undoubtedly have temptation, and may only be ignorant of the conflict which arises in attempting to overcome it. You give way to it without a struggle, and in so doing, you may seal your everlasting doom! One professing christian is tempted to entertain a malignant feeling towards his neighbor, or an undue attachment to worldly wealth, or a licentious desire, or a disposition to cease from prayer, or attend to it carelessly; he struggles against the tempter, his soul is thrown into tumult, the spirit battles against the flesh, he finally prevails, and his soul is strengthened against future assaults. Another professing christian has the same temptations, and without a struggle submits. He cherishes hostile feeling to his neighbor, indulges the unclean thought, gives way to his worldly desires, and restrains prayer. Now, what is the difference between the two? It is nothing short of this—the first is a true christian, the other is a mere hypocritical pretender.

SELFISHNESS.

“The happiness—if one may so pervert the word—of the selfish man is contracted within a very narrow sphere, and is every moment liable to interruption and alloy, from a thousand external circumstances over which the most watchful worldly wisdom can exercise no control. As every one delights to sympathize with the joys and sorrows of the benevolent, increasing the former and mitigating the latter by the tender offices of grateful regard, so does every one turn away with contempt and loathing from the selfish, and leave them to their solitary grief or gratification, un-comforted in the one and ungladdened in the other by the soothing voice or brightening smile of sympathizing affection. Nor must we forget that selfishness is closely allied with several of the most tormenting passions which disturb the peace of the human heart. For how continually is the selfish man a prey to *envy*, when he sees others more successful than himself in the pursuit of some fancied good; to *jealousy*, when he sees others preferred to himself in the esteem or affection of those whose favor or regard, from some selfish motive, he desires; to *anger*, when he sees the success of some favorite scheme defeated, by the perfidy or carelessness of those in whom he confided, or finds himself deprived of the distinction or deference to which, in his pride, he fancied he was entitled; to *discontent*, when he meets with providential chastisements, in the shape of afflictive dispensations, at the hand of God; and to *resentment*, when he meets with irritating provocations, in the shape of injuries and insults at the hands of man! Alas! on how insecure a foundation does that happiness rest which is exposed every moment to such tempestuous gusts, by any one of which the tottering fabric may be dashed to the ground! What a mockery to talk of the happiness of a spirit which is liable every moment to be corroded by envy, maddened by jealousy, inflamed with anger, soured by discontent, and embittered by resentment. Yet such is the only happiness that can be tasted by the spirit of the selfish man!

“Contrast with this the happiness which the benevolent spirit, animated by Christian love, enjoys. It is free from *envy*, for the christian feels too happy in the smile of God to envy any fellow christian’s bliss; from *jealousy*, for he knows he has exactly the measure of every desirable good which infinite wisdom sees to be best for him; from *anger*; because he has learned of him who was meek and lowly of heart; from *discontent*, because he knows that a covenant God has promised to make all things work together for his eternal good; and from *resentment*, because he feels such compassion for his persecutors, such a yearning desire for their everlasting happiness, that he is incapable of harboring resentful feel-

ings. How secure then is the happiness which the benevolent spirit enjoys, since, coming as it does from God, nothing on earth can prevent the entrance of celestial blessedness into the heart, where that God who is love has taken up his abode!"

PRESBYTERY OF THE LAKES.

The Presbytery of the Lakes met at Miami, April 22d. All the ministerial members were present, and elders from nearly all the congregations. The sessions were protracted. A great amount of business was transacted, chiefly of a local character. A call from the congregation of Cedar Lake upon Mr. John French was presented, and by him accepted. His ordination is to take place on the 4th Monday of September. The candidate for ordination was assigned as trials: Lecture, Isa. 42:1—4; Popular Sermon, Isa. 8:12, first clause. Rev. J. Dodds was appointed to preach the ordination sermon; Rev. Jas. Neill his alternate. Rev. J. C. Boyd to deliver the charge to the pastor, and Rev. A. McFarland the charge to the people.

Candidates for licensure, N. R. Johnston and James M'Donald, delivered their remaining pieces of trials, and after the usual course of examination, were licensed to preach the everlasting gospel. James R. Thompson, student of theology from New York Presbytery, was, on certificate, allowed to deliver pieces of trial before presbytery this spring and next. A. Montgomery was taken under the care of presbytery as a literary and theological student. Jas. R. Sloan was also received as a theological student. Wm. F. George, Boyd, M'Culloch and Robert Reid, students of theology from Pittsburgh Presbytery, were, on certificate, received under the care of presbytery, and the certified action of the Pittsburgh Presbytery, in their case, was approved.

J. C. K. Milligan, J. S. T. Milligan, J. M. Armour, D. Shaw, A. Montgomery, B. M'Culloch, and Jas. R. Thompson, delivered pieces of trial, all of which were sustained as highly satisfactory.

The following pieces of trial were assigned students of theology: Wm. F. George, candidate for licensure, an exercise and addition, Gen. 6:5—8; lecture, Phil. 2:1—4; historical essay, 70 years of Babylonish captivity. J. C. K. Milligan, Jude, 1—4; R. Reid, John 1:1—5; J. S. T. Milligan, John 1:14, first clause; J. M. Armour, Rom. 5:18, first clause; D. Shaw, Eph. 1:4; A. Montgomery, John 13:13; B. M'Culloch, John 6:33; Jas. R. Thompson, Gen. 3:15, last clause; Jas. R. Sloan, Eccl. 12:13.

The following scale of appointments was made:

1. JAMES M. M'DONALD, 1st Sabbath, May, *Xenia*; 2d Sabbath, May, *Cincinnati*; then, at his own request, to be certified to Illinois Presbytery.
2. N. R. JOHNSTON, 1st, 2d and 3d Sabbaths, May, at his own disposal; 4th Sabbath, May, and 1st Sabbath, June, *Macedon*; 2d Sabbath, June, *Cincinnati*; 3d Sabbath, June, *Xenia*; 4th and 5th Sabbaths of June, *Cincinnati*; then, till the 3d Sabbath of August at his own disposal; 3d and 4th Sabbaths, August, *Cincinnati*; 1st and 2d Sabbaths, September, *Xenia*; 3d Sabbath, September, *Macedon*.

3. J. FRENCH, one Sabbath at *Walnut*; 1st and 2d Sabbaths, August, *Macedon*; and stated supply at *Cedar Lake* and *Lake Elizabeth*, till the next meeting of Presbytery.

4. A. M'FARLAND, two Sabbaths at *Lake Elizabeth* in the month of June, and with Adam Duguid, elder from Cedar Lake, to hold a session to regulate affairs there.

5. J. B. JOHNSTON, with an elder or elders, to ordain elders and organize a congregation at Xenia in the month of June.

6. JAMES NEILL, one Sabbath at *Flint*, and one Sabbath at *White Lake*.

The connection of the Presbytery with "Geneva Hall" was dissolved, and the affairs of this institution left with the Fiscal Board. The following presbyterial visitations were appointed to be performed before the next spring meeting of Presbytery:

A. M'Farland, with an elder, to visit Brushcreek congregation; J. C. Boyd, with an elder, to visit Utica congregation; R. Hutchinson, with an elder, to visit Jonathan's Creek congregation; J. B. Johnston, with an elder, to visit Southfield congregation; J. Dodds, with an elder, to visit Cincinnati congregation; R. Hutchinson and J. B. Johnston, with two elders, to visit Beechwoods and Garrison congregation.

Presbytery adjourned to meet at Cedar Lake, 4th Monday of September next, at 10 o'clock, A. M.

By order of Presbytery,

J. C. BOYD, *Clerk*.

ROCHESTER PRESBYTERY.

The Presbytery of Rochester met in the city of Rochester on the 1st Tuesday of May, 1850, at 10, A. M. The pastors were all present, with elders from all settled congregations but one. Rev. W. L. Roberts was chosen Moderator, and S. Bowden continued Clerk for the ensuing year.

A petition was received from the congregation of Buffalo, praying for the moderation of a call, and one from Syracuse asking for as much of Mr. Johnston's time as could be granted them, and for assistance in paying for the church and lot which the congregation there have recently purchased.

Two calls were laid on the table—one from Topsham, Vt. and the other from White Lake, N. Y.—both on the Rev. R. Johnson, now within the bounds of this Presbytery. These calls had been sustained by the New York Presbytery and referred to the Presbytery of Rochester for presentation. In Mr. Johnson's absence, they were referred for presentation to a commission of Presbytery, consisting of Rev. D. Scott, Chairman, Rev. S. Bowden, with ruling elders H. M'Gowan and D. Morrow, said commission, to meet at the call of the Chairman.

The Committee appointed to receive and disburse moneys for the erection of a church in Buffalo made the following report. The building, according to contract, has cost \$710 00. They have received in all \$714-20, including the amount borrowed from the Missionary Fund:

From the congregation of Sterling,	- - - -	\$104 00
“ “ Lisbon,	- - - -	67 00
“ “ York,	- - - -	186 00
“ “ Rochester,	- - - -	222 00
“ Mr. William Acheson, (per Rev. S. Bowden,)		20 00
Paid on a note assigned the Presb.	- - - -	50 00
Borrowed from Domestic Mission Fund,	- - - -	65 00
		<hr/>
		\$714 20

Cr.

Paid the builder, James Montgomery, in full on contract, 710 00

Leaving in the hands of the Committee a balance of 4 20
to meet the indebtedness to the Missionary Fund.

Mr. Scott was instructed to use personally all means for the collecting of the balance on the note mentioned in the report, and the congregation of Sterling were earnestly requested to take up a collection to pay the debt to the Home Mission Fund.

The Committee appointed to receive Joseph M'Cracken, as a student, under care of Presbytery and superintend his studies, as well as those of Mr. Milroy, reported that they had held three meetings since their appointment,—the first in Rochester, Dec. 10, 1849, when Mr. Milroy read an essay on “the Constitution and Mission of the Christian Ministry;” the second, in York, Jan. 23, 1850, at which meeting Mr. Milroy read two essays—one on “the Ruling Elder,” the other on “the Distinctive Characteristics of Presbyterianism.” At this meeting, Mr. M'Cracken, a graduate of Union College, Schenectady, was, after due examination, received as a student under care of Presbytery, and a subject of homily assigned him to be delivered at next meeting of Presbytery. The last meeting of Committee was in Rochester, May 6, 1850, when Mr. M'Cracken read an essay on “the Province of Reason in regard to Divine Revelation,” and Mr. Milroy two Historical essays—one embracing the 1st century, the other the 2d and 3d centuries of the Christian Era. The Committee also report that Messrs. Milroy and M'Cracken had generally recited once a week to Mr. Bowden in Hebrew and in Turretin.

Mr. Scott reported that he had organized, according to appointment of Presbytery, the society of Buffalo into a congregation; and Dr. Roberts stated that he had fulfilled a similar appointment in Syracuse.

The Treasurer of Presbytery for the Domestic Mission Fund, made the following report: Received since May, 1849.

Balance in Treasury, as per last report, (including \$65		
loaned to Presbytery,)	- - - -	\$73 14
Received from Rochester congregation,	- - - -	63 60
“ Lisbon	- - - -	16 50
“ York,	- - - -	27 00
“ York Juvenile Missionary Society,	- - - -	36 25
“ Congregation of Sterling,	- - - -	10 00
		<hr/>
		\$226 49

Cr. Paid out as noted below, - - - 60 00

Balance, - - - - \$166 49

Paid to Lisbon congregation,	- - - -	\$30 00
“ Rev. T. Hannay,	- - - -	6 00
“ Rev. D. Scott,	- - - -	14 00
“ W. A. Acheson,	- - - -	10 00
		<hr/>
		\$60 00

An appropriation of \$10 was made to Lisbon congregation for the current year.

The Interim Committee of Supplies reported that they had procured the services of Rev. R. Johnson, and that he had been laboring with great acceptance within the bounds of the Presbytery, since the first of December.

The Buffalo congregation applied for aid to support a pastor. This application was referred to the next Presbytery, to be considered when the call from that congregation is presented. The congregation, under care of Presbytery, were requested to take up collection to aid the people in Syracuse in paying for their church and lot. We would also earnestly solicit aid from other parts of the church.

In the evening, Mr. Milroy read an elaborate essay on “the Divine Legation of Moses,” which was unanimously sustained as a highly satisfactory specimen of improvement in theology. Mr. M’Cracken delivered a homily on 1 Peter 3:15, second clause. “Be ready, always, to give an answer,” etc. This, also, was sustained as a gratifying specimen of theological attainments. Mr. Milroy was taken under trial for licensure, and the following pieces assigned him for next Presbytery; an essay on the History of the Reformation in Scotland from 1560 to 1638; a Latin exegesis on the theme, “an Christus a mortuis resurrexerit?” and an exercise and additions on Heb. 9:15—17.

Mr. M’Cracken had assigned as a subject of sermon, Is. 62:1.

Certificates of standing were ordered both students, in case they visited Britain this summer.

The following scale of appointments was reported by Committee of Supplies, and adopted by Presbytery:

Rev. S. BOWDEN, *Waukesha*; Wisconsin, 2d, 3d and 4th Sabbaths of June; and that he dispense the Lord’s Supper there on the last of these Sabbaths, assisted by Rev. R. Johnson.

Rev. R. JOHNSON, *Syracuse*, to June, 1st Sabbath; *Buffalo*, 2d and 3d Sabbaths of June, and *Waukesha*, to the close of September.

Dr. ROBERTS, *Syracuse*, 5th Sabbath of June and 1st Sabbath of July; *Buffalo*, 2d and 3d Sabbaths of August; and that the Lord’s Supper be dispensed there on the 2d Sabbath of August.

Rev. J. MIDDLETON, *Buffalo*, 2d, 3d and 4th Sabbaths of September.

Rev. D. SCOTT, *Buffalo*, August, 1st and 2d Sabbaths, and that he moderate in a meeting of electors in the choice of a pastor.

The Interim Committee of Supplies was continued and instructed to procure further supplies of preaching aid, if practicable.

Presbytery adjourned to meet in Rochester on Tuesday, October 1st, at 10 o’clock, A. M.

OBITUARY OF MISS ELIZABETH JAMISON.

Died, of Pulmonary affection, Miss Elizabeth Jamison, daughter of Mr. James Jamison, New Burgh. This young lady, whose departure her friends have now occasion to mourn, was born, March 9th, 1810, in the parish of Donegore, County Antrim, Ireland. In 1824, she, with other members of the family, emigrated to the United States, and settled in the village of New Burgh, N. Y. Early did she manifest to Christ and his cause a strong attachment. She was a fearer of the Lord from her youth. When advanced to years of maturity, she connected herself with the Reformed Presbyterian Church, New Burgh; and her walk and conversation were such as become a child of God. Religion with her was not "a mere formal, lifeless thing." Her heart was under the influence of the gospel; her conversation breathed its spirit. Her deportment, whether in the more private or the more public walks of life, was becoming her holy profession. When called to endure affliction, she displayed a spirit of true christian resignation. Though her suffering was great and lengthened, yet not a repining voice was heard—not a murmuring cry was uttered. As her days drew nearer and nearer to their earthly termination, her suffering became more and more intense; but as natural strength grew weaker, spiritual strength seemed to become stronger: as the body decreased, faith seemed to increase. In reply to an interrogation in reference to the condition of her own soul, her answer was, Christ Jesus was her only hope and expectation. "I know," said she, "that my Redeemer liveth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God:" and immediately turning to her soul she asks, "Why art thou then cast down, my soul; what should discourage thee?" "Still trust in God; for him to praise, good cause I yet shall have." As she approached her last, her sufferings increased. Patiently, however, did she wait the Lord's time, who, in his divine providence, called her home at 4 o'clock, on the morning of Wednesday, May 1st, 1850.

OBITUARY OF MRS. MARGARET SPROULL.

The subject of this notice died at her residence, near Union meeting house, Butler County, Pa. on the 22d of April, 1850, after an illness of less than a week's continuance. A few days previous to her last sickness, she was mourning the death of her infant babe, and solicitous about other members of the family who were afflicted. At the eve of her departure, her earthly sorrows were thus accumulated.

Although her death was sudden and unexpected by others till near the time of its occurrence, yet was she not taken by surprize. She knew that she had entered the valley of the shadow of death, and that the rod and staff of her Shepherd comforted her. Her death and her life were equally that of the righteous. Of the Reformed Presbyterian Church she was from the days of youth a faithful and consistent member; even

in trying times, she held fast the profession of her faith without wavering. Few could excel her as a useful member of society. Her loss is deeply felt by her husband and children and a wide circle of friends and acquaintances. But our design in this notice is not so much to speak of the dead, as to bespeak the attention of the living to the voice of this and similar providences, calling upon us to number our days—to be ready for the coming of the Lord, and to hearken to the divine directions which relate to the uncertainty of our mortal life, and the coming of Christ. “Watch ye, therefore, for ye know not when the master of the house cometh—at even, or at mid-night, or at cock-crowing, or in the morning; lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all—watch.” Mark 13:5.

FEMALE MISSIONARY SOCIETY.

The Female Missionary Society of the Reformed Presbyterian congregation of Pittsburgh and Allegheny, held its anniversary in Allegheny church, May 2d, 1850. The following report was presented and adopted:

It is now thirteen years since our society was organized. Through the the difficulties that such associations have to contend with, it has continued its operations. A considerable amount of money has been collected, though much more might have been done had the importance of our object been generally felt in the congregation. We are forced to acknowledge that there has been a falling off in our annual receipts. This is not as it should be. We are required to labor with greater diligence, and to be more self denying in this work. It is the cause of Christ. The salvation of souls and the glory of God are incentives to perseverance. Let us be more active in time to come.

TREASURER'S REPORT.

Mrs. Stewart in account with the Female Missionary Society.		
1849, July 11,	Cash on hand per last report,	\$112 29
1850, May 2,	Subscription till date,	29 00
“ “ 2,	Donations,	13 00
		<hr/>
		\$155 19
Cr.	By cash paid for materials for work, &c.	6 25
		<hr/>
		\$148 94
	Money lent, not in Treasurer's hand,	170 00
		<hr/>
		\$318 94

Appropriations of funds were made at various times for both domestic and foreign missions, and the above amount in the hand of the Treasurer, or any part, will be appropriated in the same way whenever a call is made for it.

The following are the officers and managers of the society for the present year.

President, MRS. SPROULL; Vice President, MRS. H. ROBINSON; Secretary, MRS. GREGG; Treasurer, MRS. STEWART.

Managers, *Mrs. Carson, Mrs. Hannay, Mrs. M. Boggs, Mrs. M. Grier, Mrs. Irwin, Miss Sproull, Miss Slater, Miss Hazlet.*

ANNUAL COST OF R. CATHOLIC RELIGION IN IRELAND.

One of the great causes of the poverty of Ireland is to be found in the various exactions to which its inhabitants are subjected for the support of the civil government and of the church, together with the enormous contributions they afford to objects of alleged reform. While these are drawn from the scanty resources of the great mass of the people, they must remain impoverished. It is estimated that of the population of eight millions, two and a half millions subsist on charity; and six millions are without decent clothing, sufficient food, or comfortable abodes. And yet out of such a population, a sum of money far surpassing the cost of supporting religion in every form, is derived for the support of the Roman Catholic religion alone, as appears by the following estimate of the revenues of the Irish Catholic church, quoted in the *Ecclesiastica* from the Congregational Calendar for 1844.

	s. d.	s.	Aggregate am't.
Confessions, - - - fees,	1 0 to 5		£300,000
Christenings, - - - "	2 6 to 5		33,333
Unctions and burials, - - - "			60,000
Marriages, - - - "	20 to 40		360,000
Purgatorial prayers, - - - "	5 to 15		100,000
Collections at Chapels, - - - "			541,000
Curate's collections. - - - "			22,500
			<hr/>
			£1,416,833

A sum equal to about six millions of dollars. Add to this, that the estimated revenue of the Episcopal Church of Ireland, arising from tithes and various forms of ecclesiastical property, is about, or nearly, seven millions of dollars, (a million and a half sterling,) and we may easily admit the wretchedness and degradation of the population, who, under all this expense for religious instruction, are generally abandoned to the most deplorable ignorance.

ITEMS OF INTELLIGENCE.

RETURN OF THE POPE.—At length the Pope has got back to Rome. He returned on the 12th of April. Various and contradictory accounts are given of his reception. Some represent it as perfectly enthusiastic, others the contrary. A correspondent of the *New York Observer*, says: "You may hear from other sources that this triumphal entry has been attended with great enthusiasm and unbounded acclamation. But it has

not been so. It is the return of an oppressor, who by the aid of foreign brute force, has triumphed over a people worn out with pagan priestcraft, and disgusted with puerile fooleries; a people whose only crime is a longing aspiration to be free. And overpowered as they are by superior force, and suffering in every way from the wretched condition of the country, still it was considered imprudent in the highest degree by many, for his holiness to attempt to return. And he probably thought so too. There is an indifference with regard to him, and already the entrance of Pio Nino has ceased to be talked about. It is matter of history. It is a dead recorded fact, that on the 12th of April, 1850, he entered Rome, after having run away a few months before."

Another writer says:—"If the popish accounts of the Pope's reception on his return to Rome are to be credited, his loving subjects have been literally pining to death under his absence, and are now revived by the gladdening light of his loved countenance. It is true they seemed to rejoice when, under the cover of no very dignified disguise, he left the Vatican; and it is equally true that they never invited him to return; but hear the loud welcome which now hails his approach! Is it not a genuine expression of feeling? Does not the Pope give the best evidence that he confidently throws himself on the affections of his subjects? He surrounds himself with soldiers of the bayonet, not of the cross—he posts a military guard at every avenue of his palace—he forbids the sporting gentlemen of Rome from using their fowling pieces for fear of accidents—he commands every one approaching his august presence to receive a blessing, to be rigorously searched, lest another "casualty from the incautious use of firearms" should have to be recorded—and finally he eats nothing and drinks nothing, until it is first ascertained that the articles are free from foreign drugs. What more striking proofs could be required that he confides in his people!

GREAT BRITAIN.—Referring to the present movement in the established church, the London correspondent of a Scotch paper, the *Northern Warder*, says:—Both the bishop of London and the bishop of Exeter have just now the greatest difficulty in deterring large numbers of the clergy from going over at once to Rome. The Puseyite clergy are daily flocking in great numbers to Dr. Wiseman, to consult as to the course which they ought to pursue in the present crisis of the Anglican church. Of course, the mere fact of asking the counsel of such a man argues a previous determination to go over to Rome; but you will be surprised to learn that the Romish bishop generally advises those who consult him not to join the Roman Catholic church *just yet*, but to remain where they are for a season, as being in a position to do much more towards the promotion of Popish principles, under the guise of Protestantism, than they could do if they had openly seceded from the Anglican establishment.

After a space of more than 300 years, Nuns are again stationed in the University town of Cambridge! On Monday, the 11th of March, the schools of the Roman Catholic mission were re-opened under the superintendence of two nuns of the order of the infant Jesus, from the convent of Northampton.

DIED, on the 3rd ult., of Hemorrhage of the Lungs, at West Elizabeth, Pa., Mr. THOMAS M'CONNELL, a licentiate under care of Pittsburgh Presbytery.

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No. V.

EXCELLENCY OF THE OLD TESTAMENT SCRIPTURES,

Illustrated in the History of the Creation and Fall of Man.

Among the various proofs of the defection of the human race from God, must be placed the singular fact of the universal ignorance of our origin, and our indifference concerning it. "Of the Rock that begat thee, thou art unmindful, and hast forgotten God that formed thee." Each tribe or nation of mankind, excited by ambition and guided by superstition, has been satisfied with some fabled and flattering tradition of its own earlier being. But a dark and impenetrable cloud hangs over all nations, as regards the origin and primeval condition of man, the power that brought our race into being, and the causes which have led to the present manifest disorder—moral, intellectual and physical. The inspired records of the Mosaic writings furnish the only light on this, certainly, most interesting subject. If history has, in any instance, furnished attractions to awaken the mind to explore its pages with eager interest, this is one; and one which justly claims the most profound attention and thought. Speculations and conjectures, springing from a vain and misguided philosophy, serving only to minister to the pride of the human heart, have, in systems equally crude and revolting to reason, attracted a momentary attention. But in this inspired and authentic record, we are guided at once and with certainty to the true knowledge of our Maker, of our original state, and of the causes which have led to our present state of palpable ignorance, sin and misery.

A narrative, simple, unostentatious, but truly magnificent, of the creation of the world, is closed by the inspired writer with an account of the formation of man, as the last of the works of God. In this is significantly indicated the great and prominent design of the whole, viz: the display of the Divine perfections in the condition, character and destiny of the human race. All was prepared

in successive steps, in order, beauty, variety and magnificence, with the rich provisions with which the earth was stored, and the splendor with which it was surrounded, seemingly for an occupant and lord—the highest favorite of Heaven. And this most natural deduction is confirmed not only by the high distinction conferred on man at his first creation, but by the truly awful and stupendous display of the Divine perfections in his behalf in after ages, when the Maker of heaven and earth appeared in our world, and in our own nature, for the redemption of our guilty and apostate race. In this view, there is a striking symmetry and consistency in the entire character of the Scripture history of creation and redemption, furnishing a significant confirmatory evidence to its inspiration of God.

The creation of man is introduced, in the very language in which it is described, with peculiar solemnity and interest. In all the previous works of God, we are simply told that God commanded them into being: "God said, let there be light, and there was light." "And God said, let there be a firmament, and it was so." In like manner, all the various forms of animal life which fill the earth, the sea, and the air, were called into being. But of man the narrative assumes a higher tone: "And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

"The image of God" is not to be sought for in the physical structure of man. The human form has, indeed, an impress of elevation and dignity, by which it is distinguished from all other forms of animal life. Erect, and with uplifted countenance radiant with intelligence and with hope, that form and countenance would signify his superiority and dominion over the inferior creation; and, also, that his destiny and aspirations were elevated above this earth. But the image of God would be appropriately displayed in the immateriality or spiritual nature of the soul; in its immortality, and eminently in the intellectual and moral excellencies with which it was endowed—in "knowledge, righteousness and true holiness," thus constituting him a bright expression of the moral excellencies of the Invisible God. The skill, power and goodness of the Creator were singularly displayed, as we are afterwards informed, Gen. 2:7, in forming from the dust of the earth, the human frame, in such curious structure, in the number, variety and symmetry of all its parts, and then breathing into that yet lifeless form the immaterial and immortal spirit, beautified with wisdom, rectitude and holiness. So, also, in the creation of the woman out of a part of man, to signify not only that oneness consequent on the conjugal

state in which the first pair were to be united, but, also, the identity of nature and relations pertaining to the whole human race, as springing from one common stock. A significant testimony to a great principle, long afterwards confirmed by express revelation, "God hath made of one blood all nations of men." Acts 17. And then, too, the provision and constitution for the procreation and increase of the human race furnish a no less admirable display of the Divine perfections. How life and form are communicated in the womb; how these are developed in the new-born infant, entering, then, upon an existence and an accountability of eternal duration, are mysteries fraught with wonder; and nothing but its constant recurrence and our innate insensibility to the glory of God prevent us from regarding it as a perpetual miracle of Divine power and wisdom claiming our highest admiration. "Out of the mouth of babes and sucklings, thou hast perfected praise." "I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well."

It is not the object of this essay to enter upon the numerous and interesting principles connected with the primeval condition of man and his relations to his Maker—natural and positive, which it is the business of theology to elicit and inculcate. We only propose to refer to a few considerations, illustrating the importance of the Mosaic history, as affording the only reasonable and authentic record of the origin of our race, as shedding light on the confusion and wretchedness of our present condition, and obscurely revealing the relief which subsequent revelations confirmed, enlarged, and finally perfected.

One fact is made sufficiently certain and obvious:—"God made man upright," and our present disorders are not his work, and that it is only from this source that we are assured of our original perfection and integrity of nature. It is, moreover, only from this record that the mind of man is led directly to the knowledge of the Author of his being, and the condition in which he was created. Blot out this, and we are left in utter uncertainty, and one essential page in our history is a blank. There is not in the light of nature a power to guide us to any satisfactory apprehensions of the glory of our Creator, nor of man's original dignity and happiness. The nearer, indeed, we approach to truthful convictions, the more must our minds be lost in amazement. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained," then say I, "what is man that thou art mindful of him, and the son of man that thou visitest him?" Our present apprehensions, derived only from a view of our own ruins contrasted with the glories of the surrounding creation, disqualify us for understanding our high origin and the dignity and happiness of our original state. "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor;

thou madest him to have dominion over the work of thy hands; thou hast put all things under his feet." *Psa. 8.*

Such is the light which the inspired history of Moses affords, when it informs us that God created man "in his own image, after his own likeness;" and thus at once placed him in a position of preëminence over the whole visible creation, as the brightest expression of his own infinite and invisible excellence; a preëminence still further illustrated in the universal dominion with which he was invested. There was, however, something peculiar in the personal dignity of Adam, incapable of being imparted to his posterity, though they should afterwards share in the same essential endowments as his natural offspring. He was constituted the root of an innumerable race—the father and the sire of a progeny who should be propagated for ages yet untold, to replenish the earth, to occupy it and enjoy the munificence of its glorious Author. And in this respect, he was raised high in dignity above his posterity. But, besides, he was appointed, by a positive constitution of his Creator, replete with wisdom and goodness, the federal head of all who should descend from his loins by the regular succession of ordinary generation, who were thus destined to share with him the benefits of his persevering in allegiance and obedience to his Maker, in blessings corresponding to his own immortal nature, and to be measured only by the boundless goodness of his Creator; or suffer with him the fearful consequences of rebellion and apostacy. The earthly was a significant type of a celestial paradise. The tree of life, which grew in the garden of Eden, told him of a higher life than was yet enjoyed, to be bestowed as the reward of obedience; and the tree of the knowledge of good and evil was at once the test of his fidelity and the monitor of the doom of transgression. The result is told. Man, in an evil hour, forgot the high endowments with which his Maker had enriched and blessed him;—forgot his personal dignity as sire and trustee of the happiness of his posterity; disowned the sovereignty of his only, and most righteous and bountiful Lord, and became at once the associate and the victim of his Tempter to rebellion and apostacy. The effects were instantaneous and enduring. Guilt took the place of innocence, shame succeeded conscious honor, alienation and enmity as a fugitive from the Divine presence displaced his once happy communion with God, and the brightness of the Divine image departed from his soul, leaving nothing but a faint impress, which indicated its presence only in a disordered conscience, intellectual capacities fitted to a lower form of existence and pursuits, and that imperishable immortality now to be considered rather a curse than a benefit. Where guilt and shame are supreme, dignity, purity, felicity are gone. In this state, he could only await the execution of the penalty denounced,—“In the day thou eatest thereof, thou shalt surely die.” But this mercy stayed,

gave it in the issue another form, and fast following in the footsteps of man's transgression, revealed an expedient of Infinite wisdom to satisfy justice and avert impending wrath by a great and glorious promised Redeemer.

Such is a brief summary of the Mosaic history of man's creation and fall. It has the claim of being the only one that is authentic, reasonable, consistent with itself, with the attributes of the Deity as known in his works and his word, and with the present condition of man. It is singularly and inseparably interwoven with all its subsequent developments, recorded by the same inspired historian; for all that follows in the inspired records traces, oftentimes with scanty yet always in distinct outlines, the progress of our race as the lineal descendants of Adam, and marks well the fatal consequences of his sin. It briefly sketches the various branches into which his posterity were distributed, their dispersion over the earth, wonderfully corresponding with the feeble glimmerings of tradition, and so furnishes the only early, continuous and consistent history of mankind. It is sufficiently explicit to determine its character of unity and consistency. It was not its object to be minute and diffuse. It answers fully its great design of unfolding the origin of mankind, and by its constant and unbroken chain of records, following on in the history of that part of our race which was its proper object, it reached, at length, through various and successive hands, the end always in view—the coming and appearance of the promised Redeemer, Christ Jesus, the second Adam, the Lord from heaven, and there it stops.

There are numerous and important principles, illustrated by a proper and practical application of this inspired narrative, respecting the moral and social condition, relations, and obligations of mankind. It, alone, gives, as has already been observed, a satisfactory solution of the evils of our present state; for that Adam sustained the character of federal head and representative of his posterity, is sufficiently evident from this simple narrative itself, though it is fully confirmed by subsequent and fuller revelations. He and Eve, his partner in being, in original purity, happiness, and dignity, and in the event, his partner in crime, were all of human nature then in existence. As they constituted the root of the human race, they could propagate only their own proper nature in its fallen state: hence, we are afterwards informed, by the same inspired writer, that "Adam begat a son in his own likeness, after his image." Gen. 5:3. This is a law of procreation which can neither be disputed as to the fact, nor avoided as to its power. They could, therefore, transmit only the guilt and shame they had themselves incurred, the alienation from God, the disordered conscience and affections, the degraded mind, a body subject to death, and a soul immortal, but subject to be eternally sensible of death. All, too, in connection with a common subjection to the Tempter,

whose lying suggestions had seduced them from God into his own apostasy. And the fruits of this inheritance are now before us in the moral and physical desolations of our race.

Human wisdom has been here utterly at fault. As in its efforts to arrive at a view of the origin of the world, more consonant to natural science than is afforded in Divine revelation, so, also, in the crude and infidel speculations respecting the origin of mankind, they have "become vain in their imaginations." Even in this boasted nineteenth century—the age of reform, of reason, and of bibles—there are not wanting minds that can publish and receive with stupid admiration, the idea that man was originally in the lowest form of being, and, by successive developments, corresponding, it would seem, with the geological progress of the earth, he at length attained to his present state of intellectual and moral preferment.* "God is not in all their thoughts." The Creator is banished from their system in his being, his perfections, his authority. The human mind can have no secure repose till it rests in the Scriptures, all of which are "given by inspiration of God."

But the evil does not end here. The practical results of infidelity in this divine and authentic record, are criminal and disastrous. The cruelty and cupidity of man passing by this clear testimony to the unity of our race, affirmed by later revelations that "God hath made of one blood all nations of men," have sought, for their gratification, the pretext, that a diversity of complexion and of physical structure, prove a total difference of origin, nature and destiny. The light of true and sound investigation has ascertained, with a clearness and certainty which rebukes such daring assumption, that all such varieties of color and formation in our race are satisfactorily explained by the various influences of climate and habits of life.† It has been proven that there is an identity of nature among all the tribes of mankind yet sufficiently known, in the constant power of successive procreation, forbidden or soon extinct where different natures are united; that physical exposure and suffering from insufficient and unsuitable diet, in process of time, tend to physical disorder and deformity, and that, in various parts of the world, man in the most degraded forms of social and individual character, has proven himself to be, wherever the experiment has been fairly and perseveringly tried, susceptible of the highest excellencies and aspirations of the human soul. In the influences of true religion, imparted by Christianity, he has been uplifted by its power, and restored to the moral and intellectual dignity of his nature, transformed in his individual and social character, and greatly amended in his physical habit and constitution.‡

* "Vestiges of Creation."

† Pritchard's Researches on the subject will well repay the reader.

‡ See the history of Moffat's missionary labors in South Africa, and of the Moravians in Greenland.

The same inspired but simple narrative meets with rebuke and correction another perversion of human science and false philosophy. Men who have taken an infidel view of man in his character and history as found in the rude and wretched condition in which he is often found in remote and barbarous tribes, deem that state to be the true index of his primitive and original character and state. Such minds can surely have no thoughts of God as the Creator of man, else they would not charge on Him the original production of such a fallen, degraded nature. If they knew and considered Him to be a being of infinite wisdom, power, goodness and holiness, they would at once perceive that such could not be the work of His hands. They blindly reject, or are willfully ignorant of, the inspired history of our original excellency, and of our fall. It is admitted that large portions of our race are sunk into forms of degradation and wretchedness—deep, disastrous, and, apparently, irremediable; and that some of them make an approximation to a mere animal condition, so near and so low that human nature, in a better condition, almost instinctively disowns the relation. But it is asserted that all these can be traced as the legitimate consequences of man's apostacy from his Maker, and his consequent subjection to his own innate corruption of his nature, and the dreadful influences of that fallen spirit, whose victim and associate he became when he departed from God. And the various degrees of such moral, intellectual and physical degradation may be very plainly measured by the remoteness of man from the healing and restoring influences of Divine revelation, and the length of his continuance in that state. Long continued and successive propagation of impiety and vice cripple, enfeeble and debase both the intellectual and moral powers of man; they generate improvidence, recklessness, want, until the very passions, once ungovernable, sink into decrepitude, and his ruin and degradation are completed physically, as well as in every other form. But in this is exposed to our view, not the original work of God, but the consequences of sin and the work of Satan—the arch-deceiver of mankind, who has made them his prey and filled the dark places of the earth with the habitations of horrid cruelty. But while it is certain that human art, and skill, and science, and philosophy, will never reclaim them, the same inspired revelation assures us that there is a power equal to the task. In heathen Greece and Rome, in luxurious and degraded Asia, and in savage Africa—all polluted with the vilest abominations, sunk in the most execrable and loathsome idolatry, given to practices and to lusts worse than beastly, it has displayed its omnipotent and reclaiming power. It is destined to effect more. It is no more certain that it has triumphed and conferred all the social and individual benefits now enjoyed where Christianity prevails, than it is certain that it will continue to diffuse them, until “all the nations and all the families

of the earth" shall be visited and blessed with its power. Then man shall everywhere acknowledge the oneness of his origin and his nature, the God to whose goodness he has owed his being, and the Almighty Redeemer to whom he owes his recovery. And this very record of his primeval state shall be received and sought into with an interest corresponding to its inspired authority and its great inherent worth.

In conclusion, even those who are unwilling to acknowledge the full extent of man's present degradation and wretchedness as indicated by the inspired narrative of Moses, must, at least, acknowledge there is a large amount of evil, both moral and physical, in the world. Has human wisdom ever suggested a more reasonable explanation of its origin? Here is one authentic, consistent in all its parts, bringing a remedy of Divine efficiency in the redeeming blood of the second Adam—the Lord from heaven, who will restore what has been lost, and more. He is furnished with power to make the application, and in his own sacred record, where he teaches us to consider from what high estate we have fallen, and into what depths of wretchedness we are plunged, he directs us how to seek for a deliverance sure, complete, and everlasting. "Blessed are all they that put their trust in Him."

C.

THE DIFFERENCE BETWEEN POPERY AND PROTESTANTISM.

In a Letter to an Inquiring Friend.

My Dear Sir:—You were educated a Papist, and, until recently, you have received all its dogmas and teachings as true. You have been providentially led to question the truth of much that you once received with unwavering faith, and to feel that the religion of your fathers and of your youth is not the religion which God has revealed for the acceptance and the salvation of men. And because you possess not the means, nor the information for making the comparison yourself, you ask of me, for the purpose of aiding you in your inquiries after the truth, a brief statement of the difference between Popery and Protestantism. Most cheerfully do I yield to your request: and most earnestly do I pray that you may be brought from darkness to light, and from the bondage of a gloomy superstition into the glorious liberty of the children of God. The points of difference are numerous and various; but for your purpose and mine, it will be only necessary to indicate a few of them.

1. *They differ as to what is the church.* The Papist makes it to consist of all who submit to Christ and the Pope; the Protes-

tant, of all who submit to Christ. However holy in heart, or consecrated in life, all Christians who believe not in the Pope, are heretics and schismatics in the view of Popery, and are to be regarded as infidels, Turks and Jews! To belong to the church of Jesus Christ, it is as necessary to believe in the Pope as to believe on Jesus Christ! Can any mind, save one dyed in the mingled compound of darkness and bigotry, believe this?

2. *They differ as to the rule of faith and practice.* The Protestant asserts that the word of God is the only and the infallible rule of faith and practice. The Papist teaches that "it is not merely the written word of God, but the whole word of God both written and unwritten. In other words, Scripture and tradition, and these propounded and explained by the Catholic church."

This is a wide difference. The decisions of that small book called the Bible, are final with every Protestant. This the Papist denies, and pronounces it a damning error. His rule of faith is, first the Bible, then the Apocrypha, then the traditions—the beginning and the end of which no mortal knows—then the decisions and decrees of councils, and then the interpretation of these by the church. And whether "by the church" is meant the Pope or a council, or the Pope and council, is not yet determined. If, in some things, the Protestant rule of faith is difficult to be understood, the rule of the Papist is utterly beyond human comprehension.

3. *They differ as to the use of the Bible.* Protestants regard the Bible as the revealed will of God to man—to every man. And hence they vindicate the right of every living man to read for himself, and on his own individual responsibility to God to decide as to what it teaches, and as to what the Lord would have him to believe and to do. But Popery prohibits the general circulation of the Bible; forbids its perusal, save by those who, in its opinion, will not be injured by it; and supplants it among its adherents by prayer-books, and missals, and manuals of devotion, whose object is to supplant the religion of the Bible by the religion of the priest. Protestantism keeps burning brightly before you the light which God has kindled in our world for the guidance of our race, and teaches you to walk by it. Popery curses you for so doing, removes that light, kindles up its own, and sends you to perdition unless you walk by its dim and flickering rays.

4. *They differ as to the sole object of worship.* The Bible teaches the unity of the Godhead. In this the Papist apparently unites with the Protestant. But while the Protestant unites with the Bible in denouncing all worship offered to any being save God, or even to God by the intervention of paintings, pictures or sculpture; Popery, on the contrary, teaches that Divine worship is due to the Virgin Mary, to the true cross, to the little piece of baked dough called the host, and that religious adoration is to be paid to an-

gels, to departed saints, and even to relics—old bones collected from the catacombs, and, for the sake of raising their price in the bone-market, said to be the bones of saints and martyrs.

5. *They differ as to the nature of sin.* Want of conformity unto, or transgression of, the Divine law, is the only sin known to the Bible, or forbidden in its pages. Sin is a transgression of the Divine law. So Protestants believe and teach. But Popery teaches that, to transgress *its* commands is sin, and sin of the most aggravated character. It places its commands in importance above the laws of God. It is far more sinful to break Good Friday than the Sabbath day; to eat meat on Friday, than to get drunk on the Sabbath; to enter a Protestant place of worship, than to go to the theatre; to read king James' Bible, than to pour over Sue's novels; to deny the infallibility of the Pope, than to burn heretics; for a priest to get married like Peter, than to keep a mistress like Herod. The violation of many of the laws of God it makes a venial offence, while it pours the vials of its anathemas upon the contemners of its precepts, and sends them to burn for ages in purgatorial fires, or forever in the fires of hell. It makes that to be a light sin which God makes a most grievous one, and makes that to be a sin which is a positive virtue! Thus it makes void the law of God.

6. *They differ as to the agency by which the sinner is renewed.* The need of this renewal is thus taught: "Except a man be born again, he cannot see the kingdom of God." The agency by which this work is effected is thus taught: "The love of God is shed abroad in our hearts by the Holy Ghost." It requires the power which originally created man from the dust to new-create the human soul, to re-stamp on it the lost image of God. But Popery teaches, that faith, with the other graces, is infused into our hearts in baptism, and that they are all nurtured up to maturity by confirmation, penance, fasts, alms, the mass, and other things taught as doctrines, which are only the commandments of men. So that the Christian of the Protestant is made by God—the Christian of the Papist, by man. And the practical difference between them is oftentimes as great as is the theoretic difference as to the agency by which they are begotten anew. And if, on the Papal theory, the priest refuses to baptize, how can God make a Christian?

7. *They differ as to the way in which a sinner is saved.* When a sinner asks a Protestant what he must do to be saved, he tells him to believe in the Lord Jesus Christ, and he shall be saved. Jesus Christ came into our world to seek and to save the lost. He came not to call the righteous, but sinners to repentance; and he invites all the weary and heavy laden to himself for rest. And as the blood of Christ cleanses from all sin, the Protestant sends the inquiring sinner directly to Christ, and tells him that if he believes in Christ he shall be saved. But the Papist tells him to go to confession to the priest, to do penance, to go to

mass, to partake of the eucharist, to give alms—especially to the priest—to keep the holy days; and he enjoins a round of bodily service as onerous as it is unscriptural, and which, however long continued, leaves him utterly in the dark as to whether or not his many sins are forgiven. He has nothing but the word of the priest to direct or to comfort him. And is it not a wide difference whether, in such a momentous affair, we have the direction of man and the comfort which he gives, or the direction of God and the comfort which flows from the direct acting of faith upon Christ, and the appropriating of his work by faith!

8. *They differ as to the mediation of Christ, as our Redeemer, with the Father.* There is nothing more plainly taught in the Bible, than that Christ is the only “mediator between God and man.” “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” And him the Father heareth always. This is the received doctrine of the Protestant world. Yet this part of the work of Christ is forgotten by Popery, and his mediation is thrown into the shade by the mediation of Mary, of Peter, and Paul; of the holy monks and hermits; of the holy martyrs, and virgins, and widows; of the holy doctors, bishops, and confessors; some of whom were men of God, and many of whom were men of Belial. And thus Popery turns us away from Christ, the only and all-sufficient mediator, who is everywhere present to hear, and whose mediation is always prevalent, and sends us to creatures like ourselves, of limited powers, however holy, and who, if on earth at all, or near it, can hear but one at a time. There are many cases recorded in the history of the nations of Europe, in which desperate men, giving up all hope of escaping the penalty of the law, sought to bribe the ministers of justice, or to enlist the pardoning power in their behalf through the queen and the ladies of the court—can this be the reason why the Pope, bishops, and priests, all over the earth, are now crowding around poor Mary, and are deserting the mediatorial throne of her glorious and glorified Son, who is exalted to give repentance to Israel, and remission of sins?

9. *They differ as to the state into which souls go, on their departure from the body.* The soul of Lazarus, when he died, went to Abraham’s bosom, only another name for heaven: the soul of the rich man went to hell. When Stephen was dying, he saw, through the opened heavens, Jesus standing at the right hand of God. And Christ said to his sorrowing disciples, when he announced to them that his departure was near, that he was going to prepare a place for them, that where he was, there they might be also. And the uniform opinion of the Protestant world is, that at death the righteous go to heaven, and the wicked to hell. But Popery teaches that the souls of the pious, after death, go to a place called purgatory, which is neither heaven nor hell, but some place be-

tween them, where they are purified by sufferings more or less protracted, and make satisfaction more or less complete for remaining sins; and that the power of the church, the efficacy of alms by their relatives, and the influences of masses offered up, are greatly instrumental in shortening the period of their torments, and in delivering them from these awful fires.

This, you will perceive, is a very wide difference. This purgatory of Popery, the keys of whose doors are in the hands of the priests, is a fearful affair. It is based on the great error, that the blood of Christ is not sufficient to cleanse from all sin. It is an iniquitous delusion, devised by the priests in the dark ages, for the purpose of extorting money from poor ignorant Papists. And nothing but the doctrine of the infallibility of the church, which stereotypes error, and which is so shamelessly maintained in opposition to a world full of evidence to disprove it, prevents even the priests themselves from casting it out as a loathsome and nefarious delusion. This is the market in which souls are the merchandise, and priests are the brokers.

But I have finished my letter without exhausting my subject. I have said enough, however, to show you how wide is the difference between Popery and Protestantism. It is as wide as the difference between truth and error; it is almost as wide as is the difference between the mythology of the heathen and the scriptures of the Old and New Testaments. Consider these differences well; and may the Lord lead you into the knowledge of the truth.

Yours, most truly,

KIRWAN.

THE INCONSISTENCIES OF PROFESSING CHRISTIANS, NO ARGUMENT AGAINST THE TRUTH OF CHRISTIANITY.

BY REV. J. K. LAWSON, OF N. BRUNSWICK.

“For what if some did not believe? shall their unbelief make the faith of God without effect.”—Rom. 3:3.

The essence of Truth is not affected by the estimate that men form of it. Opposition to it does not alter its nature, or diminish its excellence. Galileo was imprisoned by the inquisitors for asserting his conviction of the truth of the Copernican System; but neither his imprisonment, nor his forced abjuration, stayed the motion of the earth. Athanasius stood forward the triumphant advocate of the Supreme Divinity of “the great God and our Saviour,” in the days of the Roman Emperor Constantine, when, as history records, the whole world was opposed to him; but the truth for which he contended lost not a particle of its excellence, even by

the world's opposition. Truth is essentially the same, whether it be embraced or rejected—advocated or condemned. A pearl is a pearl still, whether it be trodden under foot by swine, or employed to decorate the crown of royalty. The gospel is still the same, whether it be a stumbling block to the Jew and foolishness to the Greek, or the wisdom and power of God to the salvation of both. And yet how very frequently are the inconsistencies of those who have “named the name of Christ,” alleged as the Infidel's argument against the truth of our holy religion. The great majority of Infidels have not the intellect, the will, nor the patience necessary, to prosecute an investigation of the claims of Revelation, arising from the consistency of its various parts—its harmony with the laws of matter and of mind—the discoveries of science, and the facts of history. But there is one thing that they are well skilled in. They have a marvellous aptitude to detect inconsistencies in the conduct of professors of religion. If they have not all minds to think, they have all eyes to see. To see what? The virtues of professing Christians? No. They are blind to these. Like flies, they will pass over the sound parts, and light upon the sores. Like the ancient proselytizers, they will encompass sea and land to discover one violation of the Divine law, on the part of the professor, whilst in their search they will pass over his many virtues unnoticed and unrecorded. They will luxuriate on the corruptions of the professor of religion, but they will give him no credit for the excellencies of his character, even though these may bear the same proportion to his failings that the weightier matters of the law bear to the mint, and the anise, and the cummin.

Now, it shall be my object to expose the *injustice* of this course on the part of the Infidel; to show the absurdity of charging Christianity with the vices of its professors; to prove that the Infidel is guilty of the grossest inconsistency in forming his estimate of Christianity, by the application of a principle that he would be ashamed to apply in the ordinary affairs of human life.

In the prosecution of this object, it will not be necessary to show that Christianity is not chargeable with the vices of those who have never *professed it*. The Infidel himself will not dare to place to *its* account *their* evil deeds.

But there is another class that I must also object to as witnesses against Christianity. They are those who “profess to know God, but in works deny him,” who have a “name to live,” but are, in reality, “dead in trespasses and in sins.” In all periods, these have constituted too large a class in the visible church of the Redeemer. In Old Testament times, they were not *all* Israel who were of Israel; neither because they were the seed of Abraham, were they all children.” In New Testament times, we find the same distinction sustained. The Saviour compares his visible church to a field in which grow tares among the wheat,—to a net,

in which are contained good and bad fishes,—to a company of virgins, some of whom are wise, and some foolish. Now, what does the Saviour teach us by these emblems, if not, that in his visible Church there will be the “children of the wicked one” mingled with the “children of light,”—hypocritical professors mingled with the genuine children of God, even until the end of the world.

Now, in objecting to the admission of all those who have crept *unawares* into the visible church of the Redeemer, as witnesses against Christianity, we ask no firmer ground to stand upon, than the dictates of *common sense*. We only demand for Christianity the benefit of a principle that common sense will recognise in application to other systems.

Take, for example, a joint-stock company. Its objects are laudable. Its laws and regulations are framed on principles of the strictest integrity. An individual, prompted by some dishonest motive, takes stock in that company. He *professes* conformity to the rules; he thus becomes entitled to a share of all the advantages that such a company can confer. But no sooner is he admitted, than his dishonest intentions begin to develop themselves. He is guilty of some glaring act of fraud. Will you bring *such a man* forward as a witness against the constitution of that company? Common sense will reply, No.

Take another illustration—a National Society. Its constitution is established on principles that are conducive to liberty. Its laws partake of the wholesomeness of its constitution. A foreigner crosses the border. He takes the oath of allegiance to that constitution. He receives a right to participate in all the benefits connected with that National Society. But, notwithstanding his oath of unswerving fealty to the constitution, he soon begins to show that he is a rebel at heart—that he aims at the subversion of the government; and that his *profession* of fealty was but a “cloak of maliciousness,” to conceal his base design of affecting a national revolution. Would you bring *him* forward as a witness against that National Society, the constitution and laws of which he has thus violated? Common sense will again reply, No.

And if you would consider it absurd to bring *one* such witness forward, would it not be equally absurd to bring *one hundred* such witnesses? And if, instead of occupying a *private* station, that one individual, or those one hundred individuals, should attain to places of *power* and *trust*, would it be anything less repugnant to common sense to charge the society with which they are connected with their violation of its established rules?

Now, let us apply these remarks to the case before us. We only demand, on behalf of Christianity, that it receive the benefit of a principle, that even the Infidel himself will recognise in relation to other systems. Is this unreasonable? An individual, through carnal motives, “creeps *unawares*” into the visible church

of God; he professedly recognises Christianity as true; he professes submission to its laws, but yet in works he denies that religion which he has professed. Will you bring *him* forward as a witness against the purity and holiness of that system? Common sense says, No. The Infidel himself, if he would allow his judgment to operate, would also reply, No. Such an insincere professor is a child of the devil still, though in the garb of the children of light. You may dress up the Ethiopian in the garments of civilized life; but he is an Ethiopian still. You may paint the leopard's skin, and thus conceal his spots; but he is a leopard still. You may cover the prowling wolf with the clothing of the harmless lamb; but he is a prowling wolf still. So it is with the insincere professor of religion. He may dress himself up in the garb of the children of light. When they come together, he may come also amongst them; he may unite his voice with their's in hymning the great Creator's praise; he may sit down with them at the holy communion table of the Lord, professing to commemorate with them, the dying love of the "Man of sorrows;" but that God, who knows the hearts of all men, knows that he is not one of his family—that he is as much a stranger to the life and power of true godliness, as the most degraded slave of nature's lusts that ever saw the sun.

Now, I ask, is it *fair* to charge Christianity with the vices of *such an one*? Is it *honest* to impute *his* inconsistencies to a system that he *hates*, though, to accomplish some carnal object, he has *professedly* embraced it—a system that denounces *him* and his *unholy pretensions*? And if, instead of *one*, there be *one hundred*, such insincere professors, does that alter the principle? No. And if, instead of occupying only a *private* station, that one, or those one hundred insincere professors, should be appointed to the very *highest offices* in the church of the Redeemer, does that alter the principle? No. So that if it would be absurd to charge Christianity with the vices of *one* hypocritical professor, it would be equally absurd to charge it with the vices of *one hundred*, or *one thousand* such. And if it would be absurd to charge it with the inconsistencies of insincere professors, occupying a *private* station, it would be equally repugnant to common sense to place to its account the inconsistencies of those, however great their number may be, who, covered with the cloak of *hypocrisy*, should creep in unawares, to the possession of the *most honorable* and *responsible* offices in the church of the Lamb.

I know how fashionable it is to point to the vices of the *Clergy*, as an argument against the truthfulness of our holy religion. I know, also, that the Infidel here finds abundance of carrion to feed his morbid appetite. I deny not these corruptions. Neither do I desire to palliate them. As an honest man, I could not do it. As a Christian, I would not do it. My object is not to defend any

man, or any order of men; but to defend Christianity. My object is not to palliate the corruptions of the ministers of religion; but to vindicate religion from the charge of being accessory to the corruptions of its ministry. And I would ask this simple question: If the *profession* of Christianity be used by an individual as a cloak to conceal his *real* character, so that he may be accounted by short-sighted man as eligible to a high office in the church, with the view of reaping some worldly emolument, would you not consider it repugnant to every feeling of justice—every principle of common sense, to charge Christianity with his hypocritical pretensions, and his dishonest intrusion into the sanctuary of God?

But, in my defence of Christianity, I take even higher ground than this. I have established the proposition that the inconsistencies of *insincere* professors are no argument against the truth of religion. I shall now enunciate another proposition. It is this: *The very fact that there are insincere professors in the visible church, is a positive testimony to the value and excellence of Christianity.*

Did you ever hear of iron having been counterfeited? No. And why? Just because it is not worth the counterfeiting. If an individual could dress up wood so as to present the appearance of bars of iron, he would not find himself much richer by the counterfeit. Did you ever hear of an individual forging the signature of a pauper, in order to obtain money from a bank? No. And why? Just because the signature of such a person would be of no service for such a purpose. The signatures of all the paupers in a city would not procure a dollar note from any one of the banking establishments in the city. When anything is counterfeited, it is invariably something that is either really valuable, or esteemed to be so. Gold is frequently counterfeited. Why? Because it is esteemed precious. The signature of an influential man is frequently forged. Why? Because it is esteemed valuable. Now, the very fact that gold, or any other precious metal, is counterfeited, is the testimony of the counterfeiter to its preciousness; and the very fact that the signature of a respectable man is forged, is an explicit testimony to that individual's influence, on the part of him who has committed the forgery. And if, instead of there being only *one* individual in a community engaged in the dishonest practice of counterfeiting coin, or forging the signatures of respectable men, there be *one hundred*, or *more*, does not this render the testimony *still stronger*? Then, instead of one, there are one hundred witnesses, all combining to testify to the preciousness of the coin, and the value of the signature.

Let us now apply these remarks to the case in hand. And let it be remembered that I refer not in this argument to the *innate* excellency of Christianity, but only to the estimate that even *wicked* men form of it. My position, then, is this: If there be *one*

individual who counterfeits a religious character, then there is *one* who gives his testimony to the *value* of religion. If there be *fifty* individuals, who counterfeit a religious character, then there are *fifty* who give their testimony to the *value* of religion. If there be *five hundred* individuals who counterfeit a religious character, then the number of those is increased *tenfold* who give an explicit testimony to the *value* of religion. In short, the *greater the number* of insincere professors in the Church of God, the *greater* is the number of those who bear testimony to the *truth* and *excellence* of Christianity.

Infidels fancy themselves to be very wise. They assume to themselves the title of "free thinkers;" and if that means *free from thinking*, they have a legitimate claim to the appellation. For what can be stronger evidence of their mental obtuseness, than their pointing to hypocritical professors as an argument against religion. Do they not know that they are hurling missiles against Christianity, that recoil with deadly effect against their own system? Do they not know that they are bringing forward witnesses against Christianity, that testify, in the very strongest manner, to the very low repute in which Infidelity is held, even by those who are Infidels in heart, though Christians in name? It is because the insincere professor is ashamed of his Infidelity that he covers it with the cloak of a Christian profession. It is because he considers Infidelity utterly valueless, even in a temporal point of view, that he assumes the Christian character, in order that he may reap some worldly emolument; and thus, though he loves Infidelity in his heart, he testifies that he is ashamed of it before man; and though he hates Christianity, he proclaims to the world that he considers it valuable.

But farther. We have seen that the very witnesses that the Infidel brings forward to testify against religion, actually take the other side, and give their testimony in its favor. But I have another witness to bring forward. However reluctant he may be, I shall bring the Infidel himself into court, and wring from his own mouth an explicit testimony to the purity and holiness of that religion which he hates.

He talks about the inconsistencies of professors. And what are the things that he calls inconsistencies? Are they justice, benevolence, meekness, and such like? Ah, no; he would not dare to call these inconsistencies. But he finds the professor guilty of, it may be, some dishonesty—that, he marks down as an inconsistency. He finds him guilty, it may be, of blasphemy—that, he marks down as another inconsistency. These, and such like, he calls inconsistencies; and ever and anon, he points to them as an argument against religion. But does he not see that he is bringing forward a suicidal argument? Is he so obtuse as not to perceive that he is giving the most decided testimony that he could give in

favour of that religion that he hates? What is the nature of his testimony? It is this. He testifies that lying is inconsistent with religion; that dishonesty is inconsistent with religion; that blasphemy is inconsistent with religion. And thus, by his very efforts to weaken, he is actually contributing his part to establish the very evidence by which the Divine original of our holy religion is so abundantly attested. So true it is, that God oftentimes makes the wrath of man to praise him.

My foregoing remarks have had exclusive reference to the *insincere* professors of religion. I now pass on to another topic of greater importance, namely, to consider the inconsistencies of the *real* children of God—those who have not only a *name to live*, but who have been *actually brought under the renovating and sanctifying influences of the Spirit of God.*

TO BE CONCLUDED.

“THE GLORIOUS GOSPEL.”

The Gospel is glorious on account of the light which it throws on the character of God. How far the light of nature can make known the character of God, it is difficult to say. The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things which are made, even his eternal power and Godhead. Much may be learned by him whose eyes are not closed to the lessons written on every object around him. But how much *is* thus learned? Go to those who possess only the light of nature, and what do they know of God their Maker? Go to the wisest heathen philosophers, and what can they tell you about the High and Holy One who inhabiteth eternity? Nature has been spread out before them, but they have heeded not her teachings. God's hand has been busy around them, but they have seen it not. An innate atheism of the heart has prevented them from giving attention to this source of Divine knowledge.

While much might thus be learned, there is still much in regard to which nature, if questioned, is silent, or gives an equivocal response. She readily informs us that God exists. She bears abundant testimony to his wisdom and power. She gives no obscure intimations of his unity. Her innumerable adaptations for the promotion of happiness, show that he is good. But these are not her only showings.

A purely benevolent being would be the author of happiness only. Why, then, the arrangements which occasion pain? Why the storm as well as the sunshine, the destructive thunderbolt as well as the refreshing shower? Why the howling of the wolf and the hissing of the serpent? Why the sighs and the groans which

have been uttered by earth's population for six thousand years? To these and similar questions, nature furnishes no satisfactory response.

The light of nature teaches the distinction between right and wrong. God has written a law upon the tablets of the heart. No revelation is needed to teach man that he is under obligation to obey that law. He violates that law with apparent impunity. The current of life flows on as usual. The earth does not open her mouth and swallow him, nor does the bolt from the cloud scath him. All things remain as before. Is there justice with God? Is he the avenger of his moral law? We look abroad on the earth and see it filled with oppression and violence. Does the Most High rule in the affairs of men, and are justice and judgment the habitation of his throne? To questions like these nature can give us no satisfactory answer.

Man violates a physical law, and the penalty follows the violation. He plunges the taper in water, and it is immediately extinguished. He applies the knife to the vital part of the plant, and its foliage and flowers soon turn to dust. No regret for the act can stay the penalty. He may mourn over the rashness which led him to destroy the plant, he may water it with repentant tears, but it blooms not again. The connection between the violation of a physical law and its penalty is inseparable. Is the same thing true in regard to a moral law? If repentant tears fail to sever the connection in the one case, will they be successful in another?

Man's natural conscience teaches him that he is a sinner, and causes within him a fearful looking for of judgment. It is, therefore, a most interesting question, Can sin be pardoned? Is there mercy with God? To this question, though asked by man in his utmost need and agony, nature gives no satisfactory reply.

In regard, then, to the goodness, justice and mercy of God, we need light from above. That we may love and serve God, we must be assured that he is good. We could not love a malignant being. How glorious the Gospel which renders it certain that God is infinitely good! It is equally important that we be assured of his justice. What darkness would rest upon the universe, were it possible that righteousness might be subject to infinite oppression, and that guilt might go forever unpunished! Were you to blot the sun from the heavens, and to veil the stars in sackcloth, and to make dumb every living voice and utterance, you would not bring over this world so deep and appalling a gloom as would the suspension of injustice on the part of God.

The peculiar provision of the Gospel furnishes a most effulgent illustration of the justice of God. What could affirm it so powerfully as the incarnation, obedience and death of Jesus Christ? The law had been violated, and nothing short of the death of the

Son of God could purchase a remission of the penalty. How pure, how inflexible, how glorious the justice which could be satisfied in no other way!

The Gospel revelations of the day of judgment, and of the scenes beyond it, reconcile with the justice of God the disorders which fill the earth. Then shall the very scenes which, viewed in the light of nature, awaken doubt, signally illustrate the justice of God.

As to the mercy of God, it is sufficient to remark, that the object of the Gospel is to reveal a scheme of mercy; a way whereby God can be just, and yet save the sinner. If it reveals a justice which required the amazing sacrifice of the Son of God, it reveals a love strong enough to give that Son for a sacrifice. When man, in his extremity, asks, Can sin be pardoned? it bids him go to Gethsemane and Calvary, and find an answer.

Such is the light cast by the Gospel on the goodness, the justness, and the mercy of God. Well may it be termed "the glorious Gospel of the blessed God!" Well may we prize it; well may we submit our hearts to its influence; well may we strive to have it preached to every creature!

A CHAPTER ON FAITH.

1. No man can read the Scriptures without observing that great stress is laid on faith. "Without faith, it is impossible to please God."

2. True faith respects all the word of God. It staggers not at any promise, or doctrine, or threatening, or history. Whenever God is known to speak, faith takes him at his word.

3. A proper faith relates to all the persons in the Godhead. It acknowledges the Father, the Son, and the Holy Ghost. "There are three, that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

4. Saving faith has special respect to the person, work, sufferings, and offices of Christ. "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house." "He that believeth on the Son hath everlasting life." "He that believeth on him is not condemned."

5. Faith has been necessary under all dispensations. "By faith Abel offered unto God a more excellent sacrifice than Cain." "Abraham saw my day, and rejoiced in it." The whole of the *eleventh* chapter of Hebrews abundantly proves this point. This will be the great inquiry to the last day of the world. "When the Son of man cometh, shall he find faith on the earth?"

6. Faith is often commanded. "Have faith in God." "Believe in the Lord your God, so shall you be established." "This is the work of God, that ye believe on him whom he hath sent." "Be not faithless, but believing."

7. Faith is the gift of God. "Unto you it is given on the behalf of Christ to believe on him." "God hath dealt to every man the measure of faith." "Peter said, Thou art Christ, the Son of the living God. Jesus answered and said unto him, Blessed art thou, Simon Barjonah, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven."

8. It is a special work of the Holy Spirit to produce faith in the heart. "The fruit of the Spirit is faith." "To another is given faith by the same Spirit." "We, having the same spirit of faith, also believe."

9. Saving faith always proves the heart regenerated. They that believed on him, "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

10. All the elect do certainly believe. "As many as were ordained to eternal life believe."

11. Genuine faith is not temporary, like that of the stony-ground hearers, but believes unto death. It works by love, and so is distinguished from a dead faith. It purifies the heart, and so differs from the faith of devils. It overcomes the world, and so is unlike a mere historical faith.

12. Faith wonderfully begets true worship, godly fear, devout praise, true humility, Christian boldness, holy joy, genuine repentance, enlarged liberality, fervent love, a pure conscience, a holy life, and final victory.

13. Justification is by faith alone. "The just shall live by faith." "Abraham believed God, and it was counted to him for righteousness." "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Therefore we conclude that a man is justified by faith, without the deeds of the law." "If righteousness came by the law, then is Christ dead in vain."

14. Adoption is also by faith. "To as many as received him, to them gave he power to become the sons of God, even to as many as believed on his name." "Ye are all the children of God by faith in Jesus Christ."

15. All who believe partake of the Spirit. "He that believeth on me, out of him shall flow rivers of living water. This spake he of the Spirit, which they that believe on him should receive."

16. All believers love Christ fervently. "To them that believe he is precious."

17. Faith, like other graces, is feeble at first, and is, by God's blessing, capable of growth. "Lord, I believe; help thou my unbelief." "We are bound to thank God always for you, because your faith groweth exceedingly."

18. If faith grows, it is in answer to prayer. "Lord, increase our faith." "We pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power."

19. "Reliance is the essence of faith. Christ is the object, the word is the food, and obedience the proof; so that true faith is a depending on Christ for salvation, in a way of obedience, as he is offered in the gospel."

20. Assurance is not of the essence of faith. "There is as much difference between faith and assurance, as there is between the root and the fruit." He who says that one without assurance has no faith, might as well say that an infant or a feeble man was not a human being.

21. "Faith, though it be weak and imperfect, instead of exalting itself against the justice of God, and standing before him in the confidence of a lie, puts all from itself, and gives the whole glory of our salvation where it is due."

22. "Faith hath a sense of sickness, and looketh to the promises; and, looking to Christ therein, is glad to see a known face."

23. "Faith can support, when nature shrinks; faith can call God Father, when he frowns; and make some discovery of a sun through the darkest cloud."—*Arrowsmith.*

24. "It is the proper nature of faith to issue itself in the admiration of that which is infinite."—*Owen.*

25. I had rather be able to walk in darkness and have no light, and yet trust in the Lord, than to work miracles or subdue kingdoms.

26. "Faith goes out of itself for all it wants."

27. The great guilt and misery of the unconverted is their want of faith. Their sin is that they believe not on the Lord Jesus.

28. The great source of unhappiness to the pious is the weakness of their faith. It was a sad sight to see Jacob crying, "All these things are against me." They were all for him.

29. It is worth a life-time of suffering to be able in the end to say, like Job, "I will trust him, though he slay me;" or like Paul, "I know whom I have believed; or, "I have fought a good fight, I have kept the faith."

THE CONTRAST.

To the generality of men, whose minds are not illuminated and changed by Divine grace, religion appears full of gloom and severity. They think the disciples of Jesus Christ experience no other comfort in this world than that which arises from the hope of future happiness. But allowing this to be the fact, and that

the Christian's moral existence is a dark scene of trouble; yet still his well grounded hope of a better state would be infinitely more desirable than all the guilty pleasures of the wicked. But contrary to this supposition, the Divine being in general bestows a larger portion of real happiness upon his children while on earth, than upon the rest of mankind. It is true the Christian meets with affliction; he is not exempt from the common lot of mortals; but he has the arm of Omnipotence to rest upon, and is comforted with the consolations of the sacred Scriptures. Though the Christian may and ought to appear serious, yet seriousness is not indicative of severity; it is a mark of rationality, and becomes us, as accountable beings, in our present state of existence.

Let us view the man of the world in the meridian of prosperity, surrounded with the honors, the riches, and the pleasures of this life. His coffers are full of gold; a large extent of fertile land owns him as its lord; his table daily groans beneath a load of delicacies, and his company is courted by the great and witty. But view him for a moment when retired from the hurry and dissipation which environs him; his mind, tired and satiated with the continual riot and frivolity which mark each day with noisy uniformity, reaches after something yet unenjoyed; he finds no principles of piety and virtue within, on which he can rest. His gold cannot buy him content; the honors conferred upon him bring with them no real felicity, and his pleasures soon glide away, leaving a lasting sting behind them. But see the Christian blessed with the bounties of Providence and the riches of grace; he seeks a nobler gratification than the indulgence of his appetite, and experiences infinitely more joy in relieving the wants of his fellow-creatures and promoting the cause of the Redeemer by his exertions, than the other in pursuit of guilty pleasures, and the accumulation of honors. Though no earthly monarch admits him to his court, or adds titles of dignity to his name, yet the supreme Jehovah honors him with his presence, and calls him by the endearing title of child. While the worldling flies to quiet the thunders of conscience in the scenes of riot, his breast experiences a delightful calm. The assurance of the pardon of his sins through the blood of Christ, has quieted the upbraidings of his internal monitor, and he looks forward to a period, not far distant, when he shall enjoy an "inheritance incorruptible and undefiled, that fadeth not away."

Nor is the contrast less striking in adverse circumstances. See the man of the world laboring up the rugged steeps of adversity. His riches have left him, his honors are withered, and his former pleasures are gone. His body, enervated by luxury and idleness, is rendered unfit for the employments of poverty; his mind is continually looking back with intolerable regret to his past affluence. Full of discontent and despair, he toils on; and, having no cheering hope beyond the grave, he trembles at the approach of death.

His past crimes haunt him like avenging furies, and even in this life he feels a prelude of that hell to which he is hastening. But at last the dreadful moment arrives, and his guilty soul leaves the enfeebled body to mingle with its native dust, and goes reluctant to receive the awful punishment of sin. Here all powers of description and conception fail. But the Christian—though he may be depressed by affliction and poverty, yet the protection of the Deity, a contented mind, and a bright prospect of the future, do not leave him. These are riches of which the world cannot deprive him. Having less to engage his desires on earth, he proceeds with fresh alacrity, till he arrives at the end of all his cares and the consummation of his bliss. Death, the terror of the sinner, appears to him as the welcome messenger of joy. The gracious Being who protected him in his journey, now continues his succor, and conducts him through the gloomy vale in safety. His soul, no longer clogged with her earthly shackles, flies to the prepared rest, and enjoys, as long as the throne of heaven endures, the boundless pleasures of immortality.

On a serious review of the subject, who does not say, Let me live like the Christian—"let me die his death, and may my latter end be like his."

THE POPE AT HOME.

A correspondent of the London Morning Chronicle gives the following account of affairs at Rome: "The Pope is at Rome, in full plenitude and power, supported by twenty-five thousand bayonets, (French and Austrian,) but hated by the majority of his subjects. He has an empty treasury, and the paper currency, which was at nine per cent. before his holiness' return, is now at sixteen per cent. Yet there are many sensible men among the Romans, who are not disposed to believe that the Pope acts on his own free and unfettered will, and that he is as much a moral prisoner at the Vatican as at Portici. Indeed, I know of some instances and facts that tend to corroborate this opinion. In the first place, he is not allowed to see his old and personal friends; in the next, he is known to have complained that, notwithstanding the most positive orders to admit his personal friends to his private chapel when his holiness says mass, Boromeo and Ottajano refused to admit them, which has the appearance that Cardinal Antonelli gives the order, and these two execute it. In such a state of things, what is to become of this country? The Romans say, "Will no liberal government come to our help, or at least compel France and Austria to cease being our oppressors?" They also exclaim, "Give us good laws—give us a good government; but

why should we be selected as the 'helots of the priests?' Those of ancient Greece were happy compared to us; their masters were at least brave men. They were not supported by foreign bayonets; whilst we are doomed to submit to men in petticoats, cowards, bigots, and as incompetent to govern as prone to revenge and oppression!" And such a government, the Romans say, is not only allowed in the nineteenth century to oppress three millions of people, but is enabled so to do by the troops of a nation calling itself the most civilized and most free people in Europe. These are the words of all the Romans I know; and the facts I am an eye-witness of.

Instead of an act of clemency, which was generally expected, the first act of his holiness has been to emanate, through the Minister of the Finances, a decree levying an extraordinary contribution of two months of the usual yearly tax on property; and what is still more vexatious and ridiculous, is the manner in which this sum is to be disposed of, viz: part of it to reimburse one-twelfth of the forced loan called for in 1848; and as this loan was levied upon the rich only, the poor proprietors are now to be fleeced to reimburse them. The most moderate of the retrogradist party express their surprise and indignation that, notwithstanding their efforts to obtain a show of satisfaction from the people at his holiness' return, some conciliatory measures are not adopted, instead of severity and contributions. Last week many of the shops were visited by the custom-house officials, and seizures were made of property to a considerable amount, not having the custom-house stamp; but the measure, however impolitic at the present moment, is, it must be admitted, in some way legal, but adds to the alienation of the middle classes.

OBITUARY OF THOMAS M'CONNELL.

A brief notice of this licentiate, whom his Master saw meet to remove so soon after he had commenced his labors in the vineyard, is due to his memory, and may be interesting to many in the church.

He was born in 1819, near Portglenone, County Derry, Ireland. His parents were members of the Covenanting Church, and he enjoyed the advantages of early religious training. In his native land, he was under the pastoral care of Rev. James Smyth, of Drumbolg. In 1837, his mother, then a widow with four children, of which the subject of this notice was the youngest, came to this country, and in 1839 settled in Allegheny. Thomas evinced both a desire and capacity for learning, which was countenanced and encouraged by the other members of the family. From the late Rev. H. Walkinshaw, he received the rudiments of an education, which he finished in 1847, obtaining the degree of A. B. in Duquesne College, Pittsburgh. Having commenced theological

studies before he completed his literary course, he was licensed in 1847 by the Pittsburgh Presbytery. For a year, he preached with great acceptance in the vacancies. In the fall of 1848, his health began evidently to fail. From an affection of the throat, he became unable to preach. The disease assumed a serious pulmonary type, and terminated his life, May 3d, 1850, by a hemorrhage of the lungs, a few days after he had completed the 31st year of his age.

By the removal of this laborer so soon after he had entered the public service of the church, God is exhibiting to her a token of his displeasure. From his prudence, piety, firmness, ability, and devotedness, high expectations of usefulness were entertained. Possessed of an amiable disposition, consistent and uniform character, strongly attached to the whole covenanted testimony, earnestly opposed to innovation, and grieved for the distractions that unavoidably follow novel movements, he seemed to be peculiarly fitted to occupy a place as a watchman on the walls of our Zion. But God sees not as man sees. He has seen best to give him an early dismissal from scenes of toil and sorrow, and to crown him with the prize when his race seemed to have only begun. There was a willing mind, and it was accepted.

Of the cup of affliction it was the will of the Father in heaven that he should drink a large portion. On March 29th, 1849, his wife, to whom he had been a little more than a year married, and with whom he had the prospect of much enjoyment, was taken from him after a very short illness. His infant child died a few days after the death of its mother. These strokes were sensibly felt; but under them he was graciously supported and comforted. For the benefit of a purer atmosphere and more exercise, he removed shortly after the above afflictive events, with his mother and brother, to West Elizabeth, about 15 miles from Pittsburgh. There, enjoying the society of christian friends and the public ministrations of Rev. John Crozier, he had a favorable opportunity to prepare for the event which he felt conscious was not far distant. The evidence that he furnished of his new covenant relation to the divine Saviour, was abundant and consolatory. It is this that dries up the fountains of grief—that changes mourning to rejoicing—that turns words of complaint into songs of praise.

The aged parent, to whom but two out of thirteen children survive, has a strong claim on the sympathy and prayers of christian friends. She has the great High Priest, who cannot only pity, but relieve. He will comfort her for the sorrow inflicted in the removal of a beloved son. Dry up thy tears, aged handmaid of Christ; though thy Thomas shall not come to thee, thou shalt go to him.—*Com.*

OBITUARY OF MRS. ELIZA STEWART.

The subject of this notice died at her residence, North Argyle, Washington Co. N. Y. on the 7th March, 1850, in the 49th year of her age. She was the daughter of William and Jane Acheson, who were among the first members of the Reformed Presbyterian congregation, Ballylane, Ireland, under the pastoral care of Rev. John Hawthorne.

About the year 1823, she was married to Mr. James Stewart, and emigrated with her husband to this country in 1828. Soon after their arrival, two of their children were removed by death, and a third about one year afterwards. On her own departure, she left an affectionate husband, and eight promising children to mourn her loss; but there is good ground to hope that their loss is her unspeakable gain. The small congregation of Argyle, of which she was a member, feel sensibly the loss they have sustained in her removal.

Two weeks before her death she was attacked with dropsy, from which she suffered much; but her sufferings were endured with calmness and resignation to the Divine will. Towards the close of life she was blessed with joyful anticipations of the heavenly rest, relying on Christ the only Redeemer—her Redeemer, and appropriating to herself the great and precious promises of Him who had never forsaken her, on whose faithfulness she trusted, knowing that he would be with her to guide her unto death, and through death, and bring her to the enjoyment of himself. The writer visited her every day from the Sabbath before her decease, and has good grounds on which to quote the language as applicable to her case, "Blessed are the dead that die in the Lord; yea, saith the Spirit, they do rest from their labors, and their works do follow them." May we all strive to live the life of the righteous, and be prepared to die his death, that our end may be like his.—*Com.*

CHURCHES IN CALIFORNIA.

A Monterey correspondent of the Journal of Commerce, under date of April 1, gives the following account of the churches in California:

Public schools are opened in many places. They will be greatly multiplied this year. A noble provision has been made in the Constitution of the State for promoting education.

Congregations regularly assemble in many of our towns, for the public worship of God on the Sabbath. There are in San Francisco two Episcopal churches, one Methodist, one Congregational, one Baptist, and one Presbyterian. All these are now provided with commodious chapels for worship, which are well filled every Sabbath.

In Sacramento there is but one chapel, and that belongs to the Methodists. There is a Congregational church which will soon be provided with one. There is a small Baptist, and also an Episcopalian congregation in the city. In Stockton there is a Presbyterian church, and, I believe, a Methodist. In Benecia there is a Presbyterian church, with a convenient chapel. In San Jose, the capital, there is a Presbyterian church, and a congregation under the ministrations of a Baptist clergyman. In Monterey, the Trustees of the congregation have just sent for a chapel.

A large overland immigration has centred in Santa Cruz, on the opposite side of the bay from Monterey. There is preaching to a congregation there by Methodist clergymen. A Presbyterian minister preaches to a congregation in Napa Valley. A few other clergymen, of different de-

nominations, preach at some of the larger settlements in the mines. A few more are on their way here, and on their arrival they will at once find stations of usefulness.

Now, also, the Colporteur and the Bible distributor are on the ground. Religious reading will be offered to all. Great will be its influence in keeping alive the power of early instruction, inducing men to keep the Sabbath, and persuading and warning them against vice. The San Francisco Bible Society, and "Pacific Tract Society," will immediately be known in their powerful agency for good.

CHINESE GEOGRAPHY.

Whatever tends, under the Divine blessing, to dispel the darkness, intellectual, moral, and spiritual, which has rested for so many centuries on the benighted millions of China, should be hailed with thanksgiving to God, who has promised that a knowledge of his name shall fill the earth. The Rev. Mr. Peet, a missionary to that degraded land, gives an account, under date of Jan. 30th, of a new Chinese Geography, which, he says, is interesting to foreigners in many respects: 1. As showing what the Chinese think, and how they write about us. 2. As indirectly admitting and confirming the correctness of our chronology, as well as the superiority of our histories over theirs. 3. As exhibiting a more definite and discriminating view of the different religions of the world than has yet appeared in the Chinese language. 4. As furnishing a medium, in the providence of God, through which the light and blessings of Christianity may find access to the millions of benighted China.

Previous works on geography have represented the earth as a plain, having a frozen ocean on the north, a sea of fire on the south, and various European and Asiatic nations ranged in order along the western borders of China, which is in the centre of the earth. In this work these notions are abandoned, and the author says: "The earth represents a sphere. A line drawn from east to west divides it into two equal hemispheres, with northern and southern frozen oceans."

He gives a brief history, substantially correct, of Greece and Rome, and of the division of Christians into Romanist and Protestant sects. He admits, what the Chinese have heretofore persisted in denying the superior science and skill of Europeans, of whom he says:

"The people are mild and wary in disposition, good in planning and skilful in executing. They construct implements from wood and metal of the most exquisite formation, without a single fault. They are surprisingly dexterous in using fire and water. In making rigging and in supplying everything about a ship, the whole is without a single mistake. They measure every part of the sea without mistaking a foot or an inch, and reach China in a very short time."

Of Americans he speaks in terms of high admiration: "They are mild and kind in disposition, but considerate and skilful in trade. They navigate the 'four seas.' They are Protestants. They are fond of making their religion a matter of conversation and of instruction. Their schools

are everywhere. Their learned men are divided into three classes: ministers, physicians and lawyers.”

He recognises Scripture history and chronology as correct, and mentions the prominent facts recorded in the Bible, as being of undoubted authenticity. He says that in those countries where Buddhism and Protestantism exist together, “the latter is gradually overcoming the former, whose light is becoming more and more dim.” This is a remarkable concession, when we consider that the individual who makes it is probably a Buddhist, and represents the religion of China to be Buddhism.

Mr. Peet considers this work as eminently fitted to dissipate the intellectual and moral darkness that has so long enveloped this people. He says the work contains a more correct and a more extensive account of the history and institutions of Christian nations than has ever before been published by any heathen writer in any age of the world. On this account, as well as for several other reasons, it is a very remarkable production. To see the names of Noah, Abraham, Moses, Daniel, Paul, Luther, and above all, that of the Lord Jesus Christ, as the Saviour of the world, thus introduced, with so much correctness and so much respect, into the language and to the notice of so many millions of bigoted heathen, is matter of astonishment, and cannot fail to call forth earnest prayer to God, from every Christian heart, that the fountain thus opened may continue to pour forth its enlightening streams, till this whole nation shall be savingly benefitted by its influence.

A more particular account of this remarkable work is contained in the *Missionary Herald*.

PITTSBURGH PRESBYTERY.

The following are the appointments by this Presbytery, referred to in our May No.

Rev. T. HANNAY—July, 3d Sabbath, *Deer Creek*; 4th Sabbath, *Wilkinsburg*; August, 1st Sabbath, *Deer Creek*; 2d and 3d Sabbaths, *Yellow Creek*; 4th Sabbath, August, and 1st Sabbath, September, *Greene*; 2d Sabbath, *Steubenville*; 3d Sabbath, *Wilkinsburg*; 4th Sabbath, *Deer Creek*; 5th Sabbath, *Wilkinsburg*; October, 1st Sabbath, *Greene*.

Rev. R. J. DODDS—July, 3d Sabbath, *Redbank*; 4th Sabbath, *Sandy*; August, 1st Sabbath, *Warsaw*; and till the meeting of Presbytery, in the Missionary Stations.

Mr. JOSEPH HUNTER—August, 2d Sabbath, *Wilkinsburg*; 3d and 4th Sabbaths, *Redbank*; September, 1st Sabbath, *Deer Creek*; 2d Sabbath, *Wilkinsburg*; 3d Sabbath, *Yellow Creek*; 4th Sabbath, *Steubenville*; 5th Sabbath, *Greene*.

ITEMS OF INTELLIGENCE.

POPE PIUS IX. AND DR. TOWNSEND.—The London papers contain a letter from Rome, recounting an interview between the Rev. Dr. Towns-

end, Canon of Durham, with the newly returned Pope. Dr. Townsend recommended to the Holy Father the abolition of the celibacy of the clergy, and the calling of a General Council to establish the basis of a universal creed. The Pope replied that he had thought of the first, but that it would be very dangerous for him to adopt any innovation in the present state of Italy, "even if he had the power to act freely, which he had not, being by no means the free agent that he was on his first accession to the throne." He added, that the same reasons would prevent him from calling a general Council. He is said to have wept at the Rev. Doctor's enthusiastic picture of England recognizing in Pio Nono the head of the Universal Church.

We are inclined to think that the College of Cardinals will hereafter take care of the *infallible* head of Christendom, that he does not say too many foolish things about what he *would do* if his keepers would permit, lest it might cast the shadow of suspicion upon the dogma of the invariability of the Roman Church and its head. At present, we think that English Tractarian clergy will be much more likely to go to Pope Pius, than he will to go to them.—*N. Y. Recorder.*

PRESBYTERIAN GENERAL ASSEMBLIES.—The Old School Presbyterian Assembly at Cincinnati adjourned on the evening of the 27th May after a session of eleven days. The discussions during the session, were marked by ability, courtesy and freedom, and the results were generally reached with almost entire unanimity. As usual, they managed to stave off the important question of Slavery, as if afraid to enter upon that exciting subject.

The New School at Detroit terminated its labors on the 28th of May. The discussion of Slavery occupied the body five full days, and resulted in a decision against the views of the South by a very large majority. The following are the resolutions finally adopted, by a vote of 83 to 16:

"*Resolved*, 1. That we exceedingly deplore the workings of the whole system of slavery as it exists in our country, and is interwoven with the political institutions of the slaveholding States, as fraught with many and great evils to the civil, political and moral interests of those regions where it exists.

2. That the holding of our fellow men in the condition of slavery, except in those cases where it is unavoidable by the laws of the State, obligations of guardianship or the demands of humanity, is an offence in the proper import of that term, as used in the Book of Discipline, chap. 1, sec. 3, and should be regarded and treated in the same manner as other offences.

3. That the Sessions and Presbyteries are, by the Constitution of our Church, the courts of primary jurisdiction for the trial of offences.

4. That after this declaration of sentiment, the whole subject of slavery as it exists in the Church be referred to the Sessions and Presbyteries, to take such action thereon as in their judgment the laws of christianity require."—*Courier.*

A RADICAL STEP IN CHURCH REFORM.—This is the season for Protestant Episcopal conventions throughout the land. Among the incidents of the Virginian diocesan convention, we notice that a canon, after a good deal of debate, was passed by a large majority, lay and clerical, sub-

jecting church members to the discipline of admonition and repulsion from the Lord's Table, for gaming, attending horse races, going to the theatre, to immodest and licentious shows or exhibitions, or to public balls, neglecting, habitually, public worship, or denying the doctrines of the church as set forth in her standards.—*Express*.

AUSTRIA AND HUNGARY.—The Jesuits have been admitted into Vienna again, despite the opposition of ecclesiastical authorities. Dalmatia has been definitely placed under Jellachich, who is now chief of Croatia, Slavonia and Dalmatia. Kossuth's children have been allowed to go to him. *Bem's* name has been nailed to the gallows by the public executioner, and his property declared forfeited to the State. A dispatch announces a Decree of Amnesty in favor of Hungary, and the suppression of the customs barriers between Austria and Hungary. In the garrison of the newly recruited troops, recently, a young Hungarian nobleman having disobeyed orders was sentenced to be flogged. All the corporals of the regiment having refused to execute the sentence, a corporal of the Haynau regiment of Infantry was summoned from another barrack, and commenced putting the sentence into execution, but he had inflicted only a few blows when the young nobleman sank down in a fit of apoplexy. In one moment, all the Honveds rushed upon the Captain and put him to death. On the same evening, the entire troop was disbanded.

PROGRESS OF LIBERIA.—Liberia is progressing rapidly and prosperously. Massachusetts has chartered a college for Liberia, and paid \$18,000. Two brothers, residing in Louisville and Cincinnati, offer to pay the expenses of a mission in the interior of Africa. An experienced geologist offers to make a survey, if means are found to defray his expenses. The sum of \$10,000 has been given by a citizen of Philadelphia, the net income of which is to be appropriated to pay the expenses of Sabbath schools in Liberia. The free negroes of the British West India Islands are organizing to emigrate to Africa, with considerable stock and means. New York has recently contributed \$1,800 to send the Rogers' slaves to Liberia. These are evidences of the regeneration of Africa, and that America, which has done so much wrong to the African race through the slave trade, is to be the chief instrument of her moral and political regeneration.—*Express*.

CHANGES AT VIENNA.—As is usual before Ascension-day, the clergy of Vienna have gone in procession, during three consecutive days, through the streets of the city, followed by almost interminable files of true believers, chanting in chorus passages from anthems. A couple of years since, all heads were uncovered so long as the procession lasted; now, "the hats of the majority of spectators are either hardly lifted or remain totally unmoved in sullen defiance."

ROME AND THE ITALIAN STATES.—The Pope is accused of attempting to escape from Rome, and again wishing to place himself under the protection of Austria, but is too closely watched by the French. Unless the Pope yields to liberal institutions, there is reason to apprehend that the Papal government is near its end. H. M. S. Spiteful has been sent to Naples, by Sir William Parker, with a view, it is said, of demanding reparation for the losses sustained by the English in 1848.

A PRINCELY SINECURE.—The correspondent of the Puritan Recorder gives the following instance of an abuse of power by the present Archbishop of Canterbury:

“The Lord Primate has fallen into another unpopular and morally dishonest measure. Among the affairs marked for abolition or retrenchment, is that of Registrar of the Prerogative Court of Canterbury. It is a mere sinecure, valued at from \$50,000 to \$60,000 a year. The Archbishop has the right of appointing a successor to the next annual vacancy, and also a reversioner for the succeeding vacancy. Dr. Howley waived this privilege from a conviction that the office was not necessary, and that it was wrong to misapply so much of the public money. But Dr. Sumner, the present Primate, has not scrupled to add favoritism to the legal privilege, and to appoint his son, now a student at the Temple, to this enormous sinecure! This has provoked the Government, and it will probably lead to the abolition of the office altogether. It is a great pity, that a man who has for so many years stood firm in principle and doctrine, should, on the verge of life, fall into an equivocal position, either of faith or character. Every week reveals some new proof, that the secularities and spiritualities of the Church of England need an entire revolution.

STATE OF THE ENGLISH ESTABLISHED CHURCH.—Protestants have often been charged with slandering the Established Church, in representing it as corrupt in the principles of its establishment, and as embracing a large body of clergy mercenary in spirit, irreligious in habits, and even heretical in doctrine. A writer in an influential church paper in London, in referring to the efforts made by the Bishops of London and Exeter to secure the organization of a Court of Bishops, to which all questions relating to the doctrines of the church should be referred, in the way of ultimate appeal, significantly remarks:

“A worse Court of Appeal than that of the Bishops, if unity of faith or liberty of conscience are to be maintained, can hardly be imagined. The bishops are appointed by the Ministers of the day, and, according to Ministerial favor, High Churchmen, Evangelicals, Tractarians, or Neologians, will find their way to the Episcopal bench.”

ROMISH TRACTS.—A society is now forming in Rome, with a view to the publication of Romish tracts and pamphlets, calculated to counteract the poison which has been imbibed by the distribution of Protestant and heretical works. The prospectus was sent to the British and American Consuls at one of the seaports in the Roman States, and when no notice was taken of it, a most insulting and impudent letter was addressed to each, insisting upon having their names as contributors, and declaring that all who refused to subscribe were enemies to good order, and friends of anarchy. Of course, they both treated these letters with the contempt they deserved.

A VENAL POPULACE.—It is said that the Pope, on his return to Rome, distributed an immense sum of money to the poor. It is therefore easy to account for their acclamations of welcome. It was just so at Ephesus. Demetrius and his fellow craftsmen excited the people to shout, “Great is Diana of the Ephesians.”

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THE NATURE AND DUTY OF COVENANTING WITH GOD.

A covenant in its simplest form, is a contract between parties on specified conditions. The right to propose the terms of the contract, and to accept or reject those proposed, belongs to both parties. All business agreements are of this kind, and this is also characteristic of the marriage institution, which God has ordained for the welfare of our race. Covenants are both the bonds of society, and the mainsprings by which activity is infused into its various departments. They are principles exerting both an adhesive and an inciting influence, without which every man would be an isolated being, the world become a scene of disorder, and the human family soon cease to exist.

But covenanting as a religious duty, is of a different kind, and has characteristics peculiarly its own. It is, indeed, the act of parties contracting, but not of parties meeting on equal terms and mutually proposing conditions. The parties are God and men, between whom there is an infinite disparity. It is God's sovereign and indisputable right to propose the terms of the covenant, and man's indispensable duty to accede to, and bind himself to fulfil, them. That God enters into covenant with his creatures is a display of wonderful condescension; that man is permitted to enter into covenant with God, is his highest honor and greatest privilege. This animating subject is selected as the subject of the following observations.

1. All the intercourse which God holds with men is through the medium of covenant transactions. Soon after the creation of this world, it was put under a federal dispensation, of which man was the head. By this arrangement, nothing was detracted from the glory of the Creator in the exercise of his high prerogative as Legislator; but by it there was an eminent display given of his goodness. The law under which man was created, was a copy of the

moral perfections of God. In the superadded form of a covenant which it received, it exhibited a transcript of his gracious character. On that dispensation, under which man was placed in innocency, there are the clearest traces of the goodness of God, as well as of his wisdom, and power, and justice, and holiness. And it was this finishing act of the six days' creation work, that made it, in the highest degree, the object of Divine complacential contemplation. "And God saw every thing that he had made, and behold it was very good."

Much that has been said and written in denial of the covenant of works, proceeds from evident ignorance of the nature of such a transaction. Did God, by fair implication, give to our first parents promises of good, to be fulfilled, when they should perform the condition required of them? Life was as certainly promised, as death was threatened, in the covenant of works. A penalty is necessary to law, and, therefore, does not change its nature; but in the exercise of purely legislative authority, there is no place for promises or reward. "When ye shall have done all those things which are commanded you, say we are unprofitable servants; we have done that which was our duty to do." Luke 17:10. Those who have done only what was their duty, have merited nothing. Promises on the part of God to our first parents, exhibited him in another than a merely legislative character. It displayed his benignity in promising to reward man's obedience, and his faithfulness as pledged for the fulfilment of his engagement. The covenant of works was not a mere act of Divine authoritative will to preserve order and subordination in the world, but it was an emanation from the goodness of the Divine nature, in this way discovering itself, mediately for the good of man, and ultimately for the glory of God.

The design of the foregoing remarks, is to show that God is inclined, by his essential graciousness, to connect with his commands promises of reward, as motives to obey. An argument a priori is thus furnished for the proposition under consideration. Abundant facts confirm the same truth. In the whole history of man till the present time, and in that which remains to be filled up until time shall be no more, a single exception shall never be found to that rule of the Divine administrations, by which God is exhibited as a God who makes and who keeps covenant with men. The condemnation and punishment of the wicked furnish nothing incongruous with this most interesting view of the Divine character, for they all die under the covenant of works, and suffer its direful penalty; and their sin has this aggravation, that it is committed under a dispensation of new covenant mercy, and against that Saviour by whom it is administered. And, while from that very fact, the righteousness of the Divine government, in their sentence and its execution, will be most clearly displayed, there will be, in the

salvation of all the redeemed, a most glorious exhibition of the gracious perfections of the Triune God. "He hath sent redemption unto his people; he hath commended his covenant for ever; holy and reverend is his name."

2. All God's covenant transactions with men since the fall, are based on the covenant of grace. The covenant of works being broken, there was no place left under it for promises. By the violation of his engagement, man lost all claim to the Divine favor. There was before him nothing but a "fearful looking for of judgment and fiery indignation." It was perfectly clear that if promises be made again to man, it must be under an order of things entirely new, and for which the covenant of works made no provision. Infinite wisdom foresaw and provided for the exigency. Between the eternal Father and the eternal Son a covenant was made in eternity, which contemplated the wiping away of all the dishonor done to God by the introduction of sin, and the manifestation of the Divine perfections in restoring to the moral universe the harmony which that foreign and malignant element had disturbed. "I have made a covenant with my chosen." "God was in Christ reconciling the world unto himself." The Son of God undertook, in our nature, to satisfy Divine justice, and to open up a way through which mercy could be manifested to sinners. By his obedience to the death, he fully performed all the stipulations of the covenant, and provided for the children of men a way of access to God. "In Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ."

"The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed." Every one who, by faith, has laid hold of Christ, can say, "he hath made with me an everlasting covenant." And this is in pursuance of his own gracious proposal. "I will make with you an everlasting covenant, even the sure mercies of David." It is because that Christ our Redeemer has, by his obedience, magnified the law and made it honorable, and by his death satisfied the claims of justice, that proposals of pardon and peace are made to us. These proposals are made in his name, by the preaching of the gospel. The substance of the message with which the ambassadors of Christ are entrusted is, that God is now ready to receive believing and repenting sinners into covenant with himself, and that they are required by faith and repentance to enter into covenant with him. Promises, free, and full, and ample, are presented to encourage the desponding soul. "The promises of God are yea and amen in Christ." "There are given to us exceeding great and precious promises." "Come unto me all ye that labor and are heavy laden, and I will give you rest." Faith and repentance, and all spiritual graces are promised, for they are all laid up in Christ, the Head of the New Covenant; and they constitute that unwast-

ing fulness that it pleased the Father should dwell in him. Of that fulness all believers "receive, and grace for grace," when they, by a personal act of covenanting, give themselves away to God in Christ."

All acceptable covenanting with God assumes that we are under a dispensation of mercy. The way that God has appointed to obtain that mercy, is to accept of the free and gracious offers tendered in Christ; and this is done by acceding, on our part, to the proposals made, complying with the terms, and binding ourselves in the strength of promised grace, to perform the prescribed duties. And the soul having, by personally entering into covenant with God, become the subject of a gracious dispensation, all its subsequent intercourse with heaven is through that ever open channel. All promises are made, all engagements are entered into, all duties are performed, all difficulties are encountered, in reliance on that fulness of grace which is laid up in Christ Jesus, the Mediator of the New Covenant.

3. To propose the terms of the covenant is God's peculiar prerogative. We speak not of voluntary vows in relation to things placed at our disposal, but of those engagements by which the subjects of God's moral government declare their allegiance to him as their only Lord. Here there is no place for compromise; either the subject must accede to the terms proposed, or occupy the position of a recusant. There is no alternative, but either to promise to do "all that the Lord has commanded and be obedient," or to be ranked with those who say we will not have him to reign over us. It is a fond conceit, but at the same time a dangerous error, to suppose that the creature can bring down the standard of the high claims of the Divine law to the point of the attainment of its own ability. Is there any thought more derogatory to the glory of God, than to conceive of him letting go, one by one, his legislative rights, until he can meet with his sinful and guilty subjects on the platform of their own erection? Rebels are not usually allowed to propose the terms on which their rebellion shall be pardoned, and they restored to the favor of their offended sovereign. "Do we make void the law through faith? God forbid. Yea we establish the law."

In all covenants between God and men since the fall, the first condition, both in order and importance, is unqualified subjection to the Divine Mediator, to whom the government of all things is committed. He is revealed both as a Saviour to dispense mercy, and as a King to administer law. It is the will of God "that all men should honor the Son, even as they honor the Father." To comply with this condition is of the highest importance to the subject, both as the only way of obtaining the remission of all sin, and as the means of securing strength to fulfill all engagements. God's covenant requires every one who has taken hold of it, to go

by faith to the blood of Christ for the removal of his guilt. This every one binds his soul to do, who gives himself away to God in a covenant never to be forgotten; and by doing so, he fulfils the engagements which he took upon him when he vowed subjection to the Lord Christ.

4. In his covenants with men, God exhibits both their privilege and duty. This is clearly set forth in the comprehensive summary, given by Moses, of the covenant transaction between God and Israel in the land of Moab. Deut. 16:17. "Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken to his voice." The literal meaning is, thou holdest God as promised, to be thy God. A proposal on God's part is presupposed, and those who enter into covenant with him, by faith accepting the proposal, take his faithfulness as pledged for its fulfilment. The privilege is all that is comprehended in God as our God, and the duty is obedience to the whole law in the hand of Christ.

The order of duty and privilege under the covenant of works, is inverted under the covenant of grace. Then it was, "do this and live;" now it is, "believe on the Lord Jesus Christ and thou shalt be saved." Then labor came first and reward followed; now the reward of grace is first given, in order to enable to work. In the covenant of works, God proposed to Adam and his posterity to be their God, their everlasting portion, on condition of fulfilling the covenant. In the covenant of grace, on the ground that the stipulations have been already fulfilled by Christ, he proposes to us absolutely to be our God, and to give grace to render new obedience to the whole law. And this is beautifully illustrated in the order that God established in the beginning, in relation to the days of labor and the day of rest. The six working days preceded the Sabbath to show man that, under a dispensation of merit, he must work before he receives the reward. And the inversion of that order at the death of Christ, shows that, under the dispensation of mercy, rest in the enjoyment of peace with God is first given, in order to the performance of the duties of evangelical obedience. "We who have believed, do enter into rest." And it is in this very order that we must enter into covenant with God. We avouch the Lord to be our God by believing the gracious declaration and accepting the offer. Then we become possessed of all new covenant privileges and blessings, and then we engage, on our part, to "walk in his ways, and to keep his statutes and commandments."

5. God's covenants with men respect them both as individuals, and in their social relations. That men are required personally to covenant with God, is by no one claiming the Christian name, denied. That this is the duty of communities, is not so generally

admitted. All the organizations of men may be ranked under three classes—family, religious, and civil. Such organizations exist by a Divine appointment and constitution, and are as really the subjects of law as is each individual. God gave to man the institution of marriage while he was yet pure; in his creation he invested him with dominion; and from his rebellion he called him back to his duty. Inclined by their social feelings, and influenced by considerations of convenience and necessity, the children of men form themselves into families, religious communities, and nations. These exist as the objects of Divine favor only when they are founded in accordance with the will of God. To them, as the subjects of his moral government, he makes gracious covenant proposals to be their God, and to bestow on them all things necessary for their well being.

The Scriptures are abundant and explicit in declarations of God's will to be the God of his people in their various relations. "I will be thy God, and the God of thy seed." Gen. 17:7, 8. "Thou hast confirmed to thyself thy people Israel to be a people unto thee for ever; and thou, Lord, art become their God." 2 Sam. 7:24. "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people." Jer. 31:1. This relation is exhibited in such Divine titles as these: "King of nations," "Prince of the kings of the earth," "King of kings and Lord of lords." "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance."

6. To respond to God's gracious offers, by entering into covenant with him, is man's indispensable duty, individually and in all his relations. We design to state most explicitly, not that this may, but that it must be done—that to neglect it, is to despise the mercy of God, and dishonor his great name. That to reject the offers of life and salvation made in Christ, is the highest contempt that can be cast on their Divine Author, few will hesitate to admit. The authority of God imposes an obligation from which no gospel hearer can escape, to embrace Christ by personal covenanting. "This is his commandment, that we should believe on the name of his Son Jesus Christ." 1 John 3:23. And are men, socially, at liberty to neglect what is their indispensable duty as individuals? Can an omission which, in one, is a heinous sin, and which brings in its train eternal ruin, be in the many a duty, or even indifferent? Let it not be said, that because communities have no souls and are not immortal, they have, therefore, no need, and are under no obligation, to enter into covenant with God; for while as it regards the church, the allegation is untrue; even in the cases of families and nations, the conclusion does not follow. Blessings that pertain to the present life, as well as those that belong to the life to come, are received through Christ, and through no other channel. By submission to him as "the blessed and on-

ly potentate," and in no other way, is a right to the advantages of his administration obtained. The nations and families that do not acknowledge the living and true God to be their God, and bind themselves in covenant bonds to be for him, and not for another, are "nations that know not God, and families that call not on his name." And the treatment which they shall receive for their disregard of the high claims of the Lord of all, shall be the treatment due to rebels.

Nothing is more reasonable than that the sons of men should receive, with the deepest sense of unworthiness, and with the liveliest expressions of gratitude, the condescending proposals of "the high and lofty one that inhabiteth eternity." With what delight should the intimations of the gracious design be hailed! With what readiness should every one accede to the terms, and with what earnestness lay hold on the covenant of peace and salvation. "When thou saidst, seek ye my face, my heart said unto thee, thy face, Lord, will I seek." Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

TO BE CONTINUED.

S.

ABROGATION OF THE MOSAIC OR JUDICIAL LAW OF THE JEWS.

*Translated from F. Turretin.**

As the substance of the following article, and to show its conformity to the acknowledged doctrine of the Reformed Presbyterian Church, we may, with great propriety, introduce the brief but comprehensive and scriptural view of the Westminster Divines. Conf. of Faith, Chap. 19:4, "To them, (the Jews,) also, as a body politic, God gave sundry judicial laws, which expired together with the state of that people, not obliging any other now, further than the general equity thereof may require."

The Forensic or Judicial Law was given for the civil government of the people of God under the Old Testament, and contained a system of precepts exhibiting the form of their political constitution. The ends of this appointment were various. 1. The good order and legitimate establishment of the Jewish Commonwealth, which was designed to be strictly and truly a Theocracy, as it is called by their historian, Josephus. 2. The separation of

* *Institutio Theo. Part 2, Loc. 11, Quaes. 26.* The above attempt does not claim to be an accurately literal translation. The brevity and sententiousness of the original, together with the occasional use of scholastic phraseology, would have rendered it unintelligible to ordinary readers. A freedom of translation has, therefore, been indulged sufficient to convey the thoughts of the original, without, it is hoped, the violation of faithfulness in rendering its sentiments.

C.

the Jews as a nation from every other people, and a provision of a system of government which should be the abode of the Church, and a place for the manifestations of God to his people. 3. For the protection and vindication of the moral and ceremonial law from violation and neglect, and so to furnish security for the observance of both. And, 4. A foreshadowing of the spiritual kingdom of Christ, to be in the fulness of time revealed.

Respecting the abrogation of that law, the following opinions have been the most prevalent. 1. That of the Anabaptists and Antinomians, erring, on the one extreme, in maintaining its simple and absolute abrogation in all respects. Whatever arguments, therefore, derived from the Old Testament writings are alleged for the authority of the civil magistrate, for the right of war, the division of property and inheritance, and the like, pertaining to the order and security of society, they answer by the assertion that those Judicial laws pertained to the Jews and to the Old Testament economy, and are now, under the New Testament, abrogated, and of no further obligation. 2. Of those who, erring on the other extreme, maintain that that system of law remains in full force, and that christian commonwealths are to be governed after the pattern of the Jewish. Such was the judgment of Carlostadt, and of Castalio, who were joined by Brockman, a Lutheran Divine. Both, however, deviate from the truth. The former, because, on their principle, many moral obligations contained in the Judicial law would be set aside. The latter, because, on their principle, many ceremonial observances would be retained, although foreign to our circumstances and times. 3. That of the orthodox avoiding each extreme, and discriminating between what was purely temporary on the one hand, and moral and perpetual on the other, and so determining in what respects it was abrogated, and in what it is enduring in its obligation.

In the Law, or system of laws, itself, various ends and designs are to be distinctly observed. As far as it was framed for the separation of the Jewish Commonwealth from the Gentile nations, and for a typical representation of the spiritual kingdom of Christ, it is wholly and finally abrogated. There is no longer any distinction between Jew and Gentile in Christ, (Gal. 3:28, Eph. 2:16,) and there is no further need of a typical representation of the spiritual kingdom of Christ now fully revealed. But in the provisions for the good order of society and government prevailing in the Jewish Commonwealth, it cannot be said to be abrogated without some exceptions. In order to ascertain which, there must be an accurate discrimination between those things which were strictly peculiar to the Jews and of special obligation on them, growing out of their territorial locality as a nation, as also their condition and their times. Such was the law prescribing, in certain cases, the marriage of a man to the wife of his deceased

brother, the writing of divorce, the gleaning of cornfields, and the like. On the other hand must be noticed those things which are of common and universal obligation, founded in the laws of nature and applicable to all conditions of human society. Such are the laws prescribing the regular administration of justice, the punishment of crime, the protection of widows, orphans and strangers, and the like, which are moral in their nature, and common in their obligation. As it regards the former, therefore, they are properly declared to be abrogated; because the Jewish policy having expired, it follows that whatever was peculiar to their state has expired also. As it regards the latter, they remain in force, because they enter into the nature of that law which is moral and perpetual, and were prescribed to the Jews, not merely as Jews, but as men, subject to the law of nature in common with all mankind. And in order to ascertain with accuracy where the distinction applies between common and perpetual obligation on the one hand, and particular and temporary on the other, the following rules should be applied. 1. Such principles as obtain not only among the Jews, but also among other nations following the light and dictates of right reason, are of common and universal obligation. Thus, the Greeks and Romans each had their respective systems of law, in which are many things consonant to the Divine law, and which may be readily ascertained by a comparison of the two. 2. Such as are conformable to the decalogue, and serve to illustrate its application to social and individual conduct, are, of course, of enduring authority. And this may be ascertained by considering the substance and design of the laws themselves, or the causes of their enactment. 3. Such as are found in the New Testament, and are thus clearly commended to the observation of Christians.

In those laws of the Mosaic code which are founded in common obligation, or the law of nature, we must distinguish the substance of the precept from its peculiar circumstances. Some of these laws, both as it regards their substance and their peculiar circumstances, are of common and universal obligation. Others, however, are so only as to their substance, but as to their form or peculiar circumstances, are merely particular and temporary. The former are perpetually binding in every respect; the latter are so only in the circumstances in which they may be applicable. Thus, in laws which prescribe the punishment of crimes, in substance the infliction of penalty pertains to the law of nature; but the form and degree of punishment are peculiar to the circumstances under which they were ordained, and are, therefore, mutable in their character, and subject to such modification as different circumstances may require.

Whatever Judicial laws are interwoven with ceremonial and typical institutions, are, of their own nature, subject to change, and are, therefore, authoritatively abrogated, because their origin and foun-

dition are temporary. They expire with the ceremonial law, for which they were framed. Such are the laws respecting the right of primogeniture, (Deut. 21:17,) the appointment of cities of refuge, (Deut. 19:2,) the festival of the Jubilee, the prohibition of sowing diverse seeds in the same field, or wearing diverse materials (such as woollen and linen) in the same garment, and others of a similar nature. These, although they were political regulations, were, nevertheless, typical, and their obligation has expired.

Judicial laws, which were framed with a peculiar adaptation to the genius and form of the Jewish Commonwealth, are not only useless to Christians living under a differing form of government, but, also, neither can nor ought to be observed. Of this character are the laws prescribing the marriage of a man with his deceased brother's wife, "the law of jealousies," for the determination of the guilt or innocence of a suspected wife, (Numb. 5,) the Sabbatical intermission of the cultivation of the fields, the division of the land of Canaan among the tribes, and the like, which had a peculiar relation to the people of Israel and this civil policy, which, being closed, they have no further use or application.

Their political state being abolished, those laws, also, are abolished on which that peculiar state was founded, inasmuch as they were of positive institution and regarded strictly and exclusively the Jewish Commonwealth. Not, however, such as are founded in the law of nature, and are appendices to the decalogue. The Judicial law, so far as it determines and applies general principles of right, which are supported by the moral law, is not abrogated, but only so far as it relates to particular circumstances exclusively peculiar to the Jewish Commonwealth.

The Judicial law may be considered *formally*, or in regard to the form in which it was imposed on the Jewish nation, and in that respect it is abrogated; or *materially*, as regards its substance and as far as it corresponds to the law of nature or the moral law, and is founded on it, and in that respect it remains in force.

Although all laws enjoined by Divine authority are the best and wisest as it respects the condition of the people to whom they were given, it does not follow that they are of perpetual obligation in other and diverse conditions of mankind. God, by the exercise of his free and positive authority, may give laws for a determinate period, and for certain ends to some particular people, which are not binding on, or applicable to, others. What is conducive to the welfare of one, is not of necessity so to another in every case.

Whatever system of law is of superior excellence in every form, both in its abstract principles and its actual application, in principle and in practice, is, of course, to be preferred before all others. But the Judicial system of the Jews is more excellent than others, not in its general principles strictly, but in its propriety and application to the people for whom it was designed, and its adaptation

to certain circumstances in their condition which do not now exist. They are superior in worth to human laws considered merely as human laws, while the former are of Divine wisdom and authority, but not as the latter are founded in the law of nature or moral law, which is also of God. When, therefore, the laws of the Roman civil code, which have obtained among the nations, are preferred to various provisions of the Mosaic code, they are not preferred simply as laws of human authority, but as they are derived from common and natural right and obligation, are, therefore, of moral force, and may be more appropriate to the places, times, and persons among whom they obtain.

THE INCONSISTENCIES OF PROFESSING CHRISTIANS, NO ARGUMENT AGAINST THE TRUTH OF CHRISTIANITY.

BY REV. J. R. LAWSON, OF N. BRUNSWICK.

Concluded from page 150.

My remarks in a preceding article had exclusive reference to the *insincere* professors of religion. I now pass to another topic of greater importance, namely, to consider the inconsistencies of the *real* children of God—those who have not only a *name to live*, but who have been *actually brought under the renovating and sanctifying influences of the Spirit of God*.

Now, I have no disposition either to deny or extenuate these inconsistencies of the genuine children of God. My vindication of Christianity does not require either the one or the other. I should be ashamed, if my defence of our holy religion required that I should descend from the high ground of truth to deny, or even to palliate, such palpable corruptions. My object is solely to establish the proposition—that such inconsistencies on the part of real Christians, are no argument against the truth of Revelation, and the holiness of Christianity. In the prosecution of this object, it will be necessary to advert to a proposition clearly enunciated in the lively oracles of God. I gather from the direct statements of Scripture, and from the experience of the children of God in every age, that in every believer there are two principles, diverse in their origin, antagonistic in their operations, and, therefore, wholly dissimilar in their effects. These two principles are sometimes called *the flesh and the spirit*; sometimes the *old man* and the *new man*; sometimes the *law in the members* and the *law of the mind*; and sometimes *corruption and grace*. What will ye see in the Shulamite, as it were the company of two armies? Who is this Shulamite? The believer. What are those things that are represented by the company of *two armies*? They are

the two principles adverted to, the *spirit* and the *flesh*, or *grace* and *corruption*. These are not described as two companies of the *same* army, but as the company of *two* armies. They are antagonistic forces. They continually oppose each other. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." Gal. 5:17. The one is holy, even as God is holy; for all believers are "partakers of the Divine nature." 2 Peter 1:4. The other is carnal, and wholly sinful. The one loves God and pants after communion with him, as the hart panteth after the water brooks. The other chills the believer's divine warmth, damps his heavenly aspirations, and compels him in the bitterness of his soul to say, "I find a law, that, when I would do good, evil is present with me. I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. 7:21, 23. The one loves the Divine law, because it is "holy, just, and good." "O, how love I thy law." Ps. 119:97. The other serves the law of sin, "So then with the mind I myself serve the law of God, *but with the flesh, the law of sin.*" Rom. 7:25. The one is ever rising on the wings of faith, and hope, and love, to the things that are "unseen and eternal." The other causes the soul to cleave to the dust, (Ps. 119:25,) and is that body of death which every child of God drags about with him, and under the weight of which he "groans, being burdened,"—that body of death which forced the apostle Paul to cry out, "O wretched man that I am, who shall deliver me?" Is this the Paul who "was caught up to the third heaven, and heard unutterable words?" Yes, verily. Then marvel not that less favored disciples of Jesus should still be compelled to utter the same sad exclamation.

Now, it is a law of universal application that *every thing produces its kind*. This is the law of the *vegetable* kingdom; whatsoever a man soweth, that shall he also reap: do men gather grapes of thorns, or figs of thistles? This is the law of the *animal* kingdom: an exception would be a prodigy. This is also the law of the *moral* world. Hence the Saviour said, in his conversation with Nicodemus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." John 3:6. Here the *origin* and *fruits* of these two antagonistic principles are brought before us. The corruption that is in the believer is *of the flesh*. It is derived from its connexion with the first of men, and brings forth *corrupt fruit*. What these fruits are the Apostle informs us. "The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Gal. 5:19, 20, 21. But the new principle implanted in the soul in the day of regeneration, is of a different origin. It cometh from above.

It is "*born of the Spirit.*" It is produced by the Spirit of God, and is called the "*new man,*" (Col. 3:10,) "*the hidden man of the heart.*" 1 Peter 3:4. It is therefore *spiritual*, and brings forth the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. What these fruits are, the apostle Paul also informs us, "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:22, 23.

Now, if the proposition that I have enunciated be a correct one, and for the correctness of it I appeal to the testimony of the Divine Word, and also to the testimony of Christian experience, viz: that every believer in the church militant is under the influence of these two opposing and irreconcilable principles—that he is under the influence of grace, and also of corruption; that he is under the influence of that law by which *like begets like*, in the moral as well as in the physical world: then these two antagonistic principles must bring forth fruits in harmony with their respective natures; and the problem of Christian experience is at once solved. Then we see how it comes to pass that the believer does the very thing he hates, and disobeys the very law that he delights in after the "*inner man.*" Then we know how it comes to pass, that he commits the very sins that his new nature loathes and reprobates; that he prays against, and mourns over, as one mourneth for his only son. The reason, as already given, is this,—With the *mind* he serves the *law of God*, with the *flesh the law of sin*. Corruption drags him into sin, but grace draws him to his closet to pray for forgiveness. Corruption drives him to the commission of sin, but grace brings him back with "*weeping and with supplications.*" Corruption may drive him, like Peter, even to the denial of his Lord, but grace will make him go out, and weep bitterly. Corruption may drive him, like David, to follow up adultery with murder, but grace will make him go mourning all his days, on account of these violations of God's holy and righteous law; and as often as he thinks of his transgressions, it will wring from him the bitter exclamation, "*Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.*" "*For thy name's sake, O Lord, pardon mine iniquity, for it is great.*"

Now, it is only by the adoption of the foregoing rules of interpretation, that we can explain and reconcile many portions of the Divine Word. For example, "*Whosoever is born of God doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God.*" 1 John 3:9. "*Whatsoever is born of God overcometh the world.*" 1 John 5:4. We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18. Now, here there are three absolute declarations of the in-

spired Apostle in attestation of the fact, that he that is born of God "*doth not,*" "*cannot*" commit sin. "*We know,*" says he, "that whosoever is born of God sinneth not." Now, observe that the Apostle does not say, that those who are born of God, may, by watchfulness and prayer, and by daily supplies of Divine grace, finally *cease* from the commission of sin. No. Such is not his language—such is not his meaning;—but it is positively declared that he *doth not, cannot* sin. Now, I think I might with confidence appeal to the most spiritually minded Christian, and ask him, does the Apostle's description, as given above, harmonize with your character? Do you find that you *cannot* sin? Since the day that you had reason to believe you were "begotten again to a lively hope," have you not committed one sin? Surely, not *one* could be found to answer these questions in the affirmative. Surely no child of God could give an answer so flatly contradictory to the great Apostle of the Gentiles, who, with all his modesty and sense of his own unworthiness, yet declared himself not a whit behind the very chiefest Apostles, but who has, nevertheless, given this as *his* answer, "Now to perform that which is *good*, I find not, for the good that *I would, I do not, but the evil that I would not, that I do.* Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Rom. 7:18, 19, 20. This is the testimony of Paul. And John, the very apostle who declares that whosoever is born of God *doth not, cannot* commit sin, joins with the Apostle of the Gentiles, and says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us: if we say, that we have not sinned, we make him a liar, and his word is not in us." 1 John 1:8—10. And yet he tells us that whosoever committeth sin is of the devil. 1 John 3:8. Now there are three things here that deserve particular attention.

John declares—1st. Whosoever is born of God *doth not, cannot* sin. 2d. Any man who declares he has *not* sinned, makes God a *liar*, and the truth is not in him. 3d. He that committeth sin is of the devil.

Thus all are concluded under sin, and yet a "*he,*" a "*whosoever*" is spoken of, and described as wholly without sin, who *does not, cannot* sin. Now, how are we to reconcile these apparent discrepancies in that word of truth which is *always* consistent with itself? I pronounce it impossible upon any other ground than that which I have adopted. I think I may venture to affirm that if the testimony which I have adduced from Scripture does not fully, explicitly, and consistently, establish my proposition, viz: that in every believer in the church militant there is the *new man of grace*, and also the *old man* of nature, then in vain may we attempt to establish any one thesis in the whole range of theology.

Now, I have two charges to prefer against the Infidel in connection with this subject. I have to charge him with *injustice* in

pointing to the *failings* of the Christian, and not recognising the *excellencies* of his character; in pointing to his *individual acts*, and losing sight of his *habits*. This is gross dishonesty. It would not be tolerated in a court of law. There, the accused obtains the benefit of all that can be said in his favor. Shall the Christian be denied the same privilege? Shall *he* be condemned, and Christianity be condemned with him, on the evidence of a dishonest Infidel, who trumpets forth his individual acts of transgression, but keeps his virtuous habits in abeyance?

But I have to charge the Infidel with even a more flagrant violation of the rules of common honesty than this. I have to charge him with the grossest injustice in placing these things to the score of *religion*, which he should place to the account of that which has begotten *Infidelity*; that, whose legitimate child Infidelity is, viz: the *corruption* of the *human* heart.

Be it so, that the believer falls into sin; we have no desire to deny it. Nay, we look for it. Nay, more: the Word of God would not be true, if such was not the case; for it declares, that "there is not a just man upon the earth, that doeth good and sinneth not." "If we say that we have no sin, we deceive ourselves;" and even "make God a liar." I would be ashamed of my position as a minister of Christ; yea, I would abandon it altogether, did it require me either to *deny*, or even to *palliate*, in the slightest degree, those acts of God's children, which are as "dead flies in the apothecary's ointment." My position as an advocate of the truth of Christianity, does not impose on me the rigorous task of making bricks without straw. No. My business is not to deny or palliate, but to *account for* the inconsistencies of the children of God; to show how they can consist with the possession of a principle of holiness; a principle which can never *sanction*, much less *commit* sin.

Methinks, I hear the Infidel put the question, "If it be so, that the persons whom you denominate Christians, commit the very same sins that *I* commit, and also under the influence of the same principle which *I* possess; wherein, then, consists the difference between your Christian and myself? This question seems natural enough, for an individual who understands not the principle of *his own* actions, much less the principle by which the *Christian* is governed. I shall therefore answer it. Although the *Infidel's* reason is wholly inadequate to the solution of that problem which the Apostle calls the "Mystery of godliness," in all, or any one of its departments, yet he can easily recognise the distinction between the *reluctant* obedience rendered to a *usurper*, a *tyrant*, who may invade, and for a time obtain possession of a kingdom, to which he has no legitimate claim, and the *cheerful, cordial* obedience to a *rightful* sovereign. He can, at a single glance, discover the distinction between the service rendered by an individual *taken cap-*

tive, and the service rendered to his lord by the *willing serf*. The latter hugs his chains—glories in his thralldom. Having never tasted of the sweets of liberty, he knows no higher enjoyment than that which his state of serfdom yields,—whilst the service of the former is a *reluctant* service, it is wrung from him by the iron despotism of his unacknowledged lord. Now, herein consists the great difference between the *wicked* and the *righteous*—the *Infidel* and the *Christian*, a difference as palpable as that which exists between darkness and light—corruption and purity—a slave and a free-born subject.

The Christian is the *reluctant* captive, who is occasionally dragged into the service of Satan by the power of that corruption under which he still groans, and which constitutes the opposing army in the Shulamite—that corruption which is the very element in which not only the Infidel, but all unrenewed men, “live and breathe, rolling sin as a sweet morsel under their tongue.” Sin covers the Christian with shame and confusion of face, not so much on account of the evils which follow in its train to *himself*, as because that *God* is dishonored by it—that God, to whom he owes all his present joys, and those glorious prospects which faith discerns afar off. His language is, “I am ashamed and confounded.” But the Infidel, instead of being *ashamed* of sin, *glories* in it; he works “all uncleanness with greediness;” nay, he says in *his heart*, and by his actions, that there is “no God.” In the Infidel, sin *reigns* as the sovereign of his will, desires and affections. The strong man armed keeps the house, and rules with undivided and uncontrolled authority. If the question be asked, “What will ye see in the Infidel?” the reply will be, the company of *one* army. The Christian, contemplating the odious picture, cries out, “Lord gather not my soul with the wicked.” “My soul, come not thou into their secrets.” The Christian mourns over his “*secret faults*,” as well as his “*presumptuous sins*,” but the Infidel rushes impetuously into sin, and but for the restraints of the laws of the land, and the customs of society, would set no bounds to his wickedness. The one sins by *surprise*; the other, by *design*. The one, in an *act*; the other, in a *course*. The one, in *one* kind of lewdness; the other, in *every* kind. The one sins, and is *penitent*; the other sins, and is *obdurate*. The one sins, and *returns* with weeping and supplication; the other *perseveres*. The one sins, and is “*ashamed and confounded*,” the other sins, and “*glories* in his shame.”

The Lord Jesus Christ has established His kingdom *in* this world, but it is not *of* the world. Every real child of God is a subject of that kingdom. Translated out of the kingdom of darkness, every believer is enlisted under the banners of the Captain of Salvation, who is sole “King of Zion.” Upon this spiritual kingdom of the Messiah, the “god of this world” is continually

making invasions. Not contented with his own territory, as the "ruler of the darkness of this world," the "god of this world," the "Spirit that worketh in the children of disobedience," he is ever and anon sallying forth upon the kingdom of the Lord's anointed, using all his artifices to allure from their allegiance the subjects of that kingdom; and in this, alas, he too frequently succeeds. His triumphs, however, are but short-lived. Having tasted the sweets of liberty, the ransomed child of God cannot long endure the chains of the slave. He calls loudly and importunately for deliverance, and his prayer is answered; and then his prayer is turned to praise, "My bands thou didst untie; thank offerings I to thee will give." The devil has still his Delilahs, whose infernal work it is to shear Samson's locks; and when shorn, he is compelled to engage in the humiliating task of making sport for the Philistines. But let the Philistines beware! Samson's locks will assuredly grow again; and woe to the camp of Satan when they *have* grown. Lamentation, mourning, and woe, will then take the place of their momentary triumph. There is nothing more dangerous in the camp of the Philistines than the Ark of the Covenant of the Lord. Every time that the two armies in the Shulamite engage in combat, however *apparently* doubtful may be the result, the "new man" never leaves the field until he has put an additional *nail* in the *hands, feet, or body* of the "old man," who is suspended on the tree in a state of crucifixion. "They that are Christ's have crucified the flesh, with the affections and lusts."

Be it admitted, then, that the believer sins, repeatedly, grievously. We ask the question, what is it that makes him sin? Is it grace? No; for that, being an emanation from God, is holy, as God is holy, "Whosoever is born of God, (by which is evidently meant 'the new man' of grace,) doth not commit sin." What is it, then, that makes the believer sin? It is the "old man," which Paul admonishes us to "put off" and "mortify." If he goes with the multitude to the scenes of dissipation, it is the ascendancy, for the time, of corruption that drives him there. In short, whichever of these sins that are enumerated in the long black catalogue of the "works of the flesh," the child of God commits, he does it not under the influence of the holy principle of grace; but because he is still under the influence, to a greater or less extent, of that corruption which is the parent of Infidelity, and from which he will not obtain a complete deliverance until grace shall be consummated in eternal glory.

Having thus vindicated Christianity from the charge of being in *ANY* measure accessory to the blemishes which tarnish the character of individual Christians, I now pass on to another topic, viz: the inconsistencies of Christians in their *collective* capacity. It cannot but be lamented that the divisions which exist in the

visible church constitute such a fruitful theme for Infidel animadversion. One says, I am of Paul; another, I am of Apollos; a third, I am of Cephas; a fourth, I am of Christ. And it is particularly to be lamented that these divisions of sentiment produce party animosities, which lead the professed members of the body of Christ to "bite and devour one another." Now, why is this? Let the apostle Paul answer, "From whence come wars and fightings among you? Come they not hence even of your *lusts* that war in your *members*?" James 4:1. That is the true source whence all these divisions come. The *lusts* that war in the members constitute the fountain whence have issued the envyings, wrath, malice, hatred, and such like, which prevail to such a melancholy extent among those who profess to be redeemed by the same blood, sanctified by the same Spirit, animated by the same consolations, and journeying to the same glorious abode in their Father's kingdom. Let not the Infidel dare to attribute the existence of such divisions to the influence of our holy religion. Christianity utterly condemns them. They are opposed to its spirit. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated." And just in proportion as the peaceful influence of Christianity is enjoyed in the soul, will such divisions cease. In proportion as God pours out more abundantly of his Spirit upon the children of his family, they will be drawn more closely to each other by the bond of charity, and "with one heart, and one mind, strive together for the faith of the gospel."

I have just one parting word to say to the Infidel. My primary object in the foregoing remarks has been to vindicate Christianity from the charges which you have repeatedly preferred against it, in connection with the inconsistencies of professing Christians. How far my arguments have tended to the accomplishment of that object, I invite you to investigate. If I have failed to bring out the argument with sufficient clearness and force, attribute that failure to myself, and not to the weakness of the cause of which I am an humble advocate. If I have succeeded in bringing out the argument to your satisfaction, impute that success, not to myself, but to the mighty power of truth.

One word to professing Christians, and I have done. I would guard you against coming to the conclusion that the compatibility of genuine Christianity in the soul, with the practical development of corruption, furnishes any encouragement to licentiousness. On the contrary, the practical lesson which I would have you learn, from what has been said, is the recognition of the obligation under which you are laid to "cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

"*Wisdom is justified of her Children.*" Ever since the establishment of Christianity in the world it has been assailed; its truths, its consistency, its adaptedness to the wants of men have

been, ever and anon, called in question. It was impugned in the person of its glorious founder, and in the persons of the Apostles of our Lord and Saviour. This opposition still manifests itself. The Lord Jesus Christ is still "trodden under foot," his "blood counted an unholy thing," his Gospel is accounted "foolishness," and his people are despised in proportion to their fidelity to their Lord and Master. How then shall we most efficiently establish the truth of Christianity? Shall we adduce the evidence of *Miracles*? Shall we refer to *fulfilled Prophecy*? Shall we refer to the *rapid growth* of Christianity in the primitive ages, notwithstanding the most determined opposition? These are powerful, conclusive evidences of the truth of Christianity. But there is an evidence stronger still. There is an argument which the most illiterate disciple of Jesus can bring forward in the defence of the Christian faith. What is that? The Saviour answers, "*Wisdom is justified of her children.*"

Now, how is it that "wisdom is justified of her children?" How is it that you, professors of religion, will most efficiently vindicate the truth—the consistency and purity of Christianity? Will it be by your going up every Lord's day to God's sanctuary to express your glorying in the cross of Christ? Will it be by your going occasionally to the table of the Lord, to show forth the death of your Lord and Saviour? These are important duties. These are blessed privileges. But there is a more efficient way still in which you can justify religion. There is a more powerful argument, which you are under a solemn obligation to superadd to the performance of these duties, and the enjoyment of these privileges, in vindication of the truth of Christianity; and that is, the argument of *godly lives*. This argument, if it will not remove the *enmity of the carnal mind*, which is the foundation of Infidelity, it will remove the Infidel's *pretext*. It will wrest from him one weapon with which, in all ages, he has attacked the bulwarks of our faith.

UNION WITH CHRIST.

The best writers of the last three hundred years have said much of the believer's union with Christ. Nor are they to be blamed for doing so. The inspired writers did the same. All grace and mercy come to sinners from this union. In the Divine purpose it existed from eternity. But it is actually formed when the Spirit leads the soul by faith to the great Redeemer; and once formed, it shall never be broken. Grace will complete what grace begins; and glory will crown all that grace has done. The purpose of

God according to election shall stand, and the proof of its stability shall be found in the case of every redeemed man.

Union with Christ is compared to that of the branches and the vine, of the husband and wife, of the members and head, and of the foundation and the rest of the building. These are indeed figures, but they are figures of blessed import. They teach a sweet and heavenly doctrine, which has been the stay and support of millions of God's dear children, as they performed their pilgrimage through earth to heaven. Hear the inspired writers, how they discourse on the subject.

One, speaking for God, says: "Behold, I lay in Zion a chief corner-stone, elect, precious, and he that beliveth on him shall not be confounded." Another takes up the figure, points to Christ, and says: "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house." A third cries out to his Ephesian brethren, "Ye are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded for a habitation of God through the Spirit." No wonder that men having such views should exult, even in martyrdom. Let the inhabitant of the Rock ever sing.

Believers rest their whole weight on Christ. The foundation cannot fail. The deluge of wrath, which shall melt the mountains, and dissolve the elements, and bury every monument of human greatness, shall not shake this foundation. Not Lot in Zoar, nor Noah in the ark, was more safe than those who are built on Christ. They are parts of a building, the most stupendous ever erected. It shall stand as long as the throne of God. The pledge of final triumph cannot fail, for all believers are now "lively stones," and "an habitation of God through the Spirit."

"Know ye not that your bodies are the members of Christ? He that is joined to the Lord is one spirit. Ye are the body of Christ, and members in particular. For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so is Christ." If this be so, how careful should we be that there be no schism in the body, that the hand say not to the foot, I have no need of thee, that we all dwell in love, and seek each other's good. Is the Church the body of Christ? then she is sure of his sympathy and love. "Saul, Saul, why persecutest thou me?" "Who art thou Lord?" "I am Jesus of Nazareth, whom thou persecutest." Christ and his people are spiritually one. He cannot but love his body, the Church. He has loved it of old, from everlasting.

Christ is also a husband, and his church is his spouse, his love, his dove, his undefiled. "The husband is the head of the wife,

even as Christ is the head of the Church. Husbands, love your wives, even as Christ loved also the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish."

If Christ be the husband of the church, she is safe. His power is supreme. He has all power in heaven and in earth. He is wise. He is the wisdom of God. None can deceive or circumvent him. He loves his church so as no other ever loved. His love is unchangeable, eternal, infinite. None is able to pluck the weakest saint out of his hand. None is able to turn his heart away from his people. Having loved his own, he loved them to the end.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. I am the vine, ye are the branches; as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. Abide in me, and I in you." A vine! O what a vine! What fruit Christ bore, the Gospel tells, and the experienced Christian knows, for Christ's fruit is sweet to his taste. It has refreshed him a thousand times. Union with him secures sap and nourishment, and fruit too. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." It is all made sure by love. "As the Father hath loved me, so have I loved you." All things come from him. "Without me ye can do nothing," no, nothing.

These are but specimens of the manner in which inspired writers speak on this subject. They seem to be all on fire whenever they mention it; and no wonder, for it is their life. Union with Christ is everything, and brings every blessing to lost men. United to him, we are sure of pardon by his blood, of acceptance by his righteousness, of sanctification by his Spirit, of a useful and holy life by his grace, of sympathy in every sorrow, of support in death, of a glorious resurrection, of acquittal in the day of judgment, and of everlasting life beyond the last day.

If men make light of this matter, it is because they are blind, and cannot see; because they err, not knowing the Scriptures, and because they are sensual, having not the Spirit. To him, who is taught of God, and born from above, it is full of joy. He has felt, and the longer he lives the more he feels, that Christ is the Alpha and Omega, the first and the last, the beginning and the end, the author and the finisher of salvation. Separated from Christ, no man is strong, or wise, or righteous, or holy, or safe. Apart from Christ, every man is a poor, dry, withered, useless thing, whose end is to be burned.

Let the humble child of God not faint, nor be dismayed by all the adversities of life. Christ bore the same. "If we suffer with him, we shall also reign with him." "If we deny him, he also will deny us." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Therefore, "if any man suffer as a Christian, let him not be ashamed, but glorify God on this behalf."

ORDER BROUGHT OUT OF CONFUSION.

A correspondent of the London Christian Observer, contemplating the contentions, agitations and disorders of the church and of the world, says:

"I have been comforted, amidst these distractions, by a Scriptural illustration of a simple Swiss itinerant Alpine missionary, who remarked, in one of his sermons, that though at the raising of Solomon's temple there was neither sound of axe nor hammer, there was, doubtless, noise enough among the 'stone quarriers' in the quarry. Christians, in this world of sin and strife, are endeavoring to assist in the erection of that spiritual temple of which all the true servants of Christ are parts, and are looking ardently for the hour when the top-stone shall be raised with shouting, 'Grace, grace, unto it;' and we wonder that this temple does not rise, like Solomon's, with harmony and quietude. But we mistake our locality; we are at present only among the 'stone quarriers' in the quarry, or on the floats of Joppa, or on the mountain of Lebanon, or in the clay grounds of Succoth and Darthan. That temple shall be consummated in peace; but this world is not its site—it is only a stage of preparation for its erection. A very rude work is going on here. The stone taken out of nature's quarry needs much rough hewing and polishing, and many a sharp angle is to be rubbed off, before it will be fit for the Holy of Holies. What is the whole process of our regeneration and sanctification, all our trial, and all our comforts, but a process to make us meet to be partakers of the inheritance of the saints in light?"

So again, on Lebanon, the 'hewers in the mountains' have many a severe day's toil before the goodliest cedar is prepared for its allotted uses in the celestial edifice; for not a pin nor stake must there be wanting, and each must be fitted for its place before it is carried into the inner temple. The brightest gold must be dug in the dark mountains of Ophir, or the mines of Paravaim; and the 'vessels of bright brass' must be molten in the plains of Jordan, and cast to the heavenly pattern in the furnace of the clay grounds of Succoth. All these processes require much time and care, and the result is often scarcely discernible amidst the din and smoke

and apparent confusion of the mingled scene. The workmen employed in the various offices, too, frequently quarrel among themselves; and Hiram's laborers mix among them; and I may add, that their services are sometimes permitted in these subordinate offices, though they are not themselves qualified to enter into the finished temple; a fearful warning to all who, in aiding works of Christian mercy, neglect their own salvation. Much of the time which ought to be spent in the king's service is wasted in deciding who is the workman, or disputing about the final end or superstructure of the whole edifice; of which each sees so little a part, chiefly the portion of work allotted to himself, that none of us are very competent to judge of the whole. All this is very perplexing and afflicting; but there is one consolation, that this is but the preparation of the materials: the plan is fixed; the proportions of the building are all perfect; and each finished material will fall at last into the right place, without noise or tumult. The prophet said, Can these dry bones live? and the Christian may say, Can such untractable and unsightly materials as those which form the visible church, ever compose a celestial temple? But all is in the hands of Him who is Wonderful, Counsellor; Him who can educe good out of evil; Him who can make the wrath of man to praise him: we cannot put everything in order, but He can: we cannot see how order, and harmony, and a noiseless fabric, are to arise amidst the din and confusion of terrestrial strivings; but He sees the end from the beginning, directs the whole with unerring precision, and directs all according to the mighty workings of His own infinite will. The sin and folly are ours, and ours the punishment; but amidst all, the Lord God Omnipotent reigneth; and oppose who may, the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever, King of kings, and Lord of lords. Hallelujah! Amen.

THOLUCK'S VIEWS ON THE STATE OF THE CHURCH IN GERMANY.

The following estimate of the evils inflicted on evangelical christianity by the revolutionary excesses in Germany, by so trust worthy an observer as Tholuck, is painfully interesting. It is from a letter dated Halle, March 26, 1850.

“Let me give you a little general information. If the question were asked, are things become better or worse since the German revolution of March, 1848? we could only answer—As far as human observation extends, decidedly worse. A relaxation on the part of Government in the administration of the laws has ended in the bursting open of the flood-gates of iniquity, and the general loosening of all moral restraints. Indifference to religion and hos-

tility against it are greatly increased. Attendance at public worship, in many of the Prussian provinces, is grievously neglected. On a Sabbath-day, about five weeks ago, at the principal divine service, the congregation at the Cathedral here in Halle consisted of fourteen persons; at another church, of six; and a third, of five. The following day I went to the week-day service, and was the *only* attendant! The Protestant churches on the Rhine, and in Westphalia, we do not find deserted to the same fearful extent. The number of free congregations increases proportionably. They are with us invariably either Deistical or Atheistical in their opinions. The latter party have Balzer for their President at Nordhausen, and Wislicen at Halle. Their aim is the diffusion of *philanthropic sentiments* (*humanismus*;) their god, an indefinite first principle developed in man. Wislicen has avowedly cast off all religion; his lectures are simply moral, or an exposure of the imposition and follies of the Christian faith. The Deistical congregations are either German Roman Catholics, who are every where on the decline where the social connexion is not broken up, or Uhlich's Protestant seceders. They are found in the villages of all our provinces, and even in Berlin, where they take the name of Primitive Christians (*Ur-Christen*.) Democrats and Socialists join the communion of Uhlich or Balzer, and the whole movement assumes a political aspect. What are we to expect from a generation growing up ignorant of a God, and taught to regard all religion as needless restraint, and immortality as a ridiculous fiction?

Thus much is visible to the eye of man; farther it cannot penetrate to discover the probable issue of all these events, and whether it is to be in an improved state of affairs. We have no new ecclesiastical constitution at present. If the great Evangelical Church, thrown back on her own resources by separation from the State, is to be split into numberless sects, hostile to one another, perhaps it may tend to the deepening and strengthening of spiritual life where it really exists! That the truly regenerate, the awakened and living Christians, both among the clergy and laity, are far more zealous than formerly, is perfectly true; while the slumberers have ever sunk lower, losing even that which they seemed to have."

A PRESENT BLESSING EXPECTED.

Is it not possible, then, in the first place, that there may be, on the part of Christ's ambassadors, *a want of believing expectation of a present blessing, whenever they stand up to proclaim the message of salvation.*

In regard to the general duty of supplication for the Holy Spirit's in-

fluences, it may be safely assumed that, by every man truly called to the ministry of the Word, such intercessions will be felt to be his obligation and his privilege. But it will probably be acknowledged by all before me, that even when there is a faithful and habitual resort to the mercy seat, as to the only fountain of ministerial success, there may be, nevertheless, when the pulpit is ascended, an absence of that waiting frame of soul to which I have just referred; and in the exercise of which the minister of reconciliation, even while he is speaking, looks with faith for an accompanying witness of the grace of heaven to the word now delivered by the authority of heaven. There is something very striking in an expression used by our risen Redeemer, when speaking to his apostles on the eve of his ascension to glory. "Being assembled together with them," it is recorded, "he commanded them that they should not depart from Jerusalem, but *wait* for the promise of the Father, which, saith he, ye have heard of me." And, if there be one scene more interesting than any other in the life of these primitive heralds of the cross, it is that interval of time which was passed by them between their Master's final disappearance, and the descent of the predicted Comforter. The Lord had vanished amidst the clouds of heaven. But they had been assured of an almighty Substitute, whom he was to send as the purchase of his sufferings; and who, in perpetual signs and wonders, was to follow their publications of redeeming love with "demonstrations of the Spirit, and of power." To the visitation, therefore, of this celestial Paraclete, they turned an eye of confidence and hope. In that upper room, they all with one accord anticipated his coming. They looked for the presence of the Holy Ghost, not as some distant, vague, and possible accomplishment of a prophecy which they only half believed, but as a blessing just at the doors. It was contemplated by them as immediate certainty. They rested upon it with the simplicity of faith; and faltered not, until, at length, with a voice like the sweeping blast, and in symbols of lambent flame, He revealed himself as come.

This, then, is the spirit, my reverend brethren, which I would hold up as a blessed exemplar for us all. Have we not reason to fear that, while we are casting in the seed, we do not really expect any harvest; and that on this account it is that the harvest does not come? It is very true, indeed, that the ministry being of God's own appointment, every incumbent of this glorious office finds himself met at the first entrance upon his work, with the encouragement of a rich treasury of promises of grace and blessing. But surely, while the Lord thus stands ready to bestow, we must preach, believing that He will bestow, or, through the failure of our own fixed and confiding faith, the rain of spiritual water will not probably descend. Why, then, when we stand before immortal souls at the recurring periods of our ministration, can we not let go this doubting and heavy heart, which, by impeaching, as it were, the veracity of God, shuts up in judicial retribution the windows of heaven? The truth is, that the insensibility of those to whom we come with the news of salvation; the serried phalanx of worldliness which meets us on our embassy of love; the fewness of those who respond, as compared with the mighty number of those who reject; pile up from year to year such mountains of difficulty before us, that, at length, our elasticity of spirit all gone, we begin to give over looking for effects. Our persuasion, on the

contrary, seems to be whenever we enter the sacred place, that nothing will be achieved; that there will be no manifested presence of the Spirit on the souls of our hearers; that as it was yesterday, so it will be to-day; that as it is to-day, so will it be on the morrow; and that such will be the continuance of our unblest career, until these voices which have so long called in vain shall be tuneless in the grave. But what is insensibility, and what is worldliness, and what is the paucity of returns, when placed in the scale with the unchangeable promises of God? Let us carry these promises with us, whenever we pass through the door of the sanctuary to minister to dying men. Let us believe that they will be fulfilled *then*. Let us count upon a present accomplishment of that assurance from the lips of Eternal Truth, which says, "Lo, I am with you always, even unto the end of the world."—*Bishop Eastburn's Charge.*

ANOTHER INSTANCE OF POPISH INTOLERANCE AND INCONSISTENCY.

Below is an extract of a speech, delivered by Captain Pakenham at the late anniversary of the British and Foreign Bible Society. Captain P. was, at the instigation of priests, expelled from Tuscany for publishing an edition of Martini's translation of the Bible. The attention of Lord Palmerston was directed to the matter, on the ground that Captain P. being a British subject, was entitled to British protection. He, however, declined to interfere in the case, advised, as it appears, by the law officers of the crown. The London Christian Times says, "we have reason to believe the matter will not be allowed to rest. Arrangements are in progress, not only to procure justice in the case of Captain Pakenham, but to endeavor to obtain for British subjects abroad the same amount of religious liberty as is secured to foreign residents in this country."

"It was in the beginning of January last year, that we began the New Testament printing at Florence. We began with the edition of Martini. Martini was an Archbishop of Florence, and although his translation comes not exactly up to all the points of our Protestant translation, it is, nevertheless, such as the British and Foreign Bible Society have consented to distribute. And more than that, it is such as a previous Pope has put his approbation upon. It will seem strange to a set of English people, who consent to be guided only by common sense, how one infallible Pope can give his approval to a translation, which another infallible Pope sends and seizes. But if I am to stand here and attempt to give an explanation of the infallibility of the Popes, I have more than I can get through. We had better, therefore, perhaps, pass that over, and merely say that this infallible Pope did send, and did seize this edition of Martini, which was approved of by another infallible Pope, and that it is now in the top story of a very high palace in Florence, the bottom story of which is the common prison."

The Government, however, declined prosecuting Captain P. and arraigned the printer in his stead, and the latter was not deserted by the former. The Captain determined to see him defended to the utmost of the Tuscan law.

“It pleased Providence to direct us to a very good Tuscan lawyer, who told them some home truths when the process came on,—a process, which, I believe, they are now very sorry they ever brought on. Turning to the judges, he said: ‘It is very unusual to institute trials of this kind. This is a cause which is closely linked with civil liberty.’ Aye, my lord, *very* closely linked with civil liberty, as his Excellency, Mr. Lawrence, told us. Our advocate, addressing the judges, said: ‘I am going to give you, who are lawyers, a piece of sound law, as it respects Tuscany; and that piece of law is this—the Decrees of the Council of Trent have not the force of law in this country.’ That was well received by the audience, who did not know it before. ‘And more than that, the prohibitory Index, issued by the Supreme Pontiff at Rome, may have effect in the territories of Rome, but must not come across the Tuscan frontier, for here it has no force.’ After disposing of these two things, he said: ‘In the name of common sense, I appeal to your worships on the bench. Here we are in a country where our churches are very much admired, and the decorations of them, it would not be too much to say, adored. Those decorations are taken—from what? All the subjects which are represented by your highest art are subjects taken from the Scriptures, or avowedly and professedly so. You call upon our people to fall down before these subjects in admiration, if not in adoration; but the printed words which were given by inspiration of the Spirit of God, you will not let them be distributed. You will not let them come before the public eye. You will not let them be read at the domestic altar. You will not let the children of Tuscany be taught in this blessed book. No, they must go and look at your pictures and statutes. That is the way they are to learn religion. But this blessed Word of God’s revelation, which can make us “wise unto salvation,” that must not be read, that must be confiscated, burnt, and torn. I appeal, in the name of common sense,’ he exclaimed, ‘can you stand by that?’

“But after all that was said and done, for reasons of State, and by superior orders, the case went against us. We were not, however, altogether ruined by it, for the judges had had a sore lesson to learn, and they inflicted upon us the smallest possible fine, and the expenses of the court were *eighteen pence!* The fine itself was \$50. I could have paid it out of my own pocket at the moment, but I thought I would wait awhile. So, after thinking about it for a day or two, we appealed to another court, and had another discussion. The first had turned out so well, that we said we would have another; and so we had. And how has the second discussion ended? Why, the superior court has reversed the decree of the inferior court; so that we have not done amiss there. However, they are going to take us to another court; we shall have yet another discussion, and I only wish I were there to hear it.”

SANDWICH ISLAND PRINCES.

Two young *gentlemen* are now travelling in this country with Dr. Judd, from the Sandwich Islands, who are interesting and remarkable charac-

ters. They are of the royal family, and one of them is the heir apparent. On the demise of the present king, he will succeed to the government of all that group of Islands which have attracted so much of the attention of the religious world for the last twenty-five years. These youth have received a thorough education in the school established there for the instruction of the children of the chiefs, and they are said to be quite as proficient and accomplished as the most of young men of their age. They are improving their minds, and adding to their stores of knowledge by foreign travel, and will soon return to the Islands. They have already seen much that is calculated to give them but a poor opinion of the power of religion on a Christian country; and it is to be hoped their views are sufficiently enlightened to enable them to discriminate between the profession of Christianity and the profession of true religion.

The state of the Sandwich Islands is a deeply interesting subject of study. The gospel has made wonderful progress there; but the population of the Islands is constantly diminishing. The causes that have, for generations past, been operating, are still at work, reducing the number of the inhabitants from year to year; and at a period not far distant, these Islands will be possessed by the Anglo-Saxon race that is beginning to make inroads upon them. Honolulu, the chief port, wears very much the air of an American village. The white inhabitants give tone and character to the place. These Islands are now the next door neighbors to California. Intercourse between them is so frequent and easy, that the Islands will be Americanized, if they are not brought at last within the government of the United States. The day is to come, when they will be inhabited by people speaking our language. God grant that in that day these Islands may also rejoice in his law!

PRIVATE THOUGHTS.

The following striking sentences are extracted from a kind of Diary kept by the Rev. Thomas Adam, a godly minister of the last century:

"I want one point of selfishness, which is to convert the Word of God to my own use. All the reflections I make upon the pride, corruption, blindness and deadly fall of man, upon the necessity of the daily cross, and death to the world, I bestow freely upon others; and am hindered by the deceitfulness of my own heart, and the artifice of the devil, from turning the edge of them upon myself. I have just religion enough to make me gloomy, proud, censorious: but not enough to make me cheerful, easy, good-natured, humble and charitable.

The same failings, perverse tempers, and evil habits, which I see and abhor justly in others, I know and believe to be in myself, and possibly in a higher degree; and yet, in spite of my reason, judgment, and conviction, in spite of all the efforts I can use, I neither do nor can see them in the same light in myself that I do in others.

Thank God for decay, pain and suffering; thank God that I was born to die; thank God that I can die; thank God the time is near; thank

God for the prospect and hope of a better world; and thank God for strong consolation through Christ.

I plainly perceive that I am what I think hateful in others, and what I really hate and despise others for.

There can be no repentings, asking forgiveness, or desiring a change upon a general confused apprehension of our unworthiness. We can only come to Christ with a catalogue of our sins in our hands; and if the Holy Spirit does not assist in drawing it up, we shall omit a hundred times more than we set down.

If I acquiesce in the act of prayer, without desire to receive what I ask for, I never pray. We are apt to acquiesce in the bare act of prayer, and can be well enough content all our lives to go without the spiritual good things we pray for. The case is plain we do not desire them.

For a great part of my life, I did not know that I was poor, and naked, and blind, and miserable. I have known it for some time, without feeling it. Thank God, I now begin to be pinched with it. Stand aside, pride, and let me see that ugly thing—myself. I discern clearly that, in all my dealings and conversation with others, I do not so much desire their salvation as esteem.

Oh, when shall I sit down to the rich feast of inward tranquility, from a settled state of meekness, lowliness, faithfulness to God, and independence on everything but him?

It is no objection to the truth of Scripture, that so many different sects find their own opinions in it: for, first, if they were all agreed in their sense of it, and submissive to it, the testimony it brings against the blindness and corruption would be weakened; secondly, it is no disparagement to a looking-glass, that all see something in it that is pleasing to themselves,—the glass is true, the eye is partial.

How can I be discontented or low-spirited, want employment or enjoyment, when I have the Scripture to go to?"

MISSIONARY SUCCESS.

Events of considerable interest are at present taking place in those illustrious regions which adjoin the Levant and the Bosphorus. Eighteen centuries ago, these regions were the seat of a numerous and busy population, were adorned by opulent cities, and, above all, honored by the presence of "Seven Churches," to which the apostle John addressed the exhortations and warnings which their condition required. The Divine admonition was disregarded, the process of spiritual declension went on, and the conquests of the followers of the false prophet in the seventh century consummated the woes which the Seer of Patmos had foretold. From that day to this, the once flourishing region which formed the seat of the Seven Churches of Asia, has been a scene of physical and moral degradation. It is now twenty years since this utterly fallen region was visited by the American missionaries. Hither they came from a far-distant land, bearing precious seed. They sowed where, for fifteen centuries, there had been neither earing nor harvest. For eighteen years they

continued to labor with unwearied and almost unexampled industry, perseverance and skill; and for eighteen years they continued to look in vain for the fruits of their labors. "They have come to the East," it was said of them tauntingly by those who saw that their labors were followed by no results, "to enjoy the good salaries attached to their office." All the while, however, they were wisely as well as busily engaged in laying a foundation on which other hands, if theirs should not be honored to do so, might be permitted to raise a goodly superstructure. They made themselves masters of the tongues of Western Asia: Turkish, Persian, Arabic, Armenian, and Modern Greek. They translated the entire Bible into Armenian, Persian and Turkish; and of these translations they distributed many thousand copies. They set up a printing press in Smyrna, by which they supplied the natives of the East with the best religious literature of Protestant countries. By them D'Aubigne's "History of the Reformation" has been translated, and is now ready for being spread over the East, as it already has been over the West. They planted schools, in which the Scriptures were read, in Constantinople, in the mountains of Lebanon, at Trebizond, and at Erzeroum. The Armenian Patriarch pronounced an anathema on the Scripture-readers of his nation, but that only enlarged the field of the missionaries. The severe measure to which the head of the Armenian Church had recourse, induced the Porte to recognise the existence of an evangelical or gospel Church in the Turkish dominions: and since that time, the missionaries and the Scripture-readers have enjoyed a measure of freedom unknown to them before. And now, those men who have so often gone forth, bearing precious seed, come again rejoicing, bringing their sheaves with them. Congregations and fraternities of Scripture-readers have been formed in many places in Turkey, in the chief cities, in the Lebanon mountains, and in the villages situate in the valley of the Euphrates.—*Ed. Witness.*

WESTMINSTER COLLEGE.

The prospects of this institution, located in Allegheny, under the superintendence of Pittsburgh Presbytery, are encouraging. Sixty-four pupils were in attendance the late session. The next session will commence on the first Monday of September, in the building now erecting for the College, at the corner of Lacock and Sandusky streets. The principal and a competent number of qualified professors, in both the male and female departments, will devote their attention to promote the object of the institution—giving a solid, liberal, and Scriptural education.

S.

ITEMS OF INTELLIGENCE.

SANDWICH ISLANDS.—Mr. Baldwin, writing from Lahaina, January 28th, says:—We have had no revival the past year, and we cannot re-

port one for any part of the Islands; but still, so far as my field is concerned, I would hope there has not been a diminution of interest in religion. Seven were added to the church at our last communion. Others stand as candidates. Fifteen of our church have been, the last year, to California to dig gold. Most of them have given a share of what they had obtained to the Lord. One, who had cleared four hundred dollars, gave fifty dollars to the American Board, which I reported to our secular agents, to constitute me a life-member of the Board. Not one who went to California, is known to have dishonored his profession there. It was a kind of first experiment of our church members in a foreign land; and we were not a little gratified at numerous testimonials, that they had stood aloof from gambling, drinking, Sabbath-breaking, and other evil practices that would meet them in every part of California. Our schools are flourishing. We have lately held an examination of them, and, connected with it, a juvenile temperance celebration and feast, at which seven hundred children, mostly of Lahaina, were present.

MADRAS.—Dr. Scudder writes, March 6th, that a learned Pundit has made a discovery of a mode of purification by which those who have renounced caste and professed Christianity can be restored to caste. Heretofore, there have been two offences which were irremediable—eating with a Christian, and tasting the flesh or blood of a cow. But this new mode of purification will enable those who have lost cast by these means to return to the Hindoo faith.

But the effect of this discovery is likely to be the opposite of what was expected; for the "Friend of India" says:—"Should this statement be correct, one great obstacle to missionary efforts will have been removed, and many who are bound to Hindooism only by the fear of the perpetual loss of caste, will be likely to abandon their creed when they find the step is not irrevocable."

BURNING OF THE BIBLE BY GERMAN PAPISTS.—We clip the following, which is in good keeping with the history of Romanism, from a letter dated at Iowa, June, 1850, by a correspondent of the New York Evangelist:

"Bible burning (of the German edition of the Am. Bible Society) has really broken out here at Iowa City, the capital of Iowa! and that, too, by the order of the Roman priest, and by the hands of Papists! One German has been honest enough to state before Protestant witnesses, that he has burnt the one given to him by the County Bible Society's Agent, agreeably to the direction of his priest, who pronounced it a bad book, while he and other Roman Catholics affirm that their neighbors, to the number of a dozen, have done the same with other copies. The facts in the case are about undergoing an investigation by the County Auxiliary Society, and will be given to the public in due time."

ROMISH PRIESTCRAFT.—Mr. Welsh, a converted Roman Catholic, and an agent of the American and Foreign Christian Union, stated, in a public lecture in New York, that he knew of a young emigrant girl who had paid a stipulated price of three dollars a month to a priest, for the purpose of releasing her mother from purgatory. The girl was receiving but five dollars wages a month.

ROME AND THE ITALIAN STATES.—The Pope has published an address and explanation of the startling events of his reign, and commenting on the affairs of the Roman Catholic world. He especially stigmatized the prosecution of the Archbishop of Turin by the Piedmontese Government. The houses of English residents and others are being closely searched for Bibles, not even excepting that of the British Consul.

At Rome, the "influence" of France continues perfect; that is to say, the Cardinals are in unrestricted power, all thought is forbidden, and the prisons are full. The wretches confined in the Carceri Nuove, maddened with heat and suffering, (twenty-two are now forced into the space usually destined to eight,) made a desperate effort to escape a few days ago. They killed one jailer, knocked down and badly wounded two others, and succeeded in making their way to the outer gate, when a body of French soldiers, from the opposite *corps de garde*, rushed at them with fixed bayonets, and drove them back into their dire abode.

The latest accounts from Rome, state that the Pope is wholly absorbed in religious ceremonies, to the exclusion of all attention to his temporal government. The people are said to evince a very uneasy state of feeling, and nothing but the presence of foreign troops restrains a popular demonstration against the government.

ROMAN CATHOLIC SCHOOLS.—The Pope's Nuncio in Paris has addressed a letter to the Bishops of France, in which he sets forth that the Pope disapproves of mixed schools, and exhorts them, in case such should be established in any diocese, to take measures to secure for the Catholic children the advantages of a separate school. "For," says the Nuncio, "the Holy Father, bitterly deploring the progress which indifference in matters of religion has made in France as in other countries, and which has produced terrific evils by the corruption of the faith of the people, anxiously desires that on this important point all pastors shall profit by every opportunity carefully to instruct the faithful committed to their charge, on the necessity of a single faith and a single religion—truth being one—to remind them frequently of their duty, and to explain to them the fundamental dogma, that, out of the Catholic Church, there is no salvation."

RENUNCIATION OF POPERY.—A Mr. Brown, from France, who has for two years officiated as a Roman Catholic Priest at Richmond, has lately resigned the priestly office, giving the following, among others, as his reasons:—"I cannot keep from avowing that my principles in regard to the temporal power of the Pope, and in many other respects, are not in harmony with the principles of the Church of Rome. I think the sovereignty of the Pope is contrary to the doctrines and example of Christ, an obstacle to the liberty and welfare of the people, and a cause of discord and trouble to the political and religious world."

FREE CHURCH COLLECTIONS.—It appears from the reports made to the late Assembly of the Free Church of Scotland, that during the past year, the collections made in that Church, for its various schemes of benevolence, amounted to one million and a half of dollars! Since the year 1843, the amount of collections has been ten millions and a half!

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THE NATURE AND DUTY OF COVENANTING WITH GOD.

Continued from page 171.

In a former article on this subject, we remarked that it belongs to God to prescribe the conditions on which he will receive men into covenant with himself. These include both the stipulations on his part, and the obligations on their's. A consideration of the former is designed in the present article. We refer again to Deut. 27:17, where these gracious overtures are briefly and comprehensively summed up. To Israel, as one people, after they had covenanted with God, Moses gives an exposition of that transaction: "Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes and his commandments, and to hearken to his voice." This act of their's presupposed a promise on God's part to be all to them, and to do all for them that they needed. And their belief of this promise, and their engagement to perform the prescribed duties, gave them a claim on the faithfulness of God, that to them all contained in the promise would be made good. The import of this, as containing the two things specified above, we propose now to consider.

1. To be to them all that they need. "I am the Lord thy God," Ex. 20:2. His right to, and dominion over us, were not affected by our rebellion; but by it, we lost that right to him which was made over to us in the covenant with Adam. Redemption by Christ restored to God nothing, for nothing had been taken from him; but to us it restores everything, for of everything we were utterly destitute. "All things are yours, and ye are Christ's, and Christ is God's," 1 Cor. 3:21, 23. The loss of the favor of God comprehends all the calamities that the fall brought on man. Sin separated between him and us, and made him our enemy. The removal of the enmity subsisting between him and us, and the res-

toration to us of that enjoyment which is found in his favor, are contained in God's gracious proposal to be our God.

The exercise of Divine power for our good, is evidently promised in this declaration,—“I will be thy God.” Man had ceased to be the voluntary subject of his Maker, and had given himself over to be the slave of sin. To the usurpation of “the prince of this world,” we gave ready submission. “Shut up in darkness and in the shadow of death, being bound with affliction and iron,” we are insensible to our misery, and love our bondage. And direful as is our present condition while strangers to God, a more gloomy prospect is before us. “Sin reigns unto death.” Death, eternal death is the wages of sin—wages that shall be fully paid without the smallest reduction. To us, in this condition, God makes known his good pleasure to deliver us from the dominion of him “who has led us captive at his will.” Our Redeemer is mighty, and with a high hand he brings us out of the house of bondage. He enters the strong man's house and thrusts him out, spoils his goods and takes possession. “The Father delivers us from the power of darkness, and translates us into the kingdom of his dear Son.”

The state into which we are brought when we take hold of God's covenant, is a state of liberty. “If the Son shall make you free, ye shall be free indeed.” “He brought me forth into a large place: he delivered me, because he delighted in me.” That liberty consists in subjection to the authority of God, and in obeying his commands. “I will walk at liberty, for I seek thy precepts.” We are “not without law to God, but under the law to Christ.” “In keeping the commands of God, there is a great reward.” All the blessings of freedom from the slavery of sin—of liberty in the service of God—of safety from every danger, and of growing assimilation to the Divine image, are promised and secured in that new covenant relation which God sustains to us as our God. “In the Lord have we righteousness and strength.”

There is included, also, in this proposal *a right to all that good that is laid up for us in our covenant Head*. We lost, by the fall, all claim on the Divine beneficence, and this can be restored only by a gracious arrangement—the fruit of Infinite wisdom and love. In the Mediator, all things necessary for the present life, and for the life to come, are laid up for us by Divine bounty. When we take God to be our God, we obtain a right to these things, and we receive them through a new covenant channel. “The Lord will give that which is good.” “No good thing will he withhold from them that live uprightly.” Having him for our friend and benefactor, to whom all things belong, we need never fear the want of any thing that will be to our advantage. “Jesus Christ is made of God to us wisdom and righteousness, and sanctification, and redemption.” As wisdom, he is adapted to our

ignorance; as righteousness, to our guilt; as sanctification, to our pollution; and as redemption, to our bondage.

Believers have secured to them a competent portion of the good things of this life. "Bread shall be given to him; his waters shall be sure." "The young lions do lack and suffer hunger, but they that seek the Lord shall not lack any good." "Godliness has the promise of the life that now is, and of that which is to come." A Divine hand is pledged to lead us all the way of the journey of life, to minister to our need, to support us in our weakness, to comfort us in our sorrows, to conduct us safely through the valley of the shadow of death, and to introduce us into the heavenly kingdom. "Thou wilt guide me with thy counsel, and receive me to glory."

Moreover, in this gracious relation, *God makes himself over to us as our only portion.* He who has God as his God, has all that the heart can desire. And a due appreciation of this priceless treasure will bring the exclamation from the heart, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. God is the strength of my heart, and my portion for ever." God is the fountain of living waters: all earthly sources of enjoyment are "broken cisterns that can hold no water." The pleasures of the world are transitory and delusive, and the enjoyment they produce is fitly compared to "the crackling of thorns under a pot,"—a noisy ebullition of feeling, but nothing substantial or permanent. Wealth is most uncertain, and, with its increase, it only adds to the cares and anxieties of its possessor. Fame is a bubble that bursts in the grasp of its ardent pursuer, leaving him the victim of painful and hopeless disappointment. The sensualist may boast of his unhallowed pleasures; the worldling, of his sordid riches; the aspirant, of his empty honors; but what are these to the delight, the treasure, the glory of him who can say, "the Lord is my portion." His are joys that shall never fade—wealth that shall never be diminished—a glory that shall never lose its lustre. And this is the present, and will be the everlasting, happiness of all who, by joining themselves to the Lord, avouch Him to be their God.

With a slight modification, these remarks will apply to communities as well as to individuals. To families, to the church, and to nations, God proposes himself to be their God in covenant. The social organizations of men—domestic, religious, and civil, are under as strong obligations, both of necessity and duty, to receive Him in that relation as are individuals; and by nature, the former, as much as the latter, are destitute of this high and invaluable privilege. And it is only by responding to his gracious and condescending proposals, that they can realize the advantages of federal oneness with Him who is "the Head of all principality and power"—the depository of exhaustless fulness, and the only por-

tion that can satisfy the desires of the immortal soul. And so long as they delay this most obvious and reasonable duty, they evince that they are alike blind to their own interest, and regardless of their obligations to Him from whom they have received their existence.

2. To do for them all that they require. That this is included in God's offer to take us into covenant with himself, is most obvious; for without this, such an arrangement would fall far short of answering the end of its Divine author—his own glory and the good of his people. The destitute, helpless and distressed condition in which sin has placed us, renders it necessary that the Saviour must possess Almighty power as well as Infinite merit. He who "ordains peace for us," must "work all our works in us." "We are wretched, and miserable, and poor, and blind, and naked—He counsels us to buy of him gold tried in the fire, that we may be rich; white raiment, that we may be clothed, and that the shame of our nakedness do not appear, and to anoint our eyes with eye-salve, that we may see." It is "the living God who giveth us richly all things to enjoy."

In the epitome of covenant stipulations, (Deut. 26:17,) to which we have already referred, this important and consolatory truth is exhibited, as belonging to the foundation on which the believer rests when he joins himself to the Lord. "Thou hast avouched the Lord to be thy God, and to walk in his ways, and to keep his statutes," &c. Above, we have shown that the meaning of these terms is, thou hast caused God to promise to be thy God; that is, by believing the promise, thou hast made it sure to thyself. The construction requires this idea to be carried through the whole verse. Thou hast made the promise of God sure to thee, that thou shalt walk in his ways, and keep his statutes and commandments. This same truth, so full of comfort to the believer sensible of his own weakness, is announced in the plainest language of Scripture. "I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer. 32:40. "I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them." Ez. 36:27. And on this immoveable foundation the faith of believers has ever firmly rested in times of trial. Hear the earnest and confident pleadings of three Old Testament saints. "Put me in a surety (*be surety for me*) with thee." Job 17:3. "Be surety for thy servant for good." Ps. 118:122. "O Lord, I am oppressed; undertake (*be surety*) for me." Is. 38:14.

To take away the darkness of the mind is one of those things that God engages to do for us. By nature we are spiritually blind,—“having the understanding darkened.” Of the blindness we are unconscious so long as it remains, but are ready to say

with the Pharisees, "we see." The Son of God came to our world "to open the blind eyes," to call sinners "out of darkness into his marvellous light." In doing this, he gives a discovery of the Divine law in its extent, holiness, and spirituality. That this is done in the way of a covenant transaction, the Scriptures expressly affirm. "This is the covenant that I will make with the house of Israel, after those days saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord, for all shall know me from the least to the greatest." Heb. 8:10, 11; Jer. 31:33, 34. God puts his laws into our mind and writes them in our hearts, when he reveals to us, by his Spirit, his authority over us as our law-giver, and gives us a perception of his law, with its righteous claims to our obedience. The subjection of the soul to Christ is seen to be not only an imperative and reasonable duty, but, also, a privilege and an honor of the highest kind. "He who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The design of all Divine teaching is to bring the soul to God. Christ is the way, the truth, and the life, by whom we go to the Father. A knowledge of Christ, his suitableness and sufficiency to save sinners, is necessary, that we may give ourselves up to him, and rest on him for salvation. This knowledge the Holy Spirit, sent by the Father communicates. He takes the things of Christ and shows them unto us. He enlightens the eyes of our understanding to "know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe." Eph. 1:18, 19.

Our proneness to go astray while in this imperfect state is corrected and restrained by his continued guidance, who is our counsellor. When in doubts and difficulties, he will show us the path of duty and safety. "I will instruct and teach thee in the way which thou shalt go: I will guide thee with mine eye." "The meek will he guide in judgment, and the meek will he teach his way." "Thine ears shall hear a word behind thee, saying, this is the way, walk ye in it when ye turn to the right hand and when ye turn to the left." The believing application of these and similar precious promises, secures to the soul that knowledge which is needed in order "to walk in God's ways, and to keep his statutes and his commandments, and his judgments, and to hearken to his voice."

In his covenant with us, God also promises to *incline our will to choose him as our God, and to obey his law.* Our obedience, in order to be acceptable, must be willing and cheerful. But "the

carnal mind is enmity against God, and is not subject to his law." That enmity must be destroyed, and the will captivated to Christ. For this, Divine power is sufficient; and to do this, it is promised and employed. Those who covenant with God, have his pledge that he will overcome their stubborn will, and incline their hearts to him and to his service.

For the removal of the obstinacy of the heart, provision was made in the covenant of grace. It was the Father's promise to the Son, "thy people shall be willing in the day of thy power;" and to fulfil this promise, the Holy Spirit is sent forth. He quickens those who were dead in trespasses and sins, determines them to lay down the weapons of their hostility and submit themselves to Christ. They no longer find enjoyment in the pleasures of sin; they choose the ways of wisdom and find they are pleasant, and that her paths are peace. The service of Christ, that before was looked on as irksome and a burden, is now found to be easy and light. Sin is the object of unalterable aversion, and holiness is followed with the utmost earnestness. The law of God is contemplated with delight, and is the subject of daily meditation. "O, how I love thy law; it is my study all the day."

What has produced this wondrous change? It is the work of God. It is the evolution of gracious purposes made in Christ—the fulfilment of precious promises contained in the everlasting covenant. The Holy Spirit is the almighty agent; and he brings us back from our rebellion, not contrary to our wills, but by renewing our wills and persuading us to embrace Christ. "It is God that worketh in you, both to will and to do of his good pleasure."

Ability to obey the commands of God is secured to us by covenant stipulation. This we have not of ourselves; and without it, we could not keep God's law, nor walk in his ways. A will to choose and power to do, are two entirely distinct and different things. "The good that I would do," says the Apostle, "I do not; and the evil that I would not, that I do." God works in us both to will and to perform; and the latter he promises to do, as the former. "I will put a new spirit within you, and I will take the stony heart out of their flesh and will give them a heart of flesh, that they may walk in my statutes, and keep mine ordinances and do them; and they shall be my people, and I will be their God." Ex. 11:19, 20.

We usually denominate that power by which the believer is enabled to perform spiritual acts by the term grace. This conveys the idea very clearly that it is not a power inherent in the soul, but derived—not a blessing merited, but one freely given. In Christ, our covenant Head, there is, by the gracious arrangement of "the only wise God," laid up a fulness for the supply of all his people. This includes the strength that is necessary in order that

they may do all that is required of them as subjects of the Divine government. This strength they receive by acting faith on Christ. "Let him take hold of my strength." "Surely, shall one say, in the Lord have I righteousness and strength." To all the children of God called to arduous labor, opposed by many enemies, and in themselves utterly powerless, the declaration is most seasonable and comforting: "My grace is sufficient for thee; for my strength is made perfect in weakness." Faith on the promise calls into requisition the arm of the Almighty, and, encouraged and supported by his gracious Saviour, the feeble saint becomes "strong in the Lord, and in the power of his might." "Thy God hath commanded thy strength."

All these blessings (and who can estimate them?) come forth from the ever-flowing and overflowing fountain of God's eternal and distinguishing love. They are conveyed through the new covenant channel to all his redeemed people. They are secured to them by his immutable and unfailing promise. Those who have avouched the Lord to be their God, have him pledged to give them wisdom to know their duty—a will to choose, and strength to perform it.

The bearing of all this on communities is a subject of too much importance in itself, and enters too deeply into our plan to be passed over. Our remarks shall be confined to the case of nations, leaving it to the reader to make the application to families and churches. Are nations in no need of those blessings which God has promised to those who take hold of his covenant? or is there some other way in which they can obtain them? Is wisdom to know how to govern men so as to promote their welfare even in the present life a mere human attainment, or is it of so little importance that it can be dispensed with? We profess not to know what ground they take on this subject, who deny that it is the duty of nations to enter into covenant with God; but from the fact that the blessings that God has promised to bestow through a covenant channel, and in no other way, are indispensable to national welfare, there arises an unanswerable argument for that duty. It certainly will not be pleaded, that God promises to nations in his absolute character, blessings, that, to individuals, flow only through a gracious relation. When we are informed by infallible authority, that "righteousness exalteth a nation; (Prov. 14:24;) that "the throne is established by righteousness," (16:12,) it is fair to ask, whence comes this righteousness, that is indispensable to national prosperity and permanence? Does it spring up spontaneously from the mass composed of congregated individuals, of whom, severally, God has testified "there is none righteous—no, not one?" or is it a blessing that still finds its solitary way through a channel that conveys to our world and our race nought else but the curses of the broken covenant? Or is it not a gracious en-

dowment, that, under the dispensation of mercy, is bestowed on nations as well as on individuals, on their accepting of God to be their God, and binding themselves to obey his law? The pious mind can be at no loss which of these views to adopt. And seeing it is declared by the "Wisdom of God"—the Eternal Son of the Father, "By me kings reign, and princes decree justice;" (Prov. 8:15;) and the same sentiment is iterated, Rom. 13:2, "*Those that are powers, are ordained of God,*" the opposers of national covenanting are bound to produce the proof that the Divine Mediator ordains governments, appoints and qualifies rulers, and requires his people to render to them conscientious subjection, without demanding of them a declaration of allegiance to his high authority as "the Head of all principality and powers." This, they never can do. The sentiment involved in their position is condemned not less by right reason, than by the Scriptures of truth. "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth—kiss the Son, lest he be angry." Ps. 2:10, 12.

It is just as important to men unitedly, as it is to them separately, to have God to be their God, and to receive from him *wisdom, will and ability to know, choose and obey* his law. And the want of this is what exhibits the numerous instances of folly and wickedness with which the history of nations abounds. They say, practically, that they will not have the Lord to be their God; that they will not take his law as their rule, nor make his glory their end; and by a just retribution, they are shut up under judicial blindness. Thus God dealt with Israel. "My people would not hearken to my voice, and Israel would none of me; so I gave them up unto their own heart's lusts, and they walked in their own counsels." Ps. 81:11, 12. This infatuation, with all its direful consequences, will be removed only when, by avouching the Lord to be their God, "the kingdoms of this world become the kingdoms of our Lord, and of his Christ."

There is an objection to national covenanting that, before we dismiss this part of the subject, we shall notice—not because of its intrinsic weight or importance, but because it is brought forward with such a show of plausibility and confidence, that some well meaning persons might be deceived by it. It is, in substance, this: that were nations to covenant with God, they would lose their civil or political character, and become ecclesiastical organizations.* Were this indeed true, then the question is at once and forever settled; for that which would produce such a transformation—blot out of existence one of God's ordinances by merging it into another, could neither be a duty or a blessing, but a sin and a calamity. We find no fault with the implied inference in the

* This objection appeared not long since in the pages of a respectable religious newspaper. It is, we believe, quite a favorite with some ministers, for whose hostility to national covenanting it is difficult to find an apology.

objection, but we have a strong dislike to the assumption from which it is drawn.

A nation, by swearing allegiance to the Lord of the whole earth, becomes the church! So says the objector. And is the line that distinguishes the church from the state brought down to a single point? It is not strange that those who are opposed to a union of church and state, labor to make that point impregnable. Now, we have learned that civil and ecclesiastical rule differ in their origin—the former flowing from God as Creator, the latter from Christ as Mediator. They differ in the medium through which authority is received: in the former, through the people electing their own officers; in the latter, through courts constituted in Christ's name. They differ (to mention no more) in their respective ends: the former, chiefly for the welfare of man in the present life; the latter, chiefly for his welfare in the life to come. It requires an acuteness of perception that we do not possess, to see how, by a nation's solemnly engaging to submit to the authority and obey the law of God, adapted and addressed to it, these lines of distinction are blotted out, and that which was purely secular and civil, becomes religious and ecclesiastical.

Moreover, the objection asserts the principle, that the state of being in covenant with God is that alone, which gives the church her organization. She possesses no other bond of union—no characteristic besides, by which she is distinguished from every other human association. This is too absurd to require a refutation.

We might oppose to the objection the fact, that the nation of Israel was in covenant with God, and still remained distinct from the church; but we feel that we have already given it too much importance. Let prejudice be laid aside, and let the mind be given up to the teachings of the Holy Spirit, and then it will be seen and acknowledged that for men, in every relation of life, to be in covenant with God, is both a duty and privilege.

TO BE CONCLUDED IN THE NEXT NO.

S.

ULTRAISM.

This may be defined to be a right hand extreme. Derived, as it is, from the Latin preposition, which signifies beyond, ultraism is something beyond the truth, or beyond the strict limits of propriety. It is this feature which gives to it the character of a great moral and social evil; inasmuch as it supplies the means of doing incalculable mischief, under the imagined idea that it is all on the right side! This is, however, a palpable mistake; for, in many instances, to be beyond the truth, or beyond the proper limits of propriety, is as much an aberration from the line of rectitude, as

to come short of the one or the other: the latter is a sin of omission the former is a sin of commission.

Right is conformity to law; sin is want of conformity, and that, too, whether by duties omitted, or acts done which the law forbids. The law of truth, whether it regards principle or action, is the rule. Whatever falls short of this, is want of conformity to truth; and whatever goes beyond it, overleaps the bounds of truth. This latter evil we have said is ultraism, though we ought, perhaps, have more generally described it as a tendency to extremes, whether in matters of doctrine or practice.

The evil may be considered in one or other of these views, or both—as a theoretical or practical evil, or, indeed, both conjoined; for, though distinct subjects of contemplation, they are ordinarily united in their operation, and exert a mutual influence, the one upon the other. In all ages, ultraism has more or less marked the character of many men as it regards the arts, philosophy, and more particularly, religion. It is the result of human infirmity operating on a peculiar mental conformation! Yet it must be confessed that ultraism is somewhat characteristic of the present age, and especially illustrated by excessive, and often impracticable, efforts in the way of social reform. To such extreme views in principle, and attempts made to push them beyond the practicable, may be traced the failure of many well-meant, but at the same time reckless, attempts at improvement!

Often the ultraist possesses many excellent traits of character, but his peculiar temperament unfits him for the useful and practicable in life. He is always zealous and active, and often, too, intelligent, and, therefore, might do much good; but his zeal, activity and knowledge are all wantonly sacrificed at the shrine of ultraism. The extremity of his dogmas and aims, which is the ground of their rejection by more sober and reflective minds, is the very thing that recommends them to himself: the extreme points, that better regulated, and, we might be justified in adding, better informed minds, would have rubbed out as unseemly and in bad taste in the picture of truth, are the very features which he most delights to contemplate, and furnish to him the strongest motive for attaining truth, or keeping it when attained!

Ultraism is a dead fly that causeth “the ointment of the apothecary to send forth a stinking savor.” Ecc. 10:1. It is the manifestation of a mind intellectually and morally diseased—a kind of constitutional mania, arising from the want of balance among the respective powers of the mind, some of which may be vigorous, but they are not adapted to one another, and in this absence of harmony, lack one of the most important elements of ultimate and enlarged success. Like all other constitutional peculiarities, this may be very much strengthened by culture and indulgence. On the other hand, it may be diminished and rendered almost

harmless by assiduous watching, but success in all such attempts imperatively demands plucking out many a right eye, and cutting off many a right hand; for ultraism is decidedly hostile to the progress of truth.

This subject offers a very extensive field for illustration—one, indeed, far too wide for a single paper; we shall, therefore, satisfy ourselves by merely noticing in a few instances some prominent examples of ultraism.

Speculative or dogmatic ultraism is often exemplified by attempts to fuse several distinct principles into one, or to reduce a complex subject to some simple element, whether it may regard philosophy or religion. As an instance of fusing several principles into one, we may adduce the Hopkinsian dogma, which would fuse all christian graces into love, as if faith, hope, and repentance, were mere modifications of this affection. And as very intimately connected with this, we may class that view of morals which supposes all virtue reducible to the one principle of disinterested benevolence—"the fundamental error" of which opinion, says the Rev. Robert Hall, "arose, as I conceive, from a mistaken pursuit of simplicity; from a wish to construct a moral system without leaving sufficient scope for the infinite variety of moral phenomena and mental combination, in consequence of which its advocates were induced to place virtue exclusively in some one disposition of mind." Benevolence is, unquestionably, an important virtue; but the attempt to reduce all virtuous emotions to this one, is to confound things that are obviously distinct, for the gratification of an ultra tendency to simplicity.

As another instance of ultra simplification, we adduce the view that has frequently been taken of saving faith—namely, that it consists of a simple act of the understanding assenting to the truth of the promise, in opposition to Scripture, which shows that it is a complex operation of the understanding, the heart, and the will of the believer. The understanding merely assents to the truth of the promise, but this, alone, is not saving faith—the approval of the heart and consent of the will are necessary parts of it. The heart or affections form an estimate of the worth of the promise, to which the understanding has already given its assent, and by an act of the will the believer trusts upon God for the fulfilment of his promise. Nor is this a mere metaphysical distinction, but the Scriptural view of an all-important christian grace!—a distinction which marks the difference between the faith of devils, who believe and tremble, and the faith of God's elect, who believe unto salvation.

Further: ultraism manifests itself by forcing principles beyond their legitimate meaning. As an illustration of what we mean, we remark that submission to the will of God is a peremptory christian obligation. But this great principle may be urged beyond its due

bounds; it may be urged by man where it is not required by God. For example: when it is maintained that "a christian should have a willingness to be damned, if God may be thereby glorified." In this a submission is proposed that is no part of christian obedience—a test of christian character required, that God has not imposed upon any of the children of men. He has nowhere commanded such an expression of willingness, nor intimated his approval of it; and we may add that it is contrary to that unquenchable love of happiness which God has implanted in every human bosom. In Scripture, God reasons with sinners on the folly of committing sin, because they thereby bring evil upon themselves, the infliction of which is not pleasurable to him. "For why will ye die, O house of Israel? for I have no pleasure in the death of him that dieth, saith the Lord God: wherefore, turn yourselves and live ye." Ez. 18:31, 32. Nay, so far are we from being enjoined to such submission, the qualification, on the contrary, of love, of happiness, is commended by God in the case of Moses, of whom it is said "he had respect unto the recompense of reward." Heb. 11:26. And of a greater than Moses it is said, "who, for the joy that was set before him, endured the cross, despising the shame." Heb. 12:2.

Submission to the will of God is a duty, but it is no duty to profess submission beyond the Divine requirement, or in regard to that which God solemnly urges to avoid by the consideration that it is neither profitable to us, nor pleasurable to him. This exemplification of ultra principle is, in our opinion, a very sinful and a very dangerous one; inasmuch as it must lead unto a fatal security, or stoic-like apathy, if it does not encourage presumption and pride, by a self-imposed, and, therefore, a self-righteous, submission to the will of God!

God is sovereign of the universe. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?" Dan. 4:35. But the doctrine of God's sovereignty may be pressed to an ultra length; and so it is, when carried so far as to make God the author of sin. This dogma appears to us nothing short of blasphemy, though we are willing to admit that many of those who have adopted it have had no idea of this. Yet, carrying, as they have done, a Scriptural doctrine beyond its Scriptural meaning and extent, they virtually misrepresent both the character and government of God! We can have no idea *how* God governs and controls the motives and principles of action in the minds of men; *how* he accomplishes his own will, through their instrumentality, without involving himself in their sinfulness: but our necessary ignorance does not justify the conclusion that he is the author of sin. Mystery hangs over the subject, but the mystery is caused by the necessary limitation of human knowledge; and where we cannot explain, we are bound to believe that "the Lord is righteous in all his ways, and holy in all his works." Ps. 145:17.

No doctrine is more clearly taught in the Bible, than that salvation is of grace. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. Than this, no doctrine can be dearer to a believer: the unmerited goodness of God is his only sure grounded hope of salvation! But even this doctrine may be abused by applying it to uses for which it was not designed, or by drawing conclusions from it which are not warranted. And it is so abused by the Antinomian, who, in the proper sense of the term, is an ultraist, in regard to the grace of God. The doctrine of Scripture is, we are saved by grace—sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. 6:11. The ultraism of the Antinomian consists in this, that he has the notion of being freed from all obligation to the law as *the rule of christian obedience*. We are, indeed, freed from the law in its penalty and covenant demands, if we are believers; yet men are not saved in their sins, but from them—not redeemed that they might live without law, but as under law to Christ. The law to which Christ conformed himself for our redemption, he dispenses to us as the rule of our obedience. Matt. 5:16—19. "As he who hath called you is holy, so be ye holy in all manner of conversation." 1 Pet. 1:15.

Again: we have some notable examples of ultraism in the misuse of, and extreme views adopted in regard to, civil society. By a certain class of ultraists, the doctrine of human liberty is pushed to the extreme length of licentiousness. Such are the men who would have the world believe that they were the only friends of liberty, while, under this pretence, they are its bitter enemies. Human governments are, in their judgment, only systems of tyranny and oppression. Their idea of liberty is not that of law or right, but the liberty of licentiousness; which, if practically carried out, a state of things would exist far more dangerous to society than the most tyrannical government: for then every man would be an oppressor to the extent of his power.

There is another ultraism in regard to civil government—not, indeed, so fatal to society as that we have now spoken of, yet still untrue—namely, urging the right of self-government to such an extreme as to deny that civil society was instituted by God. In the opinion of such ultraists, all just government originates in the will of the people, who are assumed to be the fountain of power. The christian doctrine is, that civil society is the institution of God. "Let every soul be subject unto the higher powers; for there is no power but of God. The powers that be, are ordained of God." Rom. 13:1. Here, we admit that the people are the proper medium through which the right to exercise magistratic power is conveyed to the ruler, but not the source of the power itself. The Bible doctrine is, that lawfully constituted civil rulers are the ministers of God for good to man. The ultra-democratic doctrine

is, that civil rulers are merely the servants of the people, whose voice is supposed to be the ultimate authority as to national right or wrong!

Thus we see that ultraism abuses the best principles, and not unfrequently applies them to the worst ends. It would be easy to furnish numerous illustrations of the strong tendency to this in modern society, but in those already given we have done enough to direct the attention of our readers to the evil, and leave it with themselves to correct the tendency when they may discover its workings in their own minds in regard to other points than those which we have illustrated.

GOD'S INDIGNATION—THE PRESENT TIME.

He is a dull observer who does not perceive much in the world at the present period to awaken and engage attention. Our lot has fallen in ominous days, when, judging from the premonitory throes, the womb of time is pregnant with events of big importance. One startling dispensation of Providence follows another in quick succession, and each appears more awakening than the one preceding. God's voice is to the city, and they are men of wisdom who hear it and obey its directions. God will not build up, but destroy those who regard not his work, nor consider the operation of his hands.

It is altogether too plain to admit of question that the tokens of the Almighty's displeasure are visibly displayed. The cloud of his anger is suspended above our guilty world, and the storm of his indignation is sweeping over it. The nations are angry with one another, and God is angry with them; and in whatever position we place ourselves, we behold his wrath revealed against them. The Lord has come out of his place to punish the inhabitants of the earth, and the lighting down of his arm is felt.

A manifest token of God's displeasure against men may be seen in the advancing and rapid strides of infidelity. There is evidence sufficient to justify the belief that the conquests of infidelity are more extensive, and its captives more numerous, at the present than at any previous period. Many strong men have fallen down before this giant of destruction. It is not, indeed, the coarse and ribald scepticism that overspread the world like a nuisance sore, during the latter part of the preceding century, that prevails in our own age. The licentiousness of Voltaire, the indecency of Gibbon, the reckless incredulity of Hume, the coarse and vulgar blasphemy of Paine, are not suited to the present taste of fashionable society. The revolting enormities of the times of the French Revolution are left behind by the advancing refinements of social

life. The very enormity of the infidelity of past days proved an antidote to the poison that it diffused. Men, with instinctive horror, turned away from the sight of its frightful desolations. Allowing, however, that a change in this respect has taken place; that the disease has assumed another type, it is one greatly more malignant. The devil has transformed himself into an angel of light, and is attempting, with apparent prospect of success, to take the world by guile. It is a remarkable circumstance connected with the infidelity of the present age, that it is entrenched behind the pale of the visible church. In former days it stood without, exposed to the well directed efforts of the keepers of the walls; now it has effected an entrance, and seduced into an alliance, offensive and defensive, many from whom it was supposed that it had much to dread. Formerly, the church was denounced as a system of stupendous imposture, and infidelity rung its changes on the words, priest-craft, tyranny, superstition; now, the same spirit applauds christianity, and affects to regard it with the highest esteem and veneration. So loud and ceaseless are its protestations of love, that the attention of men has been withdrawn from the effects that are making to sap and overturn the very foundations of the gospel. The religious condition of Europe, and particularly of Germany, at the present time, is an ample commentary on these statements. A blighting rationalism—a system which arraigns God's word at the tribunal of man's reason—has overspread that fair country, and in its progress swept away almost every vestige of the reformation. A vain philosophy, with daring presumption, has dethroned and usurped the place of the gospel of Christ. Ministers of religion and University Professors—men honored for their great proficiency in the critical knowledge of the Bible—laugh at the idea of its inspiration, and set aside its plainest statements, unless sustained by the verdict of their own reason. The word of God is reduced to the level of a common treatise: it is of no greater authority in jurisprudence than the law of Justinian—of no greater weight in religion than the expositions of Newton. Prophetic discernment is not needed to foresee the result of this dreadful delusion. It is already seen in the prevalence of a dark and hopeless scepticism, in wide spread moral desolation, deserted churches, and the threatened extinction of true piety. The cradle of the reformation, in which once the seed of the woman might have been found, now rocks the serpent-offspring of the father of lies. The baleful effects of rationalism are not restrained within the limits of the German empire: it is actively at work in other countries, where its presence fills the minds of the pious with many painful forebodings. It has penetrated into Great Britain, and swept vast multitudes as far as popery, along the road that leads to the cheerless regions of infidelity. It has crossed the Atlantic, and already the desolation produced by its first surge, may

be seen on our Eastern shores. The present is a great crisis in the church's history, when the conflict between truth and error is waging, and when our faith is threatened with subjection to a fiery ordeal.

It is most apparent, too, that infidelity is actively prosecuting its claims in a great variety of other ways. It is seen in a reckless opposition to the law of the Sabbath, in foolish attempts to secure the murderer against the penalty of death, in assaults upon the rights of property, and in licentious efforts to annihilate the sanctity of the marriage relation. These things are not done in a corner, but are facts open to the inspection of all; and he must be blind who does not perceive in such occurrences, the wrath of God revealed from heaven against those who hold the truth in unrighteousness.

Another and marked indication of Divine displeasure at the present time, is the extensive prevalence of immorality. This is the bitter fount of the spirit of infidelity; that Upas tree which yields nothing but the apples of Sodom. "Inasmuch as men do not like to retain God in their knowledge, He gives them over to a reprobate mind to do those things which are not convenient," that they may receive in themselves the recompense of their error that is meet. An impartial observer cannot avoid the admission that the present is a period of great relaxation of both private and public morals. Society, in all its departments, is dreadfully infected; vice, under odious and destructive forms, reigns triumphant. The crime of intemperance, for example, is steadily on the increase. The vast efforts that have been put forth during recent years, with a view of arresting its overspreading and desolating tide, are proved to have been without success. It is alleged on the ground of well authenticated statistics, that a larger amount of intoxicating drinks is manufactured and disposed of at the present, than at any previous period. Licentiousness, too, is mournfully prevalent. Leaving quite out of view the facts, with their shocking details, that are frequently brought to notice in connection with this matter, undoubted evidence of it is furnished in the constantly increasing applications for divorce; encouraged, as they are, by the loose and anti-scriptural laws that obtain in relation to this particular. It is a remarkable circumstance, that a large number of these applications come from those who move in the higher circles of society, and, in a majority of instances, are predicated upon an alleged infidelity to the marriage vow. One is strongly tempted to believe that the same influence has induced the strenuous efforts put forth in Great Britain, and, to some extent, in our own country, to legalize connexions by marriage which the Bible forbids as incestuous. In this category, we unhesitatingly place the question touching the rightfulness of marriage with a deceased wife's sister, about which so much of late has been said. Sabbath desecra-

tion, instead of diminishing, is rather on the increase. In most of our principal cities, the Lord's day is preëminently the day of pleasure and amusement. It has been said in relation to London, that a much larger number of persons leave it on the Sabbath for the purposes of a pleasure excursion, than would fill all the churches in that great metropolis! The same remark, it is believed, will hold good respecting the principal Atlantic cities in the United States. An increasing public patronage is extended to "Sunday newspapers," as they are commonly called, as may be inferred from the circumstance that these vile publications are gradually augmenting in number. It is only a short time since it was voted by the stockholders of one of our principal public thoroughfares, that the Sabbath should be desecrated by the running of regular trains on that day—a contest, the issue of which revealed the most mournful depravation of sentiment in the public mind, respecting the obligation and sacredness of the Sabbath. It cannot be concealed either, that there is a feeling of strong sympathy throughout the community on behalf of the slave interest. Instead of rising up, and uttering a loud and solemn protest against, the remorseless system, men, who boast of the name of freemen, are found indirectly countenancing and abetting the efforts that are being made for its extension and perpetuation. The action of the late Presbyterian General Assembly, (O. S.) in relation to the respectful and Christian suggestions of the Congregational Association of Massachusetts, is an humbling illustration of pro-slavery feeling and sympathy. Strange conduct, surely, in those who profess to be the disciples and representatives of Him who was anointed to preach deliverance to the captives!

One striking circumstance, in connection with the character of the times, is the exceedingly low estimate that is put upon morality. In a majority of instances, it is no longer God's law that is reckoned as the standard of right; it is expediency, personal convenience, selfishness, the opinion of society, the favor of the world, or something else equally unworthy. Rarely has vice been more impudent and audacious: it goes forth and shows itself without a single emotion of shame, covered often with the robes of the rich, and seeking to render itself respectable under the *prestige* of those whom a morbid public sentiment delights to honor. Are men so infatuated as not to believe that such unbridled wickedness betokens the anger of God, and the approach of days when there will be a still more signal manifestation of his awful displeasure?

The tokens of Divine wrath are seen in the judgments that, under various forms, are abroad in the earth. The messengers of God's justice are running to and fro through the world. The certainty of this is indicated by a glance at the present condition of society. It is a remarkable circumstance, and cannot fail to arrest the attention of the most partial observer, that society, in all its depart-

ments, is extremely relaxed. The strong cords by which it has been held together, are yielding to the pressure of vice. The social system, so to speak, is undergoing a process of fusion; old party lines and distinctions are disappearing; the nations are deeply disturbed, and, despite all the efforts that are made for securing union in the church, faction and division were never more rampant. The world hangs over the opening mouth of a terrible volcano. God is shaking the heavens and the earth. The things that are shaken, shall be removed; the things that cannot be shaken, shall remain.

It is a fact which, doubtless, all have noticed, that of late there have been unusual ravages by means of fire. The destruction of property by the devouring element during the last four or five years, is unprecedented in the history of the country. Its ravages, moreover, have not been local, but common to the whole country; from the Pacific to the Atlantic, from San Francisco to Philadelphia, the traces of desolation are seen. The account of the late destructive conflagration in the last mentioned place, in the course of which the most frightful destruction of human life occurred, is still fresh in the minds of our readers. The scene was one of appalling grandeur and magnificence; the most persevering efforts proved inadequate to check the progress of the raging element. From a space equal in extent to ten acres, the infuriated flames went waving and careering toward the heavens; and the clouds reflecting their lurid blaze over a circumference of thirty miles, gave to men at a distance a striking display of the judgment hand of the Almighty. The punishment of sin by means of fire, is a matter of frequent and explicit intimation in the Bible. "Thus hath the Lord God shewed unto me; and behold the Lord God called to contend by fire, and it devoured the great deep and did eat up a part." Amos 7:4. In Jer. 21:12—14, a refusal to execute judgment speedily on behalf of the oppressed, is specified as a crime which God will punish by fire. It is a coincidence, to say the least, somewhat singular, that the same day on which the public gazettes in Philadelphia chronicled the doings of a mass meeting, called for the purpose of expressing approbation of the proslavery compromise before the senate, the city was visited with what is acknowledged to be the most appalling calamity that has ever befallen it. The same remarks are applicable to the sin of Sabbath desecration—a sin especially threatened with punishment by fire, Jer. 17:27. "Shall there be evil in the city, and the Lord hath not done it?" "Who maketh his ministers a flame of fire."

The hand of judgment, moreover, is extended in the pestilence that has reappeared in our country. A murky cloud, charged with the elements of death, hangs over the land. In some of the principal cities of the west, cholera prevails, and is said to wear a type of peculiar malignity. The course that it may pursue, and

the extent of its future ravages, cannot be made a subject of even conjecture. None can tell how soon it may pass over other cities and districts, shaking death and desolation from its wings. God's voice is in the pestilence to every city and place whither it comes.

The sudden removal of the Chief Magistrate of the nation is an occurrence which those who observe the times will not omit to note. This is an event upon which, most likely, different constructions will be put. Some, under the influence of party and selfish feeling, will cherish secret congratulation; others will regard it as merely an ordinary occurrence of Providence, and as they would the death of any other person. Others will reckon it a national calamity, while some will probably view it as a manifestation of judgment. But in whatever aspect politicians and men of this world regard it, the considerate Christian will see in it a decided expression of Heaven's displeasure against the sins of the nation. The suddenness of his death, his removal at a time when a crisis in the affairs of the country is at hand, and when the councils of the nation seem infatuated and confounded, audibly bespeaks the retributive nature of the visitation. If any dispensation is suited to impress the minds of the nation's rulers with thoughtfulness and solemnity, this, surely, is the one. It is a call direct from Heaven, proclaiming in their ears the worthlessness of human honors—the uncertainty of life—their accountability as men and officers, and certifying them that, ere they are aware, they, too, may be summoned to the tribunal of the Judge of heaven and earth, to account for their conduct. "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth: serve the Lord with fear, and rejoice with trembling."

We are in the midst of startling dispensations; the judgments of God are in the earth. It is hoped the inhabitants of the world will learn righteousness. His hand is lifted up, but men will not see. The righteous have no need to be afraid; no plague shall come near their dwellings; no ill shall befall them. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation be overpast." Isa. 26:20.

CLAVERHOUSE, BY MACAULEY AND AYTOUN.

The history of the persecution in Scotland, during the reign of Charles II. and of his brother James, has never been told with a spirit of justice to the persecuted Covenanters. The infidel historian could neither admire their christianity, nor their patriotism; and in his brief references to Scottish affairs, the narrative of Hume is often incorrect—always hostile. Laing has weakened

his tale by his declamatory style, and by the want of all congeniality of feeling with the men whose history he writes. Apart from Wodrow, therefore, it is a pleasant relief to find a modern historian who can express sympathy for their fate. Mr. Macauley, in many things, has done them justice. He has held up their oppressors to the indignation of mankind; but he has not appreciated their lofty heroism, their adherence to principle, their blameless lives, the firmness which never failed either in the battle field or in the torture room, the stern courage which enabled them to give up home and country, and on the basis of a voluntary banishment, rear the proud fabric of a still more glorious polity. Driven from their native hills, after the extinction of all hope of resurrection, either for their religion or for their liberties, they found in the American wilds a new country, to which they transplanted their religion and their independence. But in Mr. Macauley's pages, they are only mentioned with the cold voice of a languid approbation. Yet it is a topic on which a generous heart would warm, and on which a philosophic mind would love to dwell. They receive the name of "fanatics" and "enthusiasts," upon grounds as justifiable as that of "rebels" and "outlaws" from Mr. Aytoun. If they were fanatics, so are their descendants; and so were all the glorious martyrs who live in history. It is a charge which would apply to Luther, to Knox, to Wishart, to Hamilton, to all the men whose lives mark distinct epochs in the progress of civilization. The principles of our fanatical fathers are the principles of the Scottish people now; and the same faith which, during the reign of the Stuarts, was promulgated amid the moors by forlorn, miserable, and hunted ministers, to the straggling congregations who attended them, was at the Revolution embodied into a law, and now forms the creed of the Scottish people.*

And we object to the general tone in which our country is mentioned. It is difficult, indeed, to believe that this was the same land which had once filled the world with the renown of its achievements. It is hard to recognize its features in the prostration of the Stuart reigns, when we think of it in the palmy days of Wallace, hurling back the chivalry of England—at the Reformation, when Knox gave an impetus to a movement which shook the world—or in the times of Henderson, when it commenced the opposition to those regal encroachments which ultimately brought the "royal

* The readers of the Reformed Presbyterian will need to receive this statement with considerable allowance. The fact is, the principles for which the martyrs suffered, were buried by the revolution settlement of 1690. We mention, as an instance, the church's independence of the civil power. Was this—the animating principle of the martyrs' testimony, embodied into a law at the Revolution? So far from it, that Erastianism was so embodied. Aytoun himself, has not done more injustice to the memory of the Covenanters, than is done by the assertion that they suffered for the principles of the present Scottish establishment.

martyr" to the scaffold. The way in which the history disposes of "the Scotch provincial assemblies," and their general affairs, is peculiarly offensive. Perched on the very pinnacle of absolute wisdom, and gazing serenely on a fanatical race, Mr. Macauley dismisses us with many words of brilliant compassion, and many others of contemptuous indifference. At the dizzy height on which he sits, it is natural that he should forget, at times, the insignificant details of a nation's history, and square it all according to an entirely new general rule of cosmopolitan application. He appears to be writing the history of a people who occupy themselves in a continual war for trifles; and thus we are represented as a pack of children refusing to be at peace, for no other reason than because our superiors so commanded us, and enduring suffering unto death, for matters so unimportant that they would be laughed at by every Englishman out of Bedlam.—*North British Review*.

EXTRACTS FROM MINUTES.

SCOTTISH SYNOD.

EDINBURGH, May 6, 1850.

SESSION I. The Synod of the Reformed Presbyterian Church in Scotland met according to appointment; and, after a sermon by the Rev. Andrew Symington, D. D. Moderator, from Zech. 4:14,—“These are the two anointed ones,” &c.—was constituted by prayer.

Reported by the Presbytery of Glasgow, that Mr. Wm. Binnie was ordained at Stirling, May 24, 1849; and Mr. John Kay, at Airdrie, April 29, 1850. Their names were ordered to be added to the roll.

Reported by the Presbytery of Kilmarnock, that Mr. Alex. Young was ordained at Darvel, as colleague to the Rev. Mr. Rogerson, on the 28th August, 1849. His name was ordered to be added to the roll.

Dr. Macindoe reported that Mr. Rogerson, who has acted many years as Clerk of Synod, is absent from severe indisposition, and has requested him to tender his resignation of that office to the Court. The Court agreed to accept of this resignation, and at the same time to record their regret for the occasion of it, their acknowledgment of the faithfulness and urbanity with which he has discharged the duties of Clerk for a period of thirty years, and their earnest sympathy with him under the afflictions with which God has visited him.

Moved, seconded, and agreed, that Mr. Jas. Goold be appointed Moderator.

SESSION II. The devotional exercises were conducted by the Rev. Hugh Young.

It was agreed that, as Mr. James Goold is not expected to be present before to-morrow, his appointment as Moderator be cancelled, and that Mr. David Henderson be appointed. Mr. Henderson takes the chair.

Reported that Mr. Thomas Easton was ordained at Stranraer, by the Presbytery of Newton-Stewart, on the 19th of March, 1850. His name was added to the roll.

It was moved, seconded, and unanimously agreed, that Mr. Graham of Ayr, be appointed Clerk of Synod.

Dr. Macindoe was appointed to prepare a letter to Mr. Rogerson, communicating the decision of the Synod, and condoling with him under his afflictions—the letter to be subscribed by the Moderator.

Dr. Andrew Symington reported, for the Joint Committee of the Glasgow and Paisley Presbyteries, in the case of reference to the Presbytery in the United States, within whose bounds Mr. Henderson was residing, and read a communication acknowledging receipt of the documents forwarded to that Court.

Dr. W. Symington, as Convener, reported, for the Committee on Sabbath desecration, that the Committee met a few months ago, and issued a circular, which has been sent to all the Sessions under this Synod, containing such suggestions as appeared to the Committee proper to be made. The Synod approved of the conduct of the Committee in this matter, and agreed to re-appoint the Committee. It was at the same time moved, seconded, and agreed, that a petition against all labor connected with the Post-Office on the Lord's day, should be sent to the House of Commons from this Court. The Professor and Dr. Bates to prepare the petition—to be submitted for approval at a future sederunt.

Mr. Neilson, as Convener of the Committee on Foreign Correspondence, submitted their report, stating that a letter had been received from the Committee of one Synod of the Reformed Presbyterian Church in America, signed by Rev. James M. Wilson, Chairman; and one from the Committee of another Synod of the same church, signed by Dr. John N. M'Leod, Chairman.

These letters were read. Synod expressed their satisfaction in receiving these communications, and remitted them to the Committee on Foreign Correspondence, to be answered by them at their earliest convenience—the Committee consisting of Messrs. Neilson and Graham.

The Synod next proceeded to hear a reference from the Presbytery of Edinburgh, anent Rev. Mr. Berry's application for admission. The minutes of the Presbytery of Edinburgh, detailing their proceedings in the matter, and recommending Mr. Berry to the favorable consideration of Synod, were read. It was agreed that a Committee be appointed to confer with Mr. Berry, and report.

SESSION III. The report of the Committee appointed to confer with Mr. Berry was given in by Dr. Wm. Symington, in the absence of Dr. Bates—the Committee recommending that Mr. Berry be received as an ordained minister into this Church, the Presbytery of Edinburgh being instructed to do so in the usual manner, and that his name be placed on the Synod's roll of probationers. The Synod approved of this report, and instructed the Presbytery of Edinburgh accordingly.

After hearing their report, and considering the whole circumstances of the case, it was unanimously agreed that the Committee on cheap publications be discharged.

Dr. W. Symington, Secretary of the Committee on a Mission to the Jews, read their report, embracing an interesting sketch, by Dr. Cunningham, of labors among the Jews in London. The Synod expressed their cordial satisfaction with the report, which they ordered to be printed and circulated, and their unabated confidence in the diligence, energy, and zeal, of their missionary. The Committee were re-appointed.

The Court then engaged in prayer, led by Mr. Anderson, in behalf of Dr. Cunningham, and the mission in which he is engaged.

Dr. Andrew Symington, Convener of the Committee on Correspondence with Original Seceders, presented their report. It stated that a meeting of the Joint Committee had taken place on the 17th of April, which was of an agreeable and encouraging kind, and embraced several propositions which the Joint Committee recommended to the favorable consideration of the respective Synods.

A communication was read at the same time from the Synod of Original Seceders, intimating the re-appointment of their Committee, and containing a request that arrangements be made by both Synods for holding their next meetings in the same town, that they may have a friendly conference respecting the propositions.

It was agreed to consider these propositions *seriatim* to-morrow morning.

The report of the Committee on the Eldership and Deaconship, presented at last meeting of Synod, was read.

A memorial from the congregation of Greenock, on the subject of the report, praying the Synod to revive the office in the church, was also read. As likewise

A memorial from the Session of Greenock, praying for the revival of the office of the Deacon, and containing a variety of suggestions in regard to the offices, both of the Elder and Deacon. After a lengthened consideration, it was moved, seconded, and agreed, that the Synod is not at present prepared to give a definite decision on the various points raised in the report, and deem it inexpedient to have any additional legislation on the subject.

SESSION IV. The Moderator intimated to Synod that he had received intimation of the death of the Rev. Mr. Rogerson of Darvel, which took place yesterday at a quarter before twelve o'clock noon.

In consequence of this affecting intelligence, Dr. Macindoe's appointment to prepare a letter to Mr. Rogerson, was cancelled.

At the same time, the Court felt it their duty to record the unfeigned respect in which they hold the memory of Mr. Rogerson, who has been an ordained minister in this church for forty years, and acted as Clerk of Synod for thirty years, and whose soundness in the faith, strong attachment to the principles of the Covenanted Reformation, intrepidity in declaring and defending the truth, and spirit of catholic charity and zeal, entitled him to their confidence and esteem,—to testify their sympathy for the congregation over which he has so long presided, and for whose interests he labored so faithfully and diligently, commending them to the care of the Chief Shepherd, who has dealt most mercifully towards them in sparing his servant for such a length of time among them, and in providing for their wants against the period of his removal, by sending them the young brother recently ordained over them,—and to recognise in this solemn event a loud warning addressed to themselves, which they would endeavor to improve by an earnest, prayerful, and persevering discharge of every duty, and by daily preparation for an approaching eternity.

Synod resumed consideration of the propositions submitted by the Committee on Correspondence with Original Seceders. They did so, not with a view to a formal or judicial adoption of them, but to ascertain whether, in the judgment of Synod, these propositions contain the truth of Scripture on the points embraced, so as to encourage farther procedure, in an endeavor to attain the union of the two bodies.

The Synod then read the three propositions recommended *seriatim*, and approved of them generally, in reference to the above object, whilst several alterations were suggested for the consideration of the Joint Committee.

It was agreed that the Committee be re-appointed, consisting of the Rev. Dr. Andrew Symington, Dr. W. Symington, Mr. M'Kinlay, Dr. Bates, Mr. Anderson, Mr. Ferguson, Mr. Neilson, Mr. Graham, Mr. Gilmour, and Mr. W. H. Goold; with Messrs. Thomas Nelson, Matthew Fairley, James M'Fadzean, and James Ewing, R. E. Dr. A. Symington, Convener.

The Synod, moreover, agreed to respond to the request that arrangements be made for the two Synods meeting at the same time, and in the same town, and that they next meet in Glasgow, on Monday after the fourth Sabbath of April, 1851, at six o'clock, P. M.—the Clerk being instructed to send notice of this appointment to the Clerk of the Synod of Original Seceders.

Synod next entered on the consideration of a reference from the Presbytery of Edinburgh, anent Mr. Bryden and the congregation of Kelso. Their statement was read and the reference was sustained. It was moved and seconded, "That, in consideration of the nature and long continuance of Mr. Bryden's malady, and of the whole circumstances of the Kelso congregation, the Synod resolve that the pastoral relation between Mr. Bryden and that congregation be dissolved, and it is hereby dissolved accordingly."

The motion was agreed to, and Mr. Maclachlan, at the request of the Court, engaged in prayer.

Mr. Thomas Easton was appointed to preach at Kelso, on Sabbath first, to intimate this decision to the congregation there, and also to take a convenient opportunity of communicating it to Mr. Bryden.

A Committee was appointed to take such steps as may appear to them advisable for raising and managing the requisite funds for Mr. Bryden's temporal support.

A memorial from the congregation of Rothesay, in regard to oaths of civil office, praying the Court to devise means for securing to the members of this church exemption from the oaths usually required from persons who are vested with civil office in this country, was read. Consideration of it was delayed till to-morrow morning.

SESSION V. Synod met according to adjournment, and was constituted with prayer.

Dr. Bates read the report of the Committee on Foreign Missions, bearing on the state and prospects of the missions of this church in New Zealand and Canada, and relating what has been done in regard to evangelistic efforts on the Continent.

It was moved, seconded, and agreed, that the report be received and approved by the Synod; that it be printed and circulated throughout the church, and that the thanks of the Synod be given to the Committee, and especially to the Secretary for the care and diligence shown by him in the preparation of the report, and in conducting the affairs of the mission generally.

SESSION VI. Mr. Kay conducted devotional exercises.

A petition to the House of Commons, praying for the immediate and entire cessation of all Post Office labor on the Lord's day, was read, unanimously adopted, and ordered to be forwarded to Charles Cowan, Esq. M. P. for the city of Edinburgh, for presentation.

A petition to the House of Commons, praying for the rejection of the bill recently introduced with a view to legalize marriage with a deceased wife's sister, was read, unanimously adopted, and ordered to be sent to Charles Cowan, Esq. for presentation.

The Court resumed consideration of the memorial from Rothesay, in regard to oaths of civil office, and appointed a Committee to take the whole subject into consideration, and report at next meeting of Synod, viz: Messrs. Neilson, Ferguson, Graham, John Lawson, Hunte Finlay, John Merilus. Mr. Neilson, Convener.

An overture from the Glasgow Presbytery, anent the period of Preachers' probationary labors, was taken up. After a lengthened discussion, it was agreed, without coming to any decision on the principle involved in the overture, to appoint a Committee, consisting of Dr. William Sym-

ington and Mr. Martin, to revise it with a view to its being sent down to Sessions, and report. Dr. Symington, Convener.

The Rev. Frederick Monod of Paris, having been introduced to Court, addressed them in reference to the state and prospects of certain congregations in France, which have recently separated from the Established Reformed Church in that country, and which he was appointed to represent.

It was moved, seconded, and unanimously agreed to—

“That it affords much pleasure to this Synod, to have the opportunity of seeing and welcoming the Rev. F. Monod as an esteemed minister of the Reformed Church of France, as one who has been honored, not only to testify for precious gospel truth, held dear by this Synod, but also to make costly sacrifices for that truth. The Synod express, at the same time, their sincere sympathies with himself and his brethren in the trying but honorable position they have assumed of dissent from, and testimony against, the Protestant Church of France, with which they were formerly connected, as being corrupted by the erroneous doctrine held in it, and enslaved by the civil government by which it is established. The Synod tender to Mr. Monod their fraternal and christian congratulations, and their thanks for his present visit.”

It was agreed to refer to the Foreign Mission Committee the question as to whether any thing can be done in aiding this body with pecuniary contributions.

SESSION VII. Synod received from the Committee on the overture, respecting the period of Preachers' probationary labors, the following draught of said overture, which was approved of, and the Committee was re-appointed, with instructions to send it down to Sessions, with a request that Sessions should consider it, and send their answers to the Convener before next meeting of Synod—the Committee to mature a report to be submitted at next meeting:—

“That in future, when a licentiate of this church shall have itinerated among our congregations for (five, seven, or ten) years, after his having had an opportunity of being called to a pastoral charge, his name shall be removed from the roll of Preachers, unless there shall appear to Synod to be some special reasons for its being continued on it for a specified time. It being understood that his name's being dropped is not to affect his license to preach, the right of Ministers or Presbyteries to avail themselves of his services, or his eligibility to receive a call from any vacancy that may desire to have him as their minister.”

Synod appointed their next meeting to be held in Glasgow, on Monday after the fourth Sabbath of April, at six o'clock, evening, to be opened with a sermon by the Moderator.

The Moderator having addressed the Court in suitable terms, engaged in prayer, and the members having united in singing Ps. 67:1, 2, 6 and 7, the Apostolical Benediction was then pronounced, and the meeting closed.

All the *sederunts* were opened and closed with prayer.

(Signed)

DAVID HENDERSON, *Moderator.*

J. GRAHAM, *Clerk.*

GRUMBLING DISCIPLES.

(From the N. Y. Observer.)

I had no small difficulty in putting the above two words together. Somehow they did not seem to fit each other. For I found, in the best authorities, that the word disciple referred to those who were of a meek and quiet spirit—lowly, contented, peaceful, &c. And the dictionary informed me that to grumble was to “murmur with discontent; to utter a low voice, by way of complaint—to growl, to snarl!” How in the creation can we put these two words together, thought I. Do they belong in each other’s company? Are they on good terms with each other? strange drops are these to attempt to mingle into one. Surely there is quite a gap between those who are meek, and lowly, and uncomplaining, and those who murmur, and growl, and snarl!

But I should never have thought of putting the *words* together, had it not been that I had seen the *things* together which they would represent. I should have been glad to have gone about Zion telling the towers thereof, and marking the bulwarks thereof, and considering her palaces, without being able to find a solitary grumbler there. But in my walk about Zion, I fell in with one here and another there; and kept on finding them scattered about, till I was almost afraid to count up the number I had seen.

I wondered they had not done up their grumbling, and got through with the whole of it before they came into Zion. They might as well have left this outside the wall, as they did leave a good many other things, which they knew they could not bring in with them. And the more was the wonder, inasmuch as they could not but have seen stated conspicuously upon the walls, what qualities were essential to all who should enter into Zion. One of these statements was in brilliant capitals, “But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, &c.” A grumbler must be an eel, really, to think of slipping through such a net. And if he did slip through this, the next would certainly catch him. “Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke.” And I think he must be good at escaping nets, that could get through the following, “Whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.”

But in spite of all, some of the above named disciples did get into Zion. I found them there, as I went round about to tell the towers thereof. It was very pitiful to see such rags as these hanging about those who were deemed to wear “linen clean and white, which is the righteousness of the saints.” I wondered they could bear to see such unlike things together. It was, as if snow-white robes had been spattered by the mire. I was so sad at the sight, that I took opportunity to chat a little with one of the grumblers in Zion, by way of inquiry about so remarkable a phenomenon. Each one had a plausible reason for wearing so vile a garment, with apparel otherwise so neat and tidy. One murmured, because he had to keep up so constant a fight with poverty; an-

other complained because of the sufferings of a sickness; another, because of so sad a bereavement; another, because neighbors were more prosperous and successful in business than himself; another, because scandal had been using its serpent tongue, and so on. There was not one but could make some sort of a defence. And they could have made a pretty good business of it, had it not been that Zion's walls were hung round on all sides with such pictures of what constituted the beauty and excellence of Christian Character, as those above described; and had it not been that there were such painful misgivings in their own hearts respecting the soundness of their own reasoning.

One fact came out pretty plumply in my intercourse with these disciples, viz: that grumbling was not praying, nor anything like it. Indeed, it appeared on examination, that they were as antagonistic as fire and water. It has been settled that when one of them gets possession of a disciple, the other is off directly.

I found out, too, which was very alarming, that grumbling was a very contagious quality. A grumbler will seldom be long alone. The distemper spreads. He will cause a "low voice by way of complaint," as the dictionary definition has it, in lots of people about him. It would be a comfort, therefore, for Zion, when any one gets this distemper, to isolate him as much as possible, as they used to the lepers in Israel. Or if we could persuade a grumbler, when the mood was on him, to turn aside to some retired place, and growl, snarl and murmur all alone; that would make the number of grumblers less, and, preventing contagion, diminish the amount of this doleful music.

I will only add that, pity as it certainly is, that disciples did not do all their grumbling before they came into Zion, certain it is, that they will have to do it all before they reach the higher Zion above. Word has reached us that, though the Great King has mercifully borne with the offender here, he does positively and peremptorily declare there shall be none of it there; no, not the shade or inkling of any such thing. There will be such love there, and such harmony of soul with God and all holy beings, such sweet and enrapturing music, such delightful employment, resulting from being presented faultless before the throne, that the hateful sound can never be heard there. We think grumbling disciples among us had better lay this fact to heart. We respectfully suggest it to them, with the hint, that there is the exact counterpart of the world of light and love, where grumbling is done on a vast scale and without end, and that they do well to see to it, that the great law, that like and like go together, does not give them acquaintance with that world.

SIMON.

OBITUARY OF MR. JAMES GALBRAITH.

The subject of this short memoir was a native of Ireland, born in the county of Donegal. His parents were members of the Secession Church, the communion of which their son could not conscientiously accede to, from the persuasion that that church held erroneous views respecting the universal headship of Christ in his Mediatorial character. Considering, upon a careful examination of the distinctive principles of the Presbyterian Church, (Synod of Ulster,) that they were more orthodox upon this

important doctrine than the church in which he was born and baptized, he relinquished his connection with the latter, and acceded to the communion of the former. But a brief period of time, however, had elapsed after his accession to the communion of the Presbyterian Church, until discoveries of errors and practices which, hitherto, he had not anticipated, determined him to push farther than he had yet done his inquiries and researches after truth. His mind had no congeniality with the putrid carcasses which floated hither and thither upon the agitated surface of that degenerate and corrupt ecclesiastical organization. Like Noah's dove, he found no rest there for the sole of his foot; and like Abraham and others, he might have had opportunity to have returned to the church whence he came out, and to have again identified himself with his former brethren. Mr. Galbraith was searching after the right way. His prayer was that of the spouse, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside after the flocks of thy companions?" In the year 1804, he acceded to the communion of the R. P. Church, under the ministry of Rev. John Alexander, of the Faughan, in the county Derry, Ireland. With the greater part of his family, he emigrated to the United States in the year '32, and settled in the Millers' run congregation in the vicinity of Burgetts Town, Washington County, Pa. where he remained eight years, under the ministry of Rev. John Crozier, stated supply of that congregation during that time. In the year '40, he removed with his family to the State of Ohio, and settled in the congregation of Londonderry, of which he was a member up to the time of his removal from the church militant, which took place in the seventy-seventh year of his age.

To those who knew Mr. Galbraith, with reference to the relation which he sustained to his own family as a husband and a father, to the vicinity as a neighbor, to the church of God as a member, and, in particular, to the R. P. Church, as one of her brightest ornaments, no panegyric is required or needed, to impress the mind with a suitable sense of his moral and religious worth. The simplicity of his manner, the cheerfulness of his disposition, the familiarity of his address, and the tenor and character of his conduct, were in perfect keeping with the dignity of the Christian. He was respected and beloved by all who knew him; in testimony of which an unusually large concourse of people constituted his funeral procession. His last sickness was both painful and lingering; and in addition to bodily pain, he was occasionally the subject of acute mental suffering. Doubts would frequently take possession of his mind, respecting his interest in Christ and his salvation; but in all his doubts, he relied for support upon the promises and faithfulness of a covenant God, in Christ the Saviour. A little before his departure, he called up his aged wife and the children of his family, and gave them his dying benediction, committing them to the care of the great Shepherd, of the sheep, and committing his own soul into the hands of that God who had redeemed him. After this he spake but little, and that little with much difficulty. Exhausted nature was evidently giving way before the advance of the messenger Death. He fell asleep in Jesus, on the morning of the 18th of January, at 5 o'clock. His victory was complete, his rest peaceful, and his triumph will be forever glorious. Blessed are the dead which die in the Lord.—*Communicated.*

OBITUARY OF THOMAS SPROULL.

The deceased was a member of Union, Pine Creek, &c. congregation. He died on the 28th of May, 1850.

He was born in Zion. His lot was cast where he had access to the ordinances of Divine grace, and he was not barren under them. In early life he personally made a profession of his faith, espousing the testimony of the R. P. Church.

He was married to Margaret, daughter of John Dodds, Ruling Elder of Union, &c. congregation, May, 1824. About the time of the division in our church, (1833,) he removed with his family to the bounds of the Union congregation, where he continued to reside till his removal by death, and proved a faithful, consistent and useful member of the church. "The righteous hath hope in his death." His departure was sudden, occurring after little more than a week's confinement to the chamber of disease, and only five weeks and one day subsequent to the lamented death of his wife. By this trying dispensation of Divine providence, ten children have become orphans. They, too, like their parents, were born in Zion, and they have a covenant God—the God of Israel, in whom to repose their confidence. Two of them have already made a public profession, and espoused the reformation cause. And the rest, as they arrive at maturity, it is fondly hoped, will follow their example, and cleave to the cause and God of their fathers. If they seek him, he will be found of them. Though their father and mother have been removed from them, the Lord will take them up.

 ITEMS OF INTELLIGENCE.

TURKEY.—There are, in almost every city, some few that are beginning to serve God and seek for truth. The news that every mail brings us from Aintab, Diarbekir, and Mosul, is very encouraging, and shows us but a beginning of what we expect in many other places, by the blessing of God. At Constantinople we have many encouraging indications of the progress of Christ's kingdom, although we do not witness that special presence of the Divine Spirit, which we hope we are waiting for, and shall ere long see. There is not that spirit of self-denial in the church which we wish to see. There is a coldness, a spiritual death on the part of many, and occasion of discipline on the part of some, of whom we hoped better things. But the spirit of inquiry among the people is on the increase; books are in much greater demand; some in high places are, we hope, sincere seekers after the truth. The letter proceeds to mention the seminaries as not now receiving those special influences of the Spirit, which are so desirable, so absolutely necessary, in order that these schools may accomplish the purpose for which they have been instituted.

PERSECUTION.—The Jews in Moravia are still subjected to severe persecutions. Matters were so serious in Prerau, that it had been placed in

a state of siege. The unhappy Jews at Cracow were to have been attacked on Corpus Christi day; but the measures taken by the captain of the city prevented any outbreak. A Dominican monk had pronounced from the pulpit a severe censure on the Municipal Council of Cracow, "for not behaving with proper severity against the Jews."

THE JEWS AT DAMASCUS, in common with the Catholic and Greek Churches, have experienced the liberality of the Sultan, who, as we learn from a letter of Sir Moses Montefiore, in the Morning Chronicle, has addressed to the Chief Rabbi, and to the local heads of those churches, a request that each should furnish from among their co-religionists a member of the new Divan. This Council, which formerly consisted of Moslems exclusively, has now only five Moslem members. A great change must have taken place since the date of the severe persecutions of the Jews a few years ago. Now they are not only guarded against the effects of prejudice and intolerance, but they have secured to them that consideration to which they are entitled, in common with others of whatsoever creed.—*Courier*.

LIBERAL BEQUESTS.—Mr. Thomas F. Thompson, of New York, who died lately, bequeathed \$14,000 or upwards, to various charitable institutions, as follows: The Protestant Episcopal Orphan Asylum, \$4,000; the Asylum for the Blind, \$2,000; the Deaf and Dumb Institution, \$2,000; the Society for the Relief of Respectable Indigent Females, \$2,000; the Widows and Orphans of Seamen, \$2,000; the Society for the Relief of the Poor of the City, \$2,000; and also the Moral Reform Society.

AMERICAN BIBLE SOCIETY.—At a meeting, held on the 4th June, a letter was read from Bishop Boone, in China, stating that portions of the Bible are ready for publication, and asking for the \$10,000 conditionally promised two or three years since. He states, also, the great need of the book of Acts and the four Evangelists, in the familiar conversational language of China, (which is quite different from the ordinary book dialect,) and well nigh indispensable to the more ignorant classes which surround them. The Board ordered \$500 to be remitted at once, to publish this small work.

MISSIONARY TO NEW MEXICO.—We learn that the American Missionary society (the Anti-Slavery organization) have appointed Rev. W. G. Kephart, of the Free Synod of Cincinnati, a missionary to New Mexico. He will make immediate preparations for leaving his present charge, and entering upon the work of his mission. He hopes to start from Fort Independence for Santa Fe, early in September.

CONGREGATIONALISTS.—There are in Rhode Island three thousand Congregationalists and twenty-three churches: they have during the past year contributed for missionary purposes, the sum of \$14,000; or about *four dollars and sixty-seven cents per member*.

SUSPENDED.—The Synod of the Free Presbyterian Church in Canada, at their late sitting, suspended one of their ministers, for holding, it is said, to the doctrine of the unlimited atonement, and other views which were not considered orthodox.

HOPE FOR CHINA.—Rev. Mr. Bridgman writes to the *Missionary Herald*, from Shaughai, and alludes to changes and prospects in China in hopeful language. He says: “More than twenty years have now passed since the first messengers from the churches in America reached the land of Sinim. When ‘the beloved Abeel’ and myself arrived here, there was, in all this wide field, only one protestant missionary, and only limited access to the people at one port. To propagate Christianity on the part of the foreigner, and to embrace and practice it on the part of the native, was then alike; in either case, a capital crime. In these twenty years what changes have we seen! Morrison and Abeel have gone to their rest; and many others, who came subsequently to China, are also gone; yet nearly a hundred laborers, men and women, preachers and teachers of Jehovah’s blessed gospel, are now in the field; and we have free access to millions of the people. The first fruits of a great and glorious harvest begin to appear. All this is a token for good. He who has done so much, will do still more. All the inhabitants of Sinim shall come to the Lord, even to Jesus our Saviour.”

NOTICE OF BOOKS.

Youthful Devotedness, or the Youth of the Church Instructed in the Practical Duties of Religion; by Thomas Houston, D. D. Author of “Parental Duties,” &c. Pastor of Reformed Presbyterian Congregation, Knockbracken, with Recommendatory Preface by Professor Symington, D. D. Paisley, Alex. Gordrer, 1840, 12mo. pages 339.

We have received from the esteemed author a copy of the above work, and take pleasure in commending it as a highly seasonable and useful publication. It is designed as a sequel to the work on “Parental Duties,” by the same author, and does what it proposes—“instructs the youth of the church in the practical duties of religion.” An important field is covered by the instructions in this volume—a field, to the cultivation of which by far too little attention has been given. The tendency of the times is strongly to overlook the direction of the Saviour, “feed my lambs,” and the consequence of the oversight appears in the deplorable carelessness of the church’s youth respecting religion. Dr. Houston has done a good service in supplying this desideratum in religious literature. A variety of topics is discussed, all of them vitally important; Baptism, its doctrines, privileges, duties and early recognition; conversion, its nature, necessity, means and evidences; profession of religion, its necessity, nature, spirit in which it is to be maintained, &c. The style is perspicuous and forcible; the arrangement, clear and systematic; the illustration, full and impressive; and a vein of fervent piety pervades the work that fixes the attention and warms the heart of the reader. The author is an indefatigable workman, and has proved himself to be one that needeth not to be ashamed. We ought to add, that it contains an instructive and highly recommendatory preface, by the venerable Dr. Andrew Symington.

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No. VIII.

THE NATURE AND DUTY OF COVENANTING WITH GOD.

Continued from page 205.

IN following out the plan arranged for discussing this subject, we are now to consider the obligations by which all who covenant with God are bound. The distinguishing privileges bestowed upon them, require corresponding duties on their part. In all covenants, and especially in a covenant of this kind, the parties are held as mutually bound to one another. This is clearly taught in the Bible, where are plainly exhibited both our privileges and our duties. We refer particularly again to Deut. 26:17, 18, where what is expressed by the term "avouched," is predicated both of God and his people: "Thou hast avouched the Lord this day to be thy God—and the Lord hath avouched thee this day to be his peculiar people." According to the explanation of this term, given in a former article, the meaning of the last part of the above quotation is—the Lord has made thee to promise and covenant to be his peculiar people. This brings to view, in a very brief but comprehensive summary, the nature and extent of those obligations by which they are bound who take hold of God's covenant. These are included in an entire surrender to God to be his, and an engagement to obey his will.

I. All who are in covenant with God have yielded themselves to him as their rightful owner. God is the great proprietor of all things—his right to them is inalienable. No act of his creatures, however it might change their moral relations to him, and interrupt his gracious communications to them, could, in the smallest degree, impair his original and just claim to them as their Creator. It is true, indeed, that the conduct of sinners is a direct denial of that claim, and a recognition of the right of the prince of this world to them. And in this denial they persist, until they are brought to

their right mind, and enabled to yield themselves to him from whom they had "grievously revolted."

In giving up ourselves to God, *we recognise his right to us.* "It is he that made us, and not we ourselves; we are his people." Ps. 100:3. There is nothing more unreasonable or unjust, than for "the thing formed to say to him that formed it, why hast thou made me thus?" or refuse to answer the end for which it was made: and nothing more reasonable than for the creature to submit to the ownership, and devote itself to perform the pleasure of its Creator. And while God's right to the works of his hands is indisputable, he has on his people an additional claim as their Redeemer. This they cheerfully recognise, and earnestly endeavor to fulfill all the obligations contained in it. "Ye are not your own, for ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's." 1 Cor. 6:19, 20.

A ready response to the high claims of the Possessor of heaven and earth, is cheerfully given by all holy beings. It is their greatest honor to have the Lord for their God; and in their recognition of him in that relation, they give full and free vent to their grateful emotions, and in traversing the boundless field of interesting contemplation which it spreads out to their view, they realize the pure and blissful enjoyment of heaven. Here it is that the great work of redemption by Jesus Christ, appears in a most imposing light, as unfolding to these pure intelligences, who surround the Eternal's throne, the exercise of his gracious perfections in the salvation of sinners, in entire consistency with a full display of his moral attributes—his holiness and justice. "Mercy and truth are met together; righteousness and peace have kissed each other." "Which things the angels desire to look into."

The above remarks are designed to aid in our conceptions of the reasonableness of the requisition, on God's people, to own him as their God—not only because he has created, but also because he has redeemed them. For if this gracious relation affords to holy angels a subject of constant and delightful investigation, how much more should it do so to them who are personally and deeply interested in it—all whose prospects for eternity are based on it—all whose happiness in this world and the world to come, is secured by it.

There must also be, in yielding ourselves to God, *an entire renunciation of all claims that conflict with his.* "The Lord hath avouched thee to be his *peculiar* people." And this is presented as a prominent part of the design of Christ in coming to save us. "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a *peculiar* people." Titus 2:14. He will admit no sharer in the affections and homage of those whom he receives into covenant with himself. They must be wholly his. "No man can serve two masters." Christ is not divided. When

the heart is given up to Christ, it is with the free, and full, and avowed relinquishment of all other lords and lovers. "Ephraim shall say, what have I to do any more with idols?" Hos. 14:8. "O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name." Is. 26:13.

Many and desperate are the efforts made by the god of this world to recapture those who have escaped from his dominion. The strong man yields the house with the greatest reluctance, and not until he is driven out by one stronger than himself. In these struggles to retain possession, he finds ready allies in the corruptions of the heart. "The old man, which is corrupt, according to the deceitful lusts," remains on the side of the enemy; "the law in the members wars against the law of the mind." To will is present with the believer. He delights in the law of God after the inner man. It is the earnest desire of his soul to serve the Lord Christ. To no claims conflicting with those of his Divine Lord, will he give ear. He denies all ungodliness and worldly lusts, and resolves to live soberly, righteously and godly in this present world. From his very heart he renounces the world, the devil and the flesh, that he may wholly follow the Lord.

Again: when we give up ourselves to God, *we, in the most solemn manner, engage to be his.* "One shall say, I am the Lord's." Is. 44:5. The whole man, "soul, body and spirit," is resigned to him by an act of sincere and earnest dedication. It is fit that this be done by invoking the name, realizing the presence, and entertaining a lively sense of the awful majesty of him to whom we devote ourselves. By engaging in this solemn manner to be the Lord's, we perform an act of religious worship by which we render honor to him; and we surround ourselves with moral restraints and influences, by which we are deterred from turning back and dealing perfidiously to our covenant; and induced to press onward to the full and faithful performance of all the obligations by which our souls are bound. "He that sweareth in the earth shall swear by the God of truth." Is. 65:16. "And thou shalt swear, the Lord liveth in truth, in judgment, and in righteousness." Jer. 4:2. "I have sworn by myself, that unto me every knee shall bow, every tongue shall swear." Is. 45:23.

II. All who covenant with God engage to obey his will. "The Lord hath avouched thee this day, that thou shouldst keep all his commandments." The universal terms in which our duty to God is here expressed, leave no way of escape from the obligation to engage to obey the law in all its precepts, and to apply it in all the relations that exist among men. The Lord holds all who covenant with him as pledged, in the most solemn manner, to do all that he requires of them. His commandment is exceeding broad. It is spiritual, extending to the heart; requiring it, and all its operations, to be in conformity to the law of God. It is the

rule of the outward conduct of every man, demanding the entire agreement of every word and every action with the unerring standard. And it embraces the social relations of men, and teaches them their mutual obligations, and enforces on them their mutual duties.

When we covenant with God, we engage to *apply the Divine law to our heart for its purification*. This is to begin at the foundation; for, until the heart be brought under the influence of holy principles, there can be no true outward reformation. Application by faith to the blood of Christ, which cleanses from all sin, is the first act of evangelical obedience. Without faith, it is impossible to please God. By it, the heart is purified. Acts 15:9. Faith must be in the beginning, throughout the progress, and at the consummation of our sanctification. In taking hold of God's covenant, we not only exercise faith, but we engage to continue its exercise as indispensable to that obedience which is acceptable with God. We bind our souls by the most solemn obligations to rest solely on Christ for the forgiveness of our sins, for the acceptance of our persons, and for all the strength that we need to walk in God's ways, and to keep his commandments.

We also engage to *apply the Divine law as the rule of our conduct*. The only question for us to determine, is, what does God require of us? To no rule but the Divine law can any act be brought, in order to ascertain its moral character. "By the law is the knowledge of sin." "Where there is no law, there is no transgression." The import of all true covenant obligation is the same as expressed by the Israelites at Mount Sinai. "All that the Lord hath said will we do, and be obedient." Ex. 24:7. Every man is under an original and indispensable obligation to obey the whole law of God; and every man is required to bind himself to fulfil this obligation. And every man who has thus engaged, has an additional motive to obey. God takes knowledge of such; he avouches them that they should keep all his commandments.

The claims of the Divine law on men in their social relations, and their obligations in these relations to submit to the authority of God, and bind themselves to obedience, require more distinct and lengthened consideration. There are some particular precepts in the Bible, which, while they are of great use to men in their personal relations and duties, are expressed in far too general terms to be confined to the limits of individual action. Of this kind, are: "In all thy ways acknowledge him." Prov. 3:6. "Whatever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3:17. Our intention is to show that these commands, while they give important and highly useful directions to men in the regulation of their private conduct, are strong prohibitions to unite in any social organization where their principle and spirit are overlooked. For instance: a man who has yielded an entire subjec-

tion to Christ by making a Christsan profession, cannot, consistently or rightfully, unite in a family relation where subjection to that authority is not required, or where some other rule than the Divine law is acknowledged. This is certainly what the Apostle means when he says, "Be ye not unequally yoked together with unbelievers." 2 Cor. 6:14. If he does so, he acts in direct opposition to the spirit of the above precepts, and puts himself into a situation in which he will live in their habitual violation. The commands require him to acknowledge God in all his ways, and to do every thing he does in the name of Christ, from regard to his authority; and yet, in the case supposed, he acts directly contrary to them, and has disregarded both his duty and his obligation. The family of which a Christian voluntarily becomes a consistent member, must be a Christian family; otherwise, his conduct would characterize him as belonging to the class who "profess that they know God, but in works deny him."

We apply our reasoning to nations and their duty. The practical question that presents itself, is, can a Christian consistently incorporate with a nation that is not in professed subjection to "the Prince of the kings of the earth?" We are to bear in mind that, by professing Christ, he has given himself wholly to him, renouncing all other lords, and that he has engaged to take the whole law of God as his rule. Were the judgment and conscience of religious men allowed to decide this question without being influenced by prejudice or feeling, we would be at no loss to tell what the decision would be; but so soon as it becomes a practical question, so many considerations of policy, expediency, utility, necessity, &c. are mixed up with it, as to preponderate on the side of error. Still, whatever may be the views of men, the fact remains the same, that a professed Christian in any connection in which the authority of his Lord is slighted, and the claims of his law are disregarded, is practically denying the precious truths to which he clings for salvation, and which infuse into the system which he professes all its vitality.

When can a nation be said to be so constituted as to warrant, and justly demand the subjection and allegiance of Christians? To this we reply, when it professes subjection to the Lord of the earth, takes his law as its rule in both its constitution and administration, and by an act of national covenanting, declare its allegiance to the enthroned Mediator. Until this is done, however adapted may be many of its constitutional provisions to preserve the liberty and promote the prosperity of its subjects, it occupies a position no higher than that of professed neutrality between "the prince of this world" and "the Prince of the kings of the earth"—a position which has no real existence; for they who are not for Christ are against him. How different from this will be their state when "the kingdoms of this world shall become the kingdoms of our

Lord and of his Christ," will readily appear to every enlightened mind.

The great advantages of covenanting with God are forcibly expressed in the same connexion from which we have so often quoted. Deut. 26:18, 19, "The Lord hath avouched thee—to make thee high above all nations, which he hath made in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God, as he hath spoken." Those, whether individuals or communities, who "join themselves to the Lord in a perpetual covenant," have the strongest assurance that it will result to their greatest benefit. "The mouth of the Lord hath spoken it." He will make covenanted nations high above all nations. They shall be the objects of special commendation; their name and fame shall be widely celebrated; they shall be advanced to great honor. Of all that is excellent and ennobling they shall be possessed; and into their constitutions shall enter the elements of true and lasting prosperity.

S.

DRUNKENNESS.

From "Testimony and Warning against Immoralities."

Among the evils practised in our day, that of drunkenness is none of the least. The instances of it are so very common, that any one who takes notice of what passes before him must frequently see persons staggering through wine or strong drink. There are many who make no account of this sin; and there are not a few who are so egregiously wicked as to make a mock of it, and to amuse themselves and their companions with repeating and hearing the excesses which they have committed in their revels. It is with sorrow that we have to remark that drinking to excess is not confined to the openly profane; but many professors of religion, from whom other things might be expected, are too often to be seen in a state of intoxication. In order to point out the evil of this sin and deter the generation from the practice of it, we would suggest the following observations concerning it.

It is a sin which divests man of his glory, and brings him down to a level with the beasts of the field. It will be allowed that our reason is a noble faculty, by which we are distinguished and dignified above the inferior animals. Thus we are told by Elihu, (Job 35:11,) "He teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven." But by this sin of drunkenness, mankind do wantonly divest themselves of that which is their glory, and make themselves beasts in human shape. When once they become intoxicated, they no longer act like persons pos-

sessed of reason, but appear to be under the influence of a temporary madness. Then do they commit the most unaccountable excesses, practice the grossest incivilities, utter the most extravagant nonsense, and perpetrate the most horrid crimes, the very thoughts of which, in their sober moments, would be rejected by them with abhorrence. If the sin of drunkenness, in its nature and consequences, be so degrading to human nature, it is altogether unbecoming the Christian character to live in the practice of it.

It may not be amiss also to observe, that if our reason be such a noble faculty that we are ready to make our boast of it, we ought, certainly, to improve it to the glory of the Author of our nature, who hath conferred it upon us. But by the drunkard it is wantonly impaired. And instances are not wanting of persons endowed with excellent natural abilities, rendering themselves entirely useless to society through their attachment to drinking; their talents are either hid or abused, and their usefulness in their generation prevented, while they themselves become the object of the ridicule and contempt of those by whom they might otherwise be esteemed and respected.

Drunkenness is a sin which has a native tendency to impair the health of the body, and even to destroy life itself. We are told by the Apostle, (Eph. 5:29,) "No man ever yet hated his own flesh, but nourisheth and cherisheth it." And Christians are undoubtedly both warranted and obliged by the commandment of God to use all lawful means for the comfort and preservation of their bodies. But the drunkard wantonly sports with his health and life; for by drinking to excess, he renders himself as unable to do any thing for his own preservation and comfort, as a new born infant, and also exposes himself to the greatest danger imaginable, while at the same time he is altogether incapable of eluding any evil whatever. Many instances occur (and it is a signal evidence of the goodness of Providence that there are not more) of persons meeting with sad disasters, as the consequence of their excessive drinking. Their bones are broken, their joints are dislocated, their flesh is mangled and torn, and their blood is shed like water upon the ground. Many, also, meet with such shocking accidents as put a period even to their life. How mournfully unprepared, in such a case, must they be for entering into the world of spirits and appearing before the great Judge of all.

But even though the drunkard should, in his intoxication, meet with no accident to his body, yet he is then sowing the seeds of innumerable diseases that may be the source of great trouble to him afterwards. Apoplexies, gouts, rheumatisms, &c. are all the natural consequences of intemperance; so that by gratifying his beloved lust, the drunkard seems to be weary of the health and strength of youth, and courts the approach of the infirmities of

advanced life. Hence, it is no uncommon thing to observe those who are addicted to drunkeness, affected with shaking hands, with tottering limbs, and other frailties incident to old age, while they themselves might otherwise be only in the very prime of life.

This sin of drunkeness is, in its very nature, a dreadful abuse of the bounty of Divine providence. All the favors which we receive at the hand of God, ought to be improved to his glory and our own comfort. That they ought to be improved to his glory is evident from the express words of the Apostle. 1 Cor. 10:31. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." But by the sin of drunkeness, this end is entirely perverted. The bounties of Providence in this case, instead of being used in a subserviency to the Divine glory, are consumed upon the lusts of men, and abused to the dishonor of the giver. Thus do mankind often make a more ungrateful and unreasonable return unto God for his kindness, than even beasts themselves do to their benefactors. Justly may the Lord complain of drunkeness in the words of the prophet Isaiah, (1:2, 3,) "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."

The bounties of Providence are given to us to be used, also, for our own comfort; and when they are used in a way conducive to this end, no blame can be incurred. But by the sin of drunkeness, this end, also, is altogether perverted; for, instead of promoting his own comfort, the drunkard ruins both soul and body at once, and entirely blasts his character and usefulness in the world.

The evil of this sin will farther appear if it be considered that it is an inlet to every vice. When persons are once intoxicated, it is hard to say what is the mischief that they will not commit. In such a state, many seem as if they were under the immediate influence of Satan, and were instigated by him to perpetrate all manner of wickedness. Solomon appears to be sensible of this, when he says, (Prov. 23:29, 30,) "Who hath wo? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine: they that go to seek mixed wine." By proposing such a variety of questions, the wise man seems to intimate that it is impossible fully to enumerate all the mischievous fruits and consequences of drunkeness. It may not be improper to mention a few of these, in order to discover more of the evil tendency and detestable nature of this sin.

It is a great incentive to the sin of uncleanness. This was well known even to the heathen—so that they could say, *sine Baccho, frigida Venus*; i. e. when Bacchus, the god of wine, was not worshipped, the rites of Venus, the goddess of impurity, were also

neglected. We find in Scripture, also, that drunkenness and uncleanness are often connected together. Thus it is said, (Hos. 4:2,) "Whoredom, and wine, and new wine take away the heart." And in Prov. 23:31—33, Solomon plainly declares, that those who are addicted to wine are in the greatest danger of falling into the sin of uncleanness. "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things." Instances often occur of persons, when inflamed with strong drink, practising the most abominable lewdness, who, at other times, are not known to be guilty of any unchastity. Something like this appears to have been the case with righteous Lot. His daughters well knew that if the wickedness which they wished him to commit were proposed to him when he was in his ordinary state of sobriety, he would reject their proposals with abhorrence. But by being made drunk with wine, this holy man, notwithstanding the remarkable deliverance which he had obtained, was brought to the filthy and unnatural crime of incest with both his daughters. Gen. 19:33—35.

It is very often attended with the grossest profanation of every thing sacred. The name of God ought never to be used but with the greatest veneration; but where drunkenness is practised the name of God is wantonly profaned, and such horrid oaths and imprecations are uttered, as if the mouth of hell itself were opened. Accordingly, we see that jealousy in this respect was exercised by Job over his children. After their days of feasting with one another were ended, he went and sanctified them by offering burnt offerings unto the Lord in their behalf; "for," said he, "it may be that my sons have sinned, and cursed God in their hearts." Job 1:5. The saints of God are represented in Scriptures as the excellent ones of the earth; but these, when drunkards meet, are made the objects of general derision. Hence, the Psalmist makes it the matter of his bitter complaint unto God. Ps. 9:9—12. "I was the song of the drunkards." The ordinances of religion ought always to be observed and treated with the greatest seriousness. But at drunken meetings they are grossly profaned, and every thing that has the appearance of religion is treated with the greatest abuse and contempt. The Prophet, accordingly, brings a charge against God's ancient people. Hos. 7:5, In the days of your king, the princes have made him sick with bottles of wine; he stretched out his hand with scorers." And if it should so happen that the professors of religion are seen overtaken with this sin, immediately the cause to which they adhere, however good it may be in itself, comes to be reproached, and their fellow professors severely lampooned. Now, if drunkenness be attended with consequences so pernicious to the credit and public interests

of religion, all who have anything of the fear of God in them, ought, for this reason, to stand at the greatest distance from it.

This sin is oftentimes attended with strife and contention. Indeed, there is nothing more common than quarrels among drunkards; for the very same persons, who at other times would live in peace and harmony with each other, will very readily fall out when they are over their cups: and hence, the wise man, when enumerating the evil concomitants of drunkenness, says, (Prov. 23:29,) "Who hath contentions? who hath wounds without cause?" &c. It is well known that it is natural for drunkards to entertain the most extravagant notions concerning their own importance, and to offer the grossest insults to all others; of consequence, strife and blows are introduced, which often issue in the effusion of blood, and even in the loss of life itself. The Apostle says, (Rom. 13:13,) "If it be possible, as much as lieth in you, live peaceably with all men." But in a company of drunkards, it is as impossible to maintain anything like peace and regularity, as to still the raging waves of the sea when they are agitated by boisterous winds.

Such are some few of the evils that usually attend the practice of drunkenness. It would be very easy to mention many others, but these which we have mentioned, will, we apprehend, be sufficient to show somewhat of the pernicious nature and tendency of this sin. We proceed further to observe, that,

Drunkenness renders persons entirely unfit for the management of their civil business. The most part of mankind are laid under a necessity to attend to the concerns of this life, that they may procure sustenance for themselves and their families. Nor are Christians freed by their profession from all concern about these things; but, on the contrary, they are laid under the strongest obligation to attend to them with all diligence. Hence it is said by the Apostle, (Rom. 12:11,) "Not slothful in business; fervent in spirit; serving the Lord." But the drunkard, by laying aside the exercise of his reason, subjects himself to a temporary derangement, and renders himself entirely incapable of attending either to one thing or another. Of course, his business is neglected, and his affairs are thrown into a state of confusion.

But the mischief does not end here. Not only does he render himself incapable of managing his business, but, at the same time, he squanders away what sustenance he may previously have in his possession. The Apostle says, (1 Tim. 5:8,) "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." By the drunkard this admonition is entirely disregarded; as what should be used for procuring the necessaries and comforts of life for himself and his family, is spent by him in the gratification of his lust. It is a fact, confirmed by experience, that there is something singularly infatuating in the sin of drunkenness; as those who are once ad-

dicted to it will rather submit to every kind of inconvenience whatever, than give up the practice of it. They will not be reformed by all the distressing consequences of it, which they frequently experience; but will often subject themselves and families to the greatest poverty and hardships, for the sake of indulging themselves in their revels. To this purpose we find the wise man speaking. Prov. 23:35, "They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." Hence, poverty is incurred, debts are contracted, creditors are defrauded, and the drunkard, and all who are dependent on him, are brought to ruin. This deplorable consequence of drunkenness is very beautifully described by the same inspired writer: Prov. 23:20, 21, "Be not among wine-bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags."

This sin of drunkenness entirely incapacitates those who are overcome by it, for any religious or any serious exercise whatsoever. If the drunkard be unfit for transacting business with his fellow-creatures, he must be far less fit for maintaining spiritual intercourse with God in the duties of religion; for if he should presume, when he is intoxicated, to approach unto God in the exercise of religious worship, there is every reason to think that he would utter that which would be affronting to the majesty of Heaven, provoking to the Divine holiness, and calculated to draw vengeance from on high on his own guilty head. We may see the dangerous nature of such unhallowed exercises in what befel Nadab and Abihu, the sons of Aaron. Lev. 10:1, 2, "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them; and they died before the Lord." It would appear that the sin of Aaron's sons at this time, was committed through the influence of wine; for immediately after this awful judgment, we find the Lord expressly prohibiting the priests to use wine when they were about to minister in holy things. So it is said, (ver. 8, 9,) "And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die. It shall be a statute for ever throughout your generations." Christians are a spiritual priesthood unto God, and, consequently, such as live in the habitual practice of drunkenness, are utterly incapable of offering unto him those spiritual sacrifices, in the performance of religious duties, which he requires at their hands.

This sin incapacitates, not only for the acts of immediate worship, but, also, for all serious exercises about a future state. All who are acquainted with the life and power of religion, are much

exercised about the second coming of Christ. This event seems to them to be of the greatest importance, as they must then appear before his tribunal and have their eternal state unalterably fixed by the sentence that shall proceed from his lips. It is their exercise, accordingly, to look for his coming, and to use all manner of spiritual diligence that they may obtain a peaceable and comfortable meeting with him. So says the apostle Paul. Titus 2:12, 13, "Live soberly, righteously and godly in this present world; looking for that blessed hope, and the appearing of the great God and our Saviour Jesus Christ." But it is evident that the practice of drunkeness unfits all those who are under its influence for any serious exercises about futurity, and, consequently, for any spiritual diligence in preparing for a future state. When, therefore, the Lord Jesus describes the character of those that are no way prepared for meeting with him at his coming, he points them out as addicted to the sin of drunkeness. So he says, (Matt. 24:48, 49,) "But and if that evil servant shall say in his heart, my lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him," &c. From these words, it is abundantly plain that indulgence in the sin of drunkeness and all serious exercise about the second coming of Christ, are directly opposite the one to the other; so that where the one is practised, the other must, of course, be neglected.

From these observations, you will easily see that the practice of drunkeness is of the most sinful and detestable nature. Let it be your study, then, carefully to abstain from it, and from all temptations to it; avoid all persons and places that are likely to prove a snare to you. Beware of unnecessarily frequenting the tavern and spending your time in houses of public resort, as this is sure to be attended with the most dangerous consequences. Nor let it satisfy you that you are not guilty of this sin in your own persons; but let it be your exercise to mourn over it when it appears in others—insomuch as it is a sin, by which the name of God is dishonored, the bodies of men are destroyed, their worldly substance wasted, and their precious souls eternally ruined.

MANY have clean hands, but unclean hearts. They wash the outside of the cup and platter, when all is filthy within. He who condemned Christ, washed his hands in the presence of the people; he washed his hands of the blood of Christ, and yet had a hand in the death of Christ. Judas was a saint without, but a sinner within—openly a disciple, but secretly a devil.—*Mead.*

THE SOULS UNDER THE ALTAR.

Extract from a Discourse by WILLIAM SYMINGTON, D. D. delivered at Wigtown, September 24th, 1848, in aid of a fund for erecting a Monument in honor of the Martyrs, whose ashes repose in the Churchyard of that Parish.

The fifth seal possesses a character entirely different from that of those by which it is preceded. Two points of distinction, apart altogether from the general subject, cannot fail to strike an observant reader. The equestrian figure, for one thing, which occurs in the others; is here dropped; the horse, symbolizing the western Roman empire, now disappears, as if to intimate that, at the time to which the seal refers, the empire, though not altogether, had been well nigh extinguished, brought indeed very nearly to a state of dissolution. And besides this, the invitation of the living creatures, which is prefixed to the other seals, has here no place. When each of the preceding seals had been opened, John heard one of the four living creatures saying, Come and see. But there is nothing of the kind at the opening of the fifth seal; and this circumstance we are disposed to look upon as ominous of the extent to which, at this time, the ministers of religion—for them and not angels we consider as meant by the living creatures—should be silenced by incarceration, banishment, or murder.

These observations may help to prepare us for entering on a consideration of the fifth seal, to which we now crave attention as suitable to the object of our present meeting. In treating of it, we purpose three things:—to explain the language; to ascertain the historical reference; and to point out the general import or design of the seal.

I. Let me, first of all, as the basis of what is to follow, attempt some brief explanation of the terms in which this part of revelation is couched. This will be best accomplished by a brief exposition of the passage. It contains, you will observe, a vision, a cry, and an answer to the cry; a separate verse being devoted to each of these in succession.

The *vision* we have in the ninth verse:—“and when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.” This seal, like all the rest, was opened by the Lion-Lamb, who, in token of his willingness and ability to disclose to men the counsels of God, had taken the sealed book out of the right hand of Him that sat upon the throne; a pledge which he fully redeemed, and in redeeming which he laid foundation for the ascription, “Thou art worthy to take the book and to open the seals thereof.” The opening of the seal disclosed something which John “saw.” It was a vision, a picture presented to the eye, a scenic representation. The scene of the vision is laid in the altar-court of the

apocalyptic temple in the ecclesiastical heaven, that is to say, in the church. The "altar" under which the souls of them that were slain that are seen, is of course the altar of sacrifice. This formed a prominent and important piece of temple furniture of great use in the worship of God under the ancient economy, and the allusion to it here is sufficient to determine the respect that is had in this vision to the church, where the service of God is conducted and his worship observed. The scene, then, in the grand drama, now shifts from the secular interests of the Roman empire to those of the church within that territory. These interests are never lost sight of at any time, the church being the centre around which all the dispensations of Providence revolve,—that to which every movement is subordinated. But the concerns of God's covenant society on earth are brought forward more prominently at one time than at another. And at the period of this seal, attention is, as it were, concentrated on the church of God. The nature, character and position of what John beheld in this scene, all deserve attention.

The nature of what John saw is indicated by the word "souls." The soul as the animating principle of the body, the animal soul, is what the original term imports—the breath. Spirits are not visible to the natural eye, incapable of being recognised by the bodily senses. The shades of persons departed were, indeed, regarded by the ancients as appearing from time to time to surviving friends, but we can attribute nothing so heathenish as this to the Apostle. Spirits, however, have the capacity of perceiving and holding intercourse with fellow-spirits, and John, we are to remember, was at the time "in the spirit,"—under a superior influence, preternaturally endowed. But to explain what is before us, it is not necessary to have recourse even to this circumstance. It is all a vision, in which things spiritual and immaterial are represented under bodily shapes and forms. The whole is hieroglyphical, symbolical, figurative, not designed to give us philosophical ideas of the substance of the soul, and consequently not admitting of a literal interpretation. There is no necessity, therefore, for supposing, as has been done, that souls are here put for bodies as in some other parts of Scripture. But we are not disposed to reject as unworthy of consideration the opinion of those who think that there may be a reference to the blood of the martyrs. The animal soul is what is spoken of, and while we know that the soul is the life, we know also from Scripture that the life is in the blood. Deut. 12:23.

The character of these souls is very plainly pointed out:—"the souls of them that were slain for the word of God, and for the testimony which they held." They are the souls, you will observe, not of living men, but of dead; of men, too, who had died, not an ordinary, but a violent death—who were *slain*, put to death by the

hands of others; and, moreover, of persons who were put to death, not in the common course of civil law, or even by private assassination, but in the way of persecution, for the sake of religion—for *the word of God, and the testimony which they held*. They are the souls, in short, not of malefactors, not of men who suffered as evil-doers; but of martyrs, of men who suffered as Christians, or for the cause of Christ in the world. "The word of God" is the Scriptures, the Bible. "The testimony which they held" is that by which they bore witness to the truths, the doctrines, the principles of God's word. The distinction between the word of God and the testimony of man is strongly marked in this book. The Scriptures are a testimony, to be sure, but they are the testimony of Jesus Christ, the faithful witness. Besides this, there is a testimony by man. We read of the witnesses "finishing *their* testimony," and of Michael's angels overcoming the dragon "by the blood of the Lamb and the word of *their* testimony." Martyrdom supposes witness-bearing, the holding forth of a clear, faithful, public testimony for Divine truth before the world. That to which this testimony is borne, is always the revealed will of God; so that the word of God and the testimony held by the witnesses go necessarily together. They are different things, indeed, but the latter cannot be separated from the former. The aspect of revealed truth, to which the witnesses' testimony may give prominence, is not always the same, but must vary at different times, according as that which happens to be assailed or to be in danger of being overlooked varies. The ostensible reason why the witnesses are slain is not always, nor even often, their attachment to the word of God as manifested by their testimony on its behalf. Their persecutors have little difficulty in finding some other plea, more plausible in the eyes of the world, and more quieting to their own natural consciences. Sedition, turbulence, disaffection to the powers that be, a design to turn the world upside down, or some such convenient pretexts, are always at hand. But the true ground of opposition to them, is, after all, their religion, their love of the Bible, their firm refusal to abandon Scripture truth, to deny Christ, or to compromise his claims by ceasing to contend for his crown rights and royal prerogatives. And thus the souls seen by John were the souls of them that were slain for the word of God, and the testimony which they held.

The position of these souls merits attention—"under the altar." Viewing them as the spirits of departed saints, this may intimate their obligations to the sacrifice of Christ for the heavenly bliss they enjoy. Owing their acceptance with God here to the blood of the Redeemer, prefigured by the sacrifices which were laid on the ancient altars, the benefits of the celestial state flow from the same meritorious source, and the enjoyment of these in this way may be regarded as signified by their contiguity to the altar. In

short, believers are indebted for every blessing, for acquittal, purification, happiness and glory, to the blood and sacrifice of Christ, symbolized by the altar. The blood of the martyrs possessed no atoning virtue to save their souls; but these souls, like those of all other saints, were saved, redeemed and glorified through the atonement of God's Son. But viewing them as the souls of martyrs, of them that were slain for the word of God and the testimony which they held, may not the position in question suggest another idea? The blood of certain sacrifices under the law was "poured at the bottom of the altar." Lev. 8:15; 9:9. The souls beheld by John in this vision, were seen occupying the very position held by the blood of these sacrifices; and may not this serve to mark them out as having been offered in the way of sacrifice to God? Not as sin offerings, atoning sacrifices, of course; but as true and proper sacrifices, notwithstanding. Paul instructs the Romans to "present their bodies a living *sacrifice*;" speaks of being "*offered* upon the sacrifice and service of the faith" of the Philippians; and says to Timothy, as expressive of his willingness to die, "I am now *ready* to be *offered*, and the time of my departure is at hand." Rom. 12:1; Phil. 2:17; 2 Tim. 4:6. In the same sense, the persons in question had offered themselves as sacrifices in the cause of Christ. They had submitted to self-immolation on behalf of religion. For the sake of the truth as it is in Jesus, they had made a sacrifice of everything dear to them—property, comfort, liberty, nay, even life itself. They had loved not their lives unto the death, and in dying as martyrs had poured out their souls, their animal souls, their life, their blood, in libation on the ground, at the bottom of the altar, where they were seen in vision by John. We here perceive the importance of the view formerly given of the term "souls," as synonymous with blood; and it may not be irrelevant to call attention to the confirmation which this interpretation of the passage receives from the language in common use respecting those who have suffered martyrdom for Christ. The words of Polycarp, the martyr of Smyrna, in his prayer at the stake, may be recollected as in point:—"Father, I bless thee that thou hast thought me worthy of having a share in the number of the martyrs, among whom may I be received in thy sight, this day, as a rich and acceptable *sacrifice*, as thou the faithful and true God hast prepared, hast revealed and fulfilled." And the historian Eusebius speaks of him as "a ram selected from the flock, to be offered as an acceptable holocaust to Almighty God."

Having explained the vision, the *cry* next demands consideration. "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" There is something heard, you will observe, as well as something seen; something addressed to the ear as well as to the eye. There is a "voice, and "a loud

voice," too. The intensity of the utterance betokens the urgency of the case. Matters have come to an extremity. A crisis has arrived. Unless an interposition takes place soon, it can be of no avail. A little while, and the state of things will be placed beyond all remedy. A feeble complaint, a languid expostulation, cannot meet the emergency. Nothing will do but a cry, a vehement cry. "They cried," says John, "with a loud voice."

The words, "dost thou not judge and avenge our blood?" are not to be understood as implying that the souls of those who have suffered martyrdom, cherish in the world of spirits, revengeful feelings. Nothing of the kind. It is utterly impossible. Even in the present imperfect state, sentiments of this nature are strictly forbidden, and quite incompatible with gracious exercise. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord." This solemn interdict is one which cannot be disregarded with impunity, and to which such as have suffered for religion have not been inattentive. The proto-martyr Stephen, amid the shower of stones thrown upon him by his persecutors, employed his very last breath in crying, and "with a loud voice," too, "Lord, lay not this sin to their charge." And the Prince of Martyrs, our Lord himself, exemplified the same spirit on the cross, when, although having all nature at his command, so as to have paralyzed, if he chose, in a moment the hands of his crucifiers, and to have stretched them, as with a thunderbolt, lifeless at his feet, he offered for them that God-like prayer, "Father, forgive them, for they know not what they do." We cannot, therefore, hesitate, in the slightest degree, to repudiate the idea of the existence among the souls of departed saints of anything like resentment. But how, in consistency with this, can the words in question be explained? The following observations may help to obviate the difficulty. First of all, the scene before us, be it remembered, is not in heaven, properly so called, but on earth; it is in the ecclesiastical heaven, which is the church below. The souls are indeed those of persons who had departed the present life, but the position which, in the vision they are represented as occupying, is not in the upper sanctuary, the true Holy of holies, the highest heavens; but on earth, under the altar of sacrifice in the outer court of the Apocalyptic temple. This accounts for the use of prayer, which belongs properly to this world. Then, in the second place, the cry uttered by these persons is not so much that of their glorified spirits, as that of their animal souls, of their life-blood poured in willing libation on the ground. Blood, the blood of martyred saints, has a voice; it speaks in accents which, however disregarded by men, come up into the ears of the Judge of all. "The voice of thy brother's blood," said Jehovah to the first persecutor, "the voice of thy brother's blood crieth unto me from the ground." Mark

the striking resemblance of this language to that in the passage under consideration. There is in both cases a voice, in both a cry; and, agreeably to the interpretation put before on the term *souls*, and in harmony with the *position* these souls are said to occupy, may they not be regarded as being, in the one case as in the other, the voice, the cry of blood? In this way, the idea of personal revenge is completely set aside, and the expression resolves itself into a strong figurative or symbolic representation of the justice of the martyrs' cause,—their blood, wantonly shed, forcibly appealing from the very ground which is stained with it to the judgment-seat on high, and calling loudly in righteousness for a vindication of their character and their testimony. Moreover, the retributive interposition here invoked is not that of the final judgment. The terms preclude such an idea:—"on them that dwell on the earth," that is, on the inhabitants of the Roman earth, the citizens of the Roman empire, the votaries of Rome, by whom the souls under the altar were slain. The judgments sought are those spoken of in other parts of this book. The words, "Fear God and give glory to him, for the hour of his judgment is come," are introductory to the announcement, "Babylon is fallen, is fallen." To the same effect is the call, in which the very language we are explaining occurs:—"Rejoice over her then, heaven, and ye holy apostles and prophets: for God hath *avenged* you on her." And also the well-known declaration:—"True and righteous are his judgments: for he hath *judged* the great whore which did corrupt the earth with her fornications, and hath *avenged* the blood of his servants at her hand." Rev. 14:7, 8; 18:20; 19:2. These sayings refer to the righteous judgments which are to be inflicted on the friends and supporters of Rome, by means of which the principles for which the martyrs suffered shall be vindicated, and their testimony confirmed by the voice of Providence. When these passages are fulfilled, the cry of the souls under the altar shall be answered. But as communities are punished only in the present state of being, having no existence, as such, in the world to come, it is manifest that the prayer before us has respect to God's providential inflictions now, and not to the final retribution of the last day. But, in the fourth place, even supposing the words under consideration to denote the state of feeling among departed saints, the utmost that could be made of them would be to express cordial acquiescence in the retributive rectitude of the Most High. Retribution forms an essential element and feature of the Divine moral government, as is affirmed again and again in terms the most unequivocal. "Whoso sheddeth man's blood, by man shall his blood be shed." "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." "Vengeance is mine; I will repay, saith the Lord." Gen. 9:6; Matt. 7:2; Rom. 12:19. Nothing can be plainer than

these statements. It is only thus that the character of God the Judge of all could be vindicated, and the principles of his moral government upheld. In everything having such a tendency, all moral beings must feel disposed, not to acquiesce merely, but to rejoice. Indeed, in the passages quoted above, the inhabitants of heaven are not only represented as shouting "Alleluia!" because the Lord God hath avenged the blood of his servants on the mystical Babylon, but are even commanded to "rejoice" on this very account:—"Rejoice over her, thou heaven, for God hath avenged thee on her." Moral creatures, in proportion to their dignity and perfection, cannot but sympathize with Him whose nature is the only proper standard of morality. Whatever illustrates or vindicates his character and government, must awaken within them sentiments of highest and purest delight; and, consequently, for whatever is calculated to subserve such desirable ends, they cannot but cherish the most intense desire. Without supposing the infusion of a single particle of personal resentment, we can therefore easily understand why the glorified spirits of the martyrs should wish, and that with the utmost intensity, to see their blood avenged on them that dwell on the earth. The wish takes its rise from a sense, not of the injury done to themselves, but of the dishonor cast on a righteous and holy God. When the saints present the prayer, "Render unto our neighbors seven-fold," they are prompted to it by zeal for the Divine glory, and not by any feeling of paltry selfishness:—"Render into their bosom the reproach *wherewith they have reproached thee*, O Lord." Ps. 79:12. This high and noble feeling of moral sympathy with what is just and right, we cannot suppose to beat less feebly in the breasts of saints in heaven, than in those of saints on earth. Nor can anything more require to be said in justification of the martyrs' cry, than that the feeling it evinces is the very feeling which animates the benign and holy bosom of the Son of God himself, who sits on the right hand of God, "from henceforth expecting till his enemies be made his footstool."

These observations, particularly the last, will help to explain the degree of impatience implied in the words "how long." They suppose, of course, that persecution was no new thing; it had existed for a length of time; it had been reiterated and protracted, in short, so as well nigh to exhaust the patience, not only of the sufferers, but of those also who were waiting for some vindictory interposition of God. There was a time when Christians seemed to set a high value on martyrdom, to court rather than deprecate persecution, and to regard it much in the light of matter of rejoicing and gratitude. But dire experience and more mature reflection had served to correct these mistaken views, and taught them, instead of coveting it, to deprecate even its continuance. Hence the saints beneath the altar are represented as crying "how long!"

But with this feeling of holy impatience with the delay, there mingles no sentiment of distrust as to the final result. The language is quite consistent with perfect confidence in the fact that their blood shall be judged and avenged. They express no doubt on this score. Their cry is not, "Wilt thou judge and avenge?" but "how long shall it be ere this is done?" Firm reliance on the retributive equity of Jehovah is characteristic of all his saints; and the feeling is unshaken even by those protracted visitations which tend to induce a degree of impatience. Nor can we wonder at this, when we take into calculation his character as "holy and true." Truth and holiness are essential attributes of God. They are attributes, too, which, so to speak, are brought under reflection by the continued calamities of his church. That his people should be subjected to a long course of cruel and exterminating persecution, is difficult to reconcile with the purity of his nature and the truth of his promises. His judging and avenging the blood of his saints is therefore necessary to vindicate his perfections—to prove him, in short, to be "holy and true;" and a desire to see every cloud that may have fallen on these views of God's character cleared away, can satisfactorily account for the impatience implied in the eager cry now under consideration. To the outrage practiced on themselves the saints could meekly submit, but the reflection thereby cast on their Lord and Master could not be so easily borne. Yet in these very attributes of the Divine nature, the souls under the altar saw the pledge of the desiderated vindication. His holiness and truth assured them of a coming retribution. Without this, he could neither be holy nor true. As sure as God is holy, as sure as God is true, the blood of his dear saints shall be avenged on their enemies. So that the mention made in the cry of these essential features of the Divine nature, partakes at once of the character of a security and of the urgency of a plea. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth!"

It remains that we explain the *answer* which is returned to the cry. This we have in verse eleventh:—"And white robes were given unto every one of them: and it was said unto them that they should rest yet for a little season, until their fellow-servants, also, and their brethren that should be killed as they were, should be fulfilled." The reply, you will perceive, consists in two things—a significant act, and suitable words.

The act is thus described, "And white robes were given unto every one of them." This act possesses a forensic significance. White raiment is the common symbol or emblem of righteousness, purity, honor, glory. It is not their justification before God, however, that is denoted by the act under consideration. That in this sense they had white robes given them, we do not doubt. They were arrayed in the robes of the Redeemer's righteousness, clothed

in the garments of salvation, the fine linen clean and white, which is the justification of the saints. But this preceded, whereas the investiture here spoken of followed, their martyrdom; and it belonged to them, not as martyrs, but as saints. The same may be said of the white robes of sanctification, or personal moral purity. And in regard to glorification, while in no way disposed to doubt or deny that some peculiar distinction may be put in the heavenly kingdom on those who have borne a large share of suffering here, and have evinced great strength of principle and fortitude by submitting to death in the cause of truth, this is not what the act before us seems intended to indicate. The white robes given them rather refer to some honor of which the martyrs are to be the subjects on earth. The investiture is before men, in the same open public court in which their souls are seen lying under the altar; in the presence, as it were, of those by whom they were slain. It seems to refer to some providential justification to be given of their character, some public vindication of their cause, some honorable testimony to be borne to their memories on the part even of their enemies. A glorious issue awaited them. The sackcloth in which they had prophesied was to be exchanged for raiment of resplendent brightness. These robes they should not need to assume. They should be "given" them; the implied recognition should be voluntarily made, the testimony cheerfully and publicly borne, the acknowledgment graciously bestowed. Nor should there be "one of them," however humble or obscure, whose claims were overlooked, so ample and complete should be the act of justification.

The intimation of this glorious issue was calculated to prepare them for listening with patience to the suitable words that follow: "And it was said unto them, that they should rest yet for a little season, until their fellow-servants, also, and their brethren that should be killed as they were, should be fulfilled." Solemn and affecting words, these. Those to whom they are addressed were thus given to understand that some time was to elapse before the vindicatory interposition implied in their being clothed with white robes, should take place. There is to be a considerable interval. They must "rest," wait on with patience; for "a little season," a period which, while comparatively short, might, nevertheless, both in itself and in consequence of the eagerness of their desire, seem long. And the filling up of the predicted interval is to be of a gloomy character. They are not the last victims of persecution; others are to be "killed as they were," subjected to the same unjust and cruel treatment. These others are their "brethren," their brethren in Christ, and in the cause and testimony of Jesus; nay, their "fellow-servants," enlisted under the same banner, fighting under the same captain, serving under the same master, for the church on earth and in heaven is one. Thus was it significantly intimated that the persecution of the saints was not yet at an end;

that Rome's thirst for blood had not been satiated; that the cup of her iniquity was not yet full; that other victims must fall before her, and many more souls be gathered under the altar, slain by her for the word of God, and the testimony which they held. Nor was the hint in this way obscurely conveyed, that the long-suffering of God far exceeds the long-suffering of man. The cry from under the altar intimated, in a way that could not be mistaken, that human forbearance had well nigh reached its limits. It is not so with the forbearance of God. He shall not make bare his holy arm, in visiting on the persecuting foes of his people the just award of their iniquity, till many more deeds of cruel atrocity are perpetrated. He is slow to wrath, and plenteous in mercy. Before the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, the earth must yet disclose her blood, and no more cover her slain. What a reproof is thus tendered to man for his impatience, and what a lesson are we here taught of long-suffering forbearance with the opposition of fellow-mortals. Oh, what a contrast between the spirit of men who cry with a loud voice, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth," and that of him who "endures with much long-suffering the vessels of wrath fitted for destruction." Rom. 9:22.

EXTRACTS FROM MINUTES.

OF IRISH SYNOD.

BELFAST, July 8, 1850, 7 o'clock, Evening,

The Synod of the Reformed Presbyterian Church in Ireland met, and after a discourse delivered by the Moderator, Rev. Robert Wallace, from Psalm 122:8, 9, "For my brethren and companions' sakes," &c. was constituted by prayer.

The Rev. Simon Cameron was elected Moderator for the ensuing year.

It was arranged that the several Presbyteries should meet tomorrow morning at 7 o'clock, to prepare their reports, and that public business commence at 10 o'clock.

Adjourned by prayer.

Tuesday, 10 o'clock, A. M.—Rev. Dr. Stavelly conducted the devotional exercises, after which the Synod was opened with prayer by the Moderator.

A letter from the Rev. Dr. Bryce was laid on the table, stating that he as Moderator, and the Rev. James Fleming as Clerk of the Associate Presbytery of Ireland, had been appointed a deputation to attend this Synod, for the purpose of opening a corres-

pendence between the two bodies, on matters which affect the common interests of both, and requesting to know what time the Court might be prepared to receive them. Synod agreed to hear the deputation at 7 o'clock, on Thursday evening.

Mr. Andrew Bowden, Ruling Elder from the Reformed Presbyterian Congregation of New York, being present, and having furnished his credentials, was invited to a seat in Synod, of which he accepted.

The minutes of last year were read, and, with one or two corrections, approved.

The reports of Presbyteries were read and received.*

Dr. Houston stated, on behalf of the College Committee, that the number of students attending College in Belfast last session, was considerably smaller than formerly; that four students had attended the class and read with him critically, the epistle to the Hebrews in the original, and that they had been examined by Mr. M'Carroll, every alternate meeting, on the historical part of the testimony. The theological library had been considerably increased, and a catalogue had been prepared and would shortly be furnished to members of Synod and to contributors to the library. The appointment was continued.

The next annual meeting of Synod was appointed to be held at Belfast, on the second Monday of July, 1851, at 7 o'clock in the evening.

On behalf of the Committee on the Books of Discipline, Dr. Stavely reported that considerable progress had been made in preparing the draft of a code for the use of this Church, but that no meeting of Committee had been held for the purpose of revising the documents which had been written.

The Missionary Board was instructed to meet to-morrow evening at 7 o'clock.

Adjourned to 5 o'clock.

Tuesday, 5 o'clock, P. M.—Synod met and was opened with prayer by the Moderator.

The Committee on the election and ordination of Ruling Elders was discharged, on the ground that Synod might expect this matter to be embraced by the Committee on the Books of Discipline.

Reports from the Sessions of the different Congregations were laid on the table of Synod, respecting the alteration of the 4th term of communion, from which it appeared that, with the exception of four or five, all the congregations were for retaining this term without any alteration. Several members of Court spoke on the subject, after which Mr. Dick renewed his motion of last year.

“That the Synod does not see sufficient reason for removing from the 4th term of communion the words, “The acknowledgment

* These will be given in our next No.

of the renovation of these Covenants at Aughinsaugh in 1712, to be agreeable to the word of God,"—and for inserting the substitute proposed by the Committee.

Discussion on this motion occupied the time of the Court, till the hour of adjournment.

Wednesday, 7 o'clock, A. M.—The Synod met, and was opened with prayer by the Moderator. After some observations on the subject which was before the house at the time of adjournment yesterday evening, the roll was called and the motion carried by a large majority.

It was unanimously agreed to, that, in the latter part of the 5th term of communion, instead of the words, "of the Judicial Act, Declaration and Testimony, emitted by the Reformed Presbytery," be substituted the words—"The Testimony of the Reformed Presbyterian Church."

The Committee of final examination was discharged, with the understanding, that, in future, the examination of the students shall be conducted in open Synod.

The last Thursday of November was appointed to be observed as a day of thanksgiving, and the 4th Thursday of January, 1851, as a day of fasting—Mr. Simms to prepare a draft of causes of thanksgiving, and Mr. Russell causes of fasting; both papers to be submitted to Dr. Houston and Rev. Messrs. Graham, T. Carlile and M'Carroll, as a Committee of Synod, to meet at Belfast, on the first Tuesday of October. Adjourned till 10 o'clock.

Wednesday, 10 o'clock, A. M.—Mr. Sweeny conducted the devotional exercises, after which the Synod was opened with prayer by the Moderator.

The Committee on Sabbath observance had not published the remonstrance on that subject, read last year, and to be addressed to the different railway companies in Ulster. Owing to the great importance of Sabbath observance, the Committee was instructed to prepare a series of resolutions on the subject, to be submitted to Synod before its final adjournment.

The Committee appointed to prepare a constitution and regulations for the Irish Mission, submitted a draft on this subject, which, with some slight alterations, was approved by Synod, and ordered to be published with the minutes.

Inasmuch as, by the direction of the President of Queen's College, a copy of the statutes of that College, as recently revised, had been forwarded for the use of this Synod, the Committee on Education were instructed to meet and examine these statutes, and report on the subject before the time of final adjournment.

In connection with this subject, and in relation particularly to elementary education, it was moved, by Dr. Houston, and agreed to, That the different congregations under care of Synod, be earnestly urged to do all in their power to promote the great cause of

Scriptural Education in their respective localities, by establishing Sabbath Schools, and daily schools, on thorough Scriptural principles, and that returns be required on this subject from the different sessions at the annual meetings of Synod.

The Committee on the subject of Endowments reported progress. Synod expressed satisfaction with the attention which had been given to the matter, and requested the Committee to proceed with the business, and publish the proposed document as soon as practicable.

Mr. Simms gave a statement on the subject of the Irish Mission, when it was considered a better arrangement to defer further proceedings till to-morrow evening at 5 o'clock, when the whole subject would come up together.

The subject of ministerial support was taken up, and occupied the Synod till the hour of adjournment.

Adjourned till 7 o'clock to-morrow morning.

Thursday, 7 o'clock, A. M.—Synod met, and, after prayer by the Moderator, resumed proceedings. The subject under consideration at the time of adjournment yesterday evening, occupied the entire morning session.

Adjourned till 10 o'clock.

Thursday, 10 o'clock, A. M.—Rev. Alexander Savage conducted the religious services, after which the Synod was opened with prayer by the Moderator.

The subject of the Missions of the Church was then taken up.

The Foreign Secretary read the *twenty-second* annual report of the report of the Home and Foreign Missionary Society, which was received and ordered to be published in the Monitor and Missionary Chronicle. Synod finding some difficulties connected with the Manchester congregation, appointed as a Committee, Rev. Messrs. Dick, Russell, and M^r-Carroll; with James Carson, William Harvey and Ephraim Chancellor, Elders; to retire and investigate the circumstances connected with that congregation, and report to Synod.

In the meantime, several members of Court addressed the house on the subject of Missions generally, and on the state of our home stations in particular, after which the Committee returned and reported to Synod. That from the very embarrassed state of the Manchester Congregation, which has been involved in heavy expenses, by the erection of a house of worship, the consequence of extravagant speculation; their accounts were so mixed up, that it seemed impossible to specify what belonged to the congregational accounts, and what to the building fund, but the Committee were happy to report that, so far as they were able to understand the accounts furnished by the people and their former pastor, there was no ground for believing that there had been any misapplication of the funds. The Synod felt satisfied with the report submitted by the Committee in this case.

Adjourned till 5 o'clock.

Thursday, 5 o'clock, P. M.—The Synod met, and, after prayer by the Moderator, resumed proceedings.

The subject of the Irish Mission then came forward.

Mr. Tait, the agent of the Irish Mission, being present, gave an interesting account of the progress and present position of the mission of this

Church in Connaught, which afforded much gratification to the Court. After he had closed, Synod unanimously resolved:—

“That this Synod have heard with deep interest the statements of Mr. Tait, the agent of the Irish Mission in Connaught, and express their gratitude that he has been sustained in his arduous labors, and prospered in imparting Scriptural truth to the neglected children of Roman Catholics—and while they accord to Mr. Tait their affectionate sympathy, regard themselves by the success that has attended efforts to enlighten their benighted countrymen, as called upon to prosecute this good work with redoubled diligence and activity.”

The Synod, at this stage of the proceedings, was adjourned with prayer by the Moderator, till 7 o'clock to-morrow morning.

The deputation from the Associate Presbytery of Ireland, were then introduced, according to previous arrangement, to Synod in Committee, Dr. Stavely in the chair, and addressed the house at considerable length on the objects for which they had been deputed to attend this meeting. After the close of their address, the Chairman, in the name of the members, expressed a readiness to reciprocate friendly feelings with the body which the deputation represented, and to coöperate with them on those matters that might concern the common interests of both.

Mr. Bowden, at the request of Synod, then gave an interesting account of the state of the Reformed Presbyterian Church in the United States of America, after which the meeting was concluded by prayer.

Friday, 7 o'clock, A. M.—The Synod met, and, after prayer by the Moderator, resumed proceedings.

Mr. Tait, the agent of the Irish Mission, proceeded to furnish additional information on the subject, especially in the way of reply to inquiries proposed by members of Court; and in connection, some directions were given him as to future proceedings. Adjourned till 10 o'clock.

Friday, 10 o'clock, A. M.—Rev. W. M'Carroll conducted the religious services, after which the Synod was opened with prayer by the Moderator.

The subject of the Missions of the Church continued to occupy the attention of Synod for some time, particularly the difficulties that were felt in prosecuting and sustaining the work, owing to the depressed state of the funds.

As to the measures best calculated to remove these difficulties, various suggestions were offered by members of Court, after which the following resolution was unanimously adopted, and ordered to be placed on the minutes:—

“*Resolved*, That inasmuch as the Missionary Funds are at present in a depressed state, this Synod, earnestly desirous to sustain and extend the Missions of the Church, *enjoin* upon those congregations which have not forwarded the last half yearly collection, to raise these collections on as early a Sabbath in September as practicable, and have them forwarded; and also recommend it to all the congregations to make a collection in September, as an offering of first fruits for this cause; and that, in future, they show all punctuality in raising and forwarding the stated half-yearly collections for this purpose.

The Secretary read the *second* annual report of the Irish Mission which was received, and ordered to be published.

After some discussion on the best mode of conducting the Missions of the Church in future, it was agreed that a large Committee be appointed to superintend and take charge of all the Missions, with power to divide itself into different sections or committees, for the purpose of attending more readily to the different mission schemes in operation under the inspection of this Synod.

The following were the members appointed: Rev. Dr. Stavely, Dr. Houston, Rev. Messrs. Dick, Cameron, Simms, M'Fadden, Nevin, Russel, M'Carroll, Chancellor, and Wallace, with James Carson, James Cairns, Ephraim Chancellor, W. Harvey, W. Moore, Joseph Clarke and John Duncan, Elders; to meet at Ballymena, on the first Wednesday of September. Adjourned till 4 o'clock.

Friday, 4 o'clock, P. M.—The Synod met, and after prayer resumed proceedings.

It was suggested by a member of Court, and agreed to, that the subject of ministerial support be referred, for the ensuing year, to the general Committee on the Missions of the Church.

The Committee on Covenant Renovation was continued, and instructed to have the paper on that subject completed and sent down as an overture to the different Sessions of the Church, and that the understanding be, that this subject shall receive attention at an early part of Synod's proceedings next year.

Rev. Dr. Stavely, with Mr. Dick, were appointed to communicate with the Associate Presbytery of Ireland, in relation to their letter and deputation; and also to notice the progress of events, with a view to take such steps as may appear necessary to obtain a change of the marriage act.

The Committee of Finance reported, that the whole sum due to the Bicentenary fund by the Manchester Congregation had been paid, with the exception of a small balance of interest:—

“That Mr. Nevin had deposited in the Bank at Derry, £436 14s 2d of the Education Fund; that, according to the direction of last Synod, he had paid £10 to the Theological Library, and that £100 still remained in the hand of the person to whom the money was first given. Committee had agreed, that the sum in Mr. Nevin's hand should be deposited in the Belfast Bank, in the name of Mr. Graham and Mr. Nevin.”

With this report Synod was satisfied.

Dr. Houston, with Mr. Nevin, were appointed a Committee of Consultation, to devise the best method of operation, for the purpose of practically applying the Education Fund.

The Committee of Foreign Correspondence were ordered to prepare and transmit a letter to the American Synod, on their own responsibility.

The resolutions of the Committee on Sabbath Observances not being perfected, were committed to Dr. Houston and Mr. Wallace to complete and forward to the Clerk of Synod for insertion in the minutes.

The Committee on the Memorial from Derry reported, that they regard it as inexpedient and ensnaring, to qualify as burgesses, to vote in the election of common councilmen or aldermen, or to undertake the office either of a common councillor or alderman.

The Committee was continued, and requested to give further attention to the subject during the ensuing year.

The Committee of Education, having examined the statutes of Queen's

College, as lately revised, reported that they see no change in these statutes warranting any alteration in the report on this subject submitted to Synod last year.

The Committee was continued, the report still held under consideration, and the students referred to the Committee for counsel and advice in prosecuting their collegiate studies.

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

JOHN W. GRAHAM, *Synod Clerk.*

OBITUARY OF JAMES WRIGHT.

Mr. James Wright, the subject of this short memoir, was from the Craigs, near Cullybackey, north of Ireland. His people, from an early date, were connected with the Reformed Presbyterian congregation there.

In the year 1839, he and his family emigrated to this country and took up their residence near Genesee, in the bounds of the congregation at York, N. Y. About five years afterwards, they removed from that to the State of Wisconsin, in the neighborhood of Waukesha, eighteen miles from Milwaukie, for the purpose of obtaining a more extensive settlement. In this locality, it pleased the Lord to bless their efforts, so that they were enabled to settle down comfortably. As the head of a family, he was not satisfied merely with an attempt to acquire earthly goods; for his influence was employed to obtain the means of grace for his family, and such as had come to reside in this neighborhood attached to the principles of the Reformation. And to further the object of the organization of a congregation, which took place in 1848, he acceded to the wish of his brethren, and accepted of the office of the Eldership amongst them. He had the erection of a house to the service of God at heart; for though he did not live to see it accomplished, yet through his instrumentality, a site was secured and a portion of land, for the interment of the dead. But as all earthly enjoyments are fragile, and temporary relations changeable, he had hardly more than completed his domestic arrangements, with the prospect of spending the remainder of his life happily in the midst of a beloved and industrious family, when he was made to see how frail he was by an attack of paralysis, accompanied, in the opinion of his medical adviser, with an epileptic fit. This occurred about a year and a half ago, when his system, habitually strong, received a severe shock, and his mental powers were, in a great measure, prostrated. He recovered so much strength, however, as to be able to walk about, and hopes were beginning to be entertained that he was nearly free from the effects of it, when he had a second attack. His friends and family had fearful apprehensions that he would not survive this; but as his constitution was strong, and he had not yet arrived at the goal, he rallied, and appeared not much worse from it than from the former one. His strength, indeed, must still have been diminishing, and he more subject to a repetition, which took place once or twice afterwards.

On Wednesday, the 17th of July, he had his last attack about seven days before his decease. The effects of this appeared little different from

what had been formerly observed, (except that he was weaker,) till the great change was just at hand. This took place at his residence, on the morning of the 23d of July, in the 61st year of his age.

The prostration of his mental faculties prevented him from giving such a full testimony on behalf of the power of religion to sustain on the bed of death, as would, no doubt, be desirable and pleasing. His memory, most of all, seemed incapable of retaining an impression for the shortest period. And almost all the extent of his conversation, for some time past, was simply *yes* or *no*. When the last enemy was just about to strike the fatal blow, he was asked if the promises were not sweet to one on a dying bed, and the simple reply was, O yes; and with an attempt to repeat the beginning of the 23d Psalm, the lips ceased to move, and, the union between the soul and the body being dissolved, the former took its flight, we trust, to a happier world. He seemed possessed of patience in a very large measure; not a murmur was observed to escape from his lips.

In his removal, the family mourn the loss of an earthly head; the neighborhood will feel the want of a kind friend, for he was ever ready to lend a helping hand to those who arrived in destitute circumstances. The infant congregation, too, in the building up of which he took a lively interest, will long feel his loss; and in their calm but sorrowful reflections adopt the language of the Psalmist, "Help, Lord, because the godly man doth daily fade away."

OBITUARY OF ROBERT GRAY.

The deceased was born in County Monaghan, Ireland, of intelligent and pious parents. His father was a member of the Secession Church, and a Ruling Elder in the congregation of which Rev. John Rogers, long Professor of Theology in that Church, was pastor. The nearness of the family to the Theological Hall, gave them advantages which they improved. After carefully investigating the points of difference among brethren who should be united, the father was fully convinced that the Reformed Presbyterian Church adhered to, and was contending for the whole attainments of the Reformation. Impressed with the importance of the principles thus witnessed for, and perceiving their bearing on the Divine and Mediatorial glory, he conferred not with flesh and blood, but, with his family, acceded to the Reformed Presbyterian Church, and enjoyed ordinances under the ministry of Rev. Thomas Cathcart, and in his congregation was called to the exercise of his office. Robert, when quite a young man, was elected and ordained a Ruling Elder in the same congregation, and was much esteemed and respected in the courts of Zion, and also by the people, for his prudence, piety, and knowledge of church government. In 1827, he, with his aged parents and other members of the family, came to this land and settled at Jonathan's Creek, Ohio, in one of the branches of the congregation of the late Rev. Robert Wallace. After a few years, the aged parents were taken to the better—the heavenly inheritance. In 1834, Robert, having married Isabella, fourth daughter

of John Calderwood, removed to Little Beaver Congregation, Beaver County, Pa. In this congregation, being called by the people, he was installed, and continued to exercise his office to the profit of the people, and with the approbation of his brethren, till his death, which took place, June 5th, 1850.

He was grave, unassuming, and social. His conversation was instructive and edifying. He was well acquainted with the system of grace, and zealous, consistent and firm in maintaining the truth. The storm which, in 1833, moved stately trees, failed to shake him. In ultra views of any stamp he took no pleasure. He was well acquainted with the standards, and was careful to try all things by "the law and the testimony." In the death of two of his children, he experienced the afflicting hand of God; but, though an affectionate father, he refrained from murmuring, and bowed in submission to his will, who gives and who has a right to take away.

About two years before his death, his health began to decline. His disease was of the form of diabetes. He was for but a short time confined to bed. During his illness, he was patient, resigned, and even cheerful. Anticipating the result, he set his house in order. He was strong in faith, abounded in prayer, and heavenly in his conversation. At the throne of grace he enjoyed freedom. To the writer, and to a few others, he expressed his regret at being unable to kneel when engaged in private devotion. He died in the hope of a glorious immortality, and has left a widow and two promising little daughters to lament their loss, but not to sorrow as those who have no hope. Let them be comforted by the soothing words, "Blessed are the dead that die in the Lord;" and claiming the fulfilment of the promise made to the widow and the fatherless, let them enlarge their expectations, for their covenant God will rejoice over them, and will make all things work together for their good.

THE GORHAM CASE.

The following account of this case that has produced so much excitement in the Established Church of England, is taken from the *N. York Courier and Enquirer*. The Bishop of Exeter and his Puseyite supporters, find themselves in an awkward predicament. It is plain that the civil court has exercised no more than its constitutional power, and in denying its right to interfere, they oppose a principle fundamental to their establishment ever since the days of Henry VIII. The plea, that "the question is a purely ecclesiastical one," and, therefore, the civil power has no right to interfere—a truth, both in its premises and conclusion—had no weight with prelate dignitaries in former times, when urged by the Covenanters against their tyrannical encroachments. The attempt to employ it now, by their descendants, in support of a bad cause, is a singular exemplification of the elasticity of their principles. On the other hand, the Erastianism that appears so prominent on the opposite side, does much to diminish the interest that Presbyterians naturally feel, when a question of evangelical truth is the subject of controversy.

We learn from other sources, that the installation has taken place, and that out of fifteen thousand Episcopal Clergy in England, not more than two thousand dissent. This, however, does not give a correct view of the relative strength of Puseyism in the Established Church, as many who agree with the minority on the doctrinal question, from motives of prudence, remain neutral. The fact that in the Court of Arches, the decision of the Bishop of Exeter was sustained, is ominous of deep rooted and widely spread doctrinal corruption in the Church.

“The Rev. George C. Gorham, a clergyman of high standing, who had ministered in the diocese of Exeter for nearly thirty years, not long since issued a work entitled the “Efficacy of Baptism,” in which he took very strong grounds against the doctrine of the Church commonly known as that of Baptismal Regeneration. His views, of course, met the disapprobation of the Bishop of Exeter, who has long been distinguished for his great zeal in vindicating High Church principles. Mr. Gorham was presented by the Crown with the vicarage of Bramford Speke. The Bishop, after a personal examination of the candidate, refused to induct him, on the ground that his belief in the doctrinal point above alluded to, was not that of the Church of England. Mr. Gorham carried his case to the Court of Arches, the highest ecclesiastical tribunal in the kingdom, and, after a very able argument, it was decided in favor of the Bishop. Not disheartened, the candidate appealed to the Judicial Committee of the Privy Council. This tribunal, after much consideration, and with the concurrence of the two Archbishops of the realm, reversed the former decision. The Bishop was thereupon served with an order from the Archbishop of Canterbury to induct the candidate. This he declined to do, on the ground that the question was a purely ecclesiastical one, and that the Privy Council had no jurisdiction in the case. He applied to the Court of Common Pleas for a rule of prohibition against the judgment. This application, after long argument, was dismissed. The Bishop continued to try one legal expedient after another, but all in vain. The judgment of the Council stood firm. But though vanquished, Henry of Exeter was not subdued. He has flatly refused to invest Mr. Gorham with his benefice, and stoutly protests against the Archbishop’s employing his high commission to perform the act, declaring that he will not hold communion with any dignitary, however high, who shall be guilty of so heretical a procedure. The Bishop is not a man to flinch from his purpose. The daring and fortitude he so signally displayed in the prosecution and imprisonment of the Rev. James Shore, for seceding from the Establishment, will not desert him now. He will defend what he considers the inalienable prerogatives of the Church to the last extremity. And on the other hand, the Archbishop has pledged himself too deeply to retract. Supported by the decisions of all the civil tribunals, he will, undoubtedly, in due time, proceed to the induction of Mr. Gorham into the benefice of Bramford Speke. The clergy or the Establishment are fast arraying themselves on one side or the other.”

“What is called the Evangelical portion of the English Church, is altogether opposed to the proceedings of the Bishop of Exeter, in the Gorham case; but it is a little singular that the Evangelical party in the Prussian Church, at their late Annual Conference voted an address of congratulation and support to the Bishop of Exeter for these same pro-

ceedings. The anomaly, we suppose, is explained by the fact that in Prussia the Church is most grievously subject to the control of the State, and naturally sympathises with any effort made by the Church of England to maintain an independent authority. It is in no condition itself to take a stand against the Government at home, because, having so slight a hold upon the support of the people, it considers the public endowments absolutely requisite to its welfare, if not to its very existence. Yet it can consistently applaud an ecclesiastical demonstration against the civil power in a better favored land."

ITEMS OF INTELLIGENCE.

LIGHT IN AFRICA.—The Rev. Dr. Krapf reached England lately from Mombas, on the Eastern coast of Africa. In 1844, he commenced the mission at New Rabbai, on the African coast. Here he has been engaged, in connection with the Rev. J. Rebmann, in exploratory visits into the interior, and in reducing to writing the languages of the Gallas, and other neighboring tribes. He has added to our geographical knowledge the intelligence of a snow mountain, Kilimandjaro, scarcely inferior in height to the loftiest ridges in the world; the philologist may well be interested in his extraordinary translational labors; but the Christian will learn with deeper satisfaction still, that the main object of his visit to England is to confer with the Church Missionary Committee on the feasibility of establishing a grand equatorial chain of African Missions from east to west.

LANGUAGES OF AFRICA.—At one of the London meetings, Rev. John Clarke, formerly missionary in Jamaica, and afterwards in Fernando Po, in Africa, said that at Fernandina there were persons belonging to fifty different tribes, who understood English so well as to be of help to a translator of the Bible into their respective languages. He thought the Word of God would have to be translated into two hundred languages before all the tribes of Africa will be able to read it in their own tongue. The Mohammedans, who are spread through the length of the continent, have many who can read the Koran in the Arabic character. If, therefore, the Word of God were translated into their tongues, and printed in that character, many, not only of the Hovas and the Arabs of the desert, but, also, of the Foolahs, Mandingoes and Housah, who professed Mohammedanism, would be able to read concerning Jesus Christ.—*Independent.*

A CALL has been moderated in the congregation of Buffalo, for Rev. R. Johnston.

The Rochester Presbytery meets in Rochester, on Tuesday, Oct. 1, at 10 o'clock, A. M.

The New York Presbytery meets in the 3d R. P. Church, N. Y. on the 2d Tuesday of October, at 7½ o'clock, P. M.

The Pittsburgh Presbytery meets in the Middle Meeting House, Salt Creek Congregation, on the 3d Tuesday of October, at 10 o'clock, A. M.

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SKETCH OF THE LIFE OF JOHN ERSKINE,

ONE OF THE EARLY SCOTTISH REFORMERS.

John Erskine was born in the County of Angus, at the family seat near Montrose, in the year 1508. He was the son of John Erskine, Baron of Dun, a descendant of a former Earl of Mar. He was educated in the University of Aberdeen; but, according to the custom of the age, and a good custom it was, besides travelling into foreign countries, he spent considerable time in the further prosecution of literary studies in several foreign Universities.

On the death of his father, he succeeded to the Barony of Dun, the ancestral estate; and by this title he is known in history. With the paternal estate, he succeeded to the family influence and power in the neighborhood. In his right of a Baron he administered justice in the County of Angus, and repeatedly sat as a member of Parliament. He was, also, during the earlier part of his life, chosen almost regularly Provost, or Chief Magistrate of the town of Montrose.

At what time he became acquainted with the simple doctrines of the Gospel, freed from anti-christian dogmas, and was brought under their enlightening and sanctifying power, we are not informed; nor is there any account given of the circumstances of his conversion: but it is known that this event took place early in life. Knox, in his History of the Reformation, A. D. 1534, when relating the circumstances of David Straiton's conversion, says that "he frequented much the company of the Laird of Dun, whom God, in those days, had *marvellously illuminated*." Thus, at the early age of twenty-six, he had a high reputation for religious intelligence and piety. This strengthens the opinion that he had been brought under the power of the Gospel at a very early period of life. His early associations and companions, all go to strengthen the very favorable account which has been given of

his piety, as well as his efforts in behalf of the reformation. His most intimate associates occupied distinguished places among the friends of the reformation, of whom may be named—William, the sixth Earl of Errol, William, Lord Ruthven, Lady Drummond, and the Earl of Glencairn, so well known for the conspicuous part which he took in the Scottish Reformation.

Mr. Erskine distinguished himself by his patriotism, as well as by his care for the reformation of religion. This is what might be expected—a man will make all the better citizen that he is a Christian: this fills the soul with a purer and nobler patriotism than any mere worldly principles can impart. Amid his concern for religion and his attempts to aid its reformation, he did not forget the duties which he owed to his country. Being at war with England, the latter had a large naval force on the east coast of Scotland, by which it was severely annoyed. Unsuccessful in an attempt to land on the coast of Fifeshire, for the purpose of ravaging the adjoining country, the English fleet sailed to the coast of Mearns with the design of surprising the town of Montrose. With the intention of making their attack during night, they cast anchor out of land-sight, where they remained till dark. But, in approaching the shore during night, they betrayed their purpose by hoisting lights in their boats. This becoming known, Mr. Erskine, as Provost of the town, collected the inhabitants with arms as quietly as possible, and divided them into three parties. One of these he posted behind a bank of land, raised to prevent the landing of the enemy. Taking the charge himself of the second division, which consisted of bow-men and other light armed troops. The third, which was made up of servants and a crowd of common people, with a few military men to direct their movements, he ordered to await behind the nearest sand hill. Having made this disposition of the force at his disposal, he moved forward with his own party and vigorously attacked the enemy as they were landing, and, by a well executed movement, drove them towards the bank behind which he had posted the first division, which was thus united with the second, both of which were immediately drawn up in order of battle and attacked the enemy, who, however, did not give way till the reserve showed themselves in the morning dawn, with their banners displayed, on the neighboring hills. The contest was soon changed to a precipitate flight on the part of the enemy, who lost about five hundred men in the attack and retreat.*

As a man of influence and means, Mr. Erskine spent part of his time in Edinburgh. Here he used to meet in private houses with those piously disposed persons, both men and women, who were friendly to the reformation, for social worship and religious conversation. It was in the close of 1555, that, having returned

* Buchanan's History of Scotland, Book 15.

from Geneva, John Knox and several others, having met at supper in the lodgings of Mr. Erskine, in this city, resolved, at all hazards, to discontinue their attendance on the popish mass, and to have the Sacrament of the Lord's Supper dispensed as it was in the Reformed Churches abroad.*

The subject of this sketch himself attained high eminence as a scholar, and was the patron of learning, especially Greek literature. The town of Montrose is distinguished by being the first place, as far as we have been able to discover, in which Greek was taught in Scotland; and John Erskine, of Dun, is entitled to the honor of being regarded as the first of his countrymen who patronized the study of that polite and useful language. As early as the year 1534, that enlightened and public spirited Baron, on returning from his travels, brought with him a Frenchman skilled in the Greek tongue, whom he settled in Montrose; and upon his removal, he liberally encouraged others to come from France and succeed to his place. From this private seminary many Greek scholars proceeded, and the knowledge was gradually diffused through the kingdom.†

Important political trusts were committed to Mr. Erskine at various times; one of which was his appointment by Parliament on the embassy to negotiate the marriage of the youthful Queen with the Dauphin of France. After naming the other members of the embassy, including some of the most distinguished Peers of the kingdom, the historian Buchanan adds, "and John Erskine, Provost of Montrose, of the rank of a gentleman, but, in respectability, equal to any of the nobility." It is, however, as a Christian and a Christian Patriot, that he especially claims our regard. In this view of his character, considering the fact that his religious principles were well known, it is surprising that he was not dealt with as a heretic. Probably the experience which the Bishops had in the case of Patrick Hamilton, taught them greater caution in attacking persons of distinguished rank. Whatever may have been the reason, he was not molested on account of his attachment to the doctrines of the reformation, which he endeavored to promote by all lawful means. On the 3d of December, 1557, only eleven days before he was appointed to the embassy referred to above, he, with the Earls of Argyle and Glencairn, and other eminent persons, subscribed a covenant, in which they bound themselves, in the presence of God, to advance the Protestant religion, and to maintain in safety its ministers and its professors, who were now, for the first time, called the Congregation, by all the means in their power, even to the hazard of their lives.‡ While Mr. Erskine

* *Memoir of Erskine*, by the Rev. James Scott.

† *M'Crie's life of Knox*.

‡ *Scott's Lives of the Reformers*. We give the following extract from the covenant referred to, as recorded by Knox:—"We do promise, before the majesty of

was absent in France, Walter Mill, the last who suffered martyrdom under the popish persecution in Scotland, was burned at the stake. This tended, in no small degree, by the hostility which it excited against popery, to promote the cause of true religion. "THE CONGREGATION" having preferred certain demands to the Queen regent, in regard to the reformation of religion and the morals of the popish priests, and similar demands having been made by the nobility to a Popish Synod, met at Edinburgh, the priests, confiding on the aid of France, showed the most lordly imperiousness and a determination to enforce "the papistical laws," it was deemed necessary to deprecate the severity of their sentence against the preachers of the gospel. "For this purpose," says Buchanan, "John Erskine, Laird of Dun, a learned, pious, and amiable gentleman, was sent to them, who entreated them, for the sake of that piety which we ought all to cultivate towards God, and that love which we ought to exercise toward man, that at least they would not refuse to allow the people, when assembled for prayer, to worship God in their native tongue, according to the Divine law." This earnest appeal failed to obtain any reform from the clergy, who replied by threatening and abuse. This was only the precursor of violent and persecuting measures against the protestant ministers, all of whom were commanded, by public proclamation, under the pain of rebellion, to appear at Stirling, on the 10th day of May, 1559, for trial, on the charge of heresy and schism!

The chief men of the protestant party agreed to accompany their ministers to the place of trial. The common people, also, wished to show their affection to their ministers, and openly confess their faith. Early in the month, some of the ministers cited, accompanied by an immense multitude of people, reached Perth, on their way to Stirling. John Knox, who had arrived from Geneva only a few days before the ministers were to attend for trial at Stirling, resolved to share with his brethren the danger to which

God, and his Congregation, that we, by his grace, shall, with all diligence, continually apply our whole power, substance, and our very lives, to maintain, set forward, and establish the most blessed word of God, and his Congregation; and shall labor to have faithful ministers, purely and truly to minister Christ's Gospel and Sacraments to his people. We shall maintain them, nourish them, and defend them, the whole Congregation of Christ, and every member thereof, at our whole powers, and even of our lives against Satan and all wicked power, that do intend tyranny or trouble against the aforesaid Congregation. Unto the which holy Word and Congregation, we do join us, and, also, do renounce and forsake the congregation of Satan, with all the superstitions, abominations, and idolatry thereof. And, moreover, shall declare ourselves manifestly enemies thereto, by this our faithful promise before God, testified to his Congregation by this our subscription, at Edinburgh, the 3d day of December, 1557. God called to witness.

Sic subscribitur,

A. Earl of ARGYLE,

" GLENCAIRNE,

" MORTON,

ARCHIBALD, Lord Lorn,
JOHN ERSKINE, of Dun."

they were exposed, also proceeded to Perth on his way to the place of trial. At such a critical juncture, his presence must have been felt as of great importance to the cause of reformation.

Fearing a collision, knowing, as he did, the malicious enmity of the popish party on the one hand, and the fixed resolves of the people on the other to make common cause with their teachers, Mr. Erskine, anxious to protect the protestant ministers, as well as to preserve the public peace, proposed to the Congregation that they should remain at Perth, while he proceeded to Stirling, where the Queen Regent then was, and offer her such advice as might ensure both of these ends. This proposal was most cordially accepted. There is reason to believe that the thought of a conference with Mr. Erskine had occurred to the Queen Regent herself, though evidently from other motives, and that a private messenger had been sent for this purpose. The result of the conference was, that she promised that the prosecution would be dropped, on condition that Mr. Erskine would prevail on the multitude to return home. Part of the people did, in consequence of the Regent's promise, which had been forwarded to Perth, proceed homeward. But when the day appointed for trial came, the citations were called, and the ministers, trusting to the Queen's promise, not being present to answer, were "*outlawed as contumacious.*" It appears that some of the leading men among the protestants suspected something of this kind, and, therefore, kept together at Perth to watch the result. On the evening of the same day, knowing that no further reliance could be placed on the Regent's promise, and having cause to apprehend personal danger, Mr. Erskine withdrew in great haste to Perth, where he found the Lords Strathearn, Angus, and Mearns, still remaining together. Armed resistance was now determined upon—to meet fraud and chicanery by open and avowed opposition. In violation of the royal faith, plighted to the representative of the people—their ministers denounced rebels, and all persons, under pain of treason, forbidden to aid or comfort them, they stood prepared "to oppose force by force." Many of the Protestant Lords now gave their formal adherence to the CONGREGATION. Another and more immediate result of the Regent's perfidy, was a violent outbreak on the part of some of the common people who still remained at Perth, during which the monasteries were demolished, as well as churches, in Perth and its vicinity.* "This," says Knox, "was not the doing of the gentlemen present, nor of the earnest professors, but of the rascal multitude."

In our next number we shall conclude this sketch, by presenting its venerable subject in a new and more interesting character.

* Buchanan, Book 16, and Scott's Lives of the Reformers.

THE USE OF THE DOCTRINE OF ELECTION.

BY REV. J. W. SHAW.

Agreeably to the common and natural mode of human consideration, the question, What use? is expected to claim particular attention. Accordingly, we find that when a subject has been sufficiently thought of, and the mind decides that it is either entirely or partially unprofitable, it is at once rejected; or if allowed to retain a place for future thought, it is by permission—not by right. By a common application of this rule, the distinction so generally made between the theoretical and practical in religion, may be applied to the doctrines of the Bible. Some of these, according to it, while they are allowed to retain a place in the system of divinity, obtain it more because of their necessity to complete a theory, or because the Scriptures being admitted, they cannot be entirely disregarded, than from any favorable consideration on the part of those who admit, and professedly maintain them.

This, it is assumed, may be the case with the doctrine of election. It is possible even that some who admit the divinity of its origin, consider it not only useless, but that to teach it is fraught with dangerous consequences. This accounts for the exceedingly little notice that is generally taken of it, especially by those who profess to deal only in what they consider practicable in religion. Nor is this astonishing. It is perfectly consistent for those who believe that God has simply willed the salvation of man through Christ, and left all else connected with it immediately, if not exclusively, under his own control, to suppose that there is nothing to be believed as essential to salvation but what lies within the reach of his own ability. Such will probably question the use of the doctrine of election. They may even suppose that it is exceedingly dangerous. Does it not tend, they will possibly ask, to render men entirely careless of the law of God, and exclude all personal effort for the soul's salvation? Agreeably to their belief in these respects, it will rarely claim their attention, except in controversy; and it is alluded to then, rather, perhaps, to find fault with its discussion, or reproach its supporters, than to throw light upon the subject.

That it is not dangerous, is sufficiently evident from the fact that God, in his condescension and kindness to man, has revealed it. That it is not without its proper use, will appear from the following considerations:

In reflecting on this subject, it should be remembered, that to become properly acquainted with the use of things, they must be seen in their appropriate places and relations. Without this, it may not be discovered. The different parts of a complicated yet skilfully contrived and useful machine, when viewed separately and

apart from their proper place, may appear useless, and some of them sadly misshaped; but when seen in their proper place, it will be evident that they answer exactly the design of the contriver, and, possibly, without some one of them—and that may be the most ill-shaped of all—the machine would be entirely useless. So it may be with the doctrine of election. Out of its proper place in the system of grace, and when viewed alone, its practical uses will not be so readily seen; but when considered as it is revealed in the Bible, and viewed in connection with the doctrine of man's lost condition by the fall, the way of his recovery through grace, and the absolute necessity of the regenerating power of the Holy Ghost for his restoration to spiritual life and discernment, its utility will be readily perceived.

Admitting, then, man's total ruin by sin, and taking for granted that his salvation must resolve itself primarily and ultimately into the sovereignty of God's grace, it will appear at once to be every way reasonable that he should choose the objects of his mercy. Now, if this choice depends entirely on his own sovereign good pleasure, then man is taught the utter ruin and entire helplessness of his natural condition. Without this knowledge, he will have, at least, some dependence on himself for salvation; for it is evident it must depend either upon himself or the grace of God, or himself and the grace of God combined. Did it depend even in part upon himself, then he maketh himself to differ, and hath whereof to glory; but the glory of all belongs to God alone. Of this he is exceedingly jealous, and will not allow it to be appropriated by, or attributed to another. If, then, the glory of man's salvation belongs to God exclusively, it must depend entirely on his free and sovereign grace. This, the Scriptures teach. Their truthful representations of man in a state of nature, and startling exhibitions of the wickedness of his heart, exclude every idea of his ability to save himself. The knowledge of this brings him to depend entirely on the grace of God, and, in doing so, he has reason to rejoice in that love by which he has been brought from death to the hope of everlasting life.

This hope is the result of the doctrine of election. There is no foundation for it elsewhere. There is none in man himself. The first proper view he has of himself teaches him his entire ruin by the fall, and sweeps away every foundation of that delusive hope which he may have before indulged. It teaches him that if ever again he shall indulge a hope, it must come from some other quarter. And whence shall it come? It comes most unexpectedly in such a declaration as this—"I will have mercy on whom I will have mercy." This truth, when effectually applied to his soul, cheers his drooping spirits, and he appropriating it, joyfully exclaims, "Lord, thou wilt have mercy on whom thou wilt have mercy, and not because of any goodness in its object. This meets

my wants. Rejoice, O my soul, for here is a fountain of hope." Thus the doctrine of election promotes conviction, and prevents despair.

It even imparts assurance. Who can doubt, if God has chosen to begin a work, that he will complete it? Who can imagine that he will not perfect the work of man's salvation in a manner answerable to his wisdom, and gloriously illustrative of his mercy and truth. Their exhibition, we may be assured, entered into the scheme of salvation. The ends of this scheme shall most certainly be attained. Christ shall see of the travail of his soul, and be satisfied. None of his Father's chosen, which have been given him to redeem, to sanctify and glorify, shall come short of their salvation. How can they? Have they not been given him by the Father? Has he not paid for them the required ransom? Does he not appear in heaven as their Advocate? Has he not, also, for the perfecting of his work, all things placed under his control? The hearts of his redeemed are in his hand to turn them as he will. The world itself, and their grand adversary, too, have, in his providences, their limits so appointed them that they cannot go in anything beyond his "hitherto and no farther." Being thus invested with Mediatorial power, his redeemed shall assuredly be saved. The plan of God shall be completed; and he having, out of his mere good pleasure, chosen from eternity the heirs of salvation, no power in earth or hell shall be able to separate them from his love.

While it thus imparts assurance, it also begets humility. One of the principal thoughts that ever haunts the true believer, is the existence of pride in his heart. One of the most grievous burdens under which he groans is self, and one of his most ardent wishes is to be freed from it and become suitably humbled in the sight of God. From this distress, he finds no deliverance in any other doctrine than the one we are here considering. In denying election, and in leaving it, either entirely or in part, to the will of man whether he shall be saved or not, he finds that pride is fostered and self-exalted. But when he sees that all his hopes of eternal life spring immediately from the will of God, and that in himself he is a wretched and ruined creature, his soul is deeply humbled, and, at the same time, it is filled with gratitude and joy. This ensures his observance of the Divine law; for while he rejoices in the distinguishing mercy and goodness of God, he will furnish an evidence of his gratitude, and yield the native fruits of love in the obedience which he renders. He walks, as it most assuredly becomes him, humbly and blamelessly in all the statutes and commandments of the Lord.

From these facts, it follows that the doctrine of election may be considered as a link in the golden chain of man's salvation; and that without it, the chain would be imperfect. That God's design

to save his own elect by the atonement of Christ, is the cornerstone of the building of mercy; and without it, the building would be both incomplete and insecure. And, also, that it is a doctrine most worthy of being taught and believed as highly practical. To the believer in Jesus, it will appear in every way calculated to excite his love and gratitude, strengthen his hope and confidence, and bring him to ascribe, unreservedly, to the grace of God alone, all the glory of his salvation.

REPORTS OF PRESBYTERIES TO IRISH SYNOD.

The Southern Presbytery report that they have held four meetings during the past year. The days of thanksgiving and fasting have been observed in all the congregations under their jurisdiction, and the Lord's Supper has been dispensed in them all, at least once, and in most of them twice. Since last meeting of Synod, preaching was granted to the few adherents to our cause in Corenary, for four Sabbaths in succession, in the month of November last; but in consequence of the limited supply afforded to that station out of the Missionary Funds, and of the inability of the people in that locality to contribute for the support of the Gospel, and especially as there appears to be but little prospect of an increase of membership in that quarter, Presbytery did not think it advisable to grant more than the above mentioned supply of preaching. The vacant congregation of Dromore has enjoyed preaching about half time during the past year from members of Presbytery and Licentiates, including the ministerial labors of Mr. Gräham one Sabbath in the month, although no pastoral relation, strictly speaking, has, as yet, been formed between him and that people. Presbytery has under its care Messrs. Wm. Hanna, Thomas and John Hart, and James Harvey, students in different stages of progress in their collegiate and theological course of study.

REV. ALEX. SAVAGE, *Moderator.*

REV. THOMAS CARLILE, *Clerk.*

The Northern Presbytery report that since the Synod of 1849, the quarterly meetings of Presbytery have been regularly held, and were well attended by Ministers and Elders. In reviewing the records of these meetings, there does not appear much to be reported to Synod. Still there is occasion to regret that much time has necessarily been devoted to the pecuniary concerns of the several congregations under their pastoral care. With two or three exceptions, all our congregations are more or less under the pressure of arrear stipend. Measures have, however, been taken to have a settlement of these affairs in the course of this present

year. It is alike painful and novel to refer to such matters in the reports submitted to Synod from year to year. True it is, that our country is enduring calamities of no ordinary kind; and true it also is, that to the congregations of the Reformed Presbyterian Church, a large portion of this calamity has been assigned. In proportion to their numbers, there is a greater efflux of emigrants to distant countries, than from any other denomination in Ulster. They who do leave this country for America and other countries are not usually the least intelligent, or the humbler classes of the community. They are persons who possess intelligence, pecuniary means, and a spirit of enterprise. Without many exceptions, these succeed in America, and much attached as they are to the land of their fathers, they transmit across the Atlantic encouragement, and, in numberless cases, means to those whom they left behind, in order that they too may enjoy in the "Far West," that remuneration for toil and perseverance which is denied by the land of their nativity. The tide of emigration is swelling, and while here our numbers are decreasing, there they are increasing; while here congregational resources are becoming less, there they are becoming greater; and while here congregations are becoming weaker, there they are becoming stronger. Here, there is discontent; there, the people who have gone from us express sorrow that they were so tardy in leaving their fathers' house and people, who were theirs. Deeply do Ministers and Elders deplore the aspects of Providence, but they know that there is a cause. The day of our merciful visitation was not improved by us as it should have been. In the midst of deserved wrath, the Lord has been remembering mercy; and there is some ground to hope that there are approaching times of refreshing from the presence of the Lord.

Presbytery reports with pleasure, that the ordinances of religion have been administered in all their congregations, and the several appointments of Synod regularly observed.

In conclusion, they report that James Adams, Probationer, wrote to Presbytery, requesting a certificate, that he might abandon the Church, assigning as a reason, that he was not employed to the extent of his wishes. Presbytery granted his request, and he is now no longer under the care of Presbytery.

REV. SAMUEL CARLISLE, *Moderator.*

REV. DR. STAVELY, *Clerk.*

The Western Presbytery reported, that they have held stated quarterly meetings on the first Tuesdays of February, May, August and November. During the past year, these have been their only meetings. That on the 6th of November was held as a visitation at Londonderry. Presbytery was pleased to express satisfaction at the state in which they found the congregation. On the 7th of May, Presbytery also visited the congregation of Convo. From the evidence then furnished, Presbytery felt satisfied

of the fidelity and diligence of the Pastor, and of the general attention of the people to religious duties; but they regret to have to report that they found the financial affairs of the congregation still in a very backward state, owing, as it appeared, in a great measure, to the fact that there was no regular Committee of management. The days of thanksgiving and fasting had been observed. The appeals made to the people on behalf of the Missions of the Church had been responded to with considerable liberality. The means of grace generally had been dispensed with customary regularity; it was hoped not without blessed results to many. Yet Presbytery would not conceal from themselves the fact that there are also indications of much spiritual deadness, calling loudly upon them to wrestle with the Lord for large outpourings of the Holy Spirit.

The students under the care of Presbytery, are Messrs. Andrew Tait, John Barr, and John Bates.

REV. JOHN STOTT, *Moderator.*

REV. ROBERT NEVIN, *Clerk.*

The Eastern Presbytery report, that since July last year, they have held four regular meetings, characterized by a spirit of harmony and brotherly affection. At the first of these, held on the 9th of October, Mr. John Newell, student of Theology, was, in accordance with the order of the Church, licensed to preach the Gospel.

He has since thought it his duty to emigrate to America, and, leaving this country in May last, was furnished by Presbytery with testimonials of character and license. At another meeting, held March 5th, 1850, Presbytery also licensed Mr. W. Stavelly Graham, student of Theology, the ordinary trials being submitted and approved. Presbytery regret to have to state that the congregation of Manchester were obliged, in December last, to sell their house of worship, in consequence of a heavy debt still lying against it. To this measure the Presbytery consented, on the ground that all debts against the congregation should be immediately discharged, and that Presbytery be certified accordingly. There is reason to believe that this has been generally done; but the congregation have not yet furnished a clear statement of accounts, though repeatedly urged by Presbytery to do so. The congregation was supplied with preaching by the Western Presbytery for five Sabbaths, up till the 1st of November last, and since that regularly by Licentiates of the Church.

The Congregation of Newtownards has been regularly supplied with preaching since last Synod, by Mr. George Lillie, Licentiate; and they have petitioned Presbytery to endeavor to have his labors continued among them during the ensuing year. At Killinchy, the people have been supplied with preaching generally every alternate Sabbath, and the Lord's Supper has been dispensed

there lately. In all the congregations under the care of Presbytery, the days of thanksgiving and fasting have been observed, and in all the congregations having fixed Pastors, the ordinance of the Lord's Supper has been twice dispensed.

Regarding the state of practical religion, Presbytery feel the usual discouragements. They have reason to lament lukewarmness, both in regard to the duties of a religious profession and the cause of God in the earth, and the want of earnest inquiry after Scriptural principles, and a testimony for the truth. Many seem settled on their lees, yet still the public ordinances are dispensed regularly, and observed by our people. Social and family religion are attended to, and, we trust, personal and practical religion, in some instances, revived. Missionary contributions have also been attended to, (in some instances with considerable liberality,) and missionary meetings held with increasing interest—all which we regard as evidence that the Lord's presence is still with us as a Church.

REV. W. M'CARROLL, *Clerk.*

REV. W. RUSSEL, *Moderator.*

The Reformed Presbytery of Nova Scotia and New Brunswick report, that, during the past year, the Sacrament of the Lord's Supper has been dispensed in all the congregations under its inspection, not without some satisfactory indications of the Divine countenance.

In the fall of last year, the members of Presbytery and the people under their inspection generally, hailed the arrival amongst them of the Rev. Robert Stewart. Since his arrival, he has labored for the most part in Nova Scotia, and has given general satisfaction to those who have been favored with his ministrations. In accordance with the appointment of the Missionary Board, he has now gone to Canada, where he purposes remaining for a few weeks, to search out some of the scattered adherents of our Covenanted cause.

A few months since, the congregation of St. John, in consequence of the inconvenient position of their place of worship, came to the determination to erect a new one in a more central part of the city. In order to collect funds for the furtherance of this undertaking, the Pastor of the congregation visited the United States in the beginning of winter, where he has since remained. He has been cordially welcomed by our brethren there, and has received substantial demonstration of their kindly feeling. His return is expected in a few days. The Rev. Mr. Lawson has had, for the most part, the superintendence of the St. John congregation in the absence of its Pastor.

In Mr. Sommerville's district, the prospects are cheering. In Cornwallis, they are particularly so; on no former occasion was the attendance, so large as at the last dispensation of the Lord's

Supper, and the number of those who made their accession to the membership of the Church was most encouraging. The place of worship has been recently pewed, painted, and is free from debt.

In consequence of Mr. Staveley's absence in the United States, which rendered it necessary that Mr. Lawson should attend to the wants of his people, the congregation at Southstream has not, for the last few months, received that amount of missionary labor which it formerly enjoyed. Our people there, however, have not been forgotten; the Sacrament of the Lord's Supper has been dispensed, and there is nothing that constitutes a ground of discouragement in that department of the vineyard, but the very limited means of the people.

REV. WILLIAM SOMMERVILLE, *Moderator.*

REV. ALEXANDER M. STAVELEY, *Clerk.*

REV. J. LAWSON, *Clerk, pro tem.*

CORNWALLIS, Nova Scotia, 25th of June, 1850.

THE FUGITIVE SLAVE BILL AND THE CONSTITUTION.

This bill, recently enacted by Congress, has produced much sensation in the Free States. Indeed, it would be strange if it were otherwise. Its design is repugnant to every feeling of humanity and justice, and its provisions and details shocking to the moral sense of the community. It is framed with consummate skill; well adapted to accomplish its end—to drag back to bondage those who had made their escape. The man who can peruse this enactment, and witness its application without feelings of indignation and abhorrence, is in no danger of having his equanimity disturbed by any outrage that may be committed.

But while we thus freely utter our sentiments respecting this law, we are not among those who lay the *whole* blame of it on the members of Congress who voted for it, and on the President who signed it; as if they were sinners above all others in the land. We cannot see reason for all the denunciation of Southern arrogance and Northern tameness, in which many are disposed to indulge, because the South has asked no more than was their right by the Constitution, and the North has granted no more than they were required to do by the same authority. Let the current of public indignation flow as freely and as full as it may, but let it be conducted in the proper channel, and its force be directed against the proper object. The fact has been too long kept out of view—and it is to be regretted that there is still a strong disposition to overlook it—that to the Constitution of the United States, and not to legislative enactments and judicial decisions, is owing all the power that the slave hunter has in the States where slavery is prohibited. And until the friends of freedom are convinced of

this, and direct their efforts to cure the evil in its fountain, their labors will effect little to remove the evil of slavery from the land. To contribute to this result, is the object of the remarks submitted in this article.

The part of the Constitution on which the law is based, is very explicit. "No person held to labor or service in one State under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on claim of the party to whom such service or labor may be due." The quibble, that because "person" is named in this clause, a slave cannot be meant, is unworthy of serious notice. Every intelligent reader of the Constitution knows that this clause was intended to provide for the capture of fugitive slaves; it is so understood by both North and South, so expounded in the decisions of the Supreme Court, and can admit of no other interpretation. It is a part of the Constitution, as plain and as binding as any other of its provisions, that a slave who has escaped to a free State, shall be delivered up on the claim of his master. And it is another part of the Constitution, that "Congress shall have power to make all laws which shall be necessary and proper for carrying into execution all powers vested by the Constitution in the government of the United States." Now, all who have sworn to the Constitution, have, in the most solemn manner, declared their belief in its doctrine, and, of course, their belief that the slave should be given up to his master. But the Constitution says, Congress shall have the power to make laws necessary for executing the provisions of the Constitution. And this means, in the connection in which it stands, that it is their duty to do so. The power is one that they are bound to exercise whenever an exigency arises to render it necessary. Now, seeing this is, by the Constitution, made the duty of Congress, there was no way for any member, consistently with the obligations of his oath, to vote against the bill, unless he believed that such legislation was either not necessary to carry into execution the above provision of the Constitution, or that it was not in accordance with it. And stringent and obnoxious as are the demands of the bill, it cannot be shown that it is liable to either of the above objections. It is altogether likely that it is still not what the occasion requires. The higher law, which God has revealed in his Word, and of which there are still some traces in the human heart, may exert such a power as to render nugatory the iniquitous enactment, sustained, as it is, by the still more iniquitous constitutional provision. It may be found necessary to employ the army of the United States to carry out this imperative "shall be delivered up" of the Constitution, and to preserve that instrument from infraction by men fleeing from bondage to liberty. And if such a mode should at any time be adopted by Congress to accomplish this object, every

man who has sworn to the Constitution, is bound, by his oath, to give his concurrence and aid.

Why, then, the indiscriminate and exclusive censure of those who voted for the bill, as inhuman, unprincipled, or without conscience? Many, perhaps most of them, may doubtless be so, and we do not question that with such it was not a question of justice or humanity, but solely of policy and expediency. They had other ends to accomplish than the glory of God, or the welfare of man. But we can imagine that there were some in whose bosoms there was a conflict between conscience and consistency—between the demands of the Divine law, and their obligations to the Constitution. And, it is easy to see, how, by a common error in ethics, they might do as they did with the approbation of conscience. That error is the belief that the Constitution was the only rule of their official duty, and that the authority of God and their own oath required them to see that its requirements be enforced. Acknowledging allegiance to no power above the Constitution, and cherishing a superstitious veneration for it, honest minded, but mistaken men, might vote for the bill with the approval of their conscience, but in opposition to the dictates of both their feelings and judgment.

In these remarks, we are very far from casting any odium on the minority who voted against the bill. But we must say that, while we approve of their course, it is with that kind of approbation that we give to those whose conduct, though right, is inconsistent with the rule they profess to follow. We are glad that they, in that case, disregarded the obligation of their oath to the Constitution; or, rather, as was doubtless the case, construed the Constitution so as to agree with their vote. It is better for a man to do right, though he should thereby violate his unlawful engagement, however solemnly made, than to do wrong for no other reason than because he has sworn to do it. It is plain that with some of the minority at least, "the higher law," which one Senator had the temerity to mention, had a power that neutralized all the counter influences that arose from the Constitution and their obligations to it.

Already the cry of "repeal" begins to be sounded. We are glad of this, because it indicates a state of public feeling not incurably morbid; and because there is some prospect that, in the discussions and investigations to which it will give rise, the true source of the evil may be discovered. Let the inhuman enactment be repealed, and let the clause of the Constitution, from which it receives its vitality, be blotted out. Let the serpent's eggs be broken, and let the head of the serpent itself be crushed in the dust. Let the work of repeal, amendment and alteration begin and go on, till every thing in the Constitution and laws of our country, inconsistent with the law of God, be taken away.

This is a position well worth contending for, and until it be attained, there is no permanent security to any one of any right, however dear.

Reformed Presbyterians may felicitate themselves on the safe and consistent ground which they occupy in relation to this whole subject. Under no sworn obligation to the Constitution, but standing out before the community as dissenters from it, they can direct attention to such enactments as this bill as justifying their position, and verifying the truth of their testimony. They feel themselves in no uncomfortable strait between the obligations of an iniquitous law, and the commands of the God of heaven. To obey God rather than man, is the comprehensive and plain rule that they profess to apply in all their actions and all their relations. In accordance with it, they refuse to unite with any association in which the authority of God is not acknowledged, and obedience to his law professed. With those who place the will of the people above the revealed will of God, they refuse to have either civil or ecclesiastical fellowship.

How can you remove these evils from the Constitution while standing aloof? is a question that is sometimes ignorantly, and sometimes craftily asked. This inquiry seems to assume, that though it is always right to obey God, it is not always expedient; that God allows us to do evil that good may come; that there are some wrongs that cannot be rectified but by doing wrong; that the moral law does not possess a fitness to restore that harmony to the moral government of God which sin has disturbed; that to commit sin, is the right way, to cure sin. These positions, however absurd, must be taken by all who justify swearing to support an immoral constitution in order to amend it. Indeed, it is ridiculous, not to speak of its wickedness, to swear to support that which there is, at the same time, a determination to change. It would seem to say, that though it is all right when the oath is taken, it becomes wrong immediately after it.

Two considerations insure success in our way of correcting the evils of the Government. The one is, that by dissenting from the Government, we direct attention to the magnitude of those evils, and enlist intelligent and conscientious men on our side. And so soon as a majority of the nation adopt these views, the desired reform will be effected by the irresistible power of an enlightened and sanctified public opinion. The other is, the Divine blessing will accompany these efforts, and make them effectual. They are the means that God has appointed, and his honor is concerned in their success. The witnesses overcome by the blood of the Lamb, and by the word of their testimony. "God shall bless us, and all the ends of the earth shall fear him."

JOY IN SORROW.

Paul was a great sufferer. Few persons have ever experienced such various and severe afflictions as fell to his lot. The catalogue of his trials is appalling. "Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews, five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Again he writes, "in all things approving ourselves as the ministers of God in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." To the Thessalonians he appeals as knowing of his having suffered and been shamefully entreated at Philippi, and to Timothy he writes—"Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured."

But how did he bear up under these manifold afflictions? Did he murmur against that Providence which imposed upon him burdens almost too heavy to be borne? Not a word escaped him, not a sigh or groan which indicated dissatisfaction toward God on account of his trials. Was he indifferent to them, resolved to bear them like a stoic, let come what would come, priding himself on his powers of endurance? By no means. Paul was no disciple of Zeno. The porch had no charms for him. His feeling heart rejoiced with those who rejoiced, and wept with those that wept. Did he then give way to immoderate grief, overwhelmed with calamities which heavily pressed upon every fibre of his sensitive nature? Let him speak for himself: "I glory in my infirmities." "The Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." But these are words: how did he really act in his bonds? What is said of him and his companion as they lay in that inner prison, smarting under the many stripes laid upon them, with their feet made fast in the stocks? "At midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them."

But what was the secret of his joy? "I take pleasure in in

firmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake." It was for the sake of his blessed Master that he suffered, and this not only reconciled him to his condition, whatever it might be, but made him hail with joy every new affliction. His conscience reproached him not as an evil doer. He was cast into prison, not for any crime he had committed, but through the malice of others. Many of his trials were self-imposed. Distinguished as he was by birth, talents, and education, he might have surrounded himself with all the luxuries which successful commercial enterprise could command, or obtained the reputation of a learned Jewish rabbi, or attained to any office within the reach of the most gifted intellect. But with Moses, he chose "rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season;" and with David, he would "rather be a door-keeper in the house of his God, than to dwell in the tents of wickedness." He sought not wealth, but wrought with his own hands, that he might not be chargeable to any to whom he ministered. He sought not place or worldly distinction. If ambition inflamed the heart of Saul of Tarsus, it was extinguished in the breast of the Apostle Paul; or, rather, it was sanctified and directed to noble ends, the accomplishment of the glorious purpose of God by proclaiming the Gospel of his dear Son to Jew and Gentile, to bond and free. In the spirit of an entire consecration, he gave himself to Christ to be his servant. He felt that Christ had done so much for him, that he could do no less in return, and only regretted that he could do no more.

Paul was preëminently a happy man. And how much it would add to the happiness of Christians generally, if they could view the afflictive providences of God in the same light he did. How many murmurs it would check! How many rising sighs it would suppress!

Paul's happiness did not depend so much upon external circumstances as is usual with Christians. "I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need." Adversity did not depress him, neither did prosperity unduly elate him. He knew and realized the blessed truth, "that all things work together for good to them that love God." It was enough for him to live, and labor, and suffer for Christ; and, without his care, there came welling up, as living fountains, in the deep recesses of his soul, streams of peace and holy joy,—peace, like a river flowing from the throne of God—joy that the world knows not of, pure as the love of angels, and lasting as the bliss of heaven.

THE PROGRESSIVE NATURE OF PIETY.

There are those who think the impressions of Divine truth are most powerful at the commencement of a religious course, just as the light is most intense to one emerging from a dungeon. They suppose that the warm affections then called into exercise, must of necessity grow cold under the operation of time; that religion is of a fitful nature; that we are to expect, in its professors, alternate exhibitions of ardor and coldness, of exertion and inactivity.

It is true, that the conduct of many professing Christians gives countenance to this opinion; but if we turn to the Bible, we find no countenance given to it there. We there read that the path of the just is as the shining light, which shineth more and more unto the perfect day. We are taught the progressive nature of true piety; that the Christian (according to the Bible idea of the term) makes steady advancement in knowledge, obedience, and happiness, from the commencement of his course here, to its end in heaven.

He makes daily advancement in the knowledge of God. Before his conversion, he was familiar with the name of God, and, perhaps, acknowledged him as his rightful sovereign. But of his spirituality, justice, holiness, and mercy, he had no adequate knowledge. His conversion was the commencement of his acquaintance with God. God is no longer to him an abstract or poetic conception. He begins to know him as the living God, the creator of all things, the father of the spirits of men, as the governor and judge of all. This knowledge exerts a permanent influence on his course of thought, and feeling, and action. He now studies the Bible with delight, because it unfolds the character of God. He makes it his daily business to acquaint himself with God. He sees that the knowledge of God is the sum and substance of all knowledge—that it is eternal life. As he reads, and meditates, and prays for the illumination of the Spirit, God manifests himself unto him in new, precious, adoring, soul-transforming views.

The Christian makes daily advancement in the knowledge, and in the performance of duty. The knowledge of God unfolds the relations sustained to him by his creatures, and the duties arising from those relations. When one becomes a Christian, he exchanges the spirit of disobedience for that of obedience. Lord, what wilt thou have me to do? is the language of his soul. To know and to do his duty, is the great object of his life. He soon finds that in regard to the one, his apprehensions are imperfect, and in regard to the other, his exertions are unsuccessful.

But by the grace of God assisting his efforts, his perceptions of truth become more accurate, and his heart more susceptible to the claims of duty. Actions which he once regarded as innocent, are now carefully avoided; and duties, once difficult of performance,

are now easy and delightful. Thus he steadily ascends to a purer atmosphere, finds a smoother road, and enjoys a more goodly prospect.

As a consequence of this increase in the knowledge of duty, and of fidelity in its performance, there is a progressive development of faith, zeal, benevolence, in short, of all the Christian graces. These graces are not communications bestowed upon a favored few. They are the natural result of fidelity in the service of God. He who, in obedience to the command of God, prays without ceasing—that is, cherishes a praying spirit, and offers prayer on all suitable occasions—becomes mighty in prayer. He who habitually trusts the promises of God, becomes strong in faith. He who labors to do good to all men as he has opportunity, becomes eminent in benevolence. He thus makes daily advancement in the graces of the Christian character. His light will thus shine more and more unto the perfect day.

As a necessary result of this progress, there will be a corresponding increase in happiness. The more a man knows of God, the greater will be his delight in Him. The more perfect his performance of duty, the greater the peace of conscience he will experience. The stronger the exercise of his faith, the richer the consolations that will follow. The more ardent the benevolence put forth, the greater the joy of doing good. He who has truly and constantly followed his Saviour, has found his life to be one of increasing happiness. The trials and afflictions of earth have no power to harm him. They may even be welcomed as working out a far more exceeding and eternal weight of glory.

True piety is thus progressive in its nature. Were it truly illustrated in the lives of all its professors, many of the objections of the skeptic and the excuses of the impenitent would be taken away.

THE ROCHESTER PRESBYTERY.

This Presbytery met in the city of Rochester, on the 1st of October, at 10, A. M. The ministerial members were all present, as also Rev. R. Johnson, dismissed from N. Y. Presbytery last fall. Elders were also present from Rochester, Stirling, York, and Syracuse. Mr. John Newell, a Licentiate from the Eastern Presbytery of the Reformed Presbyterian Church, Ireland, handed in his certificate, and his name was placed on the roll of Presbytery's probationers.

The congregation of Waukesha, Wisconsin, petitioned for the moderation of a call. The petition lies over for the present.

A call by the congregation of Buffalo on Rev. Robert Johnson, was received. This call was, according to Mr. Johnson's request, laid on the table till the next meeting of Presbytery.

The congregations had generally taken up collections to aid the people of Syracuse in paying for their church. Those which had not, were instructed to do so as soon as possible.

Mr. Milroy read a Latin exegesis on the theme, "*An Christus Jesus a mortuis resurrexerit?*" and an essay on the History of the Church of Scotland from 1560 to 1638, as trial pieces for licensure, which were unanimously sustained as highly satisfactory. Mr. Milroy also delivered, in the evening, an exercise and addition on Heb. 9:15—17, which was also sustained. 2 Cor. 8:9, was assigned as the subject of a popular lecture to be delivered at the next meeting of Presbytery, and Eph. 1:22, as the subject of a popular sermon to be delivered at the spring meeting.

Mr. McCracken was not present, having gone to Europe to prosecute his studies in Paisley, Scotland.

The following arrangement for supplying the vacancies was made: that Dr. Roberts dispense the Sacrament of the Lord's Supper in Syracuse on the 2d Sabbath of November, assisted by Rev. Robert Johnson. Rev. Robert Johnson to preach in Syracuse from 4th Sabbath of October to 2d Sabbath of December; after that, in Buffalo till the next meeting of Presbytery. Mr. J. Newell, Buffalo, from 1st Sabbath of October to 2d Sabbath of December; from that to meeting of Presbytery, in Syracuse.

Presbytery adjourned to meet in Rochester, on the 1st Tuesday of February, 1851, at 2, P. M. for the presentation of the call from Buffalo, and transaction of other business.

THE NEW YORK PRESBYTERY.

This Presbytery met in the Third Church, New York, on Tuesday evening, October 8th, and was opened with a sermon by the Moderator, C. B. M'Kee, from Isaiah 21:11, 12,—“The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night?” &c. All the ministerial members were present, with one exception, and Ruling Elders David Glenn, Conococheague congregation; W. Bradford, 1st, Philadelphia; J. C. Ramsey, 1st, N. Y.; Thomas Bell, 2d, N. Y.; H. Glassford, 3d, N. Y.; D. T. Cavan, Newburg; Matthew Park, Coldenham, and D. M'Alister, Whitelake. Presbytery continued in session until Thursday evening, transacting a large amount of business. We note what is of public interest.

Mr. J. B. Williams accepted the call made upon him by the Whitelake congregation, and a meeting of Presbytery is to be held in that place, to attend to his examination, &c. on Wednesday, November 13th, at 10½ o'clock, A. M.; and to proceed to his or-

dination, if the way be clear, the next day at the same hour. J. Chrystie to preach the ordination sermon, and preside; J. M. Willson to give the charge to the pastor, and J. W. Shaw the charge to the people. S. M. Willson to preach there the Sabbath preceding, and make the usual announcement. By a vote of Presbytery, \$50 was added for one year to the salary (\$250) promised in the call. The field is a promising one.

Mr. William Thompson delivered, before Presbytery and a large congregation, specimens of improvement—a lecture upon John 1: 1—5, and a sermon from Rom. 10:4. Both were unanimously sustained as highly creditable productions, evincing talent, both for composition and delivery, more than usually promising. It having been intimated to Presbytery that it was not in the power of Mr. T. to leave our bounds at present, he was directed to pursue his studies, until next stated meeting, under the care of Mr. Chrystie. John 3:3, was assigned him as a subject of lecture to be delivered at that meeting, together with an essay upon the history of the Church of Scotland from 1625 to 1638.

Mr. James R. Thompson, heretofore a student under our care, was, at his own request, transferred to the Presbytery of the Lakes.

A petition was presented, signed by between fifty and sixty members, and a number of adherents, asking the organization of a new congregation in Kensington, a district connected with Philadelphia on the north-east. The signers of this petition are in connection, at the present time, with one or other of the two congregations existing in Philadelphia, and, in taking this step, they have the countenance of the congregations which they are about to leave. In these times of alienation, and not unfrequent angry separations, this is a most pleasing circumstance. Presbytery granted the petition, and J. M. Willson, S. O. Wylie, and J. Evans, were appointed a Committee to attend to the organization, whenever called upon to do so.

J. M. Willson, S. O. Wylie, M. Mackie, and W. Brown, were appointed a Committee to consider and report to the next stated meeting, as to the propriety of asking Synod to reëstablish the Philadelphia Presbytery.

Report of Committee on Discipline.—Of the items in this report, we publish the following:

“No. 11. An application for the judgment of this Court in a question, whether it is competent for Covenanters to sit on juries in company with sworn jurors, when they themselves are not bound by oath? The document is accompanied by extracts from the revised statutes of Vermont, and a copy of the oath in the case, whereby it appears that the jurors are bound to act in their decision, according to the laws of that State. We recommend the following answer to the application:

“*Whereas*, the law of the Reformed Presbyterian Church has,

from her earliest organization in this country, prohibited sitting on juries, as inconsistent with our testimony; and *whereas*, the obligation of jurors in the case referred to, sworn or not sworn, still binds to the rendering of a verdict according to laws of the State, whether they be consonant to the law of God or not. Therefore,

“Resolved, That while this Court does not assume the authority of the Supreme Judicatory of the Church, in issuing an act declaratory of the import of the law in question; yet they do not see anything in the circumstances stated in the application from the Craftsbury Session, constituting an exception to the long standing law observed by our people, prohibiting the sitting on juries.” *

“PAPER, No. 12.—A memorial and petition of the Second Reformed Presbyterian Session, New York. There are three subjects on which it founds complaint; and seeks redress and correction. 1. That dishonor is done to the censures of the Church, by persons who wait upon the ministrations of those who have been formally placed under sentence of suspension. 2. It is complained that the directory ‘concerning the burial of the dead’ is despised and violated. 3. That political processions and mock funerals are received by some as glorifying to God, and a practical adorning of the Gospel.

“Resolved, That violations of the law and order of the Church of the kind specified, if any exist, should be proceeded against in a more definite form; and that further action on the memorial and petition be dispensed with.”

The last Thursday of November next, was appointed to be observed as a day of thanksgiving; and the last Thursday of February, 1851, as a day of fasting, by all the congregations, &c. under the care of Presbytery.

The Treasurer of the Home Mission Fund presented the following report:

<i>James Wiggins in account with Home Mission Fund, New York Presbytery.</i>		
1850.		DR.
April 10,	To balance in Treasury, per last report,.....	\$43 50
May 19,	To cash from 1st congregation, Philadelphia,.....	50 00
June 17,	“ 2d “ New York,.....	57 46
July 2,	“ 2d “ Philadelphia,.....	24 51
July 31,	“ “ Newburg,.....	17 50
Sept. 10,	“ Samuel and John Cochran, Ala.....	5 00
Total,.....		\$197 97

The report of the Committee of Supplies was laid over until the meeting in November. *Fairston*, Vermont, was recognised as a Missionary Station.

The next stated meeting is to be held in the Cherry Street

* The following is the form of the oath of jurors in a Justice's Court in civil causes, and in a Freehold Court:

“You solemnly swear, that you will well and truly try the matters in difference between the parties in this cause, and a true verdict give according to the evidence given you in Court and the laws of this State. So help you God.”

Church, Philadelphia, the 3d Tuesday of May, 1851, at 7½ o'clock, P. M.

Besides the above, some matters of local interest occupied the attention of Presbytery, and, we are happy to say, were brought to issues that seemed to be satisfactory. The sessions of Presbytery were generally harmonious, and, for the chief part, the decisions, particularly on the most important matters, were unanimous.

JAMES M. WILLSON, *Clerk of Presbytery.*

THE PITTSBURGH PRESBYTERY.

This Court met, pursuant to adjournment, in the Middle Meeting House, Salt Creek, Ohio, on the 15th October. There were present, ten Ministers and six Ruling Elders. Mr. H. P. McClurkin delivered the pieces of trial for ordination prescribed at last meeting, and was examined by the Court. The discourses and examination were severally sustained, and Presbytery proceeded to his ordination.

Rev. T. Sproull preached the ordination sermon, and the candidate, having responded in the affirmative to the queries, was ordained with prayer and the imposition of hands to the office of the holy ministry, and installed pastor of Salt Creek Congregation. Rev. A. M. Milligan delivered the charge to the pastor, and Rev. J. Love to the people. A large congregation was present, and the occasion and exercises were highly interesting and solemn.

The report of the Board of Managers of Westminster College was received, read and approved. It stated that the building was nearly completed—a respectable and convenient edifice, containing seven comfortable rooms, besides a large hall. The amount of the debt now due is about \$1300. The Board request the members of Presbytery to make exertions to raise funds to meet the demand.

A member of the Committee appointed to open the schools, made some verbal statements respecting their condition. They were re-opened in the new building early in September last, since which time they have been in successful operation with encouraging prospects.

Several papers, containing references and appeals, were referred to a Committee of Discipline. Blackwood, Crozier and Speer are that Committee.

A petition from the Beaver and Jackson branches of Rev. S. Sterrit's congregation to be separated from the Greenville branch, on the ground of the geographical extent of the congregation; also, a remonstrance from the Greenville branch against

said separation, were laid on the table till next meeting of Presbytery.

A petition from Robert Allen, John Baker, and other members of the Springfield society, was received, asking Presbytery to rescind the third resolution in the series passed a year ago referring to our subordinate Standards, stating, as the reason, that in that resolution "the Covenants and other documents, to which we are solemnly bound, are totally excluded." Presbytery resolved that this paper be returned, and that the petitioners be respectfully informed that the mention of the Covenants was omitted in the enumeration referred to, because the Presbytery considered that, in the connection, they did not strictly and properly belong to it. The Covenants are the obligations or bonds by which we hold ourselves solemnly bound; and in this sense, we view them as Standards. We referred, in the list given, merely to our Standards of doctrine, government and order, and on these subjects we hold to the documents mentioned as our only subordinate Standards; while we do strictly hold to the Covenants as the obligations by which we are solemnly bound. We know of no "other documents, by which we are solemnly bound," as subordinate Standards.

The last Thursday of November, inst. was appointed to be observed as a day of thanksgiving; and the last Thursday of February, 1851, as a day of fasting, humiliation and prayer, by the congregations and societies under our care.

Rev. Mr. Crozier was appointed to prepare a notice of the decease of Thomas M'Connell, licentiate.

Presbytery adjourned to meet in Allegheny, on the second Tuesday of December next, at 10 o'clock, A. M.

OBITUARY OF JOHN ROBINSON.

The subject of this memoir died at his residence in Beechwoods, Butler County, Ohio, September 3d, 1850, in the 85th year of his age. He was born in the County of Antrim, Ireland, on the 28th of Sept. 1765. His parents were, at the time of his birth, members of the Presbyterian Church, (Synod of Ulster,) but soon afterwards acceded to the communion of the Reformed Presbyterian Church.

He imitated their example, and early in life enrolled himself among the witnesses of Jesus, under the pastoral care of Rev. James M'Kinney.

In the year 1791, Mr. Robinson left his father's house, and emigrated to South Carolina. In 1810, he was ordained a Ruling Elder in Big Rocky Creek Meeting House, in that State. In 1818, he removed with his family to the State of Ohio, and settled in Beechwoods congregation, then vacant, but soon afterwards under the pastoral care of Rev. Gavin M'Millan. Of this congregation, he was a member and Ruling Elder till the time of his death.

The division of the Church in 1833, and the course then pursued by his pastor, whom he highly esteemed and loved, were, to Mr. Robinson, a great grief of mind. He was unwilling to give up jot or tittle of the distinctive principles of the R. P. Church. Hence he was constrained, though painful the duty, to withdraw from the ministrations of his pastor. This example was followed by a considerable portion of the congregation. They remained vacant during the subsequent fourteen years, and, of course, suffered, to a great extent, the privation of public ordinances. These things were a great cause of grief and sorrow to this father in Israel. He set Zion and her ordinances above his chief joy. He mourned in secret places over these divisions, and consequent desolations of the Church. His mind, unusually active and vigorous, gave way under this pressure of mental anguish. He continued to fail, both bodily and mentally, till about four years before his death, when he had a paralytic stroke, from which he but partially recovered. Two years and a half before his death, he was visited with a second stroke, which left him almost an entire wreck. Two weeks before his death, he had a third shock, which did its work. From this time forth, he was almost entirely destitute of the faculty of speech, and of all his powers, both of body and mind. He died in peace, without pain or a struggle.

Before closing our notice of this lamented father in Israel, we mention a few more particulars. His public and official character is well known. Honesty, uprightness, and impartiality, were his leading characteristics. Few, if any, were less influenced by the fear of man, which bringeth a snare. To do justly, to love mercy, and to walk humbly with his God, were his chief care, both in public and private life. Hence, he passed a long and useful life, with very few difficulties with his neighbors or brethren in the church. He invariably showed an angry countenance to a backbiting tongue, and faithfully warned his family and friends of the evil of taking up an ill report. He took great delight in all the ordinances of Divine grace. In going to the house of God, the 122d Psalm was often on his tongue. "I joyed when to the house of God, go up they said to me," &c. His seat in the sanctuary was rarely empty; and it is not known that he was ever once, by sickness or otherwise, during the whole time that he was an active member of the church, (a period of 65 years,) deprived of taking his seat at the Lord's table, when that ordinance was dispensed within his reach, except at the last communion before his death, when the infirmities and decrepitude of old age compelled him to remain at home.

The Sabbath was his delight. On that day, he uniformly rose earlier and sat later, than on any other day of the week. It was his practice to keep *family* fasts and thanksgivings on special occasions; and during the last twenty-five or thirty years of his life, he kept an annual family fast and thanksgiving. In these duties, he took great delight. On the last Sabbath evening that he was able to sit with his family, (four weeks before his death,) when his powers of mind and speech were so far gone that he rarely spoke at all, while questions were asking, he looked up and said—"I have resolved to keep all thy commandments." This was the last complete sentence that he was known to utter. This eminent and godly disciple was spared long in the church militant, and he is now gone to his reward. "He came to his grave in a full age, as a shock of

corn cometh in his season." He had the pleasure of seeing all his children, as they arrived at maturity, make a public profession of the name of Christ.

His youngest daughter, MARGARET, departed this life, March 24th, 1850. She became a member of the church in her 17th year, and continued to adorn the doctrine of God her Saviour, by a regular life and conversation, till the time of her decease. She died resigned to the will of her Lord and Master, as she said, "in full hope of a glorious immortality."

Here is a solemn warning to all—especially to the young and thoughtless. Here is one who enjoyed uninterrupted good health; who, in the bloom of youth, in the full flow of bodily and mental vigor, with ten days' illness, was called to render her account. "Therefore, be ye also ready; for in such an hour as ye think not, the Son of Man cometh."—

Communicated.

OBITUARY OF JANE KERNIGHAN.

Died, of bilious fever, August 21st, 1850, Miss Jane Kernighan, daughter of Mr. Robert Kernighan, Newburg. She was born in the parish of Connor, County Antrim, Ireland, the 18th of November, 1827. In 1831, she, together with her parents, emigrated to the United States, and settled in Orange County, N. Y. near Newburg, where she resided mostly, until the period of her departure to a world of spirits. The duty of mourning friends and weeping relatives, in cases similar to this, is to seek resignation to the will of God. It is he that gives; it is he that takes away, and the response of every dependent soul should be, "Blessed be his name." Miss K. from her childhood manifested an attachment to the Reformed Presbyterian Church, by carefully waiting upon the ordinances of God's house therein administered. Having made herself acquainted with the standards of the Church, she, in the eighteenth year of her age, was enabled to make a public profession of religion, by connecting herself with the Reformed Presbyterian congregation, Newburg, then under the ministerial charge of the Rev. M. Roney, since which period her walk and conversation have been becoming her profession. Her deportment was grave and unaffected; her disposition was kind and obliging, to such an extent that she was capable of commanding the love and esteem of all with whom she was acquainted. Her death is much felt in the family of which she was an active member, and among a large circle of friends and acquaintances, who could only testify their attachment by following her bier to the grave.

In her removal, the Supreme Ruler has been speaking to the members of the congregation, and to each individual that may cast an eye over this obituary. She was cut off in the midst of her days, unexpected, yet not, we trust, unprepared. The language of her soul was—"To the will of her Creator, she was perfectly resigned." And what, gentle reader, is the language of this voice? If we mistake not, it is—"Prepare to meet thy God, O Israel, for ye know neither the day nor the hour in which the Son of Man may come."—*Communicated.*

OBITUARY OF MRS. MARTHA MAGEE.

Mrs Martha Magee, relict of the late Robert Magee, died at her residence, in the bounds of Union congregation, on the 26th of July, 1850, in the 53d year of her age. She emigrated with her parents to the west from Cumberland County, at an early period of life. At the age of 19 years, she made a profession of religion, and continued to adhere to her profession till the period of her death.

Many were her afflictions, but the Lord delivered her out of them all. Bereaved of her husband, she mourned; but in hope and resignation.

One of her daughters (Mary Ann) was suddenly removed from this vale of tears nine days before her own departure. Still she was resigned; the consolations of the Gospel were enjoyed. In the various relations of life, Mrs. Magee was exemplary: it is not necessary to add more. Those who were acquainted with her know her virtues, and will cherish her memory. The children, left orphans by this dispensation of Divine providence, are comforted by the "lively hope" that their mother has exchanged the earthly house for the heavenly, and their God will be their "stay."—*Communicated.*

 NEW FUGITIVE SLAVE LAW

The following are the principal provisions of this exciting enactment, recently passed by Congress:

"Any person, having a power of attorney, may pursue and reclaim the party charged to be a slave, either by procuring a warrant from a Judge or Commissioner of the United States Court, or by seizing and arresting him, where the same can be done without process, and taking him before said Judge or Commissioner, etc.

Any person who shall obstruct the arrest, or shall rescue, or attempt to rescue, or shall aid or abet such alleged slave, directly or indirectly, to escape, or shall harbor or conceal such slave, shall, for either of said offences, be subjected to a fine not exceeding \$1,000, and imprisonment not exceeding six months; and in the event of escape, shall forfeit, moreover, on a civil process, the sum of \$1,000 as the value of said slave.

In no trial or hearing under this act, shall the testimony of such alleged fugitive be admitted in evidence.

The habeas corpus is suspended, the law saying, 'the certificates, &c. of the Commissioner, shall be conclusive of the right of the person in whose favor granted, to remove such fugitive to the State or Territory from which he escaped, and shall prevent all molestation of such person or persons by any process issued by any Court, Judge, Magistrate, or other person whomsoever.'

The U. S. Marshal, after arrest, and in his possession, is bound for the safe custody of the slave in the sum of \$1,000, to be charged, in the event of escape, to his bond. He is also responsible for his safe delivery, after the owner swears he apprehends an arrest, and the slave is giv-

en into his custody by the Commissioner, to be returned to the place where he is claimed.

The payment of the different expenses and officers are provided for. The officer making the arrest is to have \$5, and other reasonable expenses. The Commissioner before whom the slave is brought, is to have a fee of \$10 in the event of conviction; and \$5, should he not deem the proof sufficient," &c.

ITEMS OF INTELLIGENCE.

POPERY ALWAYS THE SAME.—It is a remarkable fact, that the growth of Romanism, is not produced or facilitated by any moderating of the claims of that apostate church. On the contrary, those who leave the Protestant Church of England for the Roman communion, are immediately required to plunge into the thickest and deepest of all the Papal abominations. At Mr. Newman's Oratory, especially, the disgusting extent to which the idolatry of Mary is carried, is equal to the worst that has ever been described in the darkest periods of Roman domination. The more *insidious* features of Popery are not so discoverable now among professed Romanists as among those of the Established Church, who are Roman at heart, but still English in outward profession. It was but the other day that we took up, for a moment, Dr. Pusey's last publication: Under the guise of a theological work, written by a Regius Professor and Canon of Christ Church, we found a purely Romish treatise. The subject,—priestly absolution,—the whole argument, and all the proofs, entirely Roman. The very questions discussed were such as the Protestant Church of England never dreamed of; such as, How the Pope was to be absolved, being himself above all other priests? But the policy with Dr. Pusey, Archdeacon Manning, and some others of their school, seems to be, to accustom the English, and especially the English clergy, to the constant use of Roman thoughts, language and arguments, as the best preparation for the re-introduction of Roman doctrine, and the Romanish worship.

THE JEWS IN RUSSIA.—An ukase has just been issued by the Emperor of Russia, which decrees that all males of the Jewish religion in Russia and Poland are to serve as follows: from the age of 13 to 18, they must serve as sailors on board ships of war; and from the age of 25 to 36, they must serve as soldiers of the army. Such is the edict, which almost amounts to annihilation. Would it not be much better if the Emperor were to issue an order for their banishment, than thus to tear the children of Israel from the arms of their parents at such a tender age? The ukase certainly does smooth the above over with a little varnish, by concluding with a promise that the Jew, after having served twenty-three years, shall be entitled to the same privileges as a Christian.

A decree, published by the Russian Council of State, with the sanction of the Emperor, prescribes that henceforth no Jews' synagogue or

school shall be erected within six hundred feet of any Russian Greek church. At the same time, the government at Warsaw has added to the form of the oath to be taken by Israelite recruits on their joining the army, the following clause: "I swear to be faithful to my standard and never desert it, even should Messiah come upon the earth." Who can fail of discovering in this despot monarch a second Pharaoh of Egypt?

TRANSUBSTANTIATION AND BAPTISMAL REGENERATION.—The doctrine of Baptismal regeneration as held by English Tractarians, is "that all who were ever baptized, except simply those adults who place the resistance of positive unbelief or hypocrisy in the way of the influence of baptism, that the millions of the ungodly, but baptized, of *Papal* lands, for example, who have never exhibited the least sign of the fruits of the Spirit, have all been the subjects of a great 'moral change,' by which, in the most *actual sense*, they were *joined unto Christ*, and made '*partakers of the Divine nature*,' '*created anew*,' as they can never be created again; '*transformed*,' '*renewed*,' '*regenerated*,' '*born again*,' '*spiritualized*,' '*glorified in the Divine nature*,' and that, *not conditionally*, in any sense, but '*actually*' and '*really*,' in the fullest sense." Of this doctrine, Bishop McIlvaine, of Ohio, in a recent charge to the clergy of his diocese, says:

"A greater dishonor is not done to the dignity of the Gospel, and the understandings of men, by the Popish fiction of transubstantiation, than by the doctrine of baptismal regeneration. * * * * In the *former*, we are required to believe that consecrated bread has been changed into the actual flesh of Christ, while all our senses testify that it is as much bread as any that is unconsecrated. In the *latter*, we are required to believe that millions upon millions of persons have been made new creatures, the subjects of a *great* moral change, wherein the old man was put off, and the new put on, *actually*, fully, *spiritually*, in the strictest sense, while our senses testify that *they are precisely the same wicked men, and always have been*, as the unbaptized and ungodly around them."

DR. ACHILLI LIBELLED BY DR. WISEMAN.—In the Dublin Review, for July, is an article from the pen of Dr. Wiseman—Roman Catholic Bishop of London, and Cardinal elect—giving *his* life and character of Dr. Achilli, which is of such a description that the Doctor is advised to take an action against it for libel. He will be supported by the Evangelical Alliance, while Dr. Wiseman, it is publicly declared, will avow the authorship, and be supported by the whole Roman Catholic body. This promises to excite even more attention than the suit of Gorham and the Bishop of Exeter.

ROMAN CATHOLIC UNIVERSITY.—The National Synod of Thurles have decided upon establishing a Roman Catholic University in Ireland, in opposition to the Government and Protestant establishment.

KOSSUTH.—It will be recollected that the period during which the Turkish Government agreed to detain Kossuth and his companions, in order to pacify the Austrian and Russian Governments, was one year. The term expires during the present month, and the Vienna Cabinet are

now endeavoring to procure its extension, by setting up the quibble that the time was to be computed from the date of his transportation to Asia. The Turkish Government resist this demand, and have appealed to the representatives of France and England for their opinion with respect to it. Meanwhile, it is said, measures have already been taken to procure a passage for the refugees on board a Government vessel, either to England or America, as they may desire.

SLAVE TRADE ABOLISHED IN THE DISTRICT OF COLUMBIA.—The friends of emancipation will be interested to see the draught of the act to suppress the slave trade in the District of Columbia. It is as follows:

“Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That, from and after the first day of January, 1851, it shall not be lawful to bring into the District of Columbia any slave whatever, for the purpose of being sold, or for the purpose of being placed in depot, to be subsequently transferred to any other State or place to be sold as merchandise. And if any slave shall be brought into the said District by its owner, or by the authority or consent of its owner, contrary to the provisions of this said act, such slave shall thereupon become liberated and free.

“SEC. 2. And be it further enacted, That it shall and may be lawful for each of the corporations of the cities of Washington and Georgetown, from time to time, and as often as may be necessary, to abate, break up, and abolish any depot or place of confinement of slaves brought into the said District as merchandise, contrary to the provisions of this act, by such appropriate means as may appear to either of the said corporations expedient and proper. And the same power is hereby vested in the levy court of Washington county, if any attempt shall be made within its jurisdictional limits, to establish a depot or place of confinement for slaves brought into the said District as merchandise for sale, contrary to this act.

“Approved, September 10, 1850.”

ITALY.—The successor of St. Peter has had hard work to keep secure the tiara. He has ordered a universal jubilee to be celebrated in commemoration of his return to the Papal throne. The time will soon be fixed by the Bishops. It is to last fifteen days. The festival will find the Pope himself really a prisoner, and as powerless as a child, and he knows it not. The *Giornale di Roma* states that the Papal army will consist of 19,024 men. Disastrous inundations have destroyed all the crops in the Province of Breccia. Subscriptions were opened at Milan, the aggregate of which, about fifty thousand francs, was sent to the relief of the unfortunate inhabitants. The Pope persists in making common cause with the Archbishop of Turin. On the 8th ult. the *fete* of the birth of the Virgin, the Pope went in procession to grand mass at Santa Maria del Popoli. He was received by the people in the most chilling manner; not a sound was uttered—not a voice asked for benediction. The Pope was deeply affected by this reception, which contrasted so unfavorably with his reception in 1846.

A QUESTION FOR LAWYERS.—The Constitution of the United States requires that fugitive slaves shall be delivered up when claimed by their

owners; and by the law of Slave States, the condition of the mother determines the condition of the children, so far as relates to liberty and slavery. But how is it with such mothers' children as may be *born in a Free State*? There are many such cases, it is said, at the North. Can these children, born and nurtured on free soil, be lawfully claimed, under the Constitution of the United States, as the property of Southern slaveholders? The feelings of every citizen of a Free State revolt at the thought that any person who is by the laws of his native State a fellow citizen, can be seized and carried into slavery. And yet it is made a question whether these children may not, under the Constitution of the United States, be lawfully claimed as slaves! M.

ARCHBISHOP HUGHES.—Intelligence has been received in this city from Rome, that the Pope, at the request of the late Council assembled in Baltimore, has erected the See of New York into an Arch-Episcopal See, with the Sees of Boston, Hartford, Albany and Buffalo, as Suffragan Sees. The Right Rev. Bishop Hughes is, of course, elevated to the dignity of Archbishop. The Brief of the Pope is signed by Cardinal Lambruschini, and is dated on the 19th of July last.

COLORED PEOPLE IN CANADA.—We are happy to learn that a movement has been made in Canada West for the improvement of the colored people, who have recently gone thither from the United States. An Association has been formed, and incorporated by act of Parliament, under the name of the "Elgin Association." A tract of land of about 9,000 acres has been purchased from the Government, in the town of Raleigh, and it is now settling with colored persons of approved moral character. The land is sold to actual settlers at \$2,50 per acre; and payment may be made in ten annual instalments.

The object of the Society is to provide the colored people with a home; and it is left to the different denominations of Christians, to provide them with the preaching of the Gospel and a christian education. The Presbyterians of Canada have established one school and a church. The school was opened in May last, and is now in successful operation.

SLAVES IN CALIFORNIA.—A writer in California estimates the number of slaves in that State at one thousand; but he says their masters have no control over them, and if he attempts to take them by force, he is liable to punishment. He says that the law furnishes no protection to this description of property; and that to engage in a law suit about them, with the abolitionists to counsel and advise them at every step, is the surest way of expending the full value of the slave. In most cases, an owner has but one or two with him, and he cannot afford to take up his time in hopeless efforts to get possession of them.

NO MORE FLOGGING ON SHIP BOARD.—The following is the clause in the Naval Appropriation Bill, which abolishes flogging in the naval and merchant service of the United States:

Provided, That flogging in the Navy, and on board vessels of commerce, be, and the same is hereby abolished from and after the passage of this act.

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EXCELLENCY OF THE OLD TESTAMENT SCRIPTURES.

ILLUSTRATED IN THE HISTORY OF THE ORIGIN AND PROGRESS OF THE CHURCH.

No community has a higher claim on the interest and devotion of the Christian than the church of which he is a member. It is this which attracts the truly intelligent and pious to seek, in the inspired writings of the Old Testament, the records of a people with whom he is so variously identified in character and destiny. True religion was not first made known in the writings of the New Testament. In all its essential features it had an existence far remote, and claims for itself an origin well nigh coeval with time—a character of soul and spirit identical with what had been long before revealed, of which it was now at once the confirmation and the perfect development.

Of this important truth, we have the most unequivocal evidence. The incarnation of Christ, together with various incidents of his life, are declared to have been in exact accordance with previous predictions of the Old Testament writings. He himself repeatedly appeals to Moses and the prophets in proof of his claims as Messiah, and in illustration of his teachings, and his death and resurrection, are represented to have been the fulfilling of the Scriptures. To him, we are assured, all the prophets give witness. Isaiah beheld his glory, and spake of him—the prophets themselves were inspired by the spirit of Christ. He himself, after his resurrection, in that touching interview with his mourning and doubting disciples, thus rebukes their incredulity and allays their grief: “O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them, in all the Scriptures, the things concerning himself.”

A very natural question, therefore, arises in the mind, were these sacred and inspired writings in “the Church”—for by that

very name the ancient people of God are called in the New Testament (Acts 7:38)—were these writings in the Church without being at all understood; were they to the Church (Rom. 3:2) as a sacred trust, of the import of which they remained in absolute ignorance? Or are we not to understand that the expositors of the New Testament give the true meaning, and that very meaning in which, though in an inferior degree, the pious received them of old? If Abraham saw his day and rejoiced—if David called his son his lord—if Isaiah saw his glory and spake of him, how are we to escape the conviction that these high examples illustrated the then existing and prevailing faith, and that all the teachings of the prophets in every age were designed to inculcate the knowledge of the promised Redeemer and his everlasting inheritance? It is at once a reproach on the wisdom of God and his truth, as it heaps disgrace upon the people whom he honored above all the nations of the earth as his own peculiar treasure, to suppose that for a long succession of ages in which he gave them revelations, various in their forms of vision, voices, and inspiration, but always one in their end and import, and that these should remain forever unknown to them.

The apostle Peter says, indeed, that the ancient prophets “did not minister unto themselves, but unto us the things which are now reported unto you by them which have preached the gospel unto you with the Holy Ghost sent down from heaven. 1 Pet. 1: 11, 12. But in that very passage he corrects a misapprehension which might thence arise, as if the prophets ministered nothing to their own comfort, and to that of the people of God whom they respectively and successively taught. For “the Spirit of Christ,” it was, “which was in them, and which testified of the sufferings of Christ, and of the glory that should follow”—imparting to their minds that they might not only enjoy themselves, but teach to others clear and satisfactory views of a true and spiritual redemption, and a future, true, spiritual and everlasting inheritance, through Christ revealed in prophecy; but then, also, it was revealed that in a future age, and for the benefit of another people, also, this redemption would in reality be accomplished. This determination of a future period—“the fulness of time,” “the latter days”—took not from the pious, then, their comfort; but showed them specifically *when* the great Author of that comfort should appear and pay their ransom, and enter himself into that glory of which they, through him, were, at their death, to be made partakers.* This whole passage, therefore, so far from contradicting, is perfectly accordant with that unequivocal testimony of Paul on the same interesting subject. “Brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all

* Gen. 49:18; Ps. 16:11; 73:24; Prov. 14:32.

passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all drink the same spiritual drink; for they all drank of that spiritual rock that followed them, and that rock was Christ." 1 Cor. 10:1—5.

Moses himself, the author of the earliest inspired records of the Church of God, was not ignorant of Christ; and it would be preposterous to suppose the people of God, under his teachings, did not partake of his saving and spiritual understanding. "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season—*esteeming the reproach of Christ greater riches* than the treasures of Egypt; for he had respect unto the recompense of reward." Heb. 11:24—26. This, surely, is the highest form of that New Testament faith which gives victory over the world. "For whatsoever is born of God," (and surely nothing short of that,) "overcometh the world; and this is the victory that overcometh the world—even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John 5: 4, 5. The identity of the faith of that Old Testament servant of God with that of believers under the New, is manifest in all its most important features, and with equal perspicuity determines its prevalence in the people of God with whom he suffered affliction in reproach and sorrow, and in holy communion, and the spirituality and eternity of Christ's kingdom, as it was then understood by him and by them in the future and eternal "recompense of reward."

Now, as Christianity exhibits itself to the world in a position of such ancient origin, though under another name and in another form, as being now a continuation and consummation of a system long before in existence, in a people expressly separated for this end from all the nations of the earth, in subjection to the true and living God in his own gracious covenant and holy law, it is surely most reasonable to explore with devotion the history which lays open to our view that wonderful system of true religion in its earliest form, its continued and unbroken transmission through a long succession of ages, and how exact, uniform and perfect the symmetry of the whole from its commencement to its admirable close and confirmation in Christ. Happy and honored were the people so eminently distinguished of God, and of whose felicity a testimony so unequivocal is afforded. "Happy art thou, O Israel! who is like unto thee, O People, saved by the Lord." "The eternal God is thy refuge, and underneath thee are the everlasting arms." To interpret such language as only significant of temporal benefits in the land of Canaan, is surely indicative of gross and carnal misapprehension, and refuted by the far greater temporal felicity, prosperity and glory of the idolatrous empires with which they were surrounded, who knew not God, and whom God had abandoned.

The period embraced in the Old Testament history of the Church may be distributed, for more convenient consideration, into three divisions, marked each by their respective communications to the Church, and marked each, also, as they followed by increased provision for her protection, and augmentation of her consolation and knowledge. The giving of the first promise of redemption in the garden of Eden; the covenant with Abraham, and the giving of the law at Mount Sinai.

I. The first promise of redemption is strangely mingled with denunciations of the wrath which it was designed to relieve—wrath on their cruel and exulting foe, but deliverance to them. “I will put enmity between thee and the woman,” (thus destroying the impious covenant with death and agreement with hell, formed by man’s apostacy from God to Satan,) “and between thy seed and her seed:” (a separation and distinction to abide through all future ages:) “it shall bruise thy head, and thou shalt bruise his heel,” indicating that among and of the mystical seed of the seed of the woman one should arise, and by his sufferings—the “bruising of his heel”—effectually and forever crush and vanquish this enemy in the bruising of “his head,” the symbol of vigor, power and authority. The New Testament believer will not hesitate to receive the evidently inspired interpretation of this blessed promise. “Forasmuch, then, as the children are partakers of flesh and blood, he (the Son of God, the express image of the person and brightness of the Father’s glory, Heb. 1:2, 3,) also himself took part of the same, that through death he might destroy him that had the power of death—that is, the devil, and deliver them who, through fear of death, were all their life time subject to bondage.” Heb. 2:14, 15. Its true meaning was forthwith signified, and its truth sealed, as it would appear, by the sacrifice of animals, with the skins of which our fallen but now revived parents were clothed, as a type of Christ’s redeeming blood, and the garment of his justifying righteousness. For the sacrifices afterwards observed, as in the case of Abel and the pious in their generations, and the traditional and corrupted practices of the nations can only be reasonably traced to this original institution of Divine appointment in the garden of Eden. Two important truths were made known in this yet obscure but significant promise; obscure, because it did not unfold in detail the vast and wonderful things it embraced, but sufficiently significant for our first parents in hope and comfort, if we carefully consider the circumstances in which they were placed, and would be exclusively before their minds. 1. They were assured of deliverance from their powerful and now triumphal foe from their fallen state, and all its effects, by a Redeemer in a future age, in their own nature, and superior in power; and 2. That a church of redeemed men should, in all future ages, in an uninterrupted succession, exist as a distinct race of mankind, signified

by the seed of the woman, conflicting perpetually with the seed of the serpent—the race of the wicked. Their right understanding of the former was in due time illustrated in the faith of Abel, when the Lord had respect to him and to his offering; (Gen. 4:4; Heb. 11:4;) and of the latter, a heart rending and painful evidence was given when Cain imbrued his hands in the blood of his righteous brother. In this period lived a long succession of worthies, the most distinguished of whom, it would seem, are recorded in the fifth chapter of Genesis, and variously noticed in after history. Among them were “righteous Abel,” “Enoch, who walked with God, and was not, for God took him,” and “Noah, who found grace in the eyes of the Lord,” when “all flesh had corrupted his way, and the earth was filled with violence,”—all of whom have honored mention in the New Testament as exemplifications of the one common faith of all the saved, which “is the evidence of things not seen, and the substance of things hoped for.” Heb. 11. These worshipped the true God—the Maker of heaven and earth, first known to Adam in his state of innocency as his supreme good and everlasting reward, and now known to him and his posterity in the covenant as reconciled through the promised Redeemer; and in that knowledge, they had eternal life.

II. After the death of Noah, the knowledge, covenant and promises of God appear to have been mostly confined to his posterity in the line of Shem. Gen. 11. And about twenty-one centuries from the giving the first promise, occurs the memorable enlargement of the light and confirmation of the covenant in the person of Abraham and his posterity—a transaction of singular import and interest. God now more fully revealed himself in his relation to his people, and to their posterity. “I will be thy God, and the God of thy seed after thee.” Provision was made to secure the practical illustration of the unity of the Church, and its separation from the world, together with its unbroken preservation through all future ages—not only in the natural offspring, but in the spiritual seed or posterity of Abraham, who was then constituted “the father of all them that believe,” and “a father of many nations.” Rom. 4:11, 17. The Divine sovereignty was illustrated in calling Abraham himself out of a state of idolatry, (Josh. 24:2,) and in the successive exclusion of some of his lineal descendants, such as Ishmael and Esau, which, also, indicated the spiritual nature of the covenant, as revealing and confirming the hope of everlasting life. Matt. 22:29—32. In the sacred society constituted by this covenant, all future enduring revelations from heaven were deposited and confined. There were then on earth, indeed, other persons of distinction, as Melchisedeck and Job, and, at a later period, the father-in-law of Moses, who knew and worshipped the true God with acceptance, apart from the Abrahamic covenant; but these lights became fewer in number, were gradually extinguished, and

a thick cloud of ignorance and idolatry overspread the earth. The inhabitants of the world were lost, at length, in a dark and starless night, where not a ray relieved the gloom, except what shone within the precincts of the Abrahamic covenant, and the people it embraced. Every where else the world settled down into "times of ignorance, in which God suffered all nations to walk in their own ways." Acts 14:16, 17, 30. "Strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12.

Clearer light was now afforded. Justification by faith, the foundation doctrine of the Church, was more distinctly made known in name and thing. "Abraham believed the Lord, and it was counted to him for righteousness." Gen. 15:6; Rom. 4:3. And in the covenant, provision was made for the admission of others than the descendants of Abraham according to the flesh; (Gen. 17:12;) and in the simplicity of institutions, the way was thus opened for its more enlarged application, and in another form of holy rites. The line of descent of the promised redeeming seed was now determinately placed in the posterity of Abraham, in whose "seed all the families of the earth were to be blessed." In the third generation it was settled in his posterity in the line of Judah; finally, in that of Judah's descendants, David, when no further specification was made known, except that He should be born "of a Virgin,"—thus wonderfully issuing in a literal fulfilling of the first promise in his becoming "the seed of the woman." It was a remarkable circumstance that the promised Redeemer should take upon him "the seed of Abraham." Why not of some other and more illustrious tribe or nation, or from among the mighty dynasties or empires of the earth? It could only be because of the covenant relation of Abraham and his seed, natural and spiritual, and of all that were truly comprehended in its bond, he took that seed and a place in that covenant, that he might thereby illustrate his covenant relation with his redeemed, fulfil its condition, ratify its promise, and purchase for all whom it included everlasting salvation. This covenant, therefore, instead of being dissolved at the advent of Christ, was solemnly confirmed in his death; and then, in all its original fulness, and clothed in a form more simple and significant, was to go forth among the nations, ever spreading in its course, enduring to the end of time, "that the blessing of Abraham might come on the Gentiles, through Jesus Christ, that we might receive the promise of the Spirit, through faith." Gal. 3:14.

III. The last great communication from heaven is called the giving of the law at Mount Sinai, in which memorable event is to be carefully noted the uninterrupted and undeviating character of the revelation of God. This is the same people we have seen before, still in covenant with the Most High, the objects of his care and his unchanging compassion, protection, and love. We can

only name the remarkable events as they occur—the oppressed and afflicted condition of the covenanted people of God, according to an oracle long before made known, the birth and almost miraculous preservation of Moses, their destined deliverer, his education and adoption by Pharaoh's daughter, and elevation to the prospects of regal dignity, and how they were blighted by his devotion to the people of God, his rare personal endowments, his flight and exile in obscurity to almost the term of old age, his wonderful call and mission by the God of their fathers in the wilderness of Sinai, where it was promised that he should worship the Lord with ransomed Israel, the plagues and judgments of Egypt and her gods, the destruction of Pharaoh and his host in the Red Sea, and the safe and triumphant passage of the people of God, guided, in the pitchy and tempestuous darkness of that memorable night, by a preternatural light from heaven, the solemn preparation for, and the more solemn and awful revelation of the covenant, and giving of the law from the summit of the burning and yet dark-clouded Sinai, by a voice poured forth in awful tones from unseen and uncreated lips—these are incidents, each separately, but especially collectively taken, that too plainly indicate there was then revealed something infinitely beyond the earthly and temporal, and truly the heavenly and eternal, to leave any doubt, except in the minds of blinded Jews, and those who, like them, have “a vail on their hearts.” Perhaps, it is designed that the world shall never witness an array of the majesty of God in the visible displays of his power and holiness in the elements of nature, more terrible than was seen in the giving of the law, until the sanctions of that same law shall be displayed in the final judgment of the world.

Two remarkable features in this transaction determine its character, and reveal its design—all besides is to be considered as subordinate and subservient—the declaration of the covenant, and its confirmation by sacrifice. The first tones of that awful voice, surpassing in power and majesty the sound of the thunder, and the still higher tones of the trumpet which waxed louder and louder, were these—“I am the Lord thy God,” publishing, in terms the most direct and clear, that Heaven could employ, the free and gratuitous gift of eternal life. That Being, of whose greatness and excellence, infinite and eternal, there can be no understanding, thus spake forth Himself as the portion of His trembling people. Can we impiously imagine that the God of truth should utter these awful words without truth, design, or meaning in himself? or that none, in that vast assembly, with Moses in the Mount, did not peer into their meaning, and feel their power in their souls, whilst the daylight of eternal life was thus poured in from God—the all-sufficient and everlasting? Oh! what more could man desire to hear? or what more could be spoken by God himself? The other circumstance is, that this covenant relation was forthwith confirmed by

the blood of sacrifices, slain for its solemn ratification, and sprinkled upon the book which recorded, and on the people who embraced it. This blood had all its meaning and virtue from the true sacrifice which it foreshadowed; else, it was a rite unworthy of God to enjoin, and of man to observe. The light of the New Testament shines brightly on its typical relation to the blood of the everlasting covenant, and of a sacrifice of infinite dignity.

The moral law which followed, becomes the rule of all obedience, in all future times, of all the heirs of the covenant. But to that people, then, were given a system of ceremonial rites in the tabernacle and its altars of sacrifice and incense, its ark of the covenant and the candlestick, its magnificently appointed priesthood, and its numerous sacrifices, foreshadowing a true Priesthood, sacrifice, and tabernacle, destined to eclipse the glory of all earth and time, and shine in unabating and enduring splendor throughout eternity—all to be consummated in the already and promised Redeemer, to appear in the fulness of time, and in his redeemed and glorified Church. The covenant included, also, a national relation of this same people to God, to whom was given a judicial code peculiar to themselves, in many respects accommodated to their infirmity and their imperfect state, but limited in its obligation, and expiring with their national existence, except so far as being founded on the moral law, and applicable in all ages and in all lands, when Shiloh should appear, to whom the gathering of the people should thenceforth be.

In all these various manifestations of God to his people, in the long period that preceded the advent of Christ, and the introduction of the New Testament, we have the most clear and striking evidences of the true, spiritual and heavenly import of the covenant, promise, and every attendant institution. The Old Testament writings, therefore, rightly understood, will be found by the pious replete with instruction, establishment and consolation. They will discover how true it is that "whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope;" and in the pious, whose various history they record, much to warn, but more to encourage and guide;—a people, whose sins teach us that whosoever "thinketh he standeth, should take heed lest he fall," but who, also, furnish a bright pattern of the "faith and patience, through which we are to inherit the promises," and "a great cloud of witnesses" to strengthen and encourage on the way.

C.

ONE sensible, experimental proof of Christ's power and presence in time of conflict, of danger, of temptation, binds the soul to him in trust and affiance more than a thousand arguments.

SKETCH OF THE LIFE OF JOHN ERSKINE,

ONE OF THE EARLY SCOTTISH REFORMERS.

The duplicity of the Queen Regent referred to in the preceding part of this sketch, (page 265,) resulted in an armed resistance, on the part of the Congregation, to the intrigues and persecuting spirit of her administration. Learning by experience, that confidence could not be safely put in her promises, they prepared for the worst, and determined to abide by their Protestant principles. They armed in their own defence, to repel force by force. In this course, Mr. Erskine heartily concurred. A civil war followed, which, though neither bloody nor decisive in its operations, was maintained till the death of the Regent, after a continuance of thirteen months' war, on the part of the Government, aided by French mercenaries, intended to crush civil and religious liberty; and, on the part of the Congregation, conducted with the high resolve of resisting unto death, every attempt to bring them under the yoke of oppression and idolatry. In such a struggle, the courage, the prudence, and, above all, the piety of such a man as the subject of this sketch, must have been of preëminent importance to the cause of liberty and truth.

Mr. Erskine was, however, emphatically a man of peace: hence, towards the close of this war, he relinquished the diplomacy of the statesman and the armor of the warrior, for the more congenial pursuits of the christian ministry. From this time, he devoted himself to the ministry of the gospel. For this work he was well fitted, not only by the gentleness of his disposition, but also by his previous education and studies. He had been the patron of learning, and especially of Greek literature. Buchanan himself, one of the most learned men of the age, says of him, that "he was a learned man." This testimony to his scholarship by so competent a judge, could not have been earned unless by very rare attainments. And Knox, who knew him intimately, characterizes him as "a godly man." With such qualifications, and his long and earnest study of the Scriptures, no immediate preparation for his new vocation was demanded. In the ministry, he continued to labor till he was incapacitated by the infirmities of old age; and throughout this long period, proved himself "a workman that needeth not to be ashamed."

The first General Assembly of the Protestant Church of Scotland met in the city of Edinburgh, on the twentieth day of December, 1560. In the first sederunt of this meeting, the Assembly approved of Mr. Erskine's admission to the office of the gospel ministry, giving their deliverance in a manner strongly indicative of the sense which they had of his qualifications, namely: "That John Erskine, of Dun, was apt and able to minister." It was

early in 1562, that he was appointed to the work of Superintendent. The district assigned for him to labor in this function, was the counties of Angus and Mearns. How long he continued to perform the duties of Superintendent, we have no account—though it is probable, from what appears in the records of the church, that he declined acting in that character some years before he ceased to perform the ordinary duties of the ministry; for he presented to the Assembly, which met in December, 1567, his demission as Superintendent, on the ground of age and infirmity. He was then in the fifty-ninth year of his age, and the duties of Superintendent were exceedingly burdensome. The demission, however, was not accepted by the Assembly; and several years afterwards, we find him still laboring in that capacity.

This office, if office it may be called, has been the subject of much misunderstanding, if not of misrepresentation, in later times, in respect both of its nature and continuance. There has been an evident disposition to press the fact of the appointment of Superintendents by the Scottish Church, as an argument in the cause of Episcopacy, on the part of some of its friends; and some Presbyterians have too readily yielded, in part, at least, to the claim. The claim is unjust, and the concession unwise. It is but natural that a certain class of Episcopalians should grasp at this fact, for the purpose of claiming the early Scottish Reformers as not disinclined to a modified Episcopacy; and yet never was claim of so much magnitude put forth on so frail a position. But it is strange, indeed, that any intelligent Presbyterian could be found to say, as Dr. Robertson has said, that, “on the first introduction of his system, Knox did not deem it expedient to depart altogether from the ancient form. Instead of Bishops, he proposed to establish ten or twelve Superintendents in different parts of the kingdom. These, as the name implies, were empowered to inspect the life and doctrine of the other clergy. They presided in the inferior judicatories of the Church, and performed several other parts of the Episcopal functions.” * Perhaps some Presbyterians have been misled by the very high authority of this historian, as he was himself misled by Archbishop Spottiswood, to whom he refers as his authority. Spottiswood has garbled the passage in the first Book of Discipline, in which reference is made to Superintendents. It is as follows: “We consider that if the ministers whom God hath endowed with his singular graces among us, should be appointed to several places, there to make their continual residence, that then the greatest part of the realm should be destitute of all doctrine, which should not only be the occasion of great murmur, but, also, be dangerous to the salvation of many; and, therefore, we have thought it *a thing most expedient at this time*, that, from the whole

* Robertson's Scotland, London edition, 1824, vol. 2. page 33.

number of godly and learned men now presently in this realm, be selected ten or twelve, to whom charge and commandment should be given to plant and erect kirks, to set, order and appoint ministers, as the former order prescribes, to the countries that shall be appointed to their care, where none are now."* It is evident, from this quotation, that Superintendents possessed no Episcopal power, and that our early Reformers never intended anything like a modified form of Episcopacy. The system laid down by them is purely Presbyterian, because they deemed this to be the only scriptural form of church government. The functions assigned to Superintendents, as also their subordination to the General Assembly, remove them far from the order of prelatial Bishops. In point of fact, they bear a much nearer resemblance to the scriptural office of Evangelist. Like that of the latter, the function of Superintendent was extraordinary; and was designed, to use words of the historian Laing, as a "temporary expedient," to meet the exigency of the reformation period. This is most apparent from the manner in which they speak of the appointment—"at this time." We have marked these words in italics in the quotation given above, that the attention of the reader may be directed to them.

"The Superintendents were elected and admitted in the same manner as the other pastors." Knox, 263. They were equally subject to rebuke, suspension and deposition, with the rest of the ministers of the Church. In the examination of those who were admitted by them to the ministry, they were bound to associate with them the ministers of the neighboring parishes. They could not exercise any spiritual jurisdiction without the consent of the provincial Synods, over which they had no negative voice. They were accountable to the General Assembly for the whole of their conduct. The laborious task imposed on them, is what few Bishops have ever submitted to. "They must be preachers themselves;" they are charged to "remain in no place above twenty days in their visitation, till they have passed throughout their whole bounds." They "must thrice every week preach, at the least." When they return to their principal town or residence, "they must be, likewise, exercised in preaching;" and having remained in it "three or four months, at most, they shall be compelled (unless by sickness they be retained) to reënter upon visitation."† The small number of Protestant ministers required some expedient of this kind; otherwise, many parts of the country would not have enjoyed for a long time the ministration of gospel ordinances, and the many urgent demands connected with the order and government of the Church must have been neglected. But in an ordinary state of the Church, such demands will be met

* Compendium of the laws of the Church of Scotland, Edinburgh ed. v. 1. p. 46.

† M'Crie's Life of Knox, Note CC.

by the ordinary exercise of government. Presbyterian supplies meet the first part of the exigency, and the second is provided for by the ordinary judicature, either immediately or mediately by the action of Commissions, or Committees in special cases.

As they were mere temporary functionaries, the Superintendents had no successors: with the decease or resignation of those first appointed, the office ceased! It did not, accurately speaking, fall into disuse; but, in virtue of its temporary character, it ceased when the end was answered for which it was brought into operation as an expedient. Accordingly, when the Church obtained a more settled footing, and her order was definitely fixed, Superintendents had no place. Hence, they are not mentioned in the second Book of Discipline as officers of the Church; but as a matter of fact, they are excluded from its ordinary ministry in the enumeration therein given. "There are four ordinary functions or officers in the Kirk of God—the office of the pastor, minister or bishop, the doctor, the presbyter or elder, and the deacon. These officers are ordinary, and ought to continue perpetually in the kirk, as necessary for the government and policy of the same; and no more offices ought to be received or suffered in the true Kirk of God, established according to his word."*

In connection with the fact of Mr. Erskine's appointment as Superintendent of Angus and Mearns, we have endeavored to lay before our readers a correct view of this class of functionaries, deeming this a convenient place to vindicate the early Reformers from the misrepresentations and misapprehensions on this subject. The very burdensome duties laid upon Mr. Erskine as Superintendent, seem to have been performed with great diligence and zeal; though, as we have stated, he repeatedly requested to be relieved from these by the General Assembly.

The Principal, Sub-Principal, and several of the Regents of the College of Aberdeen still adhered to Popery, and, obstinately refusing to renounce this system of idolatry, the General Assembly, considering the danger that might accrue to the cause of religion and education, if such men were permitted to retain their places as teachers of youth, declared said persons to be disqualified, and gave a special commission to Mr. Erskine to dispossess them of their places. This unpleasant service he performed in the month of June, 1569.†

He was one of the Commissioners appointed by the General Assembly to prepare the Second Book of Discipline,—each Commissioner having a separate point of church order assigned to him. This document "was agreed upon in the Assembly of 1578," and entered into "the Registers of Assembly, 1581." "Mr. Erskine

* Second Book of Discipline, chap. 2.

† Scott's Life of Erskine, page 14.

was at least five times Moderator of the General Assembly:”* this gives us some idea of the high estimation in which he was held by his cotemporaries of the Reformation. His increasing infirmities prevented him from attending the meetings of General Assembly for the last three years of his life, which terminated on the 12th of March, 1581, in the eighty-second year of his age, leaving behind him, says Spottiswood, “a numerous posterity, and of himself and his virtues a memory that shall never be forgotten.” In allusion to the letters written by Mr. Erskine and addressed to the Regent Mar, in defence of the liberties of the Church, “they are written,” says Dr. M’Crie, “in a very clear, spirited and forcible style, contain an accurate statement of the essential distinction between civil and ecclesiastical jurisdiction, and should be read by all who wish to know the early sentiments of the Church of Scotland.”† We close this sketch with the following character of Mr. Erskine, given by Aikman: “He was early distinguished in arms by his successful defence of Montrose; but his more lasting claims upon the gratitude of his country, arise from his early, uniform attachment to the cause of the Reformation. He was among the first men of rank who openly espoused it, and through the arduous struggle he never shrunk from danger; while the amenity of his manner softened down, in some instances, the unpalatable truths he was commissioned to deliver to royal ears. He was of the first reformers, the only one who enjoyed Court favor; but it was without any dereliction of integrity, or any compromise of principle.”‡

DOING GOOD WITH MONEY.

It is common for men who have means to spare from their current expenses, or the conducting of their ordinary business, to inquire how they may best invest their surplus funds. Generally, the inquiry is satisfied by ascertaining the way supposed to be safest and most profitable. A few go farther, and, considering themselves only as stewards of that which has been given to them, endeavor to ascertain how they may do the greatest good with the means entrusted to their care. To encourage such, and with the hope of adding to their number, we submit the following statement and remarks.

In 1845, we received from a benevolent person, whose name was withheld, a bond for one thousand dollars, *in trust*, the inter-

* Life, by Scott, page 23.

† Life of Knox, page 372.

‡ History of Scotland, vol. 3, pages 189, 190.

est of which was to be applied to aid young men who might need it in prosecuting their studies, with a view to the ministry, in the Theological Seminary of the Reformed Presbyterian Church. This interest we have appropriated annually to the purpose designated by the donor of the bond, and hold the receipts of those who received it. We have the satisfaction of knowing, and also of informing the donor and the church, that, in every instance, the aid thus rendered was seasonable, and was furnished to young men who thus far show that they were deserving. Some of them, having completed their course of preparation, are laboring with acceptance and success in the cause of Christ's Testimony; while others, at different stages of progress, are still pursuing their theological studies, pressing forward to the work of the ministry to which they have dedicated themselves.

This case furnishes plain and pleasing illustration of the good that may be done, under proper management, by the judicious appropriation of such sums as individuals can spare to benevolent objects. Probably, the person sending the above mentioned bond, is to-day nothing the poorer in this world's goods by the bestowment of the amount. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." And yet a goodly number of worthy, self-denied young men have had timely and welcome aid afforded in their efforts to prepare for preaching the gospel of Christ; while the church is experiencing the benefit of the labors of some, and will, we trust, ere long enjoy the services of others, who have been helped forward in their course of preparation by means of this *investment* of a sum which could be spared.

We hope this example, as it is surely worthy of imitation, will call the attention of those who are able to the subject, and help to induce them to appropriate such sums as may seem to them proper to such benevolent object in the church as they may select. To our mind, it is pleasant for an individual to give, so as to see good done by his or her bounty while living. Besides, it sooner puts the amount in the way of doing good, and is calculated to call out the donor's prayers, both for the object to which it may have been appropriated, and for a blessing to accompany the amount bestowed, that it may prove useful in answering the end designed. Still, if any prefer to make provision by *WILL* for the bestowment of part of their substance upon the benevolent objects of the church, it is well. Each should judge for himself in such cases, taking care that the judgment be such as will be approved by Him who has called him to the stewardship to which he has been appointed.

RESOLUTIONS ON SABBATH SANCTIFICATION.

The following resolutions were adopted by the Synod of the Reformed Presbyterian Church, Scotland, at their last meeting. The great moral principles laid down are everywhere applicable, and, with slight accommodation in a few instances, the details are as suitable and reasonable in our own land as in Great Britain:

I. That, regarding it as the solemn duty of the Church of Christ to testify against prevailing evils, the alarming increase of Sabbath profanation calls upon us to raise our voice on behalf of the day of sacred rest, which the Lord has set apart for himself; and we feel the more urgently called upon to do so at the present time, by the recent rejection, by the British Legislature, of a measure (acted on for a very short time) for the cessation of post-office labor on the Sabbath.

II. That as all the precepts of the moral law are obligatory on all moral beings, and as this law is the infallible rule of faith and practice, the Sabbath, is, therefore, a Divine institution, not peculiar to the Levitical economy; but inasmuch as it is moral in its nature, it is to be observed by the Church in all ages, and under every dispensation of the covenant of grace. And in the fourth precept of this law, our duty in regard to the Sabbath is clearly defined—to “remember to keep it *holy*,”—“not to do any work,” except what strictly falls under the character of works of necessity and mercy.

III. That all the arguments heretofore adduced in vindication of running railway trains, and conducting post-office labor on the Lord's day, are altogether unsatisfactory, inasmuch as they are based on a wrong principle—the obligation of God's law being overlooked, and a short-sighted, worldly expediency being substituted instead; men forgetting that “in keeping God's commandments, there is great reward,”—“that godliness has the promise of the life that now is, and that which is to come,” and that the great moral Governor of the universe himself has declared—“Them that honor me, I will honor.”

IV. That it is the solemn duty of nations that enjoy the blessings of Divine revelation to have particular respect to God's holy day, in the framing of their laws, and, in so far as in their power, by their enactments, to guard the Sabbath from open desecration; and we cannot but look upon the recent vote of the House of Commons, designed to reëstablish postal labor on the Sabbath throughout the length and breadth of the land, as most provoking to Him by whom kings reign, and who claims the Sabbath as his own.

V. That nothing less than an entire cessation from all secular labor on the Lord's day, (with the aforementioned exceptions,) is sufficient to satisfy the friends of the Sabbath. Experience in the case of the metropolis of these kingdoms, has shown that a Sab-

bath-mail is not necessary to the well-being of a community, or to the transaction of mercantile business; and if God has reserved "a day" for his own worship, it is evident that *no part* of that day can be appropriated to our own use, without robbing God and incurring his high and holy displeasure.

VI. That the testimony of profane history, and the uniform experience of mankind, concur with Divine revelation, in declaring that manifold blessings have been bestowed upon communities, in connection with the proper observance of the Lord's day; whilst, on the other hand, its profanation has always produced an increase of irreligion, immorality, and crime, and brought down national judgment; and we would recognise in the recent afflictive dispensations with which our land has been visited, the hand of the Lord, punishing this nation for the indignity shown him in the profanation of his Sabbath.

VII. That while we deeply deplore the existence and increase of these evils, we nevertheless rejoice in the vigorous and well-sustained efforts which have of late been made to disseminate scriptural views with respect to the morality and sanctity of the Christian Sabbath, and to induce railway companies and the post-office authorities to discontinue those practices by which the Sabbath has been so glaringly desecrated; and whilst we grieve for the issue, yet we look upon the proposal to discontinue, in a great measure, postal labor on the Sabbath, recently made, as an encouragement to prosecute with still greater diligence these labors, and to persevere in fervent prayer, that all classes may be led to "make the Sabbath a delight—the holy of the Lord and honorable;" and we will, at all times, hold ourselves ready to coöperate with good men of every denomination, in every proper effort for the suppression of Sabbath breaking throughout the nation.

MUSIC.

When this delightful art is employed as the channel for expressing devotional feeling—when the voice and heart are altogether attuned to the praise of God, and thus the believer, even while sojourning in this vale of tears, is enabled to take part with the choir of heaven, and join in the hallelujahs of the skies—surely, it is then that the highest degree of enjoyment which music can impart, is poured into the soul. I do not mean to deny that there is much, yea, exquisite enjoyment to the lovers of music, connected with the expression of purified earthly feeling, when clothed in the combined charms of poetry and song. But this I will assert, without fear of contradiction, that the sincere Christian, when engaged in singing the praises of his beloved Saviour with those who love his

name, derives from music the very purest, sweetest, and most exalted enjoyment, that can flow through this channel into the heart—and that the most exquisite pleasure which the finest music of an altogether earthly character can inspire, will not bear a moment's comparison with that which the simplest strains of melody, when wafting the incense of gratitude from a believer's heart up to the throne of God, will impart. Conceive a large congregation of Christians assembled in the sanctuary—or even a little band of fellow disciples, met together to enjoy, in sweet communion, a few hours of social intercourse—and, with hearts glowing with a Saviour's love, uniting together and singing his praise; and can it be for a moment doubted that music, when thus consecrated to the service of God, is employed in its legitimate occupation, is fulfilling the design of its author, and, consequently, is imparting the hallowed happiness which he graciously intended it should communicate, and which it cannot, when employed in any meaner service, supply.

I would, therefore, maintain that it is when music is employed as the handmaid of piety—when her high and holy purpose is to fan the flame of devotion—when the lips which pour forth her inspiration are as a sacred censer, breathing out the sweet incense of gratitude to God, *then, then* it is that music kindles the sublimest raptures in the soul. And here I cannot forbear remarking, how much it is to be deplored that any whom God has gifted with this talent, should ever refuse to employ it in the public services of the sanctuary by taking part in singing His praise. That any who really love him, and are capacitated for thus expressing their gratitude, should remain silent in the sanctuary when his praises are sung, cannot but excite our sorrow and surprise. Why are they guilty of such inconsistency? Why do they refuse to join in that part of the service which most assimilates the worship of the earthly to that of the heavenly sanctuary? Why will they refuse to praise the Giver of all they enjoy? Can they reconcile this with gratitude to him who has, by his own blood, bought for them a place where there are praises forever?

I would also suggest to all Christian heads of families, how much the combining a psalm with prayer and reading of the Scriptures, in family worship, conduces to its pleasure and profit. It imparts a character of sacred joy. And never, perhaps, does a Christian family on earth exhibit more of a resemblance to the family of God in heaven, than when the hearts and voices of all its members are thus blended together, while assembled around the family altar, in those sweet songs of praise, which are still, as it were, lingering on the harp of David. Then, indeed, does that little band of rejoicing worshippers here below, participate in the high and holy happiness of those worshippers before the throne on high, "who rest not day or night, singing praises unto him who sitteth on the throne, and to the Lamb, for ever and ever!"

THE JEWELS OF THE LORD OF HOSTS.

Jewels are highly prized. They are rare; they are not found everywhere, but only in particular localities, and are procured with great trouble. They are costly. The jewels worn by the rich and great on some occasions, are valued at a sum which would make a poor man rich. They are beautiful. How they dazzle the sight, and enkindle the imagination! And they are preserved with great care. The casket is placed in the securest spot, and guarded with the most faithful vigilance. Such are earthly jewels—the jewels which mortals hold so dear, and with which they adorn themselves; but the Lord's jewels are more precious and beautiful than these. These will do to grace the brow of an earthly potentate, but the King of kings and Lord of lords must put on richer ornaments. The streets of the city, where his immediate presence manifests itself, are gold; the gates are pearl; the wall is of jasper, and the foundations are of the choicest gems. What, then, must *jewels* be, amid golden pavements, jasper walls, and gates of pearl! If *common* things in that world are so bright and beautiful, what must be the brilliancy and beauty of Jehovah's dearest possessions!

Well, among the Lord's people are his jewels. Yes, he takes the lowliest of mortals, and makes of that mortal a diadem for his crown. He takes a sinner, all covered with the rubbish of sin, and defiled by its stains, and by a process of infinite wisdom and grace, aye, and at infinite expense, too, he washes him, and puts a new life within him, and assimilates him to his own nature, and transfers him to the glories of the heavenly world, and makes of him there a jewel of the Lord of hosts! Surely, this is a glorious privilege and honor of the saints of the Most High! They need care little for the distinctions and possessions of this life, who have before them prospects so enrapturing. But are these the prospects of all that wear the name of Christ? No. For now, as of old, all are not Israel that are of Israel. Many a one has found a place in the Church of Christ, who will have no part or lot in the New Jerusalem, which shall come down from God out of heaven.

But who are they? Let us go back to the days of the last of the prophets. Malachi lived in a most degenerate period. The heart grows sick at the recital which he gives of the prevailing sins. Impiety was bold and reckless; men wronged each other with unblushing faces; they were covered and defiled with vices and abominations. Even the priests had gone out of the way; the messengers of the Lord of hosts had caused many to stumble. Hypocrisy and vice entered into the most solemn acts of the national worship. The nation had robbed God, and were cursed with a curse. But though this was the general picture, there were a few

fairer lines. God had reserved some to himself who had not yielded to the current, and given themselves up to sin. Though the proud were called happy, and they that wrought wickedness were set up, and they that tempted God were even delivered, these few chose rather the despised paths of piety, and remained steadfast in their faith. "Then," for so runs the beautiful narration, "then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name; and THEY shall be MINE, saith the Lord of hosts, in the day when I make up MY JEWELS; and I will spare them as a man spareth his own son that serveth him." We have found, then, who they are that are to be jewels of the Lord of hosts. They are the few that cleave to Christ when the many go astray. The few they are, who, amid prevailing indifference and worldliness and scoffing, live continually by faith; the few who at such times come together to deplore the fall of Zion, and to seek the blessing of God upon his Israel—ever faithful among the faithless, when they speak to one another the Lord hearkens and hears, and their names are written before him, and *these* shall be his *jewels* when the ransomed are gathered home to himself. The power of their faith has been proved. They have loved Jesus more than the world. They have used five talents well, and shall have ten. Happy, happy they who determine, by God's blessing, to be among this faithful few!

THE GLASS RAILROAD.

"There was a moral in that Dream."

It seemed to me, said the Milford Bard, as though I had been suddenly aroused from my slumber. I looked round, and found myself in the centre of a gay and happy crowd. The first sensation experienced, was that of being borne along with a peculiar gentle motion—a soft gliding motion. I looked around, and found that I was in one of a long train of cars which were gliding over a railway. I could see the train far, far ahead; it was turning a bend of the railway, and seemed to be many miles in length. It was composed of many cars. Every car, open at the top, was filled with men and women, all gaily dressed, all happy, all laughing, talking or singing. The peculiarly gentle motion of the cars interested me. There was no grating, such as we hear on a railroad: they moved on without jar or sound. This interested me. I looked over the side, and to my astonishment found the railroad and cars were made of glass. The track, the body of the cars, and the wheels were all glass. The glass wheels moved over the

glass rails without noise or oscillation. This soft gliding motion produced a feeling of exquisite happiness: it seemed as if everything was at rest within me; I was full of peace.

While I was wondering over this circumstance, a new sight attracted my gaze. All along the railroad, within a foot of the track, were laid long lines of coffins, one on either side, and every one containing a corpse dressed for burial, with its cold, white face turned upward to the light. The sight filled me with unutterable horror. I yelled in agony, but could make no sound. The gay throng who were around me, only redoubled their singing and laughter, at the sight of my agony; and we swept on and on, gliding with glass wheels over the glass railroad, every moment coming nearer to the bend of the road, which formed an angle with the road, far, far in the distance.

"Who are those?" I cried at last, pointing to the dead in their coffins.

"These are the persons who made this trip before us," was the reply of one of the gayest persons near me.

"What trip?" I asked.

"Why, the trip we are making. The trip in these glass cars over this glass railway," was the answer.

"Why do they lie along the road, each one in his coffin." I was answered with a whisper and a laugh which froze my blood.

"They were dashed to death at the end of the railroad," said the person whom I addressed. "You know the railroad terminates at an abyss, which is without bottom or measure. It is lined with pointed rocks. As each car arrives at the end, it precipitates its passengers into the abyss. They are dashed to pieces against the rocks, and their bodies are brought up here and placed in coffins as a warning to other passengers; but no one minds it, we're so happy on the glass railroad."

I can never describe the horror with which those words inspired me.

"What is the name of this railroad?" I asked.

The person whom I addressed, replied in the same low voice—

"It is the railroad of Habit. It is very easy to get into these cars, but very hard to get out. For, once in these cars, everybody is delighted with the soft gliding motion. The cars move so gently! Yes, it is a railroad of Habit; and with glass wheels, we are whirled over a glass railroad towards a fathomless abyss. In a few moments, we'll be there; and then they'll bring our bodies and put them in coffins as a warning to others, but nobody will mind it, will they?"

I was choked with horror. I struggled for breath; made frantic efforts to leap from the cars, and in the struggle awoke. I knew it was only a dream; and yet, whenever I think of it, I can see that long train of cars move gently over the glass railroad. I

can see the cars far ahead, as they are turning the bend of the road. I can see the dead in their coffins, clear and distinct, on either side of the road; while the laughter and singing of the gay and happy passengers resound in my ears, I only see those cold faces of the dead, with their glassy eyes uplifted, and their frozen hands upon their shrouds. It was a horrible dream. And the Bard's changing features and brightening eye, attested the emotion which had been aroused by the very memory of the dream.

It was, indeed, a horrible dream. A long train of glass cars, gliding over a glass railway, freighted with youth, beauty and music, while on either hand are stretched the victims of yesterday, gliding over the railway of Habit, towards the fathomless abyss.

"There was a moral in that dream."

Reader, are you addicted to any sinful habit? Break it off, ere you dash against the rocks.

BETHLEHEM.

Bethlehem Ephratah, or Bethlehem the Fruitful, as distinguished from Bethlehem in Zabulun, is a village, or small town, now containing about 2000 inhabitants, mostly Greek, Armenian, and Catholic, is situated some six miles to the south-west of Jerusalem, on the borders of the territory anciently allotted to the tribes of Judah and Benjamin, and just across the valley of Rephaim, or the Giant's valley, which was oftentimes the scene of battles in the early wars of the Israelites and Philistines. The distance of Bethlehem from Jerusalem is such, that the text recorded in 1 Samuel, 20, is perfectly natural and true. David said to Jonathan, in Jerusalem, "If thy father at all miss me, then say, David earnestly asked leave of me that he might *run* to Bethlehem, his city; for there is a yearly sacrifice there for all his family." A young and fleet foot like David's would make nothing of speeding down the steep crags of Mount Zion, across the brook Gihon, over the stony plain and low hill of Rephaim, past the tomb of Rachel and the village of Ramah, down into the vail of the shepherds, and up the mountain slope upon which the city of Jesse, of Obed and of Boaz stood.

The first mention we have of Bethlehem, in the Old Testament, is in the 35th chapter of Genesis, where it is recorded, "That Rachel died and was buried in the way to Ephrath, which is Bethlehem." The tomb of Rachel, between Jerusalem and Bethlehem, is still shown. A small Mohammedan mosque, with a dome roof, containing a rude sarcophagus, now stands upon the spot; and this tomb is equally honored by Mohammedan, Jew and Christian.

The Orientals call it, in their unaffected phraseology, "The tomb of our mother Rachel;" and there are many arguments in favor of its authenticity. The next mention of Bethlehem in the Old Testament, is in connection with the touching history of Ruth, that most charming of pastorals, which gives us so life-like a picture of the simple manners of the ancient Hebrews. From Ruth and Boaz the ancestors of David sprung; and again Bethlehem is brought into view as connected with the early life of that remarkable man. Near one of the gates of Bethlehem, on the path to Jerusalem, is shown the well for which David, when he was hemmed in by foes, and weary with fighting, "longed, and said, 'Oh, that one would give me to drink of the water of the well of Bethlehem, which is by the gate.'"

In the reign of Renoboam, Bethlehem, which seemed to have dwindled almost into non-existence, was rebuilt. In the writings of the prophets it was frequently marked out, and in no obscure manner, as the birth spot of the expected Messiah. This wonderful event took place during the reign of Herod the Great, and under the emperorship of Augustus Cæsar. As the scene of such an event, it was held sacred by the primitive Christians, many of whom came from distant countries to pass their lives there. During the reign of the Emperor Hadrian, a heathen temple to Adonis was erected, over what was held to be the spot of the nativity. In the fourth century, the Empress Helena, the mother of Constantine, made a pilgrimage to Bethlehem, built there a church of nativity, and founded a Greek convent.

At this time, the celebrated Latin father, Jerome, made Bethlehem his abode, and continued there nearly forty years, unto the day of his death. His study, a small chamber hewn out of the living rock, and near the traditional birth-spot of the Saviour, is still shown, and also his tomb, and that of his fellow-laborer Eusebius. Bethlehem has continued from that time a small village, hardly meriting the name of town, inhabited by husbandmen, and shepherds, and always containing a greater or less number of Christians. During the recent dominion of Ibrahim Pasha in Syria, the Christians of Bethlehem accidentally obtained the favor of government, while their Mohammedan fellow townsmen excited its displeasure, the former gaining thereby a decided superiority both in numbers and authority, which they continue to hold. The inhabitants of Bethlehem derive their subsistence from tillage, the cultivation of the vine and olive, the rearing of sheep, and the fabrication of little ornaments and remembrances for Christian pilgrims, such as crosses, rosaries, and carved pearl shells. The Bethlehemites, from the earliest time, have been celebrated for their courageous, independent and turbulent disposition. They are, perhaps, the handsomest, strongest, and most bright minded portion of the native inhabitants of Syria, and have frequently, of

late years, resisted with success various impositions and tyrannies of the Turkish Government. Probably, Bethlehem has never had more inhabitants than at present.

The mountains of Judah have no height or natural grandeur, and now they are desolate beyond description. The busy spirit of the old Hebrews no longer moves over them. No longer does the hand of the husbandman, terracing the mountain, make it a smiling garden and a laughing vineyard. The running brooks which, in the East, cause "the desolate land to become like Eden," are no longer trained through the vallies. There are no lowing of cattle "upon a thousand hills;" no shouting of the vintage when the red wine press is trodden. The reapers of Boaz are silent, the barley harvest and the wheat harvest are scanty, and the "laborers are few." All around Jerusalem, and all Judea, is a solemn land,—sunny, and solemn, and silent, from the very voidness of animal life. Even the birds are few, but the flowers are abundant. In the roughest spots, from out the most rugged rocks, the most beautiful crimson and yellow flowers spring.

In the vicinity of Bethlehem, however, vegetation increased, and the number of olive groves, fig trees, vineyards and gardens, still give it, in comparison with the rest of Judea, the title of Ephratah, or the Fruitful. Here and there I noticed tall, slender towers set in vineyards, for still do men in Judea "lay out a vineyard and build a tower." The sloping mountain sides, and the ravines on either hand of the city, were considerably wooded and green.

The ancient terracings were preserved upon the declivities of the hills, and the plough had been at work in the bowels of the valleys, and the rains and the dews seemed still to fall kindly, and the sun to rest lovingly, upon this spot. The long valley which runs north of the hill of Bethlehem, was, when I looked down into it, filled with the bright and scented blossoms of the young harvest, and here, tradition says, the shepherds were watching their flocks when the tidings of great joy fell upon their bewildered senses, and the chorus of peace on earth and good will to men was borne rapturously through the midnight air, making the stars to shine more brightly, and the earth to thrill with a strange delight. As we crossed this valley, we came suddenly upon a little Syrian shepherd boy, shouting after his flocks of sheep and goats, causing the hills to ring with his young, musical voice. His dark, animated eyes surveyed us as we passed; a moment after, he darted off with fleet foot, to reclaim a stray kid. Here, then, was a David; perhaps, "the youngest" of some patriarchal Jesse in the town over against us, "who kept his father's sheep"—"ruddy, and of a beautiful countenance." We rode immediately to the Greek Convent of the Nativity, and I was conducted around by the monks to see the convent, the imposing old church of the Empress Helena, now going into decay; the study and tomb of Jerome, and,

finally, the supposed scene of the nativity of our Lord Jesus Christ. The good brethren of the convent next conducted me to the roof of the edifice, and pointed out the different features and objects of the landscape, the vale of the shepherds directly beneath us; the conspicuous Frank mountains to the southeast, in the form of a truncated cone, supposed to be the ancient Bethhaccerem, or spot for beacon fires—"Blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem"—the desert, volcanic region between Bethlehem and the Dead sea, and the straight outline of the mountains of Moab and Ammon, beyond the Dead Sea and the Jordan. Jerusalem is not seen from Bethlehem; neither is the Dead Sea.—*Cor. of Prov. Jour.*

STATE OF ITALY.

When you have passed the frontier of Piedmont, the whole of the Italian peninsula presents but one aspect—a discontented people sulking under a bayonet government, which, as of old, calls in the aid of the Jesuits as a political instrument to support a system which is alike detested and feared. And here I cannot but remark the singular parallel which Italy presents at the present moment, with a period which shook the Papal throne, and created that dissent from the abuses of Popery called Protestantism. The late liberty of the press in Italy, threw up the same class of men from the very bosom of the Church, as those who printed their opinions in the time of the Reformation. Now, as then, thousands are ready to protest against ecclesiastical despotism. And now, as then, the Jesuits come to the rescue. Is not Austria in the same position as Italy? She, also, has found it necessary to support her despotism, by bending to the Church. This great European policy was all planned when Pio Nono was at Gæta—aye, even to influencing a London daily print, which is as Papal and despotic as it well can be for a liberal and Protestant country. The attack on the Foreign Office, and the desire to do away with English political agents in foreign lands, are but off-shoots of the great trunk policy with which the enemies alike of England and European liberty would run through the whole world. No British minister will be true to British interests who does not combat the evil in its infancy; and no British subject will be true to his native land who countenances such hypocrisy at home. Another singular parallel between the period of the triumph of the Papacy in Rome, after Leo X. and the present time, may be seen in the countenance which all despotic sovereigns are now bestowing on the Church, which, in her turn, as of old, delights the people with miracles. Here, in Naples, church ceremonies are paid for by the Govern-

ment; and in more than one instance, the king himself has supplied means for Church *festas*. Those who watch carefully the events of Italy will clearly perceive that the Papacy has not changed. She cannot march with civilization; and wherever her influence exists, the same moral degradation, and the same national disasters, must curse the people.

One of the last acts of the Jesuits in Naples, prohibits students of the best public library from reading any books, excepting those treating of mathematics and medicine.

On the condition of Englishmen in Italy, intelligence from Capt. Pakenham throws new light. Capt. Pakenham was driven from Tuscany for having circulated the Holy Scriptures, although under express permission of the authorities of the country. From England he desired to return, in order to collect his private property, arrange some affairs in order to close a residence of thirteen years, and, with a passport duly signed, arrived at Pisa, and was forthwith *invited* by the Government to leave the country, under a *threat* of expulsion by bayonet if he did not instantly depart. He appealed for protection to Sir George Hamilton, British minister at Florence; but Sir George rejected the appeal, because of his "well known religious fanaticism," and he has left the Tuscan territory to await, in the Duchy of Modena, the issue of an application to England.

GOD'S PROVIDENCE IS SPEAKING TO US.

We live in stirring times. What Christian can look abroad over the nations and remain unmoved? God is working wonderfully by his providence. Everywhere we see change, progress, signs of triumph. Look at Turkey. It was but yesterday that the Moslem pointed the finger of scorn at the "Christian dog," whom he would hardly recognise as a fellow man. Now, even the Sultan has become the avenger of the oppressed, the protector of Christianity, the advocate of equal rights. Look at Persia. In that country, the government of which is at once despotic and weak, where the provinces are in continual tumult, the rights of a private citizen utterly disregarded, and all things threaten revolution and anarchy, God has given a handful of Englishmen, without an army, without any direct security for their own lives, moral power enough, and magnanimity enough to protect the work of missions, and further in many ways the cause of our Redeemer. Look at India. A century ago, missionaries there could find no foothold. The Government opposed them, and the people hated them; and, had not the God of Missions appeared for their aid, they would have been driven from the country, and their enterprise proved a failure. Now, how changed! The whole peninsula is thrown wide open for missionary labor; the missionary is fully protected in his person and his work, and religious liberty, by the late act of Government, is made the law of the land. Look at China. Not long

ago, the ambassador of Christ gazed on her colossal arch of superstition and frowning ramparts, and cried, "O rock, when wilt thou open?" Behold the answer. Heralds of the cross are now freely passing through her gates, millions of her population are ready to hear the gospel, and temples of the living God are rising amid the shrines of her idols. Turn where we will, we see the same wonder-working God. With some exceptions, the whole world has been made accessible to the soldiers of our Lord. Africa waits. The innumerable islands of the Pacific wait. Even Madagascar now calls. The ice-bound coasts of our own continent—Labrador and Greenland wait. All things are ready.

And God, in his providence, has given his servants resources such as they never had before. When Paul girded on his armor and commenced his glorious career, the civilization of the world was all arrayed against Christianity. It is not so now. With Christian nations you find intelligence, refinement, the arts and sciences, energy, abundant wealth; and you find them nowhere else. Who form and execute great enterprises? We need not go beyond our own country to obtain an answer. Our cities are supplied with water at a vast expense. Valleys are filled up and mountains cut away, that the rail-car may traverse the land. Manufacturing towns, under the impulse given by heavy capitalists, spring up like magic. Ship canals are opened as highways for our commerce. Magnificent steamers are launched to contend for the empire of the ocean. Lofty monuments are reared to gratify national pride, and be memorials of our rising greatness. Science lays her tribute, and it is cheerfully paid. Millions are expended in the search for an antarctic continent, and millions in the vain attempt to find a north west passage. In short, every great worldly enterprise takes a strong hold on the minds of men, and is prosecuted with energy, perseverance, and success. Our nation is famed the world over for planning and achieving great things. Much of the capital thus employed is furnished by the professed stewards of the Lord. And were they to show the same zeal, largeness of heart, and undying perseverance in the cause of Christ, the churches of America might send out a host of missionaries, to station themselves all over the battle-field, and in the strength of their great Captain, win many and blessed trophies to the praise and the glory of his grace. Planted on these shores by God's providence, watched over in our feebleness, trained up to manhood at this interesting and critical period "in the world's history, there is no nation on earth, on whom a heavier responsibility devolves in regard to its conversion. "Unto whomsoever much is given, of him shall much be required."

And now how shall the responsibility be met? We can no longer say the heathen are inaccessible. We can no longer plead our poverty. We cannot plead our ignorance of duty. We all know that if the churches do not follow up the indications of God's providence with contributions far exceeding what they have ever made, with earnest prayers, with the personal services of their sons and daughters, it will be because they are too indolent, too worldly, too selfish, to discharge their solemn and well-understood duty. Oh, how long shall it require extraordinary effort, the presentation of the most powerful motives, and a forcing, as it were, of the churches to give, in order to secure from a large and very wealthy body of Christians a mere fraction of what is invested in worldly schemes, for

the spread of the Redeemer's kingdom through the earth? How long shall the followers of the Saviour shrink from walking in his footsteps? If he gave his *principal*, cannot we give our *interest*? If he poured out his soul unto death, and was numbered with the transgressors, bearing all meekly, nay, joyfully, that he might redeem the world, is it too much for us to forego some of our luxuries, and put forth some determined efforts to acquaint the many millions of heathen with the name of Jesus, and guide them to a world of glory?

Should we fail to meet these high obligations—to joy in these high privileges,—should we content ourselves with sending out here and there a solitary missionary, where we ought to send out a score or a hundred, and suffer our brethren already in the field to languish for want of support, and the white harvest to perish without a reaper, will it be any wonder if the kingdom of God is taken from us and given to a nation bringing forth the fruits thereof? Let Christians carry this subject with them to their closets, and, with a map of the world spread out before them, and the woes of the world present to their minds, and the animating voice of God's providence sounding in their ears and cheering them onward, there renew their consecration, and, with earnestness and simplicity, each for himself, say, "Lord, what wilt thou have me to do?"—*Jour. of Mis.*

SYNOD OF THE FREE CHURCH OF FRANCE.

The meetings of this body were opened on the 28th of August at St. Foy, and closed on the 3d of September. They were conducted in a spirit of brotherly love, faithfulness, and freedom; and the blessing of God was abundantly shed upon all present. Four new churches sent in their adhesion to the Union. This increased the number of the whole to fourteen, which were represented by twenty-seven delegates. Eight sister churches not in the Union, sent also their deputies. They were the Free Church of Scotland, the Presbyterian United Church of Scotland, the Presbyterian Church of Ireland, the Methodist Calvinistic Church of Wales, the Free Church of the Canton de Vaud, the Evangelical Church of Lyons, the Evangelical Church of Baigts et Castertarbe, and the Evangelical Church of Vigan. The first meeting was devoted to the solemn and public worship of God, and the reception of the memorials of our Lord's death, of which more than two hundred persons partook, for many faithful peasants came in from the environs to join their brethren in that holy festival. Each sitting was commenced by prayer, singing, and the reading of a portion of the word of God; the deliberations were frequently interspersed with praise or prayer, and were always closed by solemn worship and thanksgiving. Many interesting communications were made by the several delegates respecting the churches which they represented, and several resolutions were made and unanimously carried. The first was: That the Synodal Commission shall name a Committee of Evangelization, for missionary labors that may be usefully undertaken in France and in Algeria, or even in the other French colonies, in case the Evangelical Society should not have undertaken the work. The Com-

mission is also to apply to the Churches of God, which, out of France, have testified their affectionate regard to the Union, and to realize, with their concurrence, if granted, the evangelization of countries where French is spoken.

Desiring again to avow before the world the entire and unanimous faith of the Church, in the plenary inspiration and Divine authority of that sacred volume, the Synod again placed on record the very words of the general constitution of their Union:

“We believe that all the Scripture of the Old and New Testaments (excluding the apocryphal books) is inspired of God, and thus constituted the only infallible rule of faith and life.”

The funds in the hands of the Treasurer, amount to 19,565 francs. The brethren separated full of joy and strength in God, to carry to their different churches the glad tidings they had received, and the encouragement derived from faith, prayer, and fraternal love.

ITEMS OF INTELLIGENCE.

EDUCATIONAL PROSPECTS OF THE SANDWICH ISLANDS.—From an address delivered in New York, by the Rev. Henry T. Cheever, we learn many interesting facts of these and the adjacent islands, which are becoming daily of more interest to us from our possessions on the shores of the Pacific. In the Southern Ocean there are said to be 680 islands, exclusive of Australia, New Holland, and others. The whole population of these numerous islands does not exceed half a million. One hundred thousand of them have embraced Christianity. It is the general opinion that the inhabitants of these Islands, are of Malay origin; there are many resemblances common to both people, and particularly in their language. The first Christian teachers in the Sandwich Islands, arrived there from New England in 1820. Mr. Cheever says: There are at the present forty dwelling houses for missionaries, two printing offices, four schools, with large tracts of land attached, belonging to the American board; besides those, there were 175 school houses, and 403 public schools, in which 17,000 children were educated. The Scriptures were translated into the Hawaiian language, and over 52,000 copies printed and circulated, besides numerous religious tracts, and more than the one-fifth of the entire population converted to the Christian faith. The present revenue of the country was \$70,000. There were 548 native teachers, and there were two boarding schools having upwards of 217 pupils. But to complete the good work that New England has begun, it will be necessary for the American people to lend a helping hand for at least twenty years to come.

THE QUEEN'S COLLEGES.—The Banner of Ulster, in an article upon the neglect of Presbyterian interests in these Colleges, and the failure of the attempt to conciliate the Roman Catholic hierarchy, states, that whilst Protestant Episcopal and Roman Catholic ecclesiastics have been appointed as members of the Senate of the Queen's University in Ireland, not a single Presbyterian minister has been thus distinguished. This

has awakened universal dissatisfaction throughout the Presbyterian Church in Ireland. After stating that the Presbyterians have a right to be at least as fully represented in the Senate of the University as the others, the Banner intimates that if their interests are to be studiously overlooked, their condition is not absolutely helpless; for they have still enough of spirit, and independence, and wealth, to enable them to erect a seminary in Belfast, which will empty the halls of at least one of these royal colleges. "The constitution of the Senate, if properly reported, betrays a miserable anxiety to conciliate the Church of Rome, and it would seem that Presbyterianism must be sacrificed to propitiate the Italian Moloch. Her Majesty's advisers may discover, when too late, the impolicy of provoking the Irish Presbyterians; but they may already understand that their truckling to Romanism is as useless as it is contemptible."

The condemnation of the Irish colleges, by a majority of the Romish Synod at Thurles, has provoked a letter from the Rev. Dr. Drew, suggesting the exclusion of Roman Catholics from Trinity College, Dublin, by strictly enforcing the regulations requiring all the students to attend catechetical examinations, and the church service.

GENEVA.—Geneva is at present gradually undergoing a transformation of a novel description. She has had her political and her religious revolutions, and now begins an attempt at a *physical* transformation. I allude to the demolition of her ramparts, by order of the local government. I inquired of a friend, well able from his position in society to speak on the question, what he thought was the real object of Government, or its abettors, in this affair. He replied, "One of the principal objects is, I believe, to efface amongst us, as far as possible, one last remaining trace of the Reformation. They have done away with the Confession of Faith of our fathers, with our conservative institutions; and now, in order to obliterate a remaining trace of what Geneva was, they remove her ramparts! Ancient Geneva—the *Geneva of the Reformation*, must be transformed at any cost, and under any pretext; so that even the walls, behind which Protestantism found refuge in former days, and within which the lamp of truth shone so brightly, must disappear. The recollections they bring to mind are annoying: so say the united councils of Popery and Socialism." Another coincidence connected with this subject is worthy of remark. It is this: the first pickaxes that were lifted up against the ramparts, and the first shovelfulls of earth that were removed, was the work of the *Catholic* peasants of the neighborhood!

GREAT BRITAIN.—The principal point of political interest with respect to England, is the progress of Papacy in that country, after having been virtually driven from it since the time of Henry VIII. For fourteen or fifteen years past, through the publication of the Oxford Tracts, there has been an increasing tendency, on the part of some of the clergy of the Established Church of England, in certain quarters, to restore much of the symbolical worship of the Roman Catholic Church. These tendencies have been openly exhibited by many arbitrary acts on the part of the clergy, some of which have caused serious discussion, and have broken in upon the established usages of the Church of England. Dr. Pusey has been a principal director of this movement, and he has exhibited great

ability in addressing himself to the purpose of his ambition. The distribution of England into Sees, and conferring of titles without authority of law, and without previous negotiation with the Government, is regarded as improper and presumptuous, and the authorities are called upon not to permit it to be carried into execution. The conservative press and the Bishop of London are loud in denunciation. The Government, it is said, will not interfere. Cardinal Wiseman has issued his first pastoral; the document contains nothing new. The Rev. Dr. Ullathorne has been officially installed Roman Bishop at Birmingham. The Rev. Dr. Newman preached the installation sermon.

ITALY.—The High Court of Appeal at Turin has condemned, by a majority of thirteen to one, the Archbishop, for abuses of high powers as a functionary. The See is declared to be vacant, and his spiritual domains are seized, and the Archbishop himself condemned to banishment. The Archbishop of Sardinia has been treated like his colleague at Turin, and both have been shipped off for Civiti Vecchia. The powers of the Pope will not, it seems, shield these obnoxious personages, the precise nature of whose crime is not stated. All parties concur in stating that they have rendered themselves exceedingly obnoxious.

RELIGIOUS LIBERTY IN INDIA.—A law has been passed, protecting religious liberty in India. In view of it, the Bengal Recorder says:—"The die is cast; the blow given to the edifice of the faith of the Hindoos, is such as neither Mahmoud of Ghazin, nor any of his successors, not even Tippoo Sultan, has ever inflicted."

IRELAND.—During the last two years and a half, the houses of 1951 families have been levelled in Kilrush, Ireland, and 408 other families have been unhoused. The money sent by the Irish emigrants, in America, to their starving relatives at home, equals, it is said, the whole of the Irish poor rates. The tide of emigration is continued as vigorously as ever. From Kerry, considerable numbers were proceeding to Cork and Limerick, to embark for the United States.

CHINA.—There is trouble in China. The correspondent of the London Daily News writes from Hong Kong, on the 24th of August, in the following strain: "The general dissatisfaction prevalent in China, and the demand for reform are now manifesting themselves. The principles of socialism are progressing, and the day is rapidly approaching when civil strife shall have torn the empire in pieces."

SCOTLAND.—"Died, at Kilmarnock, about the beginning of September last, the Rev. Peter Macindoe, D. D. pastor of the Reformed Presbyterian Congregation there."

"The *Theological Seminary* of the Reformed Presbyterian Church, at its late session in Paisley, was attended by nineteen students. Mr. M'Cracken, from the United States of America, was one of the number. Dr. A. Symington, the venerable professor, directed the studies of the young men with his wonted kindness and ability; and, as on all former occasions, a happy harmony prevailed, which augurs well for our covenanted cause in that country."

AMERICAN ANTIQUITIES.—The War Department is getting up a history of the Indian tribes, which is in progress under the pen of Mr. Schoccraft, the well known Indian archæologist, with illustrations by Captain Eastman, of the army. The Captain has recently been engaged in the examination of the Indian antiquities on the Soudish islands, near Detroit, and he has discovered a perfect writing in hieroglyphics, upon a large rectangular stone, about two feet thick, and dressed to a smooth face.

COLORED PEOPLE OF CANADA.—The Rev. William King, of the Presbyterian Church of Canada, is now in Pittsburgh, on a mission connected with the religious improvement of the colored people of that province. Through his efforts, the "Elgin Association" was formed, for ameliorating the social and moral condition of the negro population of Canada, and incorporated by act of Parliament. The object of the society is to provide them with a permanent home: and with that view, a tract of land has been purchased in the township of Raleigh, Canada West, containing about nine thousand acres, and is now being settled with colored families. A school and a mission have been established on the land, both of which are now in active operation. A Committee has been appointed by the churches of Pittsburgh to coöperate with Mr. King.

THE SYNOD OF THURLES AND BIBLE SOCIETIES.—The late address which issued from the Romish Synod, lately in session in Ireland, contains the following appeal to their flocks: "We exhort you, dearly beloved, with all the fervor of our souls, to be more vigilant than ever, in these days of error and infidelity. Avoid all books in which your holy religion is assailed. Cast away these corrupt and condemned versions of the Scripture, those tracts teeming with calumny and misrepresentation, that are so industriously circulated by the agents of the Bible and other such societies."

NOTICES OF BOOKS.

Again we remind our readers that the "Presbyterian Board of Publication" issue regularly books of an evangelical character, suited to the different capacities of readers, and furnished at reasonable prices. Among the more recent, we notice—

1. "The Christian's Daily Walk in Holy Security and Peace: by Rev. Henry Scudder."

This work is by an old English Divine, who lived about the middle of the 17th century, when many of our best religious books were written. The first edition was published more than 200 years ago. The following extracts, from a long recommendation by the justly celebrated Dr. Owen, is sufficient to commend it fully:

"It is now about thirty years since I perused the ensuing treatise. *
* * The impression it left upon me in the days of my youth, have, to say no more, continued a grateful remembrance of it upon my mind.

Being, therefore, unexpectedly, upon this new edition, desired to give some testimony to its worth and usefulness, I esteem myself obliged so to do, by the benefit I myself formerly received by it. But, considering the great distance of time since I read it, and hoping, perhaps, that there might be, since that time, some little improvements of judgment about spiritual things in my own mind, I durst not express my thoughts concerning it until I had given it another perusal, which I have now done. I shall only acquaint the reader, that I am so far from subducting my account, or making an abatement in an esteem thereof, that my respect unto it, and valuation of it is greatly increased."

2. "Prize Essays on the Sabbath," &c.

This work contains three essays, "Heaven's Antidote to the Curse of Labor;" "The Torch of time;" "The Pearl of Days." They clearly demonstrate the temporal advantages of the Sabbath, considered especially in relation to the working classes, and show, beyond just room for doubt, the goodness of God in giving to man such a Divine institution. It is stated that these essays were selected from among 1045 handed in.

3. "The Spiritual Garden; or Traits of Christian Character Delineated."

This work comprises several beautiful short discourses by Hamilton, Burder and M'Cheyne. A careful perusal will both interest and profit the reader.

4. "The Anxious Enquirer after Salvation, Directed and Encouraged: by J. A. James."

This little work has been widely circulated, and read by many, we doubt not, with profit. The present is a neat edition.

Besides the above, the Board have lately published a considerable variety of small works—some of them containing interesting Missionary narratives, well calculated to gain the attention and instruct the minds of the young. Of these we mention—Conversations of a Father; Plain Thoughts; The Bechuana Girl; The Pilgrim Boy; Heathen Sacrifices; The Little Jewess; Moravian Missionaries; Converted Hotentot; Missionary Trials; Scenes in the New Hebrides; African Preacher; History of John Bunyan; Bethany; Redeemer's Legacy, &c. &c. The Pardon of Sin—its Nature, Necessity, Properties and Effects; The Causes, Uses and Remedies of Religious Depression; and a Dialogue between a Presbyterian and a Friend, are three good Tracts.

DR. OWEN'S WORKS.—The first volume of a new edition of these valuable works, under the supervision of the Rev. Mr. Goold, of the Reformed Presbyterian Church, Edinburgh, has just issued from the press of Mr. Johnstone, of that city. The first impression, calculated to supply 2000 subscribers, has been exhausted, and a second is nearly ready for publication. The principal religious journals, in their leading articles, are warm in its commendation. It appears that Mr. Goold has devoted a very searching and successful attention to the responsible part which he has undertaken. We understand that he has discovered sermons of Owen, unknown to all former editors. So extensive a circulation of writings of such established worth, is a happy feature of the present important times. The undertaking will be completed in 16 volumes, at a cost of £3, or \$15 per copy.

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NINEVEH AND ITS REMAINS.

A work under this title, by A. H. LAYARD, Esq. has been recently published, of very great and merited reputation and interest. It contains the result of the laborious researches of the author in excavating the ruins of that ancient and celebrated city; ruins which have been almost unknown for a period of more than twenty centuries. The precise era of the successive desolations, and final downfall of Nineveh, is involved in some uncertainty; and although historical reference, often obscure, confused and even contradictory, together with tradition mixed with fable, darkly intimated where it once stood, yet did the name and renown of that great city, whose circuit was "a three days' journey," (Jonah 3:2,) sink down at last into a night so dark, and so deep in silence, that all search into its ancient limits and its memorials seemed to be hopeless. The author of this work, however, encouraged by some partial success of others before him, impelled by an indomitable curiosity, and guided by the faint lights of history, sacred and profane, together with the vague and scanty rumors of the ignorant tribes wandering over the vast desert plains of that once populous and mighty empire, has at length exposed to view its ancient magnificence, pride, licentiousness and idolatry, in the wondrous remains which have been excavated as from a vast mausoleum, where they have been for ages buried.

The narrative bears the unequivocal marks of truthful and sober record—else its marvelous details could be hardly credited. The successive steps of his undertaking, incipient and progressive to its termination, are related with unvarying interest—are interwoven with so natural and artless, but so clear and instructive an inlet into the condition of the country and its present inhabitants; and have terminated in depositing in the British Museum, at great

expense and labor, so many evidences of his success, as to leave no doubt that a sudden and wide opening has been made into a period of history which it had been supposed was forever closed. Massive images of various forms, sculptured tablets of alabaster elaborately adorned, and an endless variety of objects illustrating the arts, idolatry, history, and even to some extent the private and domestic condition of the great Assyrian Empire, have been exhumed, and are now exhibited for the investigation of a world separated from the original authors and proprietors by a vast continent and unknown ages.

It is worthy of remark, how the authenticity of the word of God becomes confirmed as age illustrates its truth. Nineveh's strange destiny is made to shew more clearly how truthful are its records and its prophecies, and how singularly important and useful they are in opening up the obscure past of the nations of the earth. Great as was the Empire over which it reigned—mighty as must have been its influence upon surrounding nations in its time—and deeply interwoven as it must have been by its long continued prosperity and power, with the destinies of ages—yet are the records that remain, so strangely dark and varying, as well as scanty, that Mr. Layard, after laborious research, affirms that they furnish no materials for even a satisfactory outline and system of its history. Much light, he alleges, is furnished by the memorials now recovered, which abound in illustration and confirmation of what is already known, and contain besides, in sculptured and written records, genealogical and historical, much which may yet be deciphered to throw further light on a large unknown but certainly interesting part of the history of our race. One thing is clear, that the word of God is now called in to shed its light of history, and its truth is singularly honored. The great antiquity of Nineveh and the Assyrian Empire are clearly ascertained, but no record beside the inspired volume goes back so far as to determine the period of its rise. "Out of that land went forth Ashur and builded Nineveh," (Gen. 10:11,) perhaps about 2300 years before the Christian era; and it seems to have been far earlier in its origin than Babylon, its after competitor in power, pride and wickedness. Its subsequent notice by the inspired historians and prophets is singularly in harmony with its known conquests and commerce reaching into Syria and Asia Minor, and sending thither the influence of its wealth, luxury and idolatry. The descriptions in Ezekiel are so much to the life of the vast and elaborate sculptured and painted representations on the walls of palaces and temples now exhumed, that Mr. Layard conceives they must have been seen by the prophet himself. The paragraph is worthy of quotation at length:

"The passage in Ezekiel, describing the interior of the Assyrian

palaces, so completely corresponds with and illustrates the monuments of Nimroud and Khorsabad,* that it deserves particular notice in this place. The prophet, in typifying the corruptions which had crept into the religious systems of the Jews, and the idolatrous practices borrowed from nations with whom they had been brought into contact, thus illustrates the influence of the Assyrians: 'She saw men portrayed upon the wall, the images of the Chaldees portrayed with vermilion, girdled with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, † the land of their nativity.' Chap. 23: 14, 15. Ezekiel, it will be remembered, prophesied on the banks of the Chebar, a river which, whether it can be identified with the Khabour of the Arabs, ‡ (the Chabore of the Greeks,) flowing through the plains of Mesopotamia and falling into the Euphrates near Karchemish, (Circesium,) or with another of the same name rising in the mountains of Kurdistan and joining the Tigris above Mosul, was certainly in the immediate vicinity of Nineveh. In the passage quoted the prophet is referring to a period previous to the final destruction of the Assyrian capitol, an event which he most probably witnessed, as the date usually assigned to his prophecies is 593 B. C. only thirteen years after the Medo-Babylonian conquest. There can be scarcely a doubt that he had seen the objects which he describes—the figures sculptured on the walls and painted. The prevalence of a red color shewn by the Khorsabad ruins, and the elaborate and highly ornamented head dress of the Khorsabad and Konyunjick kings, are evidently indicated." Vol. 2, p. 239.

The whole work will amply repay an attentive perusal, and furnish a most rational and high entertainment to the curious and to the contemplative.

The moral truths developed in these interesting records are striking and important. How has God stained and covered with shame the pride of national greatness and renown. Here is an Empire that once shook the earth with the tramp of its vast and mighty hosts, and alarmed and terrified the nations with its trumpets and clarions of war. What victories have been gained—what

*The names of villages or towns contiguous to which these excavated ruins are found, and which, though more than twenty miles apart, were yet within the walls of ancient Nineveh.

† Although the prophet names the Babylonians of Chaldea, it is plain he refers to the Assyrian idols and paintings, images and resemblances of Babylon's, whence they had been derived as from "the land of their nativity." In the same chapter he says, (v. 12,) "She doated upon the Assyrians, her neighbors, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men." See also verses 7, 9, 23. This last description is also in admirable conformity to the remains which Mr. Layard has exhumed.

‡ The Arabians now wander in great numbers over the plains watered by the Euphrates and Tigris.

conquests achieved over the nations as they fell in succession beneath Assyria's powerful arm—what triumphs have been celebrated in the streets, the palaces and the temples of mighty and magnificent Nineveh, so long levelled with the dust or buried under the earth! And of all that glory not a fragment remained visible for ages—no voice from her tomb to transmit her renown through long centuries of deep silence. The very names of her far-famed kings, the admiration and the terror of the age in which they lived, and which were then pronounced with the awe and acclamation of myriads, have almost all been consigned to long oblivion. What then is the glory of this world, but a meteor which shoots its burning light across the sky, explodes and is lost in irretrievable darkness! God holds forth a lesson to the nations and to rulers who aim no higher than the glory which earth can give, that the highest renown is doomed to perish. "The memory of the wicked shall rot." Their doom is shadowed forth in Nineveh's long interment in her own ruins, from which now, as from her tomb, she sends forth the remains of her pride, oppression and idolatry, to meet the wonder and scorn of the nations. "Behold, I am against thee, saith the Lord of hosts, and I will discover thy skirts upon thy face, and I will shew the nations thy wickedness and the kingdoms thy shame; and I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing stock." Nahum 3:5, 6. Who could have imagined how literally and wonderfully this was to be fulfilled!

But what a contrast is presented when we turn our attention to God's honored prophet. Ezekiel, it would seem, had trod the pavements and surveyed the gorgeous palaces of Nineveh. Perhaps summoned thither by an Assyrian tyrant, to give indulgence to caprice or power; or perhaps, like Daniel* afterwards, in Belshazzar's terror and distress, Ezekiel had been called to give relief to a monarch who feared or foreboded the hour of Nineveh's approaching doom. But, like Daniel, he could only warn of quick and fearful judgments.† How must the keen and searching eye of the prophet have explored this lavish idolatry and pride exposed to his view! Methinks I see his glance of scorn at the impious pretence, tempered with a cloud of awe and sorrow, as he remembered the fearful time of coming retribution; for the days of Nineveh were numbered, and the hosts of her destroyers were mustering fast and thick. But no mound of earth buried for untold ages Ezekiel's honored name; and he and Daniel alike advanced of their God to serve him in their day, alike witnesses against impious and wicked nations, have still continued, while Nineveh and Babylon, and their monarchs, and their mighty captains, have been forgot-

* Dan. 5th chap.

† See prophecies of Nahum, written more than a century before the time of Ezekiel. Also Zeph. 2:13.

ten and unknown, buried unhonored in their own ruins, have still continued to minister to the glory of the "King of kings"—"the King eternal, immortal and invisible." Fast by the throne of God, and protected by its canopy, they have shed and will continue to pour upon the nations the pure light of heaven's eternal truth respecting a kingdom that is everlasting, and the splendor of a temple that knows no decay. Who would not choose, then, Ezekiel's lot, could we look no further than the present life, the portion of the poor but pious Hebrew prophet, rather than all the glories of Nineveh, and the renown of Assyria's mighty empire? or Daniel's, rather than the pride and splendor of Babylon's haughty monarch and his countless princes and nobles?

How remarkable also, that these ancient nations should now be summoned with Egypt, their sister in pride, magnificence and renown, and sharing in a history equally significant in her being in the same age disinterred from the long night of death in her now opened pyramids—how remarkable that these should all be now summoned from their graves to bear witness to the ancient oracle of God by Isaiah, "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." The age in which we live, marked as it is by events fearful and significant in the mighty evolutions of Providence, in forms the most various and interesting—in movements that conspire on every side to intimate the coming downfall of oppression and the near approach of a new era in the history of our race, fraught with elevation, improvement and happiness to man—seems now also designedly to be marked with not less significant intimations of the grand mistake of nations and rulers in all past time, and teach them that the only enduring felicity and glory of man in every condition is to be found in the homage and fealty he renders to God. The past history, and the present history of the world concur in holding forth the determination of the Almighty either to subjugate to his authority, or utterly to subvert the nations of the earth, as he has constantly declared in the oracles of his word. And now, strange to behold, Assyria, Babylon and Egypt are called forth in their ancient array, from their sepulchral prison, to bear witness to the dominion, truth and justice of the Judge of all the earth. "The Lord shall endure for ever; he hath prepared his throne for judgment, and he shall judge the world in righteousness; he shall minister judgment to the people in uprightness." It holds forth, too, with equal clearness and power the true position of the redeemed kingdom of the Most High among these apostate and impious nations that regard not God—that with them she can never be identified in social bonds or moral state, as she is immeasurably separated from them in character and destiny. "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."

Nor is this wonderful movement of Providence in calling from their graves Assyria and Babylon and Egypt, less significant of the folly and impious nature, and the final doom of idolatry and every form of false religion. It would seem that the Almighty, in his awful providence, had purposely buried these gods of the nations that now, in these latter ages, he might bring them forth and exhibit them as a spectacle to mankind in their vanity and worthlessness. They come to confess their shame in a fitting age—to confess before the world, in the spreading light of the word of God, how they deceived and misled and ruined their followers of old. All the nations are invited to the sight, and learn the wisdom it unfolds. Will not this cover even infatuated and idolatrous Antichrist with confusion, and force her with shame and horror to eject from her temples her wicked idolatry? Is not the time soon at hand among the nations, of which it was prophesied of old, "In that day a man shall cast his idols of silver and his idols of gold which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord and for the glory of his majesty when he ariseth to shake terribly the earth." Is. 2:20, 21.

Dreadful was the majesty of the Lord when he executed judgment on the gods of Nineveh. How was it that these vain deities to whom kings, princes, priests and millions of blinded worshippers had looked as the strength and bulwark of the Empire, could not help themselves, but fell in the common ruin and sunk in the same tomb, to be immured among the dead for ages? "What manner of religion was that which could minister no relief to the throes of the expiring nation that had so long and devoutly honored them, but perished with it in one common oblivion? Inhabiting temples that seemed to bid defiance to time,* and adored with sacrifices so costly, receiving the homage of mighty monarchs, noble princes, courtly ladies and stupid crowds, they could not help them in their time of need, and their memorial perished with them in the dark tomb of centuries. When the true God reveals his great and glorious name, it reflects his majesty enduring and unchanged in every age. He promises his favor to a thousand generations, and keeps his word in the undying honor of his servants, who abide before Him as the sun and moon in heaven, and then crowns them with everlasting life hereafter.

The day or the night in which Nineveh perished with her idols, must have been fearful indeed. In the process of excavation there were seen heaps of ashes of dead coals, of charred timber, of vitrified brick, indicating the intensity of the flames in which she fell. On the floors are found fragments of helmets and other armor—

*Even the interior or partition walls of these exhumed palaces or temples were ordinarily five feet or more in thickness.

rings or scales of iron coats of mail, so decayed with age and dissolved by earth as to crumble almost as soon as exposed to light and air—vast rows of huge alabaster or limestone tablets covering the wall appear to have been subjected to a long and fierce smouldering flame, for they as quickly crumbled into dust when their long covering was removed. These fragments of armor found in the halls of temples, told too plainly how they came there. Driven from every outpost, the defenders, around their monarch and his princes, were engaged in the last fearful death conflict when the burning edifice gave way, and in one awful tomb of fire overwhelmed the victors and the vanquished. How loud the cries in the meanwhile of priests and women crowding their impious shrines! scarce drowned, but quickened perhaps by the shouts of the victorious hosts that crowded her streets and made the earth quake with their tramp. But how unavailing! “He that dasheth in pieces is come up before thy face; the chariots shall rage in the streets; they shall jostle one another in the broad ways; they shall seem like torches; they shall run like lightning. Woe to the bloody city.”* “The gods that have not made the heavens and the earth, even they shall perish from the earth and from under those heavens.”

C.

THE SERVICE OF GOD.

BY REV. J. W. SHAW.

God occupies the place of a master, and all men are his servants. Those especially who have separated themselves from others by a profession of his name, belong to him. In their natural state they admitted the claims and did the work of other masters. In making a profession they renounce these and pledge themselves to God alone. To admit them into his service, is an evidence of his kindness and compassion; for they are prodigals. Nor is it that he is in any need of their services, or can be essentially profited by them. All the advantages arising from them are on their side. This fact should keep them humble and make them diligent, qualifications exceedingly necessary in servants, and no less acceptable with God than highly esteemed among men.

The work in which they are engaged is extensive. It embraces the whole duty of man. But to present it in a more definite form, the duties of any office or any particular performance specially pointed out to an individual, may be called the work of the Lord. Bringing Israel out of Egypt was his work, in which Moses and Aaron were employed; their introduction into the land of Canaan

* Nahum, “the burden of Nineveh.” Ch. 3. Jer. 10.

was Joshua's; and the building of the temple, Solomon's. The prophets also did his work in the deliverance of his message; and the duties of the gospel ministry are his work, in which his ambassadors are engaged; or as it may be called their *lot*, in which, being faithful, they shall stand like Daniel at the end of the days.

Whatever his servants engage to do, when they make a profession of religion, is his work. In espousing his cause it is understood that an agreement is made. On the part of God there is the presentation by the church, of doctrines to be believed and duties to be performed. These she exhibits in her standards, and requires all who apply for admission to her communion, to receive and maintain them. On their part an assent is given to the doctrines, and a pledge that the duties shall be performed; and from this time, to maintain the one and perform the other, are to them, as professing Christians, their special employment.

In addition to this, due attention to all the requirements of his word is their work. It is supposable that at the time of making a profession, all the doctrines and requirements of his law are not before them. In searching the scriptures, one of their special duties, they may discover doctrines and learn duties of which they were not before aware. To these they are required to pay the same attention that they do to those previously known; and it is but just that they should receive a corresponding prominence with those already professed. Accordingly, when the servants of God, in a less pure denomination, find that all the doctrines of the Bible are not believed by it, and they cannot procure their incorporation into its standards, they are bound in duty to their Master to leave that society, and serve him where their profession and practice receive deserved attention. They will do this from a consciousness that they are bound to serve God according to his requirement, publicly as well as privately; that it is sinful to put their light under a bushel; and knowing their Master's will, if they do it not, they are exposed to many stripes. This exposure renders them exceedingly careful about the manner in which they do the Lord's work; and it is necessary they should be so, for he has said, "Cursed be he that doeth the work of the Lord deceitfully." Their ardent desire is to please him, and hence their anxiety to know what it is to do his work deceitfully. It may mean to do it partially or unfaithfully. Every part of his service requires particular attention. No duty, however inconsiderable it might be esteemed by man, can be overlooked or neglected with impunity. Therefore to perform those only that may in the judgment of man be considered important, or such as are likely to attract public notice, and neglect others, is to do the work of the Lord deceitfully. Such conduct is opposed to performing it faithfully, and unfaithfulness in a servant is the worst of qualities. Such a servant regards his Master's eye, not his interests. When it is on him he is seemingly

very industrious; when it is not, he is exceedingly slothful. He cares not what he wastes or destroys, if he is not likely to be detected. He thinks of nothing but himself, his own ease and profit. He has no love for his Master or his work, and if it were possible for him to obtain the amount of his wages in any other way more congenial to his wishes, he would at once abandon his service. The faithful servant feels and acts very differently. He loves his Master and his work. To advance his interests, is his constant study, and for this he will economize both time and labor. It is true indeed he does not disregard entirely the eye of his Master, but is as diligent when he is absent as when he is present, and is as careful to do what is not expected to be readily seen, when it is necessary, as what is likely to make a show and gain applause. Nor does he overlook his wages, but it is his desire to obtain it honestly, and not by doing his Master's work deceitfully.

Nor will he do it negligently. The faithless servant having no interest in what he does, will do it slothfully. He goes about it so indifferently and does it so heedlessly, that an on-looker, in proportion to the importance he may attach to it, will be pained at the operation and filled with contempt of the negligent servant. If this is true of man in relation to such conduct in human affairs, how great must be the indignation of God when it is evident in his servants! In the loathing of his soul he threatens to spew them out of his mouth. But he is pleased with zeal, and the only way by which the slothful can avoid his displeasure, is to be zealous and repent. They must divest themselves of slothful conduct, and whatsoever their hands find to do must be done with their might. So God requires. The shortness and uncertainty of life also furnish a reason for earnestness and zeal in his service. How brief and transitory is the life of man! How often, in the blooming prospects of budding youth, is he snatched away by the relentless hand of death! No share of health, no strength of constitution, no late escape from the mouth of a yawning grave; insures to him even the brief space of to-morrow. But should he live for many years, should he even attain four-score, when, tottering on his staff in second childhood, he looks back upon the past, what is it? A speck borne swiftly from his anxious gaze by a rapid current—a tale that has been told. Such are the days of the oldest man. And if he has been negligent in the service of his heavenly Master—if in the days of youth he gave himself to giddy folly or deceitful pleasure, and not to the remembrance of his Creator and the requirements of his law; or in the days of manhood, if the acquisition of a fortune was his only aim, how startling will be to him the announcement of death's approach! When on the confines of another world, he begins to estimate the worth of his immortal soul; when neglected duties press themselves on his unwilling mind, and

innumerable sins and careless performances meet him at every step, bitter remorse will seize him, and anguish will find no other outlet than self-condemnation. Fool, madman, beast, are epithets he deems too good to be applied to such a slothful and unprofitable servant as he now acknowledges himself to be. He resolves. O how faithfully and zealously will he attend to all religious duties, if spared a little longer! Neglected duties shall be most strictly performed; negligent performances shall no more be tolerated; inactivity shall no more find place; but forgetting what is behind, he will press forward, run unweariedly and work earnestly, while it is called to-day. Let the young and healthy learn from the experience of such a man. The importance which he attaches to the duties of religion, and far greater than such an one can attach, is the importance which ever belongs to them, and his resolutions are among the resolutions, to carry out which a lifetime should be spent.

The work of the Lord is to be done patiently and perseveringly. His servants may expect to meet with trials and difficulties. These are not accidental; nor are they chiefly in the hands of enemies, for annoyance or injury. They are of God's appointment, and will be made to answer the best of purposes. If they excite a watchful attention—try the sincerity of profession, and draw out the graces of the Spirit implanted in the soul, they are profitable. The more arduous the duty which God requires, and the longer the expected attainment is deferred, the greater will appear the love and faithfulness of the servant who undertakes and indefatigably prosecutes his labor to the end. When these are wanting, failure on account of the difficulties attending the service, or the extended period of its continuance, will be the consequence. But when there is sincerity, although no pleasing results are immediately seen, there will be a patient waiting for God, accompanied with perseverance in the performance of duty.

We are taught the necessity of this by many lessons. No human excellence is attained without it. The acquisition of knowledge, or the accumulation of wealth, or the occupancy of an admired position among the learned, requires it. And how diligently and perseveringly do those engaged in such pursuits strive to gain their object! With what fixedness of attention does the young aspirant for literary fame listen to the lectures of some noted instructor! How diligently he plies his abilities in quest of knowledge! A thirst for high attainments burns within him, and impels him onward. He spares no labor, grudges no expense, mourns no loss of time, while in pursuit of his favorite object. Difficulties may beset, but do not discourage him. Their greatness, as they multiply around him in clustering numbers, only rouse his slumbering energies, and with indomitable perseverance he encounters and overcomes them. . . With his eye fixed steadily on the summit of the

hill of science, he winds his toilsome way up its steep sides with evident satisfaction. Why does he so eagerly encounter difficulties, and toil on unweariedly? To gain an earthly crown—a crown, when gained, that will quickly wither on the brow—a crown which is utterly worthless, compared with the never-fading diadem of radiant glory which God bestows on all his faithful servants. And if such patience and persevering diligence are evinced by those who seek an earthly crown, how necessary and becoming are they in the case of those who seek a heavenly! “Be thou faithful unto death, and I will give thee a crown of life.”

The reception and enjoyment of this crown of inestimable worth being necessarily connected with the faithful and continued performance of the service of God, it becomes those who are professedly his, diligently to inquire what is expected of them, and as they know their Master’s will, faithfully, zealously and perseveringly to perform it; and when their work is finished and their account rendered, God shall, in crowning, say to each of them—“Well done, good and faithful servant, enter into the joy of thy Lord.”

TEMPTATION OF CHRIST.

Matt. iv. 1—11.

When we read this portion of Holy Writ, we are led to wonder at the boldness of Satan in attacking even the Son of God; and the humility of Christ in permitting him to urge his temptations so far, though we may be certain it occasioned him much mental suffering, for we learn in Heb. 2:18, “He suffered being tempted.” Our God and Saviour condescended to humble himself, that in all points he might be like unto his brethren, “yet without sin.” The hostility of the old serpent was aroused by the appearance of the seed of the woman, against whom he directed all his malicious but ineffectual efforts. Where there is no combat there can be no conquest; and without the display of Satan’s power, we could form no adequate conception of its extent, nor of the strength of the sword of the Spirit by which Christ overcame; and through him we are more than conquerors.

We should read the first verse in connection with the latter part of the preceding chapter, and thus we can better understand the meaning of the emphasis which seems to be laid on the word *them*. Mark writes, “immediately,” that is, after his baptism, when the heavens were opened, and He received the Spirit, while the voice of the Father was heard proclaiming him “his beloved Son, in whom he is well pleased.” Then, when he was just entering on his ministry, and had obtained a public assurance of his Sonship.

Thus Satan redoubles his attacks when the Christian is most in favor with God, but God gives strength and comfort ere he calls him to the warfare.

Christ did not willingly place himself under temptation. We are told "he was led;" and Mark writes, "the Spirit driveth him." God does not promise to help us if we throw ourselves into the way of temptation; but when led into it, he has promised we shall not be tempted above that we are able to bear, and "as our day is, so shall our strength be." The same Spirit which descended on our Saviour like a gentle dove, now made him bold as a lion to face his adversary. This was the spiritual power Christ had to overcome. He had no corrupt nature, no evil passions. Satan suits himself exactly to his state, when he is alone in the wilderness fasting. Moses the law-giver, and Elijah the law-restorer, had also fasted the same length of time, though like the great law-fulfiller, miraculously supported for forty days. Yet he was "afterwards an hungered." In this state he was subjected to the diabolical suggestions of his great enemy. Satan knew that if he could prevail on Christ to commit sin, he would make him incapable of atoning for the sins of men. He insinuates himself as a friend, suggesting the necessity of supplying his wants independently of his Father, and throws in doubts, "if thou be the Son of God." In this way he succeeded in accomplishing the fall of the first Adam; but with the second he in vain uses all his subtlety, though the circumstances, in a temporal point of view, were far more favorable, and gave him a hope of obtaining a victory. Now when he is hungry, what harm can there be in turning a stone into bread, to satisfy his appetite, (when he has the power to do so;) but this, besides the sin of acceding to the proposals of Satan, would show a distrust of his heavenly Father's call, in resorting to means not appointed for sustenance, and impatience under the trial which he was called to endure. "Man shall not live by bread alone." Although bread is the ordinary support of man, yet God can, if he speak the word, sustain and nourish him, as he fed the Israelites with manna. Therefore when his people are in need, they must not take a wrong course to relieve themselves, but rely on God's promise.

Satan next changes his ground, and tempts Jesus to the very opposite sin, that of presumption. He took him into the holy city, Jerusalem, and set him on a pinnacle of the temple. Even the holy city, like the garden of Eden, was not proof against his innovations. He now tempts the Son of God to a presumptuous reliance on the promise made to God's people; but he quotes Scripture incorrectly, and omits that part on which the promise stands—"in all thy ways." As long as we are in the path of duty, we may trust on God for strength and protection; but when we leave that path, and place ourselves in danger through vain-glory, or in

order to gratify ourselves or others, reliance would then be presumption. The promise no longer extends to us. This seems to be the meaning of Christ's answer, "Thou shalt not tempt the Lord thy God." Not that Satan should not tempt him, but that He should not tempt God.

In the next temptation Satan's audacity raises the holy indignation of Christ. He shows him all the kingdoms of the world, and the glory of them, and promises all these things, if He will fall down and worship him. In this, as in all other cases, he proves himself the "father of lies;" for "the earth is the Lord's, and the fulness thereof; the world and they that dwell therein:" Ps. 24:1. Satan promises rewards which he cannot give. His followers are never satisfied, even when they are in possession of what they most desire. But "the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly." The prince of the power of the air thought no attempt too daring, that he might overcome the Prince of peace, who again successfully wields the "sword of the Spirit, which is the word of God." Eph. 6:17.

May we not draw important practical lessons from this interesting account. That all are alike subject to temptation, even those who enjoy most communion with, and receive most honor from God; and that all have it in their power to repel the severest attacks of the tempter, who, though as "a roaring lion," is not invincible, but will, if resisted, "flee from us." That there is no sin in being tempted, is a comfort to God's people. Christ suffered being tempted because his holy nature could not bear the approach of sin; and the more we resemble Him, the more keenly shall we feel, and the more valiantly fight against "that abominable thing which He hates."

Again—the necessity of searching the Scriptures, that we may be always ready armed, like the Captain of our salvation. But a mere knowledge of the Bible is not sufficient. We may know every verse on its sacred page, yet be no better for it; and like Satan be able to quote it to suit our own purposes. And perhaps one of the most important lessons we can learn, especially in this age, when so many errors are creeping in, is the danger of resting the proof of any truth or doctrine, on detached portions; but that we study and compare one part with another; and thus we should find it not contradictory, but one harmonious whole.

On the review of this subject we are encouraged to come "boldly to the throne of grace;" for we have not an High Priest who cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin." Heb. 4:15, 16.

STRICTURES.

In reading an extract from a discourse by Rev. WILLIAM SYMMINGTON, D. D. published in the October No. of the Reformed Presbyterian, it appeared to me that the learned author had laid down some extraordinary positions. "The animal soul is what is spoken of; and while we know that the soul is the life, we know from Scripture that the life is in the blood." And again—"We here perceive the importance of the view formerly given of the term souls, as synonymous with blood."

Now I confess it does not appear to me very intelligible, to speak of *blood* crying to have *its* blood avenged. Neither does it appear any more intelligible, to speak of *blood* having white robes given to it. The learned author well knows that *soul* often means, in Scripture, the immortal principle in man. It would be an insult to any one acquainted with his Bible, to attempt proving this. There is another insuperable objection to substituting blood for souls, viz. it would present us only with a metaphor, instead of a vision.

Another position taken by the learned author, is very questionable. He says, "The altar, under which the souls of them that were slain are seen, is of course the altar of sacrifice." It is doubtful to me whether the altar of sacrifice appears in the New Testament. "We have an altar whereof they have no right to eat, which serve the tabernacle." Heb. 13:10. But Ezekiel tells us that the altar of wood is the table which is before the Lord. Ezek. 41:22. In the book of Revelation I find the Angel of the covenant ministering at the golden altar—Rev. 8:3—and 9:13—the apostle hears a voice from the four horns of the golden altar. As the happiness of the saints in heaven depends no less on Christ's intercession, than on his sacrifice, it is agreeable to the passage itself, and to the whole tenor of Scripture, to understand it of the altar of incense; or, if you please, that it represents the souls in heaven as protected by Christ's intercession. The scene, then, appears to be in heaven. *White robes* is a metaphorical expression for the happiness of the saints in heaven. Rev. 3:5, and 7:9. I have been told that there are some who would have us believe that the scene of the 7th chapter is on earth! This is too absurd for criticism, and it most unwarrantably restricts the promise.

Further, the author says, "The white robes given them, rather refer to some honor of which the martyrs are to be the subjects on earth." To have been consistent, the Dr. should have told us that it is the *blood* of the martyrs that is to obtain *some* honor; but his common sense made him overlook the *importance* of this distinction. Instead of the white robes of heavenly felicity, the martyrs shall have *some* honor from men! Miserable comfort!

What then is the import of Rev. 6:9—11? Plainly, that John, having seen in a vision those terrible exhibitions of war, famine and pestilence, and persecution, described in the preceding verses, is here favored to see that the martyrs did not die as fools. They are with Christ in glory, not expecting their white robes from men, but already wearing them, and enjoying all that happiness which is competent to them in a separate state.

WM. SLOANE.

CHRISTMAS.

This is the name of the day on which is wont to be celebrated the idolatrous Romish sacrifice of the mass, in honor of the birth of Christ. As nearly as can be now ascertained, the day was first set apart for this purpose by the authority of the bishop at Rome, toward the close of the fourth century, or early in the fifth.

The following reasons may be assigned for its not being religiously observed by Protestants:

1. We do not acknowledge the authority of its appointment. If the religious observance of Christmas was divinely enjoined upon us, or if we had evidence in the writings of the apostles, that *they* observed it, or that they taught the churches which they established to do so, then we should feel ourselves obliged to observe the day. But as Protestants, we long ago abjured the authority of the Pope of Rome, and we still utterly repudiate his right to legislate for us, either over our consciences or our conduct.

It was an essential principle of the Reformation, which we hold to have been sound, and the only principle which could have been safe, to reject every thing which appeared manifestly to be of human contrivance, and thus to carry the church back, both in its doctrines and its practices, to the incorrupt simplicity of the apostolic times. But it is sometimes asked, What possible objection can there be to the religious observance of Christmas? That most salutary principle of the Reformation, which has been named, is a sufficient objection. If we once begin to burden the church with observances not divinely appointed, we open a door to universal license, and no man can tell what the end will be. But it is still urged, with a show of more than ordinary piety, "It seems so very *proper* to celebrate the birth of our blessed Saviour." Yes, indeed—but it will not do for us to multiply observances merely because they seem *proper*. In a less degree, it would seem *proper* to celebrate the births of Moses, and Peter, and Paul, and many other worthies. If our judgment of propriety is to be the rule, rather than the Scriptures, there is no safety. We must adhere to the principle of the Reformation, and stand by the word of God,

or we get at once in the old highway of Romish corruption. That is a dangerous path to travel in, and the true wisdom is to keep out of it altogether.

2. A second reason is, it is not known that Christ was born on the 25th of December. We have seen a very labored and arrogantly learned effort to prove that Christmas is the veritable day of his birth. But the truth is, that no one knows, and no honest man pretends to know on what day that event transpired. In the Greek church it is celebrated on the 6th of January, and we see no reason for supposing that this is not as near the mark as the 25th of December. Although, therefore, if the precise day was known, we might assent perhaps to the propriety of bestowing some special notice upon it, we cannot now see the propriety even of celebrating our Lord's birth on one day more than on another. And this, we suspect, leads to the true doctrine on this subject—that *Christians ought to celebrate the unspeakable gift of God every day in the year.*

If it had been God's design that the especial event of the birth of his Son should be memorialized in the church by an annual holy-day, he would have taken care by his providence that *the day* should not be lost. It was his design that the day on which Jesus rose from the dead, should be observed as the Christian Sabbath, and we are therefore particularly informed that that event transpired on the *first day of the week.* But the inspired historian, in introducing the account of our Lord's *birth*, approaches no nearer to a designation of the time than this—"And it came to pass in those days," &c. Luke 2:1.

3. We object to the observance of Christmas by the church, because we believe that its original appointment as a Christian festival was not only unauthorized but wicked.

It was foisted in among the observances of religion, along with many other things, for which there can be imagined no reason but a willingness to make a compromise with heathenism. The facts were simply these. The sagacity of the Romish church was not long in making the discovery that the chief obstacle in the way of an easy and universal embrace of Christianity, was the world's natural dislike of the simplicity and purity of its doctrines and practices. The old heathens of the Empire were very loath to abandon their voluptuous and flesh-pleasing system for one which offered so little in return to gratify their appetite for display and self-indulgence. To the ecclesiastical Solomons of that time the idea occurred, that the work of conversion might be facilitated by rendering Christianity more attractive in its form, and more agreeable to the popular tastes. In a word, by compromising the matter, and carrying the gospel at least half-way in the work of conformation, to meet the reluctant idolaters. They had been accustomed to gorgeous temples, pompous ceremonials, a splendidly attired priesthood, and

numerous holiday and festival occasions. Reasoning, therefore, as many reason now, for Christmas, that it is *proper*, and not in the least *objectionable*, the authorities of the Romish church thought that it was highly *proper*, and not in the least objectionable, to alter and amend the Christian system so as to render it more palatable to the people. We do not charge them with intentional wickedness, but with a gross error of judgment, into which they could not have fallen if they had had a proper reverence for the word of God, and just ideas of the spirituality of true religion. Unhappily, the doctrine had already obtained among them that the Scriptures were not the *only* rule of faith and practice, and the spirituality of religion was already entirely lost by the great body of its professors. Under such auspices the work of emendation advanced rapidly. Christian churches swelled into vast and magnificent temples. In the place of the few and simple rites of the apostolic times, august and imposing ceremonies were multiplied. The unpretending garb of the first preachers was laid aside for splendid priestly robes, and every imaginable occasion was seized upon for pomps, processions and festivals. To make the transition yet easier for the people, many of the principal festivals were appointed for the very days on which they had been accustomed to celebrate the festivals of the old religion, and were directed to be kept with the same observances. So it was with Christmas. The old Romans, at the end of their Saturnalia, which began on the 19th of December, had been in the habit of celebrating on the 25th of that month, their feast in honor of the birth of Sol. On that occasion they brought garlands and branches of evergreen from the woods, to deck the temple and altars of their god, and came together tumultuously to conclude the Saturnalian orgies with greater excess of riot. This was the day fixed upon for the Christian feast in honor of the birth of Christ; and that the change might not appear material, the practice was retained of adorning the churches with boughs of evergreen, and of making Christmas, in connection with religious worship, a day of special hilarity; and so it has come down to the present time—fun, frolic, evergreens and all!

Now we have no objection to Christmas, viewed simply as a holiday. Perhaps, regarded merely in its social aspect, under proper restrictions, it is well enough. We need perhaps one or two such seasons in the course of the year, when, without the sacred restraints of the Sabbath, we may relax the stern formalities of every-day life, and all become children together. The 25th of December will do for one such season as well as any other day; but for the reasons that have been named, we cannot attach the least degree of sacredness to it, and we think the observance of it in a religious way, as practised by authority, decidedly improper.

Evangelist.

SINGULAR CHRISTIAN DUTIES.*

1. Heartily to love them that slight us, and to wish and seek the good of those that hate and seek to hurt us.
2. To swim against the stream of the multitude.
3. To take most care of that which is most out of sight—our heart and our hope.
4. To be merciful to the failings of others, and very severe to our own.
5. Still to suffer rather than sin.
6. To rejoice in losses for Christ, and to glory in the cross.
7. To do good when we are evil spoken of for our labor.
8. Cheerfully to strike in with the interests of God's cause, when it is in low condition.
9. To be most cruel to the sin that is naturally most dear.
10. To live upon the Divine promises when others live on their profession.
11. Most to love and soonest to choose that which crosses the flesh most—Self-denial.
12. To be most hot in that where self is least concerned.
13. To make a true conscience of the least sin, but the most conscience of the greatest.
14. To allow ourselves in the neglect of no duty; but to be most zealous for matters of the greatest weight.
15. To love those who faithfully reprove us.
16. Readily to subject all our worldly interests to our Maker's glory, and to perform holy duties with holy ends.
17. While others do their best actions with carnal aims, to do our common and civil actions with heavenly aims.

OLD AUTHOR.

PRESBYTERY OF THE LAKES.†

This Presbytery met Sept. 23d, at Cedar Lake, pursuant to adjournment. There were few members present, owing to the ill health of some, and the distance of others from the place of meeting. Not much business of public interest was transacted. Mr. John French, the Pastor elect of the Cedar Lake congregation, delivered trial pieces for ordination, which were unanimously sustained. The ordination sermon was preached by the Moderator,

* The person furnishing these extracts, requests the Covenanter to copy.

† This communication was not received in time for insertion in our last No.

J. Neil, from 2 Cor. 4:1. The usual queries were put by J. B. Johnston, and answered in the affirmative by the candidate, who was then set apart by prayer and the imposition of the hands of the Presbytery, to the office of the Gospel ministry. The charge was delivered to the minister by J. B. Johnston, and to the people by A. M'Farland. The following list of supplies was adopted:

1. J. French, Lake Elizabeth, as he and they may arrange.

2. N. R. Johnston, last Sabbath of September, Xenia; October and first Sabbath in November, Cincinnati; second and third Sabbaths in November, Xenia; from that time till the first Sabbath of February, in Cincinnati; first and second Sabbaths of February, Macedon; second and third Sabbaths of February, Xenia; then under direction of the Committee on supplies, till next meeting of Presbytery.

3. A. M'Farland to fulfil, as soon as convenient, his former appointment at Lake Elizabeth; and, if he can, to return by Macedon, and attend to matters there. Also, to meet at Miami, as a member of Committee, with J. B. Johnston, and Messrs. Rambo and Trumbull, Elders, who are hereby appointed a Committee to hear discourses from students of Theology, and assign further pieces of trial.

4. J. Neil, if he shall find it needed, to fill the appointment previously given him at Flint and White Lake.

5. J. B. Johnston to dispense the Supper this fall at Xenia, if they desire it, assisted by N. R. Johnston.

6. R. Hutcheson to dispense the Supper at Cincinnati this winter, if they shall desire it, assisted by N. R. Johnston.

7. J. C. Boyd to assist J. Neil this fall at a Sacrament, and aid in the adjustment of affairs in Mr. Neil's congregation, accompanied by an Elder, as he can obtain.

Adjourned, to meet at Xenia the fourth Wednesday of April, 1851.

A. M'FARLAND, *Clerk.*

NEW YORK PRESBYTERY.

This Presbytery met in the White Lake church, Nov. 12th—Present, J. Chrystie, S. M. Willson, A. Stevenson, J. M. Willson, Ministers, and D. M'Allister, Ruling Elder. J. Chrystie was appointed Moderator, *pro tem.*

The first day of the sessions was occupied with hearing the trials of J. B. Williams—a lecture upon Heb. 1:1—3, and a sermon from 1st John, 1:7, last clause; and his examination in the Hebrew and Greek languages; in Systematic and Polemic Theology;

Church History and Government; and Pastoral Theology. All of which being sustained, Presbytery proceeded the following day, Nov. 13th, to his ordination to the work of the ministry, and installation as Pastor of the White Lake congregation. J. Chrystie preached the sermon—an excellent and appropriate one—from 2d Tim. 4: 5, last clause. “Make full proof of thy ministry.” The points considered were, I. The ministry; and II. The duty exhibited in the text. The first part of the discussion was employed in illustrating, 1. The institution of the ministerial office. 2. The qualifications required for it. 3. Induction into the office. And 4. The ends that it is designed to accomplish. II. The duty—“Make full proof,” &c. was regarded as embracing, 1. An acquaintance with the nature and functions of the office. 2. An entire *self-devotion* to the work. 3. A wise and faithful administration and presentation of the gospel. And 4. A habitual and firm reliance upon the grace and faithfulness of the great Master, for support and success. In conclusion, the inquiry was put, “Who is sufficient for these things?” And then the duty of the people to receive the instructions of the ministry, enforced. The discussion was listened to with marked and earnest attention. The usual questions were proposed by Mr. Chrystie, and having been satisfactorily answered, the candidate was solemnly set apart by prayer and the laying on of the hands of the Presbytery, to the work of the holy ministry. J. M. Willson delivered the charge to the pastor; and A. Stevenson, to whom this part of the services had been assigned in the absence of J. W. Shaw, the charge to the congregation.

This is the first settlement in this congregation; and as holding out the prospect of increased comfort, and of extended influence, affords ground of congratulation to a people who have so long depended upon rare and rather casual supplies of public ordinances. May the harmony which has long prevailed, which now prevails, and which was exhibited in the unanimous call of their present pastor, long continue.

APPOINTMENTS OF SUPPLIES.—The Report of the Committee of Supplies, laid upon the table at last meeting, was taken up, amended, and adopted, as follows:

1. The petition of *Topsham* congregation, asking the moderation of a call, be granted; and that R. Z. Willson preside therein when requested by the Session of said congregation.

2. R. Z. Willson, *Faiston*, 1st Sabbath of January; and *Topsham*, the 2d, 3d and 4th Sabbaths of January.

3. J. M. Beattie, *Topsham*, 2d Sabbath of December; *Faiston*, 1st and 2d Sabbaths of March.

4. J. W. Shaw, *Argyle*, 2d, 3d and 4th Sabbaths of December.

5. S. Carlisle, *Argyle*, 3d and 4th Sabbaths of January.

6. A. Stevenson, *Kensington*, 2d and 3d Sabbaths of January.

7. J. Chrystie, *Kensington*, 2d and 3d Sabbaths of February.

8. J. M. Willson, *Kensington*, one Sabbath, discretionary.

9. S. O. Wylie, one Sabbath, at discretion, in *Kensington*.

10. J. Little, *Kensington*, 1st and 2d Sabbaths of March.

J. M. Willson, S. O. Wylie, John Brown, and John Evans, were appointed a committee to receive the credentials of Mr. Newell, licentiate, now in the bounds of the Rochester Presbytery, and who is expected to be in our bounds in the month of February, and to give him appointments until the next meeting of Presbytery.

Sessions under the care of this Presbytery were directed to prepare and transmit to Presbytery, at its next meeting, the statistics of their respective congregations, according to the rule of Synod on the subject.

JAMES M. WILLSON,
Clerk of Presbytery.

PITTSBURGH PRESBYTERY.

This Presbytery met by adjournment, in Allegheny, on the 10th ult. There were ten Ministers and seven Ruling Elders present.

The member appointed to prepare a notice of the decease of Thomas M'Connel, licentiate, presented the following, which was adopted.

The high estimation in which the late Thomas M'Connel was held by the members of Presbytery, is a sufficient reason why a memento of his worth should be placed on their Presbyterial records. They are desirous also that the all-wise, yet mysterious dispensation of divine Providence, may not soon be forgotten. In the death of so promising a licentiate, we recognise the chastening hand of our God upon us, and would hear the rod and Him who hath appointed it. When the righteous are taken away from the evil to come, we would not be of those who do not lay it to heart, or who faint in the day of adversity, but would pray the Lord of the harvest to send forth other laborers, that the travail of his soul and fruit of his purchase may be gathered in. Having a mind well balanced, and richly stored with useful knowledge, and being endued with wisdom, prudence and *common sense*, those precious ministerial qualifications, the subject of this notice seemed to promise much usefulness as a laborer in the Lord's vineyard. But in the morning of life he was prepared for other work, and for a higher state of enjoyment. The Beloved came "down into his garden to the beds of spices, to feed in his garden and to gather lilies." As a lily of the valley fully blown and rich in fragrance, he needed to be nourished by a kindlier soil. Taken from among the thorns, and

removed to the garden above, in that goodly soil, and under the more immediate influence of the Sun of righteousness, the tints of the lily reflect the deeper hues of "the Rose of Sharon." There "the planting of the Lord revive as the corn and grow as the vine," for ever and ever.

With his bereaved mother, and other surviving relatives, we would deeply sympathize, commending them in prayer to Him who has borne the griefs and carried the sorrows of his people, and who cannot but be touched with a feeling of their infirmities.

The committee to which was referred, at the last meeting of Presbytery, a complaint by the Session of the Associate Congregation of Londonderry, Ohio, against the Session of the Reformed Presbyterian Congregation of the same place, presented the following report, which was accepted and adopted.

The paper referred is sufficiently respectful. The ground of complaint is, that the Reformed Presbyterian Session received into communion, without censure, a person who had been, by the Associate Session, excommunicated and made as a "heathen man and a publican." The man's alleged offence was, refusing to worship where, as he said, a member of the congregation had treated him "unbrotherly and unchristianly;" and others in the church were tolerated in voting for slaveholders, and also refusing to appear before the Session when regularly cited.

Your Committee recommend the adoption of the following resolutions:

1. That while, in the judgment of this Presbytery, unbrotherly treatment alone might not be a sufficient reason for withdrawing, yet either voting for slaveholders, or swearing to support a slaveholding constitution, which, together with other sanctions given to slavery, requires the delivering up of the fugitive slave upon the claim of the party by whom he was "held to labor or service," are acts sufficient to justify any one in refusing to fraternize those who commit them.

2. That all our Sessions are justifiable in receiving, without censure, any one sound in the faith, and of good character, who, from a conscientious opposition to slavery, has refused the communion and declined the authority of those who either vote for slaveholders, or swear to support a constitution in which the crime of slavery is sanctioned.

3. That, in the spirit of brotherly kindness, the paper be here-with returned to the complainants, trusting that ere long every such cause of dissatisfaction among God's professing people, may in his good providence be removed—all his children brought to see eye to eye—lift up the voice together, and together sing when the Lord shall bring again Zion.

The following preamble and resolutions on "the Fugitive slave

bill," were presented and adopted, and ordered to be published as widely as practicable.*

Whereas it is the duty of the church of Christ to bear explicit and pointed testimony against all unrighteous laws of the lands in which she exists; and whereas, the bill recently passed by the Congress of the United States, to recapture and drag back those who are fleeing from "the house of bondage," is in open and daring opposition to the law of God, which forbids to "deliver unto his master the servant which is escaped from his master"—Deut. 23:15, 16—and requires to hide the outcasts, to bewray not him that wandereth—Is. 16:3. And is a call on this Court, to discharge a solemn duty to Him in whose name it is constituted, by testifying and protesting against such a gross insult offered by this nation to his high authority. Therefore,

Resolved 1. That in the above mentioned enactment, we see the legitimate workings of the government under a Constitution that guarantees slavery, and protects the slaveholder in the unjust possession of property in his fellow man; and there is thus furnished additional evidence that our position as witnesses, dissenting from this government and refusing to incorporate with it, or in any way to recognise it as the moral ordinance of God, is the only consistent position that can be occupied by the servants and voluntary subjects of "Messiah the Prince."

2. That we are encouraged and cheered by the recent action of those judicatories of Christian denominations who have faithfully condemned the law, and warned the people under their care to refrain from aiding in its execution, as evincing that the Church is awakening to a sense of her rights and duties; as having under Christ a guardian care over the moral as well as the spiritual interests of men; and being under obligation to resist, by "the weapons of her warfare, which are not carnal but mighty through God," every thing that endangers these interests, though emanating from civil authority. We cannot withhold, however, our expression of regret, that these judicatories did not go behind the law, and condemn at least that part of the Constitution on which the law is founded, and from which it receives its validity. And with regard to other judicatories, we are constrained to give utterance to our grief and pain, that any Court claiming to act in the name of Christ should be so faithless to him, as not only to withhold their disapprobation of this law, but to allow the people under its care to act in relation to it, according to their own convictions as members of the church, and as subjects of the government, thus leaving it to their discretion whether they will obey God or men.

3. That while we have no apprehension that any of our people

* Papers and Magazines that exchange with the Reformed Presbyterian, are respectfully requested to copy this report.—*Clerk of Presbytery.*

will so far forget their duty to God and to their neighbor, as in any way to aid in the execution of this unrighteous law, or be less ready than before, to feed and clothe and shelter the fleeing captive, and to speed him in his flight to a place of freedom and safety, we nevertheless declare, that to be deterred by a human penalty from doing any of the above offices of kindness and duty to those from whom this unnatural bill would compel us to "shut up our bowels of compassion," would be highly aggravated sin against God. "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." Matt. 10:28.

4. That should this most oppressive penalty be inflicted on any for doing what our Saviour declares he will make the test of the righteous at the day of judgment, it will be in violation of the sacred rights of conscience, and as truly persecution as was ever suffered under the most intolerant Pagan or Papal despotism. "I was hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:35,36,40.

David M'Kee, student of Theology, delivered an Exercise and addition on 2d Tim. 2:8—13, and read a Historical essay on the period from 1592 till 1649, both which were unanimously sustained as trials for licensure.

The Committee to prepare a course of study for Westminster College, are instructed to report at next meeting, a full course of such books as can be obtained.

A Committee consisting of Messrs. Milligan, Dodds and Sproull, is appointed to report at next meeting, on the practicability of compiling from Christian authors, and publishing a book or books, to be substituted in the classical course for those that are now considered objectionable.

Rev. R. J. Dods, with Elders J. M'Clure and R. Dill, are appointed to hold a session at Sandy, Jefferson County, some time during the winter, to adjust the difficulties existing there.

The papers from the congregation of Beaver, Jackson and Greenville, respecting the separating of the last mentioned place from the charge of Mr. Sterret, are continued on the table till next meeting.

APPOINTMENTS OF SUPPLIES.—Mr. Hannay, 2d Sabbath of January, *Wilkinsburgh*; 3d Sabbath, *Brookland*; 4th Sabbath, *Wilkinsburgh*; 1st Sabbath of February, *Deer Creek*; 2d Sabbath, *Wilkinsburgh*; 3d Sabbath, discretionary; 4th Sabbath, *Wilkinsburgh*; 1st Sabbath of March, *Deer Creek*; 2d Sabbath, discretionary.

Mr. Dods, 1st Sabbath of January, *Montgomery*; 2d Sabbath, *Mahoning*; 3d Sabbath, *Warsaw*; 4th Sabbath, *Sandy*, (Jeff. Co.)

1st Sabbath of February, *Red Bank*; 2d Sabbath, *Penn's Run*; 3d Sabbath, discretionary; 4th Sabbath, *Brookland*; 1st Sabbath of March, discretionary; 2d Sabbath, *Wilkinsburgh*.

Mr. Hunter, 1st Sabbath of January, discretionary; 2d Sabbath, *Sandy Lake*; 3d Sabbath, *Springfield*; 4th Sabbath, discretionary; 1st Sabbath of February, *West Greenville*; 2d Sabbath, *Springfield*; 3d Sabbath, discretionary; 4th Sabbath, *Red Bank*; 1st Sabbath of March, *Piney*.

Presbytery holds its next meeting in Allegheny, on the second Tuesday of April, 1851, at 10 o'clock, A. M.

TREASURER'S REPORT.

<i>Pittsburgh Presbytery in account with James Carson, Treas'r.</i>		
1850.		DR.
April 7,	To Cash paid Rev. S. M. Milligan,	\$7 00
"	" Rev. S. Sterrit,	4 00
May 2,	" Rev. T. Hannay,	6 50
July 15,	" Joseph Hunter,	42 00
Oct. 8,	" Rev. R. J. Dods,	40 50
	Counterfeit note,	1 00
Nov. 11,	To Cash paid Rev. R. J. Dods,	25 50
	Balance in Treasury,	67 67
		<hr/>
		\$194 17
1850.		CR.
Sept. 17,	Balance per last Report,	\$133 81
July 15,	Interest on money deposited,	2 88
"	Rec'd from Greenville, Miss. Station, by J. Hunter,	4 00
"	" Sandy, " " "	1 00
"	" Warsaw, " " "	1 00
"	" Oil Creek, " " "	13 00
July 23,	Miss. Society of Pittsburgh and Allegheny,	6 28
Oct. 8,	Montgomery Society, by Rev. R. J. Dods,	2 00
"	Greenville Society, " " "	7 50
"	Red Bank " " "	6 00
"	Brookland " " "	10 00
Oct. 16,	Cash from D. Hawthorne,	1 00
Nov. 11,	Londonderry congregation,	5 70
		<hr/>
		\$194 17

J. CARSON, *Treas'r.*

The congregations under the care of Presbytery will see by the state of the Treasury, the necessity of contributions to the Missionary fund. From the appointments given in the Missionary Stations, it is evident that the Treasury will need to be replenished in order to meet the demand.

PRES. CLERK.

RELIGIOUS STATE OF PRINCE EDWARD'S ISLAND.

This island, lying near Nova Scotia, has a population of 60,000, about 20,000 of whom are Scotch Presbyterians. A large part of the latter are adherents to the Free Church, although they have only one Free Church minister among them. In all this deprivation of stated ordinances, godliness seems still to flourish, showing how deeply rooted in the Scottish mind, are the principles of religion. The elders, and especially some aged patriarchs from the north of Scotland, have done much by catechetical instruction, towards maintaining the knowledge and influence of the truth in their neighborhoods. "Such is the reverence for the Word of God," says the Halifax Presbyterian Witness, "that it is no uncommon occurrence, in some of the Gaelic settlements, to find on a Sabbath day, and sometimes on a week day, one, two, three, or four hundred in attendance for reading and expounding the Scriptures, and engaging in prayer; and on any day of the week, and in the busiest season of the year, if a Presbyterian Gaelic-speaking minister gives timely notice of his intentions to preach in the settlement, the place of worship will be crowded."

POPERY IN ENGLAND.

No ordinary sensation has been produced in London, and throughout England generally, by the recent appointment, on the part of Pope Pius IX. of a regularly organized hierarchy for England. A Papal Bull has been issued, in which, after a long preamble, descriptive of the ancient supremacy of the successor of St. Peter over the kingdom of England, the whole country is mapped out, and divided into twelve Dioceses, under one Archbishoprick. Dr. Wiseman, who has been appointed a Cardinal, has been elevated to the high dignity of Archiepiscopate Metropolitan, under the title of Archbishop of Westminster. The Roman Catholicism of England has heretofore been superintended by Vicars Apostolic, and the reasons assigned in the Papal Bull for the abolition of this office, and the appointment of a regular hierarchy, are abundantly significant, and declaratory of the whole design of the movement. "For this reason," runs the Bull, "considering as a whole the state of Catholicism in England, reflecting on the considerable number of Catholics, *which keep still increasing*, remarking that every day the obstacles are falling off which stood in the way of the extension of the Catholic religion, we have thought that the time was come, when the form of ecclesiastical government should be resumed in England, such as it exists, freely exists, in other nations, where no particular cause necessitates the ministry of Vicars Apostolic." For a few years, it has been said, that the very heart of the propagandists of Popery was set upon the invasion of England; that its devotees were devising and plotting schemes for the overthrow of protestantism, and the reestablishment of the Man of Sin. It now appears that all this is not a mere *brutum fulmen*, and that this last act is but part of the regularly concerted scheme—a scheme which has evident-

ly for its object the ascendancy of Popery in England, and which its promoters make no attempt to conceal. Accordingly, the act is hailed by the Roman Catholic body throughout the world, as the brightest day that has dawned upon England for more than three centuries. Cardinal Wiseman, the Archbishop of Westminster, has issued a Pastoral Epistle, which was read in all the Roman Catholic chapels in London, in which this act of the Pope is thus characterized: "Truly, this day is to us a day of joy and exultation of spirit—the crowning day of long hopes, and the opening day of bright prospects," &c. In the same strain Bishop Hughes, of New York, spoke at a very large meeting lately held in New York, and held, as publicly announced, for the express purpose of showing the decrease of Protestantism, and the rapid strides that Popery is now making all over the world. At that meeting in New York, it was distinctly avowed that the intention of Roman Catholicism was not only to labor and strive for the bringing back of England to the bosom of the mystic Babylon, but also for the entire subjugation of the Western world.

REFORMED PRESBYTERIAN CHURCH IN ST. JOHN, N. B.

As many of our readers contributed, during the past year, to the erection of a house of worship in St. John, N. B. and as all feel a lively interest in the advancement of a covenanted work of reformation, the following communication, from "The Presbyterian Witness," will be read with interest. We rejoice that the congregation of our brethren in St. John are in so prosperous and peaceful a state.

"On Sabbath, the 10th of Nov. the new church recently built by the Reformed Presbyterians of St. John, N. B. was opened for public worship. The services of the day were commenced at 11 o'clock, A. M. in an appropriate and beautiful sermon from Psalm 122:1; resumed at 3 o'clock, P. M. in an eloquent, impressive, and highly evangelical discourse from Psalm 122:9, and concluded at 6 o'clock, P. M. in an able and faithful sermon from 2 Cor. 12:8, 9, 10. The first service was conducted by the Rev. A. M'Leod Stavelly, pastor of the congregation; the second, by the Rev. J. Reid Lawson, pastor of South Stream Congregation; the third, by the Rev. Mr. Somerville, pastor of Horton, N. S.

The congregation of Reformed Presbyterians in St. John deserve the highest praise for their united and spirited exertions, not only in the promotion of the principles which distinguish their own denomination, but for their laudable labors in the furtherance of evangelical orthodoxy, by means of missionary and other exertion in the Province of New Brunswick. They have enjoyed for some ten years the faithful labors of the Rev. A. M. Stavelly, the son and grandson of two of the most distinguished divines in the mother country. Under his ministry in St. John, the congregation have thriven both numerically and spiritually. For several years they have occupied a church situate in a remote part of the city, and, therefore, at an inconvenient distance from several families who are conscientiously attached to their principles and their pastor. About a year ago, they contemplated the erection of a church in a more central

place, and, accordingly, purchased a lot in one of the sections of Queen's Ward, on which they have erected a handsome and elegant church, capable of accommodating some 550 to 600 people, with a capacious school room in the basement story, and a manse in the rear now nearly completed, so that the minister can step out of his own room into the pulpit. The internal arrangements of the building are well appointed, the pews being built in the American style. The pulpit is an elegant and chaste combination of British and American architecture; the galleries are light and well adapted to the general dimensions of the building. The whole reflects the highest credit on the taste and talent of the architect. The self-denial and the self-devotedness of the congregation, and the faithfulness and zeal of their excellent pastor, furnish one of the many proofs of what may be done by a congregation of Christians, attached to some cardinal principle and animated by one Spirit.

A FREE CHURCHMAN."

MASSACRE AT ALEPPO.

The Tribune condenses, from German and French papers, the following account of a bloody massacre of Christians at Aleppo, in Turkey:

"A frightful massacre of Christians took place here on the 16th Oct. Part of the garrison was ordered to Damascus, and after its departure the city was invaded by fanatical Turks, reinforced by 3,000 Arabs collected in the outskirts, who fell upon the Christian quarter, slaying 60 Christians, although happily no European was among them, burning and pillaging two churches, and carrying off a score of young girls.

The troops were beaten down—the Governor fled to a fortress outside the city, and the Syrian Patriarch was seriously wounded. The ostensible occasion of the outbreak was an attempt at conscription. But it was really an ebullition of religious hatred. There has been bitter jealousy among the old Turks ever since the appointment of General Bem, and other Polish refugees, to eminent military commands. Bem had further wished to enroll the Bedouins in the army, which accounts for the mass of Arabs about the city.

The disturbance extended to Damascus, although it took another form there, and was a revival of the old feud between the Maronite and Druse Emirs, of the Lebanon, who are a kind of Christians, and the Turks. It was repressed, though not without great difficulty. In a small town of the neighborhood, a fanatical Dervish had murdered a child of 14 years, and Joseph Tommasi, a Venetian refugee.

The corps diplomatique had formally complained of these events to the Porte. The Sultan declared that it was his fixed resolve to establish perfect equality between the Moslems and Christians, and only regretted that the news of the chastisement should not have reached Europe at the same time with that of the crime. He has ordered three regiments, commanded by one of his ablest Generals, to march upon Aleppo, which, as is well known, is the last, strongest hold upon the Mediterranean of the inveterate and active hatred of Christianity."

OBITUARY NOTICE.

DIED, on the 2d of November, at his residence in New York city, after a short illness, in the 38th year of his age, Mr. John S. Walker. By his decease, his family has been deprived of a devoted husband and father, and the church to which he belonged, (Third Reformed Presbyterian,) of a valued member.—*Communicated.*

OBITUARY OF MRS. RACHEL HOOD.

Mrs. Rachel Hood, (formerly Miss Kennedy,) wife of John Hood, and sister to Rev. Joshua Kennedy, was born in County Derry, Ireland. She was educated by her parents in the doctrines of the covenanted reformation. She had made herself well acquainted with the history, doctrine and practice of the Church of Scotland in her purest and best times, and continued, through life, warmly attached to the *whole* system. Her general character was—"Not slothful in business, fervent in spirit, serving the Lord." She was a peacemaker. If any of the fallen family of Adam could obey a Divine command perfectly, I would say she perfectly obeyed the command "to speak evil of no man." Being a Deacon's wife, she was exemplary for the qualities required in such. 1 Tim. 3:11. She was given to hospitality; and, her husband being in easy circumstances, and of the same mind with herself, she was not restrained as to gratifying her benevolent disposition. She esteemed faithful ministers very highly, in love for their work's sake. When she was able to attend church, her seat was *never* empty. She was ready to give, to every man that asked her, a reason of the hope that was in her; and took great pains to instruct her family.

Her illness lasted about four months, but she bore it with the utmost resignation: I never heard of her uttering an impatient expression. In one of my visits to her, I asked her if she could say—"My beloved is mine, and I am his?" She replied—"He has been often saying that to me for some time past." Another time she told me she had been writing to her mother, and had appropriated the language of the Redeemer, John 20:17; and another time, having sent me word that she was worse than usual, and wished me to visit her, I observed—"You have not yet passed the *river*, but you seem to be in deep waters; but I hope you find the man clothed in linen on the waters of the river?" She replied in the affirmative.

Again I called on her. She was much exhausted by coughing and difficulty of breathing. I observed to her—"You have fought the good fight." She replied—"Yes, I have fought the good fight; yet not I, but the Captain of salvation in and by me." She then repeated, very distinctly, and in a tone of exultation, Is. 43:2, and 41:10. Shortly after I bade her a last farewell.

We have lost a mother in Israel. She had just entered her 45th year. She appears, for a long time previous to her last illness, to have attained

to the full assurance of hope; for, when sick, in A. D. 1845, I found her hopes of immortality so bright, that I was afraid she was about to be removed from us. The congregation and her friends mourn their bereavement, but not as those that have no hope. "*Mark the perfect man, and behold the upright: for the end of that man is peace.*" W. S.

ITEMS OF INTELLIGENCE

GREAT BRITAIN.—An immense "anti-papal aggression" meeting was held at Liverpool on the 20th of November, at which more than 5,000 persons were present. The Mayor of the city presided, and Wm. Brown, T. B. Horsfall, Mr. Walmsley, Richard Shiel, and the Rev. Dr. M'Neile, were the principal speakers. There was a great deal of enthusiasm, but no disturbance. Several Roman Catholic clergy and gentlemen attended in defence of their creed; and at one time, but for the interference of the police, a serious riot would have been the consequence. The question continues to agitate the whole kingdom. From Dublin, Birmingham, Lancashire, and London, the Roman Catholic clergy have presented addresses of loyalty and attachment to the Throne, and from nearly every town of note in England similar addresses have been presented by the Protestant population. Cardinal Wiseman has issued a manifesto in defence of the step recently taken by the Pope, in which he states, that so long since as 1835, the English Catholics solicited the Holy See to grant them the ecclesiastical advantage of a hierarchy. The power of granting this boon appertains to the Pope alone; the Catholic Church in this country needed it for the better regulation of spiritual administration—in fact, to render bishops and priests less dependent on Rome.

A number of titled persons, who have been in the habit of attending the principal Puseyite churches in London, have determined to absent themselves in future, on the ground that it would be disloyal to their Sovereign to give the sanction or their presence to doctrines and ceremonies which necessarily lead to the practical denial of the Queen's supremacy.

PAGANISM.—Dr. Carey, of Serampore, writing to a friend in England, had occasion to speak of Sumatra, as an important station for the establishment of a mission. The Doctor related, that a little time before he wrote, he had received very decisive evidence that there were cannibals on this island. He was walking with a gentleman at Serampore, who pointed to a boy and asked the Doctor if he could imagine how he came by him. The reply was of course in the negative. He then stated that he was on the eastern coast of Sumatra, when having occasion to go ashore, he saw three little boys. He asked a Malay who they were, and was instantly told they had been stolen from a neighboring island, and would be sold for food to the Battas, (a nation inhabiting part of Sumatra,) *as soon as they were fattened.* He asked their price, and was told it was 150 dollars. He paid the money, and took them on board his ship for the preservation of their lives. Such are some of the worst fruits of paganism.

BRITISH WEST INDIES.—The cholera is making the most fearful ravages throughout the British West Indies. It has been very fatal at Kingston, Jamaica, but now more severe in other parts of the island. Kingston is reported to have lost 5,000 by that disease, and a proportionate number at Port Royal; it had entirely disappeared from the latter place. The most melancholy accounts are received from the interior and agricultural districts. It has appeared at Radnor, upwards of 3000 feet above the level of the sea, and the finest climate; and it has touched similar altitudes in the parishes of Port Royal and St. Andrew. It has been frightfully malignant at Middleton coffee plantation, the property of the Duke of Buckingham; and it has manifested itself at Charlottenburgh, Chester Vale, Newton, and other properties, all situated at an altitude that has hitherto defied febrile diseases.

THE ENGLISH BAR.—The following address to her Majesty, from the members of the English bar, had, at last advices, been signed by 747 practising barristers, among whom were about fifty Queen's counsel.

"The humble Address of the undersigned members of the English Bar: We, your Majesty's most devoted subjects, beg leave humbly to approach your Majesty with the strongest assurances of undeviating loyalty to your Crown, and of sincere and fervent attachment to your person. We consider it our duty to declare to your Majesty, that we regard with feelings of surprise and indignation, the attempt made by a foreign potentate to interfere with your Majesty's undoubted prerogative, and to assume the right of nominating archbishops and bishops within these realms, and of conferring upon them territorial rank and jurisdiction. We therefore humbly venture to express our earnest trust that your Majesty will maintain and preserve inviolate your Majesty's supreme authority, as by law established, in these realms; and our confident reliance in your Majesty's wisdom, for the immediate adoption of such measures as shall be most effectual for that purpose."

TURKEY.—A correspondent of the London Times gives an account of the atrocities committed on the 16th and 17th of October, at Aleppo. He saw hundreds of Moslems despoiling the houses—burning the Greek and Syrian Catholic churches—hurrying off with their plunder, in broad day-light, and under the eyes of Turkish soldiery. Gen. Bem pledged his life to stop the persecution, if he were allowed a few pieces of artillery and 500 soldiers. But the Pasha would not grant them, on the plea that they would prove insufficient. In the space of twenty-four hours several hundred families, comprising the most respectable native Christians at Aleppo, and consisting altogether of about 7,000 individuals, (Rayahs,) have been, under the most alarming and distressing circumstances, rendered houseless. Three handsome churches, worth upwards of £25,000, have been burnt. Five churches have been plundered—an invaluable library, containing ancient Syriac manuscripts, destroyed. Three priests and several other Christians, in number exceeding fourteen, have been killed. Many, among whom is the Syrian Bishop, a highly respected octogenarian, have been wounded, and of whom some have died and others are dying. The principal Christian quarters have been sacked. The loss of property is estimated at nearly a million sterling.

THE WORLD'S FAIR.—The building for the exhibition of the industry of all nations, in London, in May next, is to cover 18 acres—be 100 feet high—will contain 8 miles of tables, 1,200,000 square feet of glass, 24 miles of one description of gutter, and 218 miles of sash bar—and in the construction, 4,500 tons of iron will be expended; 2,000 men will soon be at work upon it. The sides and roof of the structure will be chiefly of glass. The cost of the building will be about \$500,000, upwards of \$300,000 of which has already been obtained by subscription. The exhibition is to be kept open six months; and it is estimated that \$120,000 will be derived from the sale of tickets of admission; 80,000 square feet of the building are allotted to the United States.

EDUCATION AMONG THE CHEROKEES.—From the report of the Superintendent of Public Schools, recently submitted to the National Council, it appears that in 22 schools established in the several districts, there are upwards of 1,000 male and female scholars under instruction, of whom 120 are orphans, who are clothed and boarded at the expense of the Orphan school. Of the several classes in the schools, there are 35 pupils in the alphabetical class; 168 in the spelling class; 553 in the reading class; 50 in the class of history; 314 in the writing class; 210 in the grammar class; 478 in the arithmetic; and 204 in the class of geography. The most advanced of these scholars are to be received into the High Schools, which will go into operation.

IN ENGLAND AND SCOTLAND, there are 680 Catholic chapels, 898 priests, 11 colleges, and 134 convents. Fifty-one of the priests employed in England, are D. D.'s, and 17 English priests are resident in different seminaries abroad. In England and Wales, there are 587 chapels, and in Scotland 93.

FUGITIVE SLAVES AT THE NORTHWEST.—Mr. John Calvert, an agent who was sent to Chicago, from St. Louis, to recover fugitive slaves, informs the St. Louis Republican, that while at Chicago, all the letters sent to him were intercepted, and that although he sent 32 telegraphic despatches to St. Louis, he could get no answers to any of them. He says that there are a large number of fugitive slaves at Chicago; but that through the activity of the abolitionists, it is almost impossible to recover any of them. One female slave consented to return with him, but she was forced from him at Bridgewater by 50 or 60 colored persons. In pursuit of fugitives he went to Chatham in Canada, where he found a large number of them, and many others constantly arriving from the United States.

MONUMENT TO WISHART, THE MARTYR.—The Rev. C. A. Buchen, of Fardown, who originated a subscription for the purpose of raising a monument to the memory of George Wishart, has been enabled to get it erected in the church yard of Fardown. The monument is formed of Aberdeen granite, and attracts attention by the beauty of its design.

Glasgow Sentinel.

The Presbytery of Rochester will hold an adjourned meeting in the city of Rochester, on the *first* Tuesday of February, at 2 o'clock, P. M.

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A CRITICISM AND EXPOSITION.

HABAKKUK 3:4.—He had horns coming out of his hand, and there was the hiding of his power.

This chapter has been much admired by persons of correct taste, for the sublimity of its style and sentiments. It is evidently the production of a mind under impulses most favorable to the active exercise of all its powers. The devotional feelings of the prophet are excited to their highest pitch; and in the presence of God, with an overwhelming sense of his glory, he gives utterance to his emotions in this prayer on Shigionoth. The prayer is an exact composition, arranged according to metrical rules, and adapted to be sung in variable strains, cheerful and grave, and accompanied by instruments of different sounds, as the word Shigionoth indicates.

The immediate occasion of this prayer, is the announced purpose of God not to turn away his wrath from his covenant-breaking people. The prophet had earnestly interceded for them, that God would spare them and inflict his judgments on their enemies. But the time of their judicial visitation was at hand. They had sinned, and they must be corrected. The prophet bows in submission to the Divine will, and endeavors, by reviewing God's dealings with his people in past seasons of trial, to strengthen his faith in view of coming calamities.

The words placed at the head of this article are confessedly not without obscurity. This obscurity arises from the fact, that among the historical incidents to which there is evident allusion in both what precedes and what follows, not one can be fixed on as answering to the metaphorical language here used. We can easily see in the representations of the third verse, and part of the fourth, figurative descriptions of the awful and impressive solemnities amidst which the law was given on Mount Sinai. The fifth verse evidently refers to the judgments inflicted on the Egyptians; and

in all that follows, the allusions are suggested by the metaphors. But in the want of anything in that glorious display of the Divine presence, to which the description in these words bears any resemblance, they stand apparently insulated. This feature in the passage, evident to every careful reader, demands for the words a critical examination.

It has been generally overlooked, that the word rendered 'horns,' is in the dual number, and means two horns. That this appears only when the passage is read with the subscript vowels, is no objection. It is rather an argument for that mode of reading the Hebrew language. We attach an importance to the idea of duality in this place, for reasons that will appear as we proceed. God had two horns coming out of his hand. Both the hand and the horn are symbols of power, and both are, in Scripture, ascribed to God. There is, however, a difference between them, as it regards their symbolical meaning; and we think the difference is, that the hand means the *possession* of power, and the horn the *exercise* of it. This distinction will apply at least in the instance before us: God necessarily possesses power. This is the hand of God. This power he exercises in a two-fold way for the good of his people, and for the destruction of their enemies. This is shown by the two horns growing out of his hand.

We are thus led to view these words in their connection, as unfolding to the mind of the prophet an invisible and irresistible agency by which God accomplished his designs of good to Israel of old, and by which he would continue to preserve his people amidst all their trials, and to give them ultimately a gracious deliverance. There was a two-fold exercise of God's power in Israel's redemption from Egyptian bondage; and in the same way the might of his hand is now employed, and will continue to be employed, until an infinitely greater deliverance is fully achieved. And we are taught by the imagery, to expect that the process will go on in a great measure unnoticed by those most deeply interested in its momentous results. The two horns were budding out of his hand, and in the seeming disproportion between the means and the end, was concealed the Divine efficiency, by which all the stupendous effects should be produced. "There was the hiding of his power."

From criticism, we pass to exposition. The symbolical representation that so attracted the prophet's attention, pointed out moral authority, organized and exercised over and among God's covenant people. This took place in the establishing of civil and ecclesiastical order among them, which made them formidable to their enemies. We do not pretend to say that Moses and Aaron were the two horns that came out of God's hand; but we are clearly of the opinion that the civil and the ecclesiastical organizations, into which Israel was formed at Mount Sinai, and at the head of which, respectively, these two illustrious persons were placed, were

then symbolized to the prophet. God, in this way, taught him that as he had formerly exercised his power through his own institutions of civil and ecclesiastical rule, and thereby made his people a terror to their enemies, so he would in future times, when his church should be greatly oppressed by the literal, and, also, by mystical Babylon, put it forth in a similar manner for her deliverance and enlargement. Like assurance he gave to the prophet Zechariah, in the vision of the symbolical candlestick, its lamps and pipes, and especially by the two olive trees from which the oil is supplied to the lamps. That all this imagery was designed to show that Israel's deliverance from a state of wasting and desolation would be by an invisible and irresistible influence, accompanying outward and instituted means, is evident from the explanation given to the prophet. "Not by might, nor by power; but by my Spirit, saith the Lord of hosts." "These are the two anointed ones that stand by the Lord of the whole earth." Zech. 4:6, 14. The same comforting truth was exhibited to John, in the account given him of the character and the work of the two witnesses who should overcome by the blood of the Lamb, and by the word of their testimony. "I will give power unto my two witnesses, and they shall prophesy. These are the two olive trees, and the two candlesticks standing before the God of the earth." Rev. 11:3, 4.

The fact that in both the visions referred to above, the instrumentality employed by God to do his work is exhibited as two-fold, furnishes a strong reason for retaining the idea of duality with regard to the horns in the text. But our criticism is of little value, if it be not so that, by the blessing of God on his own institutions, prosperity is secured to his people so long as they are faithfully and diligently observed. To ascertain this point, it is necessary to examine into the history of the Church, and see what have been God's dealings with her, and in what way he gave her success in her conflicts with her enemies. The beginning of the conquest of Canaan by the hosts of Israel, furnishes a remarkable exemplification of the truth under consideration. Jericho, the first city which was taken, fell not before a victorious army as the effect of their skill and prowess, but before a secret power that accompanied an imposing display of the religious and social institutions and order, which God had appointed among his people. By Divine direction, the armed men, followed by the priests bearing the Ark of the Covenant of the Lord, and blowing with trumpets, marched round the city daily, for six successive days, and on the seventh day they made seven circuits. At the completion of the last circuit, the priests blew with their trumpets, and the people shouted with a shout, and the walls of the city fell down flat before them. The absence of all visible efficient agency in producing this remarkable result, and the immediate hand of God in its accomplishment, are recorded in after times as worthy of special notice. "For they

got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them." Ps. 44:3. "By faith, the walls of Jericho fell down after they were compassed about seven days." Heb. 11:30. "There was the hiding of his power."

What constituted the strength and safety of Israel, and what secured to them the permanent possession of the land which they held by covenant tenure? It was the rigid, intelligent and faithful observance of those institutions which God gave them, to direct them as a church and nation. While they faithfully observed those, they were invulnerable to all the attacks, whether by stratagem or violence, of the enemies that surrounded them. And this was foretold to them long before they set their feet on the land which the Lord their God gave them to be their inheritance. In the 28th chapter of Deuteronomy, the blessing and the curse are placed before them; blessing, if they would "hearken diligently unto the voice of the Lord their God, to observe to do all his commandments;" the curse, if they would not hearken to his voice, to do his commandments and his statutes. And how remarkably was this verified in their subsequent history! When we read in the narrative of their condition under the administration of Judges, that their land was invaded by any of the surrounding heathen nations, and that they were subjected to a foreign power, the sad story is prefaced by the significant declaration—"And the children of Israel did evil in the sight of the Lord." And with what depth of feeling did Moses, in a song prepared to be sung by them for their instruction and encouragement, advert to the necessary connection between their national degradation and their sin as the cause of it. "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up." Deut. 32:30.

Nor was the case different with them, when, at their own request, God gave them kings to reign over them. Their very wearing of the plain and successful mode of government by judges, and choosing the more pompous and popular form by kings, was a step of national defection, dishonoring to God and hurtful to themselves. God gave them a king in his anger, and took him away in his wrath. And though He chose for them a man after his own heart, and made with him a covenant of royalty, yet this, however it may have retarded, did not stop the nation in its course toward ruin. Still, under the kings the same rule of God's dealings with them was exemplified. "The Lord is with you while you be with him: and if you seek him, he will be found of you; but if you forsake him, he will forsake you." 2 Chron. 15:2. And when the sun of their national prosperity set to rise no more, the same page of sacred history that records the calamity, unfolds most clearly

the cause of it. "They mocked the messenger of God, and despised his words, and misused his prophets, until the wrath of the Lord rose against his people, till there was no remedy." 2 Chronicles, 36:16.

It is important, however, to look at the words of the prophet, as well suited to give comfort in a season of darkness and trial. It was to this end, doubtless, that the mind of Habakkuk was directed by the Divine Spirit to take that retrospective glance at God's doings, which imparts so much fervor and emotion to his remarkable prayer. What was outward and visible in the means employed for the preservation and enlargement of the people of God's choice, is exhibited, by appropriate emblematical representations; what was concealed from the eye of sense, and the object only of faith is described in metaphors, peculiarly adapted to the spiritual perceptions. The great truth taught here, and exemplified in the Church's history, is, that there is in Divine institutions a secret power that no opposition can ever successfully resist. It would be a fatal mistake, however, to suppose that this power is inherent in them, apart from their connection with their Divine Author, and to be expected, whether observed according to his will or not. Such a mistake Israel committed when they brought down the Ark of God into the camp, vainly hoping that it would be their protection, though God had departed from them. The efficiency of Divine institutions depends entirely on the presence of God with and in them. The hiding of his power is in his hand, and the two horns are seen to come out of his hand, when, by his Spirit, he puts it into the hearts of his people to employ the means appointed for their present and eternal welfare, and rely on him by faith, to render them effectual.

The exhibition of God's gracious care of his people made to the prophet, teaches us a seasonable and useful lesson. "The Lord will not cast off his people, neither will he forsake his inheritance." But Zion often says, "The Lord hath forsaken me, and my God hath forgotten me." This is the language of sense, when all refuge seems to fail, and no way of deliverance is seen. Then is the time to lift up the soul to God in the prayer of faith. Then call to mind the days of old; meditate on the works of God's hands. Take a view of his graciousness, and of his faithfulness. Remember that deliverance is often nearest, when it seems most distant. God is a very present help in trouble. And be assured that the same Divine power that rendered Israel, while they walked in God's ways, formidable to their enemies, is still employed for the spiritual Israel, and will be exercised in God's own way and time. Let us, then, trust in God, for we shall yet praise him. Our prayers, like Habakkuk's, begun in darkness and discouragement, containing expressions of terror on account of God's threatenings, may be answered by refreshing manifestations of the light of God's

countenance, so that we may, ere we are aware, be exulting in him as the God of our salvation. When God shall fulfil his promise, that he will make the horn of David to bud, and cause his crown upon him to flourish, then shall his believing people see unfolded the mysterious language of the prophet,—“He had horns coming out of his hand, and there was the hiding of his power.”

S.

MARRIAGE WITH A DECEASED WIFE'S SISTER UNLAWFUL.

For several years this subject has claimed the attention, in some measure, of the religious community in this country. The question, whether a man may lawfully marry the sister of a deceased wife? has been brought before the judicatories of more than one of the larger christian denominations of the land, and it is to be regretted that, in some instances, such incestuous marriage has been winked at or countenanced, instead of being condemned. Unfortunately, loose notions and great indifference pervade the public mind on the subject, and every year the instances of such marriages have become more frequent. Civil law is silent on the matter; public opinion is callous, and the practice passes generally without reproof. Until lately, the law in Great Britain was understood to prohibit such marriages, holding them as incestuous; but within a year, a bill was introduced in Parliament, the object of which was to legalize the marriage of a man with a deceased wife's sister. The measure produced much excitement, and called out a strong opposition, expressed in public meetings, in remonstrances sent in to Parliament, and otherwise. At a meeting held a few months since in Glasgow, attended by a large number of the prominent and influential men of the city, able addresses were made in opposition to the bill, in which the subject was thoroughly discussed in several of its bearings. The Rev. William Symington, D. D. presented the Scripture argument in a clear and unanswerable manner. We subjoin the substance of his remarks as seasonable and edifying:

The particular question now under consideration, has been long regarded as definitively settled. For fifteen centuries in the Jewish Church, and for seventeen centuries in the Christian Church, the law of incest was held to be fixed. When, at a comparatively recent period, the question was raised, whether a man might marry his deceased wife's sister, it took the people by surprise; it had not been before their minds; they had been accustomed to think that such a connection was wrong, and, of course, they were not in circumstances to pronounce on it a distinct judgment. Such, indeed, if we are not greatly mistaken, is pretty much the state of

matters at the present time. The majority of those we meet have never had their minds directed to the subject, and are liable to be carried away with specious representations on one side, or to look on the whole question with indifference. Hence the necessity of giving it a full and public discussion. The full discussion of this subject involves a variety of points, touching respectively on the law of God, the law of man, the creed and discipline of particular churches, and the general interests of society. It is the first of these to which I am now to confine myself—the Scripture argument on this point. This, in some respects, is the most important; it lies at the foundation of all the rest. In discussing it we have to encounter some difficulties, arising, in part, from the peculiar delicacy of the subject itself, from the verbal criticism which it is necessary to introduce; and from the inferential character of the evidence that is to be adduced. There are some individuals who, on points of this kind, will not hear of inference. They must have express law and precept—so many words in the form of an explicit command or prohibition; but as the Westminster Divines have said, and as I believe all sober theologians are agreed, “what by good and necessary consequence may be deduced from Scripture,” is as much “the counsel of God” as that which is set down in so many explicit words; and, in short, if we are to have nothing to do with inference, we shall, I apprehend, at the present time, get little good from the Bible. There must be an end, too, of all reasoning, as every argument supposes an inference, and every syllogism an *ergo*. (therefore.) With these prefatory observations, I proceed to address myself to the proposition—“That the proposed measure is contrary to the Word of God.”

Before proceeding to prove the truth of this proposition, I would beg leave to call your attention particularly to a few general principles which require to be understood and admitted, in order to the right understanding of what is to follow. The first of these general principles is, that the law of marriage, by which everything concerning it is to be determined, is to be sought for in the Scriptures, and particularly in the 18th chapter of the book of Leviticus. There we find the law of God; and there we find the foundation of all the laws of man on the subject. If they are not there, Where are they? I have no hesitation in answering, Nowhere. In short, the whole subject is thrown entirely loose, and left to the casualty and caprice of mere human legislation. The laws of man without this have no basis on which to rest, except mere expediency; and thus each and all might do what they choose in the matter, without incurring the guilt of sin. We have no hesitation in saying, if the principle is denied that the law with regard to marriage is to be found in the Bible, a man must be held to be at liberty to marry whatever woman he chooses—his own sister, his own mother, or his own daughter. What law can take

him up, if you do not go to the Bible for your authority? The law in regard to marriage, as contained in the portion of Scripture to which I have referred, is a moral law, and not a ceremonial law. It has nothing in it peculiar to the Jews—it applies equally to the Gentiles; and we find, particularly, that its violation by the Gentiles is deprecated, which clearly shows that it is moral. We may call it the statute law of heaven in regard to marriage, and hence we account for the solemnity with which it is introduced in the opening verse of the chapter to which I have referred. There is no middle course, as it appears to me, betwixt that which I have stated, and the promiscuous intercourse that constitutes one of the foulest dogmas of Socialism; and I feel impressed with the conviction, that the tendency of that which the bill we have met to oppose goes to legalize, is to introduce into the upper classes, the same abominations which were lately attempted to be introduced amongst the lower classes—the loathsome abominations of Socialism. The second general principle to which I would beg attention, is, that the sexes are convertible. We mean by this, that what a man may do in respect of marriage, a woman may do; and what a man may not do, a woman may not do. A man and a woman are placed on the same footing, and the same prohibition applies to both. The prohibited degrees of marriage to a man in respect of a woman, are the prohibited degrees to a woman in respect of a man. This, I apprehend, none will deny. It is, indeed, indisputable, if we admit that a man and a woman are equally moral beings; that a woman has a soul as well as a man, and is equally responsible to God. If that is admitted, the convertibility of the sexes must be admitted also. The third general principle which I am anxious to bring before you, is, that affinity and consanguinity, as grounds of prohibition and permission, are equivalent. To the husband, his wife's relations are the same as his own in the same degree; and to the wife, her husband's relations are the same as her own in the same degree. That is to say, to a husband, his wife's mother, sister, niece, are the same as his own; and to a wife, her husband's father, brother, nephew, are the same as her own. The relations of each, in short, are alike to both, in the same degree. Now, the principle on which this rests, is the principle which lies at the foundation of the law of marriage. God said, "let a man leave his father and mother, and cleave unto his wife, and they two shall be *one flesh*;" there is an identity thus formed between the man and the wife. This identity lies at the very foundation of marriage. The importance of this, in regard to social morality, must be apparent at once. The principle I have stated, of affinity and consanguinity being equivalent, is admitted in the laws of our country, as might be shown by referring to Blackstone's Commentary, and other legal authorities. But it is more to my present purpose to remark, that this principle of

affinity and consanguinity being equivalent, pervades the whole of the 18th chapter of the book of Leviticus. There are in that chapter seventeen instances of prohibited degrees; and it is not unworthy of notice, that of these seventeen degrees eleven are degrees of affinity, and six only degrees of consanguinity. We are apt to think that consanguinity is a stronger ground of prohibition than affinity; but the majority of prohibitions has respect to cases of affinity, and this entitles us to draw the conclusion, that at least affinity is an equally valid ground of prohibition with consanguinity. The fourth general principle is, that the prohibited degrees all spring out of one circumstance. They have all one root. What is that root or circumstance? It is propinquity, or nearness of kin. Whether they be cases of affinity or consanguinity, the prohibition always proceeds on this one circumstance of nearness of kin. The foundation is laid for this in man and wife being "one flesh." "None of you shall approach to any that is near of kin to him, to uncover their nakedness; I am the Lord." Lev. 18:6. This phrase refers distinctly to marriage; it is a universal law, expressed in language of universality. Observe, too, that the principle on which the prohibition rests, is nearness of kin, or propinquity. And mark the solemnity of the announcement—"I am the Lord." This is what may be called the enacting clause of the statute, which is afterwards more fully unfolded. According to the language of modern legislation, it contains the great principle of the bill—the great principle, applicable to what follows on the subject of incest. This makes out the fourth general principle. Now, taking these general principles along with us, let us look to the Scriptures and see whether we have there any proof that the marriage of a man with his deceased wife's sister is contrary of the Word of God.

The first thing we remark in way of proof is, that a man is expressly forbidden to marry his own sister, or his half-sister. "The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home or born abroad, even their nakedness thou shalt not uncover." Lev. 18:9. Now, here, clearly and distinctly, is marriage forbidden between a man and his own sister, the daughter of his mother, or even his half-sister—although she be daughter only of the father or the mother, and not the daughter of both. Nothing can be clearer than this. Remember, then, the third general principle, that affinity and consanguinity are equivalent, and from this it will appear equally clear that a man is forbidden to marry his wife's sister. On the principle of consanguinity, he is forbidden to marry his own sister; and on the principle of affinity, he is forbidden to marry his wife's sister; for affinity and consanguinity are the same. If this principle is admitted, as we have endeavored to show that it is in harmony with reason, Scripture, and common law, then is it contrary to the Word of God for a man to marry his wife's sister.

Again: a woman is forbidden to marry her husband's brother. In Leviticus, 18th chapter and 16th verse, we read, "Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness." Here, clearly, a woman is forbidden to marry her husband's brother; for if a man is forbidden to marry his brother's wife, of course the wife is forbidden to marry her husband's brother. Now observe, that if a man may not marry his brother's wife, on the second general principle, (that the sexes are convertible,) it follows that a woman is not to marry her sister's husband, which is done when a husband marries his wife's sister. But the former is strictly forbidden, and, on the principle of the convertibility of the sexes, the latter must be forbidden also. It is clear and distinct, therefore, that, on the principle of the convertibility of the sexes, this passage forbids a man to marry his brother's wife, and forbids a woman to marry her sister's husband. But there is a double inference from the passage, and you may take it thus: a wife's sister is to the man what the husband's brother is to the woman; and if a woman may not marry her husband's brother, so neither may a man marry his wife's sister. There is no inference in the world that can be more legitimate than this. True, it existed under the former dispensation, that there was a law authorizing a man to marry his brother's wife. We find in the book of Deuteronomy, 25th chapter and 5th verse, "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother to her." There may seem to be something a little inconsistent here; but observe, this exception strengthens instead of weakening the general rule. It does so, inasmuch as nothing else than the original authority which made the first law, could dispense with it, by making this exceptive one. That exceptive law was introduced for a special purpose, and being so, it left the law in force in every other case. And then, still further, the special purpose for which this exception was made having ceased to exist, the law now stands without any exception whatever. And if this will not satisfy our opponents, we beg their attention to this, that the exceptive law, while in force, constituted not a permission, but an obligation to marry a deceased brother's wife. The widow was allowed to punish him, and to cast on him contempt, if he refused to marry her; and if men will argue from this circumstance in connection with the subject before us, they will find that their argument will go further than they intended. It will oblige every man whose wife dies, leaving a marriageable sister, to marry that sister; and this, we presume, will not always be found quite agreeable or convenient to parties.

Now, the third point to which I would refer, is one to which I attach great importance. I do not see how it is to be got over.

It is this, that degrees of affinity more remote than that of a wife's sister are directly prohibited. There are two in particular to which I would refer. The first is contained in the 14th verse of this 18th chapter of Leviticus, "Thou shalt not uncover the nakedness of thy father's brother; thou shalt not approach to his wife; she is thine aunt." Here a man is prohibited from marrying his aunt-in-law. Then, verse 17th of this same chapter, "Thou shalt not uncover the nakedness of a woman and her daughter; neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness: it is wickedness." A daughter by a former marriage—this is a grand step daughter. Here are two cases prohibited, marriage with an aunt-in-law, and marriage with a grand step daughter. Now, what is the principle on which they are prohibited? It is given in the conclusion of the 17th verse—"For they are her near kinswomen." It is the principle of propinquity. Very well, if marriage with such is prohibited on the principle of nearness of kin, surely marriage with an individual nearer still, must be prohibited also. These individuals are in the collateral relation of the second degree, whereas a wife's sister is in the collateral relation of the first degree; and if the former are not to be married, does not every one see that neither can the latter be taken into the relation of marriage? The conclusion in this case is not less legitimate or conclusive, from the premises, than either of the former. Now, we have three arguments, any one of which were sufficient to establish the point, that marriage with a deceased wife's sister is contrary to the Word of God; and taken together, they supply an irrefragable proof of the proposition with which we set out.

But I think I hear some one say, Does not the chapter to which you have referred, contain a verse prohibiting a man from marrying his wife's sister merely during her lifetime, and leave him at liberty when his wife is dead? The passage is the 18th verse of this same chapter, where we read, "Neither shalt thou take a wife to her sister to vex her, to uncover her nakedness, beside the other in her lifetime." This text deserves a little attention; and in the first place I would say, if taken in the sense attached to it by those who hold the legality of marriage with a deceased wife's sister, it would go to legalize bigamy, or polygamy, in every other case, except that of sisters. According to these views, of course, it leaves a man to marry any other woman, and would be a permission of bigamy or polygamy. Now, I apprehend, that for the very opposite purpose has it been introduced into this chapter. But there is a marginal reading of the phrase in the text, which renders it "one wife to another," and this marginal reading appears to me to give a key to the reading of the passage. It shows that this clause, "one wife to another," refers not to the sisterhood of women, but to the sisterhood of wives. The individual pointed to is, "sister-wife;" that is to say, just another wife. The two

wives are designated sisters, not as being the daughters of one father and one mother, but the joint wives of one husband. There is no other name by which persons so situated could more appropriately be named. This is, therefore, a distinct prohibition of bigamy—that a man is not to take one wife to another to vex her during her lifetime. Now, in confirmation of this, the phrase here translated, “a wife to a sister,” and on the margin, “one wife to another,” is a phrase which occurs often in Scripture—sometimes applied in the masculine, and sometimes in the feminine gender. If a male, it is a man to his brother; and if a female, it is a woman to her sister. Now, I could occupy much of your time in quoting instances, from Scripture, of the use of this phrase in the case of females. I shall just refer to two or three. For example, in Exod. 26:3, we read, “The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.” What do you think is the expression in the original there? “A woman to her sister.” The word is in the feminine gender, and the phrase, if literally given, would be, “a woman to her sister,” whereas the idiomatic import is clearly, as rendered, “one to another.” In the same sense, it occurs in the 5th verse, and again in the 6th and 17th verses; and again, in the book of Ezekiel, 1st chapter, “The wings of the cherubim were joined one to another.” In the original it is, “a wife to her sister;” but idiomatically it is “one to another.” Now, without dwelling on this, let me make a general statement. This phrase, “a man to a brother,” or, “a woman to a sister,” occurs thirty-five times in the Old Testament: and thirty-four out of the thirty-five times it is idiomatically rendered “one to another,” and the thirty-fifth is this unhappy passage now alluded to, in which the text is translated “a wife to a sister,” where it should be idiomatically read, “one to another.” This is further confirmed, I think, by the reason that is assigned for not taking a wife to a sister, namely, “lest you vex her.” Would the marrying of a wife’s sister be the only thing that would vex her? Would the marrying of another woman, although not her sister, not vex her? In all probability, she might be less vexed at her husband marrying her own sister; but, certainly, if he married any other woman, that would vex her not a little. Now, I have to say, that the view I have now given of the phrase in question is the view of the most learned lexicographers, such as Buxtorff and Gesenius; and the general import of the verse at large, is the view which has been supported by the most learned men in every age of the Church. It is the view which is taken—to the shame of the modern defenders of incest—by Mahomet himself; and the principles he has laid down in this matter, might shame the individuals who are contending for a low and lax morality in the present day. In short, I think I have shown that this 18th verse has no bearing what-

ever on the question before us. It refers only to bigamy, or polygamy; and, therefore, the proof arising from every source formerly adduced, stands unaffected by it. The proposed measure, then, is contrary to the Word of God; and if we are to pay respect to the voice of God, we are bound to use all proper means to defeat this atrocious bill now before Parliament. Let us go to the Legislature, and ask them, instead of breaking down the laws of the country and of God to the level of the lax morality of men, however great in rank and influence, to bring up the conduct of these men to the standard of these laws. Let these men be taught, as they need to be, that, rather than the laws of God and man should be broken, in accommodation to the errors of certain individuals, it is a thousand times more reasonable that the incestuous contracts of these parties should be forthwith broken up. This is the course we should pursue, if we are any longer to have the power of singing:—

“Hail! wedded love, mysterious law, true source
Of human offspring * * * *
Perpetual fountain of domestic sweets.”

CONTRAST BETWEEN THE RIGHTEOUS AND THE WICKED.

In the closing No. of Vol. 13, we presented a brief contrast between the righteous and the wicked in their moral character. We then intended that another article contrasting these two classes in their lives should soon follow. This has been deferred till the present. It may still be acceptable and profitable. Generally, they show by their conduct that there is a radical and very obvious difference between them. The righteous man reverences and fears the name of God; the wicked man shows that he has not the fear of God before his eyes. The one remembers, delights in, and keeps holy, the Sabbath; the other manifests, by his manner of spending the Lord's day, that he pays but little regard to the claims of the fourth commandment, or to the authority of Him who requires one day in seven to be spent in his service. Both may visit the sanctuary: but the one goes up to the house of God, that he may worship Him who is a spirit in spirit and in truth; the other from the influence of habit, carnal curiosity, or some selfish consideration. The one has a family altar, around which he calls the members of his household, to offer up the morning and evening sacrifice, assured that “it is a good thing to show forth God's loving kindness in the morning, and his faithfulness every night;” the other, though he experiences the mercies of the day and the blessings of the night season, makes no acknowledgment to that Being, to whose bounty and kindness he is indebted for life and all

he enjoys. The one endeavors to train up his children in "the nurture and admonition of the Lord," teaching them the principles of evangelical truth and the duties of religion, inculcating upon them the regular and constant habit of secret and family devotion, reading the Scriptures and attending to the social and public worship of their Father in heaven; the other neglects the religious instruction of his offspring, too often fills their minds with worldly maxims, takes them to witness theatrical exhibitions, or encourages them to frequent the ball room, and other places of carnal, if not licentious amusements. In a word, the one "by patient continuance in well-doing, seeks for glory, honor, and immortality;" the other obeys not the truth, but obeys unrighteousness. They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. Hence, we may add in this connection, as descriptive too generally of the wicked, what the Apostle says, (Gal. 19:21,) "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." His enumeration of the fruits of the Spirit, (in verses 22, 23,) is equally descriptive of the righteous: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Every righteous man, in greater or less degree, has "crucified the flesh with the affections and lusts;" but no wicked man engages in such an exercise; he neglects or refuses to "mortify his members which are on the earth.

Again: during their lifetime, these two classes are as unlike in their feelings as in their conduct. True Christians desire to love God with their whole heart, soul, strength and mind; they love the institutions and duties of religion; they have affection for the people of God, in whom they see the image of their Saviour. Christ is precious to them; the Bible is their delight; they feel a benevolent regard for the welfare of mankind. On the other hand, unregenerate men, as far as they exercise positive feelings toward God at all, hate him; they feel indifference, aversion, or disgust, towards the duties of religion; they can have no spiritual affection for the children of God. Often they have shown hatred to them, even to persecution; evincing, thereby, that they were actuated by a similar spirit, when occasion called it out, to that which influenced the multitude in the days of Christ to cry, "away with him, crucify him." They find less relish for the truths contained in the Bible, than for the stories of doubtful tendency furnished in the light reading of the times. Instead of loving, and, as they have opportunity, doing good to all men, especially "the household of faith," they feel little regard for others' spiritual and eternal welfare.

Farther: the substantial enjoyments of these two classes are strikingly different. Although the wicked may have much intellectual and social pleasure, and may exhibit a greater flow of animal spirits, often amounting to noisy mirth, than the pious have, yet all their enjoyment is unsatisfying and transient, and is usually followed by more or less sorrow and bitterness of soul as its legitimate fruits. But the ways of the truly wise are pleasantness; their paths are peace, and are attended with no such disquietude as the foolish experience. Great peace have they who love and obey the pure and holy law of God. His commandments are not grievous; but the way of transgressors is hard. The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. True Christians have joy unspeakable, and full of glory. There is no peace, saith my God, to the wicked; but the righteous have peace which passeth understanding. The pleasure and holy enjoyment which arise from communion with God in the various exercises of true religion, are incomparably superior to any which the worldling can enjoy. They are rational, substantial, and satisfying.

These two classes receive very different portions in the present life. Pious Lazarus received all his evil things in this world, and the ungodly rich man, at whose gate he lay, had all his good things here. The providence of God was inexplicable to the Psalmist, when he saw how the righteous and the wicked fared respectively in this life, until he went into the sanctuary, and there, in the use of means Divinely appointed for enlightening the mind, saw the connection between things present and future—temporal and eternal. David prays to be delivered from the ungodly, who have their portion in this life. The righteous have the advantage of the wicked, even in this life; for though they have all their evil things here, yet they have, also, more real happiness and solid comfort than the wicked. Godliness is profitable to all things, having the promise of the life that now is, and of that which is to come."

"A little that a just man hath, is more and better far,
Than is the wealth of many such as lewd and wicked are."

Still, their comfort on earth is not their portion. God is their portion; heaven is their inheritance. And how vastly different is their enjoyment, when we consider that "God loveth the righteous; but his soul hateth the wicked." "God judgeth the righteous; and God is angry with the wicked every day."

A careful consideration of the thoughts that have been suggested, should satisfy a rational mind that whatever a man may be required to give up—whatever sacrifices, as they are often called, he may be required to make—whatever sufferings he may be called to endure for Christ's sake and the gospel's, he in reality gains more than he loses even in this life, by becoming a consistent fol-

lower of the meek and lowly Jesus. Of this the Saviour assures us, when he says—"Verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred-fold more now in this time," &c. Mark, 10:29, 30. If men, therefore, would consult their best interests for this world, they would endeavor to walk in the way of God's commandments. "Surely, says the wise man, "I know that it shall be well with them that fear God, who fear before him; but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Ec. 8:12, 13. When, however, we take into view the consideration, that godliness has the promise of the life that is to come, as well as of the life that now is, we are constrained to say, "Oh! that they were wise," "for what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

THE VICTORY OVER DEATH.

The issue of the conflict between the saints and death was decided when the Lord Jesus arose. He met the enemy on his own territory—his own battle-field, and overcame. He entered the palace of the king of terrors, and there laid hold of the strong man, shaking his dwelling to its foundations as he came forth, carrying away its gates with him, and giving warning of being about to return, in order to complete his conquest by "spoiling his goods," and robbing him of the treasures which he had kept so long—the dust of sleeping saints.

The hope of victory over death and the grave being a hope so fruitful in consolation to us who are still sojourners in this dying world, we should make it the matter of our most serious consideration. Let us, then, look at it in the aspects in which the Apostle spreads it out before us, in the 15th of his first epistle to the Corinthians.

The vision which he there holds before us, is one of glory and joy. It is a morning landscape, and contrasts brightly with present night and sorrow. It draws aside the veil that hides from view our much-longed-for heritage, showing us, from our prospect hill, the excellence of the land that shall soon be ours;—plains, richer than Sharon; valleys, more fruitful than Sibmah; mountains, goodlier than Carmel or Lebanon. The *then* and the *now*, the *there* and the *here*, are strangely diverse. Here the mortal,

there the immortal; here the corruptible, there the incorruptible; here the earthly, there the heavenly; here the dominion of death, there death swallowed up in victory; here the grave devouring its prey, there the spoiler of the grave coming forth in resurrection power, to claim each particle of holy dust, undoing death's work, spoiling the spoiler, bringing forth in beauty that which had been laid down in vileness, clothing with honor that which had been sown in shame.

"The trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed!" All this "in a moment, in the twinkling of an eye." Other changes are gradual; this, sudden. There is the growing up into manhood, and the growing down into old age; there is the slow opening of spring into summer, and of summer into autumn; but this shall be unlike all these changes: it shall be instantaneous—like the lightning's flash, or the twinkling of an eye. He who spake and it was done, shall speak again, and it shall be done; he who said, Let there be light, and there was light, shall speak, and light shall come forth out of the grave's thick darkness.

"This corruptible shall put on incorruption!" There will be an entire casting aside of mortality, with all its wrappings of corruption—with all its relics of dishonor. Every particle of evil shall be shaken out of us, and "this vile body" transfigured into the likeness of the Lord's own glorious body. We entered this world mortal and corruptible. All our life long we are imbibing mortality and corruption, becoming more and more thoroughly mortal and corruptible. The grave sets its seal to all this, and crumbles us down into common earth. But the trumpet sounds, and all this is gone; mortality falls off, and all pertaining to it is left behind. No more of dross or disease in our frame. We can then defy sickness, and pain, and death. We can say to our bodies, be pained no more; to our limbs, be weary no more; to our lips, be parched no more; to our eye, be dim no more.

"O death, where is thy sting?" He that hath the power of death is the devil, the old serpent, and he torments us here. Sin gave him his sting, and the law gave sin its strength; but now that sin has been forgiven and the law magnified, the sting is plucked out. The stinging begins with our birth; for life throughout is one unceasing battle with death, until, for a season, death conquers, and we fall beneath its power. But the prey shall be taken from the mighty, and his victims rescued forever. Now sin has passed away; and what has become of death's sting—its sharpness, its pain, its power to kill? It cannot touch the immortal and the incorruptible.

"O grave, where is now thy victory?" A conquerer all along hast thou been—never yet baffled; thy course, one perpetual triumph—the ally of death, following in his footsteps; not only smi-

ting down the victim, but devouring it—taking it into thy den, and consuming it bone by bone, till every particle is crumbled into dust, as if to make victory so sure that a retrieval of it would be absolutely impossible. Yet thy victories are over; the tide of battle is turned in the twinkling of an eye. Look at these rising myriads—thou canst hold them no longer: thou thoughtest them thy prey, when they were but given to keep for a little moment. See these holy ones, without one spot—one stain on which thy sting, O death, can fasten; not a weakness, which might encourage thee again to hope for a second victory! All thy doings of thousands of years undone in a moment! Not a scar remaining from all thy many wounds; not a trace, or disfigurement, or blot—all perfection—eternal beauty! And look at these other holy ones, also glorified! They have not tasted death, nor passed down into the grave! Over them, thou hast had no power. Thou hast waged war with them in vain. They have seen no corruption, and they remain monuments that thou wert not invincible. They have defied thy power, and now they are beyond thy reach! Ah, this is victory! It is not escaping by stealth out of the hands of the enemy; it is conquering him! It is not bribing him to let us go; it is open and triumphant victory—victory which not only routs and disgraces the enemy, but swallows him up,—victory achieved in righteousness, and in behalf of those who once had been “lawful captives.”

And the victor, who is he? Not we, but our Brother-king. His sword smote the mighty one, and under his shield we have come off conquerors. The wreath of victorious battle is his—not ours; we are the trophies—not the conquerors. He overcame. How? By allowing himself to be overcome! He plucked the sting from death. How? By allowing it to pierce himself! He made the grave to let go its hold. How? By going down into its precincts and wrestling with it in the greatness of his strength. He brought round the law, which was against us, to be on our side. How? By giving the law all that it sought, so that it could ask no more either of him or of us.

How complete the victory over us seemed for a while to be! yet how complete the reversal! These enemies are not only conquered, but more than conquered. No trace of their former conquests remains. We not only live, but are made immortal. We not only are rescued from the corruption of the grave, but made incorruptible forever.

Victory, then, is our watchword. We entered on the conflict at first, assured of final victory by Him who said: “I am the resurrection and the life; he that believeth on me, though he were dead yet shall he live, and whosoever liveth and believeth on me shall never die;”—by Him who, to all his many promises of spiritual life and blessing added this, “and I will raise him up at the

last day." When taking up sword and shield, we were sure of success; we could boast when putting on the harness as he that putteth it off in triumph. Victory was the watchword during every conflict, even the hardest and sorest. Victory was our watch-word on the bed of death, in the dark valley, when going down for a season into the tomb. Victory is to be our final watch-word when reappearing from the grave, leaving mortality beneath us, and ascending to glory.

"Then shall Jehovah God wipe away tears from off all faces." We shall weep no more. The furrows of past tears are effaced. Tears of anguish, tears of parting, tears of bereavement, tears of adversity, tears of heart-breaking sorrow, these are forgotten. We cannot weep again. The fountain of tears is dried up. God our Lord wipes off the tears. It is not *time* that heals the sorrows of the saints, or dries up their tears; it is God—God himself—God alone. He reserves this for himself, as if it were his special joy. The world's only refuge in grief is *time*, or pleasure; but the refuge of the saints is God. This is the true healing of the wound; and the assurance to us that tears, once wiped away by God, cannot flow again.

"The rebuke of his people shall he take away from all the earth." Is. 25:8. As he is to do this for Israel, so also for the Church. Rebuke, reproach, persecution, have been the Church's lot on earth. The world hated the Master, and they have hated the servant. The "reproach of Christ" is a well known reproach. Shame for his name is what his saints have been enduring, and shall endure until he comes again. But all this is to be reversed. Soon the world's taunt will cease. They shall scorn no more; they shall hate no more, and no more cast out our names as evil. Honor crowns the saints, and their enemies are put to shame. It is but one day's reviling before men, and then an eternity of glory in the presence of God and of the Lamb. Then the name of saint shall be a name of glory, both in earth and heaven.

Why shrink, then, from the world's reproach, when it is but a breath at the most, and when we know that it so soon shall cease? Why not rejoice that we are counted worthy to suffer shame for the name of Jesus, when we know that all that afflicts us here is not worthy to be compared with the glory that shall be revealed in us? The morning, and the glory which the morning brings with it, will more than compensate for all. Let us be of good cheer, then, and press onward, through evil report as well as through good, having respect unto the recompense of reward.

"Creation shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." That morning which brings resurrection to us, brings restitution to creation—deliverance to a groaning earth. The same Lord that brings us out of the tomb, rolls back the curse from off creation, effacing the ves-

tiges of the first Adam's sin, and presenting a fresh memorial of the second Adam's righteousness. Happy world! when Satan is bound, when the curse is obliterated, when the bondage is broken, when the air is purged, when the soil is cleansed, when the grave is emptied, and when the risen saints take the throne with the righteous King.

Resurrection is our hope; our hope in life, our hope in death. It is a purifying hope. It is a gladdening hope. It comforts us when laying in the grave the clay of those whom we have loved. It cheers us when feeling the weakness of our own frame, and thinking how soon we shall lie down in dust. It refreshes and elevates when we remember how much precious dust earth has received since the day of righteous Abel. How sweet that name—resurrection! It pours life into each vein, and vigor into each nerve, at the very mention of it! It is not carnal thus to bend over the clay-cold corpse, and long for the time when those very limbs shall move again; when those eyes shall brighten; when those lips shall resume their suspended utterance. No, it is scriptural; it is spiritual. Some may call it *sentimental*; but it is our very nature. We cannot feel otherwise, even if we would. We cannot but love the clay. We cannot but be loth to part with it. We cannot but desire its reanimation. The nature that God has given us, can be satisfied with nothing less. And with nothing less has God purposed to satisfy it. "Thy brother shall rise again." "Them that sleep in Jesus, will God bring with him."

We feel the weight of that mortality that often makes life a burden; yet we say, "Not that we would be unclothed, but clothed upon, that immortality may be swallowed up of life." We lay within the tomb the desire of our eyes, yet we cling to the remains, and feel as if the earth that struck the coffin were wounding the body on which it falls. At such a moment, the thought of opening graves and rising dust is unutterably precious. We shall see that face again. Not only does the soul that filled that clay still live, but that clay itself shall be revived. Our *risen* friend shall be, in very deed, the friend that we have known and loved. Our risen brother will be all that we knew him here, when, hand in hand, we passed through the wilderness together, cheered with the blessed thought no separation could part us long, and that the grave itself could unlink neither hands nor hearts.—*Bonar.*

DOMESTIC MISSIONS.

That the subject of missions is important, no lover of the Church of Christ needs to be told. All who desire to advance the Redeemer's kingdom, are willing to contribute to, and labor for, the

spread of the gospel, either at home or abroad. The only serious difficulty is, to know where and how to expend their contributions and labor. When the church was engaged in establishing a Foreign Mission, not a few of our people were reluctant in contributing for that purpose. They could not see the propriety of expending so much money, and bestowing so much labor, where so little fruit could be expected. They saw that the field of labor in our own land was wide and promising. They argued that the Church had not done her duty at home; that there was a great demand for laborers in the West, where, in all human probability, a far greater amount of good could be done, and with far less labor and expense, than in any foreign field. Whether they reasoned properly, we are now more ready to consider than we were before the effort, in the Foreign Mission, failed.

It is evident to all who know anything of the condition of the Church in the West and far West, that there is great need for Missionary effort in that wide field. Hundreds of our people are scattered over the land, destitute of the "stated ordinances," many of whom are sending up the Macedonian cry. To that cry, no suitable response has been made by either Synod or Presbyteries. While little, and in some places, no effort has been made to bring into the fold of Christ those who are strangers to him and to his truth, many have wandered away for want of the word and ordinances. No field of labor is so promising as that which is and has been the least cultivated. Why is this? Is it not because the greatest amount of available means is where it is less needed? Is it because the professed people of God are too often satisfied, when their own personal wants are supplied? It is to be feared. Hence, while the stakes of our much loved tabernacle are in places growing weaker and weaker, her cords are not being lengthened, as they might otherwise be.

There are two means by which the growth of the Church is promoted—planting vineyards, and watering those already planted. But both have been much neglected. Many most favorable opportunities of spreading the gospel in its purity, have been misimproved; while some congregations, too small and weak to secure the word and ordinances sufficiently regular, have decreased, or have been entirely dissolved or disorganized. These things ought not so to be. That nothing more has been done—that we have so few missionary stations in the West—that so few know anything of our distinctive principles, and that so many of our people are destitute of regular ordinances, are more owing to the want of some systematic plan of operation, than to the unwillingness of the people to contribute. They showed their readiness to give as the Lord had prospered them, in the case of the mission to Hayti. Much more readily and liberally would they give, we think, if some wise plan were adopted that all could see would be practi-

cable, and which, if carried out, would, in all human probability, accomplish a great amount of good in spreading abroad the saving knowledge of Jesus Christ, and the precious truths of our holy religion and covenanted testimony. Is it not evident that the Church is now loudly called upon to engage in some such noble enterprise? Nay, more. Is it not evident that such an effort would meet with a hearty response from all parts of the Church? If Synod at the next meeting should engage, prayerfully and resolutely, in the work of Domestic Missions, would it not tend greatly to restore peace in all our borders?

Besides the claims of the heathen and ignorant in our land, and of the destitute in the Church, we have an additional incentive to action in favor of Domestic Missions. Beyond doubt, an effort to engage, with zeal and energy, in that work, would tend greatly to restore love and unity, both in heart and action, in all parts of the Church. When the friends of any cause engage with united efforts in a work in which all are deeply interested, they become more and more allied in purpose and affection.

What, therefore, may be done? In answer to this question, the writer has a plan to propose, to which, although it may not be the best that can be devised, he asks the attention, especially of those who may constitute the next meeting of Synod.

1. Let Synod elect a Board of Domestic Missions, consisting of two or three from each Presbytery, with power to elect its own officers, meet, as often as may be deemed necessary, and transact all business pertaining to Domestic Missions not otherwise provided for, the Board and its acts to be subject to the control and revision of Synod.

2. Let the Presbyteries appoint Auxiliary Boards, or Committees of Supplies, to which the general Board shall pay over whatever funds may be apportioned among the several Presbyteries. Let these moneys, together with what the Presbyteries may raise for their own domestic fund, be under the supervision of the several Presbyteries, or Committees, as the former may determine, for the purpose of sending out evangelists and probationers. Let these be sent out through all parts of the country, to evangelize, to plant, to water, to preach the gospel—the whole gospel, in its purity, to all ranks and colors of men, believing that it is as necessary now to preach the truths of our covenanted reformation—*present truths*—as it was necessary to preach the gospel in its elementary form to the heathen, in the days of the Apostles.

3. Let the Board of Missions be empowered to apply as much money as shall be deemed necessary, for the purpose of aiding weak congregations, not able to support pastors. To this end, let the Board agree that so soon as any vacant congregation will call a pastor, and promise to Presbytery to pay one-half, two-thirds, or three-fourths of the salary, the Board will pay the remaining half,

third, or fourth, at least until the congregation may be able to pay the entire salary.

4. To raise funds to supply all these demands, let the Board send out a general travelling agent to solicit donations, and collect money from all parts of the Church, especially where there are the most wealth and prosperity. Let this agent be one who is well calculated or adapted to present the claims of missions upon the people. Let him be empowered to propose to congregations and societies the most successful mode of making pledges, and yearly, quarterly, or monthly donations. Then let every congregation or society resolve itself into a Missionary Society, for the support of the common cause.

That the love of "the truth and peace" may pervade all parts of our beloved Zion, and that all her members may labor to scatter, far and wide, the truths of our holy religion, let it be our earnest prayer to our covenant God.

N. R. J.

SCOTCH COLONY IN NEW ZEALAND.

The emigration from Great Britain to the Islands of New Zealand, is a remarkable feature of modern colonization. These islands are almost equal, in extent, to the British isles; and possessing a temperate climate, and, in many parts, a fertile soil, are doubtless destined, at a future day, to exert a commanding influence in the Southern hemisphere. The European population was computed, in 1841, at nearly ten thousand; and since that period, has augmented at a surprising rate. One of the most flourishing of these colonies is composed entirely of Scotch Presbyterians, who emigrated in 1847, and purchased a district of country called Otago, on the south-east coast of the middle or largest of the three principal islands of New Zealand. This tract extends about seventy miles along the coast, and contains in all about one million of acres. It was, from the outset, provided with religious and educational influences; and the colony, now numbering about two thousand, enjoy the services of a pastor connected with the Free Church of Scotland, and a competent teacher. They have erected a neat church, which is well filled during service. The Sabbath is scrupulously observed; and a regular system of tract distribution is maintained. "Of the great body of our emigrants," says their pastor, "I would say that they are able-bodied, willing workmen, sober, peaceable, steady and honest; keeping the Sabbath, and attending church; with a most precious mixture among them of not a few whom I cannot but regard as advanced Christians, confirmed, earnest, and walking with God." What prosperity may we not look for, in a movement commenced under such blessed auspices, and with so earnest a desire for the Divine favor!

OBITUARY OF WILLIAM A. ACHESON.

The subject of this notice was born in the city of New York—the son of William and Mary Acheson. He was, early in life, furnished with the opportunity of acquiring a liberal education, with the view of preparing him for the work of the ministry, should it please God to incline his heart to engage in that holy service. He prosecuted his studies until he graduated in the University of New York. Some time after, he was taken under the care of the New York Presbytery; and after completing his theological course, was licensed by that Presbytery in 1847. He travelled pretty generally through our church, but in the exercise of a holy self-denial chose to labor chiefly in the more destitute portions of the West and South-West. On his journey, he was attacked with disease at Evansville, Ia. at which place, after an illness of only three days, he departed this life, November 25th, 1850.

The deceased was endowed with many of those qualities that adorn the character, make a man useful, and endear him to his acquaintances. With a fine mind well cultivated, warm in his attachments, and strong in his social feelings, he soon made numerous friends wherever he went. He possessed a child-like simplicity, easiness of manners, cheerfulness of deportment, and unaffected piety. None who knew him and can appreciate true worth, will soon forget him. By many throughout the Church, his early demise is lamented.

As a preacher, he possessed many of the requisites of popularity. Unambitious, however, fame had to him no attractions. Indeed, he seemed rather to be on the other extreme. There can be no doubt that his talents and acquirements would have been more useful in the Church, had he been stimulated more than he was by the laudable desire to *excel* in promoting the cause of Christ. That cause, indeed, he loved; that Master he delighted to serve. He evinced a strong desire to be useful, by his attention to the instruction of the children of families who enjoyed his acquaintance. With such, he was a special favorite; and by his care for their moral and spiritual welfare, he showed that their fondness for him was well deserved.

Few young men seemed to possess a healthier or more robust constitution. Endowed with ability to endure fatigue to a great degree, he seemed peculiarly fitted to labor in some extensive western field. But God sees not as man sees. He has called him—his young servant, and thereby admonishes others to work while it is day, and to be ready at whatever time the summons shall be sent.

OBITUARY OF MRS. NANCY J. GUTHRIE.

DIED, on the 21st of November, 1850, at the residence of her husband, in New Salem, Westmoreland County, Pa. Mrs. Nancy Jane, wife of James Guthrie, aged 34 years. The deceased was a member of the Reformed Presbyterian Church, to the full communion of which she was received at a very early age. To those who knew her, it is useless to say that she adorned her profession. Her conversation was always in heaven, whence she looked for the Saviour. She lived a "stranger and a pilgrim on the earth, desiring a better country—a heavenly." She was possessed of that meek and quiet disposition, which is, in the sight of God, of great price. The tongue of scandal she never knew.

She carefully attended to parental duties, particularly to having her children read the Bible daily. She was constant in her attendance on public ordinances. Her love for God's house was manifested, often, by her presence there when laboring under bodily infirmity, which, together with the remoteness from the place of worship, would have kept away the most zealous of her fellow worshippers, had they been similarly situated. Mrs. G. had naturally a very delicate constitution; and though she suffered much from disease, yet she was always cheerful. She manifested more than a usual degree of Christian patience, under every chastisement. For months previous to her death, she was aware that her end was approaching. Nothing daunted, she declared herself resigned to the will of God, and ready to depart. She frequently expressed a strong desire to be released from the body, that she might be freed from sin. Preparation for death was not reserved by her for a sick bed, or dying hour. She knew Him in whom she had believed. Enoch like, she "walked with God."

Having her anchor within the veil, and leaning on her Beloved—the Shepherd and Bishop of her soul, she descended, unmoved, to the valley of the shadow of death, and passed in triumph to "the better land." The last words her lips uttered, were, "Come, Lord Jesus, come quickly." With her there were but few to compare; there were none who surpassed her. We feel disposed to say, "on earth there was not her like." She came in "like a shock of corn"—ripe for the kingdom of God.

She has left an affectionate and kind husband, with five small children and many friends to mourn their loss. Blessed be God, they are not left altogether comfortless;—we are persuaded that she whom we mourn, being arrayed in the white raiment, has entered the gates of the New Jerusalem. May God enable us so to live, that we, also, may "die the death of the righteous, that our last end may be like his."

R. B. C.

 THE TWO GENEALOGIES OF OUR LORD.

Two Evangelists give us two different genealogies of our Lord. Well, that is exactly what we should have anticipated, because it is exactly what

the case required. First, Matthew, writing chiefly for the Jews, gives the formal or legal genealogy—showing the line of descent of Joseph, the legal or apparent father of our Lord. Our Lord was to be shown to be legally entitled to “the throne of his father David.” And this, as the name of His mother could not appear in the genealogies, must be done by proving the descent of Joseph, the husband of His mother. Some years after, Luke, writing under St. Paul’s direction, and writing for the Gentiles, gives another genealogy, showing our Lord to be *actually* descended, by His mother, from David and from Abraham. Both of these documents were clearly necessary. Without the *first*, the Jews would have held the Messiahship to be unproved; without the *second*, the Gentiles would have regarded the fulfilment of prophecy in His person to have been at least doubtful.—*London Christian Observer.*

ITEMS OF INTELLIGENCE.

AMERICAN BOARD OF FOREIGN MISSIONS.—The Board has 24 missions under its care, embracing 106 stations and 28 out stations. In these missions are 158 ordained missionaries, and two licensed preachers. Nine of the ordained missionaries have also been educated in the healing art, and there are seven physicians who are not preachers. Of teachers, printers, &c. there are 25; and of female assistant missionaries, 204. The whole number of the laborers, male and female, sent from this country, and now living, is 396. The number is only 31 more than it was ten years ago. The number sent out from the beginning, is 962. Six native pastors, and 22 other native preachers, and 94 native helpers, make the whole of native assistants, not including school masters and comparatively uneducated helpers, 122. The whole number of laborers now connected with the missions, foreign and native, who depend for their means of living and usefulness on the treasury of the Board, is 518.

GREAT BRITAIN.—The city of London, the University of Oxford, and the University of Cambridge, sent their several deputations to Windsor Castle, December 10th, to lay before the Queen the expression of their indignation at the endeavor by the Bishop of Rome to exercise a power, which the realm of England had almost ignored.

The address of the city of London expresses the utmost surprise and indignation at the Bishop of Rome’s attempt “to partition this country into pretended dioceses of the church of Rome;” hoped that such measures would be taken as might be proper in the circumstances, and condemned the Puseyite tendencies and practices of the Church of England in very plain terms. The following is the reply of the Queen:

“I receive with much satisfaction, your loyal and affectionate address. I heartily concur with you in your grateful acknowledgments of the many blessings conferred upon this highly favored nation, and in your attachment to the Protestant faith, and to the great principles of civil and religious liberty, in the defence of which the city of London has ever been conspicuous.

“That faith and those principles are so justly dear to the people of this country, that I confidently rely on their cordial support in upholding and maintaining them against any danger with which they may be threatened, from whatever quarter it may proceed.”

The replies to the other addresses were of a similar character. The language of the Queen does not seem to indicate any intention of resorting to penal laws, to put down the aggression. Moral power will probably be the only weapon used for that purpose.

The Quakers of Bristol have published an address to the public, embodying their declaration and protest against the usurpation of the Pope, but stating at the same time that it would be contrary to their religious principles to unite with their fellow citizens in an appeal for the interference of the Queen.

A SABBATH LAW FOR FRANCE.—At the sitting of the Assembly, on the 8th ult. M. de Montalembert read the report of the Committee on the observance of the Sabbath. By the first article of the project, it is expressly forbidden to execute on Sabbath or holy days, any works paid out of the funds of the Treasury, the Departments or the Communes. By subsequent articles, masters are enjoined not to compel their servants or laborers to work on the Sabbath, &c. The project excepts the venders of comestibles, persons employed on the railroads, canals, harbors, &c. The Mayors of communes under 3000 souls are empowered to order shops to be closed during divine service, and the soldiers of the army and navy are to be allowed two hours to accomplish their religious duties, &c. When M. Montalembert had concluded, a member on the left exclaimed, “Send him to Bedlam.” This expression elicited on the right, loud cries of “Order! order!”

SCHOOL FUND IN NEW YORK.—The capital of the common school fund, on the 30th of September last, was \$2,590,682 23, being an increase from the preceding year of \$47,109 87. The revenue for the last fiscal year, including \$165,000 from the deposit fund, was \$300,792 10. The increase of this fund, and of its income, will justify increasing the amount of the distribution among the common schools from \$250,000 to \$300,000 per annum. It appears from the latest returns to the Superintendent of common schools, that there are in the State 11,397 school districts; that the whole number of children taught therein in the year 1849, was 749,500 of all ages, and that the whole amount paid for teachers' wages during that year, was \$1,322,696.

IRELAND.—The Roman Catholics rejoice, glorify the Pope, and congratulate their English brethren, that they have now got an organized hierarchy, as complete as their own. Primate Cullen has published a pastoral to his clergy, in which he dwells with indignant censure on the Premier's letter; and repeating the condemnation of the national schools and Queen's colleges, given in the address of the Thurles Synod, claiming, in fact, control and supervision for his clergy over all education, and denouncing all “United education,” inasmuch as it does not recognize their authority, and is inconsistent with their jurisdiction; he is glad that Lord John Russell has spoken out, and England testified her feeling; for any system of education, approved and patronized by government

and sanctioned by Britain, must, for that reason alone, he thinks, be hostile to the Roman Catholic religion.

IS **POPERY CHANGED?**—The last accounts from the Pope's dominions state that the American Protestant Church, recently organized and opened in Rome for public worship, through the influence of Mr. Cass, has been closed by the order of the Pope! Such is Romish toleration! Such the toleration of the men who are foaming against the persecutions of the English, because they are unwilling to submit to the Pope's rule! When we look at the entire exclusiveness of Popery in every country where it has the power; when we remember that toleration of other forms of worship than its own, is a thing unknown in its creed, we marvel at the cool impudence which leads it to applaud toleration, when it is clearly in the minority.

MARRYING RELATIVES.—The Associate Reformed Synod of the South, at its late meeting, rejected the proposition to authorize marriage with a deceased wife's sister. The Presbytery of South Carolina, (O. S.) answered in the negative, the question: "Is it lawful that marriage be solemnized between parties standing in the relation of nephew and aunt by affinity?"

A **SELF-SUPPORTING MISSION.**—It is encouraging to learn that the entire educational system of the Free Church Missions in India, is in a great measure sustained by contributions collected there. Five-sixths of the total income of the missions at Madras, during the year 1849—being more than 15,000 rupees, or about \$7,500—were received from India alone.

WORKING OF THE FUGITIVE SLAVE LAW.—A colored man named Adam Gibson was claimed at Philadelphia as the fugitive slave of Mr. Knight, of Cecil County, Maryland. The evidence being sufficient under the law, he was remanded by the Commissioner, and sent to Maryland. On reaching Elkton, Mr. Knight was sent for, and the moment he saw Adam, said, "That is not my slave—he is not mine." He afforded every facility to restore the colored man to his family and friends. What a commentary on the way in which the poor slave is returned?

TURKEY.—From Turkey it is stated that the province of Aleppo is perfectly tranquil. The rebels in Bosnia have been defeated at all points. What is worse, however, than an insurrection, the cholera was raging with great violence at Mecca, on the 7th of December.

A **PROPOSITION** is before the Legislature of Kentucky to appropriate \$5,000 each year, for five years, to be employed under the direction of the Kentucky Colonization Society, in removing the free blacks from that State, and colonizing them in Africa.

THE COMMITTEE, appointed by the New York Presbytery, in the case of Mr. Newell, licentiate, have given him the following appointments:

Argyle, 2d and 3d Sabbaths of February; *Topsham*, 4th Sabbath of February, and 1st, 2d, 3d and 4th Sabbaths of March; *Kensington*, 1st, 2d and 3d Sabbaths of April.

