



THE  
REFORMED  
PRESBYTERIAN.

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

VOLUME XV.

"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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ON DIVINE PROVIDENCE,

AS ILLUSTRATED IN THE OLD TESTAMENT SCRIPTURES.

There is scarcely a subject of divine revelation more distinctly taught and enforced, and yet more involved in obscurity, and more difficult to reduce to practice, than Divine Providence. It is singularly analogous to all the dictates of right reason, and comes, when justly represented, with much power and conviction to the mind. Yet are there various attendant objections hard to solve, and many influences at work to make void its just authority and divest it of its great and numerous advantages to the pious. It is one of the excellencies of the Old Testament Scriptures, that they are fraught with teachings clear and convincing on the subject, and so abound in illustrations of its true nature as to furnish great satisfaction to an inquiring mind, while they afford every form of its proper improvement to the devout in prosperity, in adversity, in temptation, in duty. It seems that a great part of the Old Testament was written with this very design in the more minute details to which it often descends, to disclose the glory of God in the exercise of an unremitting, watchful, wise, holy, omnipotent providence extending to all things, and all events great and small, so that every where and in every thing we may behold him as present, and learn the better to fear, to trust and to serve Him. "I have set the Lord always before me."

1. It has for its support a strong argument in those discoveries of the divine perfections in which the Old Testament abounds. No pious and attentive reader can close the reading of that part of the inspired writings without being conscious that it has afforded to the mind, views of the being and attributes of God altogether peculiar to itself. The very narrative of the creation with which it commences, if received with that "faith by which we understand that the worlds were framed by the word of God, so that things which

are seen were not made of things which do appear," (Heb. 11:3,) unfolds to the mind an astonishing conception of the eternal power and godhead of their author, (Rom. 1:20,) and the various perfections of wisdom and goodness they exhibit, all involving the possession of infinite excellence, majesty and dominion: Ps. 19:1, 8:3, 4. The conviction of supreme and universal authority, propriety and sovereignty, is an inevitable inference: between creation and providence there is such a connection, that the mind which fails in the one, will naturally fail in the other; and hence the sin of misapprehension and mistrust is reprov'd and corrected by this very consideration. "Lift up your eyes on high and behold who has created these things, that bringeth out their host by number; he calleth them all by their names, by the greatness of his might, for that he is strong in power not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." The whole argument is addressed to the pious, overwhelmed with adversity so dark as to hide all views of God, as present in his care and protection; but it is also derived from a view of the perfections of the God of Israel as disclosed in the works of creation, wherein his absolute and exclusive eternity as before all worlds is indicated, which so express his power in their greatness and his unsearchable wisdom in their order and variety, as to furnish to the souls of those who properly consider them, an irresistible conviction that he must be supreme in his dominion, unwearied and unrelaxing in his government and care of the works of his hands, and therefore constant, universal and absolute in that very providence for which we seek! He made them all, and all that they contain. To whom shall we attribute but to Him, the government and preservation of all? The attentive reader will find that this is not an unusual, but frequent encouragement which God addresses to his people, to invite and secure their submission and confidence; and moreover, that it is in wonderful correspondence with the teachings of the New Testament. John 1:1—3:5, 17; Acts 3:24—14:15—17:24; Eph. 3:9; Col. 1:16, 17; Heb. 1:2, 3.

The names which God appropriates to himself to make himself known, are highly significant to this end. Among the most remarkable, and the only one to which we shall particularly refer, is that given in answer to Moses' inquiry, when God commissioned and sent him for the deliverance of Israel from Egypt—"Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say unto me, what is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, thus shalt

thou say unto the children of Israel, I AM hath sent me unto you." Exodus 3:13, 14. This name wonderfully unfolds the absolute eternity, power, omnipresence and dominion of God. He was to go armed with this authority, to claim the confidence and obedience of the people of Israel, and the submission of Pharaoh, the mightiest monarch of earth, thus revealing himself as the God of his people and the Governor of the nations. It assured him that his mission would not be unavailing, and would be confirmed in the deliverance of the people and the destruction of their enemies. It upheld him with the confidence that that Being, necessarily omnipresent as well as eternal and forever the same, I AM, would ever be at hand to display the glory of his great name. No meditation or faith can exhaust the riches of its import, or reach the extent of its signification. Ever living and every where present in all the perfections and dominion of his nature, to display his power in the fruits of his wisdom, holiness, justice and sovereignty, it expresses in the strongest light that providence which his word unfolds, and of which the earth is full. For it would be a vain and vapid interpretation to suppose that it meant no more than to declare what God is in himself essentially considered, and without respect to his creatures; it held up in the clearest light what he is in the constant display and exercise of his perfections in the government of the world, and especially in his relation to his people, for whose welfare the world is upheld and governed.

2. A still clearer and more definite view of this subject, is afforded in the remarkable history of the people in covenant with God. Abram is called out of a state of idolatry, and commanded to go to a distant and strange land, with this only assurance, that He who called him would ever be with him to protect, prosper and defend him from every ill, and make him a blessing to all the families of the earth: Gen. 12:1—3. While he is yet childless, and at an advanced age, a numerous posterity is promised; and as an inheritance and possession to them, the land of Canaan, where he then sojourned as a stranger; at the same time it is predicted that his posterity should be long oppressed by another and a distant people, from whom God, with sore judgments, would deliver them, and bring them hither again. "And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve will I judge; and afterwards they shall come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full." Gen. 15:13—16.

Here is an outline of the history of Abram's posterity, in all its material and important events, of singular minuteness of detail,

involving occurrences relative to individuals and to nations, in themselves of a most uncertain, doubtful and contingent nature; so various and yet so complicated and dependent, as that a failure in any one of the events predicted, or a change in the condition and destiny of any one individual concerned, might have totally altered the whole series and order. But at the close, the same inspired authority invites us to look at the exactness of its accomplishment. "And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt; this is that night of the Lord, to be observed of all the children of Israel in their generations." *Exod. 12:41, 42.* I purposely omit any reference to the supposed chronological obscurity in the order of these events. These have been ably and satisfactorily cleared by the learned and pious, who have given their attention to the refutation of skeptics. Those who understand the Bible to be the word of God, are assured that it can utter no lie, and can make no mistake, and are therewith content. Let us look at some of the events in which this singular outline of prophecy was to be fulfilled. The birth of Isaac—then that of Jacob; the precarious and uncertain life which both led; and how long was still deferred the appearance of a numerous posterity. Then the manner in which Jacob's family was enlarged; the confusion, changes and perils to which they were exposed. The sale of Joseph by the envy, cruelty and deceit of his brethren; his degradation and oppression as a slave, and the long continued and aggravated injustice he suffered in prison, and his sudden and altogether improbable, but great elevation as the Benefactor of Egypt and the surrounding nations. The removal of Jacob to Egypt, under countenance of his son's great dignity, together with his family, still a scanty and most unpromising germ of a great nation. The death of Jacob, of Joseph, and of all that generation; the subsequent rapid increase and growing importance of the Israelites; the great change in their estimation with the Egyptians, whose jealousy, fear and tyranny blotted out the grateful and admiring remembrance of the great and signal benefits that people had conferred. It is unnecessary to prosecute this detail, but only to observe that this course of events terminated in the most oppressive subjugation of the people, until, in the extremity of their wretchedness, Moses was raised up for their deliverance; the very circumstances of his history, also, are replete with the most extraordinary and conflicting events, prolonging delay, and threatening utter disappointment, until at length all was most wonderfully and perfectly fulfilled. Who does not see in this outline what innumerable judgments of the human mind, and what innumerable volitions of the human heart; what a network of events



in the history of individuals, of families and of kingdoms, are necessary to make up the whole. How many circumstances, contingent and uncertain in each, might have occurred to alter the whole map in this wonderful series. The premature death of any one individual by disease, by the common accidents of human life, or by violence; the apostasy of Joseph, and his utter alienation from a family from which he had experienced so much cruelty; certainly any of these, both possible and probable, to speak after the manner of men, must have utterly changed the whole succession, and violently broken in upon the series. Why did not the Israelites amalgamate with the Egyptians, and become a constituent part of the kingdom, when every consideration invited and concurred to promise them honor, wealth and security? Why did not the Amorites, whose iniquity was not yet full, derive any reforming influence from the presence and attainments of Abraham and Isaac and Jacob, whilst they sojourned among them from place to place; recover from their idolatry, and by their altered deportment stay the judgments of Heaven at the appointed crisis? Either of these events must be admitted reasonable, and even probable. What alternative is left, but the absolute and most perfect prescience of God, from whom this prophecy came, founded on a counsel and purpose minute and full, which nothing but an omnipotent and omnipotent agency controlling and directing every event in every part of this wonderful plan, could execute and bring to its final accomplishment. "The way of man is not in himself; it is not in man that walketh to direct his steps." "The king's heart is in the hand of the Lord; he turneth it whithersoever he will, as the rivers of water." And when the crowning part of the Providence of the Almighty comes in, we hear himself declaring to Pharaoh, "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." From his conception and his birth, from the cradle to the throne, God had raised and reared him up, to indicate in this last great act of his Providence in this wonderful system, how certainly, efficiently and powerfully he had presided in the whole. The conclusion is inevitable to the Bible believer, that there is a Providence constant, minute and universal, and that "God ruleth in Jacob to the ends of the earth."

3. There are besides, several distinct and separate incidents related in the Mosaic narrative, which surprisingly illustrate and confirm this doctrine, and show how particular and special is the Providence of God. A few may suffice. In the record, Gen. 24, of Abraham's mission of the servant who ruled over his house, in pursuit of a wife for Isaac, there is evidence of the great concern which the patriarch had in that matter. The solemnity of the charge; the oath by which he binds his servant; the minute directions for his conduct, and his reference to a remarkable oracle

of God, v. 7, all show that he contemplated some important relation of his success therein, to the preservation and propagation of the covenant of God in his family. The devout servant, with due preparation, sets out and arrives at the place where his charge specially directed him, and then addresses himself to God in the following remarkable prayer: "And he said, O Lord God of my master Abraham, I pray thee send me good speed this day, and show kindness to my master Abraham. Behold I stand here by the well of water, and the daughters of the men of the city come out to draw water. And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink, and I will give thy camels drink also; let the same be she that thou hast appointed for thy servant Isaac, and thereby shall I know that thou hast showed kindness unto my master." Verses 12—14. Every part of this prayer breathes the most sacred devotion, in the invocation of the great name of the only true and living God, the God of Abraham; the acknowledgment of his sovereign appointment; the importance of it to Abraham, to whom God had promised to be "a shield and an exceeding great reward;" and the acknowledgment that the divine power could and would infallibly direct and determine the matter; all concur in showing that it was not the disordered effusions of an unregenerate heart, but the workings of the Spirit, who is always and only the teacher in acceptable prayer. Then follows the exact coincidence of the events with this prayer, related with singular minuteness to the termination of the successful issue of his mission. How shall it be doubted or denied that there was present in the whole transaction, a Providence affording an illustration of that secret and invisible influence by which God directs and controls the volitions of the human soul and the actions of human life, even in events apparently the most trivial. How this circumstance bore on the future history of that covenanted family, through whom the church of God was to be preserved on earth, and the Messiah to appear, will naturally suggest itself to a devout mind, and explain also, the solemnity and importance of the event itself, whilst it displays in strong lines the working of the hand of God.

When Laban, hot in pursuit of his fugitive son-in-law, and accompanied with a force sufficient to compel his return, or to wrest from him his family and property, (Gen. 31:22, 23,) has overtaken him, he is arrested in his purpose by the appearance of God to him in a dream by night. This manifest interposition of God in the behalf of his servant, shows how the workings of a convicted and terrified conscience may be employed in deterring the ungodly from their wicked designs; and was one among the many instances of the Providence of God, in circumstances the most minute in the history of man. When Jacob afterwards, alarmed at the approach

of his brother Esau with a large force, and no doubtful intention, gives himself to prayer—a prayer so honored of God, as to make it the occasion of his own glory through all succeeding generations, and his servant's highest distinction: Gen. 32; Hos. 12:3—5. How suddenly is changed the heart of a brother who had threatened his life, and gave now no uncertain evidence of his purpose to put his threat into execution. It would be an unspeakable indignity to so rare, awful and gracious an interview between God and his servant, to suppose that that change was not another illustration of the manner in which God reigns, even in the wicked, and has their hearts so at his disposal, as to “turn them whithersoever he will,” without either truly renovating them with spiritual life, or being contaminated by their impurity. And finally, when Joseph, to relieve the fears of his brethren, expresses his pious persuasion that the Providence of God had overruled their conduct to him for good, he furnishes a consideration which every devout mind at once acknowledges and approves. The magnificence of the end to the church of God and to the nations, in that memorable event, most powerfully leads to the conviction that the hand of the Lord was there, and present and active, even in their wickedness. As for you, ye thought evil against me, but God meant it for good: Gen. 45:5—8; 50:20. What does this mean, but that their envy and cruel designs were so directed to this end—so controlled and restrained in their various degrees and forms, as to issue in the very event which by their agency took place. He is sent with kind greetings from his father to them, distant from home; they avail themselves of the opportunity to put into execution a previous purpose of revenge; one brother stays their bloody design of fratricide; a company of Midianites opportunely appear, to give another direction to their cruelty; and the absence of the only member of the family who would have interposed, allows them to consummate their design. All shadowed forth the wise and holy Providence of God ordering the purposes of men who thought not so, and meant it not in their hearts to send and convey Joseph to Egypt, there to preserve his people a posterity in the earth, and to save their lives by a great deliverance.

It has been often asserted, and as often disproved, that the doctrine of the Providence of God makes him the author of sin. “Why doth he yet find fault, for who hath resisted his will?” Rom. 9:19. It is a device of the devil to bring it into discredit, and so obscure the glory of the throne of God, the knowledge and acknowledgment of which, he well knows is fatal to his own dominion in the souls of men. The bright sun which quickens into activity the foetid exhalations of a mass of corruption, is never considered the cause of the offensive effusion. No more is God chargeable with the corruption of man when he directs it, controls and restrains it, to his own holy ends. In the meantime, the persuasion that God

reigns, arms the pious with the strongest assurance of security; it surrounds them with a wall of defence strong as adamant and high as heaven. They then know that "all things shall work together for their good," because they know that all things are directed by a power that all, willing or unwilling, must obey. "He worketh all things according to the counsel of his own will."

It generates reverence and awe for the majesty of "the King eternal, immortal and invisible." "The Lord hath made all things for himself, even the wicked for the day of evil." "When the wicked spring up as the grass, and all the workers of iniquity do flourish, it is that they shall be destroyed forever." "How unsearchable are his judgments, and his ways past finding out." Prov. 16:4; Ps. 92:7; Rom. 11:33. In adversity the most deep and dire, it administers to the faithful the most soothing relief, not only in a conviction of the propriety of the ways of God, but in the certain assurance of ultimate deliverance and comfort. "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." "Rejoice not against me, O mine enemy; when I fall I shall arise; when I sit in darkness the Lord will be a light unto me." Ps. 119:75; Micah 7:8. It stimulates to the cultivation of holiness, for it brings before the mind a deep and practical conviction of the presence of Him who in his word saith unto us, "Be ye holy, for I am holy," which he ever confirms in a Providence marked by holiness; for "the Lord is known by the judgment which he executeth." 1 Pet. 1:16; Ps. 9:16. In temptation it throws a wonderful shield around the believer: "Thou God seest me." "How can I do this great wickedness and sin against God." Gen. 16:13; 39:9. In all conditions it brings the mind and heart of the believer into a more intimate and habitual consideration of God in the glory of his dominion, of his works, of his counsels, of his nature, from which the light of eternal life penetrates more deeply in the soul, shines brighter, casts its rays farther, until the pious, even in this sorrowing and changeful life, reach a more satisfying persuasion of his blessed promise, "Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Is. 60:20. C.

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#### THE FUGITIVE SLAVE LAW.

We have placed the above caption over the remarks we intend to offer in this article, not with the design of formally discussing the law itself, but of expressing our views more generally on the subject; as also on some kindred points prominently brought for-

ward in this connexion. Whether the law is, or is not constitutional, is a question apart from our present purpose. In regard to this, different and very conflicting opinions are advanced. This excites, or at least ought to excite no surprise. That it is supposed by those who were opposed to its passage, to be unconstitutional in some of its provisions, is what might be expected; but the friends of the measure themselves seem to be divided. Those in the North and West, who are in favor of the law, generally admit that it might have been improved in some of its provisions—might have possessed some stronger safe-guards for the personal liberty of such as may be claimed as slaves under its operation. On the other hand, some in the South, and it may be elsewhere too, imagine the safe-guards are already too strong for the interests of the slaveholder. The practical operation of the law must of course be very differently understood by the parties referred to. The friends of the law at the North confidently appeal to the right of "Habeas Corpus," which they maintain it recognises as a precious boon to the fugitive or person claimed as a fugitive from service. But this has been denied at the South as incorrect; and by eminent counsel at the North, retained in behalf of the slaveholder's claim. Amid this conflict of opinion, we cannot determine the precise value of the judgment given by either the claimant or his counsel; how far the assumed *interest* of the former in the services of the supposed slave, or the *fee* of the latter to secure if possible these services for him, may have an effect in producing the judgment. It is enough for us at present to call the attention of our readers to the suggestion made, and leave it to their own views of equity, as formed by the law of God, to determine for themselves.

These remarks introduce us to the real character of the fugitive slave law: It is not what could have been wished for by either its friends or opponents; nay more, it is not stringent enough in the opinion of some of its friends, and it is too much so in the opinion of others. It is most evident, then, that if one or other of these parties who are in favor of the law, could have controlled it, so as to speak their own views more definitely, it would have been different from what it is; it is not, in the judgment of the one or the other, all that could be *desired*, but only the nearest to it that could be *obtained* in the circumstances. In a word, it bears palpably the character of a compromise. This necessarily includes a yielding of something by one or both of the parties uniting in the measure, with the view of preserving or obtaining something else, which is in danger otherwise of being lost, and which is supposed to be of greater importance than what is yielded up. The fugitive slave law yields several things to the slaveholder, inasmuch as it furnishes him with greater facilities for re-obtaining what he claims to be *runaway property!* While on the other hand, it is assumed that the late acquisitions of territory by the United States, on the

Pacific ocean, shall be free soil. This last, however, is rather assumed than otherwise, while the former is guaranteed by law. So far then the Southern element prevails over the Northern. The North has yielded up something which is secured to the South by law, and receives in return, free soil in the great West, not indeed secured, but merely implied in the assertion that slavery cannot be introduced, because it is not adapted to these new States or Territories. This is a problem that has yet to be worked out, and the true answer is yet to be recorded by the historian of the future. We hope it may prove more favorable to the cause of human rights, than our misgivings have sometimes led us to apprehend.

The objects supposed to be secured by this compromise, are the integrity and the peace of the Union. Lest these should be violated, or put into serious jeopardy, the fugitive slave bill has been made one of the laws of the land. At this point of the inquiry, several questions require solution. "Are the integrity and peace of the Union really in danger?" "Will the compromise measure avert the danger, if it should be found really to exist?" "If perfectly competent to maintain the integrity and peace of the Union, is the compromise bill worthy of a generous and liberty-loving people? Or is it worthy of a christian people?"

In regard to the first of these questions, namely, "danger to the Union," the statement may be admitted, if threatenings on the one hand, and assumed fears on the other, are taken for proof. Yet words are but breath, and such foolish words obtain importance only by the attention that is given to them. Were they treated as they deserve, there would be less cause of apprehension for the Union. In truth, we mean to say that a great part of the talk on this subject, is mere affectation, intended to promote political action favorable to slavery. Disguise it as interested parties may, it is too obvious to be questioned by the impartial and disinterested, that the whole movement is nothing better than political chicanery, which, if persisted in, may prove some day a terrible reality. Like the idle shepherd boy in the fable, who kept crying, "the wolf, the wolf," till the people grew tired of his false alarms: at last the wolf did come, but his cry was unheeded, and the flock fell a prey to the wild beast!

Assuming that there is danger, we inquire in the next place, Is the fugitive slave law a likely means to remove it? We think not; and feel somewhat confident, that when a new opportunity occurs, the old outcry will be raised as vehemently as ever. "Dissolution of the Union" will again be the watchword on the part of the South, and the "Union is in danger," will be the parasitic response by their friends of the North and West. All past experience on the slavery question, goes to vindicate this anticipation of the future. The spirit of slavery rises in its claims; each new concession becomes only a stimulus to new demands. If so, then our view of

the subject is clearly right; this law will add nothing to the stability of the Union. It may give a temporary breathing-time, a cessation of hostilities, that the pro-slavery spirit may renew its energies for a new and a more desperate struggle against human rights. All past experience, we repeat, vindicates this conclusion. When the Constitution was framed, *protection* to slave property was all that was claimed; but now, the right to *extend* slavery, is demanded, and the dissolution of the Union threatened, if not conceded.

Does any man seriously believe that the fugitive slave law, however stringently carried into effect, will be a final settlement of difficulties, though the question of slavery might not be agitated anew by any antislavery movement? If any one believes this, he must have very different ideas from ours, of the men, and the spirit by which they were influenced, who caused to be invaded a sister republic, in which slavery had been abolished, and wrenched from a feeble neighbor a large extent of territory, that the "area of slavery," and its political influence, might be increased, to balance the natural growth of the free States, and who, with this design, virtually involved the Union in a bloody and expensive war.

But were there no cause of fear in this respect, is it to be supposed that the *opposition* to slavery, which has obtained so strong a foot-hold in the Northern, Western and Middle States, is to be muzzled and chained forever? Can it be reasonably hoped, that in a country where full discussion is held to be the free man's right, that men of intelligence and feeling will cease to complain of wrong, and such wrong as that of slavery? Did not the patriots of the revolution write and speak, and freely discuss the grievance of taxation without representation; and did not all this lead to the revolution itself? The war of independence was a war on behalf of principles; but it was all the more patriotic on that account. With these things before us, can it be supposed that the voice of freemen in the nineteenth century, and in the United States, will not be lifted up to condemn slavery as cruel and unjust? Now we hold that the question of human rights, growing out of the existence of slavery in the United States; cannot be discussed, no matter how temperately, without exciting violent jealousy in the South, which will soon find adequate modes of expression. Have not Southern men said in Congress, that they had no fear of aggression from the free States, other than that of moral influence? Have we reason to anticipate an entire change on the part of the South in this respect, or that the friends of freedom are to be henceforth dumb? If one or other of these do not take place, and neither is probable, then the discord between the free and the slaveholding States will continue.

But suppose the two preceding questions satisfactorily settled, another still remains. Is the fugitive slave law a proper means of

preserving the integrity and peace of the Union? Is it worthy of a great and generous people; is it consistent with the character of christianity, to have recourse to the principle of compromise, in regard to national difficulties? To answer this question correctly, we must know the special application made of the principle. Apart from this, we cannot intelligently reply. If the compromise embraces only what belongs to the parties themselves, then they are at liberty to do with their own as it seemeth good to them. One or other of the parties to a compromise, may indeed make a bad bargain, but yet as a man or class of men may voluntarily yield what is their own, it might not be proper for another party to interfere. On the score of expediency it may even be a duty for a man or a community to forego some right or privilege; to yield something to another for the sake of peace, or other important end. But in all this there is implied an agreement with the principle of rectitude. No man, or community of men, can bind themselves to do that which is immoral; and by immoral, we mean whatever is inconsistent with the revealed will of God. A contract that embraces our own pecuniary interests only, we are bound to perform, though it may be to our pecuniary hurt; and yet it might not be very generous even in a pecuniary transaction, for an individual to exact a literal fulfilment of a bargain which is found to be hurtful to another. This, we admit, cannot be claimed in a Court of law; but it may be urged in the Court of conscience. But if the contract embraces persons, and the rights of persons, who are not parties to the contract, we demur as to the principle of right in the case; we may give away our own, but we have no right to give away what belongs to our neighbor.

With the aid of these remarks, let us meet the question of compromise in relation to the fugitive slave law. The principle, it has been said, is essential to all constitutional government. There is a great truth involved in this statement, a truth which we have already admitted as a general principle, and therefore need not again discuss; but there is a great fallacy in the application made of it in relation to this law. Men may yield their own privileges, who are parties to a compromise; but they have no right to sacrifice the privileges of another and unrepresented party. Those who are most interested in this law, and other pro-slavery enactments, have not been consulted; they are mere sufferers by the compromise, but are not in any sense parties to it. This is unworthy of a people professing a regard to popular rights; it is essentially unjust in principle, and flagrantly tyrannical in operation, thus to sacrifice the personal freedom of millions in a community, for the mutual advantage of others, whether a majority or not. This is all the more criminal, that it is done in the face of the patriotic declaration of the Constitution, namely, that it is ordained to "secure the blessings of liberty to ourselves and our posterity."



The compromise of human rights assumes a harsher and more offensive form, when it is brought to the test of christian principle—the principle of perfect equity contained in the Bible: “Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.” Now, is there a freeman, South or North, who would think himself equitably dealt with, were his own personal freedom sacrificed, or even endangered, under any pretence of public advantage whatever? Then we say this sense of right which every man has in his own case, condemns him in the judgment of Scripture, when he approves of slavery. He does to others, what he would not have done to himself. This one brief precept of Scripture puts the seal of condemnation on slavery, and the fugitive slave law, in so far as it tends to give force to slavery. Again, “Thou shalt not deliver unto his master the servant which is escaped from his master unto thee; he shall dwell with thee, even among you in that place which he shall choose, in one of thy gates where it liketh him best; thou shalt not oppress him.” (Deut. 23:15, 16.) The fugitive slave law, when weighed in the balance of christian ethics, is found wanting. Nor is the wrong which it inflicts lessened, in our judgment, by any previously existing constitutional provision of a similar character. Christianity, as well as patriotism, condemns slavery, and forbids the delivery of a fugitive from such service absolutely; and no provision, even in the Constitution, can be pleaded at this bar.

At this point of the inquiry we complain of want of candor. The friends of the fugitive slave law evade the argument by appealing to the Constitution, by which they say they must abide. But when the Constitution itself is said to be wrong on this point, their only argument in defence is invective. Those who make the charge are scorned as rebels, and denounced as disturbers of the peace. Is this candid, or fair dealing? Must a man be branded as a traitor or an enemy to his country, because he conscientiously believes that some provision in its Constitution, or some of its laws, need to be mended or abrogated? Are the Constitution and laws of a country so sacred, that they may not be the subjects of discussion? Then farewell to rational liberty, and farewell to the rights of conscience! The Constitution is not the ultimate authority in matters of morality; there is a higher authority, to which every human law must submit to have its decisions appealed. Men may involve themselves in serious difficulties by promising obedience to unrighteous laws; and every law is such that wars with the principles of eternal right, as expressed in the precepts of the Bible. But these difficulties do not abrogate the authority of the higher law, nor bar us from an appeal to it. Such difficulties may be lawfully and peacefully obviated by amending the Constitution where it is wrong. Repentance is the duty as well of nations as of individu-

als; and till repentance is manifested by reformation, we claim the privilege of dissent from every human law that is at variance with the word of the living God. We leave the men who shelter slavery and the compromise act under the wing of the Constitution, to reconcile the obedience which they owe to God's law, with such slavish submission to human authority, as best they may, only reminding them of the important question—"Whether it be right in the sight of God to hearken unto you, rather than unto God, judge ye." (Acts 4:19.)

It is with no ordinary pain that we observe an attempt in many quarters made to put down opposition to slavery and the fugitive slave law, by urging implicit obedience to these, as part and parcel of the laws of the land. It is rather remarkable, that men who decline acting on the authority of Scripture when it says, "therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets," should appeal to Scripture to enforce implicit obedience to human law. Such will abide the appeal to Scripture only when it suits their own ideas of obligation. They can afford to be scriptural when they think the Bible may support *their ideas of equity*; but they are very unwilling to learn *what* the Bible teaches on the subject of equity. The most painful consideration here, is not the inconsistency referred to, but the abuse that is made of the Scriptures; the oracles of the living God are thus vilely prostituted to uphold oppression. Submission! Yes, God's word commands men to give obedience to human government; but it is not to every government that may exist in the world. No! It is only to such as bear certain moral characteristics, to which submission is to be given "for conscience sake," namely, "for he is the minister of God to thee for good. But if thou doest that which is evil, be afraid, for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13:4.) It is mortifying to find ministers of the gospel explaining precepts of Scripture so as to vindicate oppression, and urging obedience to cruel acts of government, and that too in the name of Jehovah, "who executeth judgment for the oppressed;" in the name of that blessed Saviour, whose work it is to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

We ask such men, led away as they are by political excitement, to ponder well what they do. May not such sentiments have a pernicious effect upon a certain class of minds—minds, it may be, comparatively ignorant of Scripture, but open to every generous impulse, when they find the gospel, by its authorized expositors, made to defend oppression, and teach the abhorrent dogma of passive obedience. May not the very generosity of their nature lead them to reject a religion which, as thus interpreted, does violence

to the first principles of human rights. Should such be the result, who will be to blame?

There are others who assume that the Bible has nothing to do with national doings. Of course, the remarks we have just made, will have no influence on their minds; but they may not be insensible to the consideration that the dogma of passive obedience by which they would silence opposition to their views, is destructive of all free government; that in fact it is at variance with the declaration of American Independence—"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." We believe this declaration to be true, because it is in harmony with the principles of eternal right. But on the same principles we maintain that oppressive laws and oppressive acts of government are wrong, and should be immediately remedied! We cannot understand how any one approving the Declaration of Independence, can insist upon implicit obedience to human law, irrespective of its moral character. But without waiting to inquire how ingenious sophistry may evade this charge of inconsistency, we take our stand, as we have done, on the *revealed will of God*, and maintain that no human law can bind us to disregard it. "Open thy mouth for the dumb in the cause of all such as are appointed to destruction;" "to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free, and that ye break every yoke."

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#### THE SABBATH—ITS ORIGIN.

It is a matter of fact, disputed by none, that the seventh day Sabbath was observed by the Jewish people, under the ancient Economy; and by none who believe that Economy to have been divine, is it doubted that, amongst them, it was not a self-authorized celebration, but an Institute of Jehovah. One great question therefore, is, was it peculiar to that people, or was it, in its origin and obligation, common to mankind? Did the observance commence with the Divine Legation of Moses, or did it commence immediately after the creation of the world? This is a question of fact. The conclusions from it will appear afterwards. It is the opinion of some writers, more recent and more ancient, that the seventh day was *not* set apart for sacred observance at the time of the creation; that there was no such divine Institute till the departure of the Israelites from Egypt, two thousand five hundred years afterwards; and that the historian, himself an Israelite, in giving the inspired account of the creation, takes notice of the Sab-

bath incidentally only, and by anticipation; that account, with which the institution was, at the future period, associated, having naturally suggested it to his mind.

Let us look then at that account—Gen. 2:1—3: “Thus the heavens and the earth were finished, and all the host of them. 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 on it he had rested from all his work which God created and made.”

There is no dispute here about the meaning of “blessing” and “sanctifying” the day. It is admitted to signify the setting of it apart for religious observance. The question is, Do the words record the setting apart of the day *at that time*, or do they refer, prospectively, to its being set apart thousands of years afterwards? And can any reader, without a theory to support, hesitate about the answer? The case seems one that should not require an argument. But since the latter opinion has been held, let the following considerations be weighed in support of the former:

1. The *plain language of the passage*. It is the language of history. And what the historian relates about the seventh day, he relates as done *at the time*, with the very same simplicity with which he relates the associated transactions of creation as done at the time. There is no hint—no change of construction—nothing whatsoever in the slightest degree indicative of its being a mere allusion to something that took place at a future and distant age.

2. The *nature of the thing*. Were there in this anything that *required* the language to be understood as an allusion to the future, rather than a narrative of the present, we might feel ourselves under the necessity of putting a constraint upon its more obvious import. Is it so, then? Quite the contrary. The nature of the thing is all in favor of the simplest interpretation. If, as is admitted, the Sabbath was a *commemoration of God's work of creation*, then why should not the commemoration commence from the time the work to be commemorated was completed? Was it not thus with the passover? Was it not thus with the Lord's Supper? And why not with the Sabbath?

3. *Our Lord's words*: “*The Sabbath was made for man, and not man for the Sabbath.*” The words will come afterwards to be used in evidence on another branch of the subject. At present we quote them as plainly implying that the time when *man* was made, was the time when *the Sabbath* was made. The words lead our minds irresistibly to the time of creation. The Sabbath was not first made, and then man made to observe it; but man was first made, and the Sabbath was made to be observed by him; and for his benefit; and it is evidently implied that it was made for him at the time when he was made himself.

4. *The Apostle's argument in Heb. 4:3—8.* In these verses he distinguishes the "rest" of Canaan from the previous *Sabbatical rest*. And there is no making anything of his argument, except on the assumption of the latter having been entered into *from the beginning*. In quoting God's words, "I swear in my wrath, they shall not enter into my rest," and marking the distinction between this rest and the other, he does not say, "Although the rest of the seventh day had been instituted in the wilderness for the observance of his chosen people," but, "although the works were finished from the creation of the world," intimating most clearly, both in language and argument, that that rest had been "entered into" from the time of the finishing of creation.

5. *The division of time into weeks.* This division is found to have existed among all nations, from the earliest periods to which history and tradition reach; together with hints of the sacredness of the seventh day, and traces of the practice of its observance. It is difficult, if not impossible, to trace this hebdomadal division of time to any other origin. And if this division of time had the origin thus assigned to it, the *reason* of it must have been originally known, namely, the fact of the Creator's having made the world in six days, and rested on the seventh:

6. *The very terms in which the Sabbath is introduced by the historian of the Exodus.* Had that language been, in its natural and palpable meaning, the language of primary and legal institution, we might have been obliged to yield up the preceding considerations, conclusive as they seem. But so far is this from being the case, that we are not satisfied with saying the language *may* be understood consistently with the view we have been giving; we go farther, and affirm that it *cannot be understood otherwise*. We cannot here transcribe the whole of the 16th chapter of the book of Exodus, which contains the account of the manna, and in which the first mention of the Sabbath, in the history of Israel, is found. But let any man of ordinary common sense and candor (we ask no higher qualifications) peruse that chapter, and say whether he can imagine the manner in which the Sabbath is introduced to be that in which an important religious observance, entirely new, quite unknown before, would have been formally and legally instituted! While the entire general style necessitates an opposite conclusion, there are *two points*, to which special attention may be requested. The *first* is, the fact that when God, in addressing Moses, enjoins the gathering and preparing by the people, of a double portion of the manna on the sixth day, he does it *without assigning any reason*: "And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily"—verse 5. On the supposition of no Sabbatical rest having previously existed, and no distinction between the day of that rest and the other days of the week, this omission of

any reason is very unaccountable; whereas, on the contrary supposition, all is perfectly natural, and just as we might have expected it to be. The *second* is, the further fact that, when the sixth day came, the people actually did "gather twice as much bread, two omers for one man;" and when they did it, "*all the rulers of the congregation came and told Moses*"—verse 22. Now, what was it that the rulers reported? One or other of two things—either they told the fact of this double gathering on the sixth day, as a thing which they themselves had not anticipated, and which they apprehended might be a violation of the order respecting the quantity to be collected daily; or they reported it as an act of obedience on the part of the people, to a previous intimation, informing Moses that they had done as had been commanded. On the former of these suppositions, it will follow that the course pursued by the people on the sixth day was pursued by them *of their own accord*, anticipating the rest of the seventh. On the latter, it follows that Moses had made known to the rulers and people the intimation which Jehovah had made to himself. But on either supposition, the inference deducible is clear. If Moses had *not* made known the intimation, and the people gathered their double portion on the sixth day, *of their own accord*, then the rest of the seventh day was known and familiar *to them*. If, on the contrary, the intimation *had been* made known, and the people acted in conformity to it, still the terms in which the intimation had been given to Moses himself, imply with equal clearness that the Sabbath of the seventh day was known and familiar *to him*. From the manner in which the report is brought by the rulers to Moses, and the manner in which Moses answers them, the former supposition is much the more likely. Their manner is far liker that of uncertainty, and a desire of information, than that of a mere matter of fact report of conformity to orders; and with this the reply of Moses corresponds, affirming the propriety of the people's conduct, and adding fuller and more explicit directions.

When the two passages, Gen. 2:1—3, and Exod. 16, are taken together, our argument receives great additional strength. It cannot be, and never has been questioned, that the former, taken in its simple and natural meaning as a part of the narrative, *at once assigns the reason* of the Sabbath's sanctification, and *dates its commencement*; and it is not less apparent, on the very face of the narrative, that the latter *assumes the previous sanctification of the day*, as a thing well known. Thus all is easy, harmonious and consistent; and not the slightest constraint is put upon either passage, to make it tally with the other. Whereas, to interpret the former, as not a statement of present fact, (as every reader understands it,) but only an allusion to a fact of twenty-five centuries posterior date; and to interpret the latter as at all the style of legislative enactment, or the first introduction of an unknown ordinance—

both require a straining, such as nothing short of absolute necessity can ever justify. And we need not say that no such necessity is here, save the necessity of a theory.

7. *The terms of the fourth commandment.* Exod. 20:8—11. We may assume that these terms are familiar to our readers. It will surely not be questioned, that the words, "Remember the Sabbath day to keep it holy," are words which presuppose its existence. Now we have seen that the terms of the former passage, "To-morrow is the rest of the holy Sabbath unto the Lord," are terms which, on no natural principle, can be explained as the first enactment of the Sabbatic rest; but that they assume its preëxistence as well as those before us. To what previous period of institution, then, can the fourth commandment refer? What other is there, or can there be, but the period of the creation? And "the reason annexed" to this commandment, accordingly, carries us back at once to that time and to that event: "FOR in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." This should be enough—but it is not all. It is clear as day, that in the terms of this "reason annexed," there is a reference to *the terms of the history*. The one is a quotation of the other. Moses had himself, under the guidance of the Holy Spirit, recorded the early fact; and while, in the words of the commandment, "Remember the Sabbath day to keep it holy," he assumes its preëxistence, by citing the terms in which he had himself recorded its origin, he shows at once its high antiquity and its primary design. The words in Genesis may be justly called "*the words of institution.*" They are there, and there alone. There are no such words of institution in Exodus 16; and in Exodus 20, they are *not* words of institution; for even the miracle of the manna, when the Sabbath is, by our opponents, supposed to have commenced, preceded the giving of the law; they are only a *quotation* of the words of institution. So that, unless the Sabbath was instituted at the time when these words were used, *there is no formal institution of it anywhere to be found.*

That little or no notice of the Sabbath is to be found in the inspired account of the antediluvian and patriarchal ages, may be at once admitted to be singular; but that no conclusion can be drawn from a consideration purely *negative*, against one which rests on grounds so palpable and positive, may be further shown, *first*, from the circumstance of *weeks* being throughout the entire preceding history, a recognized division of time, corresponding of course to the *creation week*, from which the division had its origin, and which consisted of *six days of work* and *one of rest*; so that every mention of weeks includes mention of the Sabbath. And *secondly*, from the fact of there being no mention of the Sabbath in the *subsequent* historical books of Scripture (those of Joshua and Judges)

for a period of at least four hundred years after its admitted institution in the wilderness, and of the extremely rare and incidental notice of it for even a greater number of centuries posterior to the close of the book of Judges; and from the further parallel facts of there being no mention for a period of 1500 years, from the birth of Seth till the flood, of *sacrifice*; and for a similar period of 1500 years, from the entrance of the Israelites into Canaan till the birth of Christ, of *circumcision* as an existing rite, unless in an occasional and figurative use of the word by the historians and prophets. In none of the cases is such silence conclusive; and in the case of the Sabbath, the objection from the silence before, is completely neutralized by the silence after.

But is not God said to have "*made known* to Israel his holy Sabbath?" Neh. 9:14. Yes, we reply; but does it follow from this that the Sabbath was unknown and unobserved before? Without insisting on the phrase, "*making known*," rather implying the existence already of the thing made known, than expressing its commencement, we may reply, so is God said to have "*made known his ways* to Moses, and his *acts* unto the children of Israel;" from which surely it does not follow that none of them had ever been "*made known*" before—far less that they did not exist before! The Sabbath, too, it is alleged, is said to have been "*given*" to Israel: Ez. 20:10—12. "What else," it has been said, "can this mean, than its being *first instituted* in the wilderness?" The answer is, *first*, that the same word is, in the same passage, as well as in Neh. 9, applied to God's *statutes*, and *judgments*, and *precepts*, and *laws*, generally, as well as to his Sabbaths. Is it to be inferred from this, that there were no divine laws "*given*" to men, prior to the time of the Exodus? Not so thought and taught the apostle Paul. He argues with the Jews, that there was a law anterior to theirs, binding on *mankind*, Jews and Gentiles alike, from the simple fact that "death," the penalty of sin, "*reigned*" over all men, "from Adam to Moses;" the penalty of sin implying the existence of sin, and the existence of sin the existence of a law—seeing "sin is not imputed where there is no law." Rom. 5:13, 14. And *secondly*, that by our Lord himself, the word "*given*" is expressly used respecting another rite, when it does not mean, and by himself is explained as not meaning *original institution*—John 7: 27. "Moses, therefore, *gave* unto you circumcision, (not that it is of Moses, but of the fathers.\*)" Its having been *given* by Moses, then, does not signify its having been "*first instituted*" by Moses. Previously existing institutes and laws might, with all truth, be represented as "*made known*," and as "*given*," to a particular people, when in a systematic and embodied form, with special solemnity, and with peculiar sanctions, they were delivered from heaven to that people; and when the possession of them in that form became the distinction of that people from others. And



on this ground, too, we find a satisfactory answer to another objection, namely, that the Sabbath, in different passages, is spoken of as given to be "*a sign* between Jehovah and the people of Israel," which, it is alleged, implies its having been, and having been designed to be, peculiar to that people. Now the same thing is true of the whole law—not the ceremonial code merely, nor even especially, but the moral: "Thou shalt bind them *for a sign* upon thine hand." Were the precepts of the moral law exclusively Jewish? The plain truth is, that whatever formed a distinction between the Israelites and other nations, was a sign. Such a sign were the giving of the law, and the possession of it. All his institutions, too, and the Sabbath among the rest, were *a sign* between God and Israel, as forming a test at once of *their obedience to him*, and of *his faithfulness to them*. And it is remarkable, that even when the Sabbath is spoken of as a sign, the reason assigned for its observance is not at all a reason peculiarly Jewish, but simply the great general original reason of the institution: "The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant; it is *a sign* between me and the children of Israel forever; *for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.*" Exod. 31:16, 17.

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#### SPIRITUAL JUDGMENTS.

Spiritual judgments are those which God, in the exercise of his justice, inflicts upon the intellectual and spiritual part of man. The prophet Jeremiah has reference to such judgments, when he speaks of the Hebrews having "eyes to see, but see not, and ears to hear, but hear not." And our Saviour makes the same application of the words of the prophet Isaiah to the unbelieving Jews in his day, when he says, "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." And the apostle Paul has the same meaning when he says to the Corinthians, "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the mind of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Here observe the *nature* of this judgment. It is spiritual blind-

ness of mind and hardness of heart. "A sore misery indeed," says Flavel. "Not a universal ignorance of all truths—Oh, no! In natural and moral truths they are oftentimes acute and sharp-sighted men; but in that part of knowledge which leads to eternal life, they are utterly blinded; as it is said of the Jews upon whom this misery lies, that 'blindness in part is happened unto Israel.'"

Observe the *subject* of this judgment—the *mind*. If it fell upon the body, it would not be so considerable. It falls immediately upon the soul, the noblest part of man, and upon the mind, the intellectual, rational faculty, which is to the soul what the natural eye is to the body. Now the soul being ever active and restless, always working, and its leading, directive power blind, judge what a sad and dangerous state such a soul is in. Chrysostom, speaking of the loss of the soul, says, "If a man lose an eye, ear, hand or foot, there is another to supply its want. God hath given us those members double; but he hath not given us two souls, that if the one be lost, the other may be saved."

Observe also, that this judgment is *unperceived* by those on whom it lies. They know it not, more than a man knows that he is asleep. Indeed, it is "the spirit of a deep sleep." It produces insensibility and unconcern, and consequently listless inactivity. Those upon whom it lies, can sit without feeling and without concern under the most pungent and heart-melting exhibitions of divine truth.

Let it be carefully remarked, that this kind of judgment is more peculiar to the gospel than it was to the Jewish dispensation. That was a dispensation of types and ceremonies, the shadows of good things to come; but this is a dispensation of the Spirit. We are to look, therefore, for the more frequent infliction of judgment now, than in ancient times; and you need not look in vain; for wherever the gospel is preached, there are those "who have eyes, but see not, and ears, but hear not, and hearts, but feel not." How often are faithful ministers of the gospel compelled to take up the lamentation of the prophet concerning many who sit under their ministry: "Who hath believed our report, and to whom hath the arm of the Lord been revealed?" How truly sad and appalling is their situation! The thunders of Sinai sound in their ears, but they hear them not; or if they hear them, no permanent effect is produced. They neither quake nor tremble; they inquire not for a place of safety. The beauties of holiness, the glories of the risen and exalted Saviour, the happiness of the righteous, and the exceeding great reward that awaits them beyond this mortal life, are depicted before their minds, but they perceive them not, or wickedly cast them from them as unworthy of their attention and acquirement. They are upon the verge of ruin, and in the very jaws of the second death, but they heed it not—they believe it not. Oh, dreadful condition of the spiritually blinded and hardened sinner!

But the Lord does not ordinarily inflict this judgment, but upon great provocation to do so. It is after repeated abuse of his mercies—continued rejection of Christ—contemptuous disregard of his counsels and warnings—stubbornness and unrelentedness under his fatherly chastisements, and frequent grievings of his Spirit, that God says to the sinner as he did to Ephraim of old, “He is joined to his idols; let him alone.” But a more fearful and dangerous state of mind than this, cannot be imagined; and it behooves us all to look well to ourselves, lest by our continued ingratitude, disobedience, unbelief, rejection of offered mercy, and resistance of the Holy Ghost, we bring ourselves under this dreadful condemnation of the righteous and holy God. Let us beware of spiritual judgments.

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“GRACE ABOUNDING TO THE CHIEF OF SINNERS.”

The following narrative is so illustrative of the above motto, that I have long thought of giving it to the public.

On a bleak, chilly Sabbath in March, 1816, having gone to hear the late Dr. Paul, of Loughmorne, I observed a man sitting in the aisle, whose appearance bespoke age and poverty. Returning home, one of my acquaintances observed, I saw a man at the preaching to-day, that had no business there. I asked him who it was. He then described the stranger, and asked me if I noticed him. I replied in the affirmative, and asked what was his name. He answered, HUGH DONALDSON. The week previous I had received the following account of this man. His father was a respectable farmer, in Carnmoney, County Antrim, Ireland. Hugh was an only son. His parents were members of the Presbyterian congregation of that parish. For intelligence, refinement, and good morals, it was one of the first parishes under the inspection of the Synod of Ulster. About the time that Hugh arrived at manhood, his parents hired a girl of great beauty. He fell in love with her; but, according to the absurd notions of that country, for the son of a respectable farmer to marry a servant girl, would be an everlasting disgrace to his connections. His parents did all they could to prevent the marriage, but marry her he did. After the marriage, his mother did all that she could to imbitter his mind against his wife, and unhappily succeeded. Between the mother and son, the wife was made so miserable, that he, coming in one day from the reapers, and going into the barn, found her suspended by the neck to one of the beams. He cut her down, and she recovered. He did not, however, amend his conduct toward her; but some time after, either turned her out of doors, or treated her so that she left him. I know not what family

they had. About this time, I think, his parents died. Infidelity had become the rage of the day, and Hugh Donaldson became an infidel. His father, I was told, left him a large number of religious books. These he took it into his head to burn. In pursuance of this resolution, he collected the books one day, and laid them on the fire—the *Family Bible* on the top of the pile. One of his neighbors happening to come in, said to him, pointing to the Bible, I think you had better not burn *that book*; perhaps you may live to see the day that you will be sorry for it. He took his neighbor's advice, and did not burn the Bible. His infidel companions led him into drinking, gambling, &c. by which he soon dissipated the property left him by his father. This necessitated him to work for his living. For some years he carried the mail between Belfast and Carrickfergus, on his back. He was considered one of the most abandoned of men.

At the time when my narrative commences, 1816, the Pastor of Carnmoney was the Rev. John Thompson.\* He was an able minister—a sound Calvinist—and one of the few members of the Synod of Ulster, who, in those days, paid some attention to discipline. It was his custom to hold a session on the first Monday of every month. Some time previous to that of which I speak, Hugh Donaldson began to *bethink himself*, and the result was, a desire to be restored to the church. Although he lived in, or near Carrickfergus, yet he chose to apply for restoration, to the Session of Carnmoney. The reasons given by himself were, that Carnmoney was his native place; there he first joined the church; there his crimes were best known; and by his conduct there, God had been peculiarly dishonored. When he came to the Session, in great humility and anguish of mind, he inquired of Mr. Thompson, if he knew of any way, consistent with the good order of the church, by which a hoary-headed sinner like him (he was over 80 years of age) could be restored to communion. Mr. Thompson let him know that the door of the church was always open to those who were willing to enter by the way of Christ's appointment. He replied that there was no degree of censure which the Session might prescribe, to which he would not submit, if he could only be received into the fellowship of the church. The Session then agreed that he should confess his faults in the public congregation, on the Lord's day. He did so, with the appearance of sincere contrition and humility, desiring Mr. Thompson to take occasion to warn the youth, from his example, to beware of the seductive influence of evil company. I had this narrative from one of the members of the Session; and you may readily suppose that I did not fall in with my friend's opinion, that H. D. had no business at the preach-

\*There is a portrait, and an interesting obituary of this gentleman, in M'Comb's Presbyterian Almanack for 1850.

ing. I thought, when an old man, turned of eighty, came on foot in a cold day, about four miles, to hear preaching, he must have had *some business*. I have understood that he lived about three years after this, and that his conduct was answerable to his profession.

While the foregoing narrative illustrates the exceeding riches of the grace of God, in healing his people's backslidings, it may also serve as a fearful caution to those who sow discord among brethren, especially to those who endeavor to alienate the affections of a husband from his wife. Were it not through respect for the feelings of others, I could give an instance of the judgment of God, on one of my acquaintance, who was guilty of this wickedness, that would *make the ears of every one that would hear it to tingle*.

As I never had any acquaintance with the subject of the foregoing relation, I presume there are several, both in Pittsburgh and Philadelphia, who could have given it more particularly, and perhaps more correctly, than I have done.

WILLIAM SLOANE.

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PRESBYTERY OF ROCHESTER.

The Presbytery of Rochester met in the city of Rochester on the first Tuesday of February, 1851, at 2 o'clock, P. M. The ministerial members of Presbytery were all present, except Rev. J. Middleton, with a large representation of Elders. Mr. Newell, licentiate, was also present.

Petitions were presented from the Societies in Toronto and Hamilton, C. W. praying to be taken under care of Presbytery, and to receive supplies of preaching. The Societies so acted in the necessities of their case, and in the full confidence that the Synod in Scotland would concur in the arrangement. They were accordingly taken under the care of the Presbytery. A petition was also presented from Syracuse for the moderation of a call.

The call from Buffalo, on Rev. R. Johnson, was again presented to him, and after some remarks made by him, was laid on the table till next meeting of Presbytery.

The following resolutions were presented by Mr. Scott, and adopted:

1. That all congregations receiving supplies of preaching from this Presbytery, shall intimate at every ordinary meeting how many Sabbaths' services they shall be able to pay for, (according to the rule adopted by Presbytery,) during the interval till next ordinary meeting.

2. That a member of Presbytery shall be appointed to visit immediately the congregations of Syracuse and Buffalo, to inquire into the pecuniary state of said congregations, and instruct the proper officers as to the orderly way of managing their fiscal business, and see that they are immediately put into a safe and regular condition.

3. That Sessions of vacant congregations be instructed to see that

their pecuniary affairs shall henceforth be managed by the proper officers, and to report what has been done at each ordinary meeting.

Dr. Roberts was appointed to attend to the matters contemplated in the second resolution in Buffalo, and Rev. D. Scott in Syracuse.

The Committee of Supplies reported the following arrangement:

Dr. ROBERTS, *Buffalo*, 2d Sabbath of February; *Syracuse*, 4th Sabbath of February.

Rev. D. SCOTT, *Syracuse*, 3d Sabbath of February; and moderate a call there according to the request of the congregation.

Rev. S. BOWDEN, *Buffalo*, 3d Sabbath of February,

Rev. R. JOHNSON, *Toronto*, (*C. W.*) 2d, 3d, 4th Sabbaths of February, and 1st Sabbath of March.

Mr. JOHN NEWELL, *Hamilton*, (*C. W.*) 2d, 3d and 4th Sabbaths of February, and 1st Sabbath of March.

Mr. Milroy delivered a popular Lecture on 2 Cor. 8:9, which was unanimously sustained, as a piece of trial for licensure.

Presbytery adjourned to meet in Rochester on the first Wednesday of March, at 2 o'clock, P. M. to receive the call from Syracuse, and attend to other business.

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#### NO UNKIND REMEMBRANCES.

“He left no unkind remembrances of hard words, or bitter speeches, or unchristian thoughts, or wounds in the soul.” These words were spoken of one who passed away from earth without leaving any very marked traces of his existence. He had fertilized no lands with blood. He had written no book which wakened the plaudits of thousands. He had linked his name to no system of policy by which politicians rose and fell. He had pursued an humble, quiet, yet laborious course of life: his influence had been for good and for good only.

There is much higher praise contained in the words above quoted, than may, at first view, be apparent. A blameless life is a very high attainment. It is not enough that we strive to do good: we must strive, also, to avoid doing evil.

It oftens happens that the good accomplished by a man is out-weighed by the evil he occasions. Let a man, by a rash, fanatical course, arrest the attention of a sinner, and thus be the means of his conversion. If that same course drives two souls into infidelity, it may be reasonably feared that, in the end, the evil done by him may outweigh the good.

It is often easier to imitate Christ in his active benevolence, than in his perfect blamelessness. All the good done by one who pursues a blameless course, is clear gain. There are no offsets to be made against it.

Is the influence of such a man small? Can he pursue a course that shall leave “no unkind remembrances of hard words, or bitter speeches, or unchristian thoughts, or of wounds in the soul,” and not exert a powerful influence? No. His blameless life of benevolence will tell powerfully upon the hearts of all. He will be for Christ a standing witness, whose testimony cannot be rejected. A mild, loving, joy-giving, soul transforming influence will be constantly diffused by him.

We love to think of the good we have done—of the tears we have wiped away, of the firesides to which we have carried joy, of the souls we have led to Christ. But let us not refuse to think of the evil we have done—of the occasions for doing good passed by, of the unkind words spoken, of the heart-wounds given by the selfish preference of our own interests, of the positive evil influences exerted. By so doing, we may be aided in the attainment of humility, and be stimulated to put forth all carefulness, that from this time forth we may leave no unkind remembrances or wounds in the soul.

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#### THE ASCENT OF PRAYER.

Prayer is a theme that can never grow old to the Christian, whose very breath of life it is. A writer of a former age discourses respecting it on this wise:

“It is a wonderful thought how far a prayer can go. Shoot up an arrow into the sky; it will seem to mount very high, but will soon fall back to the earth; its own weight will be sufficient to draw it down. Uncage a lark and let it fly into the air, let it mount and sing till it is almost out of sight; yet it cannot always rise; the little warbler will be soon baffled and beaten back by the winds, or it will come to an atmosphere which it cannot breathe, and so will sink down with weary wing to the earth again. The eagle may soar skywards; it may mount on its strong pinions, and tower far above the highest mountains; but its daring ascent will soon find its limit, and as certainly as the little lark, it will turn back to its nest in the rock. But send up a prayer! send up a true prayer, and nothing will, nothing can draw it back again. It will rise above the hills, above the clouds, above the stars, and pierce even to the very throne of God. The man that offered it remains below; he is smiting on his breast like the poor publican, or in a prison like the chained Apostle; but his prayer is rising high and rapid on its way; and neither the stars in their courses, nor the wandering winds, nor the prince of the power of the air, can prevent it from reaching the heaven of its destination.

Is this the case of all prayers? Yes, undoubtedly of all true prayers. Not of those which are formal and lifeless; not of lip-prayers, however sublime; not of all litanies, however solemn; but of all prayers that are true, and humble, and earnest, and offered up in the name of Jesus, with faith in his most blessed intercession.

Pause, then, and consider the value of prayer. You may sow your corn seed, but worms may destroy it, or moisture may injure it, and all your expectations may be disappointed; but let your seed be prayer, and let heaven be your field; sow there that precious grain, and there shall be no disappointment. God receives it, God guards it, God breathes upon it, and in due time it will return to your bosom again, with increase of thirty, or sixty, or even an hundred-fold.

## THE REMOVAL OF IDOLS.

The command to keep ourselves from idols, has a much wider signification than is commonly attached to it. It forbids much more than the bowing down to graven images. There is a natural tendency of the heart towards idolatry. Where there is too much light in the understanding to permit the worship of material objects, a more refined idolatry is practised, to which the objects of our purest affections sometimes become subservient.

No sin so frequently provoked the direct interposition of an avenging God; and as God is unchangeable, it is reasonable to expect similar interpositions now. The days of miraculous intervention have indeed passed. God's usual method now is to remove the idol. On this subject, the following excellent remarks of a pious writer of a former generation, will not be read without profit:

“When have we ever put the creature in God's place, given it that room in our soul which He ought to occupy, but God has either removed it, or embittered it, or put an end to it? Many of our blessings we have lost by loving them too well. We have slain them by setting too great a value on them. There is not a single earthly good that will bear man's hand, when man firmly grasps it. His touch withers and destroys every thing. And oh! what a mercy for man that it is so! It is in this way that a forgotten God recalls our wandering affections to Himself. He lays waste the enthroned creature, that he may once again enthrone Himself: He breaks the cistern—not that we may be left parched and fainting in the wilderness of life, but that we may go and satisfy our thirsting souls once again from the everlasting spring: He crushes the reed, but He substitutes for it a rock: He puts far away from us ‘lover and friend,’ with all the unutterable sweetness of their love; but what does He substitute? Himself; the intense, unfathomable love of his own infinite mind, the presence of Christ, and the communion of heaven.”

## FATE OF THE KINGS OF FRANCE.

From the Edinburgh Witness.

It is a curious fact, not very widely known, that Louis Philippe purchased and read “Fleming's Rise and Fall of the Papacy,” in the spring of 1849. We are believers in the Bible, and of course in the Apocalypse; and as we hold with the great body of Apocalyptic interpreters, who have all, from the second century, with scarce one exception, applied its predictions to the Latin apostacy, so we believe that the humiliations of the Royal House of France are foreshadowed, implicitly at least, in the apocalyptic scroll. What effect the book produced upon the mind of the ex-Monarch we know not. But putting Revelation, and especially its more symbolical parts, out of the question altogether, and founding only upon the principles of Theism, we ask, is it consistent with the idea of a moral Governor, that such crimes as were committed in France, and



in which the Bourbon race bore a chief part, should pass without some public token of vengeance? The Gallic annals present us with little, during a series of ages, but oaths violated, treaties broken, massacres, crusades, proscriptions, and cruelties of all kinds inflicted on those whose only crime, on the testimony of their enemies, was their Protestantism, and who in other respects were loyal, industrious, learned and virtuous. Is there no cry arising from this blood? When the darkest of its many dark tragedies was enacted—the St. Bartholomew massacre—Knox was still alive. “Being conveyed to the pulpit,” says M’Crie, “and summoning up the remainder of his strength, he thundered the vengeance of heaven against ‘that cruel murderer and false traitor—the King of Franco,’ and desired Le Croc, the French ambassador, to tell his master, that sentence was pronounced against him in Scotland, that the Divine vengeance would never depart from him, nor from his house, if repentance did not ensue; but his name would remain an execration to posterity, and none proceeding from his loins should enjoy his kingdom in peace.” Have the kings of France since that day reigned in peace, or descended from the throne full of years and honors? Charles IX. by whom the dreadful tragedy was enacted, died soon after in awful horrors, the blood flowing from every pore of his body. Henry III. his successor, fell by the hand of an assassin. Henry IV. after a reign of twenty years, distracted by civil wars, died by the dagger of Ravillac. His successor, Louis XIII. after a reign of thirty-three years, spent mostly in warring with his subjects, died on his bed. Of Louis XIV. it is impossible to say whether the opening of his career was the more brilliant, or its close the more disastrous and unhappy. The reign of Louis XV. was marked by private profligacy, public profusion, increasing financial embarrassment, and growing discontent. The king expired of a mortal distemper caught in the pursuit of his pleasures. In the next reign the Revolution appeared upon the scene, and Louis XVI. perished on the scaffold. The troubled lives and unhonored ends of the French kings since that period, are too well known to require that we should dwell upon them. And now the death of Louis Philippe adds another to the list of discrowned heads which have gone down in exile into the tomb.

It is impossible to run over this list without calling to mind the denunciations thundered by Knox against Charles IX. “that none proceeding from his loins should enjoy his kingdom in peace.” Other marks of retribution, too palpable not to strike a reflecting mind, are not wanting. For three gloomy years, the guillotine plied its dismal work on the very spot within the city of Paris where the first French martyr was burned. And during the late revolution, that throne from which so many unrighteous edicts had issued, was burned as a sacrilegious thing on the Place la Bastille: and the Palace of the Tuileries, in which so many plots against the liberties of the world had been hatched, was converted into the abode of a crew of hateful satyrs. Nor can we think of the doomed country, revolving, Ixion-like, in its ceaseless cycles of convulsion, to end at last in ruin, without recalling forcibly the doom uttered of old against the persecutors of the chosen race, “Make them like a wheel; as the stubble before the wind.”

## ITEMS OF INTELLIGENCE.

PERSECUTION AT ROME.—The French correspondent of the New York Observer, writes the following paragraph, under date of December:

“Just as I am closing my letter, I have received journals containing a new fact, which shows that the Roman government maintains all the principles of the Inquisition. An honorable man, a Jew, and member of the consistory of his sect, Mr. Tagliacozzo, saw, on the 5th of this month, his house entered by police agents, and himself conducted to prison. The reason you could never divine. Mr. Tagliacozzo was guilty of having received under his roof a poor christian woman, aged about 50 years, and of having employed her, *from charity*, as a seamstress. Thus an act of kindness, an act of brotherly love, is punishable at Rome! It is a crime—yes, a crime, because there is an old law forbidding Jews to receive into their houses, christian male or female servants! Mr. Tagliacozzo’s arrest has excited a painful sensation among the Roman people. The Jews had thought they were at last free from the degrading conditions of former times, and they are grieved that their hopes are thus unworthily deceived. Further, the son of Mr. Tagliacozzo, wishing to shield his aged father from the suffering and shame of the prison, offered himself as a prisoner, and the court, composed of clergymen, were not ashamed to condemn this noble son in place of his father! This is altogether worthy of the Inquisition. Let the priests of Rome go on in this infamous course, and the day will soon come when they will fall under the weight of universal execration. They have now French bayonets to protect them; but these bayonets themselves will refuse to defend a power which stoops to such barbarity! Popery must perish—the conscience of mankind revolts against it.”

JUGGERNAUT’S TEMPLE A CHRISTIAN PULPIT.—While the great festival of Juggernaut was held at Dumroi, Bengal, a missionary by the name of Bion, and some of his associates, were present with their christian tracts, which they distributed among the crowd, testifying of Jesus to as many as they could reach. But with this Bion was not satisfied; he wished to speak to the vast multitude, but finding no elevated place, he sprang to the lowest terrace of the idol car. The astonished people flocked quickly around him, and permitted him to speak, without disturbance, salvation through Jesus Christ. “I never was so happy,” he writes, “in any pulpit, as upon the car of Juggernaut.”—*Am. Mess.*

MORALS OF THE SANDWICH ISLANDERS.—In 1847 there had been among them but five executions, and these for three murders, for ten years. No one since that time has been convicted of murder. Rarely is a native seen intoxicated. As a nation, they observe the Sabbath, and attend upon the means of grace, read the Bible, and seek God with their families.

GREAT BRITAIN.—A sensation has been created by the recent appointment, without any previous notice, of a new Catholic Bishop for Ireland. It is said that the Pope has signified his intention to sanction the Queen’s Colleges, and that his concession upon this point will be made the basis

of a satisfactory arrangement between the Roman and English Governments. The London Standard states, with great confidence, that Lord John Russell firmly adheres to the principles laid down in his letter to the Bishop of Durham. The same authority states that the Queen's speech will contain a strong expression against the late proceedings of the Pope, and that the speech will be followed by stringent legislative measures.

**TOLERATION IN TURKEY.**—A letter from Mr. Dwight, one of the missionaries of the American Board at Constantinople, dated Dec. 4th, communicates the gratifying intelligence, that chiefly through the efforts of Sir Stratford Canning, a firman or charter has been obtained from the Sultan, regularly incorporating the Protestants of Turkey as a distinct community, entitled to all the privileges and immunities of other religious sects in the empire. On receiving the firman, the missionaries repaired in a body to the palace of the Grand Vizier, to tender him their thanks. The leading Armenian Protestants also waited on Sir Stratford Canning, and received from him excellent christian advice. The interview was a very affecting one.

**ROMAN CATHOLIC CHURCH IN THE U. STATES.**—The following brief statement of the present Ecclesiastical divisions of the country by the Roman Catholic authorities, is from the Roman Catholic Mirror.

1. Archbishopric of Baltimore, having as suffragan sees, Philadelphia, Richmond, Charleston, Pittsburgh, Wheeling and Savannah. The Right Rev. John M'Gill has been appointed to the see of Richmond; and Right Rev. Dr. Whelan, to the new see of Wheeling; and Right Rev. F. X. Gartland, to the new see of Savannah.

2. Archbishopric of New Orleans, having as suffragans, Mobile, Natchez, Little Rock and Galveston.

3. Archbishopric of New York, having as suffragans, Boston, Buffalo, Hartford and Albany. The Right Rev. B. O'Reilly has been appointed to the see of Hartford.

4. Archbishopric of St. Louis, having as suffragans, Nashville, Dubuque, Chicago, Milwaukie and St. Paul's. Right Rev. Joseph Cretin has been appointed to the new see of St. Paul's, in Minnesota territory.

5. Archbishopric of Cincinnati, having as suffragans, Louisville, Detroit, Cleveland and Vincennes.

6. Archbishopric of Oregon City, having as suffragans, Walla Walla, Nesqually, Fort Hall and Colville.

Besides the above mentioned sees, there is that of Monterey in Upper California, to which the Right Rev. Joseph Alemany has been appointed. There are also two Apostolic Vicariates, viz. that of New Mexico, which has been placed under the charge of the Right Rev. John Lamy; and that of the Territory East of the Rocky Mountains, which has been confided to the administration of the Right Rev. John B. Miede.

Archbishoprics, 6; Bishops, 28; Apostolic Vicariates, 2; and when the Bishops elect will have been consecrated, there will be 6 Archbishoprics and 27 Bishops in the United States.

**CHURCH CASE.**—Judge Rogers, of the Supreme Court of Pennsylvania, delivered an opinion in the case of the First Associate Congregation of Philadelphia. A difficulty arose between a part of the authorities and

congregation of that church, with the Rev. Mr. Webster, their pastor, on one side, and a majority of the congregation on the other. The clergyman and his party remained in possession of the church and other property; and the other party filed a bill in Equity, to establish their rights to the temporalities, to the exclusion of the parties in possession. The decision was in favor of the complainants, the Court holding that Mr. Webster and his party were seceders from the General Associate Church in this country, and had thus lost all their rights to the property.

THE ARCHDEACONS OF LONDON AND MIDDLESEX (England) have been ordered to visit all churches and chapels, in which Romish ceremonies are alleged to be practised, and to report every case in which forms are used not authorized by the rubric, or sanctioned by custom, to the Bishop of London.

LONDON RELIGIOUS TRACT SOCIETY.—The London Religious Tract Society, founded in 1799, completed its first half century in May, 1849. It has recently published, in a large volume, its history of this period—during which its receipts from legacies, donations and sales, were about \$6,000,000, and has circulated *five hundred millions* of copies of tracts and books in *one hundred and ten* languages and dialects.

MEXICO.—Mr. Leordode Legado has published in Mexico an interesting pamphlet on the condition of that country, in which many important statistical statements are embraced. The income of the clergy, he says, amounts to \$20,000,000 per annum. The landed property possessed by this body represents an enormous capital. In the Federal district alone it is over one-half of the entire landed property of the district. The revenues of the General Government itself do not exceed \$6,000.

THE SLAVE TRADE.—A correspondent of the *New York Express*, writing from Havanna, states that during a recent period of four weeks, fourteen hundred slaves had been imported into Cuba from Africa. This is in violation of the existing treaty with England and the United States, in respect to the slave trade; and the writer adds, that it is done with the knowledge and connivance of the Captain General.

COST OF INTEMPERANCE.—It is estimated that the annual cost of intemperance, is, in France, \$260,000,000; in Great Britain, \$195,000,000; in Sweden, \$65,000,000; in the U. States, \$40,000,000; and all this in addition to the cost of prisons, police, asylums, work-houses, &c. which are rendered necessary by intoxicating drinks.

DIED on the 10th January, at his residence in Southfield, Mich. Mr. Robert Brown, in the 53d year of his age. He emigrated with his parents, early in life, from Ireland, and settled at White Lake, N. Y. Thence he removed to Michigan, and was among the first Covenanter settlers in the bounds of what is now the congregation of Southfield. He was still desirous to promote the interests of the congregation; was active in procuring a house for public worship; and liberal, according to his means, in supporting the gospel. An affectionate husband, a kind father, an obliging neighbor, a good member of society, his loss is felt; but it is believed that what is loss to those whom he has left, is gain to him.

*Com.*

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CHANGE OF THE SABBATH,

FROM THE LAST TO THE FIRST DAY OF THE WEEK-

The transition of the Sabbath from the seventh to the first day of the week, is remarkably similar in character with the whole of the great change which took place when the old economy was superseded by the new, and also with the marked difference between the introduction of both. The former was attended with every array of external grandeur and majesty, aptly indicated by the glory which so irradiated the face of Moses, "that the children of Israel could not steadfastly behold it"—the latter so devoid of every thing calculated merely to strike the senses, as to be at once "a stumbling block to the Jews, and to the Greeks foolishness." In the former, God revealed himself in the most awful and terrible glory to the senses, and proclaimed his law in a voice which smote with such horror, that "they who heard intreated that the word should not be spoken unto them any more"—in the latter, the same God (Psl. 68:17, 18, compared with Eph. 4:8—10) appeared on earth in our nature, as "a root out of a dry ground, without form or comeliness, who was not to cry, nor lift up, nor cause his voice to be heard in the street." Is. 53:1, 42:2. The change also from the one to the other was more addressed to the understanding and to the heart, than to the senses. It was consonant to the mercy and patience of Him who is its glorious Author, and the spirituality and eternity of the kingdom now to be fully developed and established on earth. The former, already decaying and waxing old, was "ready to vanish away." Heb. 8:13. In the death of Christ on the cross it was meritoriously and virtually closed, and the Mosaic economy divested of future authority or efficacy, and in his sepulchre it was buried. But who saw then that the veil of the temple was rent in twain from the top to the bottom, and saw

in that death its far-reaching power, retrospective and future? How perplexed were the most advanced in the faith of Christ, not only then, but years afterwards, to understand its efficacy in that matter as well as in others? Persons who do not carefully consider all these things, are much offended, and find, even under the christian name, justification to class themselves with unbelieving Jews, because the first day of the week is not proclaimed with an outward solemnity and sanction equal to that which appointed the seventh. But while the change in the institution of the first day of the week as the christian Sabbath, instead of the seventh, wants the same mark which most of that change wanted, it is so far from being devoid of authority and evidence, as that few things can be considered as more clearly determined.

1. The Apostolic practice, very clearly indicated. Acts 20:7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." Every part of this testimony is significant, and supported by the context in its evidence that the primitive christians observed the first day of the week as a day sacred to religious worship. They were assembled to break bread, a phrase synonymous with the observation of the Lord's Supper. The whole time, until "midnight," was occupied in this service, and Paul's preaching. It may not perhaps be unreasonable to conjecture, that after this hour, the whole meeting assumed more of a friendly christian colloquial intercourse, when the narrative speaks of "his eating and talking after this until break of day." However this be, all the sacred services peculiar to christians, stand forth here in clear connection with the first day of the week as appropriated and proper to their observance. In like manner, in Paul's 1st Epistle to the Cor. 16:2, he charges them thus: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Why is the first day of the week thus designated as a suitable and convenient season for those collections or gatherings which christians were making for the poor saints at Jerusalem? (2 Cor. 9:2—Rom. 15:26.) What other reason can be given, than that christians were accustomed so steadily and constantly to assemble on that day as to furnish the most convenient and suitable opportunity for the stated collections which were to be made, and so made as that the small weekly contribution would not be onerous to the donors? It is remarkable, too, that in the verse preceding he mentions that he had given the like charge to the christians in Galatia: "Now as concerning the collection for the saints, as I have given order to the churches in Galatia, even so do ye upon the first day of the week," &c. Galatia was a considerable province in the interior or northern part of Asia Minor, and it would seem the churches there were several in number, and scattered over that

province. Gal. 1:2. They were very much infested and disturbed by Jewish teachers, and were reprov'd by the Apostle, on the particular error of Jewish observances: "Ye observe days and months and times and years"—Gal. 4:10. And yet to this people, to all these congregations, he had given in charge to make their stated collections for the poor "on the first day of the week." Can anything be clearer than that on that day they stately met; and can it be conjectured, much less believed, that they met for any other purpose than public religious services, and for any other reason on that day, rather than on others, than because that day had been prescribed and enjoined by the Apostle as the one and the only one proper for religious services of stated recurrence?

Here then we have three parts of the New Testament Church widely separated, all under the observance of the first day of the week as a day of sacred services, and the assembling of themselves together for the worship of God. The churches in Corinth, (for it is well believed there were several congregations in that city,) a remote part of Greece; Troas, on the coast of the Egean sea; Galatia, far in the northern interior of Asia Minor; all, considerable in numbers, distinguished by great diversity of character and circumstances, all subject to the same observance, and all by the most explicit indications of Apostolic authority. And the argument is greatly confirmed by the circumstances of the churches in Galatia, against whom he charges as a sin and error deeply to be deprecated—"Ye observe days," an expression which serves to explain a warning on the like subject to the Colossians (2:16) exposed to the same Jewish influences—"Let no man judge you in meat or drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." It is perfectly plain, from the several passages we have collected, that the Apostle enjoined and observed the first day of the week as sacred to religious assemblies for christians; and as plain that he reprov'd as sinful, the observance of Jewish times. The term "days," therefore, in the Epistle to the Galatians, and "holy day" and "Sabbath days" in that to the Colossians, cannot be understood in any other light than as embracing, if they did not exclusively signify, the Jewish seventh-day Sabbath, which, as the servant of God, he disowned and forbade. If that duty had not been forbade, the churches in Galatia might safely have yielded to the weakness of their Jewish neighbors, and assembled for their collections on the seventh day of the week. But no. The Apostle had enjoined another day; and from his writings and character, no impartial judge will suspect him of being actuated in this arrangement by mere opposition to his Jewish kindred and enemies, or that he had no better reason or higher ambition than merely to appear different. Such littleness of mind was not and never can be an element in a true "man of God." From the whole it is very plain that throughout all that

part of the visible church, of which we know anything directly and accurately on this subject, then widely separated and variously circumstanced, the first day of the week which we call the christian Sabbath, had superseded the seventh; that while the former was recognised, prescribed and observed by Apostolic authority, the latter was disowned and forbidden by the same authority, as sinful and utterly inconsistent with the christian faith.

2. The authority and example of our Lord and Saviour Jesus Christ. In his last charge he had thus commissioned the Apostles—"Go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever *I have commanded you.*" Here the extent and the limits of their teachings are defined with the most accurate precision—"all things whatsoever I have commanded you." This, it will be observed, was his last charge, after he had been "seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3. How reasonable to judge that the matter now under consideration was one article of instruction and commandment, I leave to others to judge for themselves; for my part I entertain the most satisfactory conviction that it was, as all the circumstances go to show. We must certainly admit that the teachings of the Apostles were regulated by Christ's commands, and that we may thus learn from their teachings what were indeed his commands to them. Paul determines this for himself—"I have received of the Lord that which also I delivered unto you." 1 Cor. 11:23. If this inseparable connection between Christ's commands and Apostolic teachings be not admitted, the whole fabric of christianity falls to the ground an indiscriminate heap of worthless ruins. Could Paul have been so direct in his recognition, prescription and observance of the first day of the week, and the prohibition of any other for religious services, unless he had the authority of Christ?

This conclusion is further confirmed by a few remarkable coincident circumstances in the inspired history. Our Lord rose from the dead on the first day of the week, and remained on earth, as Luke informs us, "forty days." During this period it is manifest he had frequent interviews with his disciples—Acts 1:2, 3; 1 Cor. 15:5—7; Luke 24; John 21 and 22; and in them all was employed in various forms of instruction, for their consolation and confirmation of their faith, and preparing them for their coming labor and sufferings, *giving*, "through the Holy Ghost, *commandments* unto the Apostles whom he had chosen:" Acts 1:2. Of these interviews we have very scanty accounts, and of the commandments then given, none explicitly, except as we learn them by their practice and teachings in his name. The promise of his spiritual and powerful presence was limited to this consideration, "teaching them to observe all things whatsoever I have commanded you,



and lo, I am with you always, even to the end of the world." Matt. 28:20. That ministry, under what specious pretences soever it may be clothed, or however great ecclesiastical authority it may boast, which does not teach what Christ "commanded," has not his acknowledgment in heaven—wants his authority on earth, and has no obligation in the souls of them that hear.

It is remarkable, moreover, that the only specifications of time given of these interviews, are noticed as having occurred on "the first day of the week." Doubtless he saw them on other days, as is natural to infer from the occupations pursued on one of them, mentioned in John 21:1—11; but in this the day is not mentioned. In those referred to, John 20:19—26, the first day of the week is too distinctly noticed to leave room for doubt. In the first instance, their assembling in the evening of that day may well be accounted for by the overwhelming and joyful character of the events which had on that day transpired. That their meeting should be honored, however, by the appearance of Christ among them, was no insignificant token of the honor that day was ever after to claim. But the second interview, on the first day of the week following, bears more marks of appointment, and design, and expectation. "The doors being shut" again, as we may well suppose also, "for fear of the Jews," to whom the meeting of the disciples of the crucified Jesus, to commemorate his resurrection and to receive his visits, would be especially hateful—"and Thomas with them." Why on "the first day of the week?" Was it a chance that brought them together, or had they been graciously informed and directed by Jesus himself to look for him on that day? and to have among them the incredulous Thomas, who was not with them when Jesus came before? Such questions will be answered very much as men are smitten with a sense of the majesty of Christ, his wonderful work, and the nature of the kingdom he was to set up in the world.

As that day had been thus countenanced by the example, and instituted by the authority (as I think we may fairly conclude from the foregoing) of Jesus on earth, it was to receive a more signal, public and memorable sanction from him when exalted to the highest heavens. No promise had been more conspicuous among the precious comforts that Christ had given to his disciples, than that of the mission of "the Comforter," "the Spirit of truth," the Holy Spirit. Among the last charges, previous to his ascension into heaven, was this, "that they should not depart from Jerusalem, but wait for the promise of the Father, which," saith he, "ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:4, 5. Accordingly, "when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:1. This day again was the first day of the week, as any one will learn who will

examine the usual commentaries on this place, and its relation to other ceremonial festivals. And on this day was fulfilled the glorious promise of the now exalted and glorified Redeemer of Israel. For "suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:2—4.

How did it happen that these men "were all with one accord in one place," assembled together on that day? Was it merely, was it principally, was it at all that they might more conveniently unite in the celebration of the Pentecostal Jewish festival? Will this be credited by such as read with attention the grave and solemn deliberations recorded in the preceding chapter? Was it in character with the timid disciples of Christ, who had met with closed doors on their "first day of the week" meetings, to assemble in a place which the event shows was so public? Was it in character with disciples who had from time to time, during the seven weeks that had now followed the resurrection of Christ, been favored with such sacred and wonderful interviews, and who only a week, or a little more before, seen him ascend into heaven, a sight so august and overpowering in itself, and so fraught with combined astonishment, grief and hope to them—who were now waiting for the promised "baptism of the Holy Ghost not many days after?" Altogether out of the question. They were assembled on a day already accustomed and sacred to them, and on which, as must be apparent to every reflecting mind, they had been expressly directed to look for this very blessing, when Christ had taught them "how all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Him." Luke 24:44.

Why did this effusion of the Holy Ghost, for which they were so solemnly waiting, come on that day? A mind looking only through a Jewish retrospective medium, will answer, that it was merely to correspond with the ancient type, and close the ceremonial law. Another, more prospective and future in its vision, will see that this glorious spectacle was a testimony from the invisible God our Saviour, of the honor put upon that day as a new era in the history of mankind and of the church of God—not only as the fulfilling of the ancient type, as it certainly was, significant at once of the shadowy nature of the one dispensation, and the substantial nature of the other, and also of the perfect harmony and unity of both; but moreover the seal of the Holy Ghost, now the representative of Christ in his church on earth, of the true glory of that day, as a memorial both of the perfect accomplishment of our redemption by Christ, and our regeneration and sanctification

by his Spirit; and to go forth in this character through all succeeding ages, to every tongue, and people, and kindred, to the end of time.

It may be asked, did the Jewish christians, apostles and disciples at Jerusalem, observe the Jewish or the Christian Sabbath? It is answered by another question—from whom did the early christians, as we have seen, so extensively learn the observation of the first and the disuse of the seventh day of the week—from Jewish or Gentile teachers? The answer to the last is too plain, and helps to determine the former. They were all Jews, and they, in the name of Him who had given them “commandments,” taught the Gentiles to observe the first day of the week, and so taught them as that they have observed it now for eighteen centuries, and will to the end of time. It may be said that we are not expressly informed that they did themselves observe that day. It is quite as certain that we are not informed they observed the seventh; and the review through which we have passed, forbids the idea. And this is confirmed by a collateral circumstance of no small weight. That the Gentile churches, throughout a wide extent, observed the first day of the week, has been made so clear as to leave no doubt it was universal. That the Jewish christians were restless in exciting frequent and various controversies on other parts of the Mosaic law, is sufficiently plain. But on this subject, so calculated to create the greatest disturbance, we have at Jerusalem not a word of complaint or discord. A striking proof that on this day, between Jew and Gentile in Jerusalem, and throughout the whole visible church, whatever was thought of other days, were an entire agreement. Indeed there is every reason to be fully satisfied that Baptism, the Lord’s Supper, and the Christian Sabbath of the first day of the week, constituted the first and strong lines of distinction which determined among the Hebrews at Jerusalem, as well as everywhere else, the professed disciples of Jesus of Nazareth, as the promised Messiah.

There are other considerations bearing on this question, of no small interest, which may be treated hereafter. We have before us now a most satisfactory explanation of that great moral fact prevailing so long and so extensively in the Christian Church, the sacred observation of the first day of the week as the Christian Sabbath. Through the long vista of eighteen centuries, the dew of her youth shines brightly in the morning of her being; widely throughout her scattered domains, the first day of the week appears appropriated to her holy assemblies and her solemn feasts; sustained by Apostolic prescription, countenance and observance, that having its origin only in the commands and example of the Lord Jesus himself; and like “the repentance and remission of sins,” of which it is a blessed symbol, “preached in his name among all nations, beginning at Jerusalem.” Luke 24:47.

## KIRWAN AND BISHOP HUGHES.

BY REV. J. W. BEAW.

The Popish Bishop of New York has obtained lately a considerable amount of unenviable notoriety. Not only as a Bishop has he become important among the Papists of this country, but as a man of learning and talent, and endowed with no ordinary capability for the use of sophistry and the promotion of Jesuitism. He had been brooding over the ills of Holy Mother, it would seem, wondering if the recent shocks she had received were symptomatic of a final stroke. He could not think of her decease unmoved. It was she who dandled him in early days, who fostered him in her bosom, and raised him to a position of alleged importance. But if she is approaching the termination of her days, and if the symptoms of a palsied head and hands are the precursors of her end, he easily divined the cause and readily employed his soothing art to allay the anxiety of her troubled mind. He was well aware of her confirmed abhorrence and jealousy of Protestantism—so young, so vigorous and fair; and if he could succeed in persuading the old lady that there is no reality in her rival's beauty and attractions—that the ruddy tinge upon her cheek is but the deceitful flush, the sure forerunner of decline, he would not only retain her favor but gain unqualified admiration. Accordingly, he went to work; the old dame believed him, and looking upon her faithful son with dotting fondness, at once determined to give him some lasting token of her parental love. Hence, he soon received the gratifying intelligence that he was named an Archbishop, and was cordially invited to Rome to receive consecration by his holiness, and to purchase the sacred pallium or badge of office. He could scarcely believe it true, and possibly thought, "Can it be possible that you, John Hughes, are appointed to an Archbishopric? Great is Catholicism which does all this for you, and you should let the Protestant world understand it!"

Accordingly, when about to leave New York for Rome, he addressed the devout worshippers at St. Patrick's Cathedral in a lecture, for the benefit of the Home of Protection, under the charge of the Sisters of Mercy, entitled, "The Decline of Protestantism, and its Cause." It occupies nearly eight columns of the "Irish American," in which it was reported, and contains as much sophistry, mystification and braggardism, as could well be pressed into the same bounds. He commences by defining Popery and Protestantism, and says:—

"What the Catholic Church is, does not require any particular explanation. Its meaning is at once so simple, so comprehensive, so easily understood, that it were a waste of words to make the comprehension of it more clear than it already is to every mind. Not so with Protestantism. That term, as ordinarily employed, is understood in its popular sense very clearly; nevertheless, in any sense of sci-

ence, or for the purpose of logical or theological accuracy, it is a word exceedingly ambiguous, vague and indefinite."

"These two systems, working side by side, have occupied, as well as divided, the world between them for the last three hundred years. One, indeed, had prevailed from the beginning of Christianity; whilst the other came into existence in the sixteenth century, proclaimed its mission, entered upon its work, and has subsisted since that period."

And further on, in a historical description of Protestantism, he adds:

"It began in the year 1517. It had then a solitary representative; and, as regards religion, his voice was the only discordant sound that could have been heard in Western Christendom. All had been united, all had subsisted in the harmony of one belief; and although scandal existed then as now, and abuses of individual living were known; and although private and public morals might have furnished much ground for complaint, still, at least there was one ideally perfect, central rallying point, on which men's minds were united—the beauty, simplicity, and UNITY of the faith of the Catholic Church."

Again:

"I take it that Protestantism is a general term, indicating that an individual accepting it explicitly protests against the Catholic Church in the first instance, but implicitly against all human authority; and claims, on the other hand, the right of taking the Holy Scriptures, reading them for himself, and taking the meaning and light which they reflect upon his mind as the religion of Christ. I am aware that, in order to determine its decline or progress, it is expedient that we should fix upon what was understood by Protestantism at that period to which I refer. I will take the period of 1567, when Protestantism was comprised under three great divisions—the Lutheran, the Calvinistic, and the Anglican; and looking at the symbolical books of that period, it is to be understood as comprising two elements—one negative, the other positive."

"You have, therefore, these two principles; and beyond these I cannot pretend to define what Protestantism is: for if you pass from the generic title to the specific variety, and trace out its development from one denomination to another, down to the latest phase of human error, you will find in them all these two elements—this and this, no; and this and this, yes."

How exceedingly explicit is this definition of Protestantism! And how unquestionable the evidence that its principles originated with Luther! If the Bishop's statement warrants this belief, then, when he returns from Rome, it may be shown by a similar argument that Archbishop Hughes had no existence before his consecration by the Pope; of course, that he was not born in Ireland, but at Rome, and at the moment he was pronounced Archbishop of New York by Pio Nono.

Having given the definition of Protestantism, he proceeds to notice its decline and state the causes. These are, as we understand him: 1. It has not converted Popery. 2. It has not converted Paganism. 3. It cannot preserve itself from infidelity; and finally, "many leave its ambiguities, and come back to Catholic unity."

Among many able writers and speakers, this discourse called out Rev. N. Murray, D. D. in an address delivered in the Broadway Tabernacle, New York, entitled, "The Decline of Popery, and its Causes." In this address, as is evident from the title, he does not undertake to review or notice, directly, the lecture of the Bishop; but, occupying a stand on the elevated summit of the

Reformation, he takes a general view of Popery in its rise, progress, and present aspects. He begins by noticing the importance of the establishment of the Christian Church, the opposition it has encountered, and the gradual corruptions it experienced till Popery was reached. He takes up several tenets of Popery, and briefly and forcibly discusses and explodes them. Its polity is next considered, and shown to be pure despotism; its doctrines, a bad caricature of Christianity, and its worship more heathen than Christian. He traces the gradual development of its power, until it became almost universal—until the Pope is Vice-God: sovereigns are his menials, crowns his play-things, and kingdoms his gifts.

Having traced it to its culminating point, he asks, "Has it had no decline?" and answers by comparing the present with the former state of those nations over which it had been supreme. He looks at England under King John. Pope Innocent III. excommunicated him; no civil or military officer would serve him while in that condition; his subjects were absolved from obedience, and at last, under a threat of deposition, he resigned England to the Pope. Lately his Holiness has been burned there in effigy, and is denounced as a contemptible and doting tyrant.

In France, Raymond, Earl of Toulouse, offended the Pope, and to make peace gave up his castle and sovereignty, was led to St. Gilles with a rope around his neck, and scourged on the bare back as he passed around the altar. Since that time, other thunders have rolled over the Alps and fallen upon that kingdom; and in one instance, the Pope was imprisoned for his impertinence. Popery nominally, but Infidelity really, now rules in France. In like manner, he points to Germany; and glancing at Ireland—"greenest isle of the ocean," he states that its industry, commercial enterprise, and literature, are Protestant. Even Italy itself, he shows has lately evinced its heart-hatred of Popish tyranny; and if it retains its place in Austria, Spain, Portugal, or South America, "it is because there is no Bible there—no instruction on the Sabbath, no schools for the lower classes. The mumbling of masses—the parading of the host—the ringing of convent bells, and the flitting about of lazy and vicious monks and friars, many of whom have fled, like Joab, to the altar from the pursuit of justice, and who, under the cowl and cassock, are two-fold more the children of sin than they were before—these are the only things relating to religion the people enjoy; and yet the upper third of the inhabitants entirely neglect the confessional and mass.

Having shown that it has experienced decline, he proceeds to state that the causes are—the circulation of the Scriptures, the increasing intelligence of men, the fooleries and despotism of Popes, which arouse indignation and contempt. He then adverts to the increase of Protestantism, and says:—

"Protestantism reckons as its followers nearly one-half the number that Popery claims as its adherents. And although numerically one-half less, in all the great elements of character and progress is vastly its superior. In wealth, in enterprise, in rational liberty, in literature, in commerce, in all the elements of political and moral power, Protestant are to Papal nations as the sun and moon in the heavens are to the fixed stars. That you may see this, blot from the map of Europe all that it owes to Protestantism, and what is left for the people to desire? Blot from those nations all that they owe to Popery, and it would be like Moses lifting up his wonder-working rod heavenward, and rolling back the darkness that enshrouded Egypt. If this does not picture our idea, stop for a month or a year all that Protestantism is doing to civilize, enlighten, and bless the earth, and the world is moved and astounded from its centre to its circumference; even old Austria, the sleepy hollow of the world, would spring to her feet and ask, What is the matter? Stop for the same time all that Popery is doing for the same ends, and it would be no more missed than is the light of the lost pleiad from the sky."

In conclusion, he speaks of the dying groans of Popery, and asks:—

"And now that the power to make thunder is gone, what mean those grumblings and mutterings of the Vatican, coming in the way of rescripts and pastoral letters against Irish Colleges, and Bible and Tract Societies, and the promiscuous education of Papist and Protestant children? What mean, among us, the putting up of Papal Schools—the preaching of Priests and Bishops—the importation of mass-mongers, with long coats and no brains—the forming of clubs to sustain lectures whose objects are to vilify the gospel, and to prop up a declining superstition? They distinctly mark the advancing influence of Protestantism.

"And what mean the suppression of Protestant worship in Rome—the expulsion of the Bible from its walls—the perfect exclusion of all Protestant influences from the Papal States of both the Old and New World? If Protestantism is of feeble influence, and declining at that, why so anxious to head it off everywhere? If false in theory, and feeble in power, and poor in resources, and endlessly divided withal, it is nowhere to be feared. We call, then, upon Pope, Prelates, and Priests, no longer to act as cowards in the presence of such a feeble foe. It can do but little, nor can it do that little long. Give it free access, then, to Rome. Tell Spain, and Portugal, and Italy, and Austria, and the South American States, to open their gates, to raise the portcullis, to admit this declining system to enter, and without let or hindrance, to try its strength. Tell them as freely to admit Protestantism as Protestant States admit Popery. Will they do it? If not, then we nail to the counter as a priestly falsehood, all that they utter as to 'the decline of Protestantism;' and the man who a few weeks ago made this a theme of a lecture, whose feebleness is only equalled by its falsehood, and who has since harangued in London on the liberality of Protestantism, is probably at this very hour counselling the Cardinals, instead of opening these nations, to put new locks on all their doors.

"But this man has gone for his pallium. Do you wish to know

what a pallium is? At first it was a woollen mantle, sent by the Roman Emperors to the higher ecclesiastics as a badge of dignity; now, it is a woollen band, three or four fingers broad, worn outside the vestments. It is made by the nuns of the convent of St. Agnes, and from the wool of consecrated sheep. For this bauble, the bestowal of which by the Pope is necessary to the right exercise of the functions of an Archbishop, the receiver must pay his Holiness a very large sum. Nor is it bestowed save on the giving of the most solemn pledges of canonical obedience to the Holy See. When our friend returns, wearing this fillet made from the wool of holy sheep, the faithful expect that Protestantism will pale in the presence of this silly gewgaw from the convent of St. Agnes! This is the ridiculous side of the affair. But it has a serious one. This thing of Bishops going to Rome for vestments and investiture convulsed kingdoms in the middle ages. And why? Because of their swearing allegiance to Rome, and renouncing their own sovereignties. This is the view of the matter which now so intensely agitates England. Let a serious rupture between Britain and Rome now take place, and Wiseman will treat Victoria as Becket treated Henry II. The Cardinal would be the commander-in-chief of the Pope in the British isles. Should a serious rupture occur between us and Rome, the man with the fillet made from the wool of holy sheep would be here the feudal baron and liege lord of the Pope, to maintain the claim of the most contemptible despotism that earth knows, in the very heart of free America, and under the shadow of the flag which secures to him that liberty of conscience which Popery in power nowhere reciprocates.

“But we must close. Popery has rapidly and is rapidly declining. There was a time when, if it was not respected, it was feared. But it is not so now. The force of its fanaticism is spent and unfelt. While other institutions are rising with the progress of society, this continues petrified. It is like a vessel bound by a heavy anchor and a short iron cable to the bottom of the stream, while the tide of knowledge and freedom are rising around it. Its spiritual tariff, its restrictions on the commerce of thought, its taxes on the bread of life, its efforts to bring seats in heaven into the priestly market, its mimic immolations of the Son of God, its sacrifice of the people for the sake of the priest, its nameless exactions and endless tyrannies, are not much longer to be borne. The Lord will consume it with the breath of his mouth, and will destroy it with the brightness of his rising.

‘Though well perfumed and elegantly dressed,  
Like an unburied carcass tricked with flowers,  
’Tis but a garnished nuisance.’

“The world is not to be educated back again to the intelligence of the dark ages. While Popery may be compared to a decrepid, nervous and wrinkled old man, whose hearing is obtuse, and whose



memory is short, and who, heedless and forgetful of the events passing around him, is always prattling about the past, Protestantism is strong, and active, and zealous, and enterprising, and attractive, and looking to the future. The mind of the world is with it. Reason is with it. The literature of the world is with it. The Bible is with it. God is with it. The entire current of civilization is with it. And all these are against Popery. The combat may be protracted, but the victory is certain. Nor, in the conflict, will the cause of Popery be much aided by the support, nor will the cause of Protestantism be any weakened by the assaults, of those whose chief aim and grand ambition is to wear a fillet made from the wool of holy sheep."

We are constrained to believe that this representation of the decrepitude of Popery is too strong, and the view of Protestantism in its present condition flattering, but still when we consider the effrontery of the Bishop, the unfounded character of his assertions, and the outrage committed in his lecture on the common sense of the community, Kirwan may be justifiable in answering "a fool according to his folly, lest he be wise in his own conceit."

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#### THE BIBLE THE WISDOM OF A NATION.

We copy from a late No. of the Dublin *Warder*, the following extract from a sermon by the Rev. S. Hayman. Though preached to a British audience, its general principles are everywhere applicable. It would be an inconceivable advantage to our own nation to believe, adopt and act upon them. From this, it and the other nations of the earth are very far at present; but the time is coming when even "the isles shall wait for Jehovah's law." The church should use her best endeavors to hasten the time.

The Bible brings greatness to a nation, because, when received and obeyed, it brings God's blessing with it. The glory of Israel was the presence of Jehovah amongst them. There was no nation that had God so nigh them as they had. Deut. 4:7. In their journeys through the wilderness He was visibly present in the pillar of cloud by day, and of fire by night, as their leader and guide. And afterwards in the temple, which was founded on Mount Moriah for his praise, the holy of holies sufficiently indicated his special abode with them. There, in that house made with hands, he met the high priest on the great day of atonement, and accepted the offerings made for the sins of the people, with blood—types of the sacrifice of his dear Son—without shedding of whose blood there is no remission. When he departed from them, their safeguard was withdrawn; the enemy made Jerusalem, hitherto invincible, a

heap of ruins; they burned the holy house with fire, and took away her battlements, for they were no longer the Lord's. Similarly our own land, at the period of the Reformation, received the Holy Scriptures, and in their possession and use, has received innumerable blessings. Religion extended itself in renewed vitality amongst us, and this great nation has become a "wise and understanding people." The protection of Jehovah was here when, within our recollection, all continental Europe was devastated. Our island soil was sacred ground, and no hostile foot was suffered to press it. Our homes were secure; for the Bible was there to hallow and bless the inmates. "Happy are the people that are in such a case; yea, blessed are the people that have the Lord for their God."

But besides the security which the fear of the Lord brings with it, we shall see that the Bible brings greatness to a nation, because it elevates the national character. I do not seek to palliate our multitudinous sins. I believe, and I tremble in believing, that over and over again have we, in our families and by our national acts, as well as personal sins, done sufficient to bring down every just judgment of God upon our heads. I know that too often we are all walking "in the ways of our hearts and in the sight of our eyes," and "forget that for these things God will bring us into judgment." I see that those evil deeds, which are manifestly the "works of the flesh," abound—hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like, with other sins equally heinous. I see too that the tendency of the present day is in that direction, against which we are cautioned in the context, (Deut. 4)—a tendency to forget the past, to close our eyes upon the mercies God has given us, and to undo, so far as we can, all the means through which they were procured. Still I believe Britain to be yet one of the strong holds of scriptural religion. The Bible is not yet dethroned from the affections of her people; and for this reason, the basis of her national character is yet sound. But the degradation of the Popish parts of Ireland stands forth in melancholy contrast, because here the word of life is a forbidden volume. And mark the result. Strange rites are here; prayer is offered, not to God who is the hearer of prayer, the blessed Trinity in unity, but to a goddess, who is represented as more willing, if not more powerful, to hear—the Virgin Mary. Penances and pilgrimages are commanded and practised, reversing the scriptures, which teach us to rend our hearts and not our garments. The adoration of dead men's bones, under the name of "relics," is common. Instead of the "fountain opened for sin and for uncleanness"—the blood of Jesus Christ, which cleanseth from all sin—the fiction of a future state of remedial punishment, called a "purgatory," is universally credited. Holy wells, holy water, holy candles, are deemed efficacious in de-

living from evil, instead of the pure protection of Jehovah, which will attend holiness of life. But I dwell on these things, not so much in their nature as in their effect. I see plainly that where the scriptures are not given to a people, that people assuredly fall into ignorance and superstition; and when a people turn away their ears from the truth, they are soon turned unto fables. The poor and uninstructed lapse into the most childish credulity; the more intelligent fall away into positive infidelity; and those who would yet retain their religious belief, are ground down by a spiritual despotism, of which we have abundant evidence in our own unhappy country. I see too that social disorganization must, more or less, be looked for, and that this will show itself either in unblushing immorality, as everywhere abounds in the Papal countries of Europe, or in resistance to constituted authority, as we find here at home. We have not peace and quietness and prosperity, because the law of God is not esteemed the paramount law; and our countrymen, lacking this guide, are, through the ignorance that is in them, a prey to every wild delusion. I need not tell you, that wherever the Bible has been received, there a light has been kindled, burning and shining in the very midst of the darkness; and that in every land, the wisdom of the people has been found in possessing the "lively oracles of God."

There is much in the present aspect of the world, to awaken serious reflection in every christian mind. There are very plain signs of a mighty conflict being near at hand. It seems as though the olden contest between truth and error must be fought over again; and already men's minds are being nerved for a coming struggle. With scarcely a decent disguise, the battle is against the Scriptures, and their free use by the laity. The antipathy of fallen man to what exposes and denounces his vileness, is so great that he cannot endure the testimony of God's word. He will not come to the light, lest his deeds be reprov'd. Here is the essence of Rome's objection to the Bible; it bears witness to the falsity of her teachings; it confutes her idle pretensions to an infallibility of judgment; it makes manifest that her deeds are not wrought in God. Are there not signs that, in the Lord's inscrutable judgment, to which we all must bow, knowing that he doeth all things well, that this anti-scriptural power is growing of late each day stronger and stronger? John beheld, in one of the Apocalyptic visions, a beast rise out of the sea, having seven heads and ten horns, and he saw "one of the heads as it were wounded to death;" but afterwards the deadly wound was healed, and the whole world went wondering after the beast. So we might now say, that in the lapse of three centuries, "the deadly wound" which Popish usurpation received from the Reformation, has been in a measure healed. Everywhere throughout the world, and here at home particularly, is Rome putting forth her strength; and the very same weapon which of old

was wielded with so much power, is still in our hands, if we will use it—the sword of the Spirit, which is the word of God. This we are commanded to do. “Take heed to thyself, and to thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them to thy sons and thy sons’ sons.” We are striving that our children may “remember their Creator in the days of their youth,” being assured that God will not, for his part, cast them off in a time of age, nor forsake them when their strength faileth. And we truly feel that we cannot do this, except by imparting to them a knowledge of the Holy Scriptures.

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#### MIXED MARRIAGES.

Remarks on 2 Cor. 6:14—16.

The union of the primeval pair, in paradise, was a nuptial union, and a symbolical representation of the union between Christ and the church. “We are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church.” Eph. 5:30—32. Marriage then is an ordinance of divine institution, and should be so regarded by all who enter into the marriage relation. This ordinance is much desecrated by mixed marriages—that is, by professors of the true religion entering into the relation with persons of no profession, or of an unscriptural profession, as Deists, Papists, Arians and others. Light and darkness are not more opposed to each other, than true religion is to erroneous and corrupt systems. In such cases, instead of living together “as heirs of the grace of life,” the very contrary may be expected. An irreligious husband once said, “I know no greater curse a man could have, than a religious wife.” On the other hand, the woman, if truly religious, might with much more truth speak in a similar way of an irreligious husband. “How can two walk together unless they be agreed?” When both parties are of the same opinion, whether it be christian or infidel, there is in this respect no disagreement or inconsistency; but both these have a place when a genuine christian enters into the nuptial relation with a person of no profession, or of an unscriptural one. On this point the apostle dwells at considerable length in the verses marked at the head of this article. By the antithesis which he employs, he shows the disagreement and inconsistency. There can be no doubt that the evil of mixed marriages existed in his day, or prior to his time, which caused him to dwell at such length on the sub-

ject, and with such animadversions, or reprehension. The language he employs is so clear that its meaning is easily understood.

“Be ye not unequally yoked together with unbelievers.” I think the allusion is to that part of the Levitical law which forbade to plow with the ox and ass together, in which case they must be united in the same yoke. The disparity between the two creatures represents the impropriety of true christians and unbelievers being united in the bonds of the sacred marriage relation. The interrogations, “What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” imply a very strong negation, showing that the things are wholly impossible. Husband and wife are to dwell together as heirs of the grace of life, which, in the case of a mixed marriage, is as impossible as for righteousness to have fellowship with unrighteousness, or light to have communion with darkness. The same impossibility is strongly implied in the question, “What concord hath Christ with Belial?” As readily may Christ and Satan harmonize, as the true christian and the unbeliever unite in the most important duties of the married life, in which the parties are to be “helpers of each other’s faith and joy.” Again: “What agreement hath the temple of God with idols?” As there can be no place for idols in the temple of God, which is the church of the living God, no more can believers, who are the temples of the Holy Ghost, have agreement with unbelievers in the great matters of religion, which is exclusively the one thing needful, and for which there can be no proper substitute.

By a holy, scriptural profession, believers are said to have their Father’s name written in their foreheads. Rev. 14:1. They who have made no profession, or an unscriptural one, have no such discriminating mark. Having never avouched the Lord to be their God, they have not the distinguishing badge of true discipleship. They have not honored the Lord Jesus by confessing his name before the world. They live, too generally, according to the course of this present evil world. How can such persons unite with those who are truly godly in attending to the things that make for their everlasting peace? What harmony or concord can characters so different have in showing forth the loving kindness of the Lord in the morning, and his faithfulness every evening, around the family altar? And should this divinely instituted ordinance and commanded duty be omitted, then its neglect will expose to the awful evil set forth in the imprecation—Jer. 10:25—“Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name.” An antidote to the evils of mixed marriages, and the clearly expressed scripture direction on the subject, we have furnished to us by the Holy Spirit speaking by the apostle, 1 Cor. 7:39, when he says, “she is at liberty to be married to whom she will, *only in the Lord.*”

J. DOUGLAS.

## "STRICTURES" EXAMINED.

It was not unnatural for the eye of a Scottish Covenanter to be arrested by the name of Dr. WILLIAM SYMINGTON appearing immediately under the heading, "Strictures," in the January No. of the Reformed Presbyterian. Although there is nothing amiss in the spirit of Mr. Sloane's animadversions—to have written them, is a matter of questionable propriety. Without a reasonable hope of rendering some service to the cause of truth, a minister of religion should not controvert what a brother has preached, especially in circumstances so stirring as those which evoked the sermon of Dr. Symington at Wigton. Now, if I am capable of comprehending the tenor of Mr. Sloane's remarks, he has certainly failed to render such service. After expending his criticisms on two or three casual expressions and coincident thoughts, and leaving these amid the smoke of his own raising, he abruptly closes without so much as a word about the occasion, principles, or merits of the discourse. Although fully alive to the unseemliness of disputation with a father of the church, I could enjoy a conversation with him respecting the scene of the seventh chapter of the Apocalypse. The boldness of the vision is no proof that the triumphs of true christianity, during the ages of the Millennium, are not intended. The style does not exceed in loftiness and intensity, the strains in which the downfall of Antichrist and the conquests of the truth of God are often celebrated. And without hazarding a direct assertion on the subject, it might perhaps cost Mr. S. some trouble to prove that the prophecies of the Revelation, in their first application, refer at all to the heavenly state. In his eyes this may be "too absurd for criticism;" but soft words and hard arguments would be the most satisfactory method of dealing with the absurdity. Respecting the passage more immediately connected with the subject of the sermon, it will hardly be doubted that the judgments supposed to be supplicated by the souls of the martyrs, are awaiting anti-christian nations in the present world. This being the case, it may be fairly argued, that on the earth too the witnesses of the Lord will, in an important sense, be promoted to honor and triumph. It will not do to settle this point with the following sneer, propped by points of interjection: "Instead of the white robes of heavenly felicity, the martyrs shall have *some* honor from men! Miserable comfort!" What is this honor? Is it not to be enjoyed during the *time* of Satan's being bound, and *before* he shall be loosed a little season? It will surely not be alleged, even by Mr. S. that the description, now to be quoted, applies to the heavenly state—"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of

God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they *lived*, and reigned with Christ a *thousand years*. But the rest of the dead *lived not until the thousand years were finished*.” It is evident enough, that this passage and Dr. Symington’s text relate to the same subject; that they are equally bold in description, and that, not celestial glory, but the scenes of the Millennium are intended.

The only other thing in the “*Strictures*,” which seems worthy of notice, may be gathered from these words: “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.” There is more ingenuity than ingenuousness here; and even the ingenuity is at fault, by being in blindfold haste; for it should be remembered that Dr. S. makes some use of both senses of the word “soul,” in prosecuting the strain of his discourse, and that the idea of the *animal* soul is merely brought in as subsidiary to his purpose. His own words are the best evidence on this point. Did Mr. S. not see them? “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.” Enough has now been said in vindication of Dr. Symington; but were there any necessity for taking up the point on its own merits, it might be asked, Has not the blood of the martyrs a moral voice, which enters “into the ears of the Lord of Sabaoth?” Did not the *voice* of the *blood* of the first martyr cry unto God from the ground? And is it not more consistent to consider the martyrs as crying with this voice still, than to suppose that their souls are under painful impatience, suspense and anxiety in the midst of the felicity of heaven? Mr. S. stretching the application of some expression in the sermon, says, “the Dr. should have told us that it is the *blood* of the martyrs that is to obtain *some* honor.” Well, without attaching much importance to the idea, “the blood of the martyrs is the seed of the church.” The principles in whose defence it was shed—the faithful history of the times in which it was shed—and the fervent prayers with which it was mingled, will yet be honored by resulting in that momentous transformation through which the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

Mr. S. will not feel offended, that I have made these remarks in defence of one who took a kind interest in my youthful ministry—with whom I have had the gratification of being frequently associated in scenes of memorable solemnity—who has laid the christian world under so many obligations, and whose worth will never cease to have a place in my warmest recollections.

JOSEPH HENDERSON.

## RELIGIOUS STATE OF SPAIN.

From New York Observer.

The Spanish nation, so active, so adventurous in the dark ages, and endowed with such manly qualities, were completely enervated by the detestable reign of the Inquisition. The cruelties of the *holy tribunal* gave a death-blow to its intelligence and to its enterprise. Philip II. surnamed the *demon of the South*, and his imbecile successors, seemed to take an infernal pleasure in stifling in the bosom of their subjects the last germs of spiritual life. They succeeded too well in their work! All was extinct in unhappy Spain. The people dared not think, nor wish, nor act, and this great nation were asleep as in their grave! This accounts for the fact that the opinions of the 18th century have met with so little sympathy beyond the Pyrenees.

It was impossible, however, that a nation in the heart of Europe should continue to be absolute strangers to the progress of civilization. The Iberian peninsula was slow to take part in questions which agitated all the old world; but it could not avoid them at last. The soldiers of Napoleon, who for more than six years occupied Spain, in the beginning of this century, brought with them the ideas and principles of the French revolution. The English themselves who were called upon to aid the Spaniards against France, propagated among the masses more liberal opinions. The result was that in spite of the threats of the Inquisitors, and the terrors of the confessional, the spirit of Reform penetrated gradually to Barcelona, Madrid, Seville and Cadiz.

The conflict was attended with unpleasant circumstances, for the Spanish clergy were not disposed to yield any, the least of their pretensions. They undertook still to exercise a spiritual and a temporal despotism. The people, on their part, were ashamed to have submitted for so many ages to priestly tyranny. They were indignant to be left behind other nations, and called loudly for the sale of ecclesiastical property, for the benefit of the State. Some bloody scenes took place after the death of King Ferdinand VII. Convents were burnt, monks massacred, priests driven from their homes, and the property of the clergy was seized by the government. The members of the Popish priesthood in Spain, who had passed all bounds in their domination, were in their turn treated with barbarity.

Of late years their situation is a little ameliorated. The priests and monks, taught by hard experience, perceive that they can no longer be absolute masters of the Peninsula. They are resigned to the loss of their civil privileges, and to the sacrifice of a part of their property. The Court of Rome, after long resistance, has consented to sanction the changes introduced in the condition of



the clergy. It has made an agreement with the Spanish government, and the nation is reconciled, at least in some respects, with its spiritual guides. Gen. Narvaez, with his sword and his inflexible authority, keeps the peace between the hostile parties. The catholic worship is regularly celebrated in Spain; and if the members of the priesthood do not live in opulence and luxury, they receive from the public treasury a suitable subsistence.

But this is only the *outside* of the religious state of Spain. When we try to penetrate *within*, into the spiritual and moral life of the nation, we find it sadly declined.

First, the *Spanish Clergy* are plunged, in general, in ignorance and immorality. The high dignitaries of the Church, always discontented with their lot, have become strictly ultramontane. They follow the lead of Jesuits, stifling every manifestation of thought, and trying to cherish among the masses an abject superstition, in order the better to enslave them. The members of the lower clergy are, for the most part, immoral and despised. The education which they receive in the Seminaries is nothing; they know just Latin enough to read their breviary, and make up by excess of fanaticism, their lack of learning and piety.

In the second place, the Spaniards of the *higher classes* have a light and frivolous character. Their favorite reading is that of novels, the most superficial or corrupt class of books. Their life is passed in the pleasures of society. They are hardly accustomed to think for themselves; and as they are almost all excluded from public offices, they have nothing serious to think of or to do. Their catholicism, as you might suppose, is of the lowest grade. At bottom they are infidels; but their political relations induce them to be catholics *in form*. The nobles of Spain go regularly to mass; they practise the duty of confession on great occasions; ask absolution of the priest on their death-bed, and bequeath something to the clergy in their will. Such is the religion of the aristocratic families of the Peninsula, if it can be called a *religion*. They adhere to Popery, because Popery protects what remains of their privileges.

The members of the *middle classes* have more solidity of character; they are better taught, and they constitute now the real strength of Spain. Some are sincerely attached to the Romish worship. Having never learned what Protestantism is, except in the calumnious pamphlets and sermons of priests, they profess the Popish doctrine, that they may seem to themselves to believe something. But the greatest number of these Spaniards of the middle class, no longer really believe in anything; they are *free-thinkers*; some are even grossly impious and atheistical. Sad effect of a religion which disgusts by its extrayagance, intelligent and reflecting men!

As to the *lower classes*, they are wholly without instruction.

Very few of them can read. In some cases they are violent against the clergy, but generally they are grossly superstitious. They kneel before apocryphal relics—go devoutly to places of pilgrimage—pray to saints in their sickness—and labor to atone for all their past, present and future sins, by conforming to the prescriptions of the pontifical jubilee.

Such is the religious state of Spain. Some pious men, and particularly English christians, moved with compassion for the unhappy spiritual debasement of this people, have made attempts at evangelization in the Peninsula. The British and Foreign Bible Society has sent there, at various times, agents who have tried to disseminate the Scriptures. Lately, too, Mr. JAMES THOMSON, a respectable minister of the gospel, has fixed his residence at Madrid, and is endeavoring to shed around him the light of the Christian faith. I am far from saying that these efforts have been wholly fruitless. Some good has been done. The ground is prepared for the seed of truth. Some honorable Spaniards, and even some Romanist priests, have listened with interest to the doctrine of the Word of God. But these beginnings are feeble and obscure. The Bishops oppose every obstacle that they can to the circulation of the Bible; and in all probability much time will elapse before the Sun of righteousness will rise upon this ancient land of the Inquisition. But let us not be discouraged. The truth is mighty, and the Lord blesses always those who devote themselves faithfully to his service.

G. DE F.

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#### INSTANCES OF DILIGENCE IN READING THE SCRIPTURES.

Read and revere the sacred page—"a page," says Dr. Young, "which not the whole creation could produce, which not the conflagration shall destroy."

Josephus testifies of many of his countrymen, that if he asked concerning the laws of Moses, they could answer as readily as to their own names. The Bereans are commended for searching the scriptures. Timothy knew the scriptures from the time he was a child. Aquila and Priscilla were so well acquainted with the word of God, that they were able to instruct the eloquent Apollos, and expound to him the way of God more perfectly. Erasmus, speaking of Jerome, says, "Who ever learned the whole scripture by heart, or meditated upon it as he did?" The Emperor Theodosius wrote out the whole New Testament with his own hand, and read some part of it every day. Theodosius II. dedicated a considerable part of each night to the study of the scriptures. George, prince of Transylvania, read the Bible through twenty-seven times. The venerable Bede was assiduous in his study of the word of

life, and very often wept in reading it. Zuinglius wrote out Paul's Epistles, and committed them to memory. Dr. Gouge's habit was to read fifteen chapters daily—five in the morning, five after dinner, and five before retiring to bed. Jeremiah Whitaker usually read all the Epistles in the Greek Testament weekly. The celebrated Witsius is said to have been able to recite almost any passage of the Bible in the original, together with its context and ordinary criticisms. Father Paul read the Greek Testament with so much exactness, that having accustomed himself to mark the words in each course of reading, on which he had fully meditated, he, by frequent reading and marking each time, found towards the close of his life every word of importance in his Testament marked. Lady Frances Hobart read the New Testament three times, the Psalms twelve times, and the other parts of the Old Testament, once every year. The Rev. William Romaine read scarcely anything but the Bible for the last thirty years of his life. A poor prisoner, confined in a dark dungeon, was never allowed a light, except for a short time when his food was brought to him. He then took his Bible and read, while the light was allowed to remain, saying, "I can find the road to my mouth in the dark, but cannot see to read." Henry Willis, a farmer, who lived to the advanced age of 81, devoted for many years every hour he could spare from labor to the devout and prayerful reading of the word of God. This enabled him to study with minute attention the whole Bible eight times through; and at the time of his death he had proceeded as far as the book of Job the ninth time.

Bishop Ridley thus attests his own practice, and the blessed fruits of it: "The walls and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the Epistles, of which study, though much has escaped my memory, the sweet savor thereof, I trust, I will carry to heaven." The Shepherd of Salisbury plain, in a conversation with Mr. Johnston, gives the following pleasing account: "Blessed be God that I learned to read when I was a child. I believe there has not been a day for the last thirty years that I have not peeped into my Bible. If we cannot find time to read a chapter, we may a verse; and a single text meditated on, and put in practice every day, would make a considerable stock at the end of the year, and would be a little golden treasury. If children were thus brought up, they would come to ask for their text as they do for their meals. I have but a lonely life, and have often had but little to eat; but my Bible has been meat, drink and company to me; and when want and trouble have come upon me, I know not what I should have done, if I had not had the promises of that book for my study and support."

The celebrated John Locke, for fourteen or fifteen years, ap-

plied himself closely to the study of the holy scriptures, and employed the last period of his life in scarcely anything else. He was never weary of admiring the grand views of that sacred book, and the just relation of all its parts. He every day made fresh discoveries in it, which gave him fresh cause for admiration. So earnest was he for the comfort of his friends by the diffusion of sacred knowledge amongst them, that even the day before he died, he particularly exhorted all about him, to read the holy scriptures. His well known recommendation to a person who asked him, which was the shortest and surest way for a young gentleman to attain the true knowledge of the christian religion in its full and just extent, is ever memorable: "Let him," he replied, "study the holy scriptures. Therein are contained the words of eternal life. They have God for their author, salvation for their end, and truth, without any mixture of error, for their matter."

It has been cause of regret to many eminent persons, towards the close of life, that they had not studied the scriptures with greater assiduity. Salmatius, one of the most learned men of his time, saw cause to exclaim bitterly against himself. "Oh!" said he, "I have lost a world of time. Had I but one year more, it should be spent in perusing David's Psalms and Paul's Epistles. O sirs," said he to those about him, "mind the world less and the word of God more."

The Rev. James Hervey, at the close of his life, said, "I have been too fond of reading every thing valuable; but were I to renew my studies, I would take my leave of these accomplished trifles; I would resign the delights of modern eloquence, and devote my attention to the scriptures of truth. I would sit with greater assiduity at my divine Master's feet, and desire to know nothing in comparison of Jesus Christ and him crucified."

The declarations of two highly distinguished scholars, in favor of the Bible, will close this article. The first is that of the renowned John Selden, whom Grotius calls the glory of the English nation, in reference to literature. Selden had taken a deliberate survey of all kinds of learning, and had read perhaps as much as most men ever did; yet at the close of life he declared solemnly to Archbishop Usher, that there was no book in the universe on which he could rest his soul but the Bible. The other declaration is by that remarkable linguist, Sir William Jones, who deliberately made the following entry on a blank leaf in his Bible: "I have regularly and attentively read the holy scriptures, and am of opinion that this volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever language or age they have been composed."—*Canada paper.*

## PATIENCE UNDER INJURY AND TRIAL.

It has been truly and beautifully said, that "to maintain a steady and unbroken mind, amid all the shocks of the world, forms the highest honor of a man. Patience, on such occasions, rises to magnanimity. It shows a great and noble mind, which is able to rest itself on God and a good conscience; which can enjoy itself amid all evils, and would rather endure the greatest hardships than submit to what was dishonorable, in order to obtain relief. This gives proof of a strength that is derived from heaven. It is a beam of the immortal light, shining on the heart. Such patience is the most complete triumph of religion and virtue; and it accordingly has characterized those whose names have been transmitted with honor to posterity. It has ennobled the hero, the saint, and the martyr."

But this virtue does not pertain merely to these higher exemplars of the christian faith. Every person, in whatever station of life, is liable to provocation, injury and wrong from his fellow-men, and to disappointments and trials allotted in the providence of God. Evils of the former class are, from the infirmity of our nature, the most difficult to be borne. A feeling of resentment under personal insult or injury, is so natural to the human mind, that unless the mind has been schooled in patience and the forgiveness of injuries, such a feeling arises spontaneously with the provocation. Upon this point, therefore, the christian should be especially watchful. One might meet such evils upon philosophical grounds, by considering how unworthy they are to disturb his peace. But it is better to meet them upon christian grounds—to count them a part of his moral discipline, healthful to the soul; and to feel that his interests, character and motives are safe in the hands of God. These indeed are safe no where else. Popular opinion is not to be trusted with such treasures for an hour. John came neither eating nor drinking, and men said, "He hath a devil." The Son of man came eating and drinking, and they said, "Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners." Jesus, all mild and gentle as he was, they charged with treason and sedition, because he declared that he had a kingdom, though not of this world. This constant misconstruction of his motives, and perversion of his language, was doubtless one of the trials of the Saviour's life. But under all provocation and injury, he was patient and forbearing. So also should his disciples be. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." This discipline of the heart, even in little things, will contribute greatly to its strength, its comfort and its peace.

The disappointments and trials of life should answer the same end in our moral discipline. These we cannot escape, but we may learn to bear them without murmuring or complaint. By a divine alchemy we may extract strength, health and sweetness from the most bitter cup. This is one of the choice lessons of christian experience. To be always prepared for trial, and to meet it calmly, sweetly, when it comes, is an attainment which rewards the soul for all the struggles and anguish it may have cost

to reach it. Trials are our constant attendants; they come at times and in ways diverse, and often unexpected—the loss of health, of property, of friends, of every earthly good; but they come not without consolation. The deeper we go down into the well of adversity, the more clearly do we see high over our heads the star of hope and peace, which we saw not at all in the garish sunshine of the outer world. Then let us accept the trials of life with submission, and even with thankfulness, as a merciful discipline unto sanctification and eternal joy.

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#### A TALE OF PERSECUTION.

About two hundred years ago, persecution raged in Scotland, against those who preached a pure gospel, and contended that Christ alone should bear rule over his church. Among those who were pursued and driven from place to place, was the Rev. Mr. Blackadder.

On a certain occasion, he left home with his wife, to find some place where they might live concealed from their foes. He left his three children at home with a nurse. The second child, a son, was about ten years old.

It was at the end of winter when the parents thus left their children for a time, to find a place which should not be visited by the persecutor. Having found a place of concealment, it was their purpose to send for their children, that they might all be once more re-united under the same roof.

The very day that Mr. Blackadder left home, a warrant was issued for his arrest, and a party of soldiers came to seize him. They surrounded the house about two o'clock in the morning, and commanded those within to open the door. They were obeyed. The fire had gone out, and it was dark within. "Light a candle immediately," said the leader of the party, "and on with a fire, quickly, or we will make one ourselves and roast you all in it."

As soon as a candle was lighted, they drew their swords, and split up the stools and chairs to make a fire. While they were engaged in this work and that which followed, they made the little boy, ten years of age, hold the candle. He trembled very much, and was afraid they would, as they threatened, throw him into the fire.

They then went to searching the house for the boy's father; they went first to one bed and then to another, and ran their swords down through the beds and bed-clothes. They came to a bed in which there was a little girl fast asleep. They ran their swords through the bed on which she was lying, and cried out, "Come out, rebel dog." They searched every part of the house, and threw all the books on the floor, and carried some of them away, and destroyed or carried off nearly every thing of value in the house. During the search, the little boy was obliged to hold the candle for them. All the while he was shivering with terror, for they kept threatening to throw him alive into the fire.

When at last they took the candle from him, he thought he would try to make his escape. He went to the door, but he found a sentry with

a drawn sword on each side, and guards around to prevent any one from escaping. In giving an account of his escape, he says: "I approached nearer and nearer, by small degrees. At last I got out there, till I came to the gate of the house; then, with all the little speed I had, (looking behind me, now and then, to see if they were pursuing after me,) I run the length of half a mile in a dark night, naked to the shirt."

The boy reached a village, and tried to creep into some house, to keep himself from perishing from the cold; but all the houses were closed and the people asleep, and he did not dare to make a noise to waken them. At last he lay down upon a door step and fell asleep. About 6 o'clock in the morning, a woman came along and awakened him, and asked him who he was. He told her he was Mr. Blackadder's son. "O my poor child," said she, "what brought you here?"

He told her what had happened to him and his father's house.

"O my poor child," said the kind hearted woman, "come in and lie down in my bed." He did so, and afterwards remarked, "It was the sweetest bed I ever met with."

The children of Mr. Blackadder were dispersed about the country, homeless and destitute, dependent upon charity for shelter, and food and raiment.

The times in which that little boy lived are very different from those in which we live. For no crime but fidelity to the cause of Christ, the father of that family became a fugitive, and his family beggars. The lines have fallen to us in pleasant places, and we have a goodly heritage. How thankful ought we to be to God for his goodness to us! How thankful that we are so far removed from the rod of the oppressor and the fires of persecution!

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#### ROCHESTER PRESBYTERY.

This Presbytery met in the city of Rochester on the first Wednesday of March. Ministerial members all present, except Rev. J. Middleton and Rev. R. Johnson.

Rev. R. Johnson intimated by letter his rejection of the call from Buffalo. He is at present preaching in Toronto. The Society of Oneida, Canada West, was taken under the care of Presbytery. This Society promises to furnish \$117; the Society in Hamilton, \$60; and that in Toronto, \$208, a year, for supplies of preaching.

A call made on Mr. John Newell, by the congregation of Syracuse, was received. It was sustained as a regular gospel call, presented to the candidate, and by him accepted. Presbytery voted a grant of \$50 a year, for two years, to supplement the salary promised by the congregation.

Presbytery would commend the case of this congregation to the members of the church generally. The people there have acted in the most spirited manner themselves. They called Mr. Newell with entire unanimity; and, considering their numbers, have contributed very generously to the support of a pastor. They are about to erect a place of worship, and Presbytery hope they will receive the pecuniary assistance which

they need. Mr. Newell expects to call upon as many as he can about the time of the next meeting of Synod.

Presbytery adjourned to meet in Syracuse on the Tuesday after the first Sabbath of May, at 4 o'clock, P. M. to attend to the ordination of Mr. Newell, and transact other business. Heb. 1:1—4, was assigned as the subject of a Lecture, and Is. 62:1, as the subject of a sermon to be delivered by Mr. Newell as pieces of trial for ordination.

Rev. J. Middleton was appointed to preach the ordination sermon, and preside in the ordination services. Rev. D. Scott to deliver the address to the pastor, and Rev. S. Bowden to the people.

Rev. R. Johnson was appointed to preach in Toronto till the next meeting of Synod, and Mr. J. Newell in Syracuse till the next meeting of Presbytery. Rev. Dr. Roberts to supply in Buffalo on the 3d and 4th Sabbaths of April; and Rev. J. Middleton to supply in the same place, on the 1st and 2d Sabbaths of May.

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#### GROWTH OF POPERY IN IRELAND, AND ITS CAUSE.

We take the following statement and remarks from the new years' address of "the Priests' Protection Society"—a society in Ireland, the object of which is the spread of Protestantism in that country. The account given of Dublin is true of several other parts of that unhappy island. The remarks made by the Directors of the Society, who are members of the established church, are severe, but, we presume, true. They might have found other causes in the corrupt establishment itself, and in the countenance given to Papists by the British Government, especially since the time of the Catholic emancipation bill:

"In Dublin, in the year 1644, the Protestant population amounted to 5,551, and the Romanist population to 2,608: more than two Protestants for every Romanist—nearly three to one. We find, by the same report of 1834, that the population of Dublin was as follows: 61,833 Protestants, and 174,957 Romanists. The increase of the former has not kept pace with that of the latter. On the contrary, the reverse is the case; there are now two Romanists for every Protestant—nearly three to one!

"We say deliberately, the Bishops are the cause of this evil—this national disgrace, this idolatry and superstition which overspread the land. We do not affirm that the Bishops are individually bad and incompetent men; there are exceptions; there are noble, and apt, and godly men among them, who are zealously striving for the faith of the Gospel, and who have a good report among the brethren; but alas! these are only exceptions to the rule, and do not weaken the force of our charge. If the tree be evil, the fruit must be evil; if the fountain be impure, the stream is impure. Who can bring a clean thing out of an unclean? The last two hundred years in Ireland establish this truth, and six millions and a half of voices corroborate its verity. This is a fearful testimony, and an irresistible proof bearing witness in favor of our accusation. The evil is increasing rapidly and lamentably since the passing of the Roman Catholic relief bill, in the year 1829. The ap-



pointments to high places in the Church have latterly become so odious, even not to say wicked, that her faithful members are ashamed and disgusted with them! Men are appointed by Popish and Infidel influence to offices in the Church, who, if the body were in a healthy state, and if they received their desert, would be either put out of the Church altogether, or be suspended, until the same body should deem them worthy, after deep repentance, of re-admission and holy intercourse.

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#### MORE PERSECUTION IN MADAGASCAR.

We find in the Glasgow Scottish Guardian, a letter from Mr. T. Berbey, of the Mauritius, or Isle of France, dated October 5th, 1850, in which he gives information of a fresh persecution of the Christians in the district of Tenanarivo, in the large and populous island of Madagascar. The information is in substance as follows:

“Eight thousand Christians being assembled together one evening in different places, engaged in religious exercises, were arrested and condemned to death. Eighteen of them had already been executed, when all the rest found the means of escape, fled to the palace of the prince, and implored his protection. The prince, son of Queen Ranavolo, took them under his care. The fact having come to the knowledge of the Queen, she ordered her grand marshal and first minister, Rainiharo, to convey her orders to the prince, her son, to surrender all those Christians for execution. The grand marshal proceeded to intimate this order to the prince, who refused to obey it, declaring that the Christians were under his protection, and that if any one had the hardihood to force his palace, with a view to their seizure, he would put him instantly to death. High words then took place between the prince and the grand marshal, the latter intimating to the former that he was acting in open rebellion to the Queen. The prince becoming impatient, and having strong motives for resentment against the grand marshal, drew a sword and aimed a blow at his head. It struck him on one side of the head, and cut off one of his ears. The generals present came to the rescue of the grand marshal, as the prince was about to put an end to him. When the Queen heard of what had taken place, she quashed the whole affair, fearing a revolution at Imirena; for she knows that all the Ankova youth are partisans of the prince, and that he is beloved by all the people and the army. The Christians are now in safety, and assemble themselves together in the evening, the Government shutting its eyes upon everything. Rainiharo trembles before the prince. The young prince, who has completed his twenty-first year, promises to establish his throne as it was under the late King Radama, his father. He has been several times at the prayer meetings of the Christians, and makes every effort to comfort them.”

## ITEMS OF INTELLIGENCE.

**GREAT BRITAIN.**—The most important item of political news is the resignation of the British Ministry. The ministerial course on the Roman Catholic question probably led to this, though the immediate cause was the defeat of the ministry, by a vote of two to one, on a motion in regard to the elective franchise. The event happened too short a time before the sailing of the Pacific to afford time to form speculations as to the new ministry.

**FRANCE.**—In France the schism between the Assembly and the President is not repaired. The President's conduct since the rejection of the dotation bill seems to have increased his popularity. France is remonstrating warmly against the advances of Austria upon the Germanic States, and the tone of the President's organs is becoming quite warlike. Reinforcements have been sent to the French army in Rome. The latter city, it was stated, was to be declared in a state of siege, during the carnival; there being probably a dread of a liberal outbreak among the people during the license permitted at that season.

**GERMANY.**—Austria and Prussia are each manœvering for the mastery in the German States; and between the two, the smaller powers bid fair to be lost entirely. The Prussian minister had made a sudden trip to Dresden, caused, it was said, by some new and startling proposition on the part of Austria. The Dresden Conferences were about terminating their debates, and then it is probable we may hear something of their plans.

**RELIGIOUS LIBERTY IN SPAIN.**—El Clamor, the progressita paper published in Madrid, has lately been arguing in favor of perfect freedom of religious worship, urging, among others, the following reasons:

“Without the freedom of worship, capitalists who are not Catholics fly from us; and this is one of the most influential causes of our lamentable decay, the effect of religious intolerance and persecution. Even opulent Americans have, on this account, gone to establish themselves in France and England.”

**INFIDEL PAPERS.**—At a recent meeting of the London Tract Society, it was stated that there are no fewer than ten stamped newspapers of an infidel tendency, the circulation of which, throughout the country, is no less than 11,700,000. There are six unstamped newspapers, of which the circulation is 5,640,000. Of miscellaneous publications of evil tendency, there is a circulation not less than 14,400,000. Of the worst class of all, the circulation amounts to 5,250,000. In this country, there are, doubtless, as many as in Great Britain, when the population is taken into account.

**LOMBARDY.**—Popish toleration has just received another illustration on the continent. The constitution of the Lombardo-Venetian kingdom has just been settled and published by Austria—a country which lies at the feet of Rome. In this constitution, after declaring that the Roman

Catholic religion is the religion of the State, it is enacted that "Dissenting religions shall not be permitted the liberty of public worship!" These are solemn words put forth by a monarch with whom it is said Dr. Wiseman dined, after he was made a Cardinal! And now the latter can have the face to stand up and call God to witness against the intolerance of Protestant England towards the aggressive spirit of Popery! Whether impudence or blasphemy preponderate in the invocation, we leave our readers to determine.

PRAYER BOOK.—Considerable agitation has been caused among certain classes in the Established Church of England, by rumors that the Prayer Book is to be altered and amended by royal commission—and Prince Albert is charged with being favorable to the project. Knowing how slow Episcopacy is, in all measures of reform, we much question whether so wholesome a suggestion will ever be realized. The Prayer Book has been *deformed* by the introduction of the Popish element, which in fact has proved the alimant of Puseyism, and it is high time it should be *reformed*.

AN IMPORTED HIERARCHY.—The Papal Church in the United States, is almost entirely a foreign church. Of 32 bishops, 8 are Frenchmen, 7 Irishmen, 2 Belgians, 2 Canadians, 1 Swiss, 1 Spanish—leaving only 11 of the 32 for Americans. Of the clergy, the following estimate by a correspondent of the Catholic Herald, is believed to be near the truth:

"The Irish clergy number 425, being somewhat more than a third of the entire number. The Germans are above 250, about a fifth of the whole. There are about 220 Frenchmen. The Americans number only 170, being less than a seventh part. There are 70 or more Belgians, 40 Spaniards, about the same number of Italians, 8 or 10 Portuguese, about the same number of Poles and Hungarians, 3 or 4 Englishmen, 20 Swiss, 8 or 10 Canadians, and some few of other nations."

*Chn. Times.*

ARREST OF GAMBLERS.—The Boston Courier of Monday, 10th ult. says that a grand haul was made by the police of that city on Saturday night. The officers, sub-divided into 13 detachments, each detachment under the command of a trusty officer, made a simultaneous descent upon thirteen of the most notorious of the gaming establishments of this city, and succeeded in capturing eighty-six of the "players," and seizing upon several lots of gaming utensils of various shapes, valued at upward of two thousand dollars. There are, in the list of the arrested, the names of four notorious thieves, two bank officers, one hotel keeper, three brokers, five cab drivers, one actor, four or five who are put down in the Directory as "traders," one railroad conductor, one butter dealer, and five printers. There were old and young among the number. The prisoners, when collected, made quite a caravan. They were manacled in couples, with handcuffs welded (three feet apart) to chains, and thus marched in "solemn pageant"—26 to a chain—to Leveret street jail. It would be impossible to specify all the modes in which these unfortunate gentlemen were caught breaking the laws. Some were shaking "props," some throwing dice, some dealing and shuffling cards, some at faro, some at pitch-penny, &c. according to the taste of the individuals. They were taken before the Police Court on Monday, and fined five dollars each.

APPREHENSIONS OF THE HINDOOS FOR THEIR RELIGION.—It will be remembered that a law was recently promulgated by the British government in India, which secures to every convert from Hindooism to Christianity, his legal rights, of which formerly he was deprived. The alarm and irritation displayed by the Hindoo population, in view of this act of justice, show how great are the inroads already made upon heathenism, under the labors of the missionaries. The Bengal papers have published the address of the sub-committee appointed to raise subscriptions to defray the expenses of an appeal against the law. Some of the admissions contained in this document, are well worthy of notice. "The law which, through our evil destiny," says the address, "has been lately published, will prove the weapon that will utterly root up the whole tree of Hindooism. Of this there can be no doubt. By this act the government has opened the doors so long closed, which stood in the way of the destruction of the Hindoo religion, and has made the way easy for Hindoos to become Christians. The missionaries lose no opportunity to do us all the injury in their power. Many boys, fascinated by their wives, have forsaken their mothers' arms, and fled. Parents have been bereft of their children—brothers of their brothers—wives of their husbands. All the corners of the earth have been filled with sounds of lamentation, through the violence of the missionaries." We could hardly have stronger testimony than this, to the rapid progress of missions in India.

LIBERIA.—An association has been formed in New York city, which has already commenced operations, to aid emigrants to Liberia, to commence farming there on their arrival in the country. It proposes to provide every family with three acres of cleared land, and a cottage, and the necessary agricultural implements. The association will send out provisions and tools by the barque *Edward*, which is to sail in a few days.

DIED on the 25th Dec. 1850, William Purvis, in a good old age. For many years he resided in the Lovejoy branch of the congregation of Union, Pine Creek, &c. Though of a retiring disposition, he was known and regarded by his brethren as a worthy member of the church. That those acquainted with him, may be informed of his removal from the church militant, and be moved, with him, to seek an interest in the rest that remains for the people of God, this short notice is given.

The Synod of the Reformed Presbyterian Church will meet in Allegheny on the *fourth* Tuesday of May next, at half-past 7 o'clock, P. M. and be opened with a sermon by the Moderator, Rev. J. Chrystie—Rev. J. Galbraith his alternate.

The Pittsburgh Presbytery will meet in Allegheny on the *second* Tuesday of April (inst.) at 10 o'clock, A. M.

The Presbytery of the Lakes will meet at Xenia, Ohio, on the *fourth* Wednesday of April (inst.) at 10 o'clock, A. M.

The Rochester Presbytery will meet at Syracuse, N. Y. on the *first* Tuesday of May next, at 4 o'clock, P. M.

The New York Presbytery will meet in Philadelphia on the *third* Tuesday of May next, at half-past 7 o'clock, P. M.

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DID CHRIST CREATE THE WORLD, AS MEDIATOR?

That the world was created by the Lord Jesus Christ, is a fact very clearly revealed in Scripture; but that he did it as Mediator, is an assumption unsupported by authority, direct or implied, in the word of God. We deem it no evidence of accurate thinking, or of sound Scriptural knowledge, to assume that it was as Mediator, merely because it is said that the world was made by him. Mediator is a character or relation which the Son of God took upon him, and was not necessarily connected with his person. It is not an attribute of his nature, but an office. It does not follow, then, that all that was done by him who is Mediator, was done by him *as such*. We must distinguish between the Son of God, and the office which he holds as the Saviour of sinners. There is not, in the Bible, evidence to warrant the belief, that creation is a work dependent on the mediatorial office of the Lord Jesus Christ.

1. It has its origin in mistaken views of the covenant of grace.

Because this is eternal, it is concluded that it must have been as Mediator that Christ created the world. The premises, we admit; the conclusion, we deny. The covenant of grace is eternal; but it does not follow that all done by Christ Jesus, who is head of the covenant, must have been done by him in this relation. This is to confound the *official character* with the *person* of the Mediator. As the Son of God, the head of the covenant, he acted from all eternity; as Mediator, he *could* not, for the very obvious reason that the state of things requiring mediatorial functions and acts did not then exist. The eternity of the covenant necessarily involves the eternity of the Mediator's person; but it does not involve the *eternity* of mediatorial action, nor of mediatorial action at all antecedent to the fall of man. The Lord Jesus Christ was appointed Mediator ere time began to roll its course, and dates back, if such a phrase is allowable, in the depths of unbegun

duration: but this is true of all the designs and purposes of God, and is not peculiar to the work of salvation. No new thought ever occurs to the Divine mind—no purpose ever presents itself to God as new; every thought, every purpose must always have been present with him, as a thought and a purpose co-eval with his own eternal duration. The date of the covenant of grace, when it is said to be eternal, refers then, not to the functions of the Mediator's office, but to the purpose of God, by which the office was appointed. And this the covenant of grace has in common with all the other purposes of God; they all date in eternity, though fulfilled in time! But were it true, that the Lord Jesus Christ was Mediator in fact, as well as in purpose, from all eternity, it would not necessarily follow that creation was the work of the Mediator *as such*; for he has not ceased to act as God, though he has voluntarily assumed the work of mediation for sinners. To warrant the conclusion which we deny, it is necessary to prove not only that the Son of God was Mediator when the world was created, but, also, that in this work he acted *as such*. This is the point which is required to be proved; but which is, in truth, taken for granted, in the argument we have now examined.

2. The dogma of a mediatorial creation, has its origin partly in erroneous expositions of particular portions of Scripture.

In a number of Scripture texts, creation is predicated of the Lord Jesus Christ. These are held by Christians as most satisfactory proof of his Divinity; that he is, indeed, the true God and eternal life, because creation is the proper work of God, and may not be predicated of any creature, however exalted in being. Such Scriptures have no bearing on the present inquiry, though some of them have been unreasonably pressed into the service. As an example of this, we notice, first, Col. 1:16, "For by him were all things created that are in heaven, and that are in earth," &c. Here, creation is predicated of Christ, but nothing is said, or even implied, that would suggest, far less justify, the conclusion that it was as Mediator he did so. Such a conclusion could not spring up in an unsophisticated mind: it is the result of theory, where the inquirer is more anxious to find an argument to countenance his opinions, than to ascertain the meaning of Scripture. The opinion is first formed, then Scripture is searched to find proof. In such a state of mind, and pursuing such a process, the inquirer will be very easily satisfied with proof. It may be supposed that we speak harshly, but we feel ourselves justified; and we think our readers will agree with us, when they have looked carefully at the context. That the Saviour of sinners is a Divine person, is the proposition laid down in the fifteenth verse; and the proof of the proposition is the statement made in the sixteenth verse—"For by him were all things created," &c. In regard to a statement thus made, with the design of proving the dignity of

the Saviour's person, and in the absence of any allusion to official acting, we think it is dealing too freely with the word of God, to assume that the Apostle speaks of Christ creating the world as Mediator. In the second place: Is. 54:5, "For thy Maker is thine husband," is also adduced in proof on this controverted point. Two things are here taken for granted; first, that it is the Mediator that is spoken of as the husband of the Church, and secondly, that it was as Mediator that he created the world. Now, though we admit the former of these, there is no connection between this and the second—that is, the conclusion is not contained in the premises; for the creation included in the term "Maker," is not that of the visible world, but that of the Church—not the old, but the new creation. This is put beyond question by the fact, that it is not an individual person that is addressed, but the Church. But were it admitted, that it is the visible creation that is implied in this place, it does not follow that it was as Mediator that the Saviour is said to be the Maker of it. It would prove only that creation was the work of him who is Mediator, while it would leave untouched the question of mediatorial relation. These two passages are fair specimens of the kind of texts offered in proof on this subject; we do not deem it necessary, therefore, to examine any others of this class, as the remarks already made are, in principle, applicable to the whole.

There are, however, two texts of Scripture which *seem* to bear on the present inquiry; namely, Eph. 3:9, and Heb. 1:2. In the former of these, the Father is said to create "all things by Jesus Christ;" in the latter, we have the phrase, "by whom, also, he made the worlds," the relative "whom" having for its antecedent the word "Son." The form of expression is relied on in these cases as the argument, the force of which, however, we are unable to perceive. There is apparent peculiarity, we admit, in the forms of expression; but nothing in one or other to warrant the conclusion, that Christ made "all things" as Mediator. They prove, indeed, that he who is the Mediator made all things; but do not prove that he made them as Mediator. The apparent peculiarity of expression, however, entitles these Scriptures to a more minute examination than the others referred to.

In the first place, some doubts exist in regard to the form of expression in both of these Scriptures. The words, "by Jesus Christ," (Eph. 3:9,) are wanting in some ancient copies and versions of this epistle. The phrase "by whom, also, he made the worlds," (Heb. 1:2,) in some carefully revised editions of the New Testament, reads "by whom the worlds were made."

If these proposed readings are correct, and they have at least the recommendation of high critical authority, then the peculiarity of expression, upon which the dogma we are controverting rests, is fully disposed of, and with it, the dogma itself. Here it is wor-

thy of notice, that the readings proposed harmonize with the modes of expression used in other places of Scripture, when creation is spoken of; this furnishes a presumption in their favor. An argument of this kind ought to be used with great caution, however; for we admit that it is not conclusive. The received readings may be correct; but it ought to be admitted, on the other hand, that an exposition of Scripture, resting upon a peculiar mode of expression, found only in two places of Scripture, and both of these rendered doubtful, is not a sufficient foundation on which to build a doctrine that is at variance with the generally received opinions of the Christian world, and unsupported by any thing in Scripture worthy of the name of argument.

In the second place, were the received readings of these texts beyond all doubt, they would not prove the view we are now examining to be true; they would not even be a presumption in its favor: for it is taking for granted the point at issue to assume, as is done, that because these Scriptures say that God "created all things by Jesus Christ," that he created them as Mediator! Is this, we ask, the *only* fair meaning of these Scriptures? Nay, is this their *plain* and *obvious* meaning? They assert, indeed, most unequivocally, that the worlds were made by Jesus Christ; but they say not one word to warrant the conclusion that it was as Mediator. In this connection, we suggest, whether the opinion we are now controverting does not weaken the force of these Scriptures as arguments for the Divinity of Christ? We do not say that they do so directly, but we do say that they tend to this; for if creation, a work proper to God absolute, is supposed to be predicated of the Son in an inferior relation, may it not be an easy movement to glide into the Arian doctrine of an inferior essence? or, in other words, that Jesus Christ is not the true God and eternal life?

Creation is predicated of God, and of each of the persons of the Godhead. "In the beginning, God created the heavens and the earth." Gen. 1:1. "The Spirit of the Lord hath made me." Job 33:4. "In the beginning was the Word, and all things were made by him." John, 1:1—3. "For of him, and through him, and to him are all things, to whom be glory forever. Amen." Rom. 11:36. In the face of these plain statements of Scripture, which ascribe creation to God absolute, and to each of the persons in the Godhead, we deem it a very rash conclusion to maintain that it was the work of the Son, as Mediator; and to do this, too, on the authority of a mere form of expression, which is not only capable of, but evidently requires, a different exposition, as is plain from the Scriptures already quoted. We are now prepared to say, that the phrases "by Jesus Christ," and "by whom," do not prove that creation is a mediatorial work; but they do prove the co-efficient power of the Son, with the Father and the Holy Spirit in creation.



In the third place, the view now given is corroborated by a similar form of expression used in Scripture in relation to the Holy Spirit. "By his Spirit he has garnished the heavens." Job 26:13. It is presumed that no one will venture the opinion that the preposition "by," in this quotation, is proof that the Spirit garnished the heavens in his economical character, or that in the work of creation he acted in this relation. Now, we submit it to the consideration of our readers, whether it can be esteemed candid to apply the language of Scripture in regard to creation in one way, when it refers to the Holy Spirit, and in a very different way when it refers to the Lord Jesus Christ? If in the former it cannot be understood in an economical relation, neither in the latter case can it be so understood, without doing violence to the language of Scripture!

As it regards the mode of operation in creation, there seems to be an analogy between this work and that of redemption; that is, each person of the Godhead performs a specific part proper to himself, as a distinct person in the Godhead. Creation is the design of the Father. "And God said, Let us make man in our image, after our likeness." Gen. 1:26. The work is performed by the Son. "In the beginning was the Word. All things were made by him; and without him was not anything made that was made." John 1:1, 3. The work is reduced to form, and beautified by the Holy Spirit. "And the Spirit of God moved on the face of the waters." Gen. 1:2. "By his Spirit he hath garnished the heavens." Job 26:13. According to the view thus given, each person of the Godhead performs a specific part in the work of creation—each co-efficiently working with the other; yet not in their economical, but in their absolute relation as the true God. The opinion which we have been opposing in the preceding remarks, is part of the Supralapsarian system—a system which, if carried out in its legitimate consequences, may lead to very serious error.

Before we close this article, we call the attention of our readers to a very important consideration bearing directly on the subject, and to which, as yet, we have only alluded in passing. What is meant by the term Mediator? It includes, in the first place, the idea of two parties. In the second place, that one of these parties has offended the other. In the third place, that they are at variance in consequence of the offence given. In the fourth place, and this is the answer to the question, a mediator is one that acts between parties at variance, with the design of reconciling them and making them friends. The parties are God on the one hand, and sinners on the other. The sin of the latter is offensive to the former; they are, consequently, at variance. "Your iniquities have separated between you and your God; and your sins have hid his face from you, that he will not hear." Is. 57:2. The Son

of God mediates between God and men. "For there is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. If there are no parties at variance, there can be no mediator, and of course no mediatorial agency. The Son of God then did not, and could not enter upon the work of mediation, till after the fall of man, and that for the best of all reasons, there was no variance between the parties till then; the necessary conditions requiring mediatorial agency did not exist. Creation, therefore, could not be the work of the Mediator as such.

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"BEWARE OF MEN."

BY REV. J. W. SHAW.

Had we no experience in relation to this warning, it might be deemed not only unnecessary, but calculated to render us over-watchful and suspicious. To one not previously acquainted with mankind, it might seem contrary to human interests. Looking on the condition of men as one of privation and exposure, he would naturally infer the necessity of coöperation. Surrounded, as he would perceive them to be, by numerous enemies, nothing would appear more reasonable than confidence in each other, with mutual assistance and defence; and under such circumstances he might suppose that to teach the necessity of caution, would be to inject the first element of discord. This idea he would soon abandon when he discovered that disunion already existed—that it originated as early in the history of man as the first family, and that the division then made will exist to the end of the world. When he knows that the general distinction into righteous and wicked is found, in its minute features and effects, in every department of society, and that consequently men are every where exposed to the hostility of their fellows; especially when he knows that in every movement some are mingling with their deadliest foes, and that the followers of Jesus, while in the world, are as sheep in the midst of wolves, he will readily perceive the appropriateness and necessity of the warning.

Did there exist, however, no other than open enemies to christianity and its adherents, the excellency and importance of this precept would not so readily appear. It would require but little exercise of mind to perceive the need of caution when surrounded by avowed enemies. Their very presence would awaken care, and quicken watchfulness. Secret enemies, and especially such as assume the garb of friendship, are most to be dreaded; and when it is known that some who make a profession of religion may be at heart its bitter enemies—that some who present the fairest exterior may be the most corrupt within—and that a man's foes

may be even those of his own household, the importance of this caution will readily appear. The conversation and general conduct of such enemies may not be less insinuating and calculated to disarm fear, than their company is dangerous and their designs malicious and ruinous.

Of those of whom we should beware, *disunionists* are one class. They are found in almost every department of society, and employ their best endeavors to divide families, congregations and denominations. They are specially employed in a general agency by the adversary of souls, to carry out his principle, “divide and conquer.” They are generally an ambitious class of men, and followers, we might suppose, of Diotrephes, a noted character in apostolic times. Prompted by a love of preëminence, they cannot rest in the maintenance of truths and practices already attained, any more than they can remain contented in the stations already occupied. They are often a scheming set of men, and such positions as they are likely to desire, being already filled, they either plot the ejection of their occupants, or if success in this is improbable, they select new positions in which they expect to be surrounded by unmistakable distinction. Animated by such desires, plots and conspiracies are congenial to them. They are to be found in the little groups that frequently collect where larger assemblies meet. They eagerly catch at the first whisperings of dissatisfaction coming from any quarter—eagerly foment discord, engender party spirit and head factions. Of such beware. “Mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.”

So we should do with *changelings*. They are generally a warm-hearted kind of men, and may be readily found among the advance guards of the class already named. When any new scheme is broached, or party formed, they are at once its warmest admirers and most zealous advocates. They go with all their heart into the new plan; devote themselves most ardently to enlighten all within their reach, in respect to its vast importance; and the light they shed, as it gleams luridly on the circle they illuminate, magnifies its excellency beyond all comparison. But it should be remembered that it is characteristic of these persons to grow cold as speedily as they grew hot; and relinquishing their attachment to a scheme or party as hastily as it was formed, there is a possibility that, under a new impulse, they will as violently oppose those persons or principles, as a little while before they advocated them. Such are driven about with every wind, agitated by the rumor of every new theory, and often rush precipitately into what is both scandalous and dangerous. Of such beware. “Meddle not with them that are given to change.”

We should also beware of *great pretenders*. Some of these may profess the greatest friendship, and having done all they can

to show it, they will repeatedly assert that the half they feel is not yet expressed. It is observable in this class, that they often become warmly attached most unaccountably. Nor is it uncommon in their case for a sudden transition to be made from a state of open hostility to the warmest expressions of kindness; and as if to undo all that had been done of a contrary character, and remove every cause of ill feeling, they will do far beyond friendship's largest expectation. But then, according to their pretensions, friendship is so dear, unity and familiarity so precious, that they cannot receive too much attention. Such should be carefully watched. While they coil around stealthily and snake-like, beware of them. "Meddle not with him that flattereth with his lips."

Some pretend *uncommon sanctity*. It is characteristic of such, when mingling in society, to talk with remarkable flippancy about things the most solemn and sacred. They quote, for effect, the language of divines, and interlard their conversation with scriptural phraseology. Their religious duties are attended to with commendable punctuality. Their prayers are long, sometimes loud, and generally uttered in a tone sufficiently importunate for a believer in the doctrine of supererogation. In bestowing alms, if they do not blow a trumpet before them, as some of like character did in other times, they insure the assistance of such reports as shall enable all to know what is done. Their supposed piety reveals its quantity by its clamorousness; and their godliness, consisting for the most part in sanctimonious whim and appearances, renders them objects of distrust.

Others pretend *great learning and zeal*. These generally have a more particular object in view, than the common hypocrite. To gain it, they are ever on the look-out for opportunities of successful display. Accordingly, their unsuspecting pious acquaintances, and the comparatively ignorant or weaker portion of their brethren, take them for prodigies of learning. And how could it be otherwise, when in their conversation their language is so far above the comprehension of their auditors! Besides, they are constantly making discoveries; and by their quick-sightedness and depth of learning, they discover things of remarkable import, that no one else ever thought of, and in places where no one else ever supposed remarkable things existed. Hence it follows in the minds of the unthinking, that they must be *great*, because they are *uncommon*. By such means they gain influence, and wherever they obtain any authority, it is exercised with rigor. All religious observances must be attended to by those over whom they have authority, in accordance with the strictest rules; and punctuality must be observed with Pharaesical precision. Clothed in authority, which at first possibly they assumed, when they find it admitted, they begin to believe themselves really great, and their conduct, under

this impression, soon becomes insupportably tyrannical. They are noted for impudent intrusion, and, being exceedingly zealous, their language is dictatorial, and sometimes defamatory. Apprehensive, however, that their reign will be short, and finding that their authority already in some quarters begins to wane, they stir their zealous fire as rapidly, and scatter its sparks as extensively as possible. Hence in many instances they become noted sticklers for truth, and great testimony bearers, with no other design than to gain influence by weakening that of others. If they do not succeed in their attempts, it is characteristic of them that their friendship and zeal will quickly turn into the bitterest hatred, and too often into the vilest calumny. In some instances, having expended their strength in vituperation, they sink unnoticed into their original nothingness; in others, they may be still found in opposition to almost every thing, and beleaguering with all their might the encampments from which they have been expelled. Such make it too evident that apostates are the most cruel and heartless persecutors of the followers of Christ.

From the existence of such classes, it will be evident that the present condition of the people of God is one of great exposure. It becomes them, therefore, to be upon their guard, not only for fear of avowed enemies, but especially for fear of such as may mingle with them under the name of friends. In so doing, the humble and devoted servants of Christ ought to regard with due attention his authoritative warning—"Beware of men."

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#### THE CITIES OF REFUGE.

Of these cities we have an account in Numb. 35, and Joshua 20. By God's command, six cities of Canaan were set apart as places of protection for those that were guilty of accidental manslaughter. It was the custom among many nations, in early times, for the nearest kinsman to take up the quarrel of one who was slain, and no matter what the cause was, to shed the blood of the murderer. The same practice, we learn, prevailed upon our own continent, among the North American Indians—and even yet exists in the remnant of these savage tribes; and wonderful narrations have been given of the patience and fortitude and perseverance of Indian warriors, who for days and even weeks, without lying down to rest, without taking more food than was absolutely necessary to support life, will pursue the trail of a victim until vengeance for the blood of a slain friend is satisfied. We can easily see that in many cases such a custom led to great injustice. Such an avenger was no proper judge of a case of murder, to discern either the

person of the manslayer, or the circumstances aggravating or extenuating the crime. No possible crime admits of more varieties of guilt than that of shedding the blood of a fellow man. In its lightest case it is a dreadful thing; and we cannot but approve of the feeling of an English Prelate, who having accidentally caused the death of a man, kept that day of the year as a solemn fast, in token of his mourning, all the rest of his life. Let a man feel humbled, who, under any circumstances, takes away life. Yet it is most unjust to place all manslaughterers on a footing of equal guilt. This was done by the ancient laws, which gave power to a near kinsman to avenge a brother's blood. Instant death was inflicted by such without regard to the motives of the manslayer. The cities of refuge which Moses was directed to appoint among the Jewish people, counteracted the tendency of this dangerous and unjust custom. Yet these cities of refuge must not be confounded with the asylums or sanctuaries of the ancient heathen world, as though they were similar in purpose and effect to them. Among the ancient heathen, the temples, statues and altars of their gods, when specially consecrated for that purpose, were places of safety for the vilest criminals, so that if a man fled there and claimed their protection, he was not molested by the law. The same rule seems to have existed at least with some influence in Israel. We find that Adonijah, when he feared Solomon, fled and took hold of the horns of the altar; and Joab did the same. And the command (Exodus 21:14) to take a presumptuous sinner from the altar, implies that for a less crime the altar would have protected him.

Among heathen nations these sanctuaries were found to be liable to great abuse, in protecting criminals. Hence sometimes vengeance was secured against dangerous persons by the virtual violation of the sanctuary. The criminal was allowed to maintain his place in the temple, but the house was burned over his head, and he in it; or his persecutors watched around the place, and would not allow him to come out until he starved. So Pausanias, a general among the Lacedamonians, fled for refuge to the temple of Minerva, and his own mother laid the first stone in the door, and the people followed her example, and completely walled him in, so that he perished. Notwithstanding the injustice of these asylums, they were adopted in christian lands—for a long time prevailed in all Catholic countries, and remained inviolate in Italy so long as the Papal government retained its independence. They operated to change civil crimes into ecclesiastical, and thus extended the influence of the church.

Now, with these asylums, the cities of refuge should not be confounded. Those sanctuaries emboldened criminals. Hence in Israel their influence was limited. The crimes of Joab were so great, that even the altar could not protect him. And these cities of refuge were designed to protect only the man who had commit-

ted accidental homicide. If it was found that he was a murderer in motive as well as in fact, he was given up to die. Thus the design of these cities was to promote mercy, yet a mercy that must be perfectly consistent with justice. They were not designed to strengthen the hands of the evil doer, or to promise impunity in sin.

It is usually thought that the cities of refuge were designed not only as a blessing to the culprit Jew, but also as typical of the refuge provided for guilty sinners in the gospel of our Lord Jesus Christ. It is well understood that many of the Mosaic institutions had a prospective meaning, and were shadows of good things to come. We propose now to deduce some profitable thoughts from the ancient cities of refuge, with reference to our need of a refuge; the necessity for earnest and diligent fleeing to it; and the excellency of Christ, our city of refuge. We are led to this by the fact that Christ is called our refuge; and from the teaching of the apostle, that christians are those "who have fled for refuge to lay hold upon the hope set before us in the gospel." Heb. 6:18.

(1.) Dr. Gill endeavors to show that the names given to these cities point to Christ. But perhaps this is more fanciful than real, and we pass to notice, that,

(2.) The ease with which the fleeing criminal could reach these cities, is worthy of more serious remark.

There were six cities set apart as places of refuge, and a command was given that when the land should be enlarged, three others should be added. Nor need it be thought that so many interfere with the unity of the type. It is true that Christ is the only refuge for the sinful soul; but many sermons preaching Christ—many celebrations of the sacrament, which sets forth his sufferings—many types predicting him, do not set forth so many Saviours, but all combine in showing the excellencies of one Redeemer. The refuge cities were multiplied according to the extent of the land, to make it easy for men to escape thither. They were situated on both sides of the river Jordan, and every pains taken to render access easy. The roads leading to these cities were plain and public; and at every point where the hurried traveller might possibly mistake his course, guide-boards were erected, pointing him on his way. Every obstacle was removed. The way was thus well known, and it was open at all times, and there was always room in these cities for those that came. The application of these things is sufficiently simple. Whether there is or is not a designed coincidence, it is here suggested that the way of escape by fleeing to our Lord Jesus Christ, is a plain and open way. In the gospel our difficulties are removed. There might be many paths to lead the man fleeing for refuge, out of the right track, if he did not watch for the guide-boards, and observe their

direction. Many are the paths of error, to the danger of guilty souls! But to those that take due heed, the way of salvation is a plain path.

(3.) All these arrangements were made on the supposition that the manslayer fleeing for refuge, would pass on in haste to reach one of these cities before he could be overtaken by the avenger of blood. And what can more strikingly set forth the case of a sinner called to flee for refuge from God's eternal wrath for his sins? It is natural to suppose that the manslayer would be himself the first to know the death of his victim, and by immediate flight he might get many hours the start of the avenger of blood. Yet if the distance was long, he could not feel safe until he had actually reached the city to which he was flying. He could not tell how long behind him the avenger had started—how much swifter he might come—or what unhappy accident might retard his own flight. The avenger might in reality be far behind; he might perhaps reach the appointed place with the greatest ease; but this he does not and cannot know. He cannot lie down to sleep while his safety is unsettled. The moment he slackens his pace, or feels secure, his danger increases. He hastens on. The hurrying step behind him may be another fugitive. The strange noise in his ears may be merely the cry of a wandering beast upon the distant mountain! But these things he has not time to examine or understand. His fears govern him—the fall of a leaf startles him—and every thing is alarming, as with weary step and trembling limbs he hastens on. The call of even a friend to turn aside and refresh his weariness, or the taunt of a mocker, if any such should linger by the road to the city of refuge, to point the finger of scorn at its flying travellers, would end by equally alarming as he fled for life.

How much like to this is the case of the guilty sinner; or rather how much stronger is his case, who is aroused to see his exposure to God's everlasting wrath, and flees for refuge to the hope set before him in the gospel! The manslayer might get the start of the avenger of blood, and might be even in the refuge before his deed was known. But God who taketh vengeance, is never ignorant of the sinner's guilt, and if he does not strike immediately—if the guilty has time to reach the refuge before vengeance smites, it is through sovereign forbearance. The manslayer, by a little cunning, might throw the pursuer off his track, and having six cities to flee to, might, by choosing the most unlikely, render his prospect better for escape. But the avenger of blood to the sinner never once loses sight of the victim, but may smite him at any hour when God's forbearance will allow. The fugitive, not only while he dared to linger around his home, but even all the time he was actually flying to the refuge, knew not at what moment he might be overtaken and smitten. He fled in constant exposure. The avenger might be many miles behind—he might not be one mile. So



with the Christless sinner. He may have many years to live; he may hereafter be often urged to fly to Jesus; God may forbear long with him. But dare a man who rightly estimates his soul, risk eternity on such a possibility? He may not live another day. This may be his last call to salvation. God's forbearance may be weary. He who fears this, will be anxious to be saved. Like the fugitive criminal, everything makes the truly anxious sinner more anxious. He is in danger of his life, and must be in haste. How excellently does Bunyan describe the beginning of his Pilgrim's course. At first, with his awful views of death and judgment, he was fearfully perplexed, and stood still, for he knew not what to do; but when he had learned the right direction, and began to run, neither wife, children, nor friends could stop him; but to shut out worldly distractions, he put his fingers in his ears, and ran on, crying, LIFE, LIFE, ETERNAL LIFE!

(To be continued.)

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#### THE MORAL LAW.

The following decided and eloquent view of the Moral Law, as given to Moses on Mount Sinai, will be read with interest. It is from a discourse by the late Hon. Samuel L. Southard—a highly distinguished lawyer, at different times a senator in Congress, and once a member of the cabinet at Washington. If all statesmen entertained the same just and exalted views of the law of God, and avowed their sentiments as clearly and forcibly as is done in the following extract, it would contribute greatly to the promotion of the true and best interests of the nation, by bringing it to take the Divine law as the supreme rule, and to frame all civil enactments in accordance therewith.

I refer you to the twentieth chapter of Exodus, where, in the space of about fifty short lines, there is a code of law more comprehensive, more just, more suited to the condition of all men, and better fitted to promote and secure their happiness, than any other ever offered to them; a code which did not belong to the ritual or ceremonial law given to the Jews. It is of perpetual obligation, and rests upon us with all its original sanctions. You have read it again and again, and committed it to your memories, and heard commentaries upon its meaning. Have you examined and reflected upon it, to see how far it is perfect when compared with the codes of other law-givers—of Numa, Solon, Lycurgus? Make the comparison. You will find theirs defective, weak, unfitted to secure the happiness and prosperity of those on whom they were to act; filled with evidence that their authors were men of a like frailty with ourselves. With this, you can find no such fault; you

cannot alter it, add to it, or take away from it, without detracting from its value. And when you see it thus complete, ask yourselves *when, where, by whom, and to whom* it was promulgated?

About three thousand five hundred years ago, in the most desolate region of Arabia Petrea, six hundred thousand men, 'from twenty years old and upward, able to go forth to war, besides women and children, amounting in all, probably, to more than two millions of human beings, of all ages and descriptions, were assembled around the foot of a mountain. If we regard them as unconnected with a holy dispensation, they were fugitive slaves, from a land where, for nearly two centuries, they and their fathers had been doomed to a dreadful servitude, and to the ignorance and debasement which a cruel tyranny imposed. They were fleeing through a wilderness, which then, as now, could afford no support for men or beasts; they were afflicted by hunger and thirst, with nothing before them but nakedness, enemies and death; and they were ignorant, restless, impatient in disposition, without government or laws. What code could be adapted to such a people? What authority sufficient to subject them to law, bind them to obedience, and guide them to virtue and happiness?

While there assembled, thunder and lightning, and the sound of trumpets were upon the mountains, and the man who assumed to be their leader, received this code of laws immediately from the God whose terrors were before them, to bind and govern them and their descendants forever. And who was this leader, who gave such a law to such a multitude, under such circumstances? A man who, for forty years of his life, had been bred up amid the debaucheries of the Egyptian court. He was not ignorant, for he had been instructed in all the learning which gave fame to the schools of the Heliopolis of the Nile, and attracted to them Herodotus and Plato, and other philosophers; but that instruction was calculated to imbue him with a superstition, which, descending from the adoration of the heavenly bodies, had sunk to the lowest degradation—the worship of the reptiles of the Nile. A man who had slain an Egyptian and fled from the vengeance of the laws—a man who, for forty years more, in exile from his country, had tended the flocks of a shepherd of Midian, and when his crimes were forgotten, had returned to persuade the slaves of his lineage to rebellion and desertion—rebellion against a power, the trophies of whose conquests had been borne from northern Asia to the Indies and the Ganges—desertion, with a view to conquer and exterminate nations far more numerous, fierce and warlike than themselves, and take possession of a land, which, if this be true, had been promised to their great progenitor four hundred and thirty years before. But this book was not then written to teach them that promise, and elevate their hopes to fulfilment. Nor had that progenitor and his immediate descendants possessed and ruled

over it; but for precisely one-half of that long period, like the pastoral Bedouins of more recent times, had wandered over and pitched their tents in certain portions of it, and for the last half they and their fathers had dwelt in Goshen, until their leader influenced them to this most hopeless, desperate of all human enterprises. And this leader, too, had no peculiar powers or genius for persuasion, for he was "not eloquent," but "slow of speech and tongue," and had to depend upon another to be his mouth-piece before Pharaoh.

Such was the age of the world; such the multitude he led, and such the man who promulgated this law, if you deny that God was its author. Take its perfection, and all the attending circumstances, and no honest credulity can resist the conviction that a mightier than Moses spoke—a present, all-knowing, all-governing God. It were wiser to adopt the follies of the atheist, and attribute all things to chance, than to deny this truth. It were as easy for such a man to generate the matter of the universe, and make a world, as to promulgate such a law, in such a mode, and bind not only such a people, but the whole civilized race of men, for thousands of years.

Yet all this has been done. For forty years more, the last equal third part of that man's life, he led that multitude through troubles and wars, distresses and afflictions, which have no parallel in the history of mankind; and at last, on the borders of the land where they were to practice this law, surrendered their government to another leader. And in that land, while the sanctions of this law were regarded, the people were happy and glorious; when those sanctions were spurned, ruin and dispersion were their allotment.

This law is carried out, in all its breadth and spirit, in the sacred Scriptures. It has descended from the wilderness of Arabia, through all the changes of times and nations, never, for one moment, deserting the land which it first governed; for portions of it are still read and taught by a wretched remnant, amid the ruins of the cities of Palestine. But it has passed from thence over oceans and continents; inhabited the cottage of the peasant, ascended the seats of power, and become the foundation of the codes of all Christian nations. Since the hour of its promulgation, Israel has risen to the greatness of glory, which Solomon possessed, and been dispersed in every land, a proverb and astonishment. Nations have flourished and fled away like the mists of the morning, and their names are lost. Imperial cities and the monuments of the great have crumbled and swept away with the hearth-stones of the humble; but Horeb still stands amidst the desolations of the wilderness, an evidence of the presence of the Author of this law. And this law has continued to roll on with undecaying power, in contempt of all the passions, and philosophy, and infidelity of

man. Its principles are still found in accordance with our interest and happiness, and have their home in the inmost depths of the pure in heart.

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FORMULA OF QUESTIONS,

(PUT TO MINISTERS AT ORDINATION IN THE REFORMED PRESBYTERIAN CHURCH IN SCOTLAND.)

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrine of the Confession of Faith, Larger and Shorter Catechisms, agreed upon by the Assembly of Divines at Westminster, with the assistance of the Commissioners from the Church of Scotland, to be the truths of God contained in the Scriptures of the Old and New Testaments? Do you own the whole doctrine therein contained as the confession of your faith?

3. Do you sincerely own the purity of worship authorized by the Church of Scotland? And do you, also, own the Presbyterian government and discipline of the said Church? And are you persuaded that the said doctrine, worship, discipline, and government, are founded upon the Holy Scriptures, and agreeable thereto?

4. Do you promise that, through the grace of God, you will firmly and constantly adhere to, and, in your station, and to the utmost of your power, assert, maintain, and defend the doctrine, worship, discipline and government of the Church of Scotland, by Kirk-sessions, Presbyteries, Provincial Synods and General Assemblies, in due subordination one to another?

5. Do you promise that, in your practice, you will conform yourself to the said worship, and submit yourself to the said discipline and government, and shall never endeavor, directly, nor indirectly, the prejudice or subversion of the same?

6. Do you promise that you shall follow no divisive courses from the doctrine, worship, government and discipline of the Church of Scotland?

7. Do you renounce Popery, Prelacy, Erastianism, Arianism, Arminianism, Antinomianism, Independency, and all doctrines, tenets, or opinions whatsoever, contrary to, or inconsistent with the doctrine, worship, discipline and government of the Church of Scotland?

8. Do you adhere to the Covenants, National and Solemn League, and to the Acts of Assemblies from the year 1638 to 1649, ratifying and approving the work of reformation during that period?

9. Do you own that the martyrs in the late times, that is, during the tyranny of Charles II. and James VII. their sufferings were for bearing a testimony to Christ and his truths; or, that the cause for which they suffered was agreeable to the word of God and our solemn national engagements?

10. Do you heartily approve of the Presbytery's Declaration and Vindication of their principles, as contained in their Judicial Act and Testimony lately published, judging the same founded upon the word of God, and agreeable to the covenanted principles of the Reformed Church of Scotland; and to the faithful Testimonies of such as sealed the same with their blood? And do you promise, in the strength of grace, to abide by and defend the same in their practice and doctrine, all the days of your life?

11. Have you used any unlawful means for obtaining a call to the ministry, by solicitations, or dealings with any by yourself, or or any other, at your desire, directly or indirectly?

12. Are you willing to take part of this ministry with us, and that not out of ambition, covetousness, or any other carnal design, but out of an entire regard to the glory of God, and the salvation of souls?

13. Do you engage, through grace, to the following ministerial duties? 1. To painfulness, faithfulness and impartiality. 2. To walk brotherly, and concur in advancing the power of godliness, and opposing every thing contrary thereto. 3. To separate the precious from the vile in doctrine, discipline, sacraments and conversation; especially to debar from the communion all scandalous and erroneous persons. 4. To be painful in studying, preaching, exhortation, visiting the sick, visiting of families, and other ministerial duties. 5. To countenance and connive at no man's sin, for fear or favor. 6. To walk exemplarily in conversation, and to be an example to the flock committed to your charge. 7. To concur with no persons or judicatories, for strengthening the hands of evil doers, or grieving the hearts of the Lord's people. 8. Not to content yourself with general doctrine, but to be careful to speak to consciences in a lively and searching way. 9. To endeavor to know particularly the case of the flock, that you may know the better how to apply yourself to them in public and private. 10. To endeavor to know the Lord's working in your own heart, that you may know the better to speak a word in season to him that is weary. 11. Not to consent to loose any from the censures of the church, on a bare confession of guilt, without signs of repentance. 12. Not to be silent, or speak ambiguously in the public cause, but faithfully to declare against all the prevailing evils of the times wherein your lot is to live. 13. To be careful in preparation for public duties, giving yourself to reading and meditation—not contenting yourself therewith—but wrestling in prayer for a blessing on your public performances. 14. To be careful

that your family (if it please the Lord to give you one) be unblamable, and examples to the flock. 15. To submit to the Presbytery in the Lord, and to continue in these and all other ministerial duties, whatever trouble or persecution may follow thereupon.

And all these things you promise and engage unto, through grace, as you will be accountable at the coming of our Lord Jesus Christ with all his saints, and as you would desire to be found among that happy company at his glorious appearing on the day of judgment.

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#### THE PERIOD OF OPENING THE FIFTH SEAL.\*

This seal refers unquestionably to a state of religious persecution, when many were subjected to death because of their steadfast adherence to Christ and to his word. But the particular era referred to is not so easily established, and different opinions will be entertained on this point, according to the theory of interpretation that may happen to be adopted regarding the seals which precede. We have already expressed ourselves in favor of the view that the first four seals refer to the state of matters in the Western Roman empire during the first ages of christianity; and, in harmony with this, it will not be found difficult, we think, to give an intelligible and plausible application of the seal now under consideration. The state of matters in regard to the christian church within the bounds of the Roman empire, towards the close of the third and the beginning of the fourth century, will be found to agree pretty closely with the symbolical statements of this vision. This will appear more distinctly, if, taking our station at the period in question, we give a rapid glance to the past, the present and the future. The words, "how long," necessarily carry us back to the past. "Dost thou not judge and avenge our blood," is phraseology which marks with sufficient clearness the state of things at the time; while the expression, "until their fellow-servants also, and their brethren, should be killed as they were," points attention unavoidably forward to the future.

Looking then at the past, casting the eye backward over the period of time embraced by the first four seals, we meet with frequent persecutions of christians. Christianity seems never, indeed, to have been long or extensively favored during this time. Notwithstanding the general tolerance of the Romans, they appear to have cherished towards christians only a bitter and impatient spirit of persecution. Nor, all things considered, is this much to be wondered at. Paganism was the state religion, and the

\*The second topic of discourse in a sermon by Rev. W. Symington, D. D. from which an interesting extract was given in the No. for October, 1850.

gods, however numerous, were all looked upon as national divinities. But christianity assumed an aggressive attitude. It declared open hostility against every existing religion. From its very nature it could admit of no compromise with other systems. It was not enough for it to be one among many; it must either be all or nothing. It affected to do away with and to supersede every thing else of the kind. It could not be content with even gaining the ascendancy and reigning triumphant, but aimed at taking sole and exclusive possession of the world. Then, the men who stood forward to expound christianity, and to dictate, so to speak, on the subject of religion to the whole world, even its political masters and philosophers not excepted, were persons of humble birth and rank, whose very obscurity rendered their pretensions only the more irritating and intolerable. Accordingly christianity and christians were every where spoken against and opposed, and that by all classes. The rulers regarded their conduct in the light of a civil offence, an affront offered to the religion of the state. The populace, unable to distinguish between being the enemies of their gods and having no god at all, reckoned themselves justified in giving way to ebullitions of fanatical rage and fury. Accordingly, every public calamity that occurred, was without ceremony laid at the door of the christians. To use the words of a philosophical historian of our own day—"There was no want of individuals who were ready to excite the popular rage against the christians; priests, artisans and others, who, like Demetrius in the Acts, drew their gains from idolatry; magicians, who beheld their juggling tricks exposed; and sanctimonious cynics, who found their hypocrisy unmasked by the christians." Hence arose those cruel persecutions which so frequently occurred previous to christianity being received under Constantine to a place among the class of lawful religions. The ten pagan persecutions, as they are called, are known to every reader of history. Eight at least of these had fallen out and spent their fury, before the opening of this seal—those, namely, which occurred under Nero, Domitian, Trajan, Adrian, Verus, Severus, Maximus and Decius, during whose respective reigns incredible multitudes of souls were gathered under the altar, of persons who had been slain for the word of God and the testimony which they held. Nor, when the character of these persecutions is considered, need it at all surprise us to find the martyrs, as they take the mournful retrospect, represented as exclaiming, "how long!"

The state of things at the time when the cry is uttered, is supposed in the very language to be not different, in regard to suffering and severity, from that which went before. When the martyrs' cry, "dost thou not avenge our blood," was uttered, blood was still being shed. This agrees well with the state of things under Valerian, who made up for the unusual clemency with which

he treated the christians in the early years of his reign, by a severity afterwards not greatly behind that of his most cruel predecessors. Finding that the progress of christianity was not to be checked without bloodshed, he followed the example of the previous emperors, and renewed the persecution. The edicts issued during this period were chiefly directed against the ministers of christianity, the presbyters and the bishops, those whose duty it was to conduct the worship of God in the christian assemblies, and to supply the people with the means of grace; in short, the men who, from their office, were required to act a prominent part in holding forth the "word of God," and in exhibiting a public "testimony" for the truth. The terms of one of these imperial edicts carried that "bishops, presbyters and deacons, were to be put to death immediately by the sword." It was at this time that Cyprian, the famous bishop of Carthage, was added to the glorious army of martyrs. And if the martyr legends of the period, whose authenticity is unchallenged, are to be trusted, the bloody cruelties perpetrated under Valerian, were not inferior to those of his most blood-thirsty predecessors. The language of the cry from the souls under the altar, thus depicts the state of heavy persecution under which the christians were groaning at the very time of which we now speak.

Nor is there anything, in looking to the future, which holds out a more cheering prospect. The gloomy intimation implied in the words, "until their fellow-servants also, and their brethren, should be killed as they were," accords well with the facts of history in the period following. The persecution of Diocletian soon succeeded, and assumed a character of unparalleled atrocity. It was the worst of all the pagan persecutions—the fiercest, the longest, and the most extensive in its range. In conjunction with the Eastern emperor Galerius, he issued a succession of edicts of the most barbarous description, the design of which was to extirpate christianity from the earth, to abolish forever the christian name. These edicts ordained penalties, banishment, torture and death. They were directed against all christians, whatever their age, sex or rank; and seemed, as Eusebius remarks, written with the points of daggers dipped in blood. The persecution lasted ten years, and an idea of its extent may be formed from the fact that, while Spain and Britain on the West furnished their proportion of victims, as far East as Egypt two hundred thousand are said to have perished. During this persecution alone, how many "fellow-servants and brethren" of those souls which were previously under the altar must have been "killed."

Thus does it appear that in the ten pagan persecutions, every thing symbolical in this seal received its fulfilment, so as to leave little room for hesitation as to the historical reference of the seal itself. And before advancing another step, three things confirm-



atory of this view are worthy of being noted. First, the period in question is commonly known and distinguished as the "era of martyrs." Secondly, the persecutions of the period assumed the form of a war against "the word of God and the testimony" of its friends. While the scriptures were suffered to exist, and the ministers of religion permitted to exercise their sacred functions, all hopes of crushing christianity proved to be in vain. Accordingly, the edicts required not only that the presbyters and bishops should be put to the sword, but that the holy scriptures should be committed to the flames, and the christian churches levelled to the dust. Nor, thirdly, does the part of the vision which speaks of "white robes being given them," admit of being less strikingly verified by historical fact. The language has already been explained to mean public vindication or justification. Now it so happens that a circumstance of this kind followed the persecution of Diocletian. We allude to the well known edict of Galerius, issued in the year three hundred and eleven, which, by granting toleration to their religion, put an end to the sanguinary conflicts of the christians with the Roman power. When one who was a chief instigator and promoter of persecution thus felt constrained, whether by the softening influence of disease, or by a conviction of the utter hopelessness of his mad attempt to extirpate the christian religion by such violent proceedings, to issue a decree in favor of the christians, and even to solicit an interest in their prayers, there were such an implied acknowledgment of his former fault, and such an honorable testimony to christianity as a living and indestructible faith, as may well admit of being expressed in symbolical language by the martyrs being clothed in "white robes." The change produced by Galerius' edict of toleration was so very striking, that even the infidel historian himself records that in consequence of it great numbers of the christians were released from prison, or delivered from the mines, and the wailings of oppression exchanged for hymns of triumph. This part of the symbol was still more fully verified when Constantine embraced the religion of the persecuted, and the empire itself became nominally christian.

And this leads me to inquire whether the import of that part of the seal which contains the answer to the cry may not admit of being extended beyond the period of the pagan persecutions. True, the ten years of the Diocletian persecution may properly be regarded as a "little season," compared with the whole period during which christianity had been opposed with violence in the ages that went before. But "little" is a comparative term, and entirely dependent for its extent of meaning on that with which it is compared. Now history proves that neither the predicted "fulfilling of the fellow-servants and brethren that should be killed," nor the promised justification of the martyrs implied in having "white robes given to every one of them," can be restricted to what occurred

while the Roman Empire retained its heathen character. We feel inclined to agree, therefore, with those expositors who view the passage as embracing events which should transpire under Rome Papal, as well as under Rome Pagan. And whether we regard the treatment to which christians were subjected, the formal ground of that treatment, or the manner in which it issued, or is yet to issue, we shall find the language equally applicable to the one as to the other.

As respects the treatment which true christians have received at the hands of Rome Papal, in what language could it be more appropriately spoken of than as a killing of the fellow-servants and brethren of such as were put to death under the heathen emperors? Christians of one age are brethren to those of every other age; they are all fellow-servants of one Master, to whatever chronological period they happen to belong; and as such, the treatment they receive at the hands of enemies will be found to be much the same. The pagan persecutions were fairly rivalled by those which occurred after the empire had assumed the name of christian. The sanguinary spirit of popery is too well known to require either laborious proof or lengthened illustration. It were easy to refer, in corroboration of the charge, to crusades undertaken with a view to extirpate infidelity by the sword; to swords unsheathed and fires lighted, in order to gratify the ambition of a universal conquest; to the inquisition, that horrid tribunal which carried popery in triumph over so many lands, grinding under the burning wheels of its ponderous idol-car every vestige of true religion and liberty, and from the tale of whose murderous atrocities men are disposed to turn with a generous scepticism; and to torrents of human blood, which the cruelty of papal interests has made to flow. Its progress may, indeed, be tracked by the gore of its victims, who form a multitude that is literally innumerable. No character of Rome is better attested than this. It can be neither plausibly denied, nor successfully concealed. It is written, as with a sunbeam, on the face of "history's honest page." Witness the reigns of Mary of England, Charles V. of Germany, and Louis XIV. of France. Witness the accounts of St. Bartholomew day in Paris, of the revocation of the edict of Nantes, and of the massacre of the Irish protestants in 1641. On what country in Europe have the fires of popish persecution not gleamed? Have not France, Spain, Germany, Bohemia, Poland, Hungary, England, Scotland, Ireland, nay, even America, (that asylum of the persecuted,) all had their martyrs? How many Huguenots in France, Waldenses in Piedmont, Lollards in England, and Covenanters in Scotland, have fallen a prey to papal intolerance? The Belgian martyrs alone have been rated as high as one hundred thousand; and the Waldensian, at a million. The revocation of the edict of Nantes was celebrated by at least a hundred thousand murders. In the Irish

massacre, from forty to fifty thousand were put to death in a few days. One king of France, in his correspondence with the pope, boasted of having slaughtered seventy thousand in a single day; and the spirit of the system is graphically portrayed in the well known words which were employed on one occasion by the pope's legate, as an incentive to indiscriminate slaughter: "Kill all, and God will know his own." No description, therefore, of the popish church can be more true to fact, than that given of her in holy writ, where she is represented under the symbol of a "woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." It is calculated that no fewer than fifteen millions have been slain for the word of God, since the rise of antichrist; and that, were all the true saints in christendom at the present day to be put to death, they would not equal the number of those who, in their conflict with Rome Papal, have already sealed their testimony with their blood, and gone to join the souls under the altar.

May we not include in this enumeration of Rome's bloody deeds, the atrocities committed in Scotland, during the persecution which succeeded the second reformation, and which had for its object the overthrow of that blessed work? True, that was, strictly speaking, a prelatical persecution. But not to speak of prelacy as the parent of popery; not to speak of the less than half-reformed character of the prelacy then attempted to be established, it is not to be forgotten that the two royal brothers, Charles and James, under whose auspices and at whose instigation the barbarities in question were perpetrated, were thorough papists in heart. Nor had the episcopal minions,—some of them perfidious apostates,—who submitted to their arrogant and despotic claims, who sat in their high commission courts, and who lent their countenance and their influence to the execution of their bloody decrees, any claim to the name, much less to the spirit, of protestants. It is not certainly to the honor of episcopacy that it could so easily adapt itself to the spirit and practices of Rome. But the streams of blood which flowed in Scotland, from the restoration to the revolution, and the thousands who during that period were sent to mingle with the souls under the altar, may, for the reasons assigned, safely be ascribed to popish intolerance. And it is thus that the subject we are considering, applies to the object in connection with which we are now met.

The true ground of the papal, is the same with that of the pagan, persecutions. The protestant martyrs, as well as their fellow servants and brethren who went before, suffered "for the word of God, and the testimony which they held." The cause in which they died, was the cause of Bible truth, religion and liberty; the cause of God and his Christ; a cause every way worthy of their best exertions, and their dearest sacrifices. The principles of the

martyrs, especially of those of Scotland, specifically viewed, may be comprehended in a brief summary. They contended for the doctrine of salvation by the free grace of God, through faith in the Lord Jesus Christ; the sole authority of the holy scriptures in matters of religion, and the right of all men to use them and to form their own opinions from them;—the exclusive headship of Christ over the church, and its consequent independence of civil control;—the headship of Christ over the nations, and the consequent duty devolving on the civil community to regulate its affairs by the law of Christ, and subordinate them to the glory of the Lord and the interests of his church;—the right of resistance to such civil rulers as usurp the prerogatives of the Redeemer, tyrannize over his church, oppress the people, and lend the weight of their influence to the subversion of constitutional equity, liberty, and law;—and the obligation and importance of public covenants, as a means of professing, advancing and maintaining the true religion, and of comforting and fortifying the church in troublous and difficult times.

These are the leading principles—Bible principles, all of them, for which the martyrs of old, particularly the Scottish martyrs, contended earnestly, and died nobly. The simple enumeration ought to be enough to rescue our ancestors from the charge that has sometimes been rashly preferred against them, of having busied themselves about trifles, and squandered their lives on matters of little moment. Some of the points above indicated, may seem of small moment to many in the present day; but such is not the light in which they presented themselves to the minds of our reforming forefathers. They felt that they were not at liberty to dispense with any part of revealed truth. Their consciences would not suffer them to purchase exemption from pain, or even from death, by acknowledging as true what they believed to be false; or by acknowledging as right, what they believed to be morally wrong. Nor did they deem it prudent, at times, to make concessions, even when they might, perhaps, have been conscientiously made, lest their so doing should only have the effect of inducing their persecutors to demand similar concessions on points in regard to which their demands could not have been so safely complied with. These observations may help to account for some things in their conduct, in which they are apt to be blamed for having gone to an extreme. They conscientiously believed, for example, the Presbyterian form of church government to be derived from the word of God; and, therefore, they could not virtually abjure it by tamely submitting to a lordly prelacy. They regarded the custom of kneeling at the sacrament, as originating in, and fitted to lend countenance to, the idolatrous reverence extended to the host in the church of Rome; and, therefore, they placed upon it the mark of their condemnation. The form in which they were required to pray for the king, seemed

to them to involve an acknowledgment of encroachments on the prerogatives of Christ, and the liberties of the church, which they could not but regard as at once tyrannical and blasphemous; and, therefore, while they never refuse to pray for the blessing of God on his person, they scrupled to pray for him in the form prescribed by the civil authorities. These are matters which the men of an easy and silken generation like the present, may deem of no moment. But we feel convinced that all who will look at them from the true point of view, that, namely, in which the history of the times present them, will be disposed to think otherwise; and, while condemning as worthy of the strongest reprobation the conduct of the persecutors who, on grounds like these, sought to ensnare the consciences of men, and even proceeded to take their lives, they will view the steadfastness of those who manfully resisted every such attempt, as evincing a strength of principle, and even an accuracy of thinking, which merit the highest admiration and approval.

It would not be difficult to show that the principles of the martyrs all resolve themselves into the "word of God," and, of course, dying for these principles, they may be said to have been "slain for the word of God, and for the testimony which they held." Certain it is, that in the protestant struggle with antichrist, as in the christian struggle with heathenism, the contention not unfrequently turned on the Holy Scriptures,—their place as the rule of faith, and the right of all to read them. For as one well remarks, "The suppression of the Scriptures has been the unquestionable characteristic of the papal polity for a thousand years. In every country where it possessed influence, popery invariably succeeded in extinguishing the national use of the Bible. In every country where the reformation enlightened the popular ignorance, its first effort was to give the Bible to the people. This was, and *is* uniformly the point of struggle, the acknowledged distinction, the marking feature of the contest between protestantism and popery."

Nor is the analogy between the papal and the pagan martyrdoms less striking in regard to the justification they receive. A vindication amounting to investiture with "white robes," took place in respect to the former also; in general, in the establishment of the Reformation; and as regards Britain, in particular, in the Revolution of 1688, which, whatever its defects, (and we are not insensible to them,) cannot but be regarded as a noble justification of the martyrs, inasmuch as not only was there a stop put by it to the shedding of blood, but many of the grounds on which it proceeded were those for which they had suffered and died. It is not easy to conceive a more unequivocal testimony to the reformers of this country than that which was given when the whole nation rose, and with one indignant effort drove from the throne and from the kingdom the family which had so wantonly shed their blood; and

that, too, on the very principles, decided adherence to which had cost them their lives. This can be looked upon as inferior only to that complete and universal justification which awaits their character and cause at the final overthrow of antichrist. For, when the witnesses shall have finished their testimony, and the beast out of the bottomless pit shall have made war against them, and overcome them and killed them, after three days and a half, during which their bodies shall lie in the streets of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified, the spirit of life from God shall enter into them, and they shall stand up upon their feet, and a great voice from heaven shall be heard, saying, Come up hither, and they shall ascend up to heaven in a cloud. Then, truly, shall "white robes be given to every one of them," and in their new and resplendent attire, they shall stand forth acquitted and admired by the whole world, while their persecutors are wrapped in confusion and shame.

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#### PITTSBURGH PRESBYTERY.

This Court met in Allegheny on the 8th of April, and closed its sessions the evening of the next day. There were twenty members present. Of the ministers, Messrs. Love, Wallace, Wylie and M'Clurkin, were absent.

The committee to report a course of studies for Westminster College, presented a list of books, which was approved. Inasmuch as there is a prospect of improving still more the classical course by the introduction of books that are in the progress of publication, the Presbytery deferred final action, and continued the committee.

The committee to report on the practicability of compiling books from christian authors, to be substituted for those that are objectionable in the common classical course, reported in part, and were continued.

The Presbytery adopted as a standing rule to appoint yearly, when practicable, a minister or ministers to attend to catechising and family visitation, in the vacancies and missionary stations.

A petition for the moderation of a call is granted to Wilksburg congregation, and Rev. T. Sproull is appointed to attend to it, at whatever time he is requested by the people.

Mr. David M'Kee having delivered all his trials, and being examined, was licensed to preach the everlasting gospel. Owing to his engagement as a professor in Westminster College, he is exempted for the present from constant preaching.

Smicksburg, Indiana Co.; Wallaceburg, Crawford Co.; Sewicklyville, Allegheny Co. Pa. and Brownsville, Washington Co. Ohio, are erected by Presbytery into missionary stations.

The Presbytery resolved, that pastors who have a portion of their time unappropriated, and desire to spend the whole or a part of such time,

statedly, beyond their own bounds, are to do so under the direction of Presbytery.

Rev. Messrs. Sproull and Roney, and elder J. Carson, are appointed a standing committee of supplies.\*

Rev. T. Sproull is appointed to dispense the sacrament of the Lord's Supper at Sandy, Jefferson Co. in the month of June, aided by Rev. R. J. Dods.

Rev. J. Blackwood is appointed to dispense the sacrament of the Lord's Supper at Sandy Lake, Venango Co. in September or October, aided by Mr. Joseph Hunter.

Presbytery adjourned to meet in Allegheny on the second Tuesday of October next, at 10 o'clock, A. M.

THOMAS SPROULL, *Clerk*

### TREASURER'S REPORT.

*Pittsburgh Presb. in acc't. with Jas. Carson, Treas'r.*

| 1850.     |   | DR.       |
|-----------|---|-----------|
| Dec. 31,  | To cash paid Mr. Joseph Hunter,             | \$42 00   |
| 1851.     |   |           |
| Jan. 7,   | To cash paid Rev. T. Hannay,                | 24 00     |
| March 11, | “ Rev. R. J. Dods,                          | 25 00     |
| April 9,  | “ Rev. R. J. Dods,                          | 23 00     |
| April 9,  | “ Mr. Joseph Hunter,                        | 12 00     |
| April 9,  | “ Rev. T. Hannay,                           | 12 00     |
|           | Balance in Treasury,                        | 120 96½   |
|           |   | \$258 96½ |
| 1850.     |   | CR.       |
|           | Balance in Treasury, per last report,       | \$67 67   |
| Dec. 10,  | Cash from Union, &c. Cong'n.                | 3 10      |
| Dec. 31,  | “ Red Bank Society,                         | 10 50     |
| Dec. 31,  | “ Yellow Creek Society,                     | 4 00      |
| Dec. 31,  | “ Penn's Run Society,                       | 3 00      |
| 1851.     |   |           |
| Jan. 1,   | “ Londonderry Cong'n.                       | 1 00      |
| Jan. 7,   | “ Slippery Rock, &c. Cong'n.                | 10 50     |
| Jan. 7,   | “ Oil Creek Society,                        | 2 50      |
| Jan. 7,   | “ Yellow Creek Society,                     | 14 00     |
| Jan. 7,   | “ Rev. T. Hannay,                           | 4 00      |
| Feb. 10,  | “ Clarksburg,                               | 6 25      |
| Feb. 10,  | “ Male Miss. Soc'y of Pittsb. & Alle. Cong. | 15 00     |
| Feb. 15,  | “ John Tibby,                               | 5 00      |
| March 5,  | “ Male Miss. Soc'y of Pittsb. & Alle. Cong. | 40 82     |
| April 9,  | “ Brookland, N. Washington, &c. Cong.       | 13 00     |
|           | Amount carried over,                        | \$200 34  |

\*The appointments will be published as soon as practicable after the meeting of Synod.

|          |           |                           |       |                  |
|----------|-----------|---------------------------|-------|------------------|
| 1851.    |           | Amount brought up,        | - - - | \$200 34         |
| April 9, | Cash from | Monongahela Congregation, | - - - | 10 00            |
| April 9, | "         | Greensburg, &c. Cong.     | - - - | 9 00             |
| April 9, | "         | Union, &c. Cong.          | - - - | 4 37½            |
| April 9, | "         | Penn's Run Society,       | - - - | 4 50             |
| April 9, | "         | Warsaw Society,           | - - - | 1 50             |
| April 9, | "         | Sandy Society,            | - - - | 1 00             |
| April 9, | "         | Red Bank Society,         | - - - | 4 25             |
| April 9, | "         | Yellow Creek Society,     | - - - | 6 00             |
| April 9, | "         | Miller's Run Cong.        | - - - | 15 00            |
| April 9, | "         | C. Orr, Middle Wheeling,  | - - - | 3 00             |
|          |           |                           |       | <u>\$258 96½</u> |

JAMES CARSON, *Treas'r.*

#### LIBERIA.

We learn from the African Repository, that the authorities of Liberia have succeeded in amicably settling the late difficulties between the contiguous tribes occupying territory which was brought into the jurisdiction of the republic during the past year; and the liabilities of the Liberian government, for several highly important tracts of country recently purchased, have been discharged. Every difficulty in securing the territory on the North-west has been removed; so that the territory of the republic of Liberia will embrace an unbroken line of coast from the mouth of the Shebar river on the North, (which is near the Southern boundary of Sierra Leone,) to the Northern boundary of the colony of "Maryland in Liberia," the jurisdiction of which colony extends about 100 miles along the coast, making the sea-board extent of the two governments about 600 miles. This important line of coast being secured, there will be no difficulty in extending the interior boundary by purchase from the native proprietors as far and as rapidly as circumstances may require, even if there should be an annual influx of immigrants fifty times as great as the present ratio of emigration.

D. B. Warren, Esq. late Secretary of State of the Liberian republic, writes—

I look forward to the day when civilization and christianity shall be disseminated throughout the continent of Africa, and the sons and daughters of this now benighted land "shall own Jesus Christ our Lord, to the honor and glory of God." But to effect this great work, there must be a total abolition of the slave trade, and a rising up of holy and devout men, who will, through the aid of the Spirit of truth, convince the nations of the necessity of temperance, righteousness, and certainty of a judgment to come. And who more capable to act as instruments to bring about this great change of morals, than those who sprang from African stock? Missionaries after missionaries, men of talent and profound thought, have been sent out from America and elsewhere, to introduce the gospel in this place; but they have either died, or by the blighting



disease of the land, been driven to their native home, without being able to mature their plans, or prosecute their designs. These melancholy results go very far in proving that God, in his all-wise providence, has reserved this great and important work (the civilizing and evangelizing of Africa) for her own sons and daughters. God, in his wisdom, permitted our forefathers to be carried from their native country to a strange land; and now that the fulness of time has come, he is returning us to our long lost home.

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COST OF THE ESTABLISHED CHURCH.

A writer in the London Sun has done good service by calling attention to the practical injustice of the State Church. The Established Church, in reference to the rest of the community, is situated as follows:

|                              | CONFORMISTS.      | NONCONFORMISTS.   |
|------------------------------|-------------------|-------------------|
| England contains, - - - - -  | 8,500,000         | 8,000,000         |
| Scotland contains, - - - - - | 860,000           | 1,800,000         |
| Ireland contains, - - - - -  | 1,000,000         | 7,300,000         |
|                              | <u>10,160,000</u> | <u>17,100,000</u> |

In the face of the above, to legislate for the safety of the state church is a monstrous injustice. The church has no claims on the people. Its practice contradicts its profession; its revenues are misapplied. Three millions of the proceeds of church lands, appropriated at the reformation, go to swell the incomes of the richest aristocracy on the face of the earth. Besides, the Lord Chancellor has the patronage of 800 livings; the Duke of Devonshire, of 48; the Earl of Fitzwilliam, of 30; the Duke of Bedford, of 29; the Duke of Rutland, of 29; the Duke of Beaufort, of 27; the Duke of Norfolk, of 24; the Marquis of Bristol, of 20; the two Universities have the presentation of 700; the Colleges of Eton and Winchester, of 60; the rest of the aristocracy and country gentlemen, of 6,000. Then the revenue of this church in England and Ireland amounts to £12,600,000. Half of this enormous sum is spent as follows:

|   |           |
|---|-----------|
| Archbishop of Canterbury, - - - - -   | £46,000   |
| Archbishop of York, - - - - -   | 28,000    |
| Bishopric of Durham, - - - - -  | 30,000    |
| Bishopric of London, - - - - -  | 60,000    |
| The other 25 Bishops, about £6,000 each, - - - -  | 150,000   |
| Dignified Clergy, Archdeacons, Deans, &c. in number<br>about 1,000, at an income of £3,000 each - - | 3,000,000 |
| Aristocratical non-residents about 4,000, at an income of<br>£1,000 each, - - - - -                 | 4,000,000 |

Yet this church, thus suffering from a plethora of wealth—thus overstocked with the good things of this life—will exact from the Dissenter, who rejects its creed, and who worships not at its altars, the uttermost farthing.

## THE PAPAL GOVERNMENT AND THE BIBLE.

A subject which has taken as much discussion as any since the restoration of the papal government, has just been arranged, through the mediation of Mr. Cass, the United States Charge d'Affairs. Copies of Diodati's Bible were printed in Italian for the British and Foreign Bible Society, under the Republican Government, (such things being then practicable,) and subsequently deposited for safe keeping at the American Consulate. The papal government demanded the confiscation of the Bibles, as being expressly contrary to the laws of the country. To which it might have been replied, that they were printed when a form of government existed which recognised no such law; but as the Republican Government of Rome was never acknowledged by the United States, Mr. Cass, of course, could not put forward such an objection. All he has been able to obtain, is, that the papal government should get possession of the Bibles, not as a confiscation, but as a commercial transaction—a sale, in fact—the books being taken by His Holiness at a valuation; consequently, three thousand six hundred and forty-two Protestant Bibles were given up to the Papal authorities, who conveyed them forthwith to the Quirinal Palace, where, it is to be earnestly hoped, Pío Nino, and his advisers, will take the earliest opportunity of reading them attentively through.

## ITEMS OF INTELLIGENCE.

THE WORLD'S FAIR.—Preparations are making by the British and Foreign Bible Society to present among this collection of wonders—artificial and natural—a complete set of their translations of the Holy Scriptures. A copy of the New Testament, it is also suggested, should be presented on that occasion to every foreigner in attendance, in his own language—the volume to be bound in calf and labelled inside, to indicate its origin. A subscription of \$40,000 for one hundred thousand copies, it is said, might be obtained for this object. Among the great things projected for the benefit of this great gathering of human beings, we have seen nothing that has struck us with greater interest than this. There are to be persons from all quarters of the globe, of almost every hue and every language; and how their visit could be better improved than by making presents among them of copies of this priceless volume, we cannot imagine. Presented under such circumstances, and in so inviting a dress, the book may secure special regard from numbers who may take it to the people of their respective tribes and nations; and it may be made the instrument, under God, of bringing in some of his chosen ones.

PAPAL TOLERATION.—In the Constitution that Austria has recently given to the Lombardo-Venetian kingdom, it is declared that the Roman Catholic religion is the religion of the State, and that “dissenting religions shall not be permitted the liberty of public worship!” When will American Protestants believe that Popery is as intolerant in its spirit,

and as adverse to liberty, as it is antagonistic to the gospel of Christ in its doctrines, ceremonies, and decretals?

**CHRISTIANS IN TURKEY.**—The Sultan of Turkey has published an important firman in favor of his Christian Protestant subjects, in which he commands that they shall exercise their secular and religious affairs in their own way, without the interference of any other community whatever. At Aleppo the Christians are few in number, and insignificant in power. A Turkish mob (unknown to the government) produced the death of five Christians, the wounding of six more, and the pillaging of one hundred houses and five churches. The Sultan shot six hundred of the mob, condemned three hundred to the galleys, and put one hundred and fifty more on their trial. He has restored all the property he could recover, to the Christians to whom it belonged, and recompensed the rest of the sufferers out of his own purse.

**THE PAPAL AGGRESSION.**—The London News, speaking of an exciting debate in Parliament on the subject of the Papal aggression in England, says—"The above debate confirms the opinion that the Court of Rome, and the Pope of Rome, and the Church of Rome, have obtained a power of doing mischief in England; that England is liable to be perplexed and disturbed and excited by all those mixed questions of religion and politics by which the repose of France, Prussia and Belgium has been perplexed and disturbed; that in England there will soon be the canon law, synodical action, the monastic system, and the Index Expurgatorius."

"At a meeting of the incumbents of the livings in and around London, for the purpose of taking into consideration the modification of the Ecclesiastical Titles Bill, it was agreed to petition Parliament to prohibit the use of titles conferred by the Pope—to prevent the residence of cardinals in this country, and to expel Jesuits from her Majesty's dominions. The London Common Council, on the same day, agreed to a petition to Parliament for stringent measures against the Papal-Austrian aggression, and also for protection to the dying against designing priests. Meetings similar to the above have been held in other places. A deputation headed by Lord Ashley, waited upon the Archbishop of Canterbury, for the purpose of presenting an address to his Grace, signed by 239,860 clerical and lay members of the Church of England, on the subject of Papal aggression.

**CHINA.**—The papers confirm the intelligence of the death of Commissioner Lin. Keying had fallen into disgrace at the Chinese Court, for showing a predilection to Europeans. Fears were entertained of a new Chinese insurrection in the disturbed provinces. The North China Herald announces the discovery of an interesting race of Jews in the interior of the country, 350 miles from Peking, by some missionaries of the London Society.

**CAPE OF GOOD HOPE.**—Advices from St. Helena, down to February, state that there were at that time seven slave vessels in port condemned, and about 850 slaves on the island. Three more prizes were daily expected. Later accounts from Cape town have been received at St. Helena, which represented the Kaffir war as still raging to a fearful extent. The Governor is in a fort, surrounded by 8,000 Kaffir warriors, and entirely cut off from escape. He has with him in the fort about 500 English

soldiers, but they are scantily supplied with provisions. Unless speedily reinforced, the Governor will fall a victim to the Kaffirs.

**ATHEISM AT ROME.**—About two months since, M. Salto, a rich proprietor, died at Rome, aged 72, and was interred there. On opening his will, which was in his own handwriting, at the top of that document, instead of the profession of religious faith generally used in such cases, there was a note to the following effect: "As I have always doubted of the existence of God, I omit here the ordinary preamble to a will." The cardinal vicar of the diocese of Rome being informed of this atheistical declaration, immediately ordered the body of M. Salto to be disinterred, and removed to the corner of a cemetery set apart for the burial of criminals who refused religious succor at their execution.

**THREE HUNDRED YEARS AGO,** no artificer, apprentice, journeyman, husbandman, or laborer, might read the Bible to themselves, or to any other privately or openly, on pain of one month's imprisonment; nor any *women*, except noblewomen and gentlewomen, nor any manner of person within any of the king's dominions, unless appointed thereunto by the king, or the king's officer! Such was the law in England, when Henry the VIII. was upon the throne! Bless the Lord that we live in an age and land of Bibles.

**SLAVE TRADE.**—It has been strongly urged in the British papers, that the plan of employing government cruisers for the suppression of the slave trade on the African coast, has proved an entire failure. On the contrary, it has been demonstrated that this system has, from 1806 to 1847, subjected those engaged in this traffic to an actual loss of one hundred and fifty millions of dollars.

**LARGEST CHURCH IN THE U. S.**—At the dedication of a new Presbyterian Church at Nicholasville, Ky. the Rev. R. J. Breckinridge delivered the usual sermon, and in the course of its delivery, stated what is, perhaps, not generally known, viz: that the Presbyterian Church is the largest denomination, numerically, in the U. S. In this estimate, all who hold the Presbyterian order and doctrine were included. The Doctor made this statement, not, as he affirmed, in the way of boasting, but to show the high *mission* with which the Presbyterian Church was invested—that where much was given, much was required.

**DIED,** in Clarion, Pa. March 29th, 1851, MARY ANN CRAIG, wife of Mr. ——— Craig, and daughter of Mr. Samuel Henry, of Wilksburg, (late of Pittsburgh,) on the thirteenth day after her confinement, and in the 26th year of her age. She left a kind husband and two small children, to mourn their loss.—*Com.*

**THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH,** will meet in Allegheny on the *fourth* Tuesday of May, (inst.) at half-past 7 o'clock, P. M. and be opened with a sermon by the Moderator, Rev. J. Chrystie—Rev. J. Galbraith his alternate.

**THE ROCHESTER PRESBYTERY** will meet at Syracuse, N. Y. on the *first* Tuesday of May, (inst.) at 4 o'clock, P. M.

**THE NEW YORK PRESBYTERY** will meet in Philadelphia on the *third* Tuesday of May, (inst.) at half-past 7 o'clock, P. M.

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REVIEW OF PAMPHLETS ON "THE HIGHER LAW."

1. The higher law, or law of the Most High. By William L. Roberts, D. D.
2. Speech of Dr. Orville Dewey.
3. The higher law, in its application to the fugitive slave bill. By John C. Lord, D. D.

The author of the first of these discourses adopts and illustrates the true view—the Bible view of the question discussed. His text is Dan. 2:44, 45, and chap. 7:9, 13, 14. In the first head of discourse, he draws the character of the kingdoms symbolized by the great image; in the second, he presents some of the prominent characteristics of the kingdom of the God of heaven; in the third, he applies the great principle developed by the discussion, in test of the claims of the United States' government to obedience in its enforcement, by constitutional and statute law, of the capture and return to bondage of fugitive slaves. The writer has fortified his position in the third head by a liberal use of Scripture, which we are confident cannot be expounded otherwise, without doing violence to the plain dictates of the Bible. With this recommendation of the discourse, we proceed to the examination of the other articles standing at the head of this review.

Drs. Dewey and Lord undertake to vindicate the fugitive slave law; but whether they have done this, even to their own satisfaction, may well be doubted. The very self-complacent manner in which the latter discusses the subject, might lead us to conclude that he thought it invested with but little difficulty, and that little he had now removed. The former is not so confident; he evidently feels the difficulty of his position, but makes the most of it by well managed declamation and appeal to a selfish principle, as it regards the integrity of the Union. And if he has not convince the judgment of his hearers, he strives, at least, to disarm

their opposition! It is simply an act of justice, however, to say that the whole tenor of Dr. Dewey's speech is vastly superior, in both its moral and political sentiments, to the discourse of Dr. Lord. The former has a directness and manliness about it, that we look for in vain in the latter. It manifests a feeling which, if not thoroughly Christian, has some resemblance to it; but of which the latter is entirely destitute. The former has some sympathy with the oppressed, and strong confidence that slavery cannot be "eternal." This may put the deliverance a long way off, to be sure; still, it leaves room to hope!

"We hold," says Dr. D. "that slavery ought everywhere to be abolished as soon as possible." But the "wrong" of slavery must be continued for the sake of the Union. It is an evil, but one that cannot be helped without incurring what he considers a greater. According to *our* sense of moral obligation, we are bound to do justice to *others*, let the inconvenience to *ourselves* be what it may. We have no right to turn away evils from our own door, and thrust them into that of our neighbor; and more especially when these evils are of our own making. To do this, is neither just nor honest. It is well enough for Dr. D. to say, "I would consent that my own brother, my own son should go—*ten times* rather would I go myself, than that this Union should be sacrificed for me, or for us." It is *well*, if he chooses to sacrifice himself for the sake of the Union; but it is *not well* to make sacrifices of others without their consent, and in despite of their earnest remonstrances. Such an argument is sheer selfishness and mockery of justice. It is as useless as it is wicked! The dissolution of the Union is a mere bugbear, by which the South would frighten the other parts of the Union into compliance with their unjust and anti-republican demands. But *were* it otherwise, we have no *right* to do injustice to others, for the sake of protecting ourselves. And yet this is the sum of Dr. D.'s reasoning—or, rather, declamation, from beginning to end of his speech. If an appeal is made to our *generosity*, this is a very different matter; we may then calculate whether its exercise may not be hurtful to ourselves, and decline on this ground: we are to love our neighbor, but not better than ourselves. But in a matter of *equity*, there *ought* to be no calculation. Is it right? then do it, if the heavens should fall. Is it just? then do it, and leave consequences with God, and he will take care of them.

In relation to slavery, Dr. D. asks, "Is it such an evil that we ought to hold no compact with a people that tolerates it? Is such a compact with the South—is that part of our constitution—essentially immoral and iniquitous—such as cannot be reconciled with obedience to God and an enlightened conscience, and not, on any account, to be kept or complied with?" Just so. And we think the Dr. knows it too. Knows, at least, that slavery is opposed to

the dictates of an unsophisticated conscience—opposed to the teachings of the Bible—contrary to the moral law, which forbids dishonesty, and at variance with the genius and character of the gospel! We may add, that it violates the most explicit commands of God—such as, "Open thy mouth for the dumb, in the cause of all such as are appointed to destruction." Prov. 31:8. Such commands have a terrible sanction. "Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work." Jer. 22:13. "Knowing this, that the law was not made for a righteous man, but for men-stealers, for liars, for perjured persons," &c. 1 Tim. 1:9, 10. Now, we leave it to any man whose conscience is enlightened by the gospel, whether the recognition of slavery can be reconciled with obedience to God?—whether holding men in slavery is doing to others what they would have others do to them?

Dr. D. admits the obligation of "a law of conscience which is above any constitution, any compact, any advantage whatever." "If I were required to blaspheme God—if I were required to tell a lie, to avouch here, in the presence of God, that to be true which I knew to be false, I firmly say I would not do it to save my life, or your life, or the life of a whole nation." This is brave morality; we like its tone, but it is not consistent with the drift of his argument in behalf of the fugitive slave law. Slavery is indeed bad, but not bad enough for Dr. D. to run any great risk to get quit of it. He would not "tell a lie" to save his own life, or the life of the "whole nation." We hate lying, and hope, in charity, that the Dr. hates it as much as he says; but wicked as it may be, is it worse, we ask, than slave holding? We would like to know on what principle the Dr. satisfies his conscience, that man-stealing (for that is necessarily included in slavery) is less a breach of the moral law than the sin of lying—the very thought of which makes his hair stand on end? We know the Dr. has a plaster for this; but, in our judgment, it is not quite large enough for the sore. "Like all other great evils," slavery "must die out, and come to an end." Very good. But is this the way the Dr. preaches the duty of repentance to sinners? Would he speak so of the sins of lying and blasphemy? would he leave them to "die out" of themselves? Or would he not rather preach to those who practiced them, the duty of immediate repentance? Yes; and fruit, too, meet for repentance. "To-day, if ye will hear his voice, harden not your heart." "Undo the heavy burdens, and let the oppressed go free, and that ye break every yoke."

But the secret will be out, in spite of the Dr.'s great humanity and love of truth. "We have a Union, and some of the articles of this union, without which it could not have been formed, we have agreed—we, of Massachusetts—that we will not harbor fugitives

from service, fleeing from South Carolina; that we will not recognize any right in them to citizenship, or protection among us; that we will give them up to their masters, on proper application, properly supported by just and legal proof." Suppose the Constitution of the United States had in it a provision, calling upon its citizens to lie or blaspheme, would the Dr. consider his conscience bound to obey such a provision? He says he would not, even to save his life, or the life of "a whole nation." Where is his consistency? where his enlightened conscience, then, when, though he would not tell a lie to save the Union, he pleads for the morality of a law which returns to bondage the poor trembling fugitive? And that, too, to all the heart-rending horrors of perpetual slavery! How compassionate, how humane! The kind hearted man! he would not tell a lie to save the life of "a whole nation," but he would sacrifice the rights and happiness of three millions of fellow creatures to gratify the cupidity of slave holders! What a *nicely* balanced conscience he must have! We recommend to the Dr.'s consideration the passage, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee, even among you in that place which he shall choose in one of thy gates where it liketh him best. Thou shalt not oppress him."

The discourse of Dr. Lord, which is based on Matt. 22:17, 22, is an illustration of four general principles. Respecting these, he says they "may be adduced from the sacred Scriptures, and from the example, as well as the teachings of our Lord and his apostles." "The decisions of governments upon matters within their jurisdiction, though they may be erroneous, are yet, from the necessity of the case, absolute." There is a sense in which this statement is true. From the decisions of governments, there is no earthly appeal; for they may be enforced by a physical power which cannot be resisted: in this sense, they are "absolute." But if he means that all decisions of government *ought* to be obeyed and submitted to, because they have *authority over the conscience*, irrespective of their moral character, then we deny the truth of his principles as stated. If the proposition is made in the former sense, then Dr. L. fights without an adversary, and, of course, says nothing to the purpose: for this does not prove that there is no higher law than the Constitution; nor that the fugitive slave law is in accordance with this higher law which we suppose to have authority in the case. If the proposition is made in the second sense, we deny its truthfulness.

Civil government is instituted by God the Creator; and so we agree with the Dr. in his first principle. It has jurisdiction over men in all affairs which belong peculiarly to the present life; and so we agree with him in the second principle. But further, civil society is among the all things subjected to the authority of the



Mediator. "Angels, and authorities, and powers, being made subject to him." 1 Pet. 3:22. "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:21. From the fact stated in the Scriptures now quoted, we conclude that civil government should be administered, not merely according to the light of nature, but according to the supernaturally revealed law of God contained in his written word. Irrespective of the authority of God speaking in this, we hold that no human government has any moral authority. Keep within this, and the subjects of civil government are bound to obedience, "for conscience' sake." Get beyond this, and governments have no claim on man's conscience. It is a matter of too much importance in this connection to overlook the consideration, that when God commands obedience to civil governments, he describes also the character which they must possess to entitle them to conscientious obedience. (Rom. 13:1—7.) Is it, then, fair to urge obedience to decisions of government, irrespective to this qualification? It betrays ignorance; if not worse, the want of candor. Can a wicked ruler—the administrator of a wicked law, be "the minister of God *for good*," to the subjects of his government? Do not tell us that whosoever "resisteth the power, resisteth the ordinance of God." You must first prove that the government in question, is the ordinance of God; and the only proof admissible in the case, is conformity to the character contained in the written word of God. Do not claim for the civil ruler, that he is "the minister of God," apart from the "good" which marks his character as described by Paul.

Dr. Lord's fourth principle has, in relation to the question of slavery, an especial drift. It is the old tory doctrine of the seventeenth century—the dogma of passive obedience and non-resistance—the "absolute." He says that "the right of revolution is a civil right, which can be properly exercised only by a decided majority under circumstances of aggravated oppression, and upon a reasonable assurance of success." The fathers of the American revolution thought and acted more justly on the subject. They acted on the right of resisting an oppressive principle—the principle of taxation without representation. They did not wait till the evil reached the length of "aggravated oppression:" their's was a war for principle. The question about a "decided majority," like the "assurance of success," is simply a matter of prudence, but has nothing to do with the right of resisting oppression. A wicked government is not the ordinance of God, and, therefore, may not appeal to the terrible sanctions of God's word to enforce conscientious submission.

"Slavery," we are told, "was recognised and regulated by law in the free states of antiquity." "Free states, forsooth, and slavery "recognized" in them! The word "free" must have a re-

markable meaning in Dr. L.'s vocabulary. But what of that? There were many other abominations besides slavery, "among the free states of antiquity." Are they, too, to be adduced in evidence for such practices? Since the Dr. has made the allusion, we will remind him, on the authority of Thucydides, that two thousand slaves at Sparta disappeared at once, without its being publicly known what became of them. Is this, also, to be adduced in vindication of cruelty and wholesale murder? If not, the less said about "the free states," the better.

But Dr. L. says he has "higher authority for the determination of this question, than anything we have yet suggested." "The existence of domestic slavery was expressly allowed, sanctioned, and regulated by the supreme law-giver, in that Divine economy which he gave the Hebrew state." From this, he concludes that slavery "is an institution which may lawfully exist, and concerning which governments may pass laws and execute penalties for their evasion or resistance." Will the Dr. tell us in what part of the Bible "the Divine sanction is given to slavery?" The Hebrew nation were allowed to hold *as* slaves, people of the neighboring nations. This is what is premised, and we may admit it. But there are other premises: they were commanded to destroy the nations of Canaan. If the former was "a universal principle," sanctioning slavery, then the latter, too, is "a universal principle" sanctioning the wholesale slaughter of nations! If the conclusion is found in the premises in the one case, so, also, in the other. The Dr.'s argument proves too much. God has a sovereign right over all his creatures; and as the punishment of national, as well as other sins, he may give a people over to slavery and to the sword. He did so in relation to the nations of Canaan; and at the same time, he gave to the Hebrew people authority to execute his judgments. But to no other nation has he given a similar commission. No! the Bible contains nothing of the kind. Will Dr. L. tell us in what part of the Bible God gives to southern planters in the United States, the right to make slaves of the African race? Till he does this, we demur as to his conclusion. His argument is false in reasoning, vicious in morals, and most unsound in theology! And yet this is the terrible giant which Dr. L. declares "all the abolitionists in the United States," with all their "ingenuity and art," can never destroy!

Again: Dr. L. says, "Paul sent Onesimus back to his master, on the very principles which he had enjoined upon the Romans—subjection to existing civil authority." In this brief statement, he has committed two mistakes: the one relates to a fact, the other to a principle. First, as to the fact of Onesimus being sent back as a *slave*, Paul most peremptorily contradicts the assertion, when he writes to Philemon,—“Wherefore, though I might be much bold in Christ, to enjoin thee that which is convenient,” &c. “Whom

I would have retained with me," &c. verse 13. Is this the way in which the apostle would have spoken, had he thought that Philemon had a right of property in Onesimus? What right could the apostle have "to enjoin" Philemon on the subject, or to appropriate the property of Philemon? He might, indeed, have advised Philemon as a brother, but to command him to surrender his property, or to appropriate it to his own use, would have been a violation of the moral law. But while Paul does not recognise Philemon as having a *right* of property in Onesimus, he treats him with great courtesy. In the second place, in regard to the principle, we deny that Paul "enjoined upon the Romans subjection to existing civil authority." The apostle taught the Romans submission to civil government, as the ordinance of God; but he described it by characters that never were applicable, at any time, to the Roman government. Was the Cæsar the minister of God for good? was he a terror to evil doers, and a praise to them that did well? Dr. L. admits that Cæsar was not either the one, or the other; and yet he dares to say that the apostle "had a particular reference to the existing authority of Rome!"

He seems to be aware that his views are obnoxious to the charge of "passive obedience and non-resistance," and meets the charge by a mere sophism, "that it does not belong to the church in her organized capacity, nor to christians, considered solely as such, and with reference to their religious duties, to revolutionize governments. Who ever said so? This is not the question at issue. The question is—Are men bound, by the principles of the Bible, to submit to all laws made by governments existing "*de facto*?" Dr. L. says they are, and here concludes that the fugitive slave law is right. We deny any such obligation on Bible principles. And in vindication of our exposition of these, especially as exhibited in the 13th chapter of the Romans, we appeal to the exposition given by Chrysostom, George Buchanan, an Algernon Sidney, and others; we appeal to patriots in every christian country since the reformation from popery, and we appeal to the common sense of every man, apart from political partizanship.

In conclusion, we remark, that it is arrogant for Dr. L. to say that the argument of those who oppose slavery, is an "impeachment of the benevolence of God, and a denial of the Supreme authority of the gospel as a system of ethics. Were the Doctor better acquainted with the spirit of the gospel, he would have spared this statement, as well as the sneer about being "wiser than the Saviour."

## THE IMPORT OF THE FIFTH SEAL.\*

We have still, in fulfilment of the plan proposed, to point out the general import and design of the seal; in other words, the purposes to which it may be viewed as subservient.

It was well fitted, for one thing, to sustain the faith of the christians living at the time. Their belief in the truth of christianity was in some danger of being shaken by such a long continuance of cruelties and persecutions, of sufferings and death. So long a time of the prosperity of the enemies, and the oppression of the friends of the christian religion, might be apt to induce a doubt whether, after all, it enjoyed the countenance of God. As the afflicted saint, in his moments of depression, is apt to say, If I be a child, why am I thus? So members of the church, contemplating the trials to which she is exposed, may be in danger, in the same mistaken spirit, of saying, If indeed a church of God, why does he not interpose to protect and deliver her? The vision before us was calculated to refute this false logic, by teaching that God, though long-suffering, was nevertheless holy and true, and that his judgment, though suspended for awhile, could never, except in a figurative sense, be said to slumber. He delays, but he has purposes to serve by so doing; and it is our duty to wait the development of these. We may not know beforehand what these are; but if we can only wait on in faith, they will assuredly unfold themselves. One of them may be, to try and to strengthen the faith of his people, by giving room for its exercise. Another may be, to guard the members of the church against the danger of apostacy. The converts to christianity at first being from paganism, and those to the Reformed religion afterwards being from popery, who knows whether the display given of the inherent darkness, and cruelty, and malignant selfishness of both these false systems, in their persecuting treatment of those who seceded from them, may not have been a chief means of preventing these converts from being allured back again into their fascinating but dangerous embrace? The tempest of persecution and the rage of the oppressor might thus become, not merely the instrument of their glorification, but the occasion of their steadfastness. Nor were the persecutions less calculated, by bringing strongly out what religion is, and what it can both do and suffer, to subserve the great end of its diffusion. They showed what the omnipotent grace of the Most High could accomplish; what fortitude it could inspire; what constancy it could secure; what oppression it could enable those who were under its influence to sustain; what exploits it could qualify them to perform; what

\* The third topic of the discourse from which an interesting extract was given in last No.

meekness, and patience, and forgiveness, and true elevation of spirit it could engender. This itself would constitute no mean testimony to the nature and reality of religion; a testimony having much the effect of a miracle, being indeed a moral miracle, and so adapted to an age when miracles of another kind had ceased. And is it not the fact, that such exhibitions of the power of Divine grace in times of persecution, have deeply affected the minds of men in favor of religion, and thus served materially to aid the very cause which the persecutions themselves were designed to overthrow? To such a degree indeed has this been the case, that it has even passed into a proverb, that the blood of the martyrs is the seed of the church.

The vision before us was fitted also to animate the christians of the period to which it refers, for the struggle which then awaited them. The persecution of Diocletian was at hand. Its last fearful outbreak was about to sweep over the empire. It would require special invigoration to enable the members of the church to face the danger and to stand their ground—much more to come off with triumph. And what better calculated to serve the purpose than this? A view of the effects of former persecutions was well fitted to uphold them under those with which they themselves were about to be visited. A picture, such as is here given, of the wrongs sustained in former times by their fellow-servants and brethren, and of the ultimate glory in which these sufferings were to issue, was adapted to stir them up, under a keen sense of injury and a deep conviction of the justice of their cause, to put forth their utmost energies in the coming conflict. It brought to their assistance, in an hour when it was much required, the powerful aid of sympathy, sympathy with the great and the good, the noble and the honorable of former generations, than which scarce anything can be conceived more spirit-stirring and inspiring. A sight of the bleeding martyrs under the altar, was calculated to operate on those by whom it was beheld, much in the same way in which a thrilling signal seasonably hoisted in the field of battle, rouses the dispirited troops to an enthusiastic onset.

The vision is, in like manner, well adapted to teach and to illustrate some vastly important doctrines. It sets forth in a most emphatic manner, the awful depravity of man, furnishing a most impressive illustration of the scripture statement, that the carnal mind is enmity against God; seeing that a religion so pure and benevolent as that of Christ should draw down on its supporters such cruel and atrocious treatment. It proclaims no less unequivocally, the retributive rectitude of the Almighty, representing him as holy and true; intimating that vengeance is his and his alone, and giving palpable meaning to the published principle of retributory justice—"Whoso sheddeth man's blood, by man shall his blood be shed." It throws light on the statement, "Precious shall their

blood be in his sight," and supplies a comment on the passage which announces, "When he maketh inquisition for blood, he remembereth them; he forgetteth not the cry of the humble." The doctrine of God's retributive equity is one of immense value in connection with the scheme of grace. Most vague and imperfect views regarding it are abroad, while by many it is either altogether overlooked or denied. The pernicious effect of such a state of things is to be seen in the notions that are prevalent regarding the work of Christ, the nature and method of man's salvation, and even the principles of criminal legislation. Well were it, could some of the would-be theologians and philanthropists of the present day be induced to study the opening of the fifth seal, so as to drink into the spirit of the souls under the altar, who cry with a loud voice, "How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth!" And how strikingly does it instruct us in the soul's safe and happy and active existence after death. The bodies of the martyrs had fallen into the hands of their persecutors, and had been perhaps given by them to be meat to the fowls of heaven, or to the beasts of the earth. But they had no control over the disembodied spirits. They could kill the body, but could not kill the soul. The indignities offered to the mangled, quivering, lifeless flesh, had no effect in hindering the rest or the glory of the spirit. The bodies are inactive and insensible; but here are the souls under the altar busily employed in contemplating the justice of God's moral government, confidently reposing thereupon, waiting with eager desire for further displays of it, and deriving from the contemplation and prospect large accessions to their happiness. How is the gloomy sentiment thus rebuked, which represents the soul as entering at death on a state of unconsciousness and torpidity. And what a degree of plausibility is given to the opinion that separate spirits are neither ignorant of, nor insensible to the events connected with the church, which are transpiring here below.

Besides these purposes of a general nature, the vision is no less fitted to exert a salutary practical influence; some particulars of which may form a suitable conclusion to the discourse.

How well fitted to moderate the expectations of christians. They may hence learn not to look for uninterrupted enjoyment. We see here what the christians of former ages were called to endure. We are even taught to expect no better treatment for those who are yet to follow after—at least until that *let* or hindrance to every thing good, the Mystery of Iniquity, be taken out of the way. The children must fill up the measure of their fathers. So long as Antichrist continues, "all who live godly in Christ Jesus shall suffer persecution." We need not then look for exemption from this common lot of saints, but lay our account with being made to feel in one form or another, the bitter hostility of Rome.

We are taught also highly to value and earnestly to contend for the word of God. As witnesses, it is our duty to testify; and one grand point on which our testimony must be concentrated, is the Holy Scriptures, their place as the alone rule of faith, and the title of every man and woman to read them. This, as we have seen, has been a principal object of attack by Rome, whether papal or pagan. By Romanists, the authority of the church has been raised above that of the Bible, and the use of the Scriptures denied to the laity. The contest between Popery and Protestantism takes its rise, and derives one of its most prominent features from this point. Decrees of Councils and rescripts of Popes there are in abundance, modern as well as ancient, denouncing the reading of the word of God, and uttering curses on such as disregard the prohibition. As christians and as protestants, it becomes us to guard the point in question with jealous care; to defend with zeal the right of all to the word of God, and to strive for it even unto blood, manfully resisting every attempt to wrest from us so precious a treasure. "Were I monarch of a kingdom," some one has said, "I would sooner part with the right to wear my crown, than with the right to read my Bible. The right to wear my crown—a bauble! Sooner would I part with my right eye—sooner would I part with my right arm—sooner would I part with life itself, than surrender my right to hold converse with those Scriptures which make wise unto salvation, through faith which is in Christ Jesus."

Learn to abhor and stand aloof from all persecution. You see its spirit and effects in the details of this seal. They are such as should awaken the strongest detestation and repugnance. You meet this day to testify your respect for the memory of martyrs. But this is no proof that you may not cherish a persecuting spirit. The church of Rome herself professes veneration for the martyrs who fell under the papal persecutions. She pretends to have great respect for their memory, and even pays them a sort of religious homage. Yet does not this hinder her from killing the fellow-servants and brethren of these same martyrs. With that taste for absurdity and inconsistency for which the system is distinguished, she can at once canonize the dead and persecute the living. She can venerate, even to superstitious excess, the murdered saints of one age, and herself put to death those of another age. She can build the tombs and garnish the sepulchres of one set of martyrs, and fill the tomb with the bodies of another set. She can profess respect for the cry of the souls under the altar, at the very time that she is adding daily and extensively to their number, and doing what only tends to swell the voice of their bitter exclamation. Imitate her not in this, my brethren. Value the religious liberty you yourselves enjoy, and conscientiously respect that of others. Hate with a perfect hatred the demon of persecution, and do what in

you lies, in the exercise of an enlightened zeal, to hunt it down and banish it from the earth.

Rejoice in the retributive equity of the Most High, and wait with tranquil and confident expectation its unfailing results. There is nothing in this that is at variance with the charity of the gospel. On the contrary, the subject we have been considering, shows it to be in perfect harmony with the feelings of those who have been purified from the last dregs of human depravity, and even infirmity. If the souls under the altar cry, "How long, O Lord, holy and true, dost thou not judge and avenge our blood," we need not hesitate to cherish similar sentiments. The Lord reigns. Justice and judgment are the foundation of his throne. The wicked may triumph, and the righteous be oppressed, but it shall not be so forever. A time will come when all such moral discrepancies shall be completely rectified; and to that time let us look forward with joy; let us do so in particular with respect to the retributive visitation which awaits the popish church. We know that her sins shall yet reach unto heaven, and that God will remember her iniquities. He will reward her, even as she hath rewarded others, and double unto her double according to her works. In the cup which she hath filled, he will fill to her double. Great Babylon shall yet come in remembrance before God, to give unto her the cup of the fierceness of his wrath. He will yet prove himself to be the Lord God, holy and true, by judging and avenging upon her the blood of his saints. When he maketh inquisition for blood, he cannot overlook a system in whose skirts is found the blood of prophets and of saints, and of all that were slain on the earth. Having shed the blood of saints and prophets—nay, having been drunken with the blood of the saints, and with the blood of the martyrs of Jesus, she shall have blood given her to drink, for she is worthy. In these holy and equitable retributions, who would not feel satisfaction? Not to do so, were to contravene an express command of God, and to prove ourselves disqualified for engaging in the lofty ascriptions of heaven. You need not therefore be deterred from the exercise in question, by any apprehension of its unsuitableness to the christian character. The command of God, and the example of the company on high, may well relieve you from every scruple of this kind.

Nor may you be in any degree restrained by a dread of disappointment. No. We are well assured that Babylon's "plagues shall come upon her in one day, and that she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Mark, for your encouragement, the expression, "for strong is the Lord God who judgeth her." Rome is strong, but there is a stronger than she. She may yet increase her zeal and redouble her activities; nominal and faithless protestants may give themselves over to supine indifference, and even lend their aid to advance her inte-



rests; Oxford, forgetting the purpose for which its schools are upheld, may become Romanised; the court of Britain may form diplomatic relations with the court of Rome, and may even, with perfidious and suicidal inconsistency, pension the priesthood of the Man of sin; but the result of all such efforts will only be to impart a sort of posthumous or galvanic strength to the system, the efforts arising from which will be, but as the mortal spasms of approaching dissolution. The doom of Babylon is sealed. The hour is fixed, and at no great distance, when the seven-hilled city shall be tossed from its proud preëminence—when the triple crown of blasphemy shall be prostrated in the dust—when like a millstone cast with an angel's might into the sea, the great city shall be thrown down to rise no more at all forever. Do you demand security that it shall be so, before you comply with the command to rejoice in the prospect? What better can you have than this—"strong is the Lord God who judgeth her?" The might of Jehovah, the strength of the Omnipotent, is pledged for the destruction of popery. There is no room for despondency. He, whose voice is obeyed by the wind and the waves; He, to whom the planets in their courses, and the angels in their holy ministry, do homage; He, who can rend the rocks with his word and shake the earth with his presence; He, who has the roar of the thunder and the impetuosity of the whirlwind, not less than the whispering breeze of love at his command; even He it is that hath said, "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her. With violence shall that great city Babylon be thrown down, and shall be found no more at all." The Lord of hosts hath purposed, and who shall disannul it? his hand is stretched out, and who shall turn it back? The zeal of the Lord of hosts will perform this. Contemplate it then, my hearers, with unwavering faith; pray for it with devotion; anticipate it with rapturous satisfaction and delight.

Let the subject, in fine, serve to direct, confirm and animate us, in regard to what is our own duty at the present time. Let us manifest becoming respect for the memory of our martyred forefathers, and do what we can, by refreshing their time-worn tablets, and above all, by seeking to revive an interest in the sacred cause in which they died, to hasten forward their predicted investiture with white robes. As christians, we profess to be the fellow-servants of all the saints in glory. As Scottish Presbyterians, we are the hereditary descendants of the martyrs of our country; but they only can consistently claim the honor of being their real successors, who adopt and act out their principles, which were opposed at once to popery, prelacy, and Erastianism. Lift up your eyes then, and look. Behold the souls under the altar. Perceive ye not among them the spirits of Patrick Hamilton and George Wishart; of Argyll, and Guthrie, and Warriston; of Cameron, and

Cargill, and Renwick, and other names in Scotland's illustrious army of martyrs. Imbibe their spirit; espouse their cause; follow in their worthy footsteps; lift high their fallen standard; shake out the folds of their battered and blood-stained banner to the wind, and the gathering breeze of passing events will not suffer it to hang flapping idly against the flag-staff, but stretch it stiffly out, so that men on all sides may read its simple but glorious motto—*For the Word of God and the Testimony of Jesus; for Christ's Crown and Covenant.* Wait with patience till, the little season being past, their cause shall be justified before the world by the providential interpositions of the most high God. Then, instead of prophesying in sackcloth, or weltering in their blood, or crying with a loud voice for retribution, they shall stand forth in presence of their enemies, arrayed in the white robes of open acquittal and universal approbation, hymning songs of gratitude, and raising the shout of victory. The Lord hasten it in his time!

And oh, my hearers, let us all, in conclusion, feel the need, on account of our sins, of escaping without delay from the retributive justice of a true and holy God, to whom vengeance belongeth, to the sacrifice of the Redeemer. We have an altar, beneath which has been poured the blood of a divinely meritorious offering. To that blood must we betake—to that blood must we cleave in faith, if, in the solemn day of final award, we would be found among those who shall appear “arrayed in fine linen, clean and white, which is the righteousness of saints,” and in whose happy experience the blessed promise shall be everlastingly realized—“THEY SHALL WALK WITH ME IN WHITE, FOR THEY ARE WORTHY.”—Amen, and amen!

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#### THE CITIES OF REFUGE.

To the remarks offered in our last No. on the cities of refuge, and the important evangelical truths suggested by a due consideration of them, we add next the safety to be found in them.

They were appointed for protection; and lest there should be opportunity or temptation for the avenger of blood to venture there in search of his victim, it was unlawful to expose for sale in these cities any dangerous weapons. They were peaceful cities, and belonged to the inheritance of the tribe of Levi. The persons who fled there were in safety so long as they continued within the boundaries of the city; but they were entirely free at the death of the High Priest. Perhaps this is designed to remind us that sinners find their safety only through the death of our Great High Priest. And we learn that this refuge was for Jews and strangers, and our great Refuge is for Jew and Gentile. Though we have but one

city, it is near to flee to, from every land, and all the guilty are exhorted to make no delay, but to hasten there; and he who reaches this city is in perfect safety. But,

We notice further, the superiority of our City of Refuge.

The shadow but faintly represents the substance; and the type has beauty only to point us to the better excellencies of the anti-type. The ancient cities of refuge were designed only for those that were accidental murderers; and if, upon judicial investigation, it was shown that the fugitive was a deliberate murderer, even the city of refuge was no protection from the doom of death. But not so the great Refuge set before the minds of guilty men in the preaching of the gospel of God's dear Son. As we look at our sins, we cannot plead, as could the involuntary murderer, that they were our misfortune, and not our crime. And of those that have actually found refuge in Jesus, many are the vilest of our race. Some, for a long series of years, rebelled against God; and some have been high-handed in iniquity. The encouragements held forth in the preaching of the gospel, are extended to the chief of sinners. Greatness of iniquity is no barrier to the abounding mercy of God. Where our sin abounds, his grace does much more abound. Though our sins are as scarlet, they are made as white as snow. The assurance is, "Him that cometh unto me, I will in no wise cast out." How superior, then, is our Refuge! There is, indeed, a solemn warning given in the gospel, that there remaineth no more sacrifice for sin, and no hope of pardon for those that are guilty of wilful iniquity; but this wilful and unpardonable transgression includes in itself the rejection of the city of Refuge. It is the strongest declaration that no where else than in Christ can pardon be found; and if any man is so foolish and wicked as to reject this only hope, and to despise the blood of the Son of God, he must expect a miserable destruction. Let the avenger of blood strike the man-slayer, who refuses to flee to the refuge provided; his blood is upon his own head. Let no sinner complain of God's severity, while he neglects the mercy of Christ.

The fugitives who betook themselves to the cities of refuge were prisoners there. They were banished from their own homes, and forbidden to return. Thus they were exiled, perhaps for life, by the accident of a moment! But in Christ, the sinner is no exile or foreigner. The freedom he grants his people, is liberty indeed.

The fugitives in the cities of refuge were delivered only from the stroke of temporal death; and that death itself was not really deserved. The law contemplated that they must be accidental murderers; and in such homicide, there can be no crime. Indeed, we may say that such an accidental murderer is more to be pitied than his victim. A sensitive mind cannot reflect without horror that he has shed the blood of another. The life saved to the fugitive in the city of refuge, might, after all, be a burden to

its possessor. How much would he mourn the sad event in his history! A hundred times, urged by the burden at his heart, might he be on the point of leaving his refuge, that the avenger might at one stroke end his troubles and his life. Many a sleepless eye through the weary nights; many a troubled heart from the memory of painful scenes, might be found in those cities of refuge. And thus, while the victim rested quietly in the grave, the friend whose unwilling hand sent him there, was wretched upon earth. How different from all this is the refuge in Christ! "There is, therefore, now no condemnation to them that are in Christ Jesus." "Being justified by faith, we have peace with God." All feelings of sorrow, are not, indeed, removed in this life from the believer. His sins are remembered with deep emotions of penitence. Yet while he has a thousand-fold more reason for remorse than the fugitive, his soul is more at peace. There is an efficacy in the blood of Christ to set the conscience at rest, which can be understood only by those that feel it; and this efficacy is for everlasting life! Compare the miserable and brief existence of the fugitive under this Mosaic law, to the holy, happy, and everlasting life secured in Christ, and see how superior is the gospel refuge.

We need a refuge, for we are sinners. To sin, men are too indifferent. God's law is not. Here we find it exacting a measure of punishment for even an accidental offence. How great, then, are God's judgments against guilt! Beneath God's law, sinners are in great danger; and the danger is the greater to those who sin against gospel warnings. If the Mosaic fugitive fled in haste, how earnest and anxious should sinners be in hurrying to Jesus! Should God's forbearance close their day of mercy, or the sword of his justice arrest their delaying footsteps, ere they have fled to Jesus, their blood must be upon their own head. Every sinner should hear a voice sounding in his ears, Escape for your life! If you perish, yours must be the doom of the man who lingered when he might have fled. You do not delay because you know not your sins. You do not linger because you have not been warned. The trumpet of warning has sounded in your ear, and the step of the avenger is behind you. Are you ready for him who comes, you know not when, and whose stroke is beyond a remedy? If death strikes you, lingering or fleeing, you would be still not in the refuge.

The exhortation to flee, teaches us that salvation should be immediately and energetically attended to. Let each sinner regard himself like the Patriarch Lot, brought out of Sodom, and urged to escape to the mountain. Our sins, like the sins of Sodom, deserve death; the gospel, like the voice of the angels in his ears, calls to each of us, escape for thy life; and every moment of delay, the storm of God's wrath threatens to burst for our destruction. Delay is foolish, and wicked, and dangerous. Remember that though Lot fled and escaped, his wife lingered, looked back,

and was lost; remember Lot's wife. She did not mock, as did her sons-in-law; she was really alarmed; she fled from Sodom, and took the way of the plain; the hand of the angels was upon her, and in God's mercy she was urged to flee. She was almost saved; but altogether lost. She was the wife of a righteous man, and yet she was lost. She was awakened; she was fleeing; she was on her way to the mountains of safety, and yet she was lost. Let sinners be warned. Men may be awakened, and yet never saved. They may be anxious for salvation, and yet perish. The avenger of death might overtake and smite down the fleeing fugitive. Those only were safe who had actually reached the city of refuge. Thus, sinners are safe only in Christ. You may intend to repent, but if you die before it, you will be lost. You may be anxious for salvation; but lay hold on Jesus, or you may yet perish. What motives are these to flee in haste! Life eternal is the goal. Let no worldly engagements keep the soul back from it. Flee, sinner, to Christ; submit to him to-day. Here is the great city of refuge. Enter into it. Take him as your only Redeemer; cast all your care on him; come as a guilty, ruined rebel, relying on his grace. He will in no wise cast you out.

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REMARKS ON 2 CORINTHIANS, 12:7, 8.

"Lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh—the messenger of satan to buffet me, lest I should be exalted above measure. For this thing, I besought the Lord thrice that it might depart from me."

This passage of Scripture, like others involved in obscurity, will admit of diversity of interpretation. Various are the views given of it. One is, that the messenger of satan is satan himself. Perhaps a different view may be given without wresting the Scriptures. By the messenger of satan, I understand a false teacher, corrupting the gospel, calumniating and vilifying the apostle. Perhaps a Judaizing teacher is intended. Among the many perils to which the apostle was exposed, he mentions the perils of false brethren. One of these we have. Acts 13:6, 8—10. "They found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus." "But Elymas the sorcerer withstood them, seeking to turn away the deputy from the faith. Then Paul, filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety, and all mischief; thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" This child of the devil, for anything that can be said to the contrary, may be the very messenger of satan in the passage under consideration, and he may be so termed because stirred up by satan to oppose the apostle in the work of the Lord.

It would seem that Paul, like Moses, was slow of speech, and, perhaps, of a stammering tongue. 2 Cor. 10:10. "His letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible." On the same principle of vilification, he is called a babbler. This messenger of satan was to the apostle as a thorn in the flesh, the particle of comparison being omitted. It shows the galling nature of such an enemy, no less than as a thorn rankling in some part of the body. Let ministers be ever so dutiful and faithful, there will be some to vilify and misrepresent them; and just because of their fidelity. Their language is, "Let us alone; we will do what is right in our own eyes." Let them do so, and there will be no complaint; but, instead of this, the apostle says, "Rebuke them sharply." But reproof, however merited, will meet with keen resentment. Only tell a man his faults, and he is almost sure to become your enemy; as in the case of Christ, who testified of the world that the works thereof were evil; therefore, the world hated him. We have an honorable exception in the case of David. Ps. 141:5. "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head," &c. The worthy Jonathan Edwards, because he was faithful in reproofing delinquency in his congregation, met with so much resentment and opposition that he was obliged to leave his charge. All persecutors are the messengers of satan to the church, to hate and persecute her ministers and members. Judas was the messenger of satan to Christ; for after the sop, satan entered into him, and then he betrayed the Saviour to the multitude. When Paul says, ver. 10, that he took "pleasure in infirmities, in reproaches and persecutions," he no doubt meant that his infirmities were the occasion, to this satanic adversary, of reproaching and persecuting him. Saul was the messenger of satan to David, who hunted him as a partridge upon the mountains. Paul, in his troubles, like David, betook himself to prayer—agreeably to a Divine injunction, "Call upon me in the day of trouble, and I will deliver thee." He prayed that this messenger of satan might depart from him. He besought the Lord thrice, that is a definite for an indefinite number of times. It denotes earnestness and perseverance. God hears prayer, and answers requests; but it is in his own time and way. Paul besought the Lord that he might be delivered from this adversary. Though this request was not answered in the way he sought, it was, in a manner, entirely satisfactory. "My grace is sufficient for thee; for my strength is made perfect in weakness." That was Divine support under his complicated trials. Support under a load, is equivalent to the removal of that load. "Cast thy burden on the Lord, and he will sustain thee." Paul was so much pleased with the answer of God to him, that he said, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest

upon me." The word "rather" conveys the idea that he was much better pleased with the answer he got, than if the adversary had been removed; for though weak in himself, he was strong in the grace that was in Christ. Christ himself is brought to view (Ps. 22:2) as crying day and night, and complaining he was not heard; yet an angel was sent to strengthen him. Perseverance is our duty, leaving the time and manner of answering unto the Lord, who is a prayer-hearing and prayer-answering God, and a present help in every time of need. He has said, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Christ illustrates the duty of perseverance by the case of the widow and the unjust judge. She overcame this ungracious man by perseverance, and, says Christ, shall not God avenge his own elect, who cry unto him day and night, though he bear long with them? In all persecution, there is a diabolical agency on the part of men, and a permissive providence on the part of God. Christ said to Pilate, "Thou couldst have no power at all against me, except it were given thee from above." When Shimei cursed David, he said, "Let him alone—the Lord hath bidden him;" that is, the Lord hath permitted him, as he permitted another adversary to vilify Paul, which is the same as cursing him. Both were messengers of satan, and both were permitted in the overruling providence of God. Both were revilers of the Lord's servants; both were instigated by satan. The design of the Lord in permitting this agent of satan to revile the apostle, was to produce in him humility, lest he should be unduly elated by so many extraordinary revelations. God is said to do what he permits; so when David prays, (Ps. 39:8,) "Make me not the reproach of the foolish," he means that God would not permit satan to exult over him. In like manner, Acts 2:23, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." The ungodly Jews, moved by satan in malice, put to death the Lord of glory. Their design was to gratify a revengeful feeling; the design of God was the accomplishment of man's redemption, which could not be effected but by the death of Christ. All the sufferings of the godly are permitted, in the overruling providence of God, to accomplish his own sovereign purposes; as the death of Peter is expressly said to be for the glory of God.

J. DOUGLASS.

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#### REFLECTIONS SUGGESTED BY POPISH ZEAL.

The following pertinent, interesting and useful reflections, are from a letter written by the Rev. Mr. Jacobus, of Brooklyn, to his congregation, when on a visit to Europe for his health. They

are worthy of being seriously considered by all christians, and we trust a careful reading of them may stir up many to appreciate more fully the value of Protestantism, and to improve their privileges as Protestants. Truly we should regard it as a distinguishing favor to have been kept free, in the providence of God, from the erroneous doctrines, the corrupting superstition, and the degrading, blind zeal of the poor papist.

As we have passed through the towns and villages of the Papacy, my spirit has been stirred within me to see the people wholly given to idolatry. And yet my strongest feeling has been that of gratitude for a Protestant birth and education, and for the privileges and blessings of my people in their christian ordinances. Here, in this seat of the Papacy, as I have wandered through their famed St. Peter's, and beheld their devotions, I have sought to gather some useful reflections for my own flock at home. I see such swarms of ecclesiastics devoting their lives to religion, where the yoke must be far from easy, and the burden anything but light; and I wonder at the few who come forward from our christian families to serve Christ in the holy ministry, and bear his yoke and burden, with all the blessed rewards. I see such intense zeal for the propagation of a corrupt faith—such a gigantic system of church extension, embracing all lands, and every island of the sea, and I reproach myself with my own deadness in spreading the pure gospel of our Lord all over the world. I see poor mothers bringing their young children to the holy water, and wet the childish finger, making it trace the sign of the cross on the forehead, and repeating words on the spot to be said by the child in the act; and I thought of our christian mothers, with their baptized children, how few have any system of religious training that looks to the child's conversion, or seems to expect such a result; how few seem to regard their baptized offspring in any other light than the unbaptized, or consider them as set apart for God, and to be reared as his.

I see priests and people kneeling and praying constantly to one or another image; and oh! if these can be so much at prayer, where there can be no answer, cannot we afford to be praying always, where there are such gracious returns? The poor deluded supplicants kneeling on the marble floors of St. Peter's, before some picture or altar—wandering from shrine to shrine, and bowing and muttering their forms—what encouragements have they like ours! Alas, that it should be so hard to worship without framing a religion of sense, when God will be worshipped in spirit as a Spirit! Have we not assurances enough, and a cloud of witness-bearers, whose images, if not in sculptured marbles, are in holy writ; and can we not be moved to daily prayer amidst the seclusion and simplicity of the closet?

And as I see the Sabbath observed only as a *fete-day*, one of a



thousand sacred days, and inferior to most, though they are of men's appointment, I wonder that this one day in seven, *this only holy day* of God, that comes to us with its single claims, should not be more deeply revered, and counted more precious as it comes round. How is it that this corrupt religion can extort penances, and humiliations, and treasures from the people, and our blessed, holy religion of Christ must give us so little inconvenience, or can draw from us so little self-denial? The question has often weighed upon me at home, and here it stands out before me as the great practical question for us all. Shame upon us, that even Chinese-heathenism, while we are trying to convert it from dumb idols, lavishes more labor and treasure upon its gods of wood and stone, than we upon our blessed Saviour! And have not some among Protestants been led to consider it a kind of Romanism to do much for the church, and *Romish* to attend very closely upon the ordinances? Satan has this alternative, and makes us withhold our exertions for Christ's cause, as being jealous of our christian liberty. This is using that liberty as an occasion to the flesh, instead of by love serving one another.

To-day I have seen the Pope carried in pomp on the shoulders of men, with the scarlet colored ministers in his train, and military guards crowding the church aisles to protect him from his people! I assure you, if you could see here the wretchedness of Papal institutions, you would feel that your own Protestant privileges are worth all your efforts to perpetuate; that an open Bible, a gospel ministry, a christian Sabbath, and the simple sacraments of Christ's house, with all the ordinances and means of grace, are worth more than they can cost you. Let the right of private judgment in the Scriptures be appreciated; make good use of that right by studying the word of God; show that you value it, and could not give it up. Alas! that Protestants who claim as an inalienable boon the privilege of judging for themselves in the sacred oracles, should search so little for themselves!

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LETTER OF REV. JOHN NEWTON.

A friend recently handed us a letter, of which the following is a copy, in the hand-writing of the celebrated John Newton, of Olney, dated Jan. 15th, 1767. Like all the letters of that distinguished man, it possesses intrinsic excellence. Partly for this reason, but chiefly because we think it has never been heretofore published, we present it to our readers. If its perusal in print affords half the satisfaction which the sight and perusal of the ancient manuscript gave us, it will be read with interest.

*My Dear Friend:—*

Though I have been faulty in delaying an answer to your's by Mr. C. the fault has not been owing to want of affection. But knowing we hear *of*, if not *from* each other, has made me more remiss. Though I do not write, we think and talk of you often, and, I hope, pray for you.

The brief account Mr. T. gives of the pressing scarcity now in London, is alarming indeed. When I first heard it, I was in a manner struck to the heart; but when I recollected the number of praying, gracious people there, and the Lord's compassionate remembrance of the state of great cities, as expressed, *Jonah 4:11*, I was encouraged to hope that He to whom all things are easy, will graciously find a way to avert the terrible calamity which seemed to threaten, and which, I suppose, was until very lately, quite unthought of. Oh how absolutely do we depend on God, whether we will or no! How soon could he starve his rebellious creatures by cutting off all their supplies! May we learn more to see and acknowledge his providence and bounty, and our own unworthiness of the bread which we eat.

Your manner of writing intimates that, besides the general difficulty of the times, you have some peculiar to yourselves. I told you, and you knew it without my telling you, that in one way or other you would still meet with new exercises of faith and patience. But remember what God has done for you—how wonderfully and seasonably he interposed to save, when you were ready to give up all hope. You and I have reasons, above most living, to shut our eyes against appearances, and to stop our ears against vain reasonings, and boldly to trust the Lord to lead us when we cannot see a single step before us. Let us beware of imitating the hard-hearted Israelites who, whenever they were brought to a new pinnacle, were prone to forget all that was past, and to question and limit his power and goodness. You know this was highly displeasing to him, and increased their troubles. See *Ps. 78:13—23*. The Lord tells us that he notices all our wants, *Matt. 6:32*; and he has undertaken to supply them, *Ps. 50:15*, *Phil. 4:6, 19*. And it is our duty and happiness to rely upon his word, without puzzling our thoughts about pointing out to him the way and means by which he shall work, like the unbelieving lord, *2 Kings, 7:2*. We need not fear but that when his word is passed, he will take care to make it good. If we had an unlimited order to draw upon the Bank, would not this make us easy about our circumstances? But how do we dishonor the God of our lives, if we should dare to think such a provision would be more sufficient or more secure than the liberty we have to draw upon him who can do all things, and has promised that he will withhold no good thing from us. May the striking, silencing argument, *Rom. 8:32*, be effectually applied by his Holy Spirit, to keep our hearts in peace. Let

us be careful that we are found in the way of duty, and leave the rest in his hands.

You wrote three lines on the backside of your letter, and then scratched them out so effectually that I can only read *one word*. I suppose you were about to mention something which second thoughts inclined you to suppress. I beg you to use the greatest freedom with me upon all occasions. If I can afford you no other assistance, you may be assured of my sympathy, best advice and prayers.

The Lord has mercifully commanded a change in the weather since last night, and we are now favored with a gentle thaw, which I hope will prove general, and be an effectual and seasonable means for the supply of London with corn. Every thing is very dear with us, and the necessities of the poor very great, but I hope we have no cause to be apprehensive of a general dearth: though, without doubt, the uncommon and pressing demand in town will have some effect upon the country. I trust the Lord will provide for both.

The affair to which the letter you have copied relates, engages my thoughts and prayers for more reasons than one. As it will probably, if it succeeds, be a step of much consequence for promoting the interest and kingdom of Christ, it is no wonder there is such a violent opposition against it. But the great Head of the church reigns and rules over all; he has already determined how it shall be. If he has a people there, and the time of his love is come to make himself known to them by the preaching of his gospel, whoever attempts to prevent it, do but imagine a vain thing. As our honored friend has it so much at heart, and discovers so much spiritual wisdom in the management of it, I hope it will succeed in favor of the person he has proposed. But if the Lord sees fit to overrule it, yet he shall not lose his reward.

We are this evening in perfect health. Our society flourishes upon the whole, though not all flourishing alike, and additions to our numbers have been few of late. We wait and pray for a day of the outpouring of the Spirit from on high. Come, Lord Jesus, and make thy word a hammer and a fire to break the rocky hearts of sinners.

As to myself, I feel the bitter effects of indwelling sin, withdrawing my heart and thoughts insensibly from the Lord, and too often making what should be my greatest privileges, burthensome. I mean chiefly secret prayer, and the study of his blessed word. It is mournful to say what backwardness I find to these things myself, which I am daily recommending to others. Indeed the Lord might justly condemn me out of my own mouth; but vile and wretched as I am, I trust he has given me to know his name, and that I am not under the law, but under grace. I can give but a poor account of graces, attainments, experiences and services; but

this I can say, I am sure I need a Saviour; I am sure he, and he only, is suitable and sufficient for me; I am sure he has said, Whosoever cometh to me, I will in no wise cast out; and I am sure his word is faithful and trust-worthy. On him, therefore, through grace, I am determined to venture, soul and body, for time and eternity; and I trust I shall never be ashamed for so doing.

May His precious peace be with you and dear Mrs. C. We join in our sincere love to you both. I hope the great Physician will relieve your children, and preserve them to honor and serve their parent's God, when you shall be called home. Pray for us.

I am, dear sir,

Your very affectionate friend and brother,

OLNEY, 15 Jan. '67.

JOHN NEWTON.

#### LONG SPEECHES IN CHURCH COURTS.

MR. EDITOR:—I doubt not many, as well as myself, have been weary of long speeches in ecclesiastical courts. The words of Paul, in my judgment, may be fairly applied on this subject, when he says, "There is utterly a fault among you." Some speakers seem not to know when to stop. It would appear as though they had not observation enough to discover when others become weary of their prolixity, or had too high an opinion of themselves to care. The man who can draw out the latter part of an hour's speech, it may be of two hour's, or the man who can continue his loose declamation for the same length of time, is to be pitied; and he would think so himself, if he knew the feelings generally entertained by those who think he is wasting the time of the court. This is especially the case when it is evident that the man's object is not so much to throw light on the subject under discussion, as to obtrude his notions on some favorite topic upon the assembly, or to show his abilities. In long speeches, there is often much repetition without any new idea. They are generally at variance with the passages of Scriptures, "Let all things be done unto edifying." "Let all things be done decently, and in order." Frequently, other members, who wish to say something on a subject, and whose brief remarks might be profitable, are deprived of opportunity, by a few taking up more time than the circumstances will allow for the discussion of a subject. In such cases, there is manifest impropriety, and a lack of due deference to others.

A speaker should "stop when he is done;" and he is done when he has nothing *new* to add: for to continue longer is generally now, as in Job's time, to "darken counsel by words without knowledge." Should not the Moderator, in such cases, call members to order? It does appear to me they are very far out of order, and out of the

line of duty, propriety, and delicacy, too. We are often mistaken, when we think our speeches are as interesting to others as to ourselves; and a speaker should be reminded of this, when he sees the eye-lids of his auditors collapse, or the impatient expression of their countenances seem to whisper, "O do be done!"

They who condense their thoughts are much more likely to edify, and also to convince, than those who are so prolix that they and their hearers both lose sight of the subject in hand. Many of the best members of church courts do not often occupy more than fifteen or twenty minutes at once—sometimes not half so long; and I am sure their remarks often afford more light, and have greater weight, than the two hours' speech of one who taxes the time and patience of his hearers so unreasonably.

There are few occasions when brevity is more necessary than in meetings of church courts. The members are from home—some of them, a great distance. To return to their congregations and families as soon as practicable, is dutiful, desirable, necessary. Besides, the time allotted is necessarily short: it should, then, be improved to the best advantage. Has experience shown that this is done by long speeches? Echo answers, No, no.

Akin to long speeches are long papers. These are often of unreasonable length, containing much that is irrelevant, if not otherwise objectionable. One excellency of composition, is to express much in little bounds. Often I have thought the writers of petitions, remonstrances, reports, &c. did not believe this.

ALIIQUIS.

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#### THE POOL OF BETHESDA.

Around Bethesda's healing wave,  
Waiting to hear the rustling wing  
Which spoke the angel nigh, who gave  
Its virtue to that holy spring,  
With patience and with hope endued,  
Were seen the gathered multitude.

Among them there was one whose eye  
Had often seen the waters stirred;  
Whose heart had often heaved the sigh,  
The bitter sigh of hope deferred;  
Beholding, while he looked on,  
The healing virtue given and gone:

No power had he, no friendly aid  
To him its timely succor brought;  
But, while his coming was delayed,  
Another won the boon he sought,

Until the Saviour's love was shown,  
Which healed him with a word alone.

Had they who watched and waited there,  
    Been conscious who was passing by,  
With what unceasing, anxious care,  
    Would they have sought his pitying eye!  
And craved with fervency of soul,  
His power divine to make them whole!

But habit and tradition swayed  
    Their minds to trust to sense alone;  
They only hoped the angel's aid,  
    While, in their presence, stood unknown,  
A greater, mightier far than he,  
With power from every pain to free.

Bethesda's pool has lost its power;  
    No angel, by his glad descent,  
Dispenses that diviner dower  
    Which with its healing waters went.  
But He whose power surpassed its wave,  
Is still omnipotent to save.

And what that fountain once was found,  
    Religious, outward forms remain;  
With living virtue only crowned,  
    While their first freshness they retain.  
Only replete with power to cure,  
When, Spirit stirred, their source is pure.

Yet are there who this truth confess,  
    Who know how little forms avail,  
But whose protracted helplessness  
    Confirms the Impotent's sad tale;  
Who day by day, and year by year,  
As emblems of their lot appear.

They hear the sound of life and love,  
    Which tells the visitant is nigh;  
They see the troubled waters move,  
    Whose touch alone might help supply;  
But weak of faith, infirm of will,  
Are powerless, helpless, hopeless still.

Saviour, thy love is still the same  
    As when that healing word was spoke;  
Still in thine all-redeeming name,  
    Dwells power to break the hardest rock.  
O be that power and love displayed!  
Help, Lord, for thou alone canst aid.

## REPORT OF FEM. MISS. SOCIETY, &amp;c.

The Female Missionary Society of the congregation of Pittsburgh and Allegheny, held its annual meeting, May 1st, in the hall of Westminster College, Allegheny.

The report of the Treasurer exhibited \$59 98, as the amount collected during the past year, which, added to the sum previously on hand, made \$378 78 in the treasury. The accumulation of the funds of the Society arises from the fact that hitherto the supply to the treasury of Pittsburgh Presbytery from other sources, with occasional appropriations by this Society, has exceeded the demand. As the Presbytery has the expectation of having more laborers in the missionary field, and evinces a determination to prosecute the great work with energy and perseverance, the above sum, or any part of it, will be placed at their disposal when needed. And the members of the Society are determined not to relax their efforts, but rather to increase them, that they in their sphere may contribute to the advancement of the Saviour's cause. And they would desire "to consider one another to provoke to love and good works," and stir up their sisters elsewhere to a noble emulation to excel in devotedness and self-denial in the divine Master's service.

The following are the officers and managers of the Society for the ensuing year:

President, MRS. SPROULL; Vice-President, MRS. H. ROBINSON; Secretary, MRS. GREGG; Treasurer, MRS. STEWART; Managers, MRS. CARSON, MRS. HANNAY, MRS. BOVARD, MRS. S. GRIER, MRS. IRWIN, MISS SLATER, MISS M. SPROULL, MISS HAZLETT.

The officers, managers, and other members of the Society, meet monthly, and spend the afternoon in making such articles as can be readily sold. This, and the annual subscription of one dollar from each member, the occasional life memberships of five dollars, and such contributions as friends of the cause are pleased to give, are the sources of the Society's funds.

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OBITUARY OF MR. JAMES GUTHRIE.

Died in York, N. Y. on Feb. 22d, Mr. James Guthrie, long a ruling elder in that congregation. He was known to many in the church, and wherever well known, he was much respected. Mr. Guthrie was born in Co. Antrim, Ireland. He emigrated to this country in 1807—remained in Galway most of his time, till 1815, when, in company with a brother, he removed to the Genessee Valley. They were the first of the Reformed Presbyterian Church, with the exception of one person, who settled in that then wild region. He was ordained an elder when a congregation was there organized in 1825. He was always most warmly attached to the principles of the church, and continued faithful through "all the troubles of the New Light defection." So deep an interest did he feel in the controversy, that though in a very infirm state of health, he attended the Synod of 1833.

Mr. Guthrie long labored under a very severe and troublesome pulmonary affection. Eighteen years since, he was given up by the physicians, and has a number of times been thought at the point of death. It is an instructive fact, that on these critical occasions, there were no symptoms for the better, until he became fully resigned to the thought of dying.

It seems to be often the case with the devout, when they have entirely submitted themselves to God's hand, the stroke is removed. Until that effect is produced, we can never expect any alleviation.

Mr. Guthrie suffered much, especially at night, from violent fits of coughing, and these continued for many years. He bore all, however, with remarkable equanimity. Though very weak, and peculiarly so for a year back, he attended public worship until less than two weeks before his death. He felt his change coming for a length of time, and spoke freely of it to an affectionate wife, assuring her of his full persuasion that it would be a change for the better. The writer of this sketch saw him six hours before his decease. He was then laboring under such shortness of breath, that he could converse but little. He had, however, that deep, heart-felt sense of his utter unworthiness, of the imperfection of all his services, which God's people always evince in their last moments. He was entirely willing to die, and maintained unshaken his trust in God. Soon after he bade farewell to his family, giving them his dying counsels, which it is hoped they will all regard. He retained his senses to the last, and shortly before the closing scene, assured his wife, in answer to a question, "that he retained his integrity; that his faith wavered not."

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#### OBITUARY OF MR. SAMUEL R. M'CULLOUGH.

Died on the 26th of Feb. 1851, at the residence of his cousin, John D. F. Baird, in Pittsburgh, Pa. Samuel R. M'Cullough, of Newburg, N. Y. in the 26th year of his age.

The deceased was a member of the Reformed Presbyterian Church—baptized in infancy, and received into full communion in early manhood. As he grew in days, he grew in the knowledge of divine things. His life and conversation were becoming the gospel and the profession which he made. He was punctual in attendance on ordinances, and loved them. It was his delight to hear the gospel sound and know the power thereof.

Though in a strange place, he was not among strangers; for he enjoyed the esteem and fellowship of relatives and of his brethren in the "Testimony." His illness was of short duration, 13 days in all; and hopes of his recovery were entertained until the 11th day, when the symptoms of restoration were changed to symptoms of death. But he was not taken at unawares. Being asked by his cousin, who attended him Are you afraid to die? he answered, No, and made an effort to speak further, but could not; strangulation prevented, and in two days ended in his death.

By this and similar events, how powerfully are we all admonished to watch, and be ever ready for the coming of our Lord. His bereaved father, brothers and sisters, tender their gratitude to those who showed him kindness in his last days, and far from their view. A fellow feeling in time of need, how good it is!



## ROCHESTER PRESBYTERY.

This Presbytery met in the city of Syracuse, N. Y. May 6, at 4, P. M. Rev. D. Scott was chosen Moderator, and Rev. S. Bowden continued Clerk for the ensuing year.

The chief business of Presbytery was attending to the ordination of Mr. John Newell. His pieces of trial, on subjects already published, were sustained as highly satisfactory. He was examined in Theology by Dr. Roberts, and in the Languages by Mr. Bowden. The examination was sustained.

On the next morning Presbytery proceeded to the ordination. In the absence of Mr. Middleton, through indisposition, Rev. Dr. Roberts preached the ordination sermon from Acts 20:24, and presided in the services. Rev. D. Scott delivered the charge to the newly ordained Pastor, and Rev. S. Bowden to the people.

The appointments made at last meeting were all fulfilled. Presbytery resolved, that hereafter, when calls are presented, they shall, except in extraordinary cases, be immediately accepted or rejected.

Presbytery adjourned to meet at Buffalo, Tuesday, May 20th, 3, P. M. in order to visit Presbyterially the congregation in that city.

The following is the Report of the Treasurer of Domestic Missions:

|            |  | Dr.      |
|------------|--|----------|
| 1850.      | Balance in Treasury, as per last Report, | \$101 49 |
| Oct. 1,    | Received from Lisbon Congregation,       | 6 62     |
| “          | “ “ Rochester Cong.                      | 15 30    |
| Nov.       | “ “ York Cong.                           | 10 00    |
| 1851, Feb. | Rec'd. from York Cong.                   | 6 25     |
| May,       | Rec'd. from Rochester Cong.              | 40 00    |
|            |  | \$179 66 |

|         |  | Cr.      |
|---------|--|----------|
| 1850.   |  |          |
| May 7,  | Paid to Lisbon Cong.                               | \$10 00  |
| “       | Paid Rev. J. Middleton, for preaching in Buffalo,  | 3 00     |
| Oct. 1, | Paid Rev. W. L. Roberts,                           | 2 00     |
| “       | Paid Rev. D. Scott,                                | 2 00     |
| “       | Paid Rev. J. Middleton,                            | 10 50    |
| Oct. 7, | Paid Rev. R. Johnston,                             | 2 00     |
| “       | “ “ for preaching in Syracuse,                     | 24 00    |
| “       | “ “ for preaching in Buffalo,                      | 9 00     |
| 1851.   |  |          |
| Feb. 4, | Paid Mr. J. Newell, preach. in Buffalo & Syracuse, | 55 00    |
| “       | Paid Rev. R. Johnston, “ “                         | 19 00    |
|         | Balance in Treasury,                               | 43 16    |
|         |  | \$179 66 |

## NOTICES OF BOOKS.

Among the works recently issued by the Presbyterian Board of Publication, we notice the four following:

1. *Moriah; or Sketches of the Sacred Rites of Ancient Israel.* By Rev. Robert Frazier, A. M.

This is an interesting work. The writer's object is to lead the mind to the spiritual import of much that was typical among the religious rites and observances given to the Jewish church. The sentiment is evangelical, the style good, and the suggestions furnished generally judicious. The general subjects are, the Temple, the Priesthood, the daily Worship, the Passover, Pentecost, Feast of Tabernacles, the annual Atonement, Feast of the New Moon, and the Sabbath year and Jubilee.

2. *Bible Dictionary.*

This is a useful work for families, bible classes, and persons generally, in reading the Scriptures. The names of persons, places, and things, are judiciously chosen; and the explanations and references generally perspicuous, though brief. The work evidently has been got up with care, and is furnished at a cheap rate.

3. *Light and Support for the Dark Valley.*

A small work presenting many thoughts that should constantly engage our attention in view of death. So prone are we to be too thoughtless on this important subject, that we need such aid as this little book is calculated to afford.

4. *Popery fulfilling Scripture.* By Rev. B. M. Smith.

This is a good sermon, well written, on a very important subject, and, at the present time; seasonable.

*An Essay on Civil Government.* By Rev. Josiah Dodds.

This pamphlet presents a concise, clear and able argument, the object of which is to show that "Every system of civil government that may exist in the providence of God, is not God's ordinance." In our judgment, the writer has fully established this proposition. Though the subject is one on which little that is new can be said, Mr. D. has discussed it in a manner that gives it the freshness which is always found in Scripture truth, when judiciously presented to the mind. We cordially recommend its careful perusal to our readers.

*Review of Dr John C. Lord's Sermon, on the Duties Men owe to God and to Governments.* By John Newell, a Licentiate of the R. P. Church.

Any person who wishes to see the false teachings of a self-conceited and somewhat arrogant author handsomely exposed, should read this pamphlet. It is written in good spirit, evinces a capacity to draw an errorist from his lurking places, and is sufficiently keen to cut sharply.

## ITEMS OF INTELLIGENCE.

**GREAT BRITAIN.**—The schism in the Established Church is widening. The Bishop of Exeter proposes the convening of a Diocesan Synod. The

Gorham question is at the bottom of the difficulty. The two Archbishops and twenty-two out of the twenty-six Bishops of the Church of England, have issued an address to the clergy of their respective dioceses, earnestly enjoining upon them to desist from attempts to introduce into the service of the church ceremonies that were abolished at the reformation, or which have since grown into disuse by general consent.

The great exhibition was to be opened by Her Majesty in state, on the 1st of May; but the public are to be excluded until the ceremony is over, when those holding tickets will be admitted. The London papers say that there will be thirty thousand troops within five miles of Hyde Park. If this exhibition had been held in the United States, not a single soldier would have been considered necessary to preserve the government, or keep revolution from breaking out.

**THE PAPAL AGGRESSION.**—The feeling of the country against the papal aggression still continues to develop itself as strongly as at first. The petition from Cupar has received a larger number of signatures than any petition ever sent from that quarter. The petition from Dundee, praying that measures may be taken to put an end to all national support of popery, both in this country and the colonies connected with it, was forwarded for presentation to the House of Commons. Up to the 21st of February, there were presented to the House of Commons, 651 petitions against the pretensions of the Church of Rome, having attached 112,563 signatures; against the Ecclesiastical Titles Assumption Bill, there had been presented 85 petitions, with 43,477 signatures.

**PRUSSIA.**—M. Post, writing from the Grand Duchy of Posen, says: "Nearly all the continental governments have, since 1848, drawn their principal succor from Rome. Incredible as it may seem, it is even so in Protestant Prussia. Our late minister of Foreign Affairs, the well known Radowitz, a true Jesuit, though a concealed one, has quite gained our good king, and made the state an engine of ultra-montanism. The protestant church of Prussia is likely to lose her protestant character altogether, and become an appendage to Rome. Government evidently aims at the extension of papal authority, awakening the apprehensions of evangelical churches, while the excitement of the public mind continues to increase."

**THE POPE AND THE CZAR.**—The Pope has determined to grant only a limited number of passports to travellers desirous to visit London at the time of the World's Exhibition. None but cardinals and bishops will be sent over. Ten thousand Russians, of the first families of the empire, have applied to the emperor for permission to go to the World's Fair at London. Despotism is here exhibited, which seems astonishing in the last half of the 19th century.

**GREECE.**—A disgraceful scene took place on Sabbath 23d, in the house of Rev. Jonas King, a Protestant. This gentleman, an American, has been in the habit of preaching every Sabbath at a fixed hour in the Greek language, on which occasion his house is open to the public. Hitherto, not more than a dozen young persons have attended; but on Sabbath last, upwards of fifty presented themselves at the moment Mr. K. in alluding to the crime of Cain, pointed out the disastrous results of religious divisions.

One of his auditors expressed a wish to put sundry questions to him. Mr. K. mildly replied, if the questions referred immediately to that upon which he was speaking, he would answer them; if not, he would defer the discussion to another day. On this, the interrupter demanded an immediate solution; some supported him, while others opposed him; and such a noise ensued, that Mr. K. thinking himself in danger, left the pulpit, protesting against such violence, and hoisted the American flag on his house. They then left, uttering loud murmurs, but without doing any injury.

**MORAL STATISTICS.**—The New York Bible Society have lately completed a systematic exploration of the lower part of the city, which reveals some interesting facts. The agent, Rev. Mr. Watson, visited south of Fourteenth street, upwards of 60,000 families, of whom he found nearly 9,000 destitute. Over 3,000 refused to receive the Scriptures, of whom the much greater portion were Roman Catholics. Ten thousand three hundred volumes were distributed, and the cost of the gratuitous distribution amounted to about \$1400.

**IRELAND.**—It is said that persons in charge of public works in various parts of Ireland, are beginning to find it difficult to procure the necessary hands, and that the farmers also find themselves in the same predicament. In fact, it is found that the most useful part of the population is rapidly disappearing from the country, and seeking refuge in America.

**BISHOP HUGHES.**—The New York Herald says that the members of the Holy Council at Rome, doubtful of the policy of creating Bishop Hughes a cardinal, applied to the Bishops in the United States, for their opinion upon the subject, and that they have just sent over their objections, which will decide the question against Bishop Hughes in the Sacred College.

**NEWSPAPERS OF THE WORLD.**—There are 10 newspapers published in Austria—14 in Africa—24 in Spain—20 in Portugal—30 in Asia—65 in Belgium—85 in Denmark—90 in Russia and Poland—300 in Prussia—320 in other Germanic States—500 in Great Britain and Ireland, and 1800 in the United States.

The Colonization Herald states that at the present moment there is not a white person resident in the Republic of Liberia! Every office, from that of the President down to the lowest, is filled with emigrants from the United States, their children, or by civilized and christianized natives.

**GERMANS.**—Of the 200,000 souls in Wisconsin, more than 100,000 are said to be Germans. This race of men are settling the country on the sources of the Mississippi very rapidly; and in that region, if in any part of the Union, the German character and customs seem likely to impress themselves on the population.

The Theological School at Geneva, in Switzerland, has upwards of 20 students; and there is reason to hope, has weathered the storm produced by the defection of Dr. Scherer. Some students, led astray by him, have become convinced of their error, and now desire to return.

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Nos. V. & VI.

MINUTES OF REFORMED PRESBYTERIAN SYNOD OF N. AMERICA.

SESSION XXVI.

ALLEGHENY, May 27, 1851, 7½ o'clock, P. M.

The Synod of the Reformed Presbyterian Church met pursuant to adjournment, and, after a sermon by the Moderator from Matt. 16:19, ("And I will give unto thee the keys of the kingdom of heaven," &c.) was constituted with prayer.

Adjourned with prayer, to meet to-morrow, at 9 o'clock, A. M.

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

Synod met, and was constituted with prayer.

The members were ascertained, and are as follows:

*New York Presbytery.*

| MINISTERS.        | RULING ELDERS.    | CONGREGATIONS.              |
|-------------------|-------------------|-----------------------------|
| James Chrystie,   | John Nightingale, | First Congregation, N. Y.   |
| S. M. Willson,    | George Spence,    | Kortright,                  |
| J. M. Willson,    | William Crawford, | First Congregation, Phila.  |
| A. Stevenson,     | J. Torrens,       | Sec'nd Congregation, N. Y.  |
| S. O. Wylie,      | William Brown,    | Sec'nd Congregation, Phila. |
| J. M. Beattie,    |                   |                             |
| Joshua Kennedy,*  | James Kennedy,    | Conococheague,              |
| R. Z. Willson,    | J. A. Morse,      | Craftsbury,                 |
| John Little,†     | Andrew Bowden,    | Third Congregation, N. Y.   |
| Samuel Carlisle,† |                   |                             |
| J. B. Williams,†  |                   |                             |
|                   | W. O. Lindsay,    | Third Congregation, Phila.‡ |

*Pittsburgh Presbytery.*

|                  |                 |                    |
|------------------|-----------------|--------------------|
| James Blackwood, | John Love,      | Slippery Rock, &c. |
| M. Roney,        |                 |                    |
| John Crozier,    | William Finney, | Monongahela.       |

| MINISTERS.        | RULING ELDERS.    | CONGREGATIONS.             |
|-------------------|-------------------|----------------------------|
| Thomas Sproull,   | James Carson,     | Pittsburgh and Allegheny.  |
| John Wallace,     | William Robison,  | Muskingum, &c.             |
| James Love,       | William Kernehan, | Londonderry.               |
| Thomas Hannay,    | Samuel Henry,     | Wilksburg.                 |
| William Slater,*  | John George,*     | Miller's Run.              |
| John Galbraith,   | John Dods,        | Union, Pinecreek, &c.      |
| O. Wylie.         | Joseph Dods,      | Brookland, &c.             |
| R. B. Cannon,     | Joseph Purvis,    | Greensburg, Clarksb'g, &c. |
| Samuel Sterrit,   | John M'Candless,  | Beaver, Jackson, &c.       |
| A. M. Milligan,   | James Shaw,       | New Alexandria.            |
| R. J. Dodds,      |                   |                            |
| H. P. M'Clurkin,† | Richard M'Gee,    | Salt Creek.                |

*Rochester Presbytery.*

|                    |                  |            |
|--------------------|------------------|------------|
| W. L. Roberts, D D |                  |            |
| David Scott,       | Hugh Mulholland, | Rochester. |
| Robert Johnson,    |                  |            |
| Samuel Bowden,     | D. M'Millan,     | York.      |
| John Newell,†      |                  |            |

*Lakes' Presbytery.*

|                      |                |             |
|----------------------|----------------|-------------|
| J. R. Willson, D. D. |                |             |
| J. B. Johnston,      | Moses Glasgow, | Miami.      |
| A. M'Farland,        | Hugh Harvey,   | Utica.      |
| R. Hutchison,        | A. Burns,      | Brushcreek. |
| James Niell,         | W. Woodburn,   | Southfield. |
| J. C. Boyd,*         |                |             |
| Josiah Dodds,        |                |             |
| John French,†        |                |             |
|                      | D. T. Willson, | Xenia.‡     |

*Illinois Presbytery.*

|                  |               |              |
|------------------|---------------|--------------|
| James Milligan,  |               |              |
| William Sloane,  | J. M'Clurkin, | Elkhorn.     |
| James Faris,     | Thomas Moore, | Bloomington. |
| James Wallace,   |               |              |
| J. J. M'Clurkin, |               |              |
| James M'Donald,† |               |              |
|                  | W. G. Foster, | Princeton.   |

John Stott, certified by Western Presbytery, Ireland.

Absent, James Douglass, C. B. M'Kee, J. W. Shaw, Jno. Middleton, and J. Henderson.

John Little, Samuel Carlisle, and J. B. Williams, were reported by New York Presbytery; H. P. M'Clurkin, by Pittsburgh Pres-

\* Appeared after the Court was constituted.

† Ordained since last meeting.

‡ Congregations organized since last meeting.

bytery; John Newell, by Rochester Presbytery; John French, by Lakes' Presbytery, and James M'Donald, by Illinois Presbytery, as ordained since the last meeting of Synod; and their names were entered on the roll.

The Lakes' Presbytery reported that Xenia congregation, and the New York Presbytery that the third congregation of Philadelphia have been organized since the last meeting of Synod.

Rev. David Scott was chosen Moderator; Rev. Thomas Sproull, Clerk; and Rev. J. M. Willson, Assistant Clerk.

The minutes of the last session of Synod were read and approved. Rev. J. C. Boyd appeared.

A certificate of Rev. John Stott, by the Western Presbytery of the Reformed Presbyterian Church in Ireland, was laid on the table. It was moved and seconded, that, on Mr. Stott informing Synod that he had read, and that he approved of, the Testimony of the Church in this country, he be received as a member of this Court. Mr. Stott having given this information, the motion was unanimously passed.

It was agreed that, during the sessions of Synod, the hours of meeting daily shall be 9 o'clock, A. M. and 3 o'clock, P. M. and of adjourning, 12 o'clock, M. and 6 o'clock, P. M.

Adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Absent, O. Wylie and S. Bowden, who soon appeared. Rev. William Slater appeared and took his seat. John George presented a certificate from the session of Miller's Run congregation, and took his seat.

It was moved and seconded, that the only elder now in Cincinnati congregation, being present, be admitted to a seat in Synod. Lost. A committee was appointed to state the principle on which the above motion was decided. J. M. Willson, A. M. Milligan, and Glasgow, are that committee.

The Moderator announced the following Standing Committees:

1. Unfinished business: Sproull, J. M. Willson and Brown. 2. Discipline: Chrystie, Faris and Crawford. 3. Presbyterial Reports: S. O. Wylie, Hutchison and M'Millan. 4. Signs of the Times: J. M. Willson, Blackwood and Torrens. 5. Foreign Correspondence: Roney, James Wallace and Carson. 6. Theological Seminary: Galbraith, M'Farland, and Henry. 7. Finance: S. Bowden, Sterrit and Morse. 8. Presbyterial Records: *N. York Presbytery*, J. B. Johnston, Sloane, and Mulholland; *Pittsburgh Presbytery*, R. Johnson, Hutcheson and Nightingale; *Rochester Presbytery*, Crozier, M'Farland and Harvey; *Lakes' Presbytery*, Roberts, O. Wylie and M'Gee; *Illinois Presbytery*, Kennedy, H. P. M'Clurkin and Glasgow.

*Resolved*, That a committee be appointed to inquire if any, and

if so, what amendments, are necessary in our Book of Discipline, and report at the present meeting of Synod.

Chystie, J. M. Willson, and A. Bowden, are that committee.

Papers were called for, and the following were received:

No. 1. Report of the Treasurer of the Theological Seminary. Read and referred to the committee on the Theological Seminary.

*Resolved*, That the forenoon of to-morrow be observed in fasting and devotional exercises.

Sloane, Roberts and J. Milligan are appointed to conduct these exercises.

No. 2. Report of New York Presbytery. No. 3. Statistics of New York Presbytery.

No. 2. Read and referred to the Committee on Presbyterial Reports. The following are extracts:

*Report of New York Presbytery.*

The New York Presbytery respectfully report,

That we have now in our bounds seventeen congregations; fourteen settled and three vacant—Argyle, Topsham, and 3d Philadelphia. The last has been organized since last meeting of Synod, and has received, at our late meeting, a grant of the moderation of a call. Besides these vacancies, we have some preaching stations; and their number, we think, could be increased, had we sufficient ministerial help. We have fifteen ministerial members—four having been added to our list since last meeting of Synod; viz: John Little, (ordained and installed pastor of the 3d congregation, New York, June 5th, 1849,) Samuel Carlisle, (the same in Newburgh, Nov. 15, 1849,) John B. Williams, (the same in Whitelake, Nov. 14, 1850,) and Joseph Henderson, formerly a minister of the Reformed Presbyterian Church in Scotland, who having come to this country not in regular standing, was duly restored; and upon an explicit declaration of his adherence to the Testimony of the Church in this country, was admitted to a seat in Presbytery, and is now one of our constituent members. Except Mr. H. all our ministerial members sustain the pastoral relation. We have but one student of theology, Wm. Thompson, who is now in his third year, and has so far prosecuted his studies, by direction of Presbytery, under the supervision of Rev. J. Chrystie. J. R. Thomson, formerly reported by us, has been certified to the Presbytery of the Lakes.

Since our last meeting we have established a Home Mission Fund, but have been able to accomplish comparatively little in proper missionary work, for want of ministerial aid. The probationers who have been in our bounds, have generally been soon settled; and our only unsettled minister is at the disposal of Presbytery, but a small portion of his time. We are satisfied that it is our duty to persevere in the work of Domestic Missions, and that we have encouragement to do so. There are not a few open doors; and that we may have the means of engaging more systematically in these labors, we ask Synod to send us at least two probationers.

The days of fasting and thanksgiving appointed by Synod, have been observed by our congregations. Presbytery also made similar appointments for the past year, which have also been observed.



A diversity of opinion exists in this Presbytery as to the right of ministers without pastoral charge to sit and act in our church courts; and we do respectfully ask Synod to take this subject into consideration, and give its judgment upon it.

We have done nothing in the way of presbyterial visitation.

JAMES M. WILLSON, *Clerk.*

No. 3. Read and referred to a special committee on presbyterial statistics. R. Johnson, John Wallace and Purvis are that committee.

No. 4. Complaint of the session of Cherry Street Congregation against New York Presbytery. Read and referred to a special committee. J. Milligan, Roberts and M'Millan are that committee.

Adjourned with prayer.

*Same place, May 29, 3 P. M.*

Synod met and was constituted with prayer. Absent, Little, who soon appeared. James Kennedy presented a certificate from the session of Conococheague congregation, and took his seat.

Papers Received—No. 5, Statistics of Rochester Presbytery; No. 6, Report of Illinois Presbytery; No. 7, Report of the Committee on the publication of the Testimony; No. 8, Report of Rochester Presbytery; No. 9, Complaint of Alexander M'Iroy; No. 10, Report of Pittsburgh Presbytery; No. 11, Complaint of Joseph Keys and John Finlay; No. 12, Protest and Appeal of Jos. Keys and James Finlay, with accompanying documents; No. 13, Protest and appeal of J. Finlay, with accompanying documents; No. 14, Protest and Appeal of Joseph Harwell and Adam Keys; No. 15, Memorial of Joseph Keys and others; No. 16, Petition of Samuel Little and others; No. 17, Protest and Appeal of John Z. Willson, with accompanying documents; No. 18, Report of Synod's Treasurer.

No. 5. Read and referred to the Committee on Presbyterial Statistics. No. 6. Read and referred to the Committee on Presbyterial Reports, except so much of it as relates to the subject of Domestic Missions, which is referred to a special committee. J. M. Willson, Chrystie, and Crawford, are that committee. The following are extracts:

*Report of Illinois Presbytery.*

*To the Moderator and other members of the Synod of the Reformed Presbyterian Church, to meet in Allegheny City, 4th Tuesday of May, the Presbytery of Illinois respectfully reports:*

REV. FATHERS AND BROTHERS:—In the merciful providence of our exalted Mediator and covenant Head, the constituent members of our Presbytery are all alive and enjoying health and the usual blessings of Divine munificence. The people under our charge generally seem to be prospering in all the common avenues of wealth and comfort. The ordinances of Divine grace are administered and observed, we trust, with some meas-

ure of interest and advantage. The youth of our congregations are instructed in the principles of evangelical religion, and, with some exceptions, manifest a commendable zeal in giving themselves to the Lord at the proper age.

A call has been moderated in the congregation of Princeton, Indiana, upon Rev. John Stott, of Ireland. His arrival in this country has been earnestly expected for some months past.

Mr. William Atcheson, licentiate, travelled pretty extensively in our bounds in 1849-50; but having been attacked with the prevailing epidemic, he departed this life on the 25th of November last, in the city of Evansville, Ind. His death is much lamented in all the places where he labored in our bounds. Mr. A. was well fitted for missionary labors. Having a good education, of simple and plain manners and ardent piety, strongly attached to all the principles of our church, ready to forego his own comfort, and endure toil, and labor, and privation, and having an eloquent and impressive delivery, his preaching was well calculated to awaken the careless and persuade the unbelieving. He was a workman that needed not to be ashamed. But he has early entered into his rest. How mysterious and instructive are the ways of God!

Mr. James M. McDonald having been licensed to preach the gospel by the Presbytery of the Lakes, came into our bounds last summer, and having preached with much acceptance in some of our vacancies, he received and accepted a call from the congregation of Virginia Grove and Cedar, Iowa. At our last meeting at Walnut Ridge, on the 17th inst, he was regularly ordained and set apart to the work of the ministry.

Mr. N. R. Johnston, licentiate, has spent a short time in our bounds, and by his very acceptable labors, refreshed some of our desolate heritages.

Mr. A. C. Todd, having completed his theological education in the Seminary, was licensed to preach the everlasting gospel at our last meeting, and had appointments assigned him.

Trusting that you will be guided in all your deliberations by the spirit of truth and love, we hope that any attempt that may be made, from whatever quarter, to disturb the peace of the church, by raising questions that have been long and frequently settled by the superior ecclesiastical judicatory, and in the minds of those who love the truth and peace, will be unanimously discountenanced and suppressed.

Respectfully submitted,

JAMES WALLACE, *Clerk.*

- No. 7. Read and referred to the Committee on Finance. No.  
8. Read and referred to the Committee on Presbyterial Reports.  
The following are extracts:

*Report of the Rochester Presbytery.*

The Presbytery of Rochester present the following report:

We have six ordained ministers; five of whom are settled in pastoral charges: the sixth, the Rev. R. Johnson, has since he came within our bounds, laboured in the vacancies under our care. The Rev. John Newell, one of our settled ministers, and who has laboured for the past seven months in fulfilling Presbyterial appointments, was ordained to the ministry of reconciliation, and installed pastor of the Syracuse congrega-

tion, on the 7th inst. We have two congregations, Buffalo and Waukesha, unprovided with pastors, and several large societies in our bounds.

Presbytery continues to hold semi-annual meetings as formerly, in the months of May and October, and at such other times as the wants of our congregations and societies demand. Rev. D. Scott is Moderator, and S. Bowden Clerk, for the current year.

In all our congregations, the ordinances of religion are well attended; they continue to grow in numbers, and enjoy a considerable portion of external peace. Days of thanksgiving and fasting appointed by Synod, as well as those appointed by Presbytery, have been attended to by all our congregations.

During the past winter, four societies in Canada West applied to be taken under the care of Presbytery and supplied with gospel ordinances. In consequence of the accession of the missionary, who had labored among them, to the Free Church, they were left destitute, and thereby exposed to serious danger of being scattered; and Presbytery knowing that such application was in accordance with the views of the Board of Missions of the Scottish Synod, (though not formally sanctioned by them,) received said societies under our care as petitioned for. Two of these are in the cities of Toronto and Hamilton—the others, in the townships of Oneida and Galt.

Presbytery have two students of theology under their care. One of these, William Milroy, is of the fourth year, and Joseph M'Cracken of the second year. The latter is now prosecuting his studies in Europe.

Presbytery earnestly hope that they will receive a liberal share of the preaching help at the disposal of Synod, as several of our vacancies require constant ministrations.

No. 9. Returned, because not addressed to Synod. No. 10. Read and referred to the Committee on Presbyterian Reports. The following are extracts:

#### *Report of Pittsburgh Presbytery.*

Since our last report, Rev. Robert Wallace, our oldest constituent member, has been removed from the church below. His decease took place July 19th, 1849. By direction of Presbytery, a memoir of this esteemed father was prepared and published in the Reformed Presbyterian, as a token of our high regard for him as a faithful minister and an exemplary christian. Levi B. Purvis, one of our theological students, and Thomas M'Connel, licentiate, have also been removed from us. The former died Nov. 21st, 1849—the latter, May 3d, 1850. Both were highly esteemed, and had they been spared, would, we doubt not, have been useful laborers in the Lord's harvest.

The number of our ministerial members has been increased by the removal into our bounds of Rev. M. Roney, certified and dismissed by the New York Presbytery—and by the ordination of Hugh P. M'Clurkin in Salt Creek congregation, lately under the pastoral care of Rev. R. Wallace, deceased. This took place Oct. 15th, 1850. Mr. Roney was chosen by our Presbytery to be President of Westminster College, and he has been, since Nov. 1849, attending to the duties of his appointment with encouraging success.

At our meeting next after the last sessions of Synod, the declinature of Rev. Wm. Neil, referred by you to us, was disposed of by the following resolution: "Whereas it is ascertained that Mr. Neil has united with the Associate Church, and is exercising his ministry in that denomination, therefore resolved, that this Court express its condemnation of the conduct of Mr. Neil, in declining the authority of this church, and order his name to be stricken from our roll."

Mr. John B. Williams was licensed at our meeting in October, 1849, and was shortly after, at his own request, certified and dismissed to the New York Presbytery. Mr. Joseph Hunter was licensed at our meeting in April, 1850, and has since that time preached in our vacancies and missionary stations, very acceptably to the people, and we trust, to their profit. Mr. David M'Kee was licensed at our last meeting, April, 1851, but owing to his engagements as a Professor in our College, he has not yet entered on the work of preaching. Rev. Thomas Hannay, Rev. R. J. Dods, and Mr. Joseph Hunter, have been cultivating the interesting missionary field within our bounds, with promising results. We have increased the number of our stations, and there are other places that require the attention of Presbytery in the same way. The sum of 290 dollars has been expended in supplying these places with preaching; and we have available funds to enable us to continue and even to increase our labors in this part of the church's great mission.

At our late spring meeting, as is our rule, we inquired at Pastors and Elders from vacant congregations, respecting the observance of days of fasting and thanksgiving, and also the performance of Pastoral duty. It is gratifying to have to report to you that the answers were satisfactory.

THOS. SPROULL, *Presby. Clerk.*

No. 11, read and referred to the committee on Discipline. No. 12, read and laid on the table for the present. No. 13, read and laid on the table for the present. No. 14, read and referred to the committee on Discipline. No. 15, read and referred to the committee on Discipline. No. 16, returned for the seeming impropriety of its contents. No. 17, read and referred to the committee on Finance.

Resolved, that the committee on Finance be directed to report to Synod the state of the Education fund, the Library fund and the Domestic Mission fund, and that they have power to send for persons and papers.

The committee to state the principle asserted by the vote of Synod in the case of the Elder from Cincinnati congregation, reported. The report was accepted, and while a motion to amend was pending, Synod adjourned with prayer.

*Same place, May 30th, 9 A. M.*

Synod met, and was constituted with prayer. Absent, M'Millan, who soon appeared. Papers received—No. 19, Report of Treasurer of Foreign Missions. No. 20, Protest and appeal of D. Boyd, with accompanying documents. No. 21, Protest and appeal of D. Boyd, with accompanying documents. No. 22, Com-

plaint of members of Miami congregation. No. 23, Protest and appeal of D. Boyd, with accompanying documents. No. 24, Memorial, remonstrance and complaint of Elders and Deacons of Miami congregation. No. 25, Protest and appeal of James and Elizabeth Kiers.

No. 19, read and referred to the committee on Finance. No. 20, read and laid on the table for the present. No. 21, read and laid on the table for the present. No. 22, read and referred to the committee on Discipline. No. 23, read and referred to the committee on Discipline. No. 24, read and referred to the committee on Discipline. No. 25, read and referred to the committee on Discipline.

The consideration of the motion pending when Synod adjourned last evening, was resumed. The report was amended and adopted, and is as follows:

The principle on which Synod decided, was, that it requires a plurality of settled rulers in a congregation, to entitle to representation in superior Courts.

At his own request, Rev. J. Chrystie was released from serving on the committee on Domestic Missions, and Rev. R. Johnston was substituted in his place.

Resolved, that a committee be appointed to prepare a suitable notice of the death of Rev. R. Wallace, to be inserted in the minutes. Slater, James Love and M'Gee, are that committee.

Resolved, that a committee be appointed to prepare a proper expression of the views of Synod on the late Fugitive Slave Bill. James Wallace, O. Wylie and George, are that committee.

On motion, James Wallace and Hutcheson are added to the committee on Domestic Missions.

The committee on the Signs of the Times reported. The report was accepted, and ordered to be read by paragraphs, for adoption. After the adoption of a few paragraphs of the causes of Fasting, Synod adjourned with prayer.

*Same place, 3 P. M.*

Synod met and was constituted with prayer. Absent, Chrystie, Nightingale and Roney, who soon appeared.

Papers received—No. 26, Reference from Pittsburgh Presbytery; No. 27, Protest and appeal of J. R. Willson, with accompanying documents; No. 28, Report of Lakes Presbytery; No. 29, Report of J. R. Willson, Prof.; No. 30, Protest and appeal of J. R. Willson.

No. 26, read and referred to the Committee on Discipline, with power to send for persons and papers. No. 27, read and returned on account of informality. No. 28, read and referred to the Committee on Presbyterian Reports, except so much as contains a recommendation with regard to the Scottish Synod, which is referred to the Committee on Foreign Correspondence. The following are extracts:

*To the Synod of the Reformed Presbyterian Church, to meet in Allegheny, May 27, 1851.*

The Presbytery of the Lakes would respectfully report—We have had four meetings since our last report. We have now eight constituent members, all of whom are settled in Pastoral charges, except Dr. Willson. Mr. John French was licensed to preach the everlasting gospel on the 5th of Sept. 1849, and he was ordained to the office of the holy ministry and installed in the Pastoral charge of Cedar Lake congregation, on the 23d of Sept. 1850. N. R. Johnston and James M'Donald were licensed, April 29th, 1850; and Wm. F. George was licensed, April 24th, 1851. Mr. M'Donald was, immediately after his licensure, at his own request, certified and dismissed to the Illinois Presbytery. Two of these licentiates, N. R. Johnston and Wm. F. George, are now engaged in watering the destitute portions of the heritage of the Lord within our bounds. We have under our care nine students of theology preparing for the work of the ministry.

We have two vacant congregations and four missionary stations. We desire Synod to appropriate to us as large a supply of missionary aid as they can. Our meetings of Presbytery have been characterized by a good degree of harmony and unanimity. We enjoy peace and prosperity in all our congregations, except in one or two instances. Gospel ordinances have been regularly administered, and well attended upon within our bounds.

The days of fasting and thanksgiving have been generally attended to. The Presbytery being unwilling to commit itself unnecessarily in financial matters, has dissolved the relation between itself and Geneva Hall, and the whole affairs of said institution have been resigned to said Board.

All of which is respectfully submitted.

A. M'FARLAND, *Clerk of Presb'y.*

No. 29, read in part, and referred to the Committee on the Theological Seminary, except what relates to the funds of the Seminary, which is referred to the Committee on Finance.

The vote disposing of paper No. 1, was reconsidered, and that paper was referred to the Committee on Finance. No. 30, read, and leave was given to withdraw it, on the ground that none but a party can appeal.

The consideration of the report of the Committee on the Signs of the Times was resumed, and while a motion to adopt the causes of fasting was pending, Synod adjourned with prayer.

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

Synod met, and was constituted with prayer.

The Committee on the Records of New York Presbytery reported. The report was accepted and adopted, and is as follows:

The Committee on the Minutes of New York Presbytery report, that they have examined the Minutes referred to them, and find nothing incorrect, except the omission of the signature of the Mode-

rator in some three instances; and in one instance the signatures of Moderator and Clerk are both wanting.

Respectfully submitted.

J. B. JOHNSTON, *Ch'n.*

The consideration of the report on the Signs of the Times was resumed, and the motion to adopt the causes of fasting, as amended, passed. The causes of thanksgiving were also considered by paragraphs, and adopted. The whole was adopted, and is as follows:

The Committee on the Signs of the Times, report as follows:

A careful observance of the providences of God, is both dutiful and useful. The obligation to do so, rests with special weight upon those who are entrusted with the oversight of the church and her various interests. To them is the inquiry addressed, "Watchman, what of the night?"

By the dispensations of his providence, God speaks to the church and to the world. "The Lord's voice crieth unto the city." The wise hear this voice, understand its intimations, and are solicitous to make the right improvement of its suggestions.

In the character of God's present dealings with his people, there is ample reason to sing both of judgment and mercy. The following are mentioned as

#### CAUSES OF FASTING:

As it respects ourselves, we are called to mourn—1. Our natural guilt and depravity. The crown of original dignity and purity has fallen from our heads. Wo unto us, that we have sinned. The soul, at the beginning, radiant with the image of God, is black with guilt. The heart, formed to be the temple of the Holy Spirit, has become the seat and centre of pollution. The understanding is full of darkness; the mind is instinct with enmity to God; the affections irregular and impure; the desires earthly, sensual and devilish. "We are all as an unclean thing, and all our righteousnesses as filthy rags."

2. Pride. This has been a festering sore in our hearts, and yet we have rather aggravated the malady, than sought to have the necessary remedies applied. Alas! this moral cancer has been devouring the vitals of personal godliness, and so insensible to its dangers have we been, that an uneasy sensation has hardly been felt. In how many ways has this baleful principle discovered itself! There has been unreasonable self-sufficiency, glorying in ourselves and not in the Lord; undue complacency has been felt, when the heart should have been stung with bitter contrition; what impatience of contradiction; what desire after earthly applause, the praise of men more than the praise of God. We have considered but little the folly and danger of pride, and the great excellence of humility. In all this we are the more guilty, in that while we have prayed to be kept from the "foot of cruel pride," we have not ourselves guarded with sufficient care against placing others

beneath the pressure of its iron hoof. "Hezekiah humbled himself for the pride of his heart, (both he and the inhabitants of Jerusalem,) so that the wrath of the Lord came not upon them."—2 Chron. 32:26.

3. Want of fraternal affection and confidence. In this we have been very unlike the primitive saints, of whom even their enemies testified that they loved one another. The new commandment which our Saviour gave to his disciples, has been in a great measure practically forgotten. If on any auspicious occasion, "brotherly love" has seemed to prevail, we have sadly failed in exemplifying the inspired direction, "let it continue." There has not been that free and kindly intercourse that becometh Christ's children. A spirit of undue severity in judging one another has been indulged; the mutual confidence which our common profession invites and requires, has been too reluctantly given; nor have we been sufficiently careful to cherish each other's reputation, and to guard against an exposure of common faults and infirmities. Too frequently has it happened, that even in the courts of Christ's house, where concord and fraternal feeling should prevail, "the strife of tongues" has been heard. Alas! how deficient have we all been in the graces of meekness, long-suffering, forbearance and charity! A retrospect of the occurrences which have transpired from time to time, unavoidably suggests the inquiry of the apostle, "for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" 1 Cor. 3:3.

4. Unbelief. That strong faith which works by love, purifies the heart, and overcomes the world, is but rarely found. There is but little child-like and implicit confiding in God who giveth us richly all things to enjoy. The ability and willingness of Christ to save our souls, have not received that "full assurance of faith," to which the testimony of God entitles them. Unreasonable solicitude and anxiety respecting the comforts of the present life have been felt. Our hearts have been unduly discouraged at the small success attending the ministrations of the gospel and other divine institutions; painful apprehensions for the safety of the church steal over the mind to the dishonor of Christ's promises, goodness and power. "By whom shall Jacob arise, for he is small?" Amos 7:2. Our prayers to God, whether on our own, or on the behoof of his people, have been sadly straitened by the unbelief of our hearts. In all these respects we have sinned against the mercy and truth of the Most High; and to us, not less than to Peter, does the Saviour address the inquiry of rebuke, "Wherefore didst thou doubt, O thou of little faith?"

5. Insincerity in our past confessions of sin, and resolutions of amendment. Notwithstanding the repeated acknowledgments of these sins, and professed humiliation and penitence before God on account of them, they have been again committed. Our wicked



and deceitful hearts have beguiled us. Subsequent return to sin has evinced but too plainly the absence of deep sincerity in our confessions and engagements.

Iniquities, we must confess, prevail against us. In addition to all these, we are sinfully careless about the causes of fasting until the day of fasting arrives; whereas we ought to read and read over and over, and meditate on them, until the reasons become incorporated with the sentiments of our heart, and pray that we may not only be duly impressed with pungent feelings of penitential compunction, but also that we may be by divine grace enabled to bring forth appropriate fruits of repentance.

In the present condition of our beloved Zion, we see much that is ground of humiliation and sorrow before God. As a church we are called to deplore,

1. Want of spirituality in religious duties. The indications of decay in spiritual-mindedness are numerous and deeply affecting. While there is much show in matters of religion, there are but few cases in which its saving and spiritual power is adequately felt. Many have a form of godliness, who manifest but little concern respecting its life and power. A deep-seated formality is mournfully evidenced in the observance of the institutions and means of grace. Most inadequate reasons are deemed sufficient to excuse, if not justify absence from fellowship meetings and from the house of God on the Sabbath, and on other occasions when the doors of the temple are open. But little preparation is made for approaching God in his ordinances; duties are performed with a cold and lifeless frame; worldly and unedifying conversation is indulged on the most solemn occasions; hardly a desire is felt to see the Lord in his beauty, and to have communion with Christ in his temple. The church has drunk too deeply into the spirit of a carnal world. Because iniquity abounds, the love of many waxes cold. O Lord, revive thy work!

2. Lack of devotedness to Christ's service. The zeal, the self-denial and devotion of primitive christians, and of our martyred fathers, are very low. At the present day, that religion is most esteemed among many, which most consults our selfishness and love of ease, and makes the fewest demands on our time and property. Not a few who profess to bear the yoke of Christ, are ready to regard it as oppressive and not easy, his burden as heavy and not light. "What a weariness is it?" "Honor the Lord with thy substance and the first-fruits of all thine increase," is an injunction in many cases practically overlooked and disregarded. And while it may be admitted that the liberality of Reformed Presbyterians compares favorably with that of other christian denominations, there is still room for the complaint that it is most disproportionate to the obligations imposed by the goodness of the Father of mercies. The martyr-spirit which cheerfully surrenders

all, not excepting life itself, for the sake of Jesus, bright examples of which are furnished in the witnesses of former days, has in a great measure disappeared. Who now is ready not to be bound only, but to die at Jerusalem for the name of the Lord Jesus? Alas! we have not yielded ourselves unto God as those who are alive from the dead, nor has the energy of a Saviour's love constrained us to live unto him who died for us and rose again.

3. The limited success of our missionary efforts. There is just ground for the acknowledgment that the true missionary spirit is very feeble among us. Our sense of the duty to employ every lawful and practicable means for extending the visible kingdom of the Messiah, is most feeble and inadequate. The singular goodness of God in making known to us the gospel of his Son, has been met on our part with a selfish ingratitude. As a church professing high attainments in doctrine and in practice, we have too long been comparatively inactive, idling away precious opportunities, content to remain encamped on our conquests. The efforts made with a view to the establishment of a foreign mission by a singular but instructive series of providences, terminated in disappointment. In this seemingly unpropitious issue, we would mark the hand of God chastising for long-continued apathy in this important work, and reminding us that in our attempts we may have been influenced too much by ostentation and selfishness, and too little by love to the honor of Christ and unfeigned desire to be instrumental in saving the souls of men. Nor can the admission be withheld, that our plans in connection with home missions, have as yet been attended with only very partial success. In all this we would recognise the bitter fruits of our sin. With all this we have to lament that carnality and worldly-mindedness to such an extent unfits the minds of our youth and early engrosses their attention, that few grow up with a readiness to devote themselves to the service of Christ in the work of the ministry. "God be merciful unto us, and bless us, and cause his face to shine upon us. Selah. That thy way may be known upon the earth, thy saving health among all nations." Ps. 67:1, 2.

4. Inadequate appreciation of peculiar and distinctive principles. The Messiah's dominion over the nations—social covenanting—the descending obligation of moral covenants—the duty of nations to own and submit to Christ and his law—practical dissent from corrupt and immoral associations, civil and ecclesiastical—are not held in that high account which the word of God and our solemn vows obviously require. In too many instances there is a culpable remissness upon the part of parents in training their children to the knowledge and practice of these views. Young persons on reaching maturity, in cases afflicting for their number, disown the church that has nourished them, and "turn aside by the flocks of the companions." The application of discipline for of

fences against existing regulations, is oftentimes deemed a sufficient reason for abandoning her interests. In all these respects we can mark unsteadfastness and indecision arising from inadequate appreciation of the "faith," which the witnesses have been striving, under many discouragements and privations, to "hold fast."

A more general view of the character and condition of society, furnishes additional grounds, urging to unfeigned penitence and humiliation.

1. The cause of infidelity is acquiring strength and influence. Its baleful principles are regarded with increasing favor, and the number of its avowed disciples is constantly augmenting. The infidelity of the present day is rendered all the more dangerous by the garb of religion which it has audaciously assumed. A cold and blighting rationalism, in many places, has triumphed over evangelical truth; multitudes of professed believers openly deny the plenary inspiration of the Bible. The father of lies has transformed himself into an angel of light. The same spirit is manifested by a denial of the supremacy of the Scriptures; by reckless opposition to the law of the Sabbath; impious attempts to secure the murderer against the penalty of death; assaults upon the rights of property, and licentious efforts to destroy the sanctity of the marriage relation. "The god of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Cor. 4:4.

2. The aggressive spirit of popery. The mystery of iniquity is prosecuting its designs with untiring energy and zeal. Courtied by politicians and encouraged by a morbid sympathy, antichrist has startled the world by his bold and arrogant pretensions. His votaries are multiplying in number; Jesuit priests and missionaries swarm in almost every land; seminaries of learning and other institutions are established, and in many ways countenanced and supported by misnamed protestants; even the military power and resources of nations are laid under contribution for the purpose of consolidating the interests of this blasphemous system.

3. The prevalence of immorality. The barriers of morality are broken down, and the public safety in consequence exposed to imminent peril. The Lord's day is desecrated with impunity; intemperance is on the increase; the manufacture, sale, and intemperate use of intoxicating drinks, continue to spread desolation over the land; licentiousness prevails to an alarming degree; the sacredness of the marriage relation is impaired by incestuous connexions and legislative encouragements to divorce; murder, not excepting its darkest forms of assassination and suicide, is daily becoming more frequent. "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and steal-

ing, and committing adultery, they break out, and blood toucheth blood." Hosea 4:1, 2.

4. Growing opposition to the interests of civil liberty. The dreadful conflict between despotism and freedom, which but lately convulsed the European nations, has issued in the present subjugation of the rising spirit of liberty. In our own country, to the shame of justice and humanity, the utmost has been done to rivet more firmly than ever, the chains of a cruel and remorseless bondage. The recently enacted "fugitive slave law," and the strong feeling of sympathy on its behalf, is humiliating but crowning evidence of the truth that on the side of the oppressor there is power. "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord." Ps. 12:5.

5. The continued rejection of the Lord and his anointed by the nations. The existence and providence of God are not acknowledged; the supremacy of Messiah the Prince, is disowned; his law repudiated; his enemies exalted to high places; his church treated with cold indifference and neglect; gross error and heresy tolerated; and immorality under various forms legally countenanced and supported.

6. Insensibility under divine judgments. The judgment-hand of the Almighty has been lifted up; the pestilence that walketh in darkness and the destruction that wasteth openly at noon-day, have been abroad. By fire, and various other forms of judicial visitation, fearful havoc both in life and property has been made. The nations, however, will not accept the punishment of their iniquity. They have not repented of their deeds. "Lord, when thy hand is lifted up, they will not see; but they shall see and be ashamed for their envy at the people." Isa. 26:11.

For these and other reasons, Synod appoints the first Thursday in February, 1852, as a day of fasting and humiliation, to be observed by those under their care.

#### CAUSES OF THANKSGIVING.

In the midst of wrath, God remembers mercy. While there is much in the aspects of Divine providence, urging us to rend our hearts and turn unto the Lord with fasting and weeping, we behold at the same time many intimations of his long-suffering and goodness. "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." "O give thanks unto the Lord, for he is good; for his mercy endureth forever."

1. In the language of inspiration we may say, "thanks be unto God for his unspeakable gift." The Lord has laid help upon one who was mighty; he hath sent redemption to his people. That blessed Saviour through whose blood we have forgiveness of sins, is proclaimed among and offered to us sinners. The voice of the turtle is heard in our land. "Glory to God in the highest, and on earth peace, good will toward men."

2. The administration of divine ordinances continues to be enjoyed. Our misimprovement of the means of grace is great and criminal, yet the candlestick is not removed out of its place. The gospel is preached; sacraments are dispensed; every man calls his neighbor under the vine and under the fig-tree. The church's Head has not left us without some encouraging evidence of the presence of his power and blessing in his own institutions. If we cannot say that a "great number believed and turned to the Lord," it is yet our privilege to cherish a well-grounded hope that believers are "edified and, walking in the fear of the Lord and comfort of the Holy Ghost, are multiplied."

3. We hail with gratitude the extension of the gospel through the various portions of the world. The Bible has been translated into almost every known language, insomuch that men are able to read in their own tongue the wonderful works of God. The facilities for its circulation already great, are constantly increasing. Missionaries of the cross are penetrating the dark places of the earth, and proclaiming the "unsearchable riches of Christ" to those who have no vision. In those places where Satan's seat is, the prey has been taken from the mighty and the lawful captive delivered. At no former period has such varied and efficient instrumentality been employed for the promulgation of the gospel, as at the present day. A door of faith has been opened to the Gentiles. Peace is preached to them who are afar off. "O God! thou hast prepared of thy goodness for the poor. The Lord gave the word; great was the company of them that published it." Ps. 68:10, 11.

4. A munificent Providence has supplied us with an abundance of temporal blessings. Labor has been rewarded in all its departments. The earth has yielded her increase. Health is generally enjoyed. The land in which we live is free from the scourge of war. "Praise thy God, O Zion. He maketh peace in thy borders, and filleth thee with the finest of the wheat." Ps. 147:12, 14.

5. The goodness of God to our brethren in the British isles, calls for thankfulness. The dark cloud of judgment that overshadowed the land in which they live, has been partially dissipated. Though sorely tried, they have been sustained and approved of God as beloved and faithful. Our hearts are glad, too, because of the kind and fraternal feelings which exist among brethren so widely separated from one another. "Blessed be the Lord God of Israel, for he hath visited and redeemed his people." Luke 1:68. Come then, and let us declare in Zion the works of the Lord our God. "My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever."

For these and other reasons, Synod appoints the *fourth* Thursday of November, 1851, as a day of thanksgiving, to be observed by those under its care.—Respectfully submitted.

SAMUEL O. WYLIE, *Chairman.*

Nos. 12 and 13 were, on motion, taken up and referred to the Committee on Discipline. R. Z. Willson is added to the Committee on the Fugitive Slave Bill.

Resolved, That all persons having money for the funds of the Theological Seminary, pay it to the Committee on Finance.

Synod appoints its next meeting to be in Sullivan Street Church, New York.

No. 20 was, on motion, taken up; and No. 24, belonging to the same business, was withdrawn from the Committee on Discipline.

The rule fixing 3, P. M. and 9, A. M. as the hours of daily meeting, is suspended for this afternoon and Monday morning.

Adjourned with prayer, to meet on Monday morning at 10 o'clock.

*Same place, June 2d, 10 A. M.*

Synod met, and was constituted with prayer.

Absent, J. Crozier, W. Finney, J. R. Willson, S. M. Willson, J. M. Willson, R. Z. Willson, D. T. Willson, G. Spence and O. Wylie, the last two by indisposition.

The minutes were read and approved.

A member of Synod laid on the table fifteen dollars, sent by Wm. Wylie, in accordance with the direction of Synod at its last meeting. Referred to the Committee on Finance, with power to call for persons and papers, in order to determine as to its final disposition. Crozier appeared.

The Committee on the Complaint of Cherry Street Session reported. The report was accepted and laid on the table for the present.

Synod proceeded to the consideration of Nos. 20 and 24, taken up at the last sederunt. A certificate of the appointment of R. Boyd, Sr. J. Keers and D. Boyd, by the petitioners, as their commissioners, was presented. J. R. Willson, S. M. Willson, J. M. Willson, R. Z. Willson, D. T. Willson and W. Finney, appeared.

While one of the commissioners was addressing the Court, the hour of adjournment arrived, and Synod adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Absent, Spence and O. Wylie, by indisposition.

Resolved, that the clerks of Presbyteries be directed to report to the committee on Presbyterial Reports, to be inserted in these reports, the congregations organized within their respective bounds since the last meeting of Synod; and that said committee mark such extracts from the reports as may be useful for publication.

The business pending when Synod adjourned was resumed, and the commissioner finished his remarks. Members of the Lakes Presbytery were heard in reply. The commissioner rejoined,

when the hour of adjournment having arrived, Synod adjourned with prayer.

*Same place, June 3d, 9 A. M.*

Synod met, and was constituted with prayer. Absent by indisposition, Spence and O. Wylie. The minutes were read and approved.

Resolved, that the rule fixing 9, A. M. and 3, P. M. as the hours of daily meeting be rescinded, and that hereafter Synod will meet at 8, A. M. and 2, P. M.

The committee on Domestic Missions reported. The report was accepted and laid on the table for the present.

The committee on Discipline reported. The report was accepted and laid on the table for the present.

The Statistics of Pittsburgh Presbytery were presented, read, and referred to the committee on Presbyterian Statistics.

The committee to prepare a minute in reference to the death of Rev. R. Wallace reported. The report was accepted, and a motion to adopt was laid on the table for the present. O. Wylie appeared.

The committee on the Theological Seminary reported. The report was accepted and laid on the table for the present.

The business before Synod, at its adjournment last evening, was resumed.

A preamble and resolution were offered by Rev. J. Milligan, and while under consideration, Synod adjourned with prayer.

*Same place, 2 P. M.*

Synod met, and was constituted with prayer. Absent, Spence, still indisposed.

The subject under consideration when Synod adjourned, was resumed, and the preamble and resolution were adopted. They are as follows:

Without approving of the manner, in every respect, in which the petitioners have proceeded, or endorsing their criminations against the Pastor or Presbytery, yet inasmuch as Synod has satisfactory evidence that they cannot live, in their present organization, to their spiritual comfort, Resolved, that the decision of Presbytery be reversed, and the prayer of the petitioners be granted.

On this vote the Ayes and Noes were called for, and are as follows:

Ayes—Blackwood, S. Bowden, A. Bowden, Brown, Chrystie, Crozier, Carson, John Dods, Joseph Dods, Faris, Finney, Galbraith, George, Hannay, Henry, R. Johnson, Joshua Kennedy, James Kennedy, Kernahan, James Love, John Love, Little, J. Milligan, M'Candless, M'Donald, M'Millan, Moore, Mulholland, Newell, Nightingale, Purvis, Roney, Roberts, Robison, Slater, Sproull, Sterrit, John Wallace, O. Wylie, S. O. Wylie.—40.

Nays—Beattie, Carlisle, Cannon, Crawford, Foster, Lindsay, A. M. Milligan, J. M'Clurkin, J. J. M'Clurkin, H. P. M'Clurkin, M'Gee, Morse, Scott, Sloane, Shaw, Stevenson, Stott, Torrens, James Wallace, S. M. Willson, J. M. Willson, R. Z. Willson, Williams.—23.

The report of the committee on Discipline was taken up, and the recommendation on each paper referred to them considered in order. Rev. James Love obtained leave of absence during the remaining sessions of Synod.

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

*Same place, June 4th, 8 A. M.*

Synod met, and was constituted with prayer. Absent, Hutcheson, R. Johnson, Joshua Kennedy, Newell, Purvis, Roney, Slater, Spence, the last by indisposition.

The committee on unfinished business reported. The report was accepted and laid on the table for the present.

The committee on the Records of Rochester Presbytery reported. The report was accepted and adopted. It is as follows:

The committee to whom were referred the Minutes of Rochester Presbytery, would respectfully report, that having carefully examined said minutes, we find in them nothing contrary to the law and order of the church.

J. CROZIER, *Ch'n.*

R. Johnson, Newell and Hutcheson appeared.

The consideration of the report of the committee on Discipline was resumed. Slater, Purvis, Kennedy and Roney appeared.

While the report was under consideration Synod adjourned with prayer.

*Same place, 2 P. M.*

Synod met, and was constituted with prayer. Absent, Spence, still indisposed.

The committee on the Fugitive Slave Law reported. The report was accepted, and laid on the table for the present.

The committee on Finance reported. The report was accepted; the first part adopted, and the remainder was laid on the table for the present.

The committee on the Records of the Lakes Presbytery reported. The report was accepted and adopted. It is as follows:

The committee on the Records of the Lakes Presbytery report, that they find nothing in them contrary to the law and order of the church.

W. L. ROBERTS, *Ch'n.*

The consideration of the report of the committee on Discipline was resumed, and continued till the hour of adjournment. Synod adjourned with prayer.

*Same place, June 5th, 8 A. M.*

Synod met, and was constituted with prayer. Resolved, that Synod adjourn finally this afternoon at 6 o'clock.



The statistical report of the Presbytery of Illinois was presented, read and referred to the committee on Presbyterial statistics.

The committee on the records of Illinois Presbytery reported that the records had not been put into their hands, not being present. The report was accepted, and the committee dismissed.

The consideration of the report of the Committee on Discipline was resumed. The report was adopted as amended, and is as follows:

The Committee on Discipline respectfully report on the papers referred:

Paper No. 11, is a complaint of Joseph Keys and John Finley against the Illinois Presbytery, for confirming the deed of Old Bethel Session, acquitting a member of that congregation from a charge of holding property in slaves, or deriving pecuniary advantage from such property. The documents accompanying the complaint as evidence of the guilt of the party accused, are, in the judgment of your Committee, a complete failure; and the complainants have indulged themselves in very unwarrantable language—reckless and reproachful of the Presbytery whose decision they impugn. Your Committee recommend the following action:

*Resolved*, That the complaint of Joseph Keys and John Finley against the Illinois Presbytery be dismissed, with a counsel to the complainants to be more guarded in their language in future.

Paper No. 14 is a protest and appeal of Adam Keys and Joseph C. Harwell from a decision of the Illinois Presbytery, refusing to read or entertain a libel presented by them against Rev. J. Wallace. It appears by a certified extract from the minutes of that Presbytery, that "the ground of the decision was, that the persons signing the libel had no right to present this libel." Your Committee are at a loss to understand the equity of such decision; for it does not appear that the parties were under censure of any form or degree. Yet it is admitted that they had, for some time, been irregular by non-attendance on public ordinances, and so absents themselves as not to be under the cognizance of the congregation to which in name they belonged, and, therefore, of questionable standing. Nevertheless, the libel has, besides, such unhappy features of captiousness, and possible or even probable misconstruction of the language and conduct of the accused, that we cannot, under all the circumstances, recommend that the action of the Presbytery be reversed; and, therefore, propose the following disposal of the matter:

*Resolved*, That while this Court cannot entirely approve of the principle on which the Illinois Presbytery rejected the libel of A. Keys and J. C. Harwell against Rev. J. Wallace, they nevertheless sustain their decision, and dismiss the protest and appeal, and return the papers to the appellants.

Paper No. 15 is a memorial and petition for a new organization

of a congregation, enumerating in support of the petition various complaints against the action of the congregation, of the session, and of the Presbytery with which the petitioners are now connected. The only one of these complaints requiring special notice, comes before Synod more directly in another paper: the rest are attended to in other parts of this report. The general character of these papers, exceedingly complicated and involved with one another, present the application of the parties in a very discouraging light; and your committee cannot find any thing in their condition, or that of the adjoining congregations, requiring, or even justifying, a new and separate organization at present. It is, moreover, a fact, that in all the documents before your committee, there are but two or three names signed—a circumstance fatal to their application in its present form. At the same time, provision may be made to release them from a connection in which it seems they are neither edified nor comforted. The adoption of the following resolutions are recommended.

1. That the deed of Illinois Presbytery, refusing the organization of a new congregation, be, and hereby is, confirmed.

2. That the session of the congregation to which the petitioners and complainants belong, (viz: Old Bethel congregation,) be, and hereby is, ordered to grant them, when desired, certificates of dismissal to any other congregation of our church in their vicinity; and that in all cases where charges of disorder or delinquency exist, a transfer of the same be made for adjudication by the session to which such applicants desire dismissal.

No. 12 is a paper similar in character, though more direct in form as a petition for a separate organization, signed by Joseph Keys and James Finley—being a protest and appeal from decision of Illinois Presbytery in refusing such petition. The names and number of the petitioners are wanting, and the same disposition seems requisite, and is recommended, with No. 15.

No. 13 is a protest and appeal from a decision of Illinois Presbytery, principally for confirming and refusing to interfere with the action of Old Bethel congregation in raising Mr. Wallace's salary, and allowing him to appropriate a part of his time and services at St. Louis. This appears to be a matter so properly pertaining to the session and people, that your committee see no cause to interfere till they themselves complain, and recommend that the protest and appeal be dismissed.

No. 17 is a protest and appeal by John Z. Willson against a decision of Pittsburgh Presbytery, affirming a decision in his case by Monongahela session.

*Resolved*, That the appeal be sustained, and the decision of the Pittsburgh Presbytery, on the appeal of John Z. Willson from the Monongahela session, be, and hereby is, reversed.

Nos. 23 and 25 are appeals of David Boyd, James Keers, and

Elizabeth, his wife, and of Joseph Forsyth, from a decision of Presbytery of the Lakes, affirming a deed of Miami session sustaining libels, or parts of libels, against the appellants. It appears that these parties are included among the members of that congregation who have refrained from the communion of the Lord's Supper there, *for cause*, which they have been laying before the Superior Courts, where they are awaiting the final adjudication of their case. Inasmuch as these libels form part of a complicated business in reference to the Miami congregation already decided upon, therefore,

*Resolved*, That the libels be dismissed.

No. 26 is a complaint by David Gregg against a decision of Allegheny session, laid before Pittsburgh Presbytery, and by that Presbytery referred to this Court for adjudication. The facts are briefly as follows. Several years ago, Mr. John M. Hutchison had dealings in business with the firm of Gregg & M'Candless, of which Mr. Gregg was a partner. Sometime after, it was understood by that firm that all amounts were finally adjusted. Mr. John M. Hutchison presents a claim on that firm, who have since dissolved partnership, which they deemed unjust, as having been previously settled; and by reason of neglect, also, the claim had become invalid by civil law. To compel payment, Mr. John M. Hutchison brings the moral force of session to bear on Mr. Gregg, and obtains the action of that court in the premises, who submit the matter to arbitrators, and obtain from these arbitrators a decision sustaining Mr. Hutchison's claim against Gregg & M'Candless, and requiring Mr. Gregg, as partner, to discharge the whole claim against the firm. Against this decision Mr. Gregg complains, and we think justly, professing his readiness to submit to the decision of the Session; although judging that he has just cause to be dissatisfied with the decision of the arbitrators adopted by session, inasmuch as he is persuaded the debt had been liquidated by direct payment, or in running account many years before. He is willing to pay his own half, showing that his partner is amply able to pay his, and is as accessible in the church to which he belongs as Mr. Gregg in this. Your committee, therefore, recommend the following:

*Resolved*, That Mr. Gregg, on payment of his own half of Mr. John M. Hutchison's claim, awarded by arbitrators and sustained by session, as due from Gregg & M'Candless, be fully discharged by said session; and any decision to the contrary of that court be reversed and forever set aside.

All which is respectfully submitted,

JAMES CHRYSSTIE, *Chairman*.

On the vote to adopt the resolution as reported by the committee on paper No. 17, which was "that the decision of the Pitts-

burgh Presbytery on the appeal of J. Z. Willson from the Monongahela session be, and hereby is, affirmed," the ayes and noes were called for, and are as follows:

*Ayes.*—S. Bowden, A. Bowden, Brown, Burns, Chrystie, Carlisle, Faris, Joshua Kennedy, James Kennedy, Little, Mulholland, Newell, Nightingale, S. O. Wylie, Williams,—15.

*Noes.*—Boyd, Crawford, Josiah Dodds, French, Foster, Glasgow, Hervey, J. B. Johnston, Lindsay, M'Farland, J. J. M'Clurkin, J. M'Clurkin, M'Donald, J. Milligan, Morse, Moore, Neill, Roberts, Sloane, Stott, Stevenson, Torrens, S. M. Willson, J. M. Willson, J. R. Willson, R. Z. Willson, D. T. Willson, James Wallace, Woodburn,—29.

*Resolved,* That a Commission of Synod be appointed to carry out the action of Synod with reference to Miami congregation.

*Resolved,* That this commission be authorized to receive any other members who may wish to be connected with the new organization; and that the said commission be authorized to adjudicate finally, any case of discipline in which such applicants for admission may be involved at the time of making the application for admission.

Rev. John Wallace, Rev. James Love, and Elder Wm. Kernahan, are appointed the above commission, to meet at Miami on the third Tuesday of August next.

The report of the Committee on the Theological Seminary was taken up, and considered by paragraphs. The report was amended and adopted, and is as follows:

The Committee on the Theological Seminary respectfully report.

The only paper referred to your committee relative to the Seminary, is the report of the Professor, originally intended to be laid before the Board of Inspection. From this paper, it appears that there has been a commendable degree of diligence in the discharge of their respective duties, by the professor and the students in attendance during the last session.

Yet from the fact that only a bare majority of our theological students (*viz*: nine of seventeen) have attended the hall; that, owing to some derangement in the operations of the Board of Inspection, the wonted information relative to the state of the Seminary has been withheld from Synod; and from sources of information common to us with the whole church, it is plainly manifest that the Seminary has not been in a healthful condition for some time past. Events arising from conflicting interests and feelings have there transpired, highly prejudicial to the welfare of our beloved Zion—events, the occurrence of which is to be deeply deplored, and might seem to require judicial investigation; but on which, owing to the circumstances, perhaps consistently with faithfulness, an act of oblivion might be passed.

These considerations constrain your committee to recommend the adoption of the following resolutions:

That the Theological Seminary be for the present suspended, and all its offices vacated.

2. That the students be directed to prosecute their studies under the care of their respective Presbyteries.

3. That Synod recommend collections to be made throughout the church, to liquidate the debt due the professors, and annual contributions for the support of Dr. Willson as emeritus professor.

4. That a committee be appointed to take possession of the library, and hold it in trust for Synod till its next meeting.

All which is respectfully submitted,

JOHN GALBRAITH, *Chairman.*

*Resolved,* That a committee of three elders be appointed to devise and recommend a plan of making collections to liquidate the debt due the professors, and also to raise the sum of \$400; as an annual salary to Dr. Willson, as emeritus professor.

J. Wiggins, J. Nightingale, and A. Knox, are that committee.

J. Dodds, Hutcheson and Kernahan are the committee under the 4th resolution.

Rev. Messrs. Roney and Stevenson severally informed Synod that the bonds held by them respectively in trust, the interest of which was to be appropriated for the support of students in the Seminary, now, (in consequence of the disorganization of the Seminary,) according to the will of the respective donors, go into the hands of Synod, the interest to be applied to the support of domestic missions.

*Resolved,* That Synod accept these bonds, and return them to M. Roney and A. Stevenson respectively, to hold them for Synod for the above use.

Leave of absence was granted to Rev. J. Milligan, during the remaining session of Synod.

The part of the report of the Committee on Finance not passed on, was taken up, considered by paragraphs, amended and adopted. It is as follows:

*Report of Committee on Finance.*

The Committee on Finance report:—

1. The following sums have been received for defraying the travelling expenses of members of Synod.

|                                    |           |         |
|------------------------------------|-----------|---------|
| From the congregation of Stirling, | - - - - - | \$12 00 |
| “ Dr. Willson,                     | - - - - - | 10 00   |
| “ 3d congregation, Philadelphia,   | - - - - - | 11 25   |
| “ 1st congregation, New York,      | - - - - - | 20 00   |
| “ congregation of Kortright,       | - - - - - | 10 00   |
| “ “ Rochester,                     | - - - - - | 10 00   |
| “ “ Conococheague,                 | - - - - - | 10 00   |

Carried forward, - - - - - \$72 25

|  |   |   |   |   |   |       |    |
|--|---|---|---|---|---|-------|----|
| Brought forward,                         | - | - | - | - | - | 72    | 25 |
| From congregation of Ryegate and Barnet, | - | - | - | - | - | 18    | 00 |
| “ “ Old Bethel,                          | - | - | - | - | - | 10    | 00 |
| “ “ Newburgh,                            | - | - | - | - | - | 16    | 00 |
| “ “ Elkhorn,                             | - | - | - | - | - | 13    | 20 |
| “ “ Beaver and Jackson,                  | - | - | - | - | - | 8     | 20 |
| “ “ Miami,                               | - | - | - | - | - | 12    | 02 |
| “ “ Craftsbury,                          | - | - | - | - | - | 10    | 25 |
| “ “ Virginia Grove and Cedar,            | - | - | - | - | - | 12    | 00 |
| “ “ White Lake,                          | - | - | - | - | - | 11    | 25 |
| “ “ Bethel,                              | - | - | - | - | - | 10    | 00 |
| “ “ Pittsburgh and Allegheny,            | - | - | - | - | - | 14    | 71 |
| “ 1st congregation of Philadelphia,      | - | - | - | - | - | 29    | 65 |
| “ 2d “ New York,                         | - | - | - | - | - | 39    | 00 |
| “ 2d “ Philadelphia,                     | - | - | - | - | - | 15    | 50 |
| “ the congregation of Southfield,        | - | - | - | - | - | 10    | 00 |
| “ “ Camp Run, &c.                        | - | - | - | - | - | 6     | 31 |
| “ “ Utica,                               | - | - | - | - | - | 12    | 00 |
| “ “ Jonathan’s Creek,                    | - | - | - | - | - | 4     | 50 |
| “ “ Garrison,                            | - | - | - | - | - | 3     | 00 |
| “ “ Greensburg and Clarksburg,           | - | - | - | - | - | 8     | 50 |
| “ “ New Alexandria,                      | - | - | - | - | - | 7     | 00 |
| “ “ Princeton,                           | - | - | - | - | - | 10    | 00 |
| “ “ Miller’s Run,                        | - | - | - | - | - | 5     | 11 |
| “ “ Salt Creek,                          | - | - | - | - | - | 12    | 45 |
| “ “ Walnut Ridge,                        | - | - | - | - | - | 10    | 00 |
| “ “ Brookland, North Washington,         | - | - | - | - | - | 10    | 00 |
| “ “ York,                                | - | - | - | - | - | 10    | 65 |
| “ “ Wilkinsburg,                         | - | - | - | - | - | 6     | 00 |
| “ “ Bloomington,                         | - | - | - | - | - | 12    | 20 |
| “ “ Monongahela,                         | - | - | - | - | - | 8     | 05 |
| “ “ Union, Pine Creek, &c.               | - | - | - | - | - | 7     | 50 |
| “ “ Syracuse,                            | - | - | - | - | - | 10    | 00 |
| “ the 3d congregation of New York,       | - | - | - | - | - | 11    | 00 |
|  |   |   |   |   |   |       |    |
|  |   |   |   |   |   | \$467 | 30 |

The whole expense incurred by members in travelling to Synod, is \$607 50—giving to each person entitled to draw out of the fund, nearly 77 per cent. on such expense. This money has been distributed according to the rules of Synod.

2. Your Committee have examined the reports of Synod’s Treasurer, of the Treasurer of Foreign Missions, and of the Committee on the publication of the Testimony; and finding them correct, recommend their publication with the minutes.

3. Your committee have examined and compared the reports of the Treasurer and Professor of the Theological Seminary, and from them have made up the following account of moneys received since last meeting of the Synod.

*Received, up to April, 1850, as per published report of the Board of Inspection,*

|  |          |
|--|----------|
| 1850. Covenanter, Vol. 5, No. 10, p. 327, - - -                  | \$266 62 |
| July 8, Received of Mrs. Murray, Monroe Co. N. Y. J. Guthrie,    | 0 95     |
| Aug. 23, Conococheague congregation, by David Hughes, - -        | 10 00    |
| Oct. 1, Bethel congregation, by J. Patten, - - - - -             | 5 30     |
| Oct. 21, Bovina congregation, by Rev. J. Douglas, - - - -        | 7 00     |
| Dec. 17, N. Allen, \$1; James Reed, \$1; David Reed, \$1, - -    | 3 00     |
| Dec. 26, Craftsbury congregation, per Rev. R. Z. Willson,        | 5 00     |
| 1851.  |          |
| Jan. 1, Salem, Indiana, per Rev. J. J. M'Clurkin,                | 7 00     |
| Jan. 8, 2d congregation, N. Y. Rev. A. Stevenson,                | 68 00    |
| Feb. 1, York Centre, per A. Carnduff,                            | 15 25    |
| Feb. 10, 1st congregation, Philadelphia, per Rev. J. M. Willson, | 43 00    |
| Feb. 10, Mrs. E. Laughlin, Vermont,                              | 2 00     |
| Feb. 19, Topsham congregation, per Rev. R. Z. Willson,           | 5 00     |
| Feb. 24, Brush Creek congregation, per Mr. M. Cavan,             | 5 00     |
| Feb. 24, White Lake congregation, per Rev. J. B. Williams,       | 10 00    |
| Feb. 25, Beechwood congregation, per Rev. I. Dodds,              | 4 00     |
| Isaac Faris, per Rev. I. Dodds,                                  | 1 00     |
| Mar. 24, Newburg congregation, per E. Wier,                      | 15 50    |
| Mar. 24, Xenia congregation,                                     | 12 50    |
| Mar. 31, Miami congregation, S. Mitchell,                        | 9 00     |
| Apr. 16, Princeton congregation, per R. Stormont,                | 6 00     |
| Apr. 16, Cedar Lake congregation, per W. Aiken,                  | 6 50     |
| May 5, Philadelphia, 1st congregation, per Rev. J. M. Willson,   | 6 50     |
| May 23, Craftsbury congregation, per R. L. Willson,              | 6 00     |
| May 24, Some members of Coldenham cong. per J. Houston,          | 10 00    |
| May 24, S. Cochran, Alabama,                                     | 5 00     |
| May 25, George D. Armine,  | 2 00     |
| May 28, Old Bethel congregation, per Rev. J. Wallace,            | 13 50    |
| May 28, York congregation, per Daniel M'Millan,                  | 8 50     |
| May 28, Southfield congregation, per Rev. J. Neal,               | 5 00     |
| May 28, St. Louis congregation, per Rev. J. M'Donald,            | 10 50    |
| May 28, 1st congregation, Philadelphia,                          | 40 73    |
| May 28, Mrs. E. Laughlin, Vermont,                               | 1 00     |
| May 28, Salt Creek congregation, per Rev. H. P. M'Clurkin,       | 14 50    |
| May 28, Clarksburg congregation,                                 | 5 00     |
| May 28, 3d congregation, Philadelphia,                           | 5 00     |
| May 31, Camp Run, Slippery Rock, &c.                             | 4 10     |
| May 31, Bloomington, per Rev. J. Faris,                          | 12 17    |
| May 31, Jackson, .   | 3 00     |
|  | <hr/>    |
|  | \$657 22 |
| May, W. Wright's legacy to The. Seminary, recvd by Dr. Willson,  | 100 00   |
|  | <hr/>    |
|  | \$757 22 |
| Balance due Dr. Willson, June 1, 1849, see Min. 1849, p. 179,    | \$547 74 |
| Deficit, as above report,  | 42 78    |
| Due Rev. T. Sproull, (see minutes, same page.)                   | 377 18   |
|  | <hr/>    |
| Total amount due Professors, June 3, 1851,                       | \$967 70 |

4. The Committee were instructed to report on the state of the Education, the Library and the Domestic Mission Funds.

Rev. M. Roney has in trust a bond for \$1000, dated July 1, 1845. Five years' interest, amounting to \$300, has been received by him and paid to beneficiary students. Mr. Roney exhibited the vouchers, and his accounts were found correctly kept. Another year's interest will be due July 1, 1851.

Mr. John Gray has \$100 for same purpose. Last year's interest was paid to Board of Inspection of Theological Seminary, and is now in the hands of Rev. J. B. Johnston. This year's interest is paid to committee, and is at the disposal of Synod. *Resolved*, That both these sums be returned to John Gray, to accumulate in his hands.

Rev. A. Stevenson presented his account with the Education Fund, which the committee have examined and found correct. A balance remains in his hands of \$32.

Rev. A. Stevenson presented his accounts of the Domestic Mission Fund, and of the Library Fund, which we have examined and found to be correct, and recommend that they be published in the minutes.

5. In the matter of the will of Joseph Wylie, referred to your committee.

Fifteen dollars have been handed to this Synod according to instructions given at its last meeting. In the opinion of the committee, according to the letter of the will, the bequest of Joseph Wylie was made to the Reformed Presbyterian Church generally, and therefore it lies in the power of Synod to appropriate the money as they deem most suitable. We advise under all the circumstances that the money be paid to the Jonathan's Creek Congregation.

All which is respectfully submitted,

S. BOWDEN, Chairman.

*Resolved*, That the sum of \$40 and 9 cents, reported by Daniel Ewer as in his hands for the Library of the Theological Seminary, be put into the hands of the Rev. A. Stevenson, to be invested by him with the funds already in his hands for that purpose.

*Resolved*, That all the funds for the payment of the past and current debt of the seminary be transmitted to the chairman of the committee appointed above.—James Wiggins, 212 Greenwich St. New York.

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

The Committee on Foreign Correspondence reported a draught of a letter to the sister Synods in Scotland and Ireland, which was accepted and adopted. A copy, with the necessary adaptation in address, &c. was ordered to be sent to each of them. The following is the report.

DEAR FATHERS AND BRETHREN:—In the good providence of our God we have been permitted to meet again in Synodical capacity, and we readily and cheerfully embrace the opportunity thus afforded again to communicate with you.



We regret that no communication from you has reached us since our last letter was sent; but we fondly hope and believe, that our disappointment has not arisen from any diminution of that christian regard which is at once among the ornaments and comforts of our holy religion. Severed as we are, by our common position in the visible church, and among the nations, from a large share of those social relations which are so eagerly pursued, embraced and enjoyed around us, we deem it a great advantage and encouragement to the witnesses of Christ to cultivate frequent converse. As iron sharpeneth iron, so doth the countenance of a man his friend, and when we cannot behold each other's countenance, the hearing of and from each other produces in measure a similar effect. We therefore, dear brethren, do not impute your silence to any lack of interest on your part, and desire to prove to you that our confidence in your long avowed regard is undisturbed, and that we will still take pleasure in hearing from brethren in the faith and patience of Christ. Our assurance that you also are thus disposed is confirmed by the persuasion of your interest in the brethren from your own land, who have of late increased our numbers, and we trust strengthened our hands in the good work of our God. It is a very pleasing evidence of the unity of our faith and order, that the brethren from you so readily and harmoniously co-operate with us in our labors in a common cause. We desire it may long so continue and that there may be no interruption of our union, communion and fraternal intercourse.

We deeply sympathize with you and other true hearted and zealous Protestants, in the feeling manifested against the aggressive spirit and conduct of popery in the lands of our martyred covenant ancestors. That ever deceitful, far reaching and never tiring system of iniquity has ventured again to put forth boldly its arrogant and oppressive claims among you. At this we are not surprised, being taught by the prophecies that have gone before to expect another and final development of that power which antichrist, in the mysterious, but all wise providence of the Mediator has been permitted so long and so extensively to exercise among and over the nations. The prayer of all right hearted men will be, that when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him. In the mean time, the light of prophecy and the aspect of divine providence, seems to indicate that the aggressive spirit by which Britain has been assailed will in a measure attain its end; and that, sooner or later, the witnesses for Messiah's Headship will, in the British Isles, be called to endure a sore fight of affliction. They are yet to be slain for their steadfast adherence to the word of Christ's patience. But our souls rejoice in the consideration that they shall overcome by the word of their testimony and the blood of the Lamb.

The present meeting of the Synod, now holding its session, af-

fords an opportunity of laying before you a statement of our ecclesiastical condition, which we trust will not be without interest. There are under our supervision five Presbyteries, from each of which a report of proceedings has been received. While these documents, and others that have been laid before us, present some things that are for a lamentation, and should be for a lamentation, they nevertheless furnish encouraging evidence, that the exhibition of the Testimony, the labors of ministers and the enjoyment of divine ordinances are not without those blessed fruits which they are calculated to produce, and, when appreciated and improved do produce, under the Spirit's influence, upon the people of God and society around. Presbyteries report a good attendance upon the public means of grace dispensed within their respective bounds, some increase of members in the several congregations; several new congregations organized, and an increasing desire in various parts of this widely extended country to receive the ministrations of the word from preachers of the Reformed Presbyterian Church. There is a growing disposition to make increased exertions in sustaining and extending our home missionary operations. Since the unhappy failure of our attempt to establish a foreign mission, the people seem generally inclined to contribute rather to the cultivation of the domestic field. This is ample, inviting, needy and encouraging. A plan has been adopted at our present sessions for prosecuting with additional vigor and more extensively this highly important work, which we trust the Lord of the harvest will prosper by his blessing and make it the means of doing much good, until many places now waste and barren shall become fruitful as the garden of God.

Since the date of our last letter, seven promising young men have been ordained to the work of the holy ministry, and settled in pastoral charges. Mr. Stott recently arrived among us, has the prospect of being at once employed in an inviting portion of the Lord's vineyard. We have five licentiates, and fourteen students of Theology. Our number of ministers is fifty-one, forty-six of whom have been enabled to attend the present meeting of the supreme judicatory, who, with the representation of ruling Elders, make the number assembled in council seventy-eight, forming the largest Synod of the Reformed Presbyterian Church ever held in this country.

These statistics and statements give an encouraging view of our increase in numbers, and progress, we trust, in usefulness. We would humbly consider it as a token of good from the hand of our covenant God, and of his approbation of our feeble and unworthy services. In general, we have to be thankful for union in our work, so far as the great ends of maintaining and promoting the Testimony are concerned; and where we meet with unavoidable diversity of judgment in reference to the best means of accomplishing

these ends, we trust and believe there is still a prevailing unity and integrity of purpose in endeavoring to advance the kingdom of our Lord. The present sessions of Synod have been characterized by a freedom from strife, harmony in action, brotherly affection and courtesy, which contrast favorably with some past meetings. We are not without evidence that the prevailing disposition has been, by the grace of God, to endeavor to keep the unity of the Spirit in the bond of peace. Our prayer is, that the church's glorious and exalted Head would more and more make our Zion a quiet habitation.

The state of society around us has not materially changed since our last communication to you. Evils then existing seem to be gradually on the increase, while the various benevolent enterprises of the day have been sustained and prospered. Much is doing to ameliorate man's physical condition, and laudable efforts to afford means of intellectual cultivation are multiplied; but there is a great lack of provision adequate to secure the moral and proper religious training, especially of youth. There are increased and increasing facilities for acquiring knowledge useful in managing the things of the present life, but by no means a corresponding provision for attaining to man's high destiny—the glory of God in all he undertakes, and the enjoyment of Him who is the only desirable portion of the immortal soul. All seem to be diligent in minding their own things—things which pertain to temporal prosperity and welfare. Alas! few mind, as they should, the things of Christ—things which make for their own and others' everlasting peace.

The land in which we live continues to be marked with agitation and progressive change, extending to many of its social relations. A population, diversified and numerous, crowding to our shores from the old world, and dispersing itself throughout the interior—national interests, often conflicting from our vastly extended territory, and political contests, exciting, numerous and absorbing—all set in motion by a structure of civil society, framed and administered without regard to the "Higher Law," and which allows great latitude of principle and conduct, generate a war of opinions and an eagerness of purpose too wide spread, active and constant, not to reach even the church of God. To maintain, under such circumstances, truth, order and peace, requires more than ordinary grace; and we are often taught our entire dependence on the power and faithfulness of our glorified Head and Saviour. Hitherto the Lord hath helped us; and we take comfort from the assurance that he is ever faithful, and will have a seed to serve him while sun and moon endure. The supremacy of our blessed Redeemer in the church and over the nations, and separation from institutions civil and ecclesiastical, with a testimony against them, are subjects on which, in our profession and conduct, we have good reason to believe there is but one mind among us. In striving to-

gether for these, and for the happy fruits of divine grace in our hearts and lives, we shall always be glad to be united with you; and in a continued correspondence, reciprocal and frequent, to encourage and to be encouraged. Our prayers, we trust, rarely want remembrance of our brethren in the land of our forefathers, and we know we share a holy communion with you in that service at the throne of our God and Redeemer. And now, dear brethren, in conclusion, may the God of all grace bestow wisdom to direct, stimulate to diligence, and bless our common labors to promote his glory, till all lands be brought to bow to Immanuel, and the nations be blessed in him.

With great affection and esteem, your brethren in covenant bonds.—By order of Synod.

M. RONEY,

*Ch'n. of Com. on For. Cor.*

A communication from Rev. Wm. Willson, of Cincinnati, was laid on the table, and on motion read.

Resolved, that a committee be appointed to confer with Mr. Willson, on the subject of his communication. Sproull, Hutcheson and Henry are that committee.

The report on Domestic Missions was taken up and considered by paragraphs. Rev. Joshua Kennedy and James Kennedy obtained leave of absence during the remaining sessions of Synod.

Adjourned with prayer.

*Same place, 2 P. M.*

Synod met, and was constituted with prayer. The consideration of the report of the committee on Domestic Missions was resumed, and the report was adopted. It is as follows:

The Committee on the subject of Domestic Missions, report—

That the establishment of a scheme of domestic missionary operations, to be under the control of Synod, is, in our judgment, imperatively called for. We therefore submit the following resolutions:

1. That a domestic mission fund be established.

2. That this fund shall be employed, First, in the furnishing of supplies of gospel ordinances in such localities as shall be designated as missionary stations. Second, in making the requisite explorations for designating these stations. Third, as a fund from which the salaries of pastors of weak congregations may be supplemented.

3. The whole business of designating missionary stations; of making arrangements for their supply, and of determining the instances in which salaries shall be supplemented, and to what amount remains, with Presbyteries.

4. That the distribution of supplies to the Presbyteries shall be attended to by a board consisting of one minister from each Presbytery, who shall, twice a year, direct, by correspondence, proba-

tioners and unsettled ministers whose time is entirely employed in the ministry, as to the Presbytery in whose bounds they are to labor; such probationers and ministers to report themselves in due season to the Chairman of the Board. These arrangements to be made before the months of April and October in each year.

5. The arrangements made by Synod, which will itself make them for the summer succeeding its meetings, and by this Board, and the appointments of Presbyteries in accordance with them, to be carried out in all instances to their completion, unless prevented by unavoidable circumstances.

6. That a committee shall be appointed by Synod, consisting of five members residing in the same locality, one of whom shall be named by Synod as Treasurer, who shall receive and distribute among the Presbyteries the moneys raised for this fund.

7. The Presbyteries shall inform this committee of the amount required for their missionary operations, and for supplementing salaries within their bounds, twice a year, which, if the funds be in hand, the Committee shall, upon the order of the Moderator and Clerk of Presbytery, direct the Treasurer to pay; otherwise, the distribution shall be made proportionably. No moneys to be paid except on the order of the chairman of the committee. The committee to report to Synod, at each meeting, a complete statement of their proceedings, receipts, expenditures, &c.

8. That missionaries shall report to their Presbyteries, in detail, all their operations; Presbyteries to send in their report of the same to the Board established by resolution 4. The latter to present to Synod, at each meeting, a full statement of these operations.

9. That missionaries shall receive *six dollars* for each week they are employed, and travelling expenses. Each missionary to report to his Presbytery all moneys which he may have received from missionary stations on account of his services, and other contributions which have come into his hands for the work of missions.

10. That Presbyteries shall take the necessary steps for the raising of funds for this scheme; each Presbytery appointing a Treasurer of its own, through whom all contributions shall pass to Synod's Treasurer.

11. The committee established by resolution 6, to prepare and publish a circular, explaining and urging this scheme upon the attention of the church.

All which is respectfully submitted,

JAMES M. WILLSON, *Chair. of Com.*

The committee required by the 6th section are Rev. S. O. Wylie, Rev. J. M. Willson, and Elders Wm. Brown, John Evans and W. O. Lindsay. Wm. Brown was appointed Treasurer.

Rev. Messrs. Scott, of Rochester Presbytery; Sproull, of Pittsburgh Presbytery; Hutcheson, of Lakes Presbytery; Chrystie, of

New York Presbytery, and Sloane, of Illinois Presbytery, are the Board required by the 4th section.

The committee appointed to confer with Mr. Willson reported. The report was accepted, and laid on the table for the present.

The report of the committee on Presbyterial Reports was taken up and considered by paragraphs. The whole, as amended, was adopted. It is as follows:

The Committee on Presbyterial Reports beg leave to report as follows:

The several documents referred to them, have been examined by your committee. In these documents, they discover much that is encouraging to the hearts of Zion's children. In most instances peace and prosperity are enjoyed, and in some cases there are happy indications of vigorous effort in prosecuting the work of Christ. While there is much to deplore in the general character and condition of society, there are refreshing intimations of the presence and influence of God's Spirit with his people. The Lord has not left us without witness of his goodness. Blessed be his great and gracious name; for his mercy endureth forever.

It is ground of congratulation and thankfulness, that since the last meeting of Synod several new congregations have been organized, and seven ordinations and settlements in pastoral charges effected. A large number of theological students are reported as being under the direction of the different Presbyteries, who, it is hoped, with proper literary and theological training, will become greatly useful and honorable in the church of God.

Notwithstanding the increase in the number of our ministers and licentiates, your committee are pained to record that death has been doing its work. Since our last meeting, two of our licentiates—William Acheson, of the Illinois Presbytery, and Thomas M'Connell, of the Pittsburgh Presbytery—have finished their course. They labored with diligence, and with a high degree of acceptance in the respective fields assigned to them; but the great Master has seen meet, for wise and holy purposes, to dismiss them from service, that they might enter into rest. The reapers were stricken down in the midst of their sheaves. They who sow in tears, shall reap in joy. Levi B. Purvis, a student of theology, under the direction of the Pittsburgh Presbytery, has also been removed. He had completed the prescribed course of theological study, and while anticipating the labors of the militant church, his Master was pleased to grant him release, and call to higher and more delightful employments.

There are now subject to the direction of Synod the following ministers without charge. M. Roney, T. Hannay, R. J. Dods, J. Henderson, R. Johnson, J. Stott, and licentiates J. Hunter, D. M'Kee, N. R. Johnson, Wm. F. George, A. C. Todd. The committee recommend that M. Roney, T. Hannay, R. J. Dods, and

D. M'Kee be assigned to the Pittsburgh Presbytery; J. Hunter, the Rochester Presbytery; N. R. Johnson, the Presbytery of New York; W. F. George, Lakes Presbytery; J. Stott and A. C. Todd, Illinois Presbytery.

The recommendations in the report of the Illinois Presbytery, respecting the establishment of a board of publication and church extension fund, do not, in the judgment of your committee, require the attention of Synod at the present time.

The reference from the New York Presbytery, respecting the standing and authority of ordained ministers of the word in church courts, is the only other matter of importance that claims the attention of your committee. It is believed by some members of that Presbytery that such ordained ministers as have no pastoral charge are disqualified to vote, and to possess the same parity of authority with such as are settled. It is evident that our subordinate standards are very clear on the subject, and require no distinction between the power of those ministers who have, and those who have not, a pastoral charge in a settled congregation. The Form of Church Government by the Westminster Assembly of Divines, thus defines the power of ministers of the word. "*A Presbytery consisteth of ministers of the word, and such other public officers as are agreeable to, and warranted by, the word of God to be church governors, to join with the ministry in the government of the church.*" Chap. of Classical Assemblies, sec. 1. Here it is plain that the power of government is equally common to all the ministers of the word without distinction. Our Testimony is still more explicit. "The government of the church is Presbyterian. Ministers, or teaching elders, are the highest officers, and among them there is a *perfect parity* of power." Ref. Prin. 23, Ch. sec. 3; and, at the close of the chapter, we have this singularly determinate testimony. "We therefore condemn the following errors, and testify against all who maintain them—that a christian minister may lawfully relinquish his right to exercise the power of government and discipline in the church."

It is no part of our business to prove that these teachings are in accordance with the Divine word. An acknowledgment that these documents are "founded upon the Scriptures," is too clearly involved in our profession to admit a doubt on that subject, when the profession has been intelligently, deliberately, and solemnly made; and agreeably to these principles, has been the uniform practice of the Reformed Presbyterian Church in this country from its earliest organization, and, till very recently, unquestioned. This fact is sustained by the very decisive vote of last Synod on this question in the case of Rev. R. J. Dods. If there are apparent, or even real inconveniencies, arising from the exercising of the power of the presbyter or minister of the word, when ordained *sine titulo*, or when providentially divested of the immediate pas-

toral charge, which it is nowhere believed vitiates his ordination, or deprives him of his power as minister of the word or administrator of the sacraments, your committee conceive that these cannot be remedied by an attempt at a change which at once assails the Divine institution, the subordinate standards of the church founded thereon, and disturbs a practice which has never, yet militated against the purity and peace of our Zion.

Your committee therefore recommend the following resolution:

*Resolved*, That this Synod see no cause to adopt any new practice respecting the right and power of ordained ministers of the word in church courts as equal in every instance, or to deviate from our long continued usage in that respect.

Respectfully submitted,

SAMUEL O. WYLIE, *Chairman*.

The report of the committee to prepare a minute in reference to the death of Rev. R. Wallace, was taken up, and the following substitute was offered and adopted:

Since the last meeting of Synod, this venerable and highly respected minister of Christ has been removed from the church militant. The event admonishes all, especially the aged, to be ready, wisely considering their latter end. Our departed brother labored long, faithfully and successfully in his Master's service, and died in a good old age—his 76th year.

The report of the committee on the Fugitive Slave Bill was taken up and adopted. It is as follows:

The Committee appointed to express the views of this Synod in reference to the Fugitive Slave Law, respectfully report the following preamble and resolutions:

As human enactments are to be tested by the Divine law; and as it is the duty of the church to testify against all that is in opposition to the law of God; and as her Head came "to proclaim liberty to the captive," so she should open her mouth for the dumb. Therefore,

1. *Resolved*, That this Synod reiterate its uncompromising opposition to the institution of slavery as a system of complicated and unmitigated wrong, and utterly repudiate all the arguments and excuses of slaveholders and their abettors for its continuance; and recommend to all our people more vigorous and persevering efforts for its removal.

2. That the fugitive slave law is essentially tyrannical; not only securing the enslavement of those who are in fact free, but in forbidding freemen to exercise the sympathies of christian compassion, and commanding them to assist in returning men to cruel bondage. It brings deserved infamy upon our land, dishonors God, and is expressly contrary to the plainest precepts of his law—"Thou shalt not deliver unto his master the servant which is escaped from his master unto thee." "Bewray not him that wandereth." "Re-



lieve the oppressed." And it is the duty of all not only to refuse compliance with its provisions, but to show others its hideous enormity.

3. That the main element of the fugitive slave law naturally flows from the provisions of the Constitution of the United States upholding slavery. Art. 4, Sec. 2. "No person held to service or labor 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." Art. 4, Sec. 1. "Full faith and credit shall be given in each State to the public acts, records and judicial proceedings of every other State." And we see in this another exemplification of the immorality of the United States' Government, and it shows clearly the evil of swearing oaths of allegiance, and thus sustaining slavery.

4. That those ministers of the gospel who teach the binding obligation of this law to be obeyed for conscience' sake, and the conduct of those christians who sustain the law, hypocritically professing to love God while they hate the negro, bring reproach upon religion, encourage infidelity, and rivet still more tightly the chains of the oppressed.

5. That it is the duty of the ministers of Christ to teach clearly that magistrates in Christian lands should yield to the authority of God's law, and that any law that is in opposition to the precepts of the Bible does not bind the conscience, and ought to be resisted by every means consistent with religion; for we must obey God rather than men.

6. That we recognise with gratitude the hand of God in making this infamous law the means of showing many the enormous evil of slavery, and of convincing them of their practical and constitutional connection with slavery; and that we rejoice in the efforts that are making to free some of the churches from the incubus of slavery. And we trust that the "Free Churches" will, ere long, see the sin of upholding a government that rejects the law of God; and that they and we, upon the broad ground of christian principle, may labor to bring this nation into submission to God's higher law.

All which is respectfully submitted,

JAMES WALLACE, *Chairman.*

The report of the committee on the complaint of Cherry Street Session against the New York Presbytery, was taken up. The reasons of complaint were not sustained, and the decision of the Presbytery was affirmed.

The report of the committee to confer with Rev. Wm. Willson was taken up. While the Synod was proceeding to make a disposition of this report, Mr. Willson asked and obtained leave to withdraw his papers.

The committee on Presbyterian Statistics reported. The report was accepted and adopted. It is as follows:

The committee on Presbyterian Statistical Reports beg leave to state that they have received reports from the Presbyteries of New York, Pittsburgh, Rochester & Illinois. They have examined them with care, and endeavored to obtain as far as possible their accuracy. They hereby express their satisfaction in finding so many of our congregations in an apparently prosperous condition.

They would recommend the publication of these Statistics, with the Minutes of Synod.—Respectfully submitted.

ROBERT JOHNSON.

Resolved, that the Minutes be published in the Reformed Presbyterian and Covenant.

The report of the committee on unfinished business was taken up, and postponed till next meeting of Synod.

Rev. J. Stott was appointed the Moderator's alternate, to preach the sermon at the opening of next meeting of Synod.

Adjourned with prayer, and singing the 133d Psalm—to meet in Sullivan Street Church, New York, on the *fourth Tuesday* of May, 1853, at 7½, P. M.

DAVID SCOTT, *Mod'r.*

THOMAS SPROULL, *Clerk.*

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APPENDIX A.

REPORT OF COMMITTEE ON PUBLICATION OF THE TESTIMONY.

The Committee on the publication of the Testimony, respectfully report—That 2000 copies have been printed, and of these 1800 have been bound, leaving 200 still in sheets. We adopted three styles of binding, sheep, half-calf and Turkey morocco, on which we fixed the prices respectively of 40 cts. 50 cts and \$1.25. The entire expense, including boxes, packing, freight, &c. has been, to this date, \$623, 37.

We found upon inquiry, that to stereotype the historical part would not effect a saving of more than about \$35 on each subsequent edition, and that as an offset to this, would be the risk of the loss or deterioration of the plates. We concluded not to stereotype.

In making distribution of the books, we selected certain places which we regarded as suitable for depots, viz. St. Louis, where we sent 150—Cincinnati, 150—Zanesville, 80—Pittsburgh, 406—New York, 396, and Rochester, 102. Besides these we also sent to Baltimore and Conococheague. In all, with what have been disposed of in Philadelphia, there have been distributed 1706 copies, leaving in the hands of the committee 94, viz. 19 in sheep, 74 in half-calf, and 1 in Turkey morocco binding.

The account for printing, &c. is as follows:

|  |           | CR.      |
|--|-----------|----------|
| By Printing,                             | - - - - - | \$274 57 |
| " Binding,                               | - - - - - | 339 50   |
| " Boxes, &c.                             | - - - - - | 9 30     |
|  |           | <hr/>    |
|  |           | \$623 37 |
|  |           | DR.      |
| To Cash, as per Treasurer's Report,      | - - -     | \$523 96 |
| " Greensbg. and Clarksbg. by Mr. Cannon, | - - -     | 10 00    |
| " James Stitt,                           | - - -     | 10 70    |
| " Ryegate and Barnet, by Mr. Beattie,    | - - -     | 12 00    |
| " Southfield, by Mr. Neill,              | - - -     | 5 00     |
| " S. Sterrett,                           | - - -     | 0 50     |
| " A. M. Milligan,                        | - - -     | 8 00     |
| " David Gregg,                           | - - -     | 7 50     |
| " Rochester Congregation, by Mr. Scott,  | - - -     | 8 00     |
|  |           | <hr/>    |
|  |           | \$585 66 |
| <hr/>                                    |           |          |
| Balance due Literary Fund,               | - - - - - | \$37 71  |
| Respectfully submitted.                  |           |          |

JAS. M. WILLSON, *Ch'n.*

APPENDIX B.

REPORT OF SYNOD'S TREASURER.

| <i>W. Bradford, Treasurer, in account with the Synod of Reformed Presbyterian Church.</i> |   |          |
|---|---|----------|
| 1849.   |   | DR.      |
| May 9   | To balance in Treasury per last report,   | \$294 91 |
| June 4  | " Cash from Rev. T. Sproull for book on Church Gov't,                           | 12 50    |
| Oct. 1  | " Interest up to time of giving notice to Saving Fund,                          | 7 77     |
| Nov. 22   | " Cash from Mr. Jas. Wiggins, for 2nd cong'n. New York, per Rev. J. M. Willson, | 45 00    |
| " "   | " Cash from Wm. Brown, for 2d cong. Phila.                                      | 5 00     |
| " "   | " John Cochran, Alabama, for Testimony,   | 1 00     |
| Dec. 11   | " George Orr, for Cherry st. cong. for do.                                      | 4 20     |
| " 18  | " James Wiggins, for 2d cong. New York, per Messrs. M'Clure,                    | 45 00    |
| " 28  | " Rev. Samuel O. Wylie, for 2d cong. Phila.                                     | 13 30    |
| 1850.   |   |          |
| Jan. 12   | " Robert Keys, for Cherry st. cong.   | 6 40     |
| " 18  | " Wm. Brown, 3d cong. New York,   | 20 00    |
| " "   | " " Jas. Stitt, Zanesville,   | 13 00    |
| " "   | " " 2d cong. Phila.   | 9 10     |
| " 19  | " John Evans, Cherry st. cong.  | 8 90     |
|   |   | <hr/>    |
| Carried forward,  |   | \$486 08 |

|          |  |          |
|----------|--|----------|
|          | Brought forward, - - - - -                                 | 486 08   |
| March 8  | George Orr, for Cherry st. cong., - - - - -                | 4 05     |
| " "      | W. Bradford, do. - - - - -                                 | 11 10    |
| " 27     | Rev. J. M. Willson, 2d cong. N. Y. Mr. Wiggins, - - - - -  | 10 00    |
| April 12 | George Orr, Cherry st. cong. Phila. - - - - -              | 1 25     |
| " 13     | Wm. Brown, 2d cong. Phila. - - - - -                       | 20 75    |
| " "      | Rev. J. Douglass, Bovina cong. J. M. Willson, - - - - -    | 8 00     |
| " "      | Rev. S. Carlisle, Newburg, " do. - - - - -                 | 13 12    |
| " "      | Rev. J. Beattie, Topsham, " do. - - - - -                  | 5 54     |
| " 23     | Rev. S. O. Wylie, 1st cong. N. Y. - - - - -                | 15 00    |
| " "      | " York cong. - - - - -                                     | 10 75    |
| " "      | " Conococheague cong. - - - - -                            | 12 70    |
| " "      | " Pittsburgh and Allegheny, - - - - -                      | 10 00    |
| " "      | " - - - - -  | 50       |
| " 30     | W. Young, Cherry st. cong. - - - - -                       | 6 60     |
| May 6    | Thomas Smith, Indiana, - - - - -                           | 13 00    |
| " 27     | Rev. S. O. Wylie, Coldenham cong. - - - - -                | 5 00     |
| " "      | " 1st New York, - - - - -                                  | 12 25    |
| July 16  | Rev. J. M. Willson, Craftsbury cong. - - - - -             | 6 00     |
| " "      | " Beechwoods " Rev. Dodds, - - - - -                       | 10 00    |
| " "      | " St. Louis cong. " Wallace, - - - - -                     | 8 90     |
| " "      | " Bethel, old Bethel & Elkhorn, - - - - -                  | 40 49    |
| " 23     | Jas. Stevenson, Cherry st. cong. - - - - -                 | 5 65     |
| Aug. 28  | Rev. Shaw, Coldenham cong. Rev. J. M. Willson, - - - - -   | 6 00     |
| " "      | Rev. R. Z. Wilson, Topsham cong. " - - - - -               | 5 46     |
| Sept. 9  | Wm. Brown, 2d Phila. - - - - -                             | 8 05     |
| " 16     | W. Bradford, Cherry st. " - - - - -                        | 2 40     |
| Oct. 1   | Rev. J. C. Boyd, Sandusky " - - - - -                      | 8 10     |
| " "      | R. Hutchison, Bushereek " - - - - -                        | 12 00    |
| " 7      | George Orr, Cherry st. " - - - - -                         | 50       |
| " 18     | Rev. S. O. Wylie, Beaver cong. Rev. S. Sterit, - - - - -   | 5 00     |
| " "      | do. Pittsburgh & Allegheny, Mr. Gregg, - - - - -           | 6 00     |
| " "      | do. 2d cong. Phila. - - - - -                              | 1 10     |
| " 25     | T. C. Loudon, Kortright, per J. M. Willson, - - - - -      | 2 00     |
| Nov. 7   | Rev. S. O. Wylie, 2d cong. Phila. - - - - -                | 1 25     |
| Dec. 10  | do. Rochester cong. Rev. D. Scott, - - - - -               | 30 00    |
| " "      | do. Baltimore " Rev. C. B. M'Kee, - - - - -                | 10 00    |
| 1851.    |  |          |
| March 19 | Rev. J. M. Willson, Craftsbury, R. Z. Willson, - - - - -   | 6 10     |
| " "      | do. Sterling, " - - - - -                                  | 2 00     |
| April 17 | W. Bradford, Cherry st. - - - - -                          | 3 00     |
| May 21   | W. Brown, 2d cong. Phila. - - - - -                        | 10 15    |
| " "      | Rev. J. M. Wilson, White Lake cong. - - - - -              | 3 30     |
|          |  | \$839 14 |
| 1849.    | CR.  |          |
| July 5,  | By cash for minute book for Synod, - - - - -               | \$ 2 00  |
| Nov. 28, | " to I. Ashmead, printing Testimony, order P. C. - - - - - | 360 32   |
| Dec. 5,  | " Lindsay & Blakiston, 8 pkg boxes, do. - - - - -          | 4 50     |
|          | Amount carried forward, - - - - -                          | \$366 82 |

|           |  |       |          |
|-----------|--|-------|----------|
| 1850.     | Amount brought forward,                                  | - - - | \$366 82 |
| Jan'y 5,  | By cash to Jas. Richie for 9 pkg bxs. per order of P. C. | - - - | 4 05     |
| Jan. 18,  | " Isaac Ashmead, for printing &c. order of P. C.         | - - - | 100 00   |
| April 13, | " Lindsay & Blakiston, per order of Pub. Com.            | - - - | 53 75    |
| April 24, | " Isaac Ashmead, for printing, per order of P. C.        | - - - | 84 32    |
| May 13,   | " Isaac Ashmead, bal. due him, pr order of P. C.         | - - - | 15 68    |
| Aug. 1,   | " Discount on uncurrent notes,                           | - - - | 00 12    |
| Sept. 9,  | " Thomas Wheeler, for boxes,                             | - - - | 00 75    |
| Octo. 3,  | " Discount on uncurrent notes,                           | - - - | 00 31    |
| Dec. 10,  | " Do. do. do.  | - - - | 00 20    |
| 1851.     |  |       |          |
| May 22,   | " Discount on uncurrent notes,                           | - - - | 00 10    |
|           |  |       | <hr/>    |
|           |  |       | \$626 10 |
| May 22,   | By balance in Treasury,                                  | - - - | 213 04   |
|           |  |       | <hr/>    |
|           |  |       | \$839 14 |

*Fund for Superannuated Ministers.*

|         |  |       |          |
|---------|--|-------|----------|
| 1849.   |  |       |          |
| May 9,  | To balance in Treasury, per last report, | - - - | \$133 44 |
| 1850.   |  |       |          |
| Jan. 1, | To interest up to this date,             | - - - | 5 33     |
| 1851.   |  |       |          |
| Jan. 1, | To interest up to this date,             | - - - | 5 55     |
|         |  |       | <hr/>    |
|         | Amount in Treasury,                      | - - - | \$144 32 |

|         |  |       |                           |
|---------|--|-------|---------------------------|
| 1849.   |  |       |                           |
| June 1, | To cash received from Rev. Jas. M. Beattie, being the donation of a lady for Theological Seminary, | - - - | \$200 00                  |
|         | Errors excepted,   |       |                           |
|         | W. BRADFORD,   |       |                           |
|         | PHILADELPHIA, May 22, 1851.  |       | <i>Synod's Treasurer.</i> |

## APPENDIX C.

## REPORT OF TREASURER OF FOREIGN MISSION FUND.

*New York, May 19, 1851.*

Treasurer's Report of the Fund for Foreign Missions of the Reformed Presbyterian Synod, from May 15th, 1849, to May 19th, 1851.

|          |                         |                  |                |
|----------|-------------------------|------------------|----------------|
| 1849.    |                         | <i>Receipts.</i> |                |
| May 15,  | By cash on hand,        | - - -            | \$242 83       |
| May 22,  | " Craftsbury,           | - - -            | 0 76           |
| June 10, | " Mrs. Rev. J. Douglas, | - - -            | 2 00           |
| Dec. 18, | " Six months interest,  | - - -            | 5 18           |
|          | Amount carried over,    | - - -            | <hr/> \$250 77 |

|          |   |       |               |
|----------|---|-------|---------------|
|          | Amount brought up,                      | - - - | \$250 77      |
| 1850.    |   |       |               |
| July 1,  | “ Six months interest,                  | - - - | 5 36          |
| Dec. 28, | “ “ “                                   | - - - | 5 36          |
| 1851.    |   |       |               |
| May 31,  | “ Salt Creek Congregation,              | - - - | 3 00          |
|          |   |       | <u>264 49</u> |
| 1849.    | <i>Disbursements.</i>                   |       |               |
| June 11, | To J. R. Dodds,                         | - - - | \$60 60       |
| June 11, | To Postage,                             | - - - | 0 05          |
| Sept. 7, | To Draft of April 20, per J. W. Morton, | 12 00 |               |
|          |   |       | <u>72 05</u>  |
|          | Balance in Treasury,                    | - - - | \$192 44      |
|          | All which is respectfully submitted.    |       |               |

HUGH GLASSFORD, *Treas'r.*

APPENDIX D.

REPORT OF COMMITTEE ON LIBRARY FUND.

|             |   | DR.   |                   |
|-------------|---|-------|-------------------|
| June, 1847, | Cash,                                     | - - - | \$500 00          |
| 1847.       |   |       |                   |
|             |   | CR.   |                   |
| Oct. 18,    | Poole's Synopsis,                         | - - - | \$27 50           |
|             | Carrying home,                            | - - - | 0 25              |
| Oct. 23,    | Robert Laidlaw, as per receipt,           | - - - | 150 00            |
| Oct. 25,    | Robert Laidlaw, as per receipt for books, | - - - | 33 27             |
| Dec. 6,     | Rev. J. M. Willson, Books in Philad'a.    | - - - | 51 25             |
| Dec. 6,     | Freight on Books to Cincinnati,           | - - - | 15 00             |
|             | Packing boxes,                            | - - - | 0 75              |
| Dec. 22,    | Evidences of Christianity,                | - - - | 0 75              |
| 1848.       |   |       |                   |
| Jan. 3,     | Prose and Poetry,                         | - - - | 1 75              |
| Jan. 3,     | Spurzheim on Education,                   | - - - | 0 37½             |
| Jan. 12,    | Postage,                                  | - - - | 0 20              |
| Jan. 16,    | Aikman's History,                         | - - - | 12 00             |
| May 16,     | Freight on Books from Philadelphia,       | - - - | 4 00              |
| May 17,     | Robert Laidlaw for Books,                 | - - - | 9 85              |
| Sept. 19,   | R. Carter, 8 copies of Turretine,         | - - - | 80 00             |
|             | Postage,                                  | - - - | 0 12              |
| Sept. 19,   | Capital Punishment,                       | - - - | 0 75              |
| Oct. 9,     | Houston on Parental Duties,               | - - - | 0 50              |
|             |   |       | <u>388 31½</u>    |
|             | Amount,                                   | - - - |                   |
|             | Balance in Treasury,                      | - - - | \$111 68½         |
|             | Respectfully submitted.                   |       |                   |
| May, 1851.  |   |       | ANDREW STEVENSON. |

## APPENDIX E.

## REPORT ON HOME MISSION FUND.

May, 1851, Cash received since last Synod, - - \$50 00

In Treasury, - - - - - \$50 00

June, 1861.

AND'W. STEVENSON.

## APPENDIX F.—STATISTICS.

## NEW YORK PRESBYTERY.

| Congregations.       | Pastors.                                  | Elders. | Deacons. | Families. | Communicants. | Incr.        |              | Mixed. | Baptism. |
|----------------------|---|---------|----------|-----------|---------------|--------------|--------------|--------|----------|
|                      |   |         |          |           |               | Certificate. | Examination. |        |          |
| Craftsbury,          | R. Z. Willson,                            | 5       | 3        | 45        | 75            | 2            | 7            |        | 17       |
| Topsham,             |   | 4       |          | 28        | 55            | 2            | 2            |        | 5        |
| Argyle,              |   |         |          |           |               |              |              |        |          |
| Bovina,              | Jas. Douglass,                            | 3       |          | 15        | 36            | 11           | 3            |        | 10       |
| Kortright,           | S. M. Willson,                            | 3       | 3        | 31        | 81            | 3            | 8            | 4      | 10       |
| White Lake,          | J. B. Williams,                           | 3       |          | 13        | 43            | 10           |              |        |          |
| Coldenham,           | Jas. W. Shaw,                             |         |          |           |               |              |              |        |          |
| Newburgh,            | Sam'l. Carlisle,                          | 4       | 2        | 60        | 145           | 9            | 22           | 14     | 19       |
| 1st New York,        | Jas. Chrystie,                            | 8       |          | 93        | 226           | 17           | 20           |        | 24       |
| 2d New York,         | A. Stevenson,                             | 4       | 4        | 129       | 290           | 26           | 54           | 25     |          |
| 3d New York,         | John Little,                              | 7       |          |           | 240           |              |              |        |          |
| Cherry St. Philad'a. | J. M. Willson,                            | 6       | 5        | 95        | 235           | 21           | 18           | 66*    | 32       |
| 2d Philadelphia,     | S. O. Wylie,                              | 5       |          | 65        | 209           | 44           | 33           | 26     | 15       |
| 3d Philadelphia,     |   | 3       | 4        | 17        | 39            |              |              |        |          |
| Conococheague,       | J. Kennedy,                               | 4       | 3        | 38        | 80            |              |              |        |          |
| Baltimore,           | C. B. M'Kee,                              |         |          |           |               |              |              |        |          |
| Ryegate & Barnet,    | J. M. Beattie,                            | 5       | 5        | 63        | 157           | 2            | 24           | 6      | 27       |
|                      | <i>Unsettled Minister.</i> —J. Henderson. |         |          |           |               |              |              |        |          |

\* 39 of these certified to form the 3d congregation of Philadelphia.

## ILLINOIS PRESBYTERY.

| CONGREGATIONS.          | PASTORS.         | Elders. | Deacons. | Families. | Communi-<br>cants. |
|-------------------------|------------------|---------|----------|-----------|--------------------|
| Elkhorn, - - -          | William Sloane,  | 5       | 3        | 57        | 120                |
| Eden, - - -             | J. Milligan,     | 5       | 3        | 74        | 150                |
| Hill Prairie, - - -     | James Wallace,   | 5       | 3        | 64        | 140                |
| St. Louis, - - -        | Vacant,          | 3       | 1        | 13        | 30                 |
| Princeton, - - -        | Vacant,          | 3       | 3        | 15        | 41                 |
| Walnut Ridge, - - -     | J. J. M'Clurkin, | 2       | 2        | 18        | 32                 |
| Virginia Grove & Cedar, | J. M'Donald,     | 3       | 2        | 25        | 75                 |
| Bloomington, - - -      | J. Faris,        | 3       | 4        | 28        | 63                 |

## PITTSBURGH PRESBYTERY.

| Congregations.                    | Pastors.                   | Elders. | Deacons. | Families. | Communi-<br>cants. | Increase. | Decrease. | Baptisms. |
|-----------------------------------|----------------------------|---------|----------|-----------|--------------------|-----------|-----------|-----------|
| Slippery Rock, Camp Run, &c.      | J. Blackwood, . . .        | 8       | 0        | 00        | 000                | 00        | 00        | 00        |
| Monongahela, . . . . .            | J. Crozier, . . . . .      | 8       | 0        | 58        | 123                | 16        | 04        | 10        |
| Pittsburgh and Allegheny, . .     | T. Sproull, . . . . .      | 6       | 0        | 00        | 365                | 96        | 63        | 44        |
| Muskingum, Tomaka, . . . . .      | J. Wallace, . . . . .      | 5       | 0        | 33        | 80                 | 00        | 04        | 00        |
| Londonderry, . . . . .            | J. Love, . . . . .         | 0       | 0        | 00        | 000                | 00        | 00        | 00        |
| Miller's Run, . . . . .           | W. Slater, . . . . .       | 5       | 0        | 00        | 102                | 18        | 00        | 00        |
| Union, Pine Creek, &c. . . . .    | J. Galbraith, . . . . .    | 7       | 0        | 54        | 119                | 26        | 31        | 19        |
| Brookland & N. Washington, O.     | Wylie, . . . . .           | 8       | 0        | 80        | 186                | 20        | 36        | 27        |
| Greensburg, Clarksburg, &c.       | R. B. Cannon, . . . . .    | 7       | 0        | 34        | 90                 | 18        | 13        | 13        |
| Beaver, Jackson, &c. . . . .      | S. Sterrit, . . . . .      | 4       | 0        | 27        | 77                 | 17        | 52        | 00        |
| New Alexandria, . . . . .         | A. M. Milligan, . . . . .  | 5       | 2        | 33        | 92                 | 24        | 13        | 11        |
| Salt Creek, . . . . .             | H. P. M'Clurkin, . . . . . | 0       | 0        | 00        | 00                 | 00        | 00        | 00        |
| Wilkinsburgh, . . . . .           | (Vacant.) . . . . .        | 0       | 0        | 00        | 00                 | 00        | 00        | 00        |
| Sandy, Warsaw, &c. . . . .        | Do. . . . .                | 0       | 0        | 00        | 00                 | 00        | 00        | 00        |
| Steubenville and Green, . . . . . | Do. . . . .                | 0       | 0        | 00        | 00                 | 00        | 00        | 00        |

*Unsettled Ministers*—M. Roney, T. Hannay, R. J. Dodds.

|| 30 Certified by order of Presbytery.

## ROCHESTER PRESBYTERY.

| Pastors.                           | Congregations.          | Elders. | Deacons. | Families. | Communi-<br>cants. | Increase<br>Certificate. | Decrease<br>Examina-<br>tion. | Death. | Disunion | Baptisms. |
|------------------------------------|-------------------------|---------|----------|-----------|--------------------|--------------------------|-------------------------------|--------|----------|-----------|
| Lisbon, . . . . .                  | J. Middleton, . . . . . | 0       | 0        | 00        | 000                | 0                        | 0                             | 0      | 0        | 00        |
| Sterling, . . . . .                | W. L. Roberts, D. D.    | 0       | 0        | 29        | 66                 | 2                        | 3                             | 0      | 2        | 8         |
| Rochester, . . . . .               | D. Scott, . . . . .     | 0       | 0        | 50        | 116                | 7                        | 15                            | 0      | 2        | 4         |
| York, . . . . .                    | S. Bowden, . . . . .    | 0       | 0        | 61        | 130                | 4                        | 11                            | 0      | 6        | 4         |
| Syracuse, . . . . .                | J. Newell, . . . . .    | 3       | 3        | 14        | 25                 | 2                        | 4                             | 0      | 2        | 0         |
| Waukesha, Wis. (Vacant.) . . . . . | Do. . . . .             | 2       | 0        | 30        | 000                | 0                        | 00                            | 0      | 0        | 0         |
| Buffalo, . . . . .                 | Do. . . . .             | 3       | 2        | 00        | 000                | 0                        | 00                            | 0      | 0        | 0         |

*Unsettled Minister*—Robert Johnson.

## PRESBYTERIAL APPOINTMENTS.

The Committee of Supplies of Pittsburgh Presbytery make the following appointments:

MR. HANNAY.—*Deer Creek*, July, 1st Sabbath; *Wilkinsburgh*, 2d and 4th Sabbaths; *Sewickly*, 3d Sabbath; *Wallaceville*, Aug. 1st, 2d and 5th Sabbaths; *Oil Creek*, 3d and 4th Sabbaths; *Deer Creek*, September, 1st Sabbath; *Wilkinsburgh*, 2d Sabbath; *Sewickly*, 3d Sabbath; *Yellow Creek*, 4th, Sab. and Oct. 1st Sabbath.



MR. DODDS.—*Warsaw*, July, 1st Sabbath; *Smicksburgh*, 2d Sabbath; *Montgomery*, 3d Sabbath; *Penn's Run*, 4th Sabbath; *Deer Creek*, Aug. 1st Sabbath, and Oct. 1st Sabbath; *Brownsville*, 2d and 3d Sabbaths; *Sewickly*, 4th Sabbath; *Springfield*, Sept. 1st Sabbath; *West Greenville*, 2d & 3d Sabbaths; *Wilkinsburgh*, 4th Sabbath.

MR. M'KEE.—*Wilkinsburgh*, June, 4th Sabbath; *Deer Creek*, July, 3d Sabbath; *Springfield*, July, 4th Sabbath; *West Greenville*, Aug. 1st and 2d Sabbaths; *Sandy Lake*, 3d and 4th Sabbaths; *Sewickly*, Sept. 1st Sabbath.

MR. CANNON to dispense the sacrament at *Wilkinsburgh*, on the 4th Sabbath of August.

MR. MILLIGAN to preach at *Sandy*, *Montgomery* and *Smicksburgh*, a day at each place—the time at his own discretion.

MR. WALLACE to preach a day at *Brownsville*—the time at his own discretion.

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#### OBITUARY OF MRS. ANN JANE DUKE.

Died, April 8th, 1851, in *Newburgh*, N. Y. Mrs. Ann Jane, wife of *Matthew Duke*.

Her disease was chronic rheumatism, which had, especially for the last year, been undermining her constitution. For months previous to her death, she felt apprehensive of her approaching dissolution; but from the lingering nature of the complaint, we cherished the hope of her recovery. For the last eight weeks she was closely confined to bed, the most of the time helpless, and suffering acute pain, especially when moved. The skilful physicians who attended, considered her case dangerous, but not hopeless, until three days before her death; but a low Typhoid fever set in, which baffled medical prescription, and cut off our anxious, but delusive hope of her survival.

Her husband, knowing and appreciating her worth, feels with pungency his bereavement; but believing that God causeth "all things to work together for good to them that love him," seeks submission, and the sanctification of the Spirit, the Comforter, under this unexpected providence, and leans on the promise, "What I do, thou knowest not now, but thou shalt know hereafter."

The deceased enjoyed the blessing of godly parents, *Robert and Margaret Alexander*, members of the R. P. Congregation of *Ballylane*, County *Armagh*, Ireland, under the ministerial culture of the eminently pious and devoted servant of Christ, the Rev. Mr. *Staveley*, who planted and occasionally watered that growing society of

the Lord's witnessing people. There they dedicated their child to God in baptism, and there they early imbued her mind with the savor of the gospel and the doctrines of the Reformation, the salutary influence and effects of which, proved a comfort and a blessing to her through life.

Her parents, with their family, emigrated to this country in the year 1816, and settled for a time in Sullivan County, near White Lake, N. Y. where were a society of Covenant brethren. There, at an early age, she sought and obtained the privilege of commemorating the Saviour's dying love in the sacrament of the Supper, and made a public profession of the cause and testimony of Christ, to which she firmly adhered while she lived. As a member of the church, she was intelligent, zealous for the truth, and a lover of the peace of Zion. She understood and loved the doctrines and government of the church, and held the ministers of Christ in high estimation for their work's sake; and from them she frequently sought direction and advice in times of spiritual darkness, under which she sometimes labored. As a wife, she was peculiarly kind and affectionate. As a mother, having a mind active, pious and domesticated, her enjoyment was in her family, inculcating obedience and industry—"diligence in business, fervency in spirit, serving the Lord." Being always accustomed to morning and evening devotion in the family, she encouraged and strengthened her husband in that duty, and in his absence, or in case of his indisposition, attended to it punctually herself. As a neighbor, she was a healer of discord, and a promoter of peace. The heart, laboring under secret sorrows, found in her a sympathizing friend and comforter; and those oppressed with doubt or difficulty, a judicious adviser. Being always opposed to slander, the absent sufferer found in her an advocate, if there was anything good, that ought to be said in relation to him.

She bore her last sickness and suffering with remarkable patience! And as she anticipated the issue, the aspirations of her soul were offered up to God for preparation. Although her spiritual vision was at intervals under a cloud, yet she reposed her whole confidence and hope for an entrance into the *purchased rest*, on the atonement and intercession of Christ, "who was all her salvation and all her desire." And finally, expressing her willingness and readiness to go, she calmly slept away, without a struggle. Her latter end was peace.

She is gone. We look after her with wonder, and with tears. She has shaken off her burden and her pain, and sweetly rests where head and heart ache no more; where a besetting sin, or tempting adversary cannot reach. She has entered into the joys of her Lord.

May we who survive follow on to know the Lord, whom to know is life eternal. May we all, with open face, behold, as in a glass,

the glory of the Lord, and be changed into the same image by the Spirit, that when Christ, who is our life, shall appear, we also may appear with him in glory.

May we learn from such an example that there is a value in the religion of Christ which discovers itself—not merely in transports and raptures, but which leads to the faithful performance of the relative duties of life; and may christian parents learn, more and more, the importance of early implanting the seeds of Divine truth in the hearts of children, that, according to the promise, (Prov. 22:6,) a revenue to the praise and glory of God may, in a future day, be the result of such implantation.—*Communicated.*

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#### OBITUARY OF MRS. JANNET DICKSON.

Died, in Ryegate, on the 24th of April, Mrs. Jannet, wife of Robert Dickson, in the 55th year of her age. The deceased was a native of Scotland. Her parents were in the communion of the Secession Church, with which she connected herself at an early age. In 1818 she emigrated to the United States, and settled in Ryegate, Vt. where she was united in marriage to Mr. Dickson, who has for many years borne the office of deacon in the church. After a careful examination of the standards of the Reformed Presbyterian church, and being fully convinced that they were founded upon the Scriptures, she cordially embraced them, and united, about thirty years ago, with the congregation of Ryegate, then under the pastoral care of the Rev. Jas. Milligan. From that period she was enabled, with a high degree of consistency to adhere to her profession. Indeed she adorned all the relations of life. As a wife, she was devoted; as a mother, she was tender and affectionate; and as a friend she was true and faithful.

The long and painful illness to which she was subjected, she endured with patience, resignation and trust in God. She did not murmur or complain, but stayed herself upon the promises of God, believing that he was faithful that had promised.

Through the whole of her sickness she manifested a tender concern for the spiritual welfare of her children. She was anxious that they all should unite with the church, and frequently reminded them of their duty in relation to that matter. Just before her departure, when she last addressed them on the subject of their spiritual and eternal interests, she concluded by saying, "*Remember these are the words of your dying Mother.*" And God grant that the advice of their anxious mother, whose death they now deeply lament, may not soon be forgotten by them; that their end, like hers, may be peace and joy in believing.

It was evident to all who witnessed her death, that she fell

asleep in Jesus. The last words she was heard to utter were these, "Until the day break and the shadows flee away." *Blessed are the dead who die in the Lord.—B.*

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OBITUARY.

Died, of consumption, at Patterson, N. J. on the 25th of April, in the 29th year of his age, Thomas Linden. The deceased came about two years ago from Rathfriland, County Down, Ireland, to the city of New York, and connected himself with the Third Reformed Presbyterian congregation in that place. Of that church he continued, until his death, a worthy and exemplary member. His brethren, with whom he punctually attended the public and social means of grace, and with whom he mingled in the intercourse of daily life, will long bear with them a recollection of his piety and modest worth. His life and conduct were such that it may be truly said of him, "*He being dead, yet speaketh.—Com.*"

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OBITUARY.

Died, on the 25th of March, 1851, at his residence on Little Beaver, Pa. Mr. James Young, in the 84th year of his age. The deceased was long a consistent member, and useful ruler, in the congregation of Little Beaver, and was taken away as "a shock of corn fully ripe."—*Com.*

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ROCHESTER PRESBYTERY.

This Presbytery met in Rochester, June 10th, at 3 o'clock, P. M. The chief business before Presbytery was attending to the licensure of Mr William Milroy. Mr. Milroy delivered his concluding piece of trial, and was examined in the original languages of the Scriptures and in Theology. The sermon and examination were sustained as highly satisfactory, and he was licensed to preach the gospel by the Moderator, as the organ of the Court.

The following scale of appointments was made:

Rev. R. JOHNSON—*Toronto, C. W.* until the next meeting of Presbytery.

Mr. JOSEPH HUNTER—*Waukesha, Wis.* July and August.

Mr. WILLIAM MILROY—*Hamilton, C. W.* June, 4th and 5th Sabbaths; July and August, at *Hamilton, Oneida and Galt.*

OUR NEXT No. to contain, like the present, 48 pages, will be issued on the 1st of September.

THE  
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SOCIAL DANCING,

INCONSISTENT WITH A CHRISTIAN PROFESSION AND BAPTISMAL VOWS.

BY REV. E. M. PALMER.

"They send forth their little ones like a flock, and their children dance."—*Job* 21:11.

These words form a part of Job's graphic description of the irreligious families of his day. They were known by two characteristics: by their superior worldly endowments, and by the levity of their conduct. Receiving their good things in this life, and having no "inheritance among them which are sanctified," why should they be subjected to the severe, protracted and various discipline by which God makes his chosen ones "perfect through suffering?" Accordingly, Job says "their seed is established in their sight, and their offspring before their eyes; their houses are safe from fear, neither is the rod of God upon them."

Their gayety is thus depicted: "They send for their little ones like a flock, and their children dance: they take the timbrel and harp, and rejoice at the sound of the organ; they spend their days in wealth,"—or, as the margin reads, in mirth—"and in a moment go down into the grave." Under the combined influence of the two, they reach to such a pitch of atheism as to "say unto God, depart from us, for we desire not the knowledge of thy ways: what is the Almighty that we should serve him? And what profit should we have if we pray unto him?" From the connection of the whole passage, it is evident that no strain is put upon the text, when it is adduced to justify the strictures of the pious upon the dance as a recognised social amusement.

I propose to examine what claims social dancing has upon the regards, or even the forbearance, of those who profess to be the people of God.

The first position taken by the advocates of dancing is, *that the Bible speaks of it without condemnation, or even censure.*

I am glad that the appeal is so openly made to the Scriptures. Yet before consulting the inspired Oracle, let it be remembered that its decisions are final; and that we are guilty of profaneness in making this appeal, if it be not the solemn purpose of our hearts to abide by the response given, submitting our opinions and our conduct to its direction.

Dancing is referred to in seventeen places in the Bible; not including, however, the parallel passages. In eight instances the dance is clearly assumed to be a *religious rite*, practiced in the worship of the true God or of pagan deities. In Ex. 15:20, Miriam, the prophetess, and her company of women, respond to the song of Moses, and the children of Israel upon the destruction of Pharaoh's host in the Red Sea: "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances." In Ex. 32:19, the dancing of the Israelites in worship of the golden calf is described: "And it came to pass that as soon as Moses came nigh unto the camp, that he saw the calf and the dancing." In Judges 21:19, 21, there is a record of an annual religious festival celebrated with the dance in Shiloh, which gave opportunity to the Benjamites to obtain by violence the wives which the other tribes had sworn not to give them voluntarily: "Then they said, behold there is a feast of the Lord in Shiloh yearly. \* \* \* And see and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyard and catch you every man his wife." In 2 Sam. 6:14, we have the account of David dancing before the Ark of the Lord, on its passage from the house of Obed-edom to the Tabernacle: "And David danced before the Lord with all his might; and David was girded with a linen ephod." In Psalm 149:3, and Psalm 150:4, dancing is associated with the worship of God: "Let them praise his name in the dance;" and again, "Praise Him with the timbrel and the dance." In Lam. 5:15, the cessation of the dance is indicative of spiritual grief: "The joy of our heart is ceased; our dance is turned into mourning." And in Ps. 30:11, the reverse of this language is employed to denote the recurrence of religious joy: "Thou hast turned for me my mourning into dancing." Finally, in Jer. 31:4, spiritual blessings are promised to captive Israel, and these are associated with the dance as a proper expression of pious joy: "I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." This language is employed, too, in the chapter in which God promises by his prophet to make a new covenant with his people, "putting his law in their inward parts, and writing it in their hearts," which the apostle, in the 8th chapter of Hebrews, so beautifully expounds of the Christian dispensation. It is perfectly obvious that none of these passages of Scripture, which describe dancing

as an act of religious worship, can be pleaded in support of dancing as a social amusement.

But let us sift through the testimony which the Bible gives on this subject. In four other passages the dance is simply commemorative of some great victory or national festival, calling for unusual expressions of public delight. In Judges 11:34, Jephtha, returning from his victory over the Ammonites, recoils from his rash vow when his daughter came forth to greet him: "And Jephtha came to Mizpeh unto his house, and behold his daughter came out to meet him with timbrels and with dances." In 1 Samuel 18:6, David is welcomed after the death of Goliath by the maidens of Israel: "It came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all the cities of Israel singing and dancing." In 1 Sam. 30:16, is recorded David's easy victory over the Amalekites, as they dance over the spoil they had taken: "And when he had brought him down, behold they were spread abroad upon all the earth, eating, and drinking, and dancing." The dance recorded in the parable of the prodigal son, (Luke 15:25,) comes nearer to the social amusement recognised among ourselves than any which has been mentioned. Yet it is evident from the surprise of the elder brother, and from the plea used by the father in his own justification, that this was a rare festival; and though confined to the domestic circle, is far more allied to the national and public festivities than to the ordinary social intercourse of life.\*

Ecclesiastes 3:4, ("there is a time to dance,") has often been cited as a scriptural endorsement of this amusement. Yet the entire context shows that the wise man utters no deliverance either for or against dancing in particular; but uses the term metaphorically, and designs to teach that all our times and seasons, joys and sorrows, all events in the history of individuals and of nations, are under the immediate control of Divine Providence. If the fact that men are suffered by God to dance be construed into a mark of his approval, then consistency will require us equally to justify both hatred and war; because in the same connection it is added, "a time to hate and a time of war." In the same figurative sense the word occurs in Matt. 11:17, "We have piped unto you, and you have not danced." Besides that this is spoken of childish sports in the market, it is only an illustration of the perverseness of the Jewish people, drawn from the waywardness of children, and couched in metaphor.

It is needless to comment upon the dance of Herodias' daughter

\* A prominent difference appears, also, in the persons who perform the dance. Trench, in his notes on the parables, (p. 324,) says "it would be alien to the feelings and manners of the East, to suppose the guests themselves to have been engaged in these diversions; they would be but listeners and spectators: the singers and dancers being hired for such occasions."

before Herod, (Matt. 14:6,) since the vicious character of all the parties concerned, and the detestable crime to which this dance led, are sufficient guarantee that it will not be pressed into service as a justifying precedent.

Without entering into tedious criticism of these passages singly, it will be enough to generalize the five following conclusions: 1. That the dances mentioned in Scripture were either religious acts, or else the unfrequent expressions of exuberant joy upon great national occasions; devotional feeling in the one case, and the rare occurrence of opportunities in the other, checking that tendency to dissipation and revelry which characterizes the dance as an ordinary social amusement. 2. That the only two instances—that of the text and the dance of Herodias' daughter—in which it is perverted to the latter use are mentioned with anything but approbation. 3. That these dances were performed in the open fields, and in the broad light of day; essentially differencing them from the nightly assemblages known amongst us, and serving as a restraint upon excess and riot. 4. That these dances were extemporaneous and unpremeditated; whereas with us it is reduced to a science, and taught as an art to children and youth. 5. And what will appear of great consequence in the sequel, there is no hint given of promiscuous dancing between the sexes, it being practised by one sex to the exclusion of the other. Without pausing, then, to debate whether the absence of censure in Scripture is in every case to be construed as a sentence of approval, and allowing these passages to be adduced as endorsing the propriety of the dances they record, still the difference between these and the modern social dance is so obvious and so material, that the argument from the one to the other miserably fails. A complete identity between them in character and design must be established, or the reasoning which justifies the one by the other is wholly inconsequential.

In passing to the second argument in favor of dancing, a very few words will convey all that the necessity of the argument requires: *it is, that the art of dancing promotes grace of carriage, while the physical exercise conduces to health.* As to the latter point, whether the luxurious motion of the modern dancer may be dignified with the name of exercise, depends entirely upon the extent to which it may be proper to carry a figure of speech; and whether the complete inversion of day and night practiced among the fashionable, and the sudden transition from a heated ball-room to the cool air of night, contribute to health, may perhaps be determined without the aid of medical skill. In relation to the grace acquired through dancing, I fear I must be content to be thought a barbarian by the polite. It was wittily observed by a minister of the gospel, that "whether dancing made men *graceful*, he would not decide; one thing was certain, however, it made them *grace-*



less." If I shall succeed in showing hereafter that the moral results of dancing are only injurious, all temporal blessings arising from it must be willingly foregone, by Christians at least. Yet I confess myself wholly skeptical whether this elegance of carriage be ordinarily acquired through the magic of the dance. It has occurred to me to observe with care, and for a long time, the manners of men with relation to this thing; and, so far as I can judge, persons who move in the same circle of society have about the same general polish, whether they have been trained in the saloon or not. The simple truth is, that ease and elegance of deportment are not acquired at once, nor in formal lessons, as science is mastered. We insensibly catch the tone and complexion of the society around us, as plants get their coloring from the light of heaven by absorption. If, during the plastic period of youth, we are placed in contact with models of elegance and grace, these impress themselves upon us; and we learn to be graceful by the same gradual and imperceptible process through which an infant learns to see. In point of taste, it has always seemed curious to me, if dancing really confers upon the carriage this beautiful propriety, that instruction in so elegant a branch should be generally committed to a class of vagrants—a class of men to whom, while made subservient to your pleasures, you never assign the station nor award the respect spontaneously given to all other instructors of youth; and a class of men whose low birth and ill-breeding, to say nothing of a loose morality, render them unfit to be entrusted with the education even of the heels of Christian children.

In the third place, it is argued *that dancing is not wrong in the abstract*. Granted; but what if it be wrong in the concrete? It is not sinful "*per se*," but what if it be sinful in its inseparable adjuncts? The fallacy is so transparent here, the only wonder is that it should ever deceive; nor would it upon any but a moral question, in regard to which we wish to be deceived. It may be affirmed of all corporeal actions, that, in themselves considered, or in the abstract, they are wholly indifferent and devoid of moral character. We may attach very little importance to the plucking and eating of an apple; yet the apple which Adam eat in Paradise, contrary to the command of God, "brought death into the world, and all our woe." There may be no sin in the mere act of swallowing a glass of brandy; yet if "the thief put into the mouth steals away my brains," the abstract is soon changed into the concrete. Nay, more: if this subtle drink should not imbrute *me*, yet if my indulgence causes a weak brother stumble, this indifferent action assumes the form of a high misdemeanor. A cruel disregard of the sins and frailties of our fellow men imparts a turpitude to acts otherwise incapable either of praise or blame. It was an apostolic precept, "whatsoever is sold in the shambles, that eat, asking no questions for conscience' sake;" yet the same inspired teacher

adds, "If any man say unto you this is offered in sacrifice unto idols, eat not, for his sake that showed it and for conscience' sake;" the same reason being assigned both for the permission and for the prohibition—"for the earth is the Lord's and the fullness thereof." Nothing so indifferent in itself as the eating of meat, "for meat commendeth us not to God," yet the eating of meat under certain circumstances exhibits a criminal disregard of the welfare of men and the honor of God. It is just the difference between the abstract and the concrete. Further: the very same action will assume three distinct characters, according as it is interpreted by the "*quo animo*," (the intention,) which it is the business of courts of justice to ascertain. I discharge a loaded weapon, and a fellow being falls prostrate in death: if the discharge was prompted by malice, and with intent to kill, I am hung as a murderer; if the discharge be accidental, the law adjudges it simply a homicide, and I receive the condolence of friends in this singular affliction; if, again, the fatal blow destroys the invader of my dwelling or of my country, I receive the congratulations of all good citizens and patriots. The outward corporeal action has no significancy, save as an index of the *animus* or disposition of the doer. Upon this principle all legal investigations are conducted, and all judicial decisions are rendered. Now, if it shall appear that dancing tends to induce pernicious evils to mankind in their relations to society, and still more in their relations to God, and if it be the index of a light and pleasure-loving spirit, wholly inconsistent with supreme devotion to God, in these cases the harmlessness of dancing in the abstract will not bar the impeachment and condemnation of it in the concrete. I will not here anticipate remarks which will be more appropriately introduced in another connection. Suffice it to say, that no accuser has yet arisen so silly as to criminate the mere "bodily exercise" of dancing. In this regard, it is as innocent as the motion of the body in walking, jumping, or running. It is against the dance as a recognised social pleasure, with all its adjuncts of large assemblies, levity, dissipation, revelry, forgetfulness of God and duty, that the Church, in every age, has levelled its censures and pointed its warnings. To plead, therefore, the abstract innocence of the mere corporeal motion in dancing, is a shameful evasion of the only issue which is made.

But the final argument in favor of dancing, and the one upon which the greatest number of its advocates rely, is, *that the young must have amusements*; and that to array religion in hostility to their pleasures, is only to invest it with an austerity peculiarly repulsive. I fear that this reason will be found to involve a principle fundamentally false and dangerous, viz: that it is youth's prerogative to take reprisals beforehand of all anticipated care, by making enjoyment the great object of pursuit. There is no period in the life of man when he is permitted to make his own gratifica-

tion the end of his existence. He is placed in most solemn relations to God, and, under God, to his fellow men; and he must be engaged either in the immediate discharge of, or else in diligent preparation for, the duties which flow out of them. God and duty, self and pleasure, are the mottos of two different and opposing systems, which may be baptized with the names of Religion and Atheism. This, then, is precisely the issue I join with the argument above stated in defence of dancing; it is the seed of atheism sown by christian hands in the breasts of our youth—the atheism, too, of the Epicurean school, which sensualizes while it destroys. If there *must* be atheism in the land, let it be of that sturdy and masculine sort which grapples, through the reason, with the majesty and supremacy of God; but let not our children succumb to that ignoble and cowardly atheism which sneaks into the heart through the lusts of the senses.

The moral doctrine of Epicurus was, that man's supreme good consisted in pleasure; yet he little intended this axiom to charter the systems of licentiousness which have taken shelter under his name. Of himself it is recorded that "he lived in an exemplary manner, and conformably to the rules of philosophical wisdom and frugality." His doctrine, I will not say with some, was liable to abuse, but rather that it was essentially vicious. The nature of the pleasures in which man's supreme good must be found, will of course be determined in different cases by the individual bent. The happiness of philosophers will doubtless reside in the pure pleasures of the mind, while among the uncultivated masses it will kennel in the grossest sensuality and vice. Epicureanism made man his own god, and self-pleasing his controlling law; and the result has been, that it has always been the synonyme of all that is debased in practice and atheistic in principle. And the only difference which I can discover between the Epicureanism of the Athenian school and that which I am now combating, consists in the length of time allotted for its ascendancy. Among the ancients, man's prerogative to be a law unto himself remained unimpaired throughout life; among us, only until, like a tamed bullock, his neck shall be galled with the yoke of care. But the same disastrous consequences must attend the doctrine in either case. We may enjoin moderation in pleasure as necessary to the perpetuation of pleasure—Epicurus did the same; we may discriminate between the refined pleasures of virtue and the gross pleasures of vice—Epicurus did the same; but after all, our youth will determine for themselves both the kind and the degree of pleasures in which their happiness is to be found; and the broad principle inculcated will be construed as the patent for every indulgence they may crave. Let Christian parents beware how they inoculate their children with the virus of infidelity. Do not wonder, when you have emancipated them from God's law, if they assume to be

free from your own. Be not astonished, when you have planted so carefully the seed of rebellion, if you are forced yourselves to eat the bitter berries. "Sow the wind," and you shall surely "reap the whirlwind." I deny, then, that in youth, any more than in mature age, it is lawful to live unto ourselves. In all the stages of our career, we are to recognise solemn and binding duties; and upon all alike it must be impressed, that "she who liveth in pleasure is dead while she liveth."

But, it will be asked, does this rigid Puritanism allow no relaxation? Must the soul of man never enjoy the poor privilege of the archer's bow, that of being sometimes relieved from the tension of duty? Unquestionably it may. But are there no pleasures, both grateful and bracing, strengthening while they refresh, that we must resort to the dance, the most brainless amusement on earth? Let us not so impeach a bountiful Providence, whose open hand has sown blessings and comforts in all the thickets of care. The cooling fountains of water, which bubble up in merciful profusion on every hill side, refresh the fainting spirit more than all the wine presses of Madeira. In like manner, the unrestrained communion and the healthful sports of childhood have a relish in them, in comparison with which all the forced and precocious pleasures of the drawing-room appear sickly and tame. And when, in opening manhood, the young begin to court society, and to feel the bud-dings of sentiment and tenderness, which are to sweeten life to its last drop, is there no intercourse for them around the fireside—no room for the heart to play in the social visit paid to friends and neighbors? Are there no kindly gatherings overlooked by the eye of parental love, and over which even religion may throw its sacred protection? Must these be all jostled out of place to make room for the crowded assembly, the masquerade, and the dance? Must the young mope to death, unless they find refuge in boisterous mirth—in a babel of confused sounds—among noisy revellers, whose hearts and brains alike have slipped down to the heel? Without expanding, however, this principle will be admitted to be sound: the diversions of the young—and in nothing is the wisdom of a pious parent more heavily taxed than in providing these—should be selected from that class which entertain only so long as they are needful for the purpose of relaxation. There are wholesome pleasures, which, like wholesome food, are never craved but when it is proper to enjoy them. And there are pleasures which intoxicate and madden, set the blood on flame, and consume while they delight. The dance is of this latter kind—it fascinates with a peculiar charm, and hurries its votaries along with a wild delirium, too much intoxicated to perform the sober duties of life, and too far maddened to heed the warnings prophetic of their speedy ruin.

## THE LIFE OF FAITH.

BY REV. J. W. SHAW.

The important difference between the life and condition of eminently pious persons and of such as are irreligious, is too evident to be overlooked. In proportion to the interest taken in it, will be the desire to know its origin. The result of an impartial inquiry will be the firm persuasion that it originates in something of a different nature and greater excellence than man himself. There is evidently in the truly pious a peculiarly operative principle, differing from any generally found in man. What and whence this principle is, cannot be understood without acquaintance with the Scriptures. From them we learn that the people of God are neither of this world, nor seek the things of it: their lives, consequently, may be expected to differ from those of other men. The main-spring of all their actions, it will be also perceived, is faith. This is the gift of God, in the possession of which they are inseparably united to Christ. This union, and their consequent conduct, will ever distinguish them from such as do not belong to God. They differ, also, in some respects, from one another. All who live by faith do not possess it in the same degree. Some are weak, others strong; some more, others less experienced: but whether they occupy the humbler, or more elevated walks of faith, it is observable in them that they do not rest as though they had already obtained their object, but seemingly forgetful of their attainments, they eagerly and constantly strive for greater excellencies. In their endeavor, it is also characteristic of them that they are ever learning—the weak from the strong, those of less attainments from such as are possessed of greater, and all from Christ their teacher and example.

In the possession of faith and its desirable accompaniments and consequences, few have equalled the apostle Paul. From the abundant fulness of his acquisitions and experience, his entire writings possess a peculiar unction perceptible to those who are in the least acquainted with religion. He says, "the life which I now live in the flesh, I live by the faith of the Son of God;" intimating that he did not possess this life by his natural birth, but that it was peculiar to his converted state, and depended entirely on the love and gift of Christ. As it was with him, so it is with all who are possessed of this life. In a state of nature they are not only destitute of it, but can know nothing beneficially concerning it until they are born again. The change experienced in regeneration, is, consequently, one of the greatest importance. Before it takes place, the entire spiritual person is as an old man whose body is bowed down under the effects of a dissolute life; whose sight, taste and hearing are almost gone, and yet it is too evident

that he has an unsubdued spirit which vigorously inclines him to sin. Envy and jealousy rankle in his bosom, and, deaf to every remonstrating voice, he goes on blindly and madly to inevitable ruin. By the entrance of grace, there is a complete transformation. Instead of the old, there is a new man. Folly and madness have given place to sober considerateness; envy and jealousy, to love and compassion. His face is in the opposite direction, and instead of being determinedly bent on having his own way, he gives himself up confidently and childlike to the direction of God.

Could one of our acquaintances be placed before us, in whom these features of the change were fully developed, we would, no doubt, be astonished, and disposed to inquire whence is it? The slightest exercise of reason would satisfy us that it could not be from anything naturally in himself. In his old state, he was as entirely destitute of the principles of his new character, as the dead are of the principles of life. There was even no approving thought of such a change in his mind; and if he was compelled to think of it, he considered it a most uninteresting subject, and possibly even hated such as urged it upon his attention. It came upon him, possibly, as unsolicitedly as the blinding light and startling voice did upon Saul as he approached Damascus—as unexpectedly and unaccountably as if the dead man, stiff and shrouded, should start up in the midst of his mourning relations. It may have come upon the soul as silently and mysteriously as the vegetating process begins in a grain of wheat; and as we may be able to trace it there, is an instructive similarity between them.

The seminal part of the change is the word of God. This is sometimes deposited in the heart by the reading of the Scriptures, but generally by the preaching of the gospel; but not in the heart in its state of natural obduracy. Men do not sow on the beaten surface of an unploughed field; nor is it likely that God will. He prepares the heart usually for the reception of his word. He ploughs it, and sometimes so deeply that, under apprehension of the most imminent danger, its possessor exclaims, "what shall I do to be saved." He ploughs it by the losses, disappointments and bereavements incident to this life, which naturally tend to loosen the strongest attachment to the things of time; and conviction, induced by the apprehension of a broken law and the urgent voice of inexorable justice, stirs up the subsoil of the heart. When thus broken up, it is the time to deposit the seed. When the mother stands by the death bed of her first-born, or the husband by the newly filled grave of her he devotedly loved—when the merchant, with uplifted hands and astonished gaze, views his wealth take its upward flight as on eagle's wings, or the farmer, Job-like, stripped of all he possessed, is forced to exclaim, "naked came I out of my mother's womb, and naked shall I return thither," is the time to deposite such seed as this, "vanity of vanities—all is vanity; set

your affections on things above; seek first the kingdom of God; there is a good part that shall not be taken away; blessed are the poor in spirit, for their's is the kingdom of heaven." The heart's upper crust being broken, and its softened portions turned over to the genial influences of sober thought, the seed, though seemingly inconsiderable, and dropped even by an inexperienced hand, will find its way beneath the surface, and settle in a position favorable to germination. For then will follow a harrowing time. The childless mother, the bereaved husband and broken merchant will naturally seek retirement. There, in pensive mood, reflection will take the government of thought; and if principles of piety, early taught, have been in prosperity neglected, and the word newly heard calls for the duties of religion, the house of God will be visited, the Scriptures read, and the pious sought for as companions. By these, with the Divine blessing, the seed will be covered and watered; and springing up, will exhibit its fruit-bearing principles. Hence, although the change is effected silently and mysteriously, yet when effected, it will be easily seen.

Nor is the agency by which it is produced any more in man himself, than its originating principle. The agent must be adequate to the work; and as this is spiritual, so must the agent be. Hence it will appear that the Holy Spirit is the author of this change. He is possessed of infinite power, and, as at first, he brooded over and impregnated with life the earth, the ocean, and the air, so in the spiritual world the new creation is quickened by his life-communicating power. He broods over the minds of men in their trials and bereavements; and the word of God, being deposited in their hearts, he makes the means of quickening. His very presence in the soul marks its change from nature to grace; and as he silently and irresistibly diffuses his blessed influences, the faculties that were dead in sin become alive to righteousness—the principle of life, feeble as at first it might appear, expands and transfuses itself through the whole soul—the spark of grace kindles into a strong and steady flame—the day-star, which at first shed its glimmering light athwart the darkened mind, grows in brightness till its increasing light portends the perfect day.

Inseparably from this illumination of the soul, is the implantation and exercise of faith. By it, as the organ of spiritual vision, the soul sees; and the first object on which it rests is Christ, its author. He is propounded to the soul by the Spirit in his word, as God equal to the Father, and set up from everlasting to be the sinner's surety. It sees him in this character humbling himself, and taking the sinner's place. It sees him rendering entire and accepted obedience to the broken law, making bare his bosom to the sword of justice, grappling with death and hell, and him that had the power of death. In the struggle with his powerful enemies, it sees him in the garden agonizing, and on Calvary dying;

and it mourns bitterly over the cause, for he dies the just for the unjust. Again it sees him triumphing in his blood. He comes up from the contest with deep dyed garments, but he comes travelling in the greatness of his strength, proclaiming his righteousness and ability to save. Then it runs with open arms to meet him, and joyfully embraces him as its crucified and conquering Saviour. Its eye rests fixedly upon his countenance—that countenance once so marred, but now beaming with radiant beauty. All its desires are in him; and although he must ascend and take possession of the mansions he has purchased by his death, and appear before his Father as the High Priest of our profession, yet it will not be separated from him. It looks in wonder on his glorious ascension, and follows him as he triumphantly enters the gates of the heavenly Paradise—once shut, and barred, and guarded by eternal justice, but now opened wide for the entrance of his redeemed. It sees him as he stands with his golden censer, officiating for all his saints at the heavenly altar. It sees him as he rides out majestically on his white horse, conquering and to conquer; or as he sits upon his throne in universally acknowledged power. In his bodily absence, it eagerly receives and appropriates every token of his love. His word is its food—its counsellor and wealth; his house, the place of its abode; his people are its associates, and his ordinances the source of its delight. By these it earnestly seeks farther acquaintance and communion with him. Nor is it satisfied with attending his ordinances *occasionally*. It would be always with him, and is *constantly* in attendance at the places of his appointment. In retirement, too, it thinks of him. It recalls to mind the relations in which he stands to it. It thinks of him as brother, surety and husband; and often the fragrance of his very name comes wafted on precious promises to its admiring senses. To re-establish and fix itself immovably on him as its sure foundation, it reexamines those portions of his word on which at first it laid hold with hope. It goes over and over again the truth and appropriateness of his mediatorial offices. It thinks of him as a prophet, and considers him the most excellent of all teachers. The prophets of olden times, holy men, and noted as they were, were but his pupils, and revealed only what he was pleased to communicate to them; but in him the wisdom of the Godhead dwells bodily. In him this wisdom is communicative, and all under his instruction will consequently become wise unto salvation. It thinks of him as a Priest, and esteems him infinitely greater than Aaron or Melchisedeck: they were but his types. The sacrifices which they offered could not spiritually benefit the worshipper: his hath forever perfected them that are sanctified. They officiated but for a time; he ever liveth to make intercession. And as all their sacrifices benefitted the offerer only as they were presented in agreeableness to the command of God, and with a believing refer-



ence to his atoning sacrifice, so now it is the Spirit's application of his blood, and faith's reliance on him, that give worth and acceptance to the persons and services of any. It thinks of him as King, and believes him to be the only Head of the Church. In the hearts of his people, he has, also, the preëminence; and possessing a name that is above every name, all in nature and in grace, in heaven, earth, and hell, are under his control. Men, it is true, do not so acknowledge him, and hell is in rebellion; but as the unbroken horse is by bit and bridle under the command of the the strong and skilful hand of a practised rider, or as the largest vessel is obedient to the pilot's touch of the helm, so are his opposers; and they shall be brought to know and acknowledge it. To him, in these offices, the new-born soul cleaves as its only portion and help in time of need: and many such times it experiences.

When it considers not only the explicit but universal character of the law of God, and hears the demands of incensed justice on behalf of a broken covenant; when satan rises up and accuses it of numerous silly compliances with his deadly suggestions; when conscience sounds the tocsin of alarm, and all cry with united voice, *guilty, guilty* of eternal death, the soul staggers beneath the shock: it is struck dumb by the grievous nature of the accusation. But reflecting on its true position, and grace beginning to operate, it humbly yet confidently approaches God and says, "If thou shouldst mark iniquity, O Lord, who should stand? I cannot answer thee one of a thousand, but there is forgiveness with thee. It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at thy right hand making intercession. Does not his imputed righteousness free the soul from guilt?" Then turning to Justice, it can point to Christ and say, "I stand here not upon my own righteousness; *there* is my Surety; if you have any demands, make them of Him." To satan it replies, "I own my folly in complying with your suggestions; but *there* is the strong man armed, who has already bruised thy head, and delivered from thy power. *He* has become my salvation, and will bruise thee under my feet shortly." To conscience it can say, "there is by *Him* a fountain opened for thy purification from dead works, that thou mayest serve the living God, and enjoy peace and comfort in believing." Then the alarm subsides, and quiet is restored to the soul.

Again: when it considers the holiness of God, with whom it desires to dwell, and looks in upon itself to find a similar trait, without which it is aware it cannot see him, and, instead of purity, finds a mass of corruption—a body which, from the crown of the head to the sole of the feet, is wounds, and bruises, and putrefying sores, it abhors itself. It thinks nothing ever seen before was half so loathsome, and is forced to exclaim, "O wretched man that I am, who shall deliver me from the body of this death?" It turns to

Christ. Not only does his righteousness justify and forever free from condemnation, but his blood cleanseth from all sin. His Spirit and grace subduing sin's power in the soul, a restoring process has begun. In all circumstances the believer draws comfort from Christ. Does he see himself stripped of his own righteousness, and standing in his nakedness and deformity? he hastens to the gospel wardrobe, and being clad in the spotless garment of Immanuel's righteousness, instead of nakedness and shame he presents the comeliness of the king's daughter, who is "all glorious within." Is he poor? he turns to his heavenly Father's *will*, and finds it written, "all things are yours, and ye are Christ's." This renders him easy about the future; and, conscious that his elder Brother directs the affairs of life, he enjoys what is good for the present. He may, indeed, cast an apprehensive look towards the darkness that enshrouds the valley of death, and hangs in midnight obscurity over the tomb; but he knows that death is, by Jesus Christ, unstung, and the grave despoiled of victory: and hence with a smile he can meet the one, and in hope commit his body to the other. He believes that death will prove the outlet of the soul from its present straitened and imperfect state; and through it as a door, being ushered into the bright and illimitable regions of immortality and bliss, it will begin an endless life, and, expanding its cherubic wings as it catches the jubilant notes of the heavenly song, it will take its upward flight to be forever with the Lord. But while here, and in expectation of such an exit, faith is exercised.

In the life of faith, there is impressed on the believer's mind an abiding persuasion of his constant exposure and entire helplessness. He is also aware that he has duties of the most arduous kind to perform, and enemies of the most deadly character to encounter. Without help he is convinced no duty can be performed, no sin overcome, no temptation successfully resisted. In one word, that without Jesus he can do nothing. As this conviction deepens, the life of faith increases till there is a confident and exclusive resting on Christ for all things. In this confidence he applies to, and draws from, the fulness of Christ. In the time of darkness he comes to him for light; in the time of exposure, for safety; in the time of distress, for comfort, and he is never disappointed. He ever finds him a sun and shield, and is persuaded that he will give grace and glory. In the affairs of life, many things seemingly adverse occur, at which nature may rebel and reason grumble, but when faith gains the ascendancy and looks upon the field of circumstances, it will at once perceive that "all things shall work together for good to them that love God, and are the called according to his purpose. Under its influence, he will quietly submit; and instead of finding fault, will say, "the Lord performeth the thing that is appointed for me: his purposes are all-wise; and if a change were possible, it would not be desirable. It is mine to follow where he leads, and to say in all, Thy will be done."

The believer will be much mistaken, however, if he supposes that attempts will not be made to shake his confidence. Temporal calamities of no ordinary kind may overtake him, and when, weary and heavy laden, he casts his anxious eye imploringly around, he may be tempted to say, "are not all these things against me? Can I be a child of God and suffer so grievously?" "Yes," faith will immediately reply, "it is not only possible, but these afflictions may be to you a certain ground of hope." Have you forgotten the exhortation which speaketh unto you as unto children, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is there whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. These tend to loosen your earth-bound affections, to teach you the reality of the nothingness of all below, and to show you, with equal clearness, the inestimable worth of things above. This being their design, you can still confide in God."

Times of backsliding may come, and the believer again be brought to question, "Am I not entirely lost? Is there any hope for me? Can I yet return to God, whom I have so often and so grievously offended, with any expectation of acceptance and forgiveness?" "Yes," faith will reply, "remember the case of the prodigal son. His father was not only willing to receive him on his return, but ran out to meet him, clothed him in the best robe, and killed for him the fatted calf. And so will thy heavenly father; for he has said, 'like as a father pitieth his children, so the Lord pitieth them that fear him.'" So, too, when God withdraws the light of his countenance, the believer's confidence will be sorely tried. In it he lives and enjoys; and when it is withdrawn, it is as if the light of the sun were at mid-day withdrawn from the earth. Such terror as men would then experience, seize the soul in times of spiritual desertion. Here, again, faith affords relief. It has heard God say, and it quickly reports it to the soul, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Then joy and peace return, and confidence is restored.

Holy boldness is characteristic of this life of faith. The believer shows it in the manner of his approach to God; for although he is a consuming fire to the workers of iniquity, and the thunders of his wrath sound beneath his throne in uttering vengeance, yet he will approach and address him with all the ease, familiarity and confidence of a child approaching its parent. Although, by his own acknowledgment and experience, he is destitute of wisdom

and strength, yet he will undertake the most difficult duties, and attack the most formidable enemies. No inimical threat is sufficient to deter, no opposition to dishearten, no difficulty to dissuade. He may be troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. Whatever may beset, his course is steadily onward. And as he goes, joy brightens up his countenance; for there is a voice whispering in his ear, "As thy day is, so shall thy strength be." Relying on this truth, he fears not: he can lie down and sleep quietly in the midst of enemies; and will, notwithstanding their opposition, practise all godliness. Personal and relative duties receive his constant attention. On the Sabbath, he is found in the house of God; in the closet he enjoys the sweetest moments; and in his love to God, which is always uppermost, his fellow men are not forgotten. He does good to all, especially to such as are of the household of faith. Of his deeds he talks little. He is ever humble, though possessed of the rarest gifts; and ever thankful, though in the receipt of the smallest favors. Though possessed of no ordinary amount of wisdom, yet he is ever learning from the word of God; and as he acquires knowledge, he reduces it to practice. Though he is an heir, yet he considers himself in a state of pilgrimage, in quest of a better country: and so much is his heart set on it, that he takes occasion from things with which he is daily conversant to talk about it. As he looks upon the earth when stripped of its fruits, and flowers, and carpeting of green, by the ruthless hand of winter, he thinks of the land wherè, in paradisaical beauty, all is ever fresh and lovely. The sun rising in his brightness, reminds him of the Sun of Righteousness, ever shining in unclouded glory, where there is no night. Whenever sweet music falls in soothing cadence on his ear, it suggests the melody of the tuneful voices and golden harps around the throne of God. In every plant and every flower, in every season of the rolling year, he discovers something that turns his thoughts to the land that is far off, and to the King in his beauty.

Thus he lives, and thus in every circumstance he enjoys. Who will not say that his life is a happy one? What earthly thing could add to his enjoyment? The world's wealth or emolument would prove but hindrances in his life and journey. Well might his position be envied by earthly monarchs! He is a prince and an heir of all things; but without an earthly king's perplexities and the world's encumbrances. The kingdom of God is within him; the joy of the Holy Ghost pervades his soul; and hence, although he may be poor as it respects this world, yet he is rich in faith. Such is his condition that nothing can harm him. He may be reproached, but he is not ashamed; he may be imprisoned, but his soul is free, and like Paul and Silas at midnight in the stocks, he can sing for joy. Yet this is but the beginning of his spiritual

life; and if the dawn be so felicitous, what must be the day in its meridian strength and glory! If this is faith begun, who will tell what it is when perfected? No one: for eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. There is one thing sure, however, none can expect to possess the heavenly inheritance that are not, while here, made partakers of the life of faith; and happy, thrice happy, are they who can say with Paul, "I am crucified with Christ; nevertheless, I live: yet not I, but Christ liveth in me; and the life which I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

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CIRCULAR ON DOMESTIC MISSIONS.

*Dear Brethren:*—The committee appointed by Synod at its late meeting, to conduct the fiscal concerns of the Domestic Missionary scheme, is directed to call your attention to this important subject. The duty is a pleasing one to us, and we entertain the hope that our endeavor to perform it will be acceptable to you. Your candid and patient consideration is solicited to the following reflections:

We admit with all readiness, and with gratitude to God, your deep conviction of the vast importance and urgency of this work. In the most emphatic sense, it is such a work as is fitted to engage the attention and invite the efforts of Christian philanthropists. An impartial examination of the comparative claims of foreign and domestic missions will not, we are assured, result unfavorably to the latter. There may be more of excitement and romance in the establishment of missionary operations in far distant regions, but in a church such as our own, small in numbers and in pecuniary ability, there is more of the sobriety of reason, more of the humility and intelligent devotion of love, in laboring in the behalf of those who are perishing at our own doors. Be it far from us, indeed, to undervalue the importance of foreign missions, or to offer the slightest discouragement to those who are engaged in prosecuting them. We honor those who, with praiseworthy self-denial and zeal, have devoted themselves to this great work, and we glorify God for what has been done. At the same time we would not have the attention of the church withdrawn from another class of missions, which, though of more humble and unpretending character, are of equal importance in every respect, with equal, if not greater prospects of success.

An extensive and promising field invites cultivation. In this respect the church has never been more advantageously situated.

Incredible as it may appear, it is nevertheless a solemn truth, that there are thousands in our midst without the word of life, and many of them without the means of procuring this inestimable boon. Vast numbers seldom hear the gospel preached, while there are not a few in whose ears its glad tidings have never sounded. A heathenism as debasing and ruinous as that of China and Hindoostan, is found among ourselves, rendered all the more dreadful by the consideration of surrounding light and privileges. The light shines in the darkness, but the darkness comprehendeth it not. These are just objects of commiseration. Compassion pleads for them—gratitude pleads for them—and justice demands that something should be done, instantly and effectively done, for the relief of their famishing souls.

Union and energy in the cause of domestic missions, by God's blessing, are likely to prove an important auxiliary to the progress of Reformation principles. Events are transpiring in the providence of the Mediator, that justify the views and practice of the witnesses, and awaken inquiry respecting their conformity to the word of God, and their bearing upon the social welfare of man. Certainly at no previous period have the distinctive principles of the Reformation been treated with more respectful deference by large numbers of sober-thinking men than at present. Many are beginning to feel what they have, too long, been unwilling to believe, that the nations are in fact hostile to Christ, and that allegiance to them is inconsistent with due allegiance to Him. It is enough to know that a solemn crisis has been reached in the sentiments of many devoted and inquiring minds. We are not at liberty to doubt the course that due consideration and reflection in such cases will indicate. The opportunity is auspicious. Let us furnish them with the means of prosecuting their inquiries. Facilitate their investigations, and then may we hope that, by God's help, they will be willing to forego the approbation of the multitude, and choose for themselves the reproach of the witnesses of Christ.

There is still another class who have strong claims upon our Christian sympathy and compassion. These are our brethren, associated with us in the same vows and testimony; striving, equally with ourselves, to walk by the same rule whereto they have already attained. Many of these, necessitated by the pressure of the times to quit their native land, are seeking the means of livelihood in our more favored country. Families of this class, and in some cases small societies, are found in remote parts of our widely extended territory. Far away from brethren with whom once they had sweet counsel in going to the house of God, adversity has robbed them of the means necessary to secure the ministrations of the gospel. With what melancholy reminiscences must they recur to happier days, when they went to God's house with the voice

of joy and praise. The Sabbath, with all its delightful associations, comes to them as formerly, but alas! there is no communion of saints, no opportunity to behold the beauty of the Lord, and to inquire in his temple. Doubtless the Lord has seen the afflictions of his people, and knows their sorrows, and shall we hesitate to commiserate their situation and take speedy and effectual measures for sending them relief?

There are instances, too, in which even congregations of our brethren have claims upon our Christian sympathy and benevolence that cannot, consistently with fraternal affection and regard, be overlooked. Owing partly to paucity of numbers, and partly to pecuniary disability, it is found impracticable, in some cases at least, to secure for themselves stated pastoral services. In consequence of this, not only are they subjected to great disadvantage as it respects their personal instruction and edification, while their families are exposed to the peril of turning aside "by the flocks of the companions," but precious opportunities of furthering the cause of the reformation, dear to us all, and the general interests of religion, pass away without any effort at improvement. A small amount of assistance in many such cases might be productive of incalculable good. We feel the greater freedom in the presentation of this claim, inasmuch as it forms a prominent feature in the missionary schemes of our brethren, both in Ireland and Scotland; and in its practical workings, as is well known to many of you, has been eminently successful, and satisfactory to all. In this connexion too, let us remember the inspired injunction—"Bear ye one another's burdens, and so fulfil the law of Christ."

As an effective means of gaining these desirable objects, we would recommend to your unbiassed consideration, the plan adopted by Synod at its recent meeting. In a plan embracing such extensive and important interests, it is not expected that one attempt will be sufficient to perfect the arrangement for its successful prosecution. Under all the circumstances, however, it is adjudged that the scheme submitted is among the best, and with the advantage of a fair trial, will prove encouragingly successful. Unity of effort is its distinguishing characteristic. It will appear obvious, on reflection, that concentration of effort is of essential importance. The scattered condition of the church—the urgency of the call in every part—the distribution of laborers—the necessity for equalizing as much as practicable the pecuniary burden—and other considerations that will readily suggest themselves, imperatively call for a general and united endeavor in this great work. The strong should bear the infirmities of the weak. With one heart and with one hand may we strive, all of us together, in furthering the interests of our common faith and salvation.

Brethren, the success of this beneficent enterprise, under God, depends mainly on your prompt and hearty coöperation. With-

out this, our cherished hopes are doomed, as heretofore, but not for any fault of yours, to disaster and disappointment. The supreme Judicatory of the church, in their earnest wish to labor more effectively in extending, establishing and perpetuating the kingdom of Christ, have devised a way, in their judgment, suitable and practicable. They look to you with confidence, to furnish the necessary means. To you they address their earnest appeal. Others are busy. Why should we stand all the day idle? This is no time for delay; we must bestir ourselves—indeed we must. On former occasions your liberality has abounded. Let it do so again. The promptitude with which you have responded to appeals of a similar kind in past instances, justifies high hopes in the present. We felicitate you on the opportunity now offered to all, of enhancing their felicity. “It is more blessed to give than to receive.” “But to do good and to communicate, forget not; for with such sacrifices God is well pleased.” Hold forth the word of life not only by the holiness of your profession, but by the cheerful devotion of your lives and property to that Redeemer whom you love, and desire to serve. With these considerations we leave the matter with you, hoping and believing too, that it will receive the attention which its importance and urgency so justly merit. “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.”

By order of the committee.

SAM'L. O. WYLIE, *Chairman.*

P. S.—Communications for the Treasurer, to be directed to William Brown, Schuylkill, 6th and Locust Sts. Philadelphia.

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#### REFORMED DISSENTING PRESBYTERY.

This body, it appears, has become convinced that their continuing longer, as a separate organization, is of doubtful propriety and utility. A communication was received from them by the Associate Synod at its late meeting, the object of which was, as we learn from a report adopted by Synod, and published in “The Friend of Missions,” to ascertain whether a union between these two bodies was practicable. We extract a part of this report, for the purpose of making a few remarks on it.

“The only point on which we would anticipate any difficulty in the way of a scriptural and comfortable union, is the last one contained in their communication, which relates to the oath of allegiance to the United States’ Government, on the lawfulness of which they ask our opinion. These brethren mention various de-



fects in our civil constitution, and enactments which are positively sinful. They then infer that an oath of allegiance involves an approbation of these things, and an obligation to support them, and must therefore be sinful. We are by no means disposed to defend the constitution of the United States from the various charges brought against it; nor does it seem strange to us that conscientious christians should have doubts about the lawfulness of the oath of allegiance; but while, on the one hand, we have never judicially sanctioned the swearing of this oath, neither have we condemned it. Difference on this point has been matter of forbearance amongst us. If these brethren are willing to unite with us on this ground, we see no difficulty in the way.’

1. It strikes us as something singular, that the Reformed Dissenting brethren, with the views of the United States’ constitution which they avow, should apply in the first instance to the Associate, and not to the Reformed Presbyterian Synod. On the unlawfulness of the oath of allegiance, the latter has never uttered a doubtful opinion. On that subject, its testimony is, and always has been, most explicit. Why then apply to a body whose views of this subject must be elicited by a direct question? Assuming that the brethren making the application, hold and contend for the great principles of the Mediator’s Headship over the nations—their obligation to submit to his authority and to obey his law, in their constitutions, enactments and decisions, implied in their condemnation of the oath of allegiance, we cannot see any difficulty in the way, so far as these points are concerned, of their making a formal accession to the Reformed Presbyterian church; or any objection that could exist on her part to receiving them. Certainly in principle they and she agree, and where there is a sincere, intelligent and honest profession and belief of the same truths, difficulties that arise out of their practical application could not consistently oppose a serious obstacle to union. At any rate there would be a much better prospect of success, both in effecting union and in promoting the great design of the church’s testimony, the subjecting of all things to Christ, in the course suggested above, than in the one which the Presbytery saw proper to pursue.

2. The reply of the Associate Synod to the inquiry, appears to us not very satisfactory. By refusing to offer any defence of the United States’ constitution, they virtually admit the charges brought against it. And with regard to the inference that the oath of allegiance is therefore sinful, they admit that it is one that would occur very naturally to a conscientious christian. Now this would be all very good, were it not for the opinion evidently entertained, that those brethren are nevertheless mistaken, if not in their views of the constitution, at least in the inference which they have drawn with regard to the oath of allegiance. Somehow the

true point is here evaded. A direct judgment on the point submitted by the inquiry would certainly have been desirable.

3. The declaration of the Associate Synod, that they have neither judicially sanctioned nor condemned the oath of allegiance, is an important one. On the question of fact we shall not offer any remark; for they ought to know better than we do, what their judicial action has been. We do know, however, that their members vote, hold offices, and swear the oath of allegiance, and are not called to account for it. We know also that the subject of prohibiting their members from voting for slaveholders has been before their Synod, and has received some kind of action. And further, we know that the position of the Reformed Presbyterian church, as dissenting from, and testifying against the American Government, on account of its immoralities, is condemned by them. How far all these facts go to weaken the force of the declaration that they have neither judicially sanctioned the swearing of the oath of allegiance, nor condemned it, we will not say. We do say that the conviction produced in our mind by them, is so strong that we would never have thought of eliciting a clearer expression of their views by a direct inquiry.

4. Will this response of the Synod satisfy the Dissenting brethren? We think not, assuming that they are honest in their declaration respecting the lawfulness, or rather unlawfulness of the oath of allegiance. What have they to expect from a union on the basis presented in this report? They will have liberty to refrain from swearing the oath of allegiance. But will they have liberty to apply discipline to those who do? Will they have the right to preach against it, and warn the people to keep clear of it as a sin? This they cannot expect. Whatever may have been their practice heretofore, after union they must cease either to condemn or censure for swearing the oath. This is clearly implied in the concluding proposal by the Synod. "If these brethren are willing to unite with us on this ground," (of making this a matter of forbearance,) "we see no difficulty in the way." We must wait for further testimony, before we can believe that these brethren will abandon their position as a church, and give up their right to inculcate and enforce their principles for any supposed advantage to be expected from union. To do so would be unfaithfulness and defection.

5. In what light are we to regard this declaration of the Associate Synod, with reference to the position of the Reformed Presbyterian church? Is it an approximation to her? or a further withdrawal from her? This last judicial decision, of course, sets aside and repeals all preceding acts that are inconsistent with it. When we view it as a solemn declaration that the Synod does not approve of the swearing of the oath of allegiance, it looks favora-

ble; but when this is connected with another declaration, that they do not condemn it, the non-committal policy appears too evident. It reminds us of the counsel of Balak to Balaam with regard to Israel: "Neither curse them at all, nor bless them at all."

We confess that this action of the Synod does not appear to us ominous of good. It is too much in the spirit of a latitudinarian age, which is so actively at work sapping the foundations of truth. The question of the duty of the professed subjects of the Lord Jesus Christ, with regard to civil government, is certainly of too great importance to be left to each one's discretion. If the church is silent with regard to the lawfulness of an oath of allegiance to an immoral constitution, where will her members learn their duty? Is there so little sin in either swearing the oath or in refraining from it, that the church is under no obligation to give her judgment, or to inquire into the conduct of her members respecting it? What if swearing the oath should be a constructive denial of the authority of God as King of nations, and leave on the conscience the guilt of treason against his government? Can the church clear itself of unfaithfulness, that has never examined and decided on a subject so important? Reader, do *you* say she can?

S.

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YOUTH WARNED OF THE SIN AND DANGER OF INTEMPERANCE.\*

"And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the Lord. But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not."—Amos 2:11, 12.

In these words, you observe Israel's privilege, and Israel's sin.

It was a privilege of no small magnitude for Israel, to have among them the prophets of the Lord, instructing them in the doctrines and duties of religion, warning them of sin and judgment, and calling them to repentance; and to have youth separating themselves from the pursuits and indulgences of the world to the special service of God. These things were connected with their spiritual interests, their temporal prosperity, and the perpetuating of their privileges to their children. All this was enhanced from these prophets and holy persons being raised up from among their own children, endeared to them by the ties of nature; and whose affections to their parents and their country were fitted more strongly to prompt them to a faithful performance of their duty. This privilege was conferred upon Israel by God. Not parental fondness and dedication—not native bias and disposition of mind had originated this favor, but the providence and Spirit of God, who has the hearts of all men in his hands. So God claims it,

\* Extracted from a Discourse, by Rev. Andrew Symington, D. D.

"I raised up of your sons to be prophets;" and to show them its value, as well as to give point to the reproof which he is about to tender, he asks, "Is it not even thus, O ye children of Israel?" A faithful ministry, and the prospect of its continuation, are high privileges to any people.

But if Israel's privilege was great, their sin, in the abuse and perversion of it, was great and aggravated—"But ye gave the Nazarites wine to drink." The Nazarites were separated from certain ordinary practices, and were, by parental dedication, or their own vows, consecrated to Jehovah. Persons feeling themselves reproved by their self-denial and purity, may be supposed to have had pleasure in tempting them, by allurements or awe, to violate their vows. But as there were other things in which they might have broken their vows, such as cutting their hair, or eating of certain fruits, wine was selected as presenting the greatest temptation, and the thing in which they would be most readily led into excess. Persons guilty of excess have delight in seducing others into it. Excess in the use of wine was a prevailing evil in the time of Amos, as we learn from another part of his book, in which he describes the people as "at ease in Zion, drinking wine in bowls, and not grieved for the affliction of Joseph." By this means, they might think to mar the influence of the example of the Nazarites, and blunt the edge of their reproofs.

Permit me, on the present occasion, to state and briefly illustrate four general observations, suggested by this passage of Scripture.

I. Intemperance in the use of wine, or other inebriating liquor, is sin.

The specification of wine in the text, instead of other things in which the vow of the Nazarite would have been broken, the character of the age in which the prophet wrote, and the specifications in other parts of the prophecy, and in contemporary prophecies, are my reasons for viewing the above proposition, as suggested by the passage, and as being, thus, not only abstractedly true, but textual.

When I call drunkenness sin, I take for my definition of sin, the words of the apostle John, "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." Nature, reason, conscience; nature not outraged, reason not blinded, conscience not seared, give their protestation against this evil. It is injurious to the health and safety of the body—it is degrading to the dignity of the human character—it impairs the mental constitution, and is hurtful to the faculties of the soul—it is ruinous to respectability and influence of character—it is inimical to the temporal interests and happiness of individuals, and families, and society—it inflames the human passions—it casts down every fence which is around man, and lays him open to every enemy, and to

the perpetration of every vice of which his nature is susceptible—it is the bane of all morality and religion—and it is an evil of a most obstinate character, being everything but invincible. Upon these general principles, we might reason and remonstrate against this evil; but we must take higher ground, and unequivocally and emphatically assert that intemperance is sin.

Intemperance is sin, because it is interdicted by God. “Be not *drunk* with wine wherein is excess. Let us walk honestly as in the day, not in rioting and *drunkenness*—not in chambering and wantonness—not in strife and envy. Be not among *wine-bibbers*. The time past of our lives may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lust, *excess of wine*, revellings, banquetings, and abominable idolatries. Now the works of the flesh are \* \* \* \* *drunkenness*, revellings, and such like, of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God. But now I have written unto you not to keep company; if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a *drunkard*, or an extortioner; with such an one, no, not to eat.” Christ warns, “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and *drunkenness* and cares of this life, and so that day come upon you unawares.” “Be not deceived; neither fornicators, nor thieves, nor covetous, nor *drunkards*, nor revilers, nor extortioners shall inherit the kingdom of God.” Such is our high and ample authority for calling intemperance sin. We must not soften it down, calling it an impropriety, imprudence, folly, failing, error, infirmity, misfortune, or other gentle name taken from the vocabulary of the world, in the use of which men hide from their understandings and consciences the just nature of this transgression, as if it were not included under the moral government of God and responsibility of man. We are not to apologize for it, by the good-heartedness, the sociality, the hospitality and generous nature of those who indulge in it; but to call it by its proper name, and expose its criminality and danger.

This evil is to be contemplated in the light of the revealed will, the holy law of God. In a medical school, we might speak of it as prejudicial to health, and a fruitful spring of disease. In the school of commerce, it might be shown to be injurious to private and public wealth. In the school of reason, of patriotism, and of philanthropy, it is denounced as an evil against which every philosopher, every lover of his country, and of his species, gives his solemn protestation. In the school of virtue, as taught even by the heathen, it is strongly proscribed as the enemy of personal and social morality and rectitude. But we are now in the school of Christ, and we must say that intemperance is sin. It is against the authority of God, as we have seen from his holy word. It is

not a moral-positive evil, only, like the eating the fruit of the interdicted tree, but a moral-natural evil; it is a sin against the holiness of God, against the moral image of God in man, against society which is the moral ordinance of God, and against the church, which is the special institution of Heaven. It is offensive to God, and is branded with the deepest marks of his hatred in the pages of his holy word.

It is truly mournful to observe the apathy and partiality with which men think and speak of sin. We have little sympathy with God in those sins that are immediately directed against himself; thus manifesting a dreadful selfishness of character. And when violations of duty to man are contemplated, they are regarded rather as injurious to man than as against the authority and will of God. Even in the view of evil as injurious to man, we discover often little feeling, when we are not ourselves immediately concerned; and thus manifest that our love to man, as well as our love to God, is swallowed up in our selfishness. When our honor is invaded, our pride resents and prompts to defence; when our life is attacked, we instinctively repel and defend; when our property is injured or abstracted, we are alive and adopt means to protect or recover it; when our good name is reproached, we feel indignation, and betake to means of self-vindication. But a man may sin against God, and he may sin against his fellow creatures without producing any just or strong emotion in the mind of the observer; so callous is man on the subject of sin, and so cold, often, even in the interest which he should feel in his brother's welfare. A man may break the sixth commandment, and sin against God, and against himself and his fellow creatures, by intemperance, and the observer feel little or no concern in the case. In many instances, the frolic and folly which drunkenness elicits, calls forth our risibility, when it should excite our grief. We do not laugh when we are insulted or struck, when our property is violated and our honor invaded; but we can feel at ease, and even take a little enjoyment, at the expense of the poor drunkard, who is directly violating the law of God, and sporting with not only the life of the body, but the interests of the immortal spirit. This, surely, ought not so to be.

The evil of which I now speak exists in different degrees. It is perceived in the sparkling eye, the faltering speech, the dizzying step. It is observed in the babbling tongue, the playful frolic, the paroxysm of passion, and in the revolting form of a lumpish mass prostrated on the earth, from which life and soul seem for a time to have fled, as if indignant at the brutal affront that they have suffered. It is sometimes a single act. In other cases, it occurs at intervals. In other cases again, it has become a practice, and has assumed the character of a habit. It thus exists in great variety, and in different degrees of criminality and aggrava-

tion. But in every case it is *sin*, and is to be viewed and treated *as such*. It has its principle in the alienation of the heart from God, and its occasion and opportunity in the circumstances in which man is placed, and in the customs of society. It arises from defect in that self-control and government by which the appetites of our nature are kept in subjection to reason, and to the law of God. It is the ascendancy of the lower principles of our nature over the nobler and higher. Like other sins, if not forgiven and repented of, it will exclude from the kingdom of heaven. In the Christian, it is a sin incurring the Divine displeasure, and marring communion with God. It is a lust of the flesh, to be brought to the cross of Christ for mortification, and its indulgence is inconsistent with that holiness which every Christian must sedulously pursue, and without which he cannot see the Lord. Drunkenness, which has lately excited so much attention, is no novelty. It has its origin in our departure from God—it has its seat in our fallen nature, and by whomsoever committed, it must be denounced, not only as an *injurious* and *destructive vice*, but as a *sin* which God has always hated, and which he does unchangeably hate. Committed by sinner or by saint, it is offensive to the Divine holiness.

II. Intemperance in the use of intoxicating liquors is an evil to which youth are specially exposed, and which is prejudicial to their every interest.

This observation, suggested by the spirit and letter of our text, is mournfully confirmed by the testimony of fact. When I speak of youth as specially exposed to the sin of drunkenness, I do not say that the love of intoxicating drink is, in the first instance, peculiarly natural to youth. But I design to be understood as signifying that intemperance is an evil which, from their natural propensities and dispositions, and the customs of society, youth are in great danger of contracting. And I may add, that it is an evil which, if contracted in early life, it will be difficult, if not impossible, to subdue. In speaking of young persons, we must reckon on the truth of the Divine testimony, that “the imagination of man’s heart is evil from his youth.” Depravity exists, in the germ of it, in every descendant of Adam, and is striking its roots, and budding and expanding, as man rises unto maturity, unless counteracted by “the seed of God.” In youth, the senses are unworn and vigorous, the spirits are buoyant, the imagination is ardent, the cares of life press lightly on the heart, there is little or no experience to chasten the view, and expectation is sanguine. The passions strengthen, and they become impatient of restraint. Fancy paints the prospects of life in vivid and fascinating colors, and the bosom beats high after pleasure. Youth begin to feel and cherish the desire of self-control and independence. As if the counsel and authority of parents were unfriendly to their interests

and pleasures, they are impatient of subjection, and meditate to throw it off. The social principle becomes strong, and a young man looks around for companions. At this stage of life, youth are exposed to great danger from their own heedlessness, love of pleasure, propensities, and from the influence of company. Often, indeed, then does character receive its stamp for the present life, and for the future also.

Let me not feel a fastidious delicacy, nor my young hearers offence, when I address them in the words of Paul to Timothy, "Flee youthful lusts." Parental instruction and oversight, sense of character, fear of reproach, and circumstances of life, may prevent, for a time, irregular indulgences; but youth are in danger. They may be ready to think that appetites are natural, and therefore their indulgence innocent; or if not innocent altogether, only slight irregularity, which none but a person righteous overmuch can censure, and which it would be tyrannical and austere in the extreme to punish.

Consider, then, what additional danger accrues at this period of life from intemperance, and from companions and practices tending to it. By the use of intoxicating liquors in commercial transactions, in entertainments, and in evening parties, youth are insensibly led into the evil of intemperance. From their love of society and of hilarity, from their own thoughtlessness and inexperience, and the total absence of the fear of danger, from the repetition of indulgences, and from the imitation of others, as well as from their affected kindness, and their importunity, the evil advances by slow degrees, till it, in many cases, gains a complete ascendancy. It will be admitted that most of the evils into which young men fall, and by which they are lost to their friends, to the church and to society, are connected with evil companions, and with drinking. Intemperance stupefies the mind, blunts the moral sense, inflames the passions, and throws youth open to every temptation. I beg to remind youth of certain passages of Scripture. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things, God will bring thee unto judgment." "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them, then shall his father and his mother bring him out to the elders of the city, and shall say, This our son is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard." Deut. 21:18, 19. Read the sequel at your leisure. Remember the prophecy that his mother taught king Lemuel, "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of any



of the afflicted." David prays, "Remember not the sins of my youth." And Job says, "Thou makest me to possess the sins of my youth." Drunkenness is specified in some of the above cases; and it may be justly viewed as an inlet to all the sins to which youth are liable. And if this habit be acquired in youth, by the physical laws of our natural constitution, and by the just judgment of God, it assumes a dominant ascendancy from which few, very few, ever escape.

Consider how prejudicial to every interest of youth this sin is. Are you purposing to give early attention to religion, the first and chief concern of man? This evil leads you away from the means of religion, from the devotion of the closet and of the family, and from the society of the pious; and it unfits you for profiting by the means of religion, because it blinds the mind, stupefies the conscience, hardens the heart, and makes the soul proof against the promises or threatenings of the word of God. Do you value a sound and healthful body? Intemperance plants and fosters the seeds of almost every disease, and makes men to possess the sins of their youth, if their bodies be not laid in an early grave. Do you wish to have a mind sound to think, and a heart sound to feel? Independently of moral and spiritual considerations, the vice of which I speak obscures the perceptive powers of the mind, impairs the memory, quenches the light of genius, operates prejudicially on the temper and disposition, enfeebles the intellect, and, in many cases, overpowers the reason of man altogether. Intemperance operates unfavorably upon the temporal interests and comforts of life, by breaking in upon industry, by drawing upon its proceeds, and blighting all prospects of comfort and independence. It operates most prejudicially also upon connexions in life. What young person of reason or of principle, will form a connexion with a drunkard? You will not hire a drunken servant; you will not employ, if you can help it, a drunken artisan; you will not entrust your business and accounts into the hands of a person given to intoxication. And who would marry a drunken man or woman? Every young man revolts at the idea of a drunken wife; and what young woman of principle and character does not equally revolt at the idea of a drunken husband? Connexions of this kind are foolish and hazardous adventures, inconsistent with every maxim of wisdom and with the rule of Christian duty, hurtful to the cultivation of virtue and piety; and they entail, not unfrequently, reproach and misery upon posterity. Do you attach importance to respectability in life, and usefulness in society? Nothing more effectually frustrates this honorable anticipation than intemperance. Youth are the hope of the church, and of the world; but drunkenness and its attendants destroy this hope, if not by an early grave, by a diseased body, an enfeebled mind, a ruined character destitute of influence and unworthy of confidence, and an evil habit which is seldom conquered in the maturity of life, or in old age.

I must add, ere I close these remarks, that when youth become the victims of this sin, there is the hazard of living and dying without religion altogether. It obstructs the influence of instruction, example, and tender sensibility in the days of youth; it besots the heart, and its practices and influence are altogether inconsistent with the use of the means, and with the spirit of pure and undefiled religion. We know that drunkenness, in its guilt and power, is not beyond the pardoning merits and sanctifying influence of the blood of Christ. Drunkards were among those who were washed, sanctified, and justified, in the city of Corinth. And we know that if religion have a real existence in the heart, it is an inextinguishable principle, which neither the sin of which we speak, nor any other shall be able to destroy. But, with all these concessions, there is much to deter from this sin. Not to insist on the great danger of its preventing religion altogether, let us suppose the case of a Christian under the power, to a great or to any degree, of this sin. Where is his peace of mind? How can he walk with God? What influence does he exert around him? Is religion not wounded by him? And although he shall receive his soul for a prey, what assurance can he even have of this? Has he the prospect of dying in comfort to himself, or of leaving consolation to his friends? Is his memory that of the just which is blessed? O that I could impress upon your minds the criminality, the hazard, and the consequences of intemperance in the season of youth!

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NEW INFIDEL CRISIS.

We commend the following able and well written article, extracted from the London Record, to the careful, serious and prayerful perusal of our readers. It reveals a danger more to be dreaded, and in which the people of this country have an interest deeper than many may be disposed to believe or fear. Satan has never evinced the policy of allowing a successful expedient to be confined to any one locality. Proportioned to the success of his insidious scheme for undermining the truth of the Bible in Great Britain, will be his efforts to introduce and foster it in this country. Besides, the points of similarity between that country and this are so many, and the intercourse between the two so great and so easy, that the good or evil of either is almost necessarily interchangeable. Indeed, the new form of infidelity discoverable and fast developing itself in England, has already appeared in the United States; and it numbers among its advocates not a few of the learned and scientific of the age. They repudiate the coarse and vulgar form of infidelity adopted by the school of Tom Paine and his followers; but they seek to establish a system more dangerous, be-

cause it contains less that is revolting, and better masks its evil tendencies. Even some who claim the name Christian, treat religion as a mere science; they devote themselves to the development of its philosophy! They subject it to the trial of their logic and metaphysics, and regard with contempt such as humbly profess to receive revealed truth into their hearts by a simple faith, even though parts of that truth may transcend the power of human reason! They strip our holy religion of its life, and divest it of its practical character, regarding the religion of the heart as wild and erring enthusiasm. In these times of speculation and change, every means should be employed to resist and prevent such evil influence. But without farther remark, we give the extract:—

“We very lately heard it stated, on the authority of an eminent Deistical Socinian, who was speaking of the new school of speculating ‘*Guessers at Truth*,’ that their writings were furnishing a demonstration of the fact, that there is no middle path between Unitarianism and Popery. Every day’s experience convinces us more and more that we are entering on a great crisis of the Church. On the one hand, Popery and its kindred errors are springing up with luxuriant rankness, in our schools of learning, our universities, our great cities, and our country parishes. On the other hand, there is a spirit of subtle Infidelity creeping in where it might be least expected. The worn-out materialism of the infidels of the last century has been succeeded by a more subtle and sentimental unbelief. The scepticism of Hume and Voltaire was a cold repulsive infidelity. There was nothing in it of romance or beauty. Its fairest chaplet is the night-shade, and its brightest colors, instead of being ‘dipped in heaven,’ only reflect the lurid flames of the bottomless abyss. Its vocabulary rung the changes on the words priestcraft, imposture, and fraud. Its influence was as demoralizing as its taste was corrupt. Lord Byron and his friends on the shores of Italy, attending the incremation of the remains of him who, amidst the glories of the Alps and the sublimities of Mont Blanc, subscribed himself Atheist, is one of the most frightful exhibitions of the old form of infidelity. ‘The return of the mourners from the burning of poor Shelley’s dead body, is described by Mr. Galt as ‘the most appalling orgies, without the horror of crime, of which I have ever heard.’ When the duty was done, and the ashes, sprinkled with wine and perfumed with frankincense, were collected, ‘they dined and drank much together, and, bursting from the calm mastery with which they had repressed their feelings during the solemnity, gave way to frantic exultation. They were all drunk; they sang, they shouted, and their barouche was driven like a whirlwind through the forest. I can conceive nothing descriptive of the demoniac revelry of that flight, but scraps of the dead man’s own song in Faust.’

But the old infidelity had culminated in the days of Byron, and

was even then dying out. The modern infidelity resembles vice, which has thrown away its coarseness and assumed the garb of polish and refinement. It revolts at the vulgarity of Tom Paine, and the indecency of Gibbon; and it admits much that Hume and Voltairé denied. It affects to admire the beauty and the grandeur of Christianity; it even adopts the terminology of its expositors, and allows to the Bible the loftiest place in the scale of universal inspiration. Like Rousseau, it can dwell with rapture on the contemplation of the character of Jesus, and it would not disturb the faith of those who have neither the scholarship nor the leisure to take in the more comprehensive views which the new 'lights of the age' propound. A recent writer has expressed the contrast to which we allude in the following terms:

"The enmity of the older infidelity has sunk into the sleep of exhaustion. The deism of the last century wore a cold and withered aspect. Its touch was rough and frosty. It had no sympathies. Its sorcery was coarse—unrelieved by the glitter of sophism or the witchery of song; and its dark and malignant scowl chilled the very orgies into which its disciples had been initiated. It tore hope and love from man with a rude and un pitying snatch, and "grinned horribly a ghastly smile," if its victims at any time trembled under the sudden consciousness of the robbery and cruelty which had been practised upon them. It covered the heaven with a pall of darkness, whose frown reflected in ominous gloom on the earth. So it could not prevail. It gave nothing in exchange for what it took away. It left man an outcast without shelter, and an orphan without a home. It gave no aim to life but a sensual pleasure, and sought no relief from death but a dreary annihilation. We are not afraid of the grosser forms of unbelief bringing havoc and ruin into the midst of the people. Their very hideousness is repulsive. The fantastic disbelief of Christianity, urged by such men as Fourier, St. Simon, Owen, and even the Abbe Lamennais, is rejected and loathed by the moral instincts of our nature. Their Communism owes its spread to maddened passions and political desperation, and had its birth in a visionary and Quixotic attempt to remedy the disorder of society by the summary act of overturning it, and erecting a new fabric—a second Babel—whose wretched existence, when tried in miniature, has always been so brief, as scarce to warrant the name of an experiment, and whose promise of good is only as the momentary verdure of the gourd, 'which came up in a night, and perished in a night.' Seduction from Christianity, to be successful, must present a fairer and more attractive appearance; and in such a luring guise, it has at length come among us. Its insinuations are pregnant with menace and danger; its pretensions are coincident with the claims of the loftiest ideal philosophy: and it sometimes arrogates the charms of a poetical Pantheism. There is nothing rude nor vulgar about it.

It does not seek to brand the Bible as a forgery, but only to modify or explain away its claims. It allows the inspired books much in literary glory, but denies them a monopoly of such qualities. It brings Scripture down to the level of a common treatise; for it speaks of 'Minos and Moses as equally inspired to make laws;' David and Pindar 'to write poetry;' and affirms that Newton and Isaiah, Leibnitz and Paul, &c. have in them 'various forms of the one spirit from God most high.' Such inspiration is limited to 'no sect, age, or nation; for it is wide as the world, and common as God.'

It is important that we should be aware of the danger to which we are exposed, although we do not look upon the crisis either with panic or alarm.

'There is,' says another writer in the British Quarterly Review, 'there is coming upon the Church a current of doubt, deeper far and darker than ever swelled against her before—a current strong in learning, crested with genius, strenuous, yet calm in progress. It seems the last grand trial of the truth of our faith. Against the battlements of Zion, a motley throng have gathered themselves together. Unitarians, Atheists, Pantheists, doubters, open foes, secret foes, and *bewildered friends* of Christianity are in the field, although no trumpet has openly been blown, and no charge publicly sounded. There are the old desperadoes of infidelity—the last followers of Paine and Voltaire. There is the soberer and stolider Owen, with his now scanty and sleepy troop; there follow the Communists of France, a fierce but disorderly crew; the Commentators of Germany come, too, with pick-axes in their hands, crying, Raze it, raze it to its foundations.' Then you see the *garde mobile*—the vicious and the vain youth of Europe; and on the outskirts of the fight hangs, cloudy and uncertain, a small but select band, whose wavering surge is surmounted by the dark and lofty crests of Carlyle and Emerson. "Their swords are a thousand"—their purposes are various; in this, however, all agree, that historical Christianity ought to go down before advancing civilization. Sterling, and some of his co-mates, the merciful cloud of death has removed from the field, whilst others stand in deep uncertainty, looking in agony and in prayer above.'

To the dangers of the crisis thus graphically portrayed, we are not insensible. But we are more alarmed on account of '*bewildered friends*' than open enemies. We are, above all, eager to resist that species of theology so popular amongst scholars and men of learning, which is based on intellect, rather than on the teaching of the Holy Spirit; which strives to reduce Christianity to the level of human philosophy, and pursues its researches by the same lights which guide the bootless speculations of the metaphysician. The basis of true theology is the *word of God* revealed in the Scriptures of the Old and New Testaments; and it is under the

guidance of the promised Comforter that we must seek to know and to do the Lord's will. It is, however, against the WRITTEN WORD that modern philosophizers have most arrogantly rebelled. Many fine things they may say of the Bible, but *their* Bible is not that of the humble Christian, whose simple faith takes God at his word, like the poor cottager of whom Cowper so beautifully says:

'Just knows, and knows no more! her Bible true,  
A truth the brilliant Frenchman never knew.'

On the contrary, they sneer at simple Christians as *Bibliolaters*, 'who know nothing of the history of the canon,' who imagine that the books of the sacred volume were issued just like modern books. Such a mode of dealing with religion may gratify the pride of reason, inasmuch as it tends to bring the *Bible* to the bar of human criticism, in order that its component parts may be judged, censured, commended, altered, improved, or rejected at pleasure. Well may we exclaim, in the words of the Tuscan advocate, quoted by Captain Pakenham in his effective speech at the recent meeting of the Bible Society, '*Absurdity! contradiction! impiety!*'

Such conduct is calculated to precipitate a crisis; but let the collision come when it may, we feel that the Bible and the faith of Christianity are strong in the invincible power of their almighty Author. The shock may be violent, but it is better than the deadly poison of that system of half-and-half Christianity, in the *Confessions of an Inquiring Spirit*, which betrays the faith at the moment it appears to salute it; which is constantly making admissions as to the imperfections of the Bible, but hinting that these must not be publicly talked of; which intimates that plenary inspiration is 'a dead idol,' and that the canon of scripture cannot be defended. When we are warned by the abettors of such philosophical Christianity not to provoke a collision, we are almost tempted to say to them, in the words of a great Christian orator, 'Give me the hurricane rather than the pestilence. Give me the hurricane, with its thunder, and its lightning, and its tempest—give me the hurricane, with its partial and temporary devastation, awful though they be—give me the hurricane, with its purifying, healthful, salutary effects—give me that hurricane infinitely rather than the *noisome pestilence*, whose path is never crossed, whose silence is never disturbed, whose progress is never arrested by one sweeping blast from the heavens—which walks peacefully and sullenly through the length and breadth of the land, breathing poison into every heart, and carrying havoc into every home—enervating all that is strong, defacing all that is beautiful, and casting its blight over the fairest and happiest scenes of human life—and which, from day to day, and from year to year, with intolerant and interminable malignity, sends its thousands of hapless victims into the ever-yawning and never-satisfied grave.' It is not by the violence either of physical or moral persecution that the truth is endangered: it is by the luke-warmness of its timid friends, or the treachery of its professed defenders."

"WHAT THINK YE OF CHRIST? WHOSE SON IS HE?"

"WHAT think ye of Christ?" is the TEST  
To try both your *state* and your *scheme*;  
You cannot be right in the rest,  
Unless you think rightly of Him.

"HE IS ALTOGETHER LOVELY;" lovely in himself, lovely in heaven, lovely in the estimation of his people; but, is he lovely to you? "He is the chiefest among ten thousand." "His name is as ointment poured forth; therefore the upright love him." "He is the rose of Sharon," so fragrant; "the lily of the valley," so beautiful; "the apple-tree among the trees of the wood," so productive and profitable. Many are the souls in heaven, and not a few on earth, who can say, "I sat down under his shadow with great delight, and his fruit was sweet to my taste; he brought me to his banqueting-house, and his banner over me was love;" but can *you* say it? "What think ye of Christ?" Is he *your* God and portion forever?

Do you see that in Him the *widest extremes* meet? that the "Ancient of Days" and infant of days are ONE; that He is "the high and lofty ONE who inhabiteth eternity," and "the meek and lowly One," who inhabiteth the earth; "the Son of man," but no man's son; one in whom

All human beauties, and divine,  
Are seen to meet, and meet to shine;

the "great mystery of godliness, God manifest in the flesh;" one "in whom dwelleth all the fulness of the Godhead bodily;" who lives in heaven in the bosom of his Father, and on earth in the hearts and hopes of his people?

The great author of all life; the source of all light; the essence of all truth; the soul and substance of all wisdom, power and love; the husband and head over all things to the Church; "upholding all things by the word of his power," and "working all things after the counsel of his own will." The Jehovah of the universe, who now *is*, ever *has been*, and ever *will be* the delight of his Father, the wonder and admiration of angels, and the ONE "altogether lovely" to his saints! Oh, are you of those

"Who take him a creature to be,  
A man, or an angel at most?  
Then you have no feelings like me,  
Nor know yourself wretched and lost.  
So guilty, so helpless am I,  
I could not confide in his word,  
Unless I could make the reply,  
That Christ is 'my God and my Lord.'"

I see in his fulness ample supplies for all my necessities, adapted to any and every condition in life and death. He is a *founda-*

tion on which I can rest, since he has taken me up out of the horrible depths of my own weakness and wickedness, and placed me on it; a *fountain* in which I can be cleansed from the pollutions of the pit; "bread" and "water of life" to feed and refresh my needy soul; *raiment* to clothe me; a priest to atone for my sins, and make intercession for me; a prophet to teach me to intercede; a king to rule in and reign over me, enabling me to bring all my thoughts into captivity "to his will." He is a father to advise and protect me; a husband to provide for and "nourish and cherish;" a brother to relieve; a treasure to enrich; a heaven to enjoy.

Yes, all this, and ten thousand times more than tongue can express or pen can write, has been procured by and secured in the Saviour, for all who "think rightly of him." This is theirs to enjoy in sickness and in health, in poverty and in wealth, in life, in death, and in heaven. "More to be desired is it than gold, yea, than much fine gold;" but how "few they be that find it!" He who was "*seen of angels*," is almost *entirely* overlooked by men. He who is "altogether lovely," has no form nor comeliness to many; and when they see him "set forth crucified and slain," there is no "beauty that they should desire him," until he who can make "both the blind to see and the deaf to hear," opens their eyes to behold wonderful things in Christ, giving them to understand and feel that "surely he hath borne our griefs and carried our sorrows;" that "he was wounded for our transgressions and bruised for our iniquities," that we might be healed by his stripes; that "he who knew no sin was made sin for us, that we (who knew no righteousness) might be made the righteousness of God in him;" suffering for our sins, "the just for the unjust," that he might bring us to God, where we never could have come but by his death and intercession, which he ever lives to make.

And now, dear reader, if you have understood and enjoyed this truth, you may thank God and take courage, for "flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Call upon him for others who comprehend it not, "Lord, that their eyes may be opened." Call their attention to it, "peradventure the Lord will give them repentance to the acknowledging of the truth." They can but perish if you try, and you know that they can never be right until they *they think rightly of Christ*. If, as is possible, you have read this, but, having no "good hope through grace," have not enjoyed it, cannot now tell what it contains, my heart sympathizes with you. I well remember when all this was dark to me. I know that "no man can call or receive Jesus Christ as Lord or Jehovah, but by the Holy Spirit;" and "having not the Spirit, you are none of his." You cannot look up in the spirit, confidence, and comfort of a christian, and say, "MY SAVIOUR, MY REDEEMER, MY LORD." No—for he is not yours. You have never received him. You do not comprehend his true character.



I fear you never will. Do you wish to know the truth? Then read this again, and pray for right views of Christ. If I can help you, I will write again.

## MAN AFTER THE FALL.

The fall of man is among the dark records of history; the evidence is unmistakeable; it is within us and around us, above us and beneath us. It is seen in every tear that moistens the eye; in every frown that darkens the countenance; in every pent-up sigh; in every groan that is uttered. It is felt in every sorrow, in every pain, in every murmur of the heart, in blighted hopes, in slighted love, in broken friendship, in the sufferings of infant humanity, in the decrepitude of age, in disease and in death. With these things we are all more or less familiar. But this is not all. It is not the commencement of the alphabet of sin. The fall of man is deeply engraven with a pen of iron on the heart of every man. If we look around us, what do we behold? the image and likeness of God? Do we find man one universal brotherhood—peace and harmony prevailing—the law of love the great moving principle of his life? Alas, no! His heart no longer reflects the image of his Maker; its lustre is dimmed, the likeness defaced, and in lieu thereof, it reflects the ghastly image of sin and death. We find brother imbruing his hands in the blood of his brother; father in deadly strife with his son; family at variance with family; army contending with army; nation with nation; and him whom they call the chief, riding through a sea of blood, and over the mangled bodies of bleeding thousands.

The earth on which we tread—the elements around us—and every object on which we gaze, tell, in unmistakeable language, that man is a fallen being. Had we no revelation of this awful truth, we should read it with unerring certainty on the face of nature. Death and sin are inseparable; they were born at a birth, and were worthy of being put in the fabled box of Pandora; for they have opened the flood-gates of hell, and poured in upon our once beautiful earth a flood of evils. Ever since the blood of righteous Abel called for vengeance, the world has been one vast slaughter-house, stained in every part with human gore. It has ever been, and is now deluged with tears, and filled with lamentable groans. Its history is written with blood; and now the bones of murdered millions lie bleaching in the sun. The bosom of the earth is one vast charnel-house. Our habitations are built over the sleeping dead, and we daily walk over the graves that sin has dug.

God made man a perfectly happy being—noble, dignified, and

exalted in his nature—a splendid palace; but he has sinned, and is now a palace in ruins. God made him holy, and gave him much wisdom; but man has unmade himself and become a fool; he “hath said in his heart, there is no God.” He would fain make himself believe that heaven is a fancied elysium; that the judgment is a word without meaning; that eternity is all this side of the grave; that death is an eternal sleep, and hell a dream. He thinks, if indeed he thinks that there is a God, that he is altogether such an one as himself. He says, “God hath forgotten; he hideth his face; he will never see it.” The reason of this is, “the heart is deceitful above all things, and desperately wicked.” A wicked heart is bad enough, but one “desperately wicked” is one arrived to such a degree of horrid sinfulness, that none can know it. Our Lord’s description is truly a very dark one: “but those things which proceed out of the mouth, come forth from the heart, and they defile the man; for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” This is the true character of the heart, when not under the influences of restraining grace. No matter how humiliating it may be, or how mortifying to our pride and vanity, it is the true Scripture account, as man has made it by the fall; and to impeach it, is to impeach the testimony of our blessed Saviour.

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#### LETTER FROM CONSTANTINOPLE.

Correspondence of the New York Observer.

Few cities of the old world have a greater interest than this Turkish capital. The ancient seat of Christendom—the present seat of Mohammedanism, and the border city of the East, it is also the central point of a power which prophecy has doomed to decay. The church of Constantine and Justinian, where Chrysostom preached, is now the mosque of St. Sophia. The waters of the Bosphorus and the Golden Horn can hardly be surpassed by those of our own metropolis, while the teeming suburbs which strike far along their shores, on a surface everywhere sloping in great beauty, make a picture quite unequalled in the world. The stately mosques and spindling minarets which crown the hills and stand out from every prominent point, give a picturesque appearance to every view of the city.

We had thought of the Porte as a weak power, tottering of itself, and upheld only by the balancings of foreign diplomacy. But there are here some natural resources that other nations might covet, and some signs of vigor and self-respect; and there are surely many plain marks of advance toward the policy of the great European powers. If any had thought that the Ottoman govern-

ment has felt its inevitable fate, so as to yield to the presentiment of a speedy downfall, this would seem contradicted by the great improvements making in the public buildings, and by the show of thrift about the city. The present Sultan is erecting the first stone palace, a magnificent structure, along the European shore of the Bosphorus. A medical school is going on to completion, upon the hill in the rear of this, and is one of the most stately edifices in any capital. And what is more, a University building is now in course of erection.

We think the Porte entitled to the respect of the civilized world, for its conduct toward the Hungarian chiefs. It is now decided, against the earnest protest of Austria, and the prejudice of Russia, to set Kossuth and his compatriots *unconditionally free*, on the first of September. Within a few days, the Hungarian refugees who are at large, have been put under arrest, to be sent with the suite of Kossuth to England, it is said, leaving only the six generals at Kutayah. This is thought to be a plot suggested perhaps by Austria, to isolate these chiefs, and somehow to put them in the power of Austrian intrigue, for their destruction.

To-day is the Turkish Sabbath, (Friday,) and the Sultan in his gilded caique, rowed by eleven pairs of oarsmen in their white silk dress, has skimmed over the Bosphorus, as on so many pairs of wings, to his chosen mosque, amidst the booming of cannon from the forts and from ships. He lands, welcomed by the music of his band, and by pashas and troops drawn up to receive him. Three gilded caiques had arrived a few instants before him, to herald his coming, and three others, all flying across the water, followed in his train. He has entered the mosque to go through his prayers, and in about 15 or 20 minutes he will be ready to return, no one knowing as yet whether in his boats, that are waiting, or on his horse, that is in readiness also.

The missionaries here seem greatly encouraged. On last Sabbath fortnight *five* natives were added to the church on profession, two of whom were from the girls' school at Bebek. To-day we visited the school, and were informed, that of the 56 who had gone out from it, 51 have made profession of Christ. There are now 21 pupils, of whom 10 have embraced the gospel.

We were greatly interested in a visit to the Rev. Mr. Schaufler, missionary to the Jews. He is a veteran in this field. There are some 80,000 Jews in Constantinople—say 15,000 families. Another edition of the New Testament in Hebrew is called for. He is constantly preparing books for circulation; and the Gospel of Christ often meets with ready sale among these dispersed of Israel. He has written a Hebrew Grammar, and is preparing a Lexicon for their use. The Scotch mission have some 200 children of Jewish families in their schools, and there is a growing disposition towards these means of education. The parents lay aside their

prejudices, so far as to consent to these advantages for their children. And by this medium, the children at least are made acquainted with the New Testament, and receive impressions of christianity which cannot be effaced. It is surely a great concession for a Jew, that he should say, "I cannot change my faith, but my children can be better educated in a christian school, and they may enjoy the privilege. When they come to maturity, they may choose for themselves." This, I am assured, is the growing sentiment among those here. Mr. S. thinks the time has even come for reaping the fruits of long labor among them. He tells me also that there is no zeal for migration to Jerusalem; that the plan is even unpopular among them; that the Rabbis preach against it, and charge the people that this is their country, and that here they should remain; and further, that only the indolent or impoverished, who wish to live upon charity, go thither; that the thrifty prefer driving their trade, and accumulating money, where they can. I remember to have heard that one of the Rothschilds was asked to contribute to a fund for carrying the Jews back to Judea. He replied that, for himself, he was well satisfied where he was; that he knew his brother, in another city, was well contented there, and other brothers and friends were well settled, and not anxious to leave their homes for Judea; that hence he could not be expected to embark in such an enterprise. They believe in the literal restoration to their own land; but they look for it in some connexion with their Messiah's coming, and do not concern themselves about the means.

The Mission School of Rev. Mr. Hamlin has twenty-four pupils, mostly Armenian, the rest Greek. There is an establishment connected with the school, for manual labor in different branches of industry—wood-work, iron-work, &c. and these boys have, by their handiwork, gained the handsome sum of 400 dollars the year past, \$300 of which have been applied to their own support, and \$100 to other benevolent objects.\* This feature of native schools deserves to be noticed. The girls' school, by needle-work, have nearly sustained their pastor. In the missionary plan, we must rely very much on the early training of natives. And this may so combine useful, industrial pursuits with the common branches of book-learning, as to aid the finances of the station, and qualify the pupils for honorable and independent living. It will also introduce the arts of civilized life with christianity, and make the Gospel command respect for the daily blessings that it brings. The drought in Constantinople is excessive. The latter rains, which usually fall from February until June, have quite failed. The public fountains, which are scattered over the city, are now

\* Five of the boys from this school (Armenians) are in the U. States, learning some trade or profession, and doing remarkably well.

but poorly supplied; yet, at most of them, the well-filled water-cup stands waiting the call of any thirsty traveller. It is beautiful to see this custom. A man at the fountain side keeps ten or twelve bowls always supplied, standing on the sill along the street, within reach of all who pass by. Yet, for other purposes than the passing draught, the water is brought in casks from the country, and sold to the inhabitants at a large price. At some fountains, the people may fill their vessels, but with a limit. I saw the eager multitude pressing with their jars and water-pots, around such a place; but a Turkish officer stood over the running stream, with a whip, to regulate their coming. Oh, how precious is that Gospel invitation, "*Whosoever will, let him take the water of life FREELY!*"

#### RECENT MISSIONARY INTELLIGENCE.

**SANDWICH ISLANDS.**—Great mortality is mentioned by Mr. Lyons, much beyond the number of births. Various facts are stated in the annual report of his mission, going to show the advance of civilization. The contributions of his church were liberal. The discovery of gold in California had increased the wealth of the people, and there had been a corresponding increase of liberality. Their contribution the past year had been 701 dollars. Mr. Lyon gives an interesting account of a public exhibition, at which collections were made. The largest contribution was twelve dollars, and the smallest, one cent. He also states that a company of Mormons had appeared there, in order to convert the Islands, but had met with no success.

A letter from Mr. Hitchcock gives an interesting account of the work of grace at his station, which brought about eighty into his church. During 1850, his church gave 700 dollars for foreign missions, besides 500 dollars for his own support, and 200 dollars for other objects. They have also done much in the way of building and repairing churches.

**WEST AFRICA.**—Mr. Wilson writes, March 26th, presenting a very dark picture of African society. Their missionary operations seem to be stationary—no accessions to the church. He has come to the conclusion that no such thing as the marriage relation exists among them. They had succeeded in forming seven christian marriages. The people have acquired a good deal of religious instruction, and nothing seems wanting but the outpouring of the Spirit of God. The Papal mission there shows very little life.

Rev. Mr. Walker, from that mission, says that all that Mr. Wilson had said, and all we could imagine, would not come up to the real state of things. Polygamy stood before them everywhere. There was no such thing as marriage. Nothing but the Spirit of God could break up these habits.

**AINTAB.**—Rev. Mr. Schneider writes, that at one of his services, during the first prayer, a man sobbed out loud. During the sermon, very deep emotion was manifested. A morning prayer meeting, conducted by the native brethren, was deeply interesting, as also the monthly concert. Similar emotion to that described above, occurred also on the next

Sabbath. Another priest had just declared himself a Protestant, and united with their community, which produced a very profound sensation. Great efforts were made to induce him to return.

ALEPPO.—The report of the mission states that a manifest change is taking place in the opinions and feelings of this community, with respect to the doctrines of Protestant evangelical religion. There is very little of the old prejudice left; and the slanders with which we were met on our first coming, are dying away. On the contrary, we find a growing respect for us and our teachings among all classes, and a readiness to acknowledge the truth on the part of many; while we have access to the houses of the people much more than formerly, we encounter less opposition from the ecclesiastics.

MORAVIAN MISSIONS IN JAMAICA.—The Moravians have thirteen stations on the west end of this island, so situated that the congregation connected with each lives within a circle, the diameter of which, in most cases, is about twenty miles. The number of negroes and colored persons in connection with their churches, is 13,388.

CHINESE LANGUAGE REPRESENTED BY ENGLISH LETTERS.—An experiment is making at Amoy, to see whether the Bible and other books may not be given to the Chinese by means chiefly of the English alphabet. It is found that by means of seventeen of these letters, every consonant and vowel sound of the Amoy dialect may be represented, and by the use of a few additional marks, all the tones can be designated. Thus it will require but a very short time to master the letters and tonal marks, and all the sounds represented by them in every variety of combination which the language requires. The experiment thus far seems to demonstrate, that a boy at all apt in receiving instruction, may be prepared in less than three months for reading the Bible with understanding. As it is now, a bright boy is occupied from three to five years in simply acquiring the names of the characters used in their classics and school-books; and then two or three years more are occupied in his learning to translate them into the colloquial language. As a consequence, not more than one-tenth of the men in all the region can read intelligently. If this experiment shall succeed, it will be of the most auspicious character for China.

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#### INFIDELITY IN FRANCE.

The following, from the French correspondent of the London Christian Times, presents a melancholy history of the teachings in the philosophical schools in France.

“Come to the Professor’s chair, surrounded by eager youths, in the Place des Petits Peres—M. Aug. Comte, Free Professor of Positive Philosophy, is speaking. He is classifying the philosophers of ancient and modern times, and has named \* \* \* Jesus Christ. He makes a sudden stop, and then asks his hearers, ‘Where shall we place *him*? I have long hesitated, but at length have come to the conclusion that it is a personage which does not exist; for philosophy he is not come. St.

Paul is a much greater figure, though it has great faults; that of Christ is an usurper.'

"Cast a glance over the new work of M. Michelet, and see the words, 'The day in which the Revolution, raised up again after half a century, will restore France to herself, she will commence by necessarily placing herself in her own truth, which is the fact of *being a religion*, and by raising to herself an altar.' He then proposes that this altar, a mass of rock, should support the figure of France, as a mother, with her sons around her, and 'God in her looks!' That standing, as on two advanced promontories, fulminating the laws of the Revolution, should be Mirabeau and Danton. Above them should be seated the *two kings of modern thought*, Voltaire and Rousseau; while below, inscribed on brass or sculptured stone, should be the statues or names of all the martyrs of liberty and heroes of the Revolution; 'for the Revolution of ninety-three,' says he, '*was the foundation of a new religion, the religion of Justice*, in contradistinction to that of the middle ages, the religion of Grace.' This altar should be on the Place de la Concorde; and all public acts, all marriages, &c. should take place at its foot! Turn into our workmen's rooms—take the most intelligent, or the most debased—speak of religion, they will laugh and tell you that there is none but that of attaining and securing as much enjoyment and as little misery in the world as can be. Sin is to them not sin, and futurity a vain dream; God, a word; and Providence, a delusion! Who made them thus? Who have destroyed faith in France, binding credulity on the souls of the women, and casting the men into unbelief? Who? Those who have mutilated the word of God, and preached their own words; who have made a traffic of things they call holy; who have substituted forms for religion, ceremonies for piety, and truth for falsehood."

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#### STRIKING RETRIBUTION.

The massacre of Protestants in France, at the revocation of the edict of Nantes, and by order of the French king, has been followed by a remarkable experience of the whole line of French kings. The facts of the case have been reduced to a nut-shell in the following, from the Edinburgh Witness:

When the darkest of many of its tragedies was enacted, the St. Bartholomew massacre, Knox was still alive. "Being conveyed to the pulpit," says M'Crie, "and summoning up the remainder of his strength, he thundered forth the vengeance of heaven against 'that cruel murderer and false traitor, the king of France, and desired Le Croc, the French ambassador, to tell his master that sentence was pronounced against him in Scotland; that the divine vengeance would never depart from him, nor from his house, if repentance did not ensue; but his name would remain an execration to posterity; and none proceeding from his loins should enjoy his kingdom in peace.'" Have the kings of France, since that day, reigned in, or descended from the throne full of years and honors?—Charles IX. by whom the dreadful tragedy was enacted, died soon after

in awful horrors, the blood flowing from every pore of his body. Henry III. his successor, fell by the hand of an assassin. Henry IV. after a reign of twenty years, spent mostly in warring with his subjects, died on his bed. Of Louis XIV. it is impossible to say whether the opening of his career was the more brilliant, or its close the more disastrous and unhappy. The reign of Louis XV. was marked by private profligacy, public profusion, increasing financial embarrassment, and growing discontent. The king expired of a mortal distemper, caught in the pursuit of his pleasures. In the next reign the revolution appeared upon the scene, and Louis XVI. perished on the scaffold. The troubled lives and unhonored ends of the French kings since that period, are too well known to require that we should dwell upon them. Louis Phillippe adds another to the list of discrowned heads which have gone down in exile to the tomb.

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PLAN OF COLLECTING PROFESSORS' SALARIES, &c.

Proceedings of the Committee of Synod, appointed to devise and recommend a plan of making collections, to liquidate the debt due the Professors of the Theological Seminary; and also to raise the sum of 400 dollars, as an annual salary to Dr. Willson, as Emeritus Professor.

The committee met on the 12th of July, 1851, at the house of Andrew Knox—all the members present.

The following plan was unanimously adopted, and is most respectfully recommended to the whole church, as the most simple, and it is hoped the most efficient method for united action in the discharge of this important duty.

It is suggested that two collections in each year be taken up in all our congregations, until the next meeting of Synod; one for paying the debt due the Professors, and the other for paying the present salary of Dr. Willson.

Each of these collections to be taken up in whatever way may be found most advisable in each case, and transmitted to the committee, with express instructions as to which of the above objects it is to be applied, in order that the design of the contributors may in all cases be carried out.

Remittances may be sent to any member of committee, and they will be duly acknowledged.

James Wiggins, No. 212 Greenwich, corner of Barclay Street, N. Y.

John Nightingale, No. 215½ Division Street, N. Y.

Andrew Knox, No. 173 Sixth Avenue, N. Y.

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OBITUARY OF MRS. FRAZER.

Died, on the evening of the 5th of June, 1851, Mrs. Frazer, wife of James Frazer, Newburg. Mrs. Frazer was born in County Armagh, Ireland. She was raised in, and adhered to that portion of the Secession Church commonly denominated the "Associate or Burgher Synod," until



the time of her marriage, July 11th, 1805, to James Frazer, a member of the Reformed Presbyterian Church, in which she afterwards worshipped. Having maturely considered and carefully weighed for some years, the great principles by which these two portions of the visible church of Christ are distinguished, she was enabled to see that the path of duty was to connect herself with the latter. Accordingly she was admitted to membership in the congregation then under the pastoral care of Rev. Thomas Cathcart. To her pastor she was much attached, esteeming him always as her spiritual father in Christ. The public ordinances of God's house were the objects of her delight. Very seldom was her seat empty, though under necessity of travelling several miles to enjoy the ordinances. Her attendance upon the social fellowship meetings, was equally exemplary. Nor was she content with going alone, but as her family began to grow up around her, she took them to these, and anxiously endeavored to instil into their youthful minds the duty of attending to the ordinances of God's house, when they had access to them, though difficulties should have to be encountered. In the spring of 1834, she, with the family, emigrated to the United States, where she bore in mind her Pastor's farewell address, "to pitch her tent beside a spring." Though worldly inducements offered, she would not consent to settle where there was not a congregation. In the fall of 1838 she contracted a severe cold, of which she partially recovered, but never got entirely clear of a cough that accompanied it, and which finally turned to asthmatic consumption. She was a patient sufferer for six or seven years, but more especially for the last two and a half, being confined entirely to her bed throughout that period. During the time of her affliction she manifested a spirit of resignation. She was enabled to see the source from which it proceeded, and at the same time caused to acknowledge that God's dealings toward her were the dealings of a father to a child. Frequently has she said that the Lord, to her, was merciful and gracious, long suffering, abundant in goodness and truth. During her protracted sufferings, she was much engaged in communion with the Father and with his Son Jesus Christ. Amidst the patient resignation beneath the rod, the exclamations that burst from her lips, such as, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day;" "His grace is sufficient;" "I am a great sinner, but Jesus is a great Saviour, able to save to the uttermost," &c.—together with the great delight that she took in the prayers of God's people, testified that that communion was really enjoyed; that her affliction was sanctified; nay more, that it was the furnace through which she was passing, and where He who sits as a refiner and purifier of silver, was fitting and preparing her for the inheritance of the saints in light. To the last she expressed her interest in Christ. Having cast the anchor of her soul within the veil, and leaning upon the arm of her Beloved, she descended unmoved to the valley of the shadow of death. She came in, in a full age, like as a shock of corn cometh in his season, being called home on the evening of the 5th of June, 1851, aged 74 years. "Blessed are the dead that die in the Lord; they rest from their labors, and their works do follow them."—*Com.*

## ITEMS OF INTELLIGENCE.

FRANCE.—The debate on the revision of the French Constitution has closed; and there not being a majority of three-fourths in favor of it, the proposition was rejected, and everything is in confusion in French politics again. Lamartine, Thiers, and the Moderate Republicans, voted with the Red Republicans against the revision. In the minority, are found all the chief military men, Changarnier, Cavaignac, Lamoriciere, Bedeau, and Leflo; the various members known as the Lafayette party; two members of the President's own family; and lastly, M. de Lamartine and M. Thiers. The compact opposition of the Generals, is, perhaps, the most formidable circumstance as regards any attempt to reëlect Louis Napoleon, in contravention of the Constitution. Referring to some unconstitutional petitions which had been presented to the Assembly, Gen. Lamoriciere said that the object of their concoctors was to impose a master on France, and that, "in the presence of such usurpation, the men who had conquered anarchy in the street would again draw the sword, and, with the help of God and the Assembly, insure the triumph of the laws." The entire cabinet of Louis Napoleon had tendered their resignations, but he would not accept them. The failure of the proposition in the National Assembly to revise the Constitution, cuts off Louis Napoleon from any present hope of a reëlection to the Presidency. The revision demanded was that article which says that the election of President is for four years, without reëligibility, only after a lapse of four years. Three-fourths of the Assembly are required for revision; as he did not get this number, he cannot be a candidate for reëlection in May, 1852, unless he violates the Constitution, which he is sworn to defend. There are strong fears entertained by many that he will override the Constitution, and that the people will reëlect him in spite of that instrument.

GREAT BRITAIN.—*Popish Aggression Bill.*—By our last European advices, we learn that this bill has finally passed through the British Parliament. The House of Lords adopted it by a large majority, as did the House of Commons. We are not yet able to state all its provisions; but we have observed that the amendments it has received in Parliament, have rendered it far more efficient than it was when it came out of the hands of the Prime Minister. Lord Monteagle's motion to exclude Ireland from its operation, with several other amendments, having been lost, the bill has received the royal assent. The House of Commons, on the 28th of July, sustained Lord John Russell's motion excluding alderman Salomons, the Jewish member, claiming a seat from Greenwich, by 55 majority. An address to her Majesty, praying her to direct that the Crystal Palace be preserved to the first of May, had been adopted. Mr. Richard Swift, a Romanist, was, on the 28th, elected Sheriff of London. The number of shilling visitors to the exhibition continued to increase. On the 28th, £3194 13s. was taken at the doors, and 67,170 persons entered the building. A summary of the census has been issued from the Census Office. From this it appears that the total population was 20,919,531, of which England and Wales contain 17,905,831, Scotland, 2,870,784, and the islands of the British seas, 142,916. This includes

the army, the navy, and the merchant seamen. In 1841, the population was 18,655,981, not including the classes above mentioned. The increase has been very small, therefore, in comparison with that of the United States.

**CARRYING THE WAR TO ROME.**—A serious movement is now on foot in England, to carry the war into Italy. While Pius IX. is marching to the conquest of England, it is proposed to meet him on his own soil. The Pope has issued a letter, asking contributions from the faithful to build an immense cathedral in London. The site, by a singular fatality and strange significance, is selected in the vicinity of Smithfield, where papal persecution once lighted her fires, and whence a cloud of martyrs went up to glory in fire. This movement, hostile and impudent as it is, has roused the spirit of the English people, and they are seriously meditating an aggressive movement toward Rome. It is proposed to raise by subscription, a sum of money sufficient to rear a protestant church in Rome, and to demand the freedom of worship there as freely for protestants, as it is now enjoyed by Catholics in England. The religious papers are warmly urging the measure; and it is proposed to invite the christians of America to join in the enterprise. No doubt they would cheerfully respond to the call, though Britain has the means to carry the project through without our help. But we trust that it will be vigorously pushed, even to make it a government question.

**TRAFFIC IN IGNORANCE.**—Warren, in his notices of Northern Brazil, exposes the artifices of the Romish priests, in swindling the poor blinded population out of their money. The following may be taken as a sample: "The most profitable branch of their profession is that of consecrating small stones, shells, and other articles of trifling value, and then vending them to the natives, at enormous sums, as sovereign charms against certain diseases or evil spirits. We noticed that every black or Indian we encountered in the streets, had more or less of these baubles strung about his neck. Even our cook had at least a dozen of them, for which he had paid as many dollars, and sincerely believed in their power of warding off the different evils for which they were severally intended. Whenever one of these 'holy trifles' is found in the streets, it is carried immediately by the finder to one of the churches, and there suspended on a certain door, where the original owner may, in his search, recover it again."

**STATISTICS OF THE GENERAL ASSEMBLY, O. S.**—During the year ending May, 1851, seven Presbyteries were organized and reported to the General Assembly. Synods in connection with the General Assembly, 23; Presbyteries, 134; candidates for the ministry, 381; Licentiates, 237; ministers, 2,027; churches, 2,675; licensures, 81; ordinations, 87; installations, 116; pastoral relations dissolved, 98; churches organized, 81; ministers received from other churches, 28; ministers dismissed to other churches, 9; ministers deceased, 29; churches received from other connexions, 7; churches dismissed to other connexions, 1; churches dissolved, 4; members added on examination, 10,852; members added on certificate, 7,892; adults baptized, 2,918; infants baptized, 10,994; whole number of communicants reported, 210,306; amount contributed to congregational purposes, \$1,056,023; amount contributed to other religious objects, \$406,692.

**ASSOCIATE REFORMED CHURCH.**—The following is a summary of the statistics of the General Synod of the Associate Reformed Church of the West, for 1850–51:—Sub Synods, 2; presbyteries, 13; pastors, 111; congregations, 283; missionary stations, 23; ministers without charge, 23; probationers, 28; students of theology, from 40 to 50; foreign missions, 3 families; families, 9,095; communicants, 19,232; increase by profession, 1,514; increase by certificate, 1,068; decrease by death, 288; decrease by removal, 685; infants baptized, 1,617; adults baptized, 148.

**GERMAN INFIDELITY.**—An association has been formed among the Germans of Cincinnati, for the diffusion of infidelity; and they are now publishing Tom Paine's *Age of Reason* in German, and infidel tracts, which they distribute gratuitously. In almost every great city, there is a German periodical published, in which the Bible is held up as the cause of all the misery found in the world; and the expectation of a future existence is deprecated as destructive to human happiness. A German atheist in Dubuque, teaches his little children to say, "there is no God," and points them to ministers of the gospel, and says, "You hear about devils—there they are!" This man "labors indefatigably to spread his views," even by most uncourteous means, and many more applaud and imitate.

**EDUCATION IN THE SANDWICH ISLANDS.**—We learn from a very elaborate and well written report, made by the Minister of Public Instruction to the King and Hawaiian Legislature, and published in the *Polynesian*, that during the past year, there were on the islands eleven select schools, with four hundred and forty-one pupils, and five hundred and forty-three government schools, with fifteen thousand three hundred and eight pupils. In these numbers are included one select Roman Catholic school with twenty-five pupils, and one hundred and two Roman Catholic schools, supported by government, with two thousand three hundred and fifty-nine pupils, or thus: Protestant schools, 451, with 13,365 scholars; Catholic schools, 103, with 2,384 scholars.

In a recent outbreak in Syria, a convent was plundered, the treasures of which had been accumulating for one thousand two hundred years. There was a current saying in the community, that if any man put forth his hand to it, with the intent to steal, his hand would wither.

**NOTICES OF BOOKS**—The Presbyterian Board of Publication have recently issued, in one neat volume, the letters by Kirwan to Bishop Hughes. They had been published in three series, now combined. Few works have been more popular, and fewer still, of the kind, have done so much good in the modern Romish controversy.

The same Board have prepared a beautiful little work, designed as a First book for children. We like the plan: the execution is good, and it will certainly please the class for whom it was intended.

By the same, has been issued the *Presbyterian Almanac* for 1852. Besides being free from objectionable articles, this Almanac has several interesting extracts, illustrated by expressive prints, some of which are truly good. Members of the Gen. Ass. Church (O. S.) will find interesting statistics.

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THE BOOK OF LIFE.

(Translated from Turretine's *Disputatio de Libro vitæ*.\*)

It remains that the third and last question be briefly considered: *Whether it can be known, and how it may appear to us, that we are enrolled in the Book of life?* As this inquiry consists of two parts, to each a distinct answer must be given.

With regard to the first, the reason of doubt arises from this, that seeing election which is denoted by the book of life, remains hid with God, like the book sealed with seven seals, so that it cannot be certainly ascertained, except by the event, any more than the other decrees of God, it is not easy to see that any mortal can arrive at the knowledge of it. Hence papists and others who oppose assurance of grace, both as experienced and as revealed, deny that any one, without a special revelation, can or should be certain, with the assurance of divine faith, in which there cannot be mistake, that his sins are forgiven him, and that he is in the favor of God; and they hold that if any assurance be possessed, it is only probable and conjectural, which is not without doubt and uncertainty.

But the mind of the orthodox, who take the scripture for their guide, is far different. For although they do not deny, that the book sealed with seven seals could be opened by no one, either of angels or men, they nevertheless know, that the Lion of the tribe of Judah, the Lamb of God, was found, who prevailed to open the book; that is, Christ the God man, who, as he had perfect knowledge of it, so also he obtained the right and office to reveal it as far as was necessary, to his people. Rev. 5:5. And while they admit that this knowledge is not always possessed, nor is exercised in the same degree and order, they still maintain that it can be

\* It is not designed to give a literal rendering of the author's language, but in a free translation to present his meaning. S.

had without a special revelation, so that a believer, at times, can, and certainly should make it sure, that he is chosen to eternal life, and is established in grace.

There are various arguments by which this sentiment is confirmed. 1. Because it is the nature of the grace of God, that he wills not only to give us good things, but also to imbue with a sense and experience of them; otherwise we could neither give thanks for them, nor enjoy them with comfort, both which we are required to do. Hence Paul, 1 Cor. 2:12, testifies that "we have received the Spirit which is of God, that we might know the things that are freely given us of God." 2. Because believers can know that they are the sons of God; therefore, that they are elected and enrolled in the book of life. This adoption no man obtains, unless from election. "The Spirit itself bears witness with our spirits, that we are the sons of God." Rom. 8:16. 3. Because they can know that they have eternal life. 1 John 5:13. "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." But whence eternal life, if not from the book of life? 4. Because they can know that they believe, when faith is brought by its reflex act within their apprehension. 2 Tim. 1:12—"I know whom I have believed." John 6:69—"We believe and are sure that thou art the Christ, the Son of the living God." 1 John 2:3—"We do know that we know him." But faith is from effectual calling; effectual calling from predestination; hence he that knows he believes, ought also to know that he is elected.

An eminent proof of this point is, that white stone which Christ promises to give to him that overcomes, in which is written "a new name that no man knoweth, saving he that receiveth it." Rev. 2:17. For whether the white stone alludes to the custom of judicial trials, in which, by a white stone, the acquittal of the accused was indicated, and by a black stone, his condemnation; whence seems to have descended the custom of denoting fortunate days by a white pebble. And thus the acquittal of believers before God is pointed out, of which Christ speaks. John 5:24. Or whether it refers to the elections of the ancients, in which, as Erasmus remarks, his name for whom any one voted, was written on a stone. So thus their dignity as sons of God is indicated, who are made kings and priests unto God. Rev. 1:5. Or whether it respects the annual games of the Greeks, in which a white stone was given to the conquerors as a token of victory; so in this way the glory and triumphs of victorious faith are shadowed forth. It is certain that, in whatever way that new name is taken which it is said should be written on the stone, (which can be nothing else than the glorious name of a son of God, an heir of the kingdom of heaven, which is said, Is. 56:5, to be a name better than of sons

and of daughters,) it is known to him that receives it, although concealed from others. But this could not be truly said, if neither adoption nor election can be known to any believer. For although we do not question that the perfect fulfilment of that promise is reserved for future life, in which, our race having been finished, and our good warfare fought, we shall be acquitted by Christ, and receive the inheritance of the heavenly kingdom, and the crown of life, as the reward of our victory; it should nevertheless not be denied, that in this life in which believers begin by the grace of God, not only to overcome, but to be more than conquerors—Rom. 8:34—they enter on the enjoyment of these things when the absolving sentence of Christ is intimated to their hearts, and adoption is sealed in them by the Spirit. Romans 8:16—Gal. 4:6.

The “full assurance, confidence, boasting, peace, joy unspeakable,” &c. which are ascribed to believers, prove the same thing. For in what way can they have peace with God, or boast in him, or rejoice with a joy ineffable and glorious; with what reason can that confidence and full assurance by which they approach with boldness the throne of grace, be granted to be in them, if they are disturbed by constant fear and doubting, and can attain to only an imaginary and uncertain supposition of the grace of God? To resort here to a special revelation, as if this confidence is the privilege of a certain few, borne above the common lot of believers, but not of all, is to be ignorant of the efficacy of the Spirit and the nature of true faith, which never fail to produce the same effects in all, though in unequal degrees. Whence those gifts are proposed, not as peculiar to some, but as belonging to all, of which the apostle, Rom. 8:31—34, bears witness, that the foundation and principles were common to him, with other believers—such as the election of God, effectual calling, justification, and the death, resurrection, intercession of Christ, &c.

But although we believe that this assurance can be had, we nevertheless do not think that it is always and everywhere in exercise, or exercised in the same degree. That the principle of this assurance is at all times in the believer, we have no doubt, but not equally its exercise. For faith, when sorely shaken by the assaults of temptations, is unable to produce this effect. So also, if the believer should fall into any heinous sin, and continue in it, so far is it from being able then to bring forth this result, that rather actual fear of the opposite takes place, and a cloud, yea, a gulf is interposed between God and the soul, which interrupts the illumination of the Spirit, and takes away the sense of favor. Hence those sorrowful complaints of believers, as of Paul, Rom. 7:24—“O wretched man that I am, who shall deliver me from the body of this death?” and of David, who complains, Psalm 77:10, that

“the right hand of the Most High was changed.”\* But this especially takes place in more heinous sins. For so long as the sinner is involved in these, that actual persuasion is evidently taken away by the Spirit’s withdrawing the light of heavenly consolation; all spiritual comfort is shut out, and the shining of the Divine countenance is withheld. Particularly is this the case, if the waves of temptations should rise high, and the fiery darts of the devil should wound the conscience oppressed by their weight. For then, not only is this sweet confidence banished, but the opposite state seems wholly to succeed, in which believers being alarmed, view God as angry with them, and seem to themselves to be carried down to the very gates of hell. Hence that expression of David, Ps. 31:22—“I said in the disquietude of my mind, I am cut off from before thine eyes.” In order, therefore, that this confidence may be actually in exercise, there must necessarily be in the believer the desire of holiness, and the use of all the means appointed by God for obtaining salvation; because to those alone who walk in that way, and employ the instituted means, has he given his promises. There are the undoubted marks and evidences of election and justification. Hence the apostle not only declares that “there is no condemnation to them that are in Christ Jesus,” but that their true character may be pointed out, he adds, “who walk not after the flesh, but after the Spirit.” Rom. 8:1. To which, also, belong those words of John, 1 Eph. 2:3—“Hereby we know that we know him, if we keep his commandments.” Hence it appears that, without the study of holiness, there can be no actual confidence of either grace or glory. Thus it is utterly false, that the true exercise of this reliance can consist with a real and known purpose of sinning, by giving loose reins to insensibility and lawlessness, a state of things which the ungodly would desire.

Hence also it is plainly inferred that this confidence is not always exercised in the same degree and in the same manner in all believers, nor even in the same believer. For seeing it has always holiness for its companion, yea, and in some measure for its source and foundation, it will be stronger or weaker, increase or diminish, according to the greater or less degree of sanctification. Hence at one time it is felt to be vigorous and lively; at another, feeble and languid, just as faith and piety in us either increase or decline, or as the waves of temptation, with more or less violence, dash against this anchor of faith. So that here a two-fold state of the believer is to be noted—of *trial* and *conflict*, and of *victory* and *triumph*. The first is that in which he fights, and is in close

\* The original Hebrew will bear this rendering without violence; and it accords with the Septuagint. The word rendered *years*, also means, *to be changed*. The supplement in our translation, taken from the following verse, seems forced and unusual. We think the true meaning of the passage is given above. S.



combat with the enemy; the latter, in which he is delivered from the trial, and triumphs over the vanquished foe. For in the former, the believer fears, and is alarmed; in the latter he trusts, and is strengthened. In the former, David in distress, cries, "My God, my God, why hast thou forsaken me?" Ps. 22:1; and, "I am cut off from before thine eyes," Ps. 31:22. In the latter, joyful and secure from destruction, he triumphs: "I have set the Lord always before me; because he is at my right hand, I shall not be moved; therefore my heart is glad, and my glory rejoiceth. Ps. 16:7, 8. In the former, Paul complains that he is "carnal, sold under sin;" in the latter, he knows that he is conqueror, and renders thanks to God who gave him the victory. Rom. 7:14 and 25; 1 Cor. 15:55 and 57. We are not therefore, those, as our adversaries basely represent us to be, who hold that this confidence has that degree of certainty which shuts out forever all fear of the opposite; but we do hold that this confidence shall at length prevail against that fear, and overcome it. For although this experience in believers can at times be interrupted, and the sense of past election, as well as of future glory, be lulled asleep, it still cannot be so entirely lost or extinguished, as to be forever taken away from them; for in due time the soul of the believer is certainly delivered from the depths of temptations by the grace of God, who loves and raises it up, and it seeks the lost joy of salvation to be restored to it, and rejoices in it when restored; so that the bones formerly broken, rejoice. Ps. 51:8 and 12. Thus the believer, having been tossed by storm and tempest, now more sweetly tastes and enjoys rest in the harbor of safety; and with increased strength and joy comes out of the trial. Whence we conclude, that although this knowledge and confidence are not in all at all times, there is nevertheless no true believer who is not, sooner or later, imbued with a sense of it, to the glory of God, and his own comfort.

[To be concluded in next number.]

## SOCIAL DANCING,

INCONSISTENT WITH A CHRISTIAN PROFESSION AND BAPTISMAL VOWS.

[Concluded from p. 184.]

It is time now to put the weights into the other scale. I will reduce all that I have to say against social dancing among Christians under three heads.

1. *It is inconsistent with that separation from the world which is involved in a profession of religion.* The history of the Church abundantly shows that she can more safely abide the ordeal of persecution than of prosperity. The days have been when the world was anxious to draw the line of demarcation be-

tween itself and the Church. All men were compelled to the unambiguous choice between the two. Then a profession of religion was seldom made before the cost was counted; the sacrifices made to enter the Church were but the earnest of sacrifices cheerfully rendered as soon as they were demanded. The Church, compact and homologous by pressure from without, exerted, through her separation, a tenfold greater influence than in after times when her numbers were quintupled. But now that religion has become respectable in the eyes of the ungodly, and Christianity has installed herself in the high places of wealth and power, the world is just as anxious to blot out the separating line as she was once to make it indelible. The Church is lost if she is drawn into the treacherous amalgamation. Yet, alas! while the profession of religion is more common, the character of that which is professed is far more superficial than it once was. How many assume the solemn obligations of Church members under transient emotions, without any abiding conviction of the sins they profess to abandon, or real love for the service to which they addict themselves! The covetous love of gain—the ambitious love of applause—coldness in religious duties—worldly-mindedness—levity—much of these may be mourned over; but, being to a great extent covert, they cannot be corrected by men except through moral and persuasive means. But, in regard to pleasures, the line may perhaps be more visibly drawn. It is true that minute precepts are not given to guide us in the particular selection of amusements. The method which God pursues is better adapted to form and strengthen the character of his saints; the Holy Ghost implants right affections in the heart, which are to guide with the unerring truthfulness of spiritual instincts, and prescribes general principles, which are to be gathered from the Scriptures and applied at discretion. However difficult it may be in theory to draw the line between the lawful and unlawful pleasures of the Christian, with the heart right towards God, and with a conscience informed by the Divine Word, it can never be difficult in practice. But I propose no hair-split distinctions—there is one principle, obvious and tangible, which resolves perfectly the point before us. If there are pleasures which the world, alienated from God, has stamped and chosen as its own; pleasures which peculiarly express the vanity and darkness of the natural mind; pleasures which bind men as ungodly together in fellowship and sympathy—from these pleasures professing Christians must wholly abstain, if they would “keep their garments unspotted from the world.” Now the dance, the opera, the theatre, the race course, *et id omne genus*, fall exactly into this category. They have been appropriated by “the lovers of pleasure more than lovers of God,” as their peculiar portion—they bear the stamp of the mint in which they have been coined—they are acknowledged badges of a worldly profession,

and, in some sort, sacraments of allegiance to the Prince of the power of the air. We just as naturally infer that one who mingles in them is worldly in his tastes and pursuits, as that one who goes to the Lord's Table is a professed follower of Jesus. In this aspect of the case, then, however perplexed we may be in framing a general and positive rule, which shall discriminate all the lawful amusements of the Christian, we have no difficulty in reaching a negative decision upon the dance and the pleasures cognate with it. Brethren, "I would not that ye should have fellowship with devils; ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's Table and of the table of devils."

Indeed this matter may be brought home to the conscience. In joining ourselves to the visible Church, do we profess to have come out from the world and to be a peculiar people? What separation any more remains to us when we have banded with the world in the enjoyment of its vanities? Do we profess to be "strangers and sojourners upon earth, seeking a better country, even a heavenly?" How does this comport with our "lusting after the flesh pots of Egypt?" Do we profess to groan over the remains of indwelling sin, and to sigh after greater holiness of heart? What consternation would be produced if, amid the evolutions of the dance, we should express this in the pregnant utterance of Paul, "Oh, wretched man that I am! who shall deliver me from the body of this death?" and would not the reply come to us from a chorus of voices, "What doest thou here, Elijah?" Do we profess to fear the temptations of the devil? How does this consist with following Satan into his own haunts that we may tempt him? Do we profess to be in travail of soul for the salvation of impenitent men? Suppose that we speak to a partner in the dance, warning faithfully of the wrath to come; is it he, or is it conscience, that rebukes our profaneness? Do we testify to the world the pleasures of a good conscience and the joy of communion with God? What is that testimony worth when contradicted by our testimony for the pleasures of frivolous mirth? But above all, do we profess to be the followers of Him, whose style and title on earth was "the Man of Sorrows?" Do we profess to "bear about in our bodies the dying of the Lord Jesus," and have we been to the communion table expressly to remember Him in his death, and to have fellowship with him in his sufferings? Oh! tell it not out to earth, lest it rend again the very rocks and break once more the slumbers of the dead—A DANCING DISCIPLE OF A CRUCIFIED REDEEMER!!\* A holy prudence, I know, must be used

\* One of the fathers of the Presbyterian Church in Virginia—I have the anecdote from the lips of one who heard it related by Dr. Rice—was once grieved by a dance which occurred just on the eve of a sacramental occasion: He took no notice of it, however, till the Sabbath; in the action-sermon, while describing the

in drawing out religious truth to the notice of the ungodly. Yet the Christian has no call to be in any assembly, when his simple presence there effectually closes his lips and seals up the testimony, which, as God's witness, he should never be disabled from uttering.

But it will be urged that this inconsistency on the part of actual professors is not pleaded for—the privilege of the dance is only claimed for the young who are not professors. This brings me to the second topic I propose to discuss:

2. *The baptised children of the Church cannot be indulged in dancing consistently with baptismal vows.* Much that has been already said will apply here. In brief, then, what are these vows? In baptism we give our children to God, and invoke upon them His dreadful name; can we consecrate them anew upon the high altars of the world? In baptism we recognise the covenant which binds families to Him who is the author of our redemption; and in token of this, its broad seal is placed upon the foreheads of our offspring; can we rescind the solemn stipulations of that covenant, and absolve our children from the duties which it imposes? In baptism, as the sureties of our children, we profess faith in the promises of God, and, in their behalf, confess the sinful nature which they inherit through us; do these confessions and this faith consist with a purpose to allow them wilfully to sin, any more than our confessions for ourselves comport with purposes to sin on our own part? In baptism we forswear for them the pomps and vanities of the world; can we then bind them in apprenticeship to these vanities even for a season? In baptism we promise to train them up in the nurture and admonition of the Lord; has the Lord recorded His name in the dancing saloon, there to bless with his converting and sanctifying grace? Let this, too, be brought to the test of conscience. Since the world began, did ever a pious mother cheerfully deck her daughter for the dance, give her parting benediction, and then retire with God to wrestle for her salvation? I would prevail with the favorers of dancing to try for once this practical experiment. Adorn your little ones for the gay assembly; and, while they are in the midst of their revelry, shut yourselves in to agonizing intercessions for their speedy conversion. You will not command a tear, nor a sigh, nor a groan; your heart will be as dry as dust, and the petition will congeal upon your freezing lips.

I come now to the last position, from which some of you will probably recoil:

passion of our blessed Lord, and when the sympathies of his hearers were fully drawn forth, he abruptly paused, and, throwing up his hands, exclaimed, in the words I have appropriated above, "a dancing disciple of the crucified Redeemer!" The effect was electrical, and the dancing spirit quailed before the cross of Christ. May the Holy Ghost give the same energy to the words uttered again, and now written probably for the first time.

3. *That promiscuous dancing between the sexes is essentially voluptuous and demoralizing.* We are creatures of appetite as well as of reason; as truly flesh and blood as soul and spirit. The sinfulness of our nature shows itself as much by the ascendancy of our carnal lusts as by the more spiritual sins of pride and skepticism. However it may detract from the dignity of our nature, the truth is that constant vigilance is required to preserve us from a base subjection to our sensitive appetites; and no small part of virtue consists in the due regulation of these. In the necessary business of life the danger must be incurred of having our lusts excited; this, however, may be only a part of our spiritual conflict on earth. But there is no such stock of virtue in the world that we may unnecessarily expose it to fierce temptations. If certain popular diversions naturally tend to inflame affections which should be suppressed, how can we but expose the danger? Upon this point I do not wish to be misunderstood: I am far from alleging that all who participate in the dance are occupied with improper associations and feelings. I bring no "railing accusations" against any—it is God's prerogative to read and judge the heart. Nay, I am glad to believe that very many persons dance, whose purity of thought would instantly repel every unworthy sentiment, so soon as conscious of it. But I do allege that promiscuous dancing inherently tends to suggest ideas utterly inconsistent with that integrity of soul, which alone deserves to be called virtue in any high sense. Nor is it a sufficient answer to say that multitudes dance who are never conscious of any improper associations. It might not be safe for many, whose character is above suspicion, even to themselves to make too nice an analysis of the pleasure they experience in the dance. Perhaps numbers who talk in rapture of the perfect innocence of this diversion would turn away with a shudder if they should discover (what is apparent to many) a refined sensualism hiding its glossy form amid these blandishments; or would dash the bowl from their lips if they could detect, by any moral tests, the residuum of carnality lurking at the bottom. Our feelings of delight are marvellously mixed in this life. Doubtless the multitudes who thronged to admire the exquisite sculpture of Powers, the Greek Slave, as it turned slowly upon its pivot before them, flattered themselves that no other sentiment existed in their minds but that of admiration for a beautiful art; while underlying this, in the case of most, was the delight of feeding a sensuality which was not revolting, simply because it was unconsciously indulged.

If the dance has no vicious tendencies, how does it happen that it uniformly and speedily degenerates, so soon as the moral sentiment slackens which presses from without? How comes it that, even in communities where the Gospel lifts its voice, and therefore virtue has a sure abode, the waltz so extensively prevails? a spe-

cies of dance I do not hesitate thus publicly to denounce as undisguisedly licentious. The liberties, too, taken in the dance are such as can hardly be safe, even when sanctioned by the sacred laws of kindred and of tender friendship. And it seems strange to us that a freedom, which, if indulged in ordinary intercourse, would be chastised as impertinence, should be allowed in the public assembly, and even to perfect strangers. Take human nature as it is, fallen and depraved, and subject to the domination of wicked passions, and judge ye whether the concomitants of the dance are not as dangerous to it as the smoking brand to a magazine of powder. The ball-room dress, not generally such as a severe taste would approve—the electric touch of the hand—the fascination of the eye—the excitement of physical motion—the gay confusion of sounds—the bewildering glare of light, act powerfully upon the senses, and occasion a vague and wild delight, into the source of which there is little opportunity to examine. What aggravates the evil still more, is, that the persons who are chiefly subjected to this severe ordeal are the least able to abide it. At no period of life is it so difficult to stem the current of appetite, as when the passions begin to develope, and, in all the freshness of novelty, fill the mind with images of pleasure. The young are the very last who should be surrendered to such a trial. It is just the season when sense and appetite enter the lists against reason and principle—just the season when the lusts of the heart rise up from their lair, hungry as young lions, and the judgment is untrained by experience—just the season when the die is cast for life—and just the season when every evil thought leaves a stain upon the soul indelible forever. In short, if the dance has not worked out its worst results amongst us, it is because Christianity will not close her jealous eye, nor hush her warning voice. Let Bibles be closed—pulpits be silent—the voice of weeping intercession, now heard between the porch and the altar, be stifled—let no banner be lifted up by the Spirit of the Lord—and the tide of profligacy and vice will sweep on, until religion and common morals shall go down together beneath their gloomy waves.

Let us “have no fellowship with the unfruitful works of darkness, but rather reprove them.” Let us “walk honestly as in the day; not in chambering and wantonness, not in rioting and drunkenness, not in strife and envying.” “Let us make no provision for the flesh to fulfil the lusts thereof;” but rather let us “live soberly, righteously, and godly, in this present evil world, denying all ungodliness and worldly lusts;” “looking for and hastening unto the day of God, when the Son of Man shall be revealed to be glorified in his Saints.” And to “as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God.”

## REFORMED PRESBYTERIAN SYNOD OF IRELAND.

BELFAST, July 14th, 1851.

*Monday, 7 o'clock, P. M.*—The Synod of the Reformed Presbyterian Church met, and after a discourse delivered by Rev. Simon Cameron, the Moderator, from the Epistle of Jude, v. 3, "Contend earnestly for the faith," &c. was constituted by prayer.

Rev. W. M'Carroll was unanimously elected Moderator for the ensuing year.

Synod agreed to meet in private to-morrow morning, at 7½ o'clock, for the purpose of arranging the business of the future Sessions of Synod, and that public business commence at 10 o'clock.

*Tuesday, 10 o'clock, A. M.*—Rev. James Dick conducted the devotional exercises, after which the Synod was opened with prayer, by the Moderator.

The following order of business was agreed on, by Synod in Committee, this morning. That the hours of meeting be from 7½ till 9, from 10½ till 3, and from 5 till 9 in the evening. That the subject of the Education Fund be taken up this evening at 5 o'clock—the subject of Covenant renovation at 11 o'clock on Wednesday—the examination of the Students of Theology at 5 o'clock on Wednesday evening. The Mission schemes of the Church on Thursday at 10½ o'clock—resolutions on Papal Aggression to be considered at 7 o'clock on Thursday evening, and the subject of Ministerial support on Friday, at 10½ o'clock. Other matters to be attended to as may be convenient.

In order to facilitate the business of Synod, Presbyteries were enjoined to have their reports in readiness, hereafter, at the first Session; it was also recommended that all other papers to be laid on the table of Synod should be forthcoming at the same time.

The Committee appointed to correspond with the Associate Presbytery of Ireland, submitted the draft of a letter, which, in accordance with the instructions of last Synod, they had transmitted to that body, and which was approved. As one of the objects contemplated in the correspondence referred to the Marriage Act, Synod agreed to hold a conversation on that matter, at the hour of 2 o'clock to-morrow.

Mr. Nevin reported, that the sum pertaining to the Education Fund, amounting in all to £549 5s. 7d. had been deposited in the Provincial Bank in Derry. Synod determined, that immediately after the present meeting the above sum be transferred and deposited with the Belfast Banking Company, in the name of Rev. J. W. Graham, Rev. R. Nevin and Mr. Ephraim Chancellor.

On behalf of the Committee appointed to superintend the Students attending College, Dr. Houston submitted the following re-

port on the proceedings of last session:—That the Students had read with him the Epistle to the Romans, critically in the original; that Mr. M'Carroll had examined them every alternate meeting on the Testimony of the Church; that two of the Students had, during the last session, studied under the care of the Committee a Course of Moral Philosophy, each member of Committee giving instructions on a separate part of the Course. Dr. Houston had taught the Students Morals; Mr. M'Carroll, Metaphysics, and Mr. Russel, Natural Theology—their studies having been conducted chiefly by means of text books, and the preparation of Essays on the different subjects. The claims of the Theological Library were urged on the attention of Synod, and it was agreed that £5 should be allowed to it for the present year out of the Education Fund. The appointment of the Committee was continued.

It was decided by vote that the next annual meeting of Synod should be held at Belfast, on the second Monday of July, 1852, at the hour of 7 o'clock in the evening.

Dr. Stavelly stated that the Committee on the Books of Discipline had held no meeting during the past year, and were not therefore in readiness to submit the document they had been instructed to prepare. It was arranged that they meet in Belfast, on the fourth Tuesday of September, and that they have an abstract of our Code of Discipline in full readiness at next Synod.

5 o'clock, P. M.—On inquiry, it appeared that no definite measures had been framed by the Committee respecting the disposal of the Education Fund. After various observations by members of court, the deliverance of Synod on this matter was, that the principal as well as interest of this fund be available, and may be applied, from time to time, as may appear necessary in carrying out the intended purpose.

Dr. Houston submitted the following regulations on this subject:

1. That a Board consisting of a member of each Presbytery be appointed to examine applicants and administer this fund. The travelling expenses of members attending the meetings of the Board to be defrayed.

2. Applicants to be of two classes. I. Young men of known piety, good sense, good natural talents, and active religious habits, not having in boyhood enjoyed the advantages of education, may be aided. After such candidates have been approved by the Board, the expense of their education, in whole or in part, may be defrayed out of the Education Fund. II. Those who are examined by Presbyteries as qualified to enter College, if approved of by the Board, to have part or the whole of the expenses of their future education defrayed out of the fund. The present Students of the Church may also be aided out of the fund, to enable them to finish their studies, if required. Beneficiaries, who may be



taken up with a special view to the missionary work, are to be held engaged to go to any field of labor to which the Church may see proper to send them.

3. No candidate shall be received by the Board of examiners, who is not recommended by the Presbytery to which he belongs.

4. Allowances out of the fund are to be made in proportion to the means and circumstances of the candidates, in each particular case. If they derive any portion of their support from teaching, or otherwise, the allowance shall be diminished in proportion.

5. The applicants, on being received by the Board, shall be bound by a solemn written pledge, to restore the whole sum given out of the fund, if they relinquish the pursuit of the ministry of the Covenanted Church, or if, after ordination, they abandon her communion. Those beneficiaries who receive aid out of the fund, and who may afterwards become ministers of the Reformed Presbyterian Church, to be held bound to refund the allowance made to them, in whole or in part, according to their circumstances—these circumstances to be judged of by the Board of administrators.

6. The Theological Library to be increased by small grants out of the fund.

These regulations were approved by Synod, with the exception of the 5th, which was reserved for future consideration.

Rev. Dr. Stavely, Dr. Houston, with Rev. Messrs. Graham and Nevin, were appointed the Board for examining applicants and administering the Education Fund.

The last Thursday of November was appointed to be observed as a day of thanksgiving, and the fourth Thursday of January, 1852, as a day of fasting.

The Committee of foreign correspondence had transmitted no letter to the American Synod during the past year. Discharged.

*Wednesday, 7 o'clock, A. M.*—The reports of the Presbyteries were read and received.\*

*10½ o'clock.*—The subject of Covenant Renovation came under consideration. The Committee reported that they had attended to the alterations suggested by the Synod on the paper entitled "Confession of Sins," prepared and sent down to Sessions for their consideration.

Some of the congregations had not received this paper, but those who had, expressed their approval of it as a document suitable for the work of covenant renovation.

This paper was read, and employed the time of Synod till the hour for adjournment.

*5 o'clock, P. M.*—Messrs. John and Thomas Hart, Students of Theology under the care of the Southern Presbytery, and Mr.

\* These will be given in our next No.

John Barr, Student of Theology, under the Western Presbytery, appeared for examination.

The college certificates of the two former were read and approved, but those of Mr. Barr were not forthcoming, he not being aware they would be required, as they had been inspected and approved by the Presbytery.

*Thursday, 7 o'clock, A. M.*—The examination of the young men was resumed. This occupied the entire of the morning session, and when closed it was sustained, and with some admonitions and advices respecting their future studies, the young men were recommended to their respective Presbyteries, to be taken under judicial trials for license.

*10½ o'clock.*—Rev. James Kennedy presided in the devotional exercises, after which the court was opened with prayer by the Moderator. John Taylor, Elder, from Manchester, was present, but had not been furnished with written credentials of his appointment to represent the congregation in Synod. It was agreed that for the present he be invited to a seat in court, with the understanding that this should not be regarded as a precedent in future.

The mission schemes of the Church were brought up.

The Foreign Secretary read the twenty-third annual report of the Home and Foreign Missionary Society, which was received with warm expressions of approbation, and ordered to be printed and circulated throughout the Church.

With respect to the Irish Mission, Synod has learned with deep regret, that since last meeting Mr. Tait, who was their agent in that field of labor, had deserted his post, broke off connexion with his Presbytery, and abandoned the fellowship of this Church; and that in consequence, the operations of the mission were for a time suspended. Subsequently, however, to Mr. Tait's departure, and by appointment of the Board of Missions, the Rev. W. Russell has visited the field of labor in Connaught, with the view of ascertaining particularly the condition of the district, and the propriety of continuing to prosecute the undertaking. From the report submitted by Mr. Russell to the Board on his return, and presented in substance to Synod, the court was of opinion that the Irish mission, instead of being given up, should be prosecuted with still greater vigor and perseverance, in the hope that, should a suitable agency be obtained, the Lord would countenance the attempt with his blessing, and in due time crown it with success.

This subject engaged the attention of Synod till the hour for adjournment, when two members of court were appointed to confer with one of the Licentiates on this subject, and report immediately after Synod would meet.

*5 o'clock, P. M.*—The members of court appointed to converse with the Licentiate on the subject of the Irish Mission, reported

the result of the conversation to be unfavorable, as to the individual being appointed to go on that undertaking.

As there appeared to be no immediate prospect of a suitable agency for this work, the whole matter was referred for the present to the Missionary Board, with the request of Synod to use their best endeavors in this matter.

The situation of the Missionaries in the Colonies was also referred to the Board of Missions; while the propriety of affording some assistance to a young man, son to one of our Missionaries, who is receiving education with a view to the Ministry, was referred for consideration to the Board appointed for administering the Education Fund.

Rev. Wm. Russell submitted a series of Resolutions on Papal Aggression, after which it was moved by Mr. Dick, seconded and agreed to, that they be received for consideration. After being examined by Synod, *seriatim*, and approved, they were intrusted to Mr. Russell and Mr. Nevin for final revision, and directed to be printed as an appendix to the Minutes of Synod.

*Friday, 7½ o'clock, A. M.*—The case of the congregation of Manchester, brought up by reference in the report of the Eastern Presbytery, was then taken up.

Mr. James Hurst appeared as Commissioner on behalf of the congregation.

A memorial from the congregation was read, complaining of the conduct of the Eastern Presbytery in relation to the terms on which they had granted them the moderation of a call; containing their objection to the finding of Presbytery, as to the arrears of stipend due to their late pastor, Rev. R. Johnson; praying to be placed under the Missionary Board, or some other Presbytery, and asking a continued supply of preaching, together with the dispensation of the Lord's Supper as soon as convenient. This matter occupied Synod till the hour for adjournment.

*10 o'clock.*—The Elder and Commissioner from the congregation of Manchester were heard in support of their memorial, after which the Eastern Presbytery gave a detail of the correspondence and of their proceedings in the whole case. The matter was then committed into the hands of Synod for decision, and after a lengthened investigation, the following motion by Mr. Dick, seconded by Mr. Kennedy, was put to the house and carried:—

That the Synod regard the conduct of the Eastern Presbytery towards the congregation of Manchester as judicious and kind; require them to open up the way of Presbytery for proceeding in the moderation of a call, by paying £100 of arrears of stipend due to the Rev. R. Johnson, their late pastor; and that they be continued under the care of the Presbytery.

Rev. James Smyth was appointed to visit Manchester as soon

as convenient, and preside in the dispensation of the Lord's Supper; and the other matters contained in their memorial were referred to the Eastern Presbytery.

The subject of Covenant Renovation was resumed, when, after lengthened observations by members of Synod, the following motion by Mr. Chancellor, seconded by Samuel Jackson, Elder, was put:—

Synod having heard the paper entitled "Confession of Sins," do now finally approve of it—and having formerly approved of an Act of Covenant Renovation, and having decided that they consider the time is now come when it is the duty of the Church to renew the Covenants, do resolve to proceed to this duty, the time for which Synod will now definitely fix, and do now enjoin Ministers and Sessions at once to enter upon all those steps of preparation which are necessary to a service so solemn and important.

The following amendment was proposed by Mr. Russell, and seconded by Mr. Kennedy:—

That the Committee of Synod have faithfully made those corrections which Synod ordered on the paper styled "The Confession of Sins;" *Resolved*, That it be now adopted as a revised overture, and sent down to such Sessions as have not seen it; that it be enjoined on Ministers to preach to the people on the subject of Covenant Renovation, and endeavor to prepare them for this great duty; and that Sessions be required to report fully on the condition and desires of their respective congregations to their Presbyteries; and that Presbyteries be enjoined to report to Synod at its next meeting, that the work of covenant renovation may be engaged in at as early a period as possible.

The motion and amendment being put to the house, the amendment was carried.

Dr. Stavely and Mr. Dick were appointed to inquire after precedents, as to the manner of attending to the work of Covenant Renovation.

' 5 o'clock, *P. M.*—Synod renewed the injunction of last year—"That the different congregations under the 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 written returns be required on this subject from the different Sessions at the annual meetings of the Synod."

The subject of Ministerial support occupied the attention of Synod for some time.

The following resolution was at length submitted by Dr. Houston and agreed to:—

That Synod instruct the Presbyteries to use all diligence to excite a right spirit throughout the congregations under their care

and to bring them to a right practice in relation to Ministerial support; and, moreover, appoint a Committee, consisting of Rev. Messrs. Dick, Nevin, Russell and Simms, to take under consideration the whole subject, and devise such measures as may appear practicable to carry out the declared design of Synod on this matter. Mr. Dick, Convener.

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## RESOLUTIONS ON PAPAL AGGRESSION,

BY THE REFORMED PRESBYTERIAN SYNOD OF IRELAND.

*Resolved, 1*—That we, the Synod of the Reformed Presbyterian Church in Ireland, regard ourselves as specially called, on this the first occasion of meeting since the recent audacious act of the Pope, appointing and investing with supreme spiritual authority over England, a Romish Cardinal Archbishop, and under him twelve Bishops, with territorial titles, to give a distinct utterance on that subject. Our position as witnesses for reformation attainments—as the descendants and successors of the men who led the van in resisting Prelacy and Popery when they came in like a flood in the 17th century—and especially, as dwelling among a people, of the majority of whom truth compels us to say that Romish superstitions and idolatries are deeply enshrined in their affections, and that their loyalty to the Pope is more hearty than that of the inhabitants of the Romish States; a people, however, in many respects interesting; a people whom we love, and because of the love that we bear to their persons, we testify against those heresies and superstitions which we hold to be perilous to their souls. “The weapons of our warfare are not carnal, but spiritual.”

*Resolved, 2*—That we regard with fervent gratitude to Almighty God, the reformation from Popery, and especially the glory and fulness with which its light shone towards the middle of the 17th century, in Scotland, and in part also in England and Ireland; and regarding the National Covenant of Scotland, and the Solemn League and Covenant of these kingdoms as having been eminently honored to consolidate, extend and perpetuate the Scriptural Protestant principles of the Reformation, we look on them as exhibiting at this day, to the nation, and churches therein, a Scriptural platform, on which the adherents to Reformation principles may stand, as on a rock, when called to resist encroachments on the prerogatives of Immanuel, and the liberties of His people.

*Resolved, 3*—That, holding the doctrine of Christ's universal spiritual supremacy—holding the doctrine of Christ's Headship over the nations, and that he is sole King and Head of his Church, we feel that we are bound to oppose our testimony to every inva-

sion of the prerogatives of Christ, or interference with the independent spiritual jurisdiction that He hath established in Zion, whether attempted by Pope or Prince.

*Resolved, 4*—That we feel constrained, to testify against every part of the procedure of this great nation, that has tended to suppress the work of reformation in these favored lands since the period of the unhappy Restoration. Particularly do we testify against the bloody Prelatical and Popish persecution which followed it—against unfaithful dealing with reformation attainments at the Revolution—and against the policy adopted by successive administrations in more recent times, as presenting obstacles to progressive reformation—admitting to places of power the adherents of a creed inimical to civil and religious liberty—the endowment of Roman Catholic priests in the British colonies—the endowment of the Romish College of Maynooth, and the concessions made to Popery in the constitution of the national systems of school and college education.

*Resolved, 5*—That we regard Popery, as clearly indicated in the Word of God, as the great apostacy that should arise in the world, and which God would permit for many centuries to exercise a powerful evil influence over the nations of the earth; a system that would trample under foot the civil and religious liberties of mankind; that would connive at the despotism of civil rulers, and instigate them to persecute the saints of the Most High; a system preëminently antichristian in its assertion of supremacy and infallibility—in its perversion of the rule of faith—in its denial of the use of the Scriptures, and the right of private judgment to the people—in its manifold corruptions of doctrine, as respects original sin, justification by faith, the sufficiency of the atonement, the work of the Spirit in sanctification, and the nature and use of the sacraments. Regarding Popery, therefore, as in the highest degree dangerous to the liberty, peace and stability of kingdoms, and to the spiritual and eternal interests of souls, we look upon the recent act of the Pope, establishing a Cardinalate in England, with its appendages, avowedly for the purpose of bringing canon law into operation in these lands, as an invasion to be resisted by all Scriptural means.

*Resolved, 6*—That we regard the proceedings of the Papal Court, in reference to these matters, as having been greatly encouraged by the countenance and aid afforded to Popery in many ways by the British Government, and also by the doings of the Tractarians in the Established Church, and the numerous perversions to Popery from among that party.

*Resolved, 7*—That though we rejoice in the universal burst of generous indignation with which all ranks in the land met the recent aggression—and while we express our cordial sympathy with that indignation, in so far as it is directed against Antichristian

abominations and tyranny in general, and more especially the attempt of a foreign Prince to assail the independence of these realms through such an institute as that recently appointed; yet we cannot oppose this aggression, nor express sympathy with the opposition given to it, on the ground of its being an invasion of the spiritual supremacy with which the Constitution of this nation invests the crown; nor yet on the ground of its assailing the prerogatives of the Bishops of the Church established by law, an order of office-bearers unknown to the Scriptures and the Church of Christ in primitive times. And however great and manifold may be the blessings enjoyed under the British Constitution—and we yield to no class of men in the kingdom, in regard to a due appreciation of the liberty and privileges enjoyed in the present day under the beneficent sway of the British sceptre—yet we cannot regard any Church as discharging her obligations of loyalty to the Lord Jesus Christ, that would unqualifiedly call that “a happy Constitution,” which confers spiritual supremacy over the Church on a mortal, however exalted in station and moral worth.

*Resolved, 8*—That it is not only our duty to testify against the great Antichristian apostacy, but also, from love to the persons of such as are unhappily under the influence of Romish delusions, to exert ourselves to the utmost to improve the physical, social and spiritual condition of the more destitute regions of our native isle; to put forth more vigorous efforts to make known to the inhabitants of these destitute regions, the glorious Gospel of the blessed God, and to accompany our efforts with more frequent outpourings of our desires at the throne of grace. The consideration of our own abundant privileges—our contiguity to the regions of spiritual darkness, and the present state and movements in political and religious society, in connexion with the indications of prophecy, admonish us that the end of Antichrist’s reign draweth near, and that the great struggle that may be expected to precede it, is therefore not far distant.

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#### RUTHERFORD AND HIS LETTERS.

Bunyan’s “Pilgrim” was a spiritual work, and full of intensest Calvinism; but the very form in which it was so exquisitely arrayed, enabled all who chose, to luxuriate in the allegory, whilst they set at nought the truth. But Rutherford strikes his key-note in unison with the harps of heaven—and “worthy is the Lamb”—worthy, worthy, all-worthy, only worthy, is the inspiration of his musings, and the chorus of his song. Take up these “letters” where you may, the eye is sure to light on Christ. Be the correspondent noble or unknown, the theme is still Christ. When the

clouds of sorrow are around the sufferer, he lies silent on the bosom of Christ; and amid the returning sunshine, he walks abroad in active zeal with Christ. It is this feature that marks off these "letters" from all other works of a spiritual character. They are not merely based on Christ; they are impregnated with him. Christ is not only the chief figure on the canvass; he starts from the picture at every corner; he is the centre of every group. Boston could draw the soul to Christ; and with Guthrie, Christ is paramount. But in Rutherford, we find we have come nearer the meaning of the expression, "Christ all and in all." In his "letters" we have another "Canticles." Each "letter" is a sonnet to the Lamb. One can almost persuade himself that he is listening to a stray visitant from the hill of the ransomed, sweetly "harping on his harp." And as in "the song of songs," so in these hymns of the man who drunk deepest of all, next to Solomon—we except not John—into the spirit of love, it is not the air of vulgarity or mysticism that repels, but that, from which the world shrinks, is the awful sense of Emanuel's articulate, realized, living personality. No one can rise from the perusal of Rutherford's letters without feeling that Christ is. To those who are acquainted with these "letters," it is superfluous to say, that though Christ be their sum and their substance—the woof and warp of the piece—its texture and its hue—yet there is nothing monotonous in Rutherford's sameness, and in his enthusiasm no extravagance. Romaine's letters come the nearest of any we know, to those of the Anworth pastor; but in comparison with the latter, the former are barren in the extreme. It is the same fire that burns in the bosom of each, and animates their words. But the venerable minister of St. Anne's, Blackfriars, is all reiteration, without variety; and transport, devoid of genius. "The little fair man," of St. Andrew's, leads us amid a paradise redolent with all sweet flowers, and the streams whereof flow over Pactolian sands. His "letters" exhibit nothing elaborate, nor deep nor formal, yet we know not the pages to which we could so readily turn for all that is animated in style and sagacious in wisdom. Genius dictates every sentence, and the unction of the Holy One anoints every counsel. It is a man who speaks, but a man who has been caught up with Paul, and who can dip his pencil in the sunlight and the rainbow. Teeming brevity, felicitous allusion, glowing fancy, loaded aphorism, brilliant paradox, adroit casuistry, transparent sincerity, spiritual grandeur and boundless love, astonish us in succession; and now we admire his eagle flight, so direct and high; then we listen to his song, as the gush of the nightingale; and the glittering splendor of his genius is like the plumage of the Psalmist's dove, radiant as with "silver and yellow gold." Rutherford's divinest hours were his hours in exile; his divinest work, the breathings of the outcast, not the researches of the Professor. It was not at St. Andrews, amid his



library—nor in London, when cheered with the fellowship of kindred spirits—but when under the ban of ecclesiastical intolerance, and the interdict of civil despotism at Aberdeen, that he wrote those “letters,” of which the incomparable Baxter could say, “hold off the Bible, and the world has never seen the like.”

Rutherford’s “letters” bear the love of Christ for their great characteristic. This was the passion of his soul, the principle of his life. Yet let it be remembered, as well worthy of notice, that this same man was not less alive to the importance of theological truth, nor less valiant in its defence. The gentle correspondent of Marion M’Naught to-day, is, to-morrow, the stalwart antagonist of Arminius and Roder, De Aviaga, Erastus and Hooker. Rutherford’s love to Christ, but stimulated his zeal for truth; and it must be admitted that he was as strenuous as a controversialist, as he was impassioned as a christian. He knew the scriptures not only as a believer, but as a scholar profoundly versed in the languages wherein they were written, and he is indomitably faithful to all their findings. What God has spoken, Rutherford reëchoes, but at the same time brings to its support the resources of the most subtle argumentation and boundless reading. Rutherford was a finished master of logic, and a prodigy of learning. Let us open any of his works—it matters not whether it be “Lex Rex,” or the “Plea for Paul’s Presbytery,” or “Exercitationes Apologetical;” and we find him at home with every father, or schoolman; and before we are half through with the work, we have learned and weighed the sentiments of more authors than our new college library could supply. Indeed, when we read the “letters,” we are ready to say, that man must have lived the life of a cloister. But when we take up “De Divina Providentia,” or “Examen Arminianismi,” our impression is, that he must have studied in the halls of the Bodleian or the Vatican.

Of itself, this explicit and conclusive instance, disposes of the shallow sophistry that would persuade us that Biblical erudition will not equip, but encumber our students, and is in the close vicinity of heresy and rationalism. Rutherford was a loving man, yet not the less the expert critic and intrepid controversialist. He was well versed in all the subtleties of metaphysics, and at home in any department of exegesis; a Greek and Hebrew scholar of high rank; yet, who ever walked more closely with God? It is feeble and unfounded, then, to imagine Hermeneutics and Heresy are cousins-german, if not twins; and that to be erudite, is to be unsound. Time enough to call a halt in the direction of criticism and scholarship, when “*much learning*” has done for our youth what Festus had conceived it had done for Paul; but surely it is needless to apprehend that the vessel must founder at sea when she is scarcely floated out of dock. Happily, we of this land have not only an ancestral faith to regulate and check us, but as citizens

and pastors, the ministers of Christ have so much wherewith to fill their hands, that it is utterly preposterous that erudition will develop, in our case, the same phases as in Germany, where every man is free only to think, but forbidden to act. Hitherto exegesis has been auxiliary to truth in Britain, and we must calculate our own future from our own past, and not suffer ourselves to be driven from the highway of knowledge, because we have met thereon with men no better than "inspired idiots."

Rutherford was as active a churchman as he was a distinguished disputant; and in all the spheres of Presbyterian influence, as a minister of a parish, as professor of theology, as member of a church court, and as commissioner to the Westminster Assembly of divines, he strove to make known the truth as he had been taught it, and gain it acceptance with all men. And this gave completeness to his character and work. Had he rested at the contemplation of Christ, and spent his life as a recluse, he would simply have been a luxurious mystic, like Fenelon. Had he done no more than superadd the investigation of truth and the pursuits of scholarship, to his emotional delight in the unseen Saviour, he would have been a compromised politician and timorous hermit, like Leighton. But Rutherford beginning in love, as the root, and holding, too, the "form of sound words," devoted himself, as Knox had done before him, to the dissemination of the truth, and deemed it but a little thing, were he right himself, unless he might succeed in bringing others to the same fold.

To sum up, Rutherford was a believer, in the highest acceptance of the term; a controversialist, of eminent principle and power; and a politician, whose public course gave body and impulse to the truths he advocated. And thus we look upon him as a full-orbed character, and hold him forth as a bright example. He had his defects and blemishes, both as an author and a man; for so it must ever be with all, save the Lamb himself, whose follower he was. As a theologian, however, taking him all in all, his faith is the faith of reformers, and martyrs, and apostles. As a politician, his speculations are worthy of Milton himself. As a pastor, we know not one whose bowels so yearned over souls as he did. As a professor, he evinced stores of erudition, boundless and most varied. And as a spiritual guide, we look upon his "letters" as bearing no small resemblance to the Psalms of David. Had they been formed into measure, and attuned to music, Rutherford would have been the minstrel of christian experience. *Presb. Review.*

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THE RIGHT VIEW OF REV. 7:5 & 21:3, 4.

It is surprising, that those who undertake to expound the word of God; should so far differ in their views, when we can see no rea-

son for their difference. Formerly, Rev. 7:9 and 21:3, 4, were understood to be a description of the heavenly state. Now, it is a favorite notion with some, that they describe the church on earth. Such expositors must be brothers to M'Knight, of whom the celebrated Robert Hall said, that "he seemed resolved never to set his foot in heaven, while he could find any place on earth to set it." It is true that the church on earth and the church in heaven, form but one family. Eph. 1:10 and 3:15. The visible church is called the kingdom of heaven—Matt. 13:47—50. Christians, even in this world, have the first fruits of the Spirit—Rom. 8:23—and the earnest of the Spirit in their hearts—2 Cor. 1:22. They are also said to be come to the heavenly Jerusalem—Heb. 12:22. But are we thence to conclude that this is the highest state of enjoyment to which they shall ever be advanced? No. The first fruits lead us to expect the full harvest; and the earnest, the full reward.

Further, is it true, that in this world the people of God are come out of great tribulation? No. "In the world ye shall have tribulation:" John 16:33. Through much tribulation we must enter the kingdom of God: Acts 14:22. Is it true, that in this world, believers hunger no more, neither thirst any more? Is it true, that the sun does not light on them, nor any heat? Is it true, that in this world God has wiped away all tears from their eyes? Is it true, that in this world, there is no more death, neither sorrow, nor crying, nor any more pain?

I do not deny, that there may be a faint, imperfect resemblance of these things in the millennium; but if I thought that was all that was intended in those sublime, heavenly, soul-enrapturing descriptions, I would turn Sadducee at once, and say there is neither resurrection, angel, nor spirit. If the passages to which I have alluded, do not give us a description of heavenly felicity, then, in my judgment, we have no information on this infinitely important subject. What poverty of spirit can induce men thus to eviscerate the *lively oracles*? Whatever may have led some to adopt the above-mentioned interpretation, it is certain that, whatever enjoyment the believer may have of the love of Christ in this world, he shall have, in heaven, *a far more exceeding and eternal weight of glory*. He desires a better country, even an heavenly; he looks for a city that hath foundations; he knows that to depart and be with Christ, is far better; for in his presence there is fullness of joy, and at his right hand are pleasures for evermore.

I have never heard any argument in favor of the sentiment which I am opposing, except the following:

1. It is alleged that John heard a great voice out of heaven, saying, "Behold, the tabernacle of God is with men, and he will dwell with them," &c. To this I answer, John gives us a view of the millennium in the beginning of the 20th chapter. He then

gives us a view of the last judgment; and in the 21st and 22d chapters, he gives us a description of the saints' blessedness in heaven. I say this, because I never find John violating chronological order. Some think that it is said, *the tabernacle of God is with men*, because this earth, after it is purified by the general conflagration, will be the place of happiness for the redeemed. Or it may mean, that God has taken men into his tabernacle; as God dwells in his people, and they dwell in him.

2. It is alleged that the New Jerusalem must symbolize the millennial, and not the heavenly church, because it is said, "The kings of the earth do bring their glory and honor into it." "And they shall bring the glory and honor of the nations into it." Rev. 21:24, 26. To this it may be replied, the language is figurative, like that in Judg. 14:14. The glory of wicked men is said to descend into hell, Is. 5:14, but in Ps. 49:17, we are assured this cannot be understood literally. Those whom ministers have been the means of converting, are called their *glory and joy*. 1 Thess. 2:20. Now it is evident, that in the millennium, kings and nations, by enacting righteous laws, and setting a pious example before their subjects, will be the means of sending many to heaven; and in this way the kings and nations of the earth may be said to bring their glory and honor into heaven. Certainly, it will add to the glory of heaven, to find that its King, the Lord Jesus Christ, had the kings and nations of the earth for his willing subjects. Whether the state described in Rev. 21 and 22, be that of the church on earth, or of the church in heaven, it is unalterable. Rev. 22:16.

I dislike the sentiment which I have been opposing, because it presents an imperfect and temporary happiness, instead of a perfect and eternal one.

The Editor of the *Covenanter* is requested to copy.

PRATENSIS.

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#### REMARKS ON ISAIAH, 1 : 5, 6.

"The whole head is sick, the whole heart is faint. From the sole of the foot, even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment."

These words may be considered as describing the character of individuals, churches and nations, and represent all as under the disease of sin. They import that sin has seized the vital parts. The head may denote knowledge, intellect, &c.; the heart belief, opinion, affection, &c. In the church, head denotes office-bearers and supreme courts; heart denotes the members. In the nation,

head denotes rulers, supreme courts; heart denotes the subjects of government, and inferior tribunals. The words denote that the disease had taken entire hold of all thus represented, and prevailed over them in various ways. Sin is universal in and over all the parts, as denoted by the soles of the feet and crown of the head, like the old disease of leprosy that overspread the whole system. They denote a mournful want of spiritual health. There is great variety of sins, as denoted by wounds, bruises and putrifying sores. Or these terms may represent sin in different stages; as wound is a sudden gash, and may denote a first act of sin; bruise, a repetition of the same acts continued in, and become fixed habits. The words denote that we were brought into a situation that was very loathsome to others, and dangerous to ourselves; that no proper means had been employed to effect a cure. They have not been bound up. View the words as they import God's address to us. They contain important information to the children of men, apprising us of our woful condition by nature, dead in trespasses and sins. They contain his charge against them, which is both universal and particular; for all have sinned and come short of the glory of God. They are to be considered as a means of our spiritual benefit, by producing conviction, humiliation and reformation. They may be considered as a warning of danger, and a call to employ the means of restoration. Deut. 32:29—"O that they were wise, that they understood this, that they would consider their latter end." Rev. 2:5, 16—"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Rev. 3:2, 3—"Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

The words may also be considered as the address of the people to God; as the confession of their sinful condition. They contain a representation of their misery and distress, as the cause of their mourning; as a cry for pity and help; as casting themselves upon the mercy of the Lord.

We may see, from this passage, the dreadful nature of sin, the fruitful parent of all our misery; an evil full of deadly poison; the abominable thing which God hates. The words contain a warning to confess and forsake sin, that iniquity prove not our ruin. They call for humiliation and mourning before God, and fervent prayer that he would turn away the fierceness of his wrath. We should pray that he would apply the healing virtue of a Saviour's blood to individuals, churches and nations.—"Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters, they have forsaken the Lord; they have provoked the Holy One of Israel unto anger; they are gone away backward." Let us seek the application of the leaves of the tree of life, for the healing of individuals, churches and nations. There is also a healing word, which, when sent by the Lord, the healer, produces glorious effects. There is also "a fountain opened to the house of David and the inhabitants of Jerusalem, for sin and uncleanness."

J. D.

## PROTESTANTISM IN IRELAND.

A writer in Ireland, giving a sketch of the proceedings of the General Assembly, communicates the following interesting intelligence of the progress of evangelical truth in the heart of the Roman Catholic population:

“The Assembly’s Irish Mission embraces the gathering in, and building up of churches. Of the churches gathered in, three elected pastors last year, Ballymoat, Queenstown and Athlone. Each has its Sabbath school & out-stations for preaching. In Lismore, Youghall & Dungawan, as well as Bandon, preaching has been kept up. In Tralee there is all the machinery of a missionary church in flourishing operation—an Industrial Scriptural School—a Sabbath School—a Youth’s Society for united prayer and scriptural study—a Ladies’ Missionary Association, and out-preaching stations. In the congregations of Wexford, Tully, Killucan and Mountmellick, what can be done is done, in visiting, preaching, tract-distributing; but no revival has been experienced.

“In regard to the agency that contemplates Roman Catholics alone, in districts where the people are all Roman Catholics, without organized congregations and ordained pastors, the teacher, the catechist, the preacher, are laboring—in Tyrone, in Donegal, at Birr, in Kerry, and in Connaught. In the western part of Tyrone, where Irish schools were established sixteen years ago, are 46 teachers, with 340 scholars, superintended by the minister of Sixmilecross. Here the children learn the Shorter Catechism. At Pettigo, superintended by the minister of that place, are 20 teachers and 397 scholars. Meetings for the spiritual good of the people, are held—and two of the teachers, with their families, have ceased attending mass. At Galway, 50 schools and 430 pupils. But the diminution of the Irish-speaking population, and the growing wish of parents to have their children learn English, is likely to make the system of Irish schools for scriptural instruction, gradually merge in the general plan of missionary operations.

“At Birr, the population are almost wholly Roman Catholics, but all speak English. There are openings, beyond the powers of the Mission Band there to occupy. Banagher is unoccupied, though a former Reader had access to 200 families; and there is not sufficient agency to follow up the way opened by the Medical Missionary, for spiritual good. In and around Birr, 660 families receive the visits of the missionaries—and the Industrial and Literary schools are in a prosperous state. The missionary field in Kerry, gives equal promise of a glorious harvest, though there, as elsewhere, many of those families that most readily welcomed the missionaries, have emigrated.

“But the Connaught mission is, at once, the most singular and successful. It has 12 missionaries and nine catechists at work—one supported directly from Scotland—two missionaries and one catechist supported by the students of the Assembly, and one missionary and two catechists by a private individual. ‘The schools,’ says the Report, ‘are exercising an influence for good in Connaught, to which no bounds can be set. They have effected a reformation, to which no description can do adequate justice; and they have set in motion a train of influences for good, of which neither earth nor time shall see the close.’ It was indeed a token for good, that

not only was the first missionary supported (and he still is) by the candidates for the ministry—and they have since sent two more—but that eight of these self-denied men went right away from the Divinity Hall, to the work—to the toils, hardships and loneliness of the Far West, without having made a trial to fix themselves amidst the attractions, and advantages, and comparative ease of favored Ulster.

“The blessing of the Lord, indeed, signally rests upon the work. A single catechist (50 miles from any Presbyterian congregation, in the heart of Popery—the Protestant clergyman adverse—opposed by the whole machinery of priests, monks and friars,) has established four Irish schools, with above a hundred Roman Catholic children—a Sabbath school, with a hundred and twenty scholars—holds meetings for prayer, attended by thirty inquiring Romanists—and has access to the houses of the whole district; and he calls for more laborers, in a district of 30,000 inhabitants. In another station, a house accommodates a Sabbath school, with 100 scholars, some in a most hopeful state of mind—a full congregation of Romanists every Sabbath—a prayer-meeting every Tuesday, conducted by the teacher of the flourishing day-school, some of the advanced pupils, lately Roman Catholics, occasionally leading the devotional exercises. In connection with this, the minister has three out-stations, where he preaches regularly to large congregations of Romanists, among whom are several who give evidence that they are seeking after God. And associated with these stations are prayer-meetings, one of them conducted by a man who was a bigoted Papist; and under the care of the same missionary, are seven schools, with 400 scholars, whom education has furnished with the means of earning a livelihood. Another of the missionaries, on returning from a short absence, was entertained at a *soiree* by the girls of the Industrial school of his district, the expenses of which they insisted on paying out of their earnings; and, says the Report, though they are all Roman Catholics, they gave him such a welcome as not a priest in all the five counties of Connaught would have any chance of receiving.”

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#### A SCRAP OF HISTORY.

A very remarkable affair occurred in the year 286. A legion of soldiers, containing 6666, called the Theban Legion, were quartered in the East, awaiting the orders of their Emperor to march against the rebels of Burgundy. About this time the Emperor ordered a general sacrifice to be made, at which the whole army were commanded to be present, and assist; at which time, also, he commanded that all the soldiers should bind themselves with an oath to be faithful to him in the contemplated expedition, and would personally aid him in the destruction of the Gallic Christians, against whom he held the greatest antipathies. Shocked by the *cruelty* of these orders, each individual of the Theban Legion absolutely refused either to sacrifice or take the oath prescribed. This enraged the Emperor, and he ordered every tenth man in the legion to be put to the sword. Those who remained after this cruel order had been executed, were still inflexible; and a second order was given, that every tenth man

of the remainder of the legion should be put to the sword. But this act of cruelty made no more impression than the first. The soldiers preserved their fortitude and their principles, and under the counsel of their officers, drew up a remonstrance to the Emperor, in which they told him—

“We are your subjects and soldiers, but at the same time we are the subjects of a ‘higher Power,’ and we cannot disobey the Almighty Ruler. We receive our *pay* from you, but have received our *existence* from God. Whenever your commands are not contradictory to those of our common Master, we shall always be ready to obey them, as we have been hitherto. But when the orders of our prince and those of the Almighty differ, we must always obey the latter. Our arms are devoted to the Emperor’s use, and shall be directed against his enemies; but we cannot submit to stain our hands with the effusion of Christian blood. And how indeed could you, O Emperor, be sure of our allegiance, should we violate our obligation to a higher Power, in whose service we engaged before we entered your army? You commanded us to search out and destroy the Christians. It is not necessary to look further; for we are ourselves Christians, and we glory in the name. We saw our companions die without a murmur, and thought them happy in being permitted to die for Christ. We will not lift up our hands against our sovereign; we had rather die wrongfully, and preserve our innocence, than incur the guilt of obeying our sovereign’s command. Whatever you command, we are ready to suffer.”

Any one but a tyrant would have been melted under such an appeal. But the contrary effect was produced. He commanded the whole legion to be put to death, and even sent a like order to Italy, in respect to a detachment which had been drafted from them. The cruel order was executed on the 22d of September, 286, by the other troops, who, by command of the Emperor, fell upon them unresisted, and cut them to pieces with their swords.

Who will say that they were not heroic men, or that they did not well *in obeying God rather than man?*

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#### FROM JERUSALEM.

The Rev. Dr. Barclay, an English missionary in Jerusalem, in a letter of the first of May last, says—

“You will be pleased to hear that one of the chief Secretaries of the city government has been presented with a copy of the Bible, upon his own application. Some of the Jews have been independent enough to receive the New Testament; but the Rabbis have, as yet, uniformly refused it; nor do I think I could gain access to them at all, but for my medical services. When once acquainted, however, they converse very freely upon the subject of Christianity; and I may say, without the semblance of boasting, that with all their Talmudical lore and Rabbinical sophistry, it is quite easy to gain the most complete victory over them, by the appropriate use of the ‘sword of the Spirit.’ With the exception of the autocracy of Dahomy and Nicholas, I verily believe that there is not, in all



this wide world, a more tyrannical despotism than that exercised over the Jews of this land by their 'lords spiritual and temporal,' holding as it does, in the vilest durance, the minds, bodies and souls of these unfortunate outcasts of Israel. Hence so very few of them have courage to confess Jesus, even after they are fully convinced that he is their promised Messiah.

"The London Jews' Society has a large hospital here, upon which it annually expends more than ten thousand dollars; and it is through this institution, almost solely, that its converts have been made. In order to counteract its influence, Sir Moses Montefiore, a wealthy Israelite, has established a large and well managed hospital, in opposition. The Armenians are now building one; the Latins have such an institution already. Notwithstanding this, I have applications from all parts of the city, more than sufficient to employ all my time, could I attend to them. Not only all the missionaries have large schools; but there are also associations of bodies in England and the United States, who maintain large and well conducted establishments, in which they educate gratuitously all who choose to attend, old or young, Moslem, Jew, or Christian. And the King of Prussia is also founding a similar institution, handsomely endowed."

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#### IMPENDING STORM AT OXFORD.

The Bampton Lectures, now approaching their termination, have this year excited unusual interest. The Lecturer has permitted himself a wider range of thought and illustration than is customary in the University pulpit, except indeed in one direction. The learning and eloquence of the Lecturer, and the fine spirit he has displayed, have extorted the admiration even of those who could not accept all that he advanced.

The sacramental theory has been utterly repudiated, and human formularies, symbols and ceremonies treated with small respect, as being human. This denial of the authority of "the Church," as coördinate with that of Revelation, and the rejection of rites as efficacious to regenerate and sanctify, has given prodigious offence to the men who dominate in Oxford; and the Romanizers are plotting to move the University against the Lecturer—that is, to move their honorable selves in convocation, and their drilled and disciplined followers to raise the cry of heresy.

University preachers, one after another, may assail the doctrines of the Articles, and undermine the authority of Holy Scripture, and all the while doctors and masters sit in complacent silence. Not a word, for example, has been said when Archdeacon Wilberforce and his disciples have broached their anti-scriptural and materializing theories. But when these are assailed from what should be the first Protestant pulpit in the empire, then the Oxford men affect to be horrified; and some of them who are not only Romanist in doctrine, but who are known to have a preference for Rome itself, and to have held communion with Romish priests, conspire to set the academical machinery in motion against a courageous and eloquent Lecturer, who will not pronounce their Shibboleth, or be of their Synagogue.—*London Chr. Times.*

## GERMANY IN SEARCH OF A SABBATH.

In Germany, religion is put up and put down by force and the edict of the King. The King of Prussia, seeing the vast difference between the civil order of England and that of his own dominions, and discovering that the Sabbaths of England, and the want of Sabbaths in Germany, were the cause, went to work in the style of kings to introduce the Sabbath in Prussia. But he found, on experiment, that a people that had been educated to put at defiance God's law of the Sabbath, could equally defy the King's law of the Sabbath. Instead of bringing back God's law, and inculcating it on the people and enforcing it by moral means, he committed the work in Berlin at once to the police. One writer says:—

“During the hours of divine service, not only has the attempt been made to close the taverns, but also to stop all business in the first hotels. On the last Sunday the police entered the Hotel du Nord, and would not allow the dinner to be served at the usual hour. The guests who were at table were compelled to rise, and the dinner was postponed till the afternoon service was over. This regulation has since been withdrawn. In Berlin, the closing of the shops on the Sabbath is not to be gone on with. Last week it was strictly carried out, but caused such dissatisfaction to buyers and sellers, that it was deemed expedient to yield to the strong popular feeling on the subject.”

But something is gained, in that Germany begins to see her want of the Sabbath, and that what her famed theologians have failed to teach her, she is now learning by the prevalence of anarchy and the visitation of God.

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 ITEMS OF INTELLIGENCE.

**THE PORTUGUESE EXILES.**—These poor persecuted people, who made their escape from the island of Madeira, to avoid imprisonment and death from the Papal authorities of that island, at the sacrifice in many instances of large possessions, and took refuge in this land of the oppressed, we see, by intelligence from Illinois, are considered quite an acquisition to the section where they are located. The Papal Beast, not satisfied, however, with driving them from their homes and native land, even pursued them here; and in the city of New York, as will be remembered, Bishop Hughes' organ, “*The Freeman's Journal*,” spent its malignant efforts in casting aspersions upon their character—charging them with being fugitives from justice and the laws of the land. If there was any thing like shame belonging to that journal, how the cheeks of the editor would mantle with crimson on reading the testimony furnished in the following extract of a letter from Mr. Harmon Kingsbuay, under date of 9th July, 1851, in regard to them:—

“We find now that our Portuguese friends are quite an acquisition to our community. They are fast becoming the best hands we can get. Out of the whole number that stopped with us, we have never heard of

a dishonest act. We have never heard one of them accused of either falsehood or drunkenness. Faithful and industrious, pious and law-abiding, they are fast becoming favorites in our community, and will soon rise to independence."

**DOMESTIC MISSIONS.**—From an abstract of the annual report of the Board of Domestic Missions, connected with the General Assembly of the Presbyterian Church, it appears that the number of missionaries employed by the Board during the last year was 578. These missionaries have labored in twenty-five States, and also in Oregon and Minnesota. The number of congregations and missionary stations supplied, was 1461. Four hundred and seventy missionaries report that there were added to the Church on examination, 2189; on certificate, 1855; new churches organized, 60; houses of worship erected, 140; Sabbath schools, over 800; children in Sabbath schools, 40,000. The amount of funds at the disposal of the Board was \$79,049 10; expenditures, \$72,349 13.

**THE EMPEROR OF CHINA.**—The following statement is calculated to create a considerable sensation in the Christian world:—"The young Emperor of China, who succeeded his father at his death in February, 1850, having at his accession rejected the demands addressed to him by the Mandarins for permission to persecute the Christians within his dominions, published a decree in the month of June, permitting the free exercise of the Christian religion throughout his dominions. The Emperor at the same time invited four missionaries to wait upon him, who are to be lodged in his palace.

Perroneau, Bishop of China, says, in a letter dated 5th September, 1850, that the Emperor was educated by a Christian lady, in whom the late Emperor placed unbounded confidence. A similar education had been formerly given to some of the Roman Emperors during the three centuries of persecution, and the Christians had thereby obtained an occasional respite, so valuable for the propagation of the faith amongst those naturally timid souls, who, in all times and countries, have been the most numerous."

**THE BIBLE IN CHOCTAW.**—The Rev. Mr. Byington, of the Choctaw Mission, after an absence of thirty-one years in that field of labor, is now in the city of New York, superintending the publication of parts of the Bible and other religious books in that language. He says:—

"The Books of Joshua, Judges, Ruth, I. and II. Samuel, have been translated into the Choctaw language, and copies of the same (in the hand-writing of a female member of the Choctaw Mission,) are now in the office of the American Bible Society for the purpose of being printed. The work is going forward."

**IRELAND.**—There is great agitation in Ireland, and a crisis is thought to be at hand. The trouble is owing to the violent action of the Roman Catholic Defence Association. Some of the Irish bishops were to be prosecuted by the government, for assuming illegal titles, in contravention of the Ecclesiastical Titles Bill. This proceeding would probably drive the Roman Catholic districts to rebellion.

**THE PAPACY.**—From Rome we learn that the measures contemplated by the Holy See, for the renovation of the English Church, are not to be confined to the foundation of the bishopric of Westminster. Bishops are to be appointed for Liverpool, Birmingham, and other populous cities of England and Scotland. Between the established State Church of England and the Roman hierarchy, the good people of England will be plentifully supplied. There is no lack of Bishops now-a-days.

**PRAYING TO CHRIST.**—The Christian Register (Unitarian) says that at a recent Orthodox Ordination, a portion of one of the prayers was addressed to Christ. This, the editor regrets, as it prevented the Unitarians present from uniting in the prayer. The writer courteously refuses to apply the term *IDOLATRY*, to the worship of Christ, but expresses his clear conviction that Christ is not entitled to divine honors.

Why then should Unitarians desire to be called *Christians*, or even liberal Christians, when they repudiate the only doctrine which justifies the Christian body in the appropriation of that name? Could the Unitarians have united with the prayer of the dying Stephen, "Lord Jesus, receive my spirit?"

**CURED OF ERROR.**—The Morning Star says, an intelligent man of Boston, Mass. who had repudiated the doctrine of human depravity, and held that no man delighted to do wrong, but was pressed to it by influence and temptations, avows himself completely cured by a recent trip to California. He says that the recklessness, cruelty, inhuman avarice, that delights in the misery of others, that money may be wrenched from the victim—or that drags a dying man into the streets, to avoid the expense of burial—which he met with on his route, convinced him that there was some mighty wrong in man's nature, or he would never sink so low in the blackness of crime. He saw many men who were apparently respectable, honorable, manly at home, who were dead to every appeal of justice, mercy or manliness, in the "far-off land;" and were ready for any deed of darkness which could feed their avarice or base desires.

We learn with satisfaction, that the Rev. James M'Lauchlin, for several years a missionary from the Reformed Presbyterian Synod of Scotland to Canada West, has obtained the consent of said Synod to connect himself with the Rochester Presbytery. Mr. M'Lauchlin intends so to do at the next meeting of Presbytery.

The Lakes' Presbytery will meet in Southfield, Mich. on the first Thursday of Oct. (inst.) at 10 o'clock, A. M.

The New York Presbytery will meet in the Third Church, New York, on the first Tuesday of Oct. (inst.) at half-past 7 o'clock, P. M.

The Pittsburgh Presbytery will meet in Allegheny on the second Tuesday of Oct. (inst.) at 10 o'clock, A. M.

**DISTRIBUTION OF SUPPLIES BY BOARD OF DOMESTIC MISSIONS.**—*Pittsburgh Presbytery*, T. Hannay, R. J. Dodds, D. M'Kee; *Lakes' Presbytery*, N. R. Johnston, W. F. George; *Rochester Presbytery*, A. C. Todd; *Illinois Presbytery*, J. Stott, R. Johnson; *New York Presbytery*, J. Henderson, W. Milroy, J. Hunter.

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THE BOOK OF LIFE.

Translated from Turretine's *Disputatio de Libro vitæ.*

[Concluded from page 229.]

This point (that the fact of being enrolled in the book of life may be ascertained) being established, the inquiry remains, *How can that knowledge be acquired?* This question seems the more difficult, inasmuch as the book of life remains with God closed and sealed—2 Tim. 2:19; nor shall it be fully opened until the last day: Rev. 20:12. It does not appear easy to tell in what way we can arrive at the knowledge of it. For what! will it be necessary to go up into the very heavens, that we may peruse that book and read our names written in it? Or shall the secrets of God be explored, which he has reserved to himself alone, (Deut. 29:29,) and which it becomes us humbly to admire and venerate, and not to pry into with an inquisitive and profane rashness? Or should some special revelation from heaven be sought or expected, which shall lay open to us this mystery, and which shall make us certain of our election? Truly it would be in vain for us either to think or to attempt any such thing. "Who hath known the mind of the Lord, or who hath been his counsellor?" "How unsearchable are his judgments, and his ways past finding out!" Rom. 11: 33, 34. At the entrance of that abyss we ought, with Paul, to exclaim, "O the depth of the riches both of the wisdom and knowledge of God!" "Known unto God are all his works from the beginning of the world"—Acts 15:18; because he sees and reads them in the decree. But who, of mortals, may presume to claim this knowledge which God has reserved to himself alone? He knows them who are his; but who besides God can attain to this, unless he reveal it?

This, however, does not hinder, but that we may say this knowledge can be obtained. Not indeed antecedently, but conse-

quently; not by inquiring into the causes of election, which is impious, but by considering its effects and marks, which is allowed; not by ascending into heaven, but by descending into ourselves; not by turning over the book of life, which is concealed from all but God alone, but by reading the book of the gospel with the book of conscience, which lie open to every believer diligently attending to them; not by violating the sanctuary of the Divine mind, but by carefully observing the regeneration of the heart. Doubtless, as we have said, as God is unwilling that, in the business of salvation, his benefits should be unknown to us, so he wills that the chief foundation of all good things, that is, election, on which our whole comfort depends, should not be concealed from us. Hence it is, that as the Father occupies the place of Supreme Judge, pronouncing from the tribunal a sentence of acquittal on us—the Son, that of a surety and substitute, who satisfies for us; so the Holy Spirit is, as it were, a heavenly copyist, if it be proper so to speak, who writes out and inserts in us a transcript of our election and justification. So that conscience is as a tablet on which we can read inscribed whatsoever things were decreed by the Father for our favor; just as in the conscience of the wicked there is written the fearful sentence of the law, which accuses and condemns them. Thus most suitably these two books correspond to one another—the book of life and the book of conscience. In the former the absolving sentence is written by the decree; in the latter it is transcribed by the writing of the Holy Spirit.

If it be further inquired, *How does the Holy Spirit write out that copy in our hearts?* we answer, that he uses a two-fold writing, one which seals the remission of sins—the other, which records the renovation of the heart. For the covenant of grace, which depends on the book of life, may be resolved into two parts, a promise of good on the part of God, and a prescription of duty to be performed by us; that God would not remember our sins, and that he would write his law in our hearts. Jer. 31:33, 34. Answering to these there is a necessity for a two-fold work of the Spirit, of *consolation* and *sanctification*, by which he both seals the promise of grace in us, and by writing the law in our hearts, he begets in us the purpose of obedience. Hence he is called “the Spirit of grace and supplications.” Zech. 12:10. “Of grace” on the part of God, because he seals it to us; “of supplications” on our part, because he stirs us up to them. Rom. 8:15, 16. The same Spirit who testifies that we are the sons of God by descending into our hearts, through the application of divine promises, causes us to cry, Abba Father, by ascending to God through unutterable groanings. But to this has special respect, that remarkable place of Paul, 2 Tim. 2:14, where he says that the foundation of God, which necessarily includes election, is confirmed and secured as it were by a two-fold seal—on the part of God by his love

and care, for "the Lord knows them that are his;" on our part, by the study of piety and holiness—"let every one that names the name of Christ depart from iniquity." By these two marks and evidences he stamps upon us the certainty of our election—one while by refreshing us with the memory of the love and kindness of our heavenly Father, who never forsakes us; again by making us holy, through departing from iniquity, and the study of piety. For wherever he is present, causing a sense of divine love, and peace and joy to spring up, and also enabling to the performance of good works, there appear the certain evidences of election and justification. No such thing could ever be in a reprobate. And to this belongs Rev. 13:8, where it is said that all the inhabitants of the earth would worship the beast, except those who are enrolled in the book of life, which is a proof that such would not join in that sin, and in the dreadful apostacy; that they should be known by unquestionable evidence, a pure and blameless life.

The same point is proved by the command to believers, 2 Pet. 1: 10, to make their calling and election sure, that is, by good works, not with respect to these blessings themselves, or as it regards their reality, seeing they are unchangeable, but with regard to a knowledge of them on our part. For it is worthy of notice how much good works contribute to that end, whether they be viewed as effects which demonstrate the cause, or as the fruits which evince the tree, or as signs or marks which exhibit the image of the heavenly Father, by whom we are called; or as means which infallibly lead us to that salvation to which we are appointed. In these four ways good works can establish this assurance either as they are the effects of election, because on it they depend—Acts 13:48, Rom. 8:30—or as they are the evidences of effectual calling, by which it is sealed in us—2 Cor. 1:21, 22, 1 Peter 1:15—or as they are the fruits of faith and justification, being produced by them—Rom. 5:1, Gal. 5:6—or as they are the means of salvation which tend to it—Eph. 2:10, Heb. 12:14. For if the effect necessarily points out its cause, and the fruit its tree; if the means are connected with the end, and the image exhibits the likeness of its original, who can doubt that if the believer finds these things in himself, he may conclude that he is now elected, called and justified, and that he shall at last be certainly saved?

But there can be no evidence and demonstration of that truth more certain and indisputable than that very conformity and resemblance which takes place between God and us. For seeing election and calling tend to nothing else than to our communion with God, and to an assimilation and transformation arising from it—4 John 3:2, Col. 3:4—these can be in no other way more clearly demonstrated than when we can discover in ourselves the rays and marks of conformity, so that we may exhibit toward God the very same thing that he does toward us. If, therefore you de-

sire to ascertain whether God has chosen you from eternity, consider whether you have truly chosen God in time for your God, that henceforth he alone may be your inheritance, portion and chief good. For whomsoever God chooses for his, they in turn choose God, and firmly adhere to him. Do you wish to know whether he has called you? Ponder whether you have sincerely called on him; for to that Divine voice which calls you as a son, it is necessary that the human voice answer, which flees to him as a Father—Rom. 8:15, Hos. 2:20. Do you inquire, Has God foreknown and loved me in the decree? See whether you know and love him in mind; for love begets love, and fire increases the flame: 1 John 4:10, 11. Do you ask whether you have obtained mercy and the forgiveness of sin? Inquire whether you have “put on bowels of mercy,” and are prepared to forgive others whatsoever they have trespassed against you; for if you possess the mark of that virtue, you may certainly conclude that you have obtained that effect—Col. 3:10. In one word, if you wish certainly to know whether your name is written in the book of life, examine whether the name of God and his law be engraved in your heart, in order to worshipping and loving him; for these are such things as necessarily go together, and they neither can nor should be ever separated from one another.

So far, then, is it from being true, that this assurance is the parent of carelessness or licentiousness, which our opponents most falsely object to us, that there can be no more powerful stimulant to piety and holiness, than a quickening sense of the love of God, and of those things which he has freely given us. When the mind of a believer sincerely reflects that those things are not to be separated which God has joined together—the promises and the precepts—the favors of God and our duties—the end, and the use of the means to that end—he will see that there can be no place for the former, unless accompanied with the latter. Whoever, therefore, would give loose reins to security and licentiousness, because he unites things that should be separated, and separates things that should be united, in him no confidence of true grace can have a place, but a sense of wrath and curse which remains to the ungodly and impenitent. But they who have this hope and persuasion, if they are what they profess to be, cannot but diligently purify themselves, 1 John 3:3—work out their salvation with fear and trembling, Phil. 2:13—walk in the way of good works, Eph. 2:10—watch, pray, fight, and be faithful even unto death, Eph. 6:10, Rev. 2:10—as those who know that such works are the effects of election, and means of salvation, without which neither the former can ever be known, nor the latter be ever obtained.

It is therefore certain, that for all believers, and for them alone, this favor is reserved; because the Lamb will not acknowledge as his, any one of those whose names he has not recorded in his book;



that he will shut out none of those who are enrolled; for as nothing that defiles shall enter into the kingdom, but those only shall enter who have been written in the Lamb's book of life, Rev. 21:27—so if any one be found not written there, he shall be cast into the lake of fire. And it is of the greatest importance to us, often to consult this book of the Lamb, lest any of us might think we were enlisted for this warfare, who should find at last, to our incalculable loss, that we were shut out. For, as Nehemiah relates, chap. 7:64, that those only were admitted to the priesthood who could show their line and family by the public records, so none can be admitted to life and the royal priesthood, whose names are not written in the roll of the heavenly Jerusalem. But if they have been reckoned in that census, it is impossible that they can be erased from it, whatever the devil and the world may devise against them. For such, God professes that he knows them by name, and that he has them under his seal. As pillars in the house of God, they stand unmoved in his presence. In the opening of the seals—the blowing of the trumpets—the pouring out of the vials—the thunders and earthquakes—they are never cast down from their place. It is not allowed to those who are girded for vengeance, to hurt the earth or the sea, until they are sealed to certain safety. Rev. 7:3. Let us then rejoice and be glad, that our names are written in heaven. But lest we should deceive ourselves by an empty profession of a feigned faith, let us study daily to make our calling and election sure, by good works. so that, advancing more and more in faith and holiness, we may, by this sign, make sure that the grace of God is in us; and at length, when the books shall be opened in the last and appointed day, we shall be found written in the Lamb's book of life, and with him possess to all eternity that life which he has purchased with his own blood. Amen.

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#### REPORTS OF PRESBYTERIES TO THE IRISH SYNOD.

REPORT OF THE NORTHERN PRESBYTERY.—As in duty bound, the Northern Presbytery would, and hereby do report the statistics of their Pastoral charge, and also their prospects in relation to the future. While engaged in performing this duty, they feel cause of sorrow, blended with motives exciting to gratitude and praise. They admit that in number they are not equal to what they once were. They also announce, that of the many by whose removal they have been reduced in number, not a few have become, in remote countries, West and South, the originators of new congregations, and honored instruments in lengthening the cords and strengthening the stakes of that Tabernacle in which the Re-

deemer resides. They weep because of the former—they rejoice because of the latter. In contemplating their progress in foreign lands, and contrasting it with the decrease in this, the land which gave them birth, they are impelled to join trembling with their mirth. At the same time, Presbytery see no reason why they should weary in well-doing. The time of revival and enlargement may be nearer than present appearances indicate. At evening time there may be light. Presbytery awaits God's time to favor Zion—the time which God has set.

This Presbytery is composed of 6 ministers, assisted by about 40 elders, having in charge 6 congregations, 9 houses of worship, 4 missionary stations, 1400 communicants, and about 5400 individuals. The meetings of Sessions and Presbytery are quarterly, and regularly observed. Presbytery has not been disturbed by a divisive spirit, neither have they to complain that their people have been gadding about to change. They would characterize their congregations as united, harmonious, and desirous of being found in the path of duty. The institutions of family, social and public worship are observed, it is thought, with punctuality—as are also the appointments of Synod and Presbytery. Thus far the pleasure of the Lord appears prospering in their hand.

In the Report of 1850 it was stated that while the relation between minister and people appeared satisfactory to both, yet congregations, far more from necessity than choice, had been falling into arrears with their ministers, who were thereby limited in performing the duties of their office. Presbytery has been striving to excite in themselves and their people a public spirit, in connection with a due respect to the claims of justice. Their efforts have not been entirely in vain. It has been determined that there must be an annual settlement of accounts on the first week of each succeeding year, which accounts, duly *audited*, are to be returned to Presbytery, and recorded in their books. This measure, which, until lately, was scarcely a subject of thought, claims universal attention, not less on the part of the people, than on the part of those who are over them in the Lord. The future historian of the church will scarcely be credited, when he shall inform his readers, that for centuries members of the Reformed Presbyterian Church were obliged to contribute to the support of churches of several denominations, of which they did not approve, more than to the ministers and church of which they did approve. Yet such is the fact.

It is not the province of this, or any other Presbytery, to be wise beyond that which is written; but it is their proper business to discern the signs of the times. These now looked at in the light of Divine Revelation, compel us to conclude that we live in the "last days," in which "perilous times were to come." It is scarcely possible to estimate the amount of peril which has been accumulating in the occurrences of the past year. Men appear as

if acting in concert to give their power to the *beast*, "until the words of God shall be fulfilled." If so, we are now on the margin of judgments which are to desolate the empire of darkness. Those who participate in its sins, are also to participate in its plagues. Much greater, however, is the peril from within, than is the peril from without. For the latter, we are in some respects prepared—for the former, we were taken by surprise. The term *Protestant*, at no very remote period, brought out of the folds of memory, the noble struggles made by the early Reformers in vindication of truth, and the Solemn Protest which they pronounced against decisions not in agreement with the Word of God. Not so now. Popery, Prelacy, Puseyism and Protestantism, are becoming almost convertible terms. Approaching a crisis not of ordinary aspect, Presbyteries feel it their imperative duty to prepare for coming difficulties. They would excite in themselves and others, renewed efforts in lifting up a standard against the common enemy, now coming in like a flood. "Arise, O Lord; plead thine own cause." Have respect to thy covenant. The dark places of the earth are full of habitations of horrid cruelty.

REV. WM. TOLAND, *Moderator*.

REV. DR. STAVELY, *Clerk*.

THE WESTERN PRESBYTERY report, that during the past year, in addition to their stated quarterly meetings, they have held one *pro re nata*, and one adjourned. On the 5th November they held a visitation of the Derrybeg and Broadlane congregation, at Broadlane; and on the 13th May they also visited Bready. Presbyteries have much pleasure in reporting, that on both these occasions they found the most gratifying evidences of ministerial and christian fidelity, and of peace and cordial coöperation in every good work. At the meeting of the 4th February, the Rev. John Stott asked to be loosed from the pastoral charge of the congregation of Convoy, intimating his design of emigrating to the United States of America. This request was taken under consideration at a special meeting convened on the 25th March; and no adequate reason appearing why it should not be complied with, Mr. Stott was formally disannexed from the congregation, and immediately after sailed for the New World, having been furnished with his credentials. Presbyteries have since learned, that after a most favorable passage, our brother arrived in safety, with his family, on the transatlantic shore.

Presbyteries have had under consideration, the recommendation of Synod, 1849, to take steps in order to the revival of the office of Deacon; and in connection with this, a scheme for an improved financial management of congregations, which, when carried into effect, it is hoped will tend, under the blessing of the Head of the church, toward greater outward order and prosperity. The na-

ture and duties of the Deacon's office, according to the Scripture, were brought under the notice of the people from most of the pulpits. Two congregations have already had Deacons ordained amongst them, and a third had elected a staff of persons to the office, who, it is expected, will shortly be ordained. In these instances the people have exhibited the utmost unanimity, and a disposition to coöperate most cordially with ministers and elders. The ordinances of the Gospel have been dispensed within Presbytery's bounds with customary regularity, and waited upon with the usual propriety. The Lord's Supper has been observed, at least twice in each of the settled congregations. The days of thanksgiving and fasting, appointed by Synod, have been attended to—and a becoming interest is manifested in missionary schemes of the church.

On the whole, Presbytery have had much reason to thank God and take courage.

There are two students under the care of Presbytery, Mr. John Barr and Mr. John Bates—one of whom, Mr. Barr, is recommended to Synod for general examination.

REV. J. P. SWEENEY, *Moderator.*

REV. R. NEVIN, *Clerk.*

THE EASTERN PRESBYTERY report, that they have held four regular meetings since last meeting of Synod—from the records of which we learn that the congregations under their care, are in much the same position as formerly reported. The ordinary and sealing ordinances of the Gospel have been regularly dispensed—the days of thanksgiving and fasting appointed by Synod, observed—the support afforded by the congregations, for the maintenance of the Gospel, encouraging—and considerable activity shown in collecting missionary funds.

Arrangements were made for supplying Newtownards and Killinchy with preaching, the former three Sabbaths in the month, and the latter, on alternate Sabbaths, but owing to the scarceness of probationers, this arrangement has not been fully carried out. The Lord's Supper was dispensed in Newtownards and in Killinchy during the past year, with encouraging tokens of the Divine approbation on both occasions. In the congregation of Manchester the Lord's Supper was dispensed according to appointment of Synod. Subsequently the congregation memorialized Presbytery for the moderation in a call, with the view of obtaining a stated pastor. Presbytery acceded to the prayer of the memorial, and nominated one of their number to preach in Manchester, with a view to this object, when the congregation should settle the pecuniary claims of their late pastor Rev. R. Johnston. With this arrangement the congregation expressed their dissatisfaction, and memorialized Presbytery to separate them from their jurisdiction.

Being informed that this was not competent to Presbytery, the congregation intimated to the clerk their intention of appealing to Synod against the decision in their case. Regarding the state of practical religion and vital godliness, Presbytery can only report, that so far as their superintendence has been exercised, they have reason to believe that the ordinances are observed, and outward duties of christianity performed, with as much regularity as in former years; that the discipline of the church is exercised, and endeavors made to guard the purity of the church's communion. A considerable degree of activity is manifested by a number, especially of young persons, in our congregations, in various works of faith and labors of love. The lamp of a gospel profession is maintained, and it is hoped that many are savingly illuminated, and walk in the light of the Lord.

Presbytery have under their care, Mr. John Robison, student of Theology.

REV. W. RUSSEL, *Moderator.*

REV. W. M'CARROLL, *Clerk.*

THE SOUTHERN PRESBYTERY report, that since last Synod they have held four regular meetings, at all of which there was a good attendance of ministers and elders, and which were uniformly characterized by harmony and brotherly concord. At the first of these meetings at Loughbrickland, on the 9th of August, Presbytery attended to the examination of Mr. Tait, according to the appointment of Synod, which was sustained. Mr. Tait had not with him his class tickets, but engaged to forward them to the clerk of Presbytery, who, on finding them satisfactory, was directed to communicate with the Western Presbytery, that he might be taken under trials for license. These certificates were not forwarded, according to promise. Presbytery further report, that during the past year the Lord's Supper has been dispensed in all of their congregations, and in the greater number of them twice—also in the vacant congregation of Dromore; and that the days of thanksgiving and fasting have been duly observed. While we have reason to fear a declension in first love, the prevalence of lukewarmness and want of zeal, yet it is hoped that there are evidences of the power of true religion, and that the dispensation of the word and sacraments have been blessed to many.

Presbytery has under its care the vacancy of Dromore, which has been supplied with preaching about half time. The adherents to our cause in that place, although not numerous, appear steady, notwithstanding the many difficulties with which they have had to contend for many years.

Messrs. Thomas and John Hart, Wm. Hanna and Robert Allen, are students under the care of Presbytery, in different degrees of forwardness; also Mr. Joseph M'Cracken, a theological student of our church in America, has put himself under the care of Presby-

tery during his stay in this country. Messrs. John and Thomas Hart are recommended to Synod for general examination.

REV. ALEX'R. SAVAGE, *Moderator.*

REV. THOMAS CARLISLE, *Clerk.*

THE PRESBYTERY OF NEW BRUNSWICK AND NOVA SCOTIA report that, in their bounds, nothing has transpired of particular moment since their last report to Synod. The sacrament has been administered in all the congregations, with evident tokens of the Divine approbation; and peace and harmony prevail in all our borders. In the province of New Brunswick your missionaries still occupy their former spheres of labor, with gratifying measure of success.

The congregation of St. John, having erected a new place of worship in a more eligible locality, it was opened for sanctuary service in the month of last November; and the advantages of the change have become apparent by the increased number of regular worshippers.

In South Stream there has been a stated administration of ordinances, and a few have made their accession to the church. In this field of missionary labor, as in St John, the prospects are encouraging.

In the province of Nova Scotia, your missionary, Mr. Somerville, has had the assistance of the Rev. Robert Stewart, in ministering in Wilmot and Cornwallis, since last November. We need scarcely say that this arrangement has been very gratifying to the former. The labors of Mr. Stewart chiefly extended to Wilmot, and other localities to the westward. The attendance has been always encouraging, often large. The field is extensive and interesting, as there is no Presbyterian minister in a well peopled country of 30 or 40 miles in extent. Mr. Stewart shall remain till he has completed his year; but his longer continuance must depend upon circumstances, over which Presbytery has no control. During the past year there has been an increase of six in Cornwallis.

REV. W. SOMMERVILLE, *Moderator.*

REV. ALEX. M'L. STAVELY, *Clerk.*

#### YOUTH WARNED OF THE SIN & DANGER OF INTEMPERANCE.

(Concluded from page 206.)

The prohibition, "Be not drunk with wine," whether viewed in the light of a moral or christian precept, is of universal obligation. Nor is it possible to estimate fully the greatness of this obligation, if there be truth in the proposition, that "every sin deserves God's wrath and curse, both in this life and that which is to come."

This consideration seems to swallow up the circumstances which enhance obligation and aggravate criminality, and reproves both the sentiment and those who maintain it, that there should be allowances made for youth in matters that are sinful. Hence the crime of seducing the young to acts of intemperance is highly offensive to God and awfully dangerous to themselves. What is said of the Scribes and Pharisees applies, in its spirit, to wicked men, and to the lovers of strong drink: "Ye compass sea and land to make one proselyte, and when he is made ye make him two-fold more the child of hell than yourselves." Men cannot be alone in sin. Drunkards wish to make others as bad as themselves; reprov'd in their own consciences, they cannot endure self-disrespect, and they rest not till they find others to share it with them. Exposed more or less to the reproof of the virtuous and good, they need assistance to enable them to bear it, and to embolden themselves in sin; and for this purpose employ every insinuating and deceitful art. "My son, if sinners entice thee, consent thou not." In nothing is this more successful than in the matter under consideration. Under the pretences of hospitality, business, good-heartedness, recreation, and such like, youth are allured into practices, by which the evil insensibly gains upon them, till "they cannot recover themselves out of the snare of the devil." Nor can the hopes of a nation be more effectually destroyed than by the corruption of youth. Cataline, it is said, began his attempt to subvert the liberties of Rome by corrupting the young men of the city. The intemperance of youth may prove as fatal to a country, as the destruction of the Hebrew male children was designed by Pharaoh to prove to the seed of Abraham.

You can scarcely suppose that any individual, professing christianity, would be guilty of conduct so base as that which we have supposed. Yet there are those among us who would glory in seducing youth into intemperance, by furnishing the means, and holding out the inducements. And Satan has malignity enough to prompt him to all this—and unconscious instruments may sometimes subserve his purposes. May not the usages of society, the entertainments of the tavern, and the convivialities of the evening, lead into a similar effect? There are many who insist upon the young to drink, practising upon their modesty with importunity, and treating their scruples upon the subject with levity and ridicule. Even customs that are in practice, from motives of the purest kindness and hospitality, may induce habits which shall tell prejudicially on the character. We do well to take heed; for without the smallest consciousness or design, our intended kindnesses may become a fatal snare. Here it may afford matter of grave inquiry, whether instances of intemperance, which have involved the church in trouble and in reproach, have not originated in habits formed in the days of youth, by that profusion of intoxi-

cating drink which was presented at entertainments, and by a heedless participation in practices that were considered harmless. Let the fall of individuals, promising great usefulness in the church, be a beacon to our youth, and a warning even against those practices in society which tend so much to ingenerate and foster a sin which is so offensive to God, so hurtful to man, so injurious to the church, and so incompatible with the prosperity and prolonged peace of society.

I warn youth, of the great *sin and danger of intemperance*. It is a sin against God, and it is ruinous to the interests of the soul, as well as of the body. Reflect on some of its most common and undoubted effects. What is that pale, emaciated, trembling form of a man? A youth prematurely old and full of disease, from his intemperance. What is that miserable family? the mother pale and downcast, the children naked, squalid, crying for bread, and there is none to break unto them. It is the family of a youth who entered business under the most favorable auspices, and formed an honorable connexion in life, to the satisfaction of all, but was led by companions and drunkenness into idleness and profligacy. Transport yourselves into the courts of justice. Who is that youth, well-dressed, and well-educated, and so prepossessing in appearance, on whom the judge has just pronounced sentence? A youth who has, by intemperance, spent an ample patrimony—brought himself into embarrassments, and who has been tempted to violate trust, and who has thus brought disgrace upon himself, and distress and anguish on his friends. How many youths have in this way been tempted to forgery or other dishonesty, with the delusive hope of escaping detection, and have been brought, even after absconding, to trial, to punishment, and to shame? Follow the young convict to the prison—behold him led out to labor—listen to the clank of the chain as he moves, and as he lifts his hammer, pick-axe or shovel on the highway. His days are wearisome. In spite of all his efforts, the comforts of a father's home, and the sweets of liberty, of society, and of character, crowd upon his recollection, and overwhelm his spirit. All this is the effect of drinking. Cast your eye, if you can sustain the sight for a moment, into those abodes which humanity and science have provided for persons bereft of reason. Your pity is excited at the greatest of human maladies, and you need not to be informed that, in many cases, it has been induced by the use of stimulating and intoxicating liquors. Look at that funeral procession. The decorations of the bier indicate that it is the body of a youth that is carried to the grave. Mark the agitated features of the chief mourner, and the uncommonly rueful aspect of every other face. It is the interment of a young suicide, who, the other day, finished his ramble by self-destruction. Unable to meet the reflections of his own mind—to look on the face of his friends, or to stand the eye of



man, he has, under the impulse of mortified pride, and despondency, and cowardice, precipitated himself into the secrets of the unseen world. Alas! he commenced his career in freedom with intoxicating liquors. He would not take counsel—he would not be governed, and he could not govern himself. O that I could induce you to fear the evil of drinking! to hate it, to loathe it, to hold it in detestation! Its temporal consequences are not its worst. Cast your eye into the abodes of wo. Many hundreds are there who have quaffed the intoxicating cup, and rioted in the excess of wine, who cannot now procure a drop of cold water to cool their burning tongue. To many, drinking has been the fatal snare; for it is a sin which, as well as every other, deserveth the wrath of God here and hereafter. You need not to wonder that parents should feel an alarming solicitude for their youths, who are placing themselves within the sphere of temptation, and verging toward this dreadful evil. Cast your eye, once more, into that habitation where the unextinguished light shows that all are not sunk in sleep. Observe the tender mother maintaining her anxious watch. The clock has told the midnight hour. Every sound which breaks the stillness of the night, yea, every motion which the wind produces among the trees, awakens the hope that her child is at the door. But how often disappointed! Another hour is struck—and another. Her eye is, red with tears—her bosom heaves; she cannot recline to repose—she cannot fix her mind to read the pages of the book of God that lies before her, and from whose instructions her fears and anxieties have arisen. She ejaculates supplications to heaven, but cannot pray with composure. She trembles more than that other mother for her reckless sailor boy in the dark tempestuous night, for she thinks on the moral dangers to which the son of her womb and her vows is exposed. Ah, children, if you would not be murderers, at once most aggravated and refined—murderers of fathers and mothers—abandon or shun these practices which pierce their hearts, and bring them with sorrow to the grave, and which will ultimately, without repentance, be your own ruin. Consider what fruit have you in these things, whereof ye ought to be ashamed, for the end of these things is death.

I solemnly warn you of the evil of intemperance, and of the danger of those practices which lead unto it. Watch against the beginnings of this evil, for here is the greatest danger, and youth are unaware of consequences. Most cordially do I recommend youth to abstain. In thus abstaining, you do no evil to yourselves; you do no injury to any other person; you avoid that which, in the great number of instances, has been the occasion of the rise and dominion of intemperance. In doing this you do not sin against God, nor against your neighbors. It is our humble opinion, that all youths, in the present state and customs of society,

should habituate themselves to self-denial here, that they may avoid the snare that has been so fatal to thousands. But while I urge this, and think the prevalency of this sin a sufficient warrant for particular admonition, I do not confine myself to it. It is a sin, I know, which leads to almost all others. But a character may, from selfish and prudential reasons, be formed upon strict temperance, while there is the want of the fear of God. The entertainments of the theatre—reading compositions of a licentious or trifling character—the company not of the grossly vicious, but of the infidel, the sceptical and the irreligious, may prove fatally prejudicial, as well as intemperance. Youth may become the victims of their own thoughtlessness and recklessness—of their own pride—of the love of wealth, or of ambition after the grandeur and honors of the world, as well as of the intoxicating cup. These things proclaim aloud that one thing is needful, the fear of God, ingenerated and nourished by faith in the Saviour. This is the antidote to all evil. Happy they who can say, But I thy servant fear the Lord from my youth.

You may take a three-fold view of temperance. It may be viewed in the light of a physical good, a moral virtue, and a christian grace. In the first view of it, it preserves the body from what is really injurious to it; in the second, it is something incumbent upon the moral and accountable creature; while in the third, it is at once a principle in the renewed mind, and a practical branch of evangelical holiness, a christian duty. In all of these views it is important. The last must be the aim of the christian, and it comprehends the other two. In seeking this, it is surely proper to avoid whatever exposes the temperance of the christian to particular danger. And since ardent spirits are so hurtful to thousands; since their usefulness is questionable, not to say anything of the opinion of medical men on their positive hurtfulness; since the abuse of them has grown to so alarming a height; since the use of them operates insidiously and gradually; and withal, since the disuse of them is not hurtful to the body, where is the evil of our youth consulting their own safety in abstaining from them? Nay, where is the sin of a christian, in this way, watching over the interests of his practical holiness? Does not this come under the explanation of the moral law by the Westminster divines? "That under one sin or duty, all of the same kind are forbidden or commanded, together with all the *causes, means, occasions and appearances* thereof, and *provocations* thereunto."\* True, temperance is required in all things—in eating as well as in drinking. Still, it must be admitted that there is not in all things the same danger; all do not prove equally injurious; and if we can except the most insidious and dangerous, without doing ourselves an in-

\* Larger Catechism, question 99.

jury, is it not the part of wisdom and duty to do so? Will any one deny a christian liberty to do so? It is a just observation, that "we have greater reason to guard against sins of excess and intemperance, than of abstinence. The first are unspeakably more common and prevalent than the other; they always have been so, and are always likely to be so. If some few have gone into superstition by extraordinary mortifications, thousands have been betrayed into sin, and at last brought to perdition, by the charms of sensual life."\*

Far be it from me to give countenance to anything savoring of the spirit of Popish monastical vows, which "are so far from being higher degrees of perfection, that they are superstitious and sinful snares, in which no christian may entangle himself." In regard to her priests, the church of Rome verifies the delineation, "forbidding to marry, and commanding to abstain from meats." But the Nazarites were not interdicted marriage, nor prohibited meats. Nor do the Roman Catholics, so far as I am aware, prohibit wine, even on fasting days—the peculiarity in the case of the Nazarites referred to in our text. So that the "three solemn vows," as they are called in the National Covenant, in which they are abjured—the vow of celibacy, of poverty, and of regular or canonical obedience, in certain observations regarding meats, drinks and apparel, have no support from the Nazaritic institute. I do not view you as *vowing a vow*, when you simply agree for the time, when spirits are so dreadfully abused, to abstain from the ordinary use of them. You do not declare it to be sinful in itself to taste, but you consider the prevailing usages of society as having brought them into general and destructive use; and you claim for yourselves exemption from these usages. You judge it wise and dutiful presently to abstain from them. So impressed have I been for a long time with the evil and prevalency of drunkenness, that, long before associations for suppressing it were erected, I have expressed my wish that spirits were taken back to the shop of the apothecary, from whence they were taken. Were the legislature to prohibit the extensive distillation of them, it might prove a public good; and howsoever affecting presently the interests of individuals, would ultimately be for the interest of all. And could a change be effected upon the customs of society in this matter, all agreements to this effect would, of course, be happily superseded.

While, on your own account, it is good to abstain from what has proved a fatal temptation to so many thousands, it is laudable to take up the subject on public grounds. I applaud your public spirit. You regard the precept of the Saviour, "Take heed to yourselves, lest you be overcharged with surfeiting and drunken-

\* Witherspoon's Sermon—World sacrificed by the Cross.

ness." You offer daily the prayer, "Lead me not into temptation." You also are afraid, by your indifference, of "being partakers of other men's sins." You act on the spirit of that excellent comment, What is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by OTHERS, according to the duty of their places, and to take heed of PARTAKING WITH OTHERS in what is forbidden them.\* This is to love our neighbor as ourselves. Even though it could be shown that spirits are useful to us, why should we not deny ourselves, for the good of others, and especially for the benefit of example to the rising generation?

I would remind you of a few things. When you speak of intemperance, do not insulate this evil, as if it were the only sin, or the parent of all sin. Take an extensive and impartial view of sin. And when this sin is justly specified, do not overlook, in the occasions of it, its origination in the heart, the source of all evil. Do not confound *abstinence* and *temperance*. The former is *external*, the latter is *internal*, a principle in the heart, as well as a practice in the life. Abstinence is a means, in a time when temptations abound, of preventing the violation of temperance. Temperance is the virtue of a gracious mind, denying ungodliness and worldly lusts. But why not recommend abstinence in certain cases, either as an artificial fence on a point of special danger, or as a branch of moral training? We avoid certain company that might be useful and entertaining to us, because it may lead us to temptation. We turn from scenes that may prove a snare, and make a covenant with our eyes. May we not also make a covenant with the door of our lips? We keep back children from precipices, pits, water, or fire; we set before them abundance of wholesome food and drink, and allow them their liberty, while we superintend them; but we do not set down to them ardent spirits, and allow them their liberty. There are *adult* children requiring this restraint, as well as the young. The abstinence is not sinful. As a preventive, and as a piece of moral discipline, it may be useful, till the principle of temperance is formed and established. Do not rest satisfied with abstinence. Inculcate the moral virtue; press upon the christian the grace of temperance, as a part of his holy duty. It is not enough that the cup be taken out of the hand of the drunkard. It should be our aim and prayer, that the gospel may put forth the full amount of its influence and authority over the heart.

I would say to parents, we expect your endeavor by example, instruction, and otherwise, to promote the true cause of temperance by training up your children in its practice. As a parent, I heartily recommend it to families to habituate their youth to ab-

\* Larger Catechism, question 99.

stinence from the use of spirituous liquors. Of all the places in which intemperance may be learned, it is dreadful to think of its being learned at a father's table, and by the unwise indulgence of a mother. I can scarcely suppose a parent who would not feel a satisfaction that his young men would act upon the principle of abstinence from spirituous drink, or who could forbid them to do so. If you would have your young men respectable and prosperous in the world, useful in the church—or if you would see them filling the offices of the house of God—strict temperance is one necessary part of their preparatory discipline.

And let all the members of society cherish an interest in youth, and join with their natural guardians, and their public instructors, in alluring them into the ways of wisdom. They are yours as well as ours. They are recognised as members of the community, and they are solemnly recognised as members of the church of Christ. In them the national community and the church of Christ ought to feel a deep interest. And in the particular subject of discussion, we request your influence. Let society abandon customs that are prejudicial to youth; for it admits not of a doubt, that many youth have been led into intemperance from the ever-recurring convivialities to which they have been invited, and in which intoxicating drinks have been in general and abundant use. We pray you consider the perils of youth! Oppose not yourselves, in your conversation or your practice, to the training up of youth in strict temperance, and using influence to prevent the successful operation of one of the most prevailing, insidious, and successful forms of temptation.

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PROCEEDINGS OF PITTSBURGH PRESBYTERY.

The Presbytery of Pittsburgh met in Allegheny on the 14th October, at 10 o'clock, A. M. and adjourned at the same hour on the following day.

All the ministerial members but two were present, and a large delegation of ruling elders.

Rev. James Blackwood having recently deceased, the following notice of that event was prepared by a committee, and adopted by Presbytery.

The removal of this highly esteemed brother, has produced a void in Presbytery that will not soon be filled. The oldest constituent member of the Court—of a sound judgment—faithful, zealous and firm—his dismissal from service in the church below, (however it is, we doubt not, to his incalculable gain,) we feel to be to our loss. For him to abide in the body, would have seemed to be better for us; but our infinitely wise and gracious Lord has

made known his will, and it is our duty to bow to it without a murmur. Having for above thirty years labored in the gospel and testimony of Jesus, he now rests, and his works follow him. "Blessed are the dead that die in the Lord."

We desire to improve this severe visitation as admonitory to us, to work while it is day, for the night cometh. Our work is assigned us, and time is given us to finish it. May the Master, when he comes, find us, as he found his servant, whose death we lament, laboring and watching.

We express most earnestly our condolence with the widow and the fatherless, rendered so by this stroke. May the Lord fulfil to them his gracious promises. "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." We tender, also, our sympathy to the congregation who are left as sheep without a shepherd. Let them trust in the great Shepherd, who will never fail them.

A call on Mr. Joseph Hunter, by Wilksburg congregation, was laid on the table, and sustained as a regular gospel call.

Mr. Hunter's certificate and dismission from the New York Presbytery was also laid on the table. The call was presented and accepted. Isaiah 60:1—5, and John 1:14, were assigned as pieces of trial for ordination. Rev. R. B. Cannon is to preach the ordination sermon—Rev. R. J. Dodds to deliver the charge to the pastor, and Rev. S. Sterrit, the charge to the people—the ordination to take place at next meeting of Presbytery.

Rev. O. Wylie, on account of feeble health, demitted his pastoral charge. The relation between him and the congregation was dissolved by Presbytery.

The Piney branch of the Brookland, N. Washington, &c. congregation was, at their own request, and with the consent of all concerned, separated from said congregation and united with the congregation of Sandy, Montgomery, &c.

The congregation of Sandy, Montgomery, &c. petitioned for the moderation of a call. The petition was granted, and Rev. R. B. Cannon was appointed to attend to the moderation in the month of February, 1852, at Sandy.

Rev. O. Wylie is appointed an agent to collect funds to liquidate the remaining debt of Westminster college.

The following appointments of supplies were made:

REV. T. HANNAY.—*Brookland*, 2d Sabbath of November; *Manchester*, 3d Sabbath of Nov.; *Brookland*, 4th Sabbath of Nov.; *Piney*, 5th Sabbath of Nov. *Brookland*, 1st Sabbath of December; 2d and 3d Sabbaths, discretionary; *Sewickley*, 4th Sabbath of December. *Yellow Creek*, 1st and 2d Sabbaths of January; *New Castle*, 3d Sabbath of Jan.; *Slippery Rock*, 4th Sabbath of Jan. *Camp Run*, 1st Sabbath of Feb.; *Centreville*, 2d Sabbath of Feb.; *Brookland*, 3d, 4th and 5th Sabbaths of Feb. Discre-

tionary, 1st and 2d Sabbaths of March. *Yellow Creek*, 3d and 4th Sabbaths of March. Discretionary, 1st and 2d Sabbaths in April.

REV. R. J. DODDS—*Montgomery*, 1st Sabbath of November; *Mahoning*, 2d Sabbath; *Smicksburgh*, 3d Sabbath; *Warsaw*, 4th Sabbath; 5th Sabbath, discretionary. *Sandy*, 1st Sabbath of December; *Redbank*, 2d Sabbath; *Piney*, 3d Sabbath. *Brookland*, 4th Sabbath. *Centreville*, 1st Sabbath of January; *Springfield*, 2d Sabbath; *West Greenville*, 3d and 4th Sabbaths. *Sandy Lake*, 1st Sabbath of February; *Wallaceville*, 2 Sabbath; *Oil Creek*, 3d and 4th; *Springfield*, 5th Sabbath. *West Greenville*, 1st Sabbath of March; *Haughtebaugh*, 2d Sabbath; *New Castle*, 3d Sabbath; *Slipperyrock*, 4th Sabbath. *Brookland*, 1st Sabbath of April.

REV. A. M. MILLIGAN—November, 2d Sabbath, to dispense the Lord's Supper at *Brookland*; *North Washington*, 3d Sabbath of December, 3d Sabbath of January, 2d Sabbath of February, 3d Sabbath of March, and 1st Sabbath of April.

REV. R. B. CANNON—*North Washington*, 1st Sabbath of January, and to moderate a session if requested. *Penn's Run*, 1st Sab. of February; *Montgomery*, 2d Sabbath; *Sandy*, 3d Sabbath.

REV. J. LOVE to supply at *Will's Creek*, as formerly.

The former Committee of Supplies, Sproull, Roney and Carson, are continued, with power to give such additional appointments as may be needed till next meeting of Presbytery.

The Committee of Supplies reported the following missionary services rendered since the last meeting of Presbytery:

|                      |         |                       |         |                 |         |
|----------------------|---------|-----------------------|---------|-----------------|---------|
| Rev. A. M. Milligan, | 5 Sabs. | Received from people, | \$1,00; | from Treasurer, | \$29,00 |
| Rev. T. Hannay,      | 13 "    | " " " "               | 47,50;  | " "             | 30,50   |
| Rev. R. J. Dodds,    | 12 "    | " " " "               | 26,50;  | " "             | 55,50   |

Presbytery adjourned to meet in Wilkinsburg, on the 2d Tuesday of April, 1852, at 10 o'clock, A. M.

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PROCEEDINGS OF ROCHESTER PRESBYTERY.

The Presbytery of Rochester met in the city of Rochester on Tuesday, October 7th. The ministerial members were all present. Rev. James M'Lachlan, of Canada West, stated that it was his desire and the desire of the congregations and societies under his pastoral charge, to be received under the care of Rochester Presbytery; and that the church in Scotland had consented to his taking such a step. They were, on motion, so admitted. It is gratifying to know that this step was taken by Mr. M'Lachlan and his people with entire unanimity; and that there was no desire on the part of any, though they were solicited, to connect themselves with our quondam brethren, the New Lights. Rev. R. Johnson, dis-

mitted by Synod's Board of Domestic Missions to Illinois Presbytery, being present, was invited to a seat as a consultative member.

Presbytery passed a resolution informing the sessions of vacant congregations under its care, that they have the right, according to the decision of Synod, to regulate the mode of congregational singing—whether it shall be continuous or by giving out the lines.

A grant of twenty-five dollars was made to the Lisbon Congregation, for the next six months.

The Treasurer of Presbytery was directed to forward to the Fiscal Committee for the Domestic Mission Scheme, the money in his hands; and Presbytery informs said Committee that they require, for the ensuing year, the sum of one hundred and fifty dollars.

The Session of Rochester presented a petition for advice in regard to the election of Deacons in that Congregation. Presbytery adopted the following resolution:

“While Presbytery affirms the principle in the resolutions of Synod, respecting the duty of congregations under its jurisdiction to elect Deacons as speedily as possible, yet, owing to the state of the Rochester Congregation, said Congregation is advised to place, in the mean time, the management of its temporalities in the hands of the Session.”

Rev. D. Scott and Rev. J. Middleton, with J. Smith, Ruling Elder, were appointed a Commission to visit the Congregation of Perth, Canada West, to inquire into the state of affairs in that Congregation, and finally adjudicate upon all matters that may come before them. The Commission to meet in Perth on the 1st Thursday of November, at 10 o'clock, A. M.

The following arrangements were made for supplying the vacancies:

REV. J. MIDDLETON—*Buffalo*, 2d and 3d Sabbaths of October; and that he moderate there in a meeting of Session.

REV. J. M'LACHLAN—*Galt*, 2d Sabbath of October; *Haysville*, 3d Sabbath of October; and that he organize a congregation in *Toronto*, when requested by the people.

MR. A. C. TODD—*Oneida, Canada West*, half the time between this and the next meeting of Presbytery; the remaining portion of his time to be divided between *Hamilton, Galt, Guelph* and *Haysville, Canada West*.

Presbytery adjourned to meet in Rochester the Monday after the 3d Sabbath of December, at 4 o'clock, P. M.

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NOTICES OF COVENANTERS.—ALEXANDER HENDERSON.

Alexander Henderson was educated at St. Andrews, where he embraced the principles of the Episcopal party in the Church of



Scotland. He was presented by Archbishop Gladstones to the parish of Leuchers in Fife. Into this charge he was forcibly intruded. On the day of his ordination the church doors were barricaded by the people, so that the bishop and ministers, with Henderson, were obliged to break in by a window. Shortly after his ordination, he was induced by curiosity to go and hear Robert Bruce, who was assisting at a communion in the neighborhood. He placed himself in a dark corner of the church, where he hoped to remain concealed. Bruce entered the pulpit, and after a solemn pause, as was his usual manner, he read as his text these words: "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Henderson felt, as soon as these words were read, that whether concealed from men or not, he was naked and open before the eyes of Him with whom he had to do. The discourse left a deep impression, and was, by the blessing of God, the means of his conversion.

Mr. Henderson's change was not a conversion to Presbyterianism, but a conversion to God. He continued to discharge the duties of his retired parish, but in a very different spirit from what he had formerly done: a crucified Redeemer was now the glory of his ministry. He was led, however, to the serious examination of the great questions which divided the church; and after a deliberate investigation, he became a decided opponent of prelatical measures, as unauthorized by the word of God, and inconsistent with the prerogatives of the King of Zion.

The divisions of the church were now rapidly coming to a crisis. In 1635, King Charles sent down from England a book of ecclesiastical canons; the book of ordination soon followed, and then, to complete the whole, the liturgy or service book made its appearance. This liturgy was drawn up by Laud for the special benefit of poor Scotland. It is much more objectionable than the English liturgy resembling more nearly a popish breviary, and especially in the communion service, borrowing the very words of the mass book. The 23d of July, 1637, was appointed for the introduction of Laud's service book. But Scotland was not prepared thus to yield to an arbitrary prince, who set up his will as above all law. She did not yield; and here commenced a struggle which issued gloriously, not for Scotland alone, but for the world.

On the day appointed for the introduction of the Anglo-Popish Liturgy, a great crowd assembled in the church of St. Giles, Edinburgh. A deep gloom brooded over the congregation, and low murmurs of indignation passed through the crowd. At length the dean, attired in his surplice, entered the reading desk, and began to read the service for the day. An old woman, who sat on a stool in the aisle, named Jenny Geddes, unable to restrain her indignation, exclaimed, "Villain, dost thou say mass at my lug?" and with

these words she hurled her stool at the minister's head. The feelings of the people were already wound up to the highest pitch; the suspense could be no longer endured, and the bishop, dean, and ministers were driven from the church amidst tumult and confusion, but without violence or bodily injury. Similar scenes occurred all over Scotland, and the ministers were forced to suspend the liturgy for a time. A large and influential meeting was held in Edinburgh, and the king was petitioned to withdraw it altogether. The king's answer was a proclamation enforcing the obnoxious measure. Now, what was called a riot, became a revolution.

Henderson, Dickson, and many of the leading ministers, had long maintained that the troubles in the church and nation arose from their own defections; and they now strenuously urged upon the people the duty of returning to God, and renewing their covenant to Christ and his holy laws. A new covenant was drawn up by Mr. Henderson and Johnston, of Warriston. It consisted of three parts, the last of which—a special application of the whole to present circumstances—was written by Henderson with singular clearness and pathos. The 28th of February, 1638, was the day appointed for the renewal of the National Covenant. As the hour drew near, the people flocked to the Greyfriar's Church, and the church and churchyard were soon filled with a crowd of grave and earnest men and women. Every heart beat high with the most solemn emotions; a breathless stillness was spread over the vast assembly. Mr. Henderson offered up a prayer of remarkable spirituality and power. An instant thrill was felt by the multitude, and the Spirit of the living God "moved wondrously from heart to heart." After prayer, the Earl of Loudon delivered an impassioned address. The vast sheet of parchment was then unrolled, and the covenant was read by Johnston, slowly, and in a clear voice. An awful stillness followed; it was a pause, not of fear, but of sacred and devout rapture. The aged Earl of Sutherland, with throbbing heart and palsied hand, first signed the covenant. Others followed, till all within the church had subscribed, and, with uplifted hands, sworn to observe the sacred bond. It was then carried into the churchyard. A shout of exultation burst from the assembled throng, which was echoed clearly and grandly among the neighboring mountains. Some opened a vein, and subscribed with their own warm blood. Others added the words, "till death." The immense sheet was filled; and then the whole multitude, with their faces bathed in tears, lifted up their right hands to heaven, and with the utmost solemnity avowed themselves to be "joined to the Lord in an everlasting covenant that shall not be forgotten." Alexander Henderson, speaking of this day says, "This was the day of the Lord's power, in which multitudes offered themselves most willingly, like the dew-drops of the morning;

this was, indeed, the great day of Israel, in which the princes of the people assembled to swear their allegiance to the King of kings."

From this time, Mr. Henderson became the leader of the covenanting Church of Scotland. In the same year, he was chosen Moderator of the Assembly; and it devolved upon him to pronounce sentence of deposition on the bishops, which he did "in a very dreadful and grave manner." He was now removed to Edinburgh, where he continued to labor until his death. In his efforts to save souls, he was instant in season and out of season. He spent whole days in prayer, and the remarkable answers to prayer which he received are hardly credited in our incredulous days.

He was one of the Scottish Commissioners to the Westminster Assembly. In the spring of 1646, he was commissioned to wait upon the king, with a view of obtaining his consent to the establishment of the Presbyterian Reformation. In this he failed, and he returned to Edinburgh weary and sad. He was now seized with a severe sickness; but during his sickness, the sadness that had for some time weighed upon his mind was wholly removed. Sir James Stuart congratulated him on his great cheerfulness. "Well," said Henderson, "I will tell you the reason. I am near the end of my race; and I am as glad of it as a school-boy when sent home from the school to his father's house." On the 13th of August, 1646, he departed in peace. In all the trying scenes through which he passed, he proved himself worthy of the confidence which the Church reposed in him. Whether he stood before the king, the parliament, or the assembly, he was alike conscientious, prudent, and devoted to his Master's interests. Calm, but firm and upright, he chose to obey God rather than man, not fearing the face of the king. Scotland has given him a place among her worthies, side by side with John Knox and Andrew Melville.

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#### THE COVENANT OF GRACE.

The covenant of grace is not a new edition of the law, modified to suit the necessities and weaknesses of fallen men, but it is an absolutely gracious agreement on the part of God to bestow eternal life on as many as shall believe on his Son. Paul says expressly, "Ye are not under the law, but under grace." Grace is not works. The new covenant is not the old law newly sent out, with changes made to suit our imperfect natures.

There is hardly any form in which either the Scriptures or the best writings of theologians have presented so much precious truth, easily understood, and by faith easily apprehended, as that of the

covenant of grace. It is therefore much to be lamented, that some apparently good men have allowed so strong prejudices to take possession of their minds, against this form of truth. It is not credible that any good man could read such works as Witsius or Boston on the covenants, without gaining clearer and richer views of divine truth than he had before.

In the covenant of grace, several things claim special attention:

1. The Administrator, who is none else than the Lord Jesus Christ. He is expressly called its Mediator. All his offices relate to its execution. He is Head over all things to the church. He redeems his people by his most precious blood, which is in the highest sense "the blood of the covenant." He justifies them by his righteousness. He secures their regeneration, sanctification, perseverance, and final victory, by his glorious intercession. He guides, teaches, and governs all of them. As the Surety of this covenant, he has assumed the whole debt due by his elect to the justice of God. He is to them the strongest guaranty of the Father's love; and he is to God the highest pledge that all his chosen shall finally come, in the unity of the faith and in spotless holiness, to the stature of perfect men. He is made of God unto them wisdom, and righteousness, and sanctification, and redemption. This covenant, without this Mediator and Surety, would be of no avail; it would be powerless; but in his hands it is life from the dead; it leaves nothing uncertain, nothing loose and contingent.

2. It has better promises than any other covenant made with man. The great promise of the covenant of works was, "Do and live." The great promise of the covenant made with Noah was, that God would no more drown the world. But a man may not be drowned, and yet he may be damned. A great promise of the Abrahamic covenant was that of a numerous offspring. But, "thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant, even unto them will I give in my house, and within my walls, a place and a name better than of sons and of daughters; I will give them an everlasting name, which shall not be cut off." No temporal blessing can compare with the spiritual blessings secured by this covenant to all believers, even the humblest.

3. The covenant of this peace shall never be broken. It is everlasting, and is so expressly styled in scripture. It shall never be set aside. It secures to every believer the "sure mercies" it brought to David. It is called new, and it shall ever be so; for it will ever bring new mercies to God's people, and it will never be superseded by another. It bears date from an eternity past, though not proclaimed till after the fall of man; and it shall be in force while eternity endures.

## ACTIVITY OF THE SOUL SEPARATE FROM THE BODY.

The soul being immaterial, and the body material, would lead us to suppose that the former *might* maintain an active existence separated from the latter. The Bible teaches us clearly and fully, that after death the soul continues its conscious activity till the resurrection of the body. It was the belief of this truth that led David to pray, "Into thine hands I commit my spirit." Our Saviour confirmed the same when on the cross, and immediately before he expired he repeated the same words. It was also the belief of Stephen, as appears from his praying, immediately before his death, "Lord Jesus, receive my spirit." They knew that their bodies were about to be laid in the grave, but their belief in the conscious activity of the soul after that, led them to commit it into the hands of God.

The same truth is taught in the parable of the rich man and Lazarus, which represents them both conscious and active after the death of their bodies. Christ, and the penitent malefactor, knew that their souls were to be in paradise, while their bodies should be in the tomb. So strong was the apostle Paul's belief in the happy existence of the soul immediately after death, that he desired to be absent from the body and to be present with the Lord.

The obvious and clear teachings of the Scriptures are, that the soul is no less conscious and active, when separated from the body, than when united with it. Nothing but the most arbitrary and unnatural interpretation of them would lead us to think otherwise than that Enoch, Moses and Elias, Abraham, Isaac and Jacob, are now consciously and actively inheriting the promises; that the general assembly of the first-born in heaven, the spirits of just men made perfect, are more alive to the joys of the christian than when on earth; and that the *souls*, seen by the apostle John in vision, of those that were slain for the word of God and testimony of Jesus, and many others who had come out of great tribulation, and had washed their robes and made them white in the blood of the Lamb, surrounding his throne and serving him night and day in the temple, are thus actively employed at the present time.

This belief vastly enhances our regard for man. When we look upon the soft, mild and intelligent expression of the human eye—the smile playing upon the smiling countenance—the complicated movements of a graceful form—and listen to the instructive and sympathizing sounds of the voice, it is joyful to know that the being who mysteriously produces them upon the material substance shall exist where they decay; and is thus worthy of infinitely higher attachment, admiration and respect. We may therefore regard the human body as the ancient heathen philosophers were accustomed to think of their country's idols. While the ignorant multitude bowed to worship the idol, they only admired the skill displayed upon it by the artist; but their reverence, homage and worship, rose up to the spiritual supreme. So we may admire the wonderful mechanism displayed upon the human body, while we pay our respect and attachment to the spiritual being who animates it, and shall exist when the material frame has mouldered into decay.

We know not but that such a truth may appear unwelcome to wicked

men, and they in vain attempt to think otherwise; but to the christian it is a truth fraught with the most joyful consideration. When standing on the brink of the grave, he knows that the tomb is only the portal to the realms of bliss and the home of his Saviour; he knows that at the moment he bids farewell to his weeping friends on earth, he shall at once enter the sanctified society of friends, equally dear, "gone before;" he knows that as he withdraws his eyes from the delightful scenery of earth, his mental vision shall open on the sweet paradise of God; he knows that when he has heard for the last time the enchanting melody of human music in the church of God on earth, he shall soon listen to the song of angelic voices rolling like a wave of melody over the heavenly plain—like the voice of many waters and the peal of many thunders, varying through every note, from the infant voice sweetly uniting with the trump of Gabriel, to the loudest chord struck by the voice of the seraphim. O! it is sweet to live and labor on earth, but it is still sweeter to die with the christian's confidence of an immediate entry on a state of conscious, active and happy existence after death: "to depart and be with Christ, is far better."

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#### HOW TO KEEP AN UNRUFFLED TEMPER.

A venerable father, in reply to the question, "How shall one constantly preserve an unruffled temper?" said, "Always endeavor to keep in the light of God's countenance. When that blessed light is shining fully upon the soul, it will be difficult for any cause to disturb its calmness. When men are walking in the darkness, they are disturbed by many things which would have no effect on them if they were walking in the sunlight; and so when men are walking in spiritual darkness, their souls will be disturbed by many things which would have no effect if they were walking in the light of God's countenance. Some say, 'Be always on your guard against anger.' That is very well; but what is the best way of being on one's guard? It is by cherishing a sense of the presence of God. 'I must not do that,' said the boy, 'for my father sees me, and he loves to see me behave like a gentleman.' 'I must not get angry,' says the Christian, 'for God sees me, and he loves to see me act like a Christian.' The best way to keep unholy feelings out, is by keeping holy feelings in. By keeping the truth of God in our memory, and securing the indwelling of the Spirit, by having the Father and the Son abide with us, we may keep our hearts under the influence of holy feeling to such a degree, that the temptations to anger shall not have power over us. Christians do not avail themselves of the privileges offered them. The apostle says, our bodies are temples for the Holy Ghost; and Jesus says, if a man loves him, he will come with his Father, and take up his abode with him. That man may thus be on terms of intimacy with the whole glorious Trinity; and while he is in that state, will he be disturbed by any earthly care? Will his temper be ruffled by anything which can occur? When God thus dwells in the soul, anger, malice, envy, and all unholy feelings, will flee away."

## SAURIN'S DESCRIPTION OF A DYING INFIDEL.

“Oh, were my tongue dipped in the gall of celestial displeasure, I would describe the state of a man expiring in the cruel uncertainties of unbelief. Ah, see, everything conspires to trouble him now. I am dying—I despair of recovering—physicians have given me over—the sighs and tears of my friends are useless—the world cannot cure me—I must die. It is death itself, that preaches to me. Whither am I going? what will become of my body? My God, what a spectacle! The horrid torches, the dismal shroud, the coffin, the tolling bell, the subterranean abode! What will become of my soul? I am ignorant of its destiny—I am plunging into eternal night. My infidelity tells me my soul is nothing but a portion of subtile matter; another world, a vision; immortality, a fancy; but yet I feel, I know not what, that troubles my infidelity. Annihilation, terrible as it is, would appear tolerable to me, were not the ideas of heaven and hell to present themselves to me in spite of myself. I see heaven, that immortal mansion of glory, shut against me. I see it at an immense distance; I see it, but my crimes forbid me to enter. I see hell—*hell*, which I have ridiculed. It opens under my feet. I hear the horrible groans of the damned. The smoke of the bottomless pit chokes my words and wraps my thoughts in suffocating darkness.

“Such is the infidel on his dying bed. This is not an imaginary flight; it is not an arbitrary invention; it is what we see every day, in those *fatal* visits to which our ministry engages us, and to which God seems to call us to be sorrowful witnesses of his displeasure and vengeance. This is what infidelity comes to; this is what infidelity is good for. Thus most skeptics die.”

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 OBITUARY OF MRS. ELIZABETH BECKETT.

The subject of this notice was a native of County Antrim, Ireland. She was born and brought up in the Presbyterian Church, under the Synod of Ulster. Arriving at years of maturity, she became convinced of the truth and importance of the distinguishing principles of the Reformed Presbyterian Church, and acceded to its fellowship under the pastoral charge of Dr. Wm. J. Stavely, of Ballymoney. Of this Church she remained an exemplary member, till the time of her removal to the Church triumphant. She emigrated with her family to the United States in 1834: lived in the city of New York, in connection with the second congregation there, for eight years; and in 1842 removed, in company with a few other Covenanters, to a retired place in the north part of Indiana County, Pa. where she ended her pilgrimage (having long survived her husband) on the 5th of July last, aged eighty years.

Mrs. Beckett was gifted with intellectual powers of more than ordinary strength; was well indoctrinated in the great mystery of godliness; cherished a strong attachment to the principles of a Covenanted Reformation; was characterized by a sincere delight in the ordinances of the Lord's

house, and gave strong evidence of the possession of a large measure of the graces of the Holy Spirit.

After her removal to Western Pennsylvania, she long regretted the privation of public ordinances; still she derived much edification and comfort from the blessing of Christ upon her fellowship with her brethren in their society meetings, a privilege to which she still had access. And before her decease, she had the satisfaction of seeing established there a promising missionary station, under the care of the Presbytery of Pittsburgh.

When, in the childishness of age, she became unable to speak sensibly on any worldly topic, recollect the events of yesterday, or recognize her most intimate acquaintances and friends, she was still capable of discoursing on the doctrines of grace; and was almost constantly employed in pouring forth her soul in prayer, reciting most appropriate passages from the book of Psalms, expressing her admiration of the glories of the world to come, and giving utterance to her vehement longings to be with Christ in heaven. Indeed, it seemed that as the vigor of her body and mind became impaired by the increasing infirmities of age, her inner man became stronger and stronger. Her faith grew, her hopes brightened, till, at the call of the Saviour, her soul, matured for the vision and fruition of God, took flight for the realms of glory; and her body, released from suffering, fell asleep in Jesus. "O death, where is thy sting? O grave, where is thy victory?"—*Com.*

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#### HAS POPERY CHANGED?

This question is best answered by looking at it as it appears at the present time. It has been very positively asserted that the nineteenth century had accomplished a wonderful change in the system for the better. Facts have proved it to be otherwise. The darkest ages could not have revealed a darker spirit than that which has been recently peeping forth. A leading Roman Catholic journal in England boldly affirms that a man has no more right to choose his religious views, than he has to take his neighbor's purse or life. He is bound to receive Popery without examination or right of choice. The same journal candidly acknowledges what would be the Pope's course, should he get the ascendancy in England.

"You ask, if he were lord in the land, and you were in a minority, if not in numbers, yet in power, what would he do to you? That, we say, would entirely depend upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you—possibly he might even hang you. But be assured of one thing, he would never tolerate you for the sake of the 'glorious principles of civil and religious liberty.'"

The following paragraph from the leading Popish journal in France, shows what Popery would be if it could, the world over.

"A heretic examined and convicted by the church, used to be delivered over to the secular power, and punished with death. Nothing has ever appeared to us more, natural or more necessary. More than one hundred thousand persons perished in consequence of the heresy of Wy-



cliffe—and a still greater number by that of John Huss. It would not be possible to calculate the bloodshed caused by the heresy of Luther; and it is not yet over. After three centuries, we are at the eve of a re-commencement. The prompt repression of the disciples of Luther, and a crusade against Protestantism, would have spared Europe three centuries of discord and of catastrophes, in which France and civilization may perish.”

On this, the Edinburgh Witness remarks—

“One great St. Bartholomew, of Britain, then; one simultaneous attack by Papists within and the Popish powers without; one red sea from shore to shore; and then the triumphs of the Vatican would be complete. Revolutionary storms would no longer discompose the tranquillity of Schonbrunn; and no one would remain, to point the finger at the king of Prussia and proclaim him a traitor. ‘It is not yet over,’ says the organ of the re-actionary party. ‘After three centuries, we are at the eve of a re-commencement.’ Well, let them come on. Right glad we are that the Papacy advances against us under, its own shape. We dread its arms less than we do its arts. We trust there are yet enough bold Protestant hearts and stalwart arms in our island, to keep it against all comers. At all events, we will rather die freemen, than live the slaves of the Pope. But we are firmly persuaded, that the day the Papal powers attempt to put in execution this, the crowning part of their projected policy, will be the last day of their success, and perhaps also of their existence. They are not aware that they are building upon a thin crust, with a raging conflagration underneath. They may carry their tower too high. The moment they add the crusade against Protestant Britain, to their other projects, their building will be too heavy for the strata on which it rests. Its weight will sink it into the abyss.”

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#### ITEMS OF INTELLIGENCE.

**IRELAND.**—The levelling landlords of Tipperary are weeping over the destruction of the houses thrown down during the last five years, as they now want them sadly as residences for tenantry, whom they are zealously seeking. The capital destroyed in the anti-house warfare, in Tipperary alone, amounted to upwards of £50,000. An association of English capitalists, comprising Messrs. Baring and Messrs. Rothschild, with several of the largest English railway contractors, has been formed for the purpose of purchasing land in Ireland, and re-selling or letting it in farms, thoroughly drained, fenced, and otherwise fitted for cultivation, on the English model.—The second report of the Queen’s Colleges in Ireland, just issued, gives a most satisfactory account of the progress of these institutions, for the education of the middle classes. Sir Robert Kane congratulates the friends of liberal education, that, notwithstanding the exertions made to prevent students from availing themselves of the advantages of the Cork College, the number of the matriculated students is almost double that exhibited in the reports submitted at the end of last year.—From a recent statement of Lord Glengall, it appears that at the

present time, the Roman Catholics outnumber the Protestants in Ireland by barely 500,000. "In 1821," his lordship observed, "the Protestants numbered 1,900,000; now, in 1851, the Romanists have decreased 1,790,000, and the Protestants are only in a minority of 500,000. The Protestants did not die of famine and disease, and few have emigrated. The conversions to Protestantism have been numerous, and the huge fallacy of the numerical majority of the Romanists in Ireland will soon evaporate, when the real truth becomes known to the English public. Romanism is on the decrease in Ireland, although among a particular class in England it may have some converts."

**THE EXILES OF MADEIRA.**—Rev. M. Henrique de Viero, missionary of the Scotch Free Church to the persecuted converts from Madeira, now at Trinidad, states that, while destitute of a minister, the spirit of sect had unhappily distracted them, some pleading for anabaptism—others for an equal share to each church member in the government of the church—and a third party were advocates of Free Churchism. But he says that harmony has to a degree been restored. The outward state of things is encouraging. There is a pretty good attendance on the Word of God, in town—perhaps of more than 200 people—and the number of them is increasing daily. We have in town, service twice on the Sabbath, a week-day prayer-meeting on the Thursday, another for the singing, and another for the catechism. They labor under great disadvantage from their scattered situation, some of them being on plantations from 15 to 19 miles from the station. They suffer also for want of a house of worship—but in their poverty have raised \$800 towards building.

**PRESBYTERIAN MISSION IN SIAM.**—The Presbyterian Mission in Siam has recently communicated the death of the king of Siam, which it is thought will remove a great hindrance to missionary labor in that country. The new king is a man of more liberal views, inclined to modify, but not to give up Buddhism. His accession leads our brethren to hope for a favorable change in their circumstances. Mr. Silsby, speaking of the new king, says—"Various improvements are talked of, such as obtaining steam vessels and building more sailing vessels—making public roads, and improving the city. It is also said that the king intends to suppress gambling, which is carried on here to a disastrous extent. Our hope is in God, whose hand is in these events. We pray that he will lead the king to follow up the evils of Siam to their true source."

**MISSIONARIES IN CHINA.**—There are now 75 Protestant missionaries in China, connected with 15 different missionary societies, being an increase of 55 in nine years. Of these, 48 are Americans, 25 English, 3 German, 2 Swiss, 1 Swedish, and 1 unconnected. A letter from the Rev. Mr. Cummings, missionary of the American Board in Fuh Chau, states that Mrs. Cummings has opened a day-school for girls in that city, and that 15 pupils attend it very regularly, a beginning, with which the missionaries feel greatly encouraged. Mr. Cummings also commenced, in April last, a preaching service in the court of his house, at which forty persons were present on the first Sabbath, besides the members of the school, and others connected with the mission; and on the succeeding Sabbaths the attendance was still larger, about one-half being females.

**COLLEGE IN LIBERIA.**—The Colonization Journal states that a fund of about \$25,000 will soon be available, for the support of young men of color in the proposed college, from a noble residuary legacy left the New York State Colonization Society, for this purpose, while, by the liberal donation of another benefactor, who considers education the great need of Africa, two scholarships of \$1500 each have been endowed, and directions given to President Roberts, at once to select suitable persons, and have them in an immediate course of preparation.

**EMIGRANTS.**—The two most numerous classes of emigrants to this country, are from Ireland and Germany. The large proportion of the former, and a very considerable portion of the latter, are Roman Catholics. The influence which they impart is pernicious, and in one respect it is becoming every day more manifest. We mean, in the desecration of the Sabbath. Any one who can look back thirty years, must be painfully struck with the change in this respect. Popery knows no Sabbath, in the proper sense of the term. It ridicules the idea of sacredness, as connected with this day. Should its influence, in this respect, become general here, our country's glory will soon depart. God is jealous of his Sabbaths.

**CALVIN'S LETTERS.**—The unedited letters of Calvin are about to appear in one large volume, under the auspices of M. Bonnet, Ex-Professor of History in the College of Macon, and the Minister of Instruction. One to Lord Somerset, Protector of England, is twenty-three pages long. Among the historical personages to whom the letters are addressed, are, Farel, Melancthon, Theodore Beza, the King of Navarre, the Prince of Condé, D'Andelot, Jacques de Bourgogne, Seigneur de Falaise and his lady, Renée of France, Duchess of Ferrara, Coligny, and others.

**THE GREAT EXHIBITION.**—Nearly four millions of persons had, up to the last dates from London, visited the great Exhibition, and the amount received for admission is little short of £400,000, or about two millions of dollars. The removal of the goods was to commence on the 16th of October. The result has been a very profitable one to the English people. It is gratifying, however, to know that small, comparatively, as was the number of articles exhibited by the United States, more and higher premiums were awarded them, in proportion, than fell to the lot of the exhibitors from any other country.

**A PAGAN TEMPLE IN THE UNITED STATES.**—A correspondent of the New York Commercial Advertiser writes, that a temple for Pagan worship had been opened at San Francisco, by the Chinese. This is the first idol temple, we believe, that has been erected in this country.

**SPREAD OF THE GOSPEL IN FLORENCE.**—Under the influence of the Spirit of God, a deep religious interest has been excited in Florence, and numbers of Italians are now inquiring for the Scriptures, and reading them with delight. According to the Count Guicciardini, there are more than two thousand persons who are under the influence of the Gospel, in various degrees—some still seeking it, and others having found it.

**POPULATION OF THE RUSSIAN EMPIRE.**—The Russian ministry have just published the census of the Empire for the year 1846. In European Russia it contains 52,565,334 souls. In the four Western governments of Siberia, 2,153,958. In the kingdom of Russian Poland, 4,800,000—(this is an approximation merely.) In the Grand Duchy of Finland, 1,600,000. In the territory beyond the Caucasus, 2,500,000. Total, 63,600,000. If we add to these the inhabitants of the district of Tar-Kutsk—of the island of Kamschatka—of Ochotsk—of the American possessions—the submitted Kisgis hordes—and finally, the army, the entire population of the Empire will amount to 65,000,000. Of these, 49,000,000 belong to the Orthodox Greek Church—7,300,000 to the Roman Catholics; 3,500,000 are Protestants—2,400,000 Moham-edans—1,200,000 Jews—1,000,000 Armenian, Gregorian, and Armenian Catholics—600,000 Pagans.

**HUMAN SACRIFICES.**—In Feb. 1850, a chief in Duketown, near Old Calabar, Africa, died, and 17 slaves were instantly killed and buried with him, and 12 more were bound and doomed to death, but were rescued through the efforts of Mr. Anderson, of the United Presbyterian Church.

**A STANDARD BEARER FALLEN.**—Died at his residence, near Portersville, Pa. on the 8th ult. the REV. JAMES BLACKWOOD, Pastor of the R. P. Congregation of Camp Run and Slippery Rock. His disease was of a dropsical character. In view of this painful event, there is reason to pray, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." A memoir of the deceased may be expected as soon as suitable materials for preparing it can be obtained.

The Minutes of the New York Presbytery have not come to hand, at time of our going to press.

**BOOK NOTICE.**—A Reply to Morton on Psalmody; to which is added a condensed argument for the exclusive use of an inspired Psalmody. By Robert J. Dodds, Minister of the Gospel in the Reformed Presbyterian Church—pp. 140, 18mo.

If circumstances rendered necessary any notice of the exceedingly contemptible book of Rev. George Morton, it has received the right kind of reply in the work before us. Mr. Dodds has selected as his motto, "answer a fool according to his folly," &c. and we think he has been successful in his attempt to do so. He notices the literary character of the work; the spirit evinced by the author; his theological views; his examination of "Rouse's Psalms;" his idea of human composure; his arguments for the use of uninspired Psalmody, &c. In these chapters he certainly, in our judgment, shows Mr. Morton to be not only foolish, but *arrogantly* and *conceitedly* foolish. The man who, after a candid perusal of the Reply, will regard Mr. M's. book with favor, may apply the adage—

"Convince a man against his will,  
And he will hold the same opinion still."

The condensed argument added to the Reply, is brief, but well presented. It is comprehensive, clear and forcible, furnishing in narrow bounds, to the friend of inspired Psalmody, strong reasons of the hope that is in him, on the subject.

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A GENERAL VIEW OF REV. XXI AND XXII.

Whether the visions contained in these chapters are descriptive of the millennial or heavenly state of the church, is a question on which there is a diversity of opinion, and one which is a proper subject of discussion. Beyond all dispute, occupying the place which they do in the very close of the inspired volume, they were designed to comfort and encourage the hearts of God's children with the assurance that the trials of the church shall have an end, and that her enlargement and elevation shall be in proportion to the straits and depths from which she shall be delivered. But when shall this take place? Shall these triumphs of the church be enjoyed on the field of her conflict, before her militant state be entirely ended; or, are they reserved for heaven? And is it not until she shall have entered the mansions of eternal peace and rest, that she shall realize what is exhibited in these animating and magnificent descriptions? While we are free to confess that the subject is not without difficulty, we are, for reasons which we propose to give, led to adopt the first view, at the same time conceding very readily that in as far as the church in the millennium will resemble heaven, these visions may be contemplated with delight and advantage by the pious mind, in its attempts to form some conception of the bliss and glory to be revealed.

It is well known that most of the imagery in the chapters under consideration, is taken from the Old Testament, and generally the descriptions, and in some instances the language of the apostle so exactly coincide with what we find in the prophets, as to lead to the conclusion that what they foretold, he saw symbolically fulfilled. "Comparing spiritual things with spiritual," if we ascertain to what period in the church's future existence these predictions refer, we can be at no loss to determine when the state of enjoyment described in the visions of John shall be realized.

The first thing which, in the 21st chapter, the apostle informs

us he saw, was "a new heaven and a new earth." Will any one doubt that this points to the fulfilment of Is. 65:17—"Behold, I create new heavens and a new earth?" And does any one believe that this promise refers to the heavenly state? If so, a glance at verses 20 and 21, in the same context, will correct his mistake. Where there is no death, a child shall not die a hundred years old; where there is no unclean thing, there cannot be a sinner; in heaven they do not build houses and plant vineyards. That Peter, 2 Ep. 3:14, refers to this promise as fulfilled, after what is usually termed the general conflagration, is no objection to our view, because it is not conceded that, by these terms, he means heaven. There will be new heavens and a new earth, in which righteousness shall dwell in the present world. God has promised, Heb. 12:26, 27, to shake the heavens and the earth, and when, in the church and in national organizations, nothing remains that can be shaken, there will be a new earth and new heavens, "a kingdom that cannot be moved."

Indeed the very terms, "*heavens and earth*," whether understood literally or figuratively, forbid their application to the heavenly state. Not to speak of the impropriety so to apply the phrase, "new heavens," as though even the place of happiness requires to be renovated, we are utterly at a loss to know what could be meant by "a new earth," as descriptive of either the abode or the enjoyments of the saints after death. On the other hand, the appropriateness of these terms to designate a high state of national and ecclesiastical reformation and prosperity, such as we are warranted to expect in the millennium, is evident to any one capable of understanding and applying symbolical language.

The announcement which John heard, Rev. 21:3, is almost an exact transcript of the promise, Ezek. 37:27—"My tabernacle also shall be with them; yea, I will be their God, and they shall be my people." The apostle "heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." We wait not to show that this proclamation pointed to the fulfilment of the promise; for candor will admit it, and prejudice cannot deny it. That the prophet treats of the conversion and restoration of the Jews, in the chapter from which the quotation is taken, is too evident to require proof; and that will, without doubt, be one of the important events that will introduce the millennium. God will then "make a covenant of peace with them, and multiply them," and "the heathen shall know" that he is "the Lord that doth sanctify Israel"—verses 26 and 28. How expressive is this language, applied to a high state of enjoyment on earth, and how unmeaning when applied to heaven!

By the same rule let verse 4th be compared with Isaiah 25:8;

verse 6th with Isaiah 55; verse 10th with Ez. 40:2; verses 11th and 24th with Is. 60:1, 2:10; and chap. 22:1, 2, with Ez. 47:1—12. These are a few, out of many coincidences between the visions of the apostle and the predictions of the prophets. In every case the latter are explained as referring to the future glory of the church on earth; and certainly every correct rule of interpretation requires a similar application of the former.

We find insuperable difficulties attending the other view of this subject. In chap. 21st, ver. 6—8, there are both promises and threatenings, which seem badly to accord with our impressions of the heavenly state. Will there be any 'athirst' there, to whom "the fountain of the water of life" is freely offered? Will there be a conflict there, in which the victor shall gain a title to all things? And will there be "fearful and unbelieving, and abominable," &c. there, who "shall have their part in the lake that burns with fire and brimstone?" The mere propounding of these inquiries is sufficient to show that it must be a great mistake, to interpret this passage in such a way as leads to the absurdities which they suggest. And we cannot but think that conceptions of the heavenly state, formed from these descriptions, will partake of a grossness utterly unbecoming their object.

To us it appears that the two visions in these chapters, refer to two different periods of that state of felicity and glory on earth, which the church has long and earnestly expected. The first, contained in chap. 21:1—8, seems more particularly to give a view of the commencement, and progress of the work of individual, national and ecclesiastical reformation, till its completion. The restoration of the Jews—the conversion of the heathen—the extension and establishment of the church—the pure administration of ordinances, and the faithful exercise of discipline, and above all, the gracious presence of God in the church, dwelling with his people—all will constitute the reality of the apostle's symbolical representation in the first vision. And now his curiosity to behold the beauty, strength, grandeur and duration of this city, is gratified by the seasonable arrival of one of the seven angels who had been employed as ministers of divine vengeance in destroying the kingdom of Satan, which had so long opposed the cause of Christ on earth. By this celestial guide he is conducted to a favorable position, from which he sees the church in her stability, glory and permanence. And it is not strange that in attempting to describe the overpowering grandeur of the scene that was unfolded to his admiring gaze, he employs, in some instances, language that might seem better to suit the church in heaven than on earth. Here, if anywhere, the hyperbole may be and should be employed; and it is in the use of that rhetorical figure, that the apostle presents to our view the transcendent excellency of the millennial church. This taken into the account, will enable us to explain the strongest expressions in

these visions, in entire consistency with the views we have advanced.

It may be said, where, if not here, will we find in the Bible a description of heaven? Has it never entered the mind of the inquirer, that the glory of the heavenly state surpasses infinitely both description and conception? Certainly such is the view which the Scriptures give of it. 1 Cor. 2:9—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 John 3:2, "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." These and similar passages suggest sobriety and modesty in endeavoring to form ideas of what is inconceivable, and in using symbolical imagery taken from visible and tangible things, to convey to our minds impressions of an enjoyment purely spiritual.

The objection that this view of the subject would make John violate the chronological order of events, discovers a very superficial reading of the Revelation. It would be a singular exposition indeed, that would be based on the assumption that the Apocalypse contains a prospective account of various important events, to occur from the time it was made, detailed in regular consecutive order. Several keys to reveal the mysteries of that book, have been furnished, but the one implied in the objection has remained, till lately, undiscovered. If we are not greatly mistaken, in more places than one the apostle follows a series of a certain class, in regular order, till it issues in some great terminating event—the millennium, or the last judgment—and then returns to trace one of a different kind, through the same periods to the same termination. Any one who will attempt to explain the seals, the trumpets and the vials, on any other principle, will, we think, make strange work. It is certain that the vision of the woman and her man-child, in the 12th chapter, synchronizes with the two witnesses in the 11th chapter, and both run throughout the whole period of the 1260 years that precede the church's final deliverance. And yet the last five verses of chapter 11, describe the scenes at the conclusion of that period; and the beginning of the next chapter recurs to events that took place at its beginning.

In this there is no violation of true chronology, though there is a departure from a consecutive detail of events in the order of their occurrence. In each particular part of the Apocalyptic scheme, the apostle narrates the events in their natural order till it is completed, and then returns to another. And this he does in the chapters under consideration, and in place of violating, strictly observes the true chronology. For having, in the 20th chapter, given a brief and graphic account of the commencement, progress and termination of the millennium—of the great apostacy that is to succeed it, and of the final judgment and its awful so-



lemnities, he returns to present a fuller view of that happy period, the anticipation of which has supported and cheered the church in her darkest hours. And thus closing, not only the revelation which he was appointed to give, but also the whole of the volume of inspiration, he has presented the most animating considerations to God's people to be faithful in their Master's service, assuring them of a victory and a triumph to be won for the church by her Head, of which she is to be a partaker in this world, over which the devil has so long held the usurped dominion.

Before we close we must express our apprehension that low and unworthy views of what will constitute the millennial glory, have something to do with the mistake which we have been endeavoring to correct. It is quite a popular opinion that the church and the world have already advanced far in their way to the highest point of perfection attainable on earth, and that the causes which are now at work will soon bring them to that desired goal. This we must pronounce a palpable and dangerous error. That there are, under the providence of the Mediator, both physical and moral causes that may conduce to that important end, we readily admit. Of these, we may mention improvements in the arts and sciences; increased facilities of intercourse among nations; the diffusion of the sacred Scriptures, and the wide extension of missionary labors. These answer an important end, and fill an important place in the system of proximate causes by which God is pleased to work. But so far as that which will constitute the true felicity of the church, and prepare and purify the minds of men for the enjoyment of happiness in communion with God, is concerned, we are no better—nay, it is to be feared that we are worse than our fathers. And it will certainly contribute nothing to that necessary preparation, to represent these animating and rapturous descriptions with which the prophetic parts of both the Old and New Testaments abound, as giving a view of the heavenly state, while the millennial glory will, by contrast, dwindle into a condition little better than that which we have already reached.

The truth is far otherwise. While we reject the dreams of so called millennarians who conceive of some kind of a carnal heaven on earth, we believe, from the testimony of the word of God, that in the millennium there will be a near approximation to the state of man before he fell. The curse will be in a great measure removed from the earth. The souls of God's people will be highly sanctified; a state of happiness will be reached, as near perfection as is attainable by man in this life. And we will not consent to be deprived of this confidence by the misinterpretation and misapplication of such passages as *Is. 11: 6—9*, chap. 60, with others, including the sublime visions that seal up the prophecy and close the canon of revelation.

## THE GOSPEL MINISTRY, AND PREPARATION FOR IT.

Society presents a phenomenon highly instructive to a reflecting mind. The astonishing activity manifested in arts and science, especially in relation to the outward comfort of society, the improvements of manufactures, the growth of commerce and national resources, stand strongly contrasted with the condition of morals and religion. The busy activity of men in relation to the former, which, every where around us, we see going forward with unflinching eagerness and energy of application, is a remarkable fact in man's history, when compared with the apathy too generally manifested in relation to the latter. We include, in this remark, morals as well as religion; for though considerable attention is given to these, it may not be concealed that the morality of popular education is strikingly deficient: it is paganized by the exclusion, to a great extent, of the Bible; and to a still greater extent, by the exclusion of Bible motives, principles and aims. In regard to religion, it would not be just to bring a *sweeping* condemnatory charge of dereliction; but candor compels us to say that Bible religion, like Bible morality, is at a low ebb. There is much that wears the air of religion, assumes its character, and usurps its place in our sinful world. With a goodly expression of the power of godliness in christian society, there is an appalling amount of mere nominal religion. Why is it that in regard to all that is outward and temporary the world should be agonizingly active, while in regard to all that is spiritual and eternal there should be indifference? This question is not to be met with the common maxim in commercial economy, that the want creates the necessary demand of supply; for the want is palpably great, but the supply is painfully small. We must go to God's neglected Testimony, to find the answer—"The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, for they are spiritually discerned." Tracing the cause of this indifference to the ignorance and carnality of our nature, whatever peculiarity there may be in its present phase, the fact itself is not peculiar to the present state of society; the cause is *nearly* as old as man, and as deeply seated as the depravity of his heart, "which is deceitful and desperately wicked."

These evils existing, we are prepared to expect a corresponding evil in reference to the preparation necessary for the gospel ministry. Except in a few corrupt national establishments, and some instances in large cities of our own land, the outward and visible inducements to prepare for the ministry are not strong. With such exceptions, it may be safely said that the gospel ministry receives no remuneration equivalent to the labor and necessary preparation demanded. Can we wonder, then, that many young

men, who might otherwise have given themselves to the service of the church and been useful in it, prefer to follow other pursuits requiring less preparation, and offering far higher advantages of a worldly kind? And it is but a shallow philosophy, and argues but little knowledge of human nature, to expect that men of talent and ripe education will offer themselves in sufficient number, under such circumstances; or that parents will encourage their sons to do so, when there are so many honest avenues to affluence tempting them in other directions. Here we are forcibly reminded of the remark of the late Dr. Mason, that were the reward of the ministry reduced to fifty dollars a year, many might be found willing to undertake it; but it would be a *fifty dollar ministry!* There is more truth in this sarcasm than most of us are willing to admit. Nor is it honest to raise an out-cry about mercenary motives, and that ministers of the gospel, and those preparing for it, should act independently of such *paltry* considerations? They, and their families, have bodies requiring to be clothed and fed, like other men; and if ill-paid, they must be ill-provided for in most instances, unless they lay themselves open to the charge of meanness or dishonesty. They must often have painful thoughts, in view of the apostolic precept—"owe no man anything." It might excite our surprise to know, as we do know, that those who talk most about mercenary motives, generally show the greatest anxiety to acquire money, and do least for benevolent objects. Such complainers are not found among those who do most for the support of the gospel. The minister of religion has as good a claim to remuneration as any other laborer; nay more, it should bear a relation to the talent and education which he must bring to his work, as also to the fidelity with which its functions are performed. It is the law of Christ—"Even so hath the Lord ordained that they who preach the gospel, should live of the gospel." 1 Cor. 9:14. We deprecate the thought of looking to the sacred office as a means of making money, or merely securing a livelihood. The motive ought to be infinitely higher and holier; but the motive of a minister of the gospel, however good, does not supersede his claim to equitable support. Let us look at this matter in another aspect; and here we put it to the good sense of our readers, whether the want of liberality is not likely to embarrass the most spiritually minded and disinterested of the ministry? and so far as it does this, render it less efficient? A man, however devoted, can neither study nor publicly minister to much advantage, who has frequently to grapple with pecuniary difficulties. The corroding anxieties of the week are a sorry preparation for the services of the Sabbath. And could the christian community but understand this as they ought, the crying evil to which we refer would be speedily alleviated.

In view of an ill-requited ministry before them, is it not probable that young men looking forward to it, may be disposed to dis-

pense, as much as possible, with a tedious preparation? There are reasons, in many cases, to make this almost a necessity; and these reasons may influence members of presbyteries to wink, in part, at the deficiency of a young man under their care: and for this, a strong plea may sometimes be put in most honestly. Be the cause what it may, of one thing we are most thoroughly satisfied; namely, that there is a great falling off in the preparation for the ministry. In theological, and especially in literary acquirements, we cannot bear comparison with our fathers in the ministry of the last century; and far less with the reformers of the sixteenth and seventeenth centuries. Those men were giants in learning; but they had none too much for the mighty work of the ministry, in view of which even an apostle exclaimed, "who is sufficient for these things?" They were masters of the original languages of the Bible; and were quite at home in the latin, which they frequently wrote and spoke with ease and fluency. Their familiarity with these languages, as well as the close study of dialectics, gave them a vigor and acuteness that are but seldom attained in the present day. We have a *great deal* yet to learn, before we can be worthily ranked with them.

A more liberal provision would lead to an improved preparation for the gospel ministry; as it would hold out some inducement to parents to give their children the necessary preparatory education, and encourage suitable young men to give themselves more readily to a profession that ceased to hold out nothing but poverty and self-denial. We trust, therefore, that the church will be speedily roused to do something, not merely as an act of justice to her ministry, but also as an encouragement to those who may be looking forward to it, that they may be induced to make greater preparation than many have of late years done.

But we will not conceal our views on this subject. Whatever may be gained by an increased ministerial support, yet the evil is too deeply seated to be cured by this means alone; for it must be admitted that there is not a proper sense generally felt, in relation to the qualifications necessary to the work. The high cultivation of mind, the scholarship, and the varied acquirements necessary to the ministry, have not of late received, nor do not now receive the attention to which they are entitled. Various influences have done the baneful work of inducing a most superficial system of preparation for the ministry. The law so well known in the commercial world is universal in its operation—a reduction of price, tends directly to a reduction of the quality of the thing produced. But deeply seated and widely ramified as the evil is, the remedy is within the church's reach, if she will only apply it in good earnest. It is not to be removed by mere expressions of complaint and lamentation over the degeneracy of the age: the case requires action. Something should be *done*, and done *promptly*. Reform-

atory measures, judiciously adopted and applied with energy, would gradually produce most salutary and happy effects. Difficulties there are in the way; but was ever important result gained without a struggle with difficulties? The most of these have their origin in prejudice or ignorance: and we are sure that truth and perseverance will overcome honest, though mistaken, opposition; and it is only such that we wish to deal with.

In the first place, let a regular college course be made indispensable, in every ordinary case, to admission to the study of theology in view of the ministry. We are far from thinking that a person may not attain eminent scholarship without the advantage of a collegiate education. Many have made great progress in literature independently of it, and others may still do so; but even with such concession, the propriety of this mode may be justly questioned. A young man of talents, industry and application, may make commendable advances in literature without even a teacher; and so there are many cases of successful study where a college education is dispensed with—but all such are exceptions to the ordinary rule. A person may pass through a college course without adding much to his stock of knowledge; yet it is not fair to conclude that such a course is useless. To reason against it from one or other of these extreme views, is neither just nor safe! A young man may become a distinguished scholar without, and another may be a dolt or a sciolist with, all its advantages; but neither the one nor the other will, in the judgment of reflecting persons, be held as an argument against it. In view of the most favorable issue that can be pleaded for, we maintain that a young man who has the capacity to become a good scholar without, must with the opportunities which it affords be a much better one!

There is an advantage in such an education which it is difficult, if not impossible, to obtain without it—the advantage of superior mental training. It is not merely the amount of knowledge, the acquaintance with language or science—for attainments in these may be made more privately—but the general training will not be equal; the latter mode does not furnish the powerful stimulants to literary exertion that the former does! Private education is apt to *encourage* a conceited spirit in a young man. Of this, we have painful examples, even in the ministry of reconciliation. On the other hand, the struggle of competition does much to lessen this feeling. The angular points of self-sufficiency are rubbed off a young man when he is daily brought into contact, in the arena of literary contention, with spirits as noble, as aspiring and generous as his own; and some of whom may, in all these respects, be his superiors. The existing rule in our own church on this subject has not wrought well: it requires that every applicant to be received as a student of theology should have such education as

would entitle him to the degree of Bachelor of Arts, at college. Such a *quasi* rule of qualification is a practical breaking down of the safeguard thrown around the study of theology in view of the ministry, by our fathers.

Again, we recommend the examination of young men by presbyteries, before going to college. Examination is made necessary in most of our public institutions before admission, but this does not supersede examination by presbyteries. Were it distinctly understood by parents, as well as their sons who propose to study for the ministry, that such an examination must be passed before entering college, much inconvenience and loss of time might be avoided. It is a grievous loss to a young man to be placed at college before he is qualified advantageously to prosecute his studies. Some ardent and aspiring persons may no doubt overcome the difficulty of such a position by gigantic efforts, for gigantic they must be, to keep even step with those who are better prepared for the literary race than themselves. Many, however, may continue, not only during their collegiate course, but through life, to bewail as a blunder a premature admission. If, on examination by presbytery, a person was deemed unfit to commence a collegiate course, it would be no disadvantage, no loss of reputation, to continue preparatory training another year. But there would be both, if the applicant were rejected at college, and remanded to the grammar school.

Again, we recommend the early study of Greek and Hebrew. Indeed, we prefer that the latter, like the former, should be made part of the preparation for college. But if not made a part of the preparatory course, it should not be longer delayed. The period of a college course of four years will be brief enough to attain the Hebrew scholarship required for the study of theology, when taken in connection with other indispensable necessary studies during the course. We do think it worse than absurd to delay the study of the Hebrew language, as is too frequently done, till the student enters upon theology. An intimate acquaintance with both Greek and Hebrew is indispensable to the successful study of theology. In these languages the Holy Scriptures are written; and to be studied with the greatest advantage, they must be studied in the original. Without a knowledge of Greek and Hebrew, theology is only empiricism. In the case supposed, a student may know the truth, yet it is not by his own examination of the fountain, but by the testimony of others. By this he may attain an extensive acquaintance with dogmatic theology, but he will lack the most important qualification of a Scripture expositor—a qualification most necessary to the successful preaching of the gospel. An essay pinned upon a text of Scripture, is man's; but a faithful exposition of the text is just God's word unfolded and practically applied. A knowledge of the Bible in the original

languages is by far the best, though not the only apparatus, for the study of the Bible; or, in other words, for the study of theology. It is folly, then, to begin this study of theology while ignorant of the languages in which the Bible is written; because a large portion of the time which should be fully devoted to the subject must be yielded up to the acquisition of what is only preparatory to it: and the inconvenience of this the student must feel during his whole life; for in addition to the time withdrawn from his proper study, it is ten to one if he ever overtake it to his own satisfaction.

*Other things* being equal, the better scholar will make the better theologian; and he will come to his work as a preacher of the gospel, and as a pastor of a congregation, with more efficiency and greater prospects of success. He will show himself "a workman that needeth not to be ashamed, rightly dividing the word of truth." The propriety of making Hebrew a part of the preparatory course is admitted in the following resolution of our Synod: "*Resolved*, That the study of the Hebrew language should constitute a part of the course preparatory to entering upon theological studies."—(Report, 1847.) It was not thought proper to make this immediately operative, because of "the present state of things." It was, perhaps, only an act of justice to give due intimation of the obligation before enforcing it; but four years ought to be deemed sufficient to remove the obstacles. Indeed, six years must elapse before Synod can act upon its own suggestion; and till it does act, in the case, "the present state of things" will continue.

It may probably be objected to part, or to all of the remarks now made, that their stringency, if carried into operation, would bar many persons from the ministry who might otherwise cheerfully give themselves to it. Perhaps this might be the effect; yet we do not think it would prevent those persons from prosecuting their studies whose labors would be a real gain to the church. If a young man has not decision enough to meet and overcome such difficulties, he is not fit for the gospel ministry. One man thoroughly trained for the work is worth ten half-educated ones! In making this remark, we do not forget the promised aid of the Holy Spirit; but we know also that it is our duty to labor earnestly, and it is only when we have done this that we may expect the blessing of the Spirit. "Till I come, give attendance to reading, to exhortation, to doctrine." "Meditate on these things: give thyself wholly to them; that thy profiting may appear to all."—1 Tim. 4:13, 15.

In conclusion, we earnestly appeal to all parties concerned to carry forward the necessary improvements in the preparatory studies of young men designed for the ministry. Let the church liberally support the gospel; for this, as we have found, is inti-

mately connected with a well-trained and well-educated ministry. The latter cannot long be secured, if the former is withheld. Further, let young men devoting themselves to the Christian ministry bear in mind, that the more they learn in school, and college, and divinity halls, they are the better prepared for their intended work, and the greater satisfaction and success will they enjoy in prosecuting it. It will be found heavy work, indeed, to have added to the necessary calls of the ministry, efforts to make up laggard studies,—to overtake what ought to have been overtaken in the preparatory course. To call it sailing against the tide, is only a feeble figure of speech. But however highly we estimate an accomplished education, it must be accompanied with unfeigned piety,—it must be blessed by the Holy Spirit before it can be useful to the people of God!

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#### THE MORAL CONDITION OF THE PAGAN WORLD.

The ideas which many have of the actual condition of the human mind when unenlightened by the gospel, are generally vague. They form but feeble conceptions of the deep darkness and superstition of those who live without the light of Divine Revelation. They may know that whatever peculiar blessings attend the dispensation of the gospel, are denied to many millions of their fellow creatures; but of the depths of that darkness which rests upon them—of the malignity of their moral disease, and of the hopelessness of aid from any other source than the Bible, they have, for the most part, no adequate conception. A careful perusal of the following masterly sketch by an English missionary—Rev. James Kennedy, who has long been familiar with the scenes which he describes, ought to impart a new value to Christianity in the estimation of those who enjoy its blessed advantages, and kindle new zeal and sympathy in behalf of those who are still strangers not only to its sanctifying and saving power, but to its evidences, its sanctions, and even its existence. Let it be carefully read and pondered.

“India is a vast continent. It contains an area of more than a million square miles. It has been, from the earliest ages, the abode of millions of our race. Owing to the comparative quiet of the last half century, and the comparative absence of anarchy and civil-war, its population is probably greater at present than it has ever been since it was first trodden by the foot of man. We cannot speak with any certainty of the number of India’s inhabitants; but they probably amount to one hundred and thirty, and perhaps to one hundred and fifty millions. The Hindoos have, from time immemorial, been a civilized people, dwelling in cities, towns and villages, cultivating the land, practising different trades, pursuing let-



ters, with a regular government and with written laws. They were a civilized people when our forefathers were rude and barbarous. The fact is now established beyond contradiction, that they are of the same great branch of the human family with ourselves—that they are a Japhetic race as well as we. It must likewise be remembered that they have, either directly or indirectly, exercised a powerful influence on the other nations of the earth. Buddhism is the most widely extended religion in Eastern Asia. Ceylon, Burmah, Siam, China, and the surrounding regions, contain millions of its adherents. Whence has this religion come, which has so commanding an influence in the world? The active mind of India first gave it birth. There it first prevailed; and when expelled by its rival, Brahminism, it spread itself, by the efforts of its adherents, over the surrounding countries, till it had secured for itself a wider empire than it had lost. What a mighty influence has India thus exerted! Then, it must be remembered, that its philosophy told powerfully on the philosophy of the western world; and that philosophy has again deeply affected the Christian church. If we could see the chain of events, we should, in all probability, discern the influence of India in results developing themselves around us, with which we had supposed it had not the slightest connection. Each of these briefly stated and yet most important facts, suggests a claim which India has on our Christian interest. That interest ought to have been deepened a hundred fold, when we look at the views of God and man which the Hindoos possess, and at the character which these views have necessarily formed. There we see an ancient, famous, and civilized people. They have had the elements of the earliest revelation in the fragments of traditional truth which they took with them from the original abodes of our race. God has been, by his providential arrangements, testifying to his own goodness, wisdom and justice. They have the same intelligent and moral nature with ourselves. They have had a host of learned and able men, who have laboriously and perseveringly discussed the chief questions which affect humanity. Ponderous volumes have been written in a language which has been refined and elaborated to an almost unprecedented degree; and in these volumes the human mind is seen going forth to every part of the universe to observe and record its wonders. We find a whole tribe, with the loftiest pretensions, setting themselves forth as the unerring guides of their countrymen. We find temples erected, dogmas propounded, institutes appointed, and a laborious and somewhat gorgeous ceremonial ordained. We see the millions of India, under the guidance of these men, receiving these dogmas, and following these institutes. You expect to find some progress made by such teachers and such a people. You are startled to find that, notwithstanding occasional gleams of light, there is not a single truth of even natural religion which

has been consistently grasped and maintained. The more closely you study the religious history of the people, you are borne the more certainly to the conclusion that there is scarcely a falsehood regarding God, regarding man, regarding the relation of man to God, regarding the unseen world, ever propounded in this earth, which has not been advocated and proclaimed by the highest authorities in India, and which is not acting at the present day with fatal effect on millions of souls. The Hindoo mind has not been stationary, as some have asserted. Change, the characteristic of our common humanity, has been as prominent there as in any part of the world. The people have changed greatly in their religious views and practices, but it has been change from error to error; the new has been strangely incorporated with the old; one layer of error has been placed upon another, and the present Hindoo mind is, as it were, buried under the whole. These errors are of a peculiarly malignant kind. Pantheism, perhaps the most prominent and fundamental of them all, has been attracting, of late, no small attention in Europe; it has secured several for its advocates who are deemed, by themselves and their followers, as the leaders of the European mind; as men who have left far behind the prejudices of the vulgar; who have looked at the universe with the eagle eye of vigorous and well-trained intellects; who have discovered its central truth, and have set themselves forth as its apostles, that they may by it enlighten, purify, and ennoble humanity.

If you would understand the nature, perceive the tendency, and see the mature fruits of this doctrine, which is now arrayed in Europe in so lofty a guise, proceed to India, where it has grown for ages in a most congenial soil, and you will see it in perfection. If there be a likelihood of its spreading in Europe, you cannot doubt what its results will be, so long as similar causes produce similar effects. Well does it become you to deprecate and dread these results. The Hindoo notion is, that God's original and proper state is that of quiescence and unconsciousness. He is, then, without qualities, and may be best described by negatives. He is without holiness and without sin; he is without pleasure and without pain; without desire and without aversion. While he is in this state, there is no such thing as consciousness in the universe. There is an immense latent energy; but it gives no sign, and is as if it were not. In some mysterious manner the slumber is broken; God awakes; he says to himself, "I am one—I shall be many." He evolves the universe out of himself, as the spider evolves the web out of his own body. Qualities distinguish God in this conscious and expended state. In some parts, as in the gods, truth or moral excellence prevails; in others, as in demons, darkness or the irascible passions bear sway; while in man is to be found affection, or the social feelings and sensual ap-

petites. Thus all the wickedness in the universe, all the pride, and anger, and impurity it contains, are directly traced to the Most High, in daring contradiction, not only to the statements of Scripture, but likewise to the affirmations of reason and the testimony of conscience. True, both reason and conscience remonstrate against the outrageous wrong, and compel even from the Hindoo mind a passing homage; but the homage is faint and short-lived, and falsehood speedily returns to resume its sway. After vast periods of time, all beings and all worlds are to be absorbed by the all-absorbing Deity, who again is to have his long, undisturbed repose.

This notion has taken a firm hold of the Hindoo mind, and may be heard, though in very different phraseology, and with different illustrations, from the mouths of the learned pundit and of the illiterate peasant. Here you have full-blown Pantheism; and you have only to consider its direct tendency, to come to the conclusion, that it has a most desolating moral influence. Pantheism does not, however, reign alone in India. In perfect harmony with it, and receiving, indeed, strength from it, we have a vast system of Polytheism, with its unwieldy and grotesque mythology, with its innumerable and absurd ceremonies, with its shadowy and extravagant promises. If we were to select the vilest men of whom history informs us, and place them beside the gods of India, they would, in such company, brighten into something like dignity and excellence. The pundits, in describing their gods and goddesses, have, indeed, invested them with a large degree of power, and ascribed to them mighty works; but they have not hesitated to clothe them with every base and hateful quality, so that these mythological personages, in folly and caprice, are worse than children; in anger and revenge, are worse than demons; in lust, are worse than brutes, and yet in power equal to God himself! Stories in which they are thus represented are familiar to the people from their earliest years, are ever on their lips, and incessantly polluting their hearts. How can a people be better than their gods? How can the Hindoos, with their minds saturated by such stories, rise to true dignity and excellence? To expect a high-principled people where such influences are incessantly at work, would be to expect grapes of thorns, and figs of thistles. It would be to expect life where poison is constantly administered, and vigorous health where the atmosphere is laden with the vapors of death. The Hindoos have, indeed, a conventional morality, which restrains them from acts which, if universally performed, would snap asunder the bonds by which society is united. Their sacred books do forbid certain sins and command certain duties, but their morality has no basis; the Pantheistic notions which pervade them leave no foundation on which it can rest; the great heroes they admiringly exhibit are represented as habitually trampling it under

foot; and their acts, which are in themselves indifferent, are put on a level with acts of a directly moral nature. According to the Hindoo Shasters, a hell is prepared for the man who sleeps with his feet to the south, as well as for the man who is chargeable with murder; a hell is prepared for the man who supports himself by keeping poultry, as well as for the man who steals and robs. How feeble for good must be a morality so ill-founded and capricious!

If the spiritual helplessness and peril of our fellow-creatures form a claim on Christian effort, the claim which arises from the spiritual condition of India ought to come to us with no ordinary force. Millions of the same nature with ourselves have perished there; every aspiration upwards has been stifled, every prompting downwards has been stimulated; souls have been bewildered and crushed; a fearful apathy has generally been induced, and the great end of our being has been openly frustrated. If the veil which covers the unseen world were raised, and we were led to see the victims of Hindooism in their many generations, and in their vast numbers, what an appalling spectacle would be presented to our view! At the present day, the system, laden with the accumulated corruptions of ages, is acting with fatal power on millions of minds; and their deep debasement, their very apathy, ought to be interpreted by us, who possess the truth so fitted to overthrow their fatal errors, as containing the appeal, "Come over and help us!" We may go over and help them. Mountains have been levelled, valleys have been filled, that the way of the Lord may be prepared, that the bearer of glad tidings may speed on his way and declare his message. The door has been most widely opened, and we have now to pray, not that facilities for diffusing the gospel in India may be afforded us, but that we may have grace to improve the facilities presented.

These facilities are greater than are furnished on the Continent of Europe, even in its Protestant States. We may travel through the breadth and length of India; we need not ask leave of any authority, or license a single room; we require no passports; we may, in the streets of the crowded city, and amidst the hamlets of the country, proclaim the gospel of God's grace; we may leave the ordinary track of European travellers, and proceed through districts where a white face is seldom seen, pitching our tent wherever a suitable spot appears, and no official appears to question the legality of our procedure; no attempt is made to seize either our persons or our books; no arm is raised to hurt us, and even rarely on such occasions is a voice raised to abuse it. British power prevails; and now, though not at first, British liberty is possessed. The obstructions raised by the early British authorities in India have been swept away by Christian indignation, and now we have as much liberty of worship and Christian effort as

you have in your highly favored isle. Now the law of the country is in favor of the civil rights of converts, though the law of society be still against them. Where is there a country on the face of the earth, with so vast a heathen and Mohammedan population, to which we have such unrestricted access? Our resources need only to be looked at on the one hand, and our facilities on the other, to convince us that, though we have done something for India, our mighty debt to that vast land yet remains, in a great degree, undischarged.

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NOTICES OF COVENANTERS.—JAMES GUTHRIE.

James Guthrie was educated in prelatical principles, and was in early life a warm defender of the bishops and their corruptions. Being awakened to a sense of his guiltiness before God, he was led to attend a weekly prayer meeting, which was sustained by the godly professors and students of the college of St. Andrews, in which college he was at that time a regent. He also sought frequent opportunities of private intercourse with Samuel Rutherford. It is said that just after he had first expressed his intention to join the Covenanters, as he was coming from Mr. Rutherford's room, he met the public executioner. He was startled by the circumstance, and the impression was left upon his mind that this encounter had some connection with his joining the Covenanters.

Mr. Guthrie was first minister of Lauder, where he labored faithfully for several years. In 1638 he hastened to Edinburgh, that he might unite in the great work of renewing the Covenant. As he entered the city by the west port, the first person he met was the city executioner in his official costume. As he mused on this second encounter with the grim functionary, he hastened on to the church of the Grey Friars, and there, in the presence of the assembled thousands, he was among the first and most ardent who signed the solemn bond. Having done so, he said to his brethren around him, "I know that I shall die for what I have done this day, but I cannot die in a better cause."

From Lauder he was removed to Stirling, in 1649. His ministry here was a long and a faithful one. Like all the faithful ministers of that day, he passed through manifold tribulations. In 1650 he was ordered to appear before the King and the Committee of Estates, to answer to the charge of having preached against the resolutioners. He declined the King's jurisdiction in matters of doctrine. He was confined for some time, and then the whole matter was allowed to rest. In the following year the Earl of

Middleton, with some others, took up arms with the design of overturning the Reformation and restoring Popery. For this offence Middleton was excommunicated by the Commission of Assembly, and Mr. Guthrie was appointed to pronounce the sentence. An express was sent by the King, commanding him to forbear the intimation of the sentence. Mr. Guthrie received this letter just as he was preparing to leave his home for the church. He was greatly perplexed as to what he ought to do. "My heart," said his wife, "what the Lord gives you light and clearness to do, that do." He went to the pulpit, and to the messenger's astonishment and vexation, solemnly pronounced the sentence.

Mr. Guthrie mingled much in all the debates of the eventful period in which he lived. During the Protectorate of Cromwell, he opposed what he deemed Oliver's usurpation, with all his energy and learning. But, with all the fervor of his zeal, he was a man of the most amiable temper. When all around him were excited, he remained calm and unruffled. In the heat of a debate he would often say, "Enough of this—let us go to some other subject; we are warm, and can dispute no longer to advantage."

After the restoration of Charles II. many of Scotland's faithful ministers were driven from their homes and their people. But this was not enough; harsher measures were required, in order to overawe and subdue those worthy men, who preferred to obey the King of Zion, rather than the man who dared to usurp the headship of Christ's church. Of the martyrs of the Covenant, James Guthrie was the first. He was apprehended at Edinburgh, while engaged, with several others, in drawing up a supplication to the king. On the 20th of February, 1661, he was brought up for trial, on the charge of high treason. Middleton, his personal enemy, presided at the trial. The principal charges were, his being the author of a pamphlet entitled, "The Causes of God's Wrath;" his connection with the Western Remonstrance; and especially, his declination of the king's authority, eleven years before.

His defence is one of the most striking and eloquent addresses in the English language. He vindicated himself triumphantly. Addressing the Chancellor, he said in conclusion, "My Lord, *my conscience I cannot submit*, but this old crazy body and mortal flesh I do submit, to do whatever you will. Only I beseech you, ponder well what profit there is in my blood. It is not by extinguishing me and many others, that you will extinguish the covenanted work of reformation. No! My bondage, banishment, or blood, will contribute more for its extension, than my life or liberty for many years." After this address many of the members of the council withdrew. Knowing that his death was determined beforehand, they said that they would have nothing to do with the blood of the righteous man. He was condemned to die as a traitor, and the 1st of June was fixed as the day for his execution.

After he had received his sentence, he said to his judges—"My Lords, may never this sentence affect you more than it does me; and may never my blood be required of the king's family!"

During the period between his sentence and execution, he enjoyed a serene and tranquil frame of mind; and this, as the day fixed for execution drew near, increased to a joyous cheerfulness. The nearer his home and his reward, the higher his spirits rose. From the ladder at the foot of the gibbet, he addressed the crowd for more than an hour, with the greatest composure and earnestness. He vindicated himself from the charge of being a traitor to his king, inasmuch as he had only sought to remain faithful to the King of kings. He warned the people of their sins, and recommended to them the riches of Christ's free grace; and he then urged them to be faithful to the Solemn League and Covenant. In a strain of triumphant exultation he thus concluded his address: "Jesus Christ is my light and my life, my righteousness, my strength, my salvation, and all my desire. Him! O Him! do I, with the strength of all my soul, commend unto you! Bless Him, O my soul, from henceforth and forever! Rejoice, rejoice, all ye that love him! be patient, and rejoice in tribulation. Blessed are ye, and blessed shall ye be forever and ever. Everlasting righteousness and eternal salvation are yours—all is yours, and ye are Christ's, and Christ is God's!" After he had ascended the ladder he exclaimed, "THE COVENANTS, THE COVENANTS SHALL YET BE SCOTLAND'S REVIVING!" His last words were, "Now let thy servant depart in peace, for mine eyes have seen thy salvation."

Thus died this amiable and intrepid minister of Jesus Christ. His head was, according to the barbarous custom of that time, fixed over the West Port, and his headless corpse was prepared for burial by several ladies, who dipped their handkerchiefs in his blood, remarking, in answer to the accusation of a by-stander, that they did so, not for superstitious purposes, but that they might hold them up to heaven, with the prayer that God would remember the innocent blood. Scotland was filled with mourning and lamentation for his death. His memory is fragrant to this day.

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#### THE SPIRIT HELPETH OUR INFIRMITIES.

A good divine says, "I never heard a more precious truth than this. To me it would be all in vain that Christ has died, and that salvation is offered, had not the Spirit been poured out. I never should truly repent, or believe, or love, or hope, but for this blessed divine agent. And as he begins, so he finishes the work of grace. He is in Scripture called the *Spirit of grace*. There are three

reasons for this title being given. *First*, He is gratuitously given to us. We have no claims upon him. His work is no more of debt than that of Christ was. *Secondly*, he is most loving, gentle, and condescending. He is as compassionate and kind as the Father and the Son. He is infinitely gracious. *Thirdly*, he is the author of all gracious and pious affections and views in the soul. Every Christian virtue is "the fruit of the Spirit."

"*The Spirit.*" It means the Spirit of God—infinite, eternal, unchangeable. He is called the Holy Spirit, because he is holy, and because he is the author of all holiness among men. He is called the free Spirit, because he acts most freely, and not at all by constraint, and because he cannot be purchased with money, or price, or human merits. He is sovereign, and divides his gifts severally as he will. He is called the good Spirit, and well he may be, for in every sense he is good. All his titles are honorable, and show that he is to be greatly feared and loved. He is a divine person.

"*This Spirit helps.*" He helps believers. He helps them, notwithstanding their infirmities. Indeed, their weakness furnishes the occasion for his kind aid and amazing condescension. If a man rejects God's Holy Spirit, God rejects that man. If a man feels no need of the help of the Spirit, he is dead in trespasses and sins, and knows it not.

"*The Spirit helpeth our infirmities.*" When and how does he help us? Not by granting miraculous gifts, not by revealing future events, not by imparting gifts of healing, and of tongues, but He helps in prayer. Paul is very bold, and says: "The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings, which cannot be uttered." He is the great author of all acceptable prayer. He teaches us in the Scriptures, which he inspired, what we ought to pray for. He opens our eyes to understand those Scriptures. And he puts into our hearts longing desires for those good things for which he has taught us to pray. Having given us holy desires, he nourishes, excites and gratifies them. A good writer says: "He spiritualizes our natural affections, fixes them on proper objects, and enlarges and enlightens their natural activity. When sin is recollected, he awakens anger, shame and sorrow; when God is represented to the mind in his glory and justice, he overspreads the soul with holy awe and humble fear. When the Lord Jesus and his redemption are upon our thoughts, the Holy Spirit warms and raises our desires and love. We are in ourselves cold and dead to spiritual things: He makes us lively in prayer, and holds us to the work! He begets holy reverence for God, while we adore him. He works in us delight in God, and longing desires after him, fervency and importunity in our petitions for spiritual mercies, submission and resignation to



the will of God in temporal things, faith in our Lord Jesus Christ, and hope in the promises of God, while we plead with God for an answer to our prayers. He also fills us with holy joy and exultation in God, while we recollect in prayer his glories, or his benefits, and awakens all the springs of thanksgiving."

No prayer thus offered is unavailing. It is always acceptable to God, and profitable to men. Such prayer is mighty, is effectual. It changes Jacob into Israel. It shuts and opens heaven, it shuts and opens the mouths of lions, it shuts and opens prisons, it shuts and opens the grave. It prevails—it ever shall prevail.

*The spirit helpeth our infirmities* by giving us fortitude and peace in the day of trial, sometimes more and sometimes less, but always according to His wisdom and mercy. The promise is, *as thy day is, so shall thy strength be.* This the Spirit makes good. So he enabled Paul and Silas at midnight to pray and sing praises to God. So he has given to his people in every age, songs in the night season. It is he alone who can inspire the shout of triumph, in the midst of exquisite sufferings. He has often done it, and he will do it to the end of the world in the cases of all that believe.

He helpeth our infirmities in our conflicts with sin and temptation. Were the elect converted and then left to themselves, the work thus begun would soon be utterly defaced. But *we are changed from glory to glory by the Spirit of the Lord.* The carrying on of the work of grace in the heart is *through sanctification of the Spirit.* He is the true *well of water springing up to everlasting life.* He works by enlightening, persuading, and enabling the soul to renewed acts of holiness. He works effectually. When the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. His standard is mighty. His grace is irresistible. His power is Omnipotent. This is the promise of God: "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Believers, in all circumstances, need the help of the Spirit; and when they seek it aright, they shall receive it. "If ye, being evil, know how to give good things to your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him." This is the strongest kind of reasoning known even in Scripture. It is the argument *a fortiori.* It marks all doubts as unbelief, and all unbelief as heinous sin. So that if God call us to new, difficult or heavy duties, all we have to do is to obey. He made apostles out of fishermen and publicans. He made the immortal dreamer out of the tinker Bunyan. If he will, he can raise out of the stones children unto Abraham. The Spirit of the Lord is not straitened. He has all resources, all compassions. He is wherever a broken heart is. His ear is ever open to the cry of the righteous and afflicted soul. If you are poor, He can make your poverty not only a means of grace, but also a means of pres-

ent joy, so that you shall *glory in tribulation*. If you are sick, He can sanctify your sickness, and make your chamber none other than the house of God, and the gate of heaven. Many a time, in the saddest outward condition, or when engaged in pursuits full of peril, ere the soul is aware, it is made like the chariots of Aminadab. In short, the blessed Spirit is sanctifier, comforter, and guide to all the saints. Without him, they can do nothing. With Him, they can do all things, and suffer all things.

How highly His presence and aid should be prized! How earnestly should we cry to Him for help! How carefully should we put away all malice and evil-speaking, and cherish all those gentle affections and ways which please Him! The Spirit, like the dove, dwells not in strife and noise, and the indulgence of party spirit.

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#### 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. 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-transferring views.

The christian makes daily advances 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 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.

For the Presbyterian.

## ILLINOIS PRESBYTERY.

This Court met in Princeton, Oct. 13th, 1851, and was constituted with prayer. The members present were, J. Faris, James Wallace, J. Stott and J. M. M'Donald, ministers; William Wier and John Caruthers, ruling elders. Absent, Revs. Sloane, Milligan and M'Clurkan.

Mr. Stott was chosen moderator, and J. M. M'Donald, clerk.

Mr. Wallace reported that he had attended to the installation of J. M. M'Donald, in Linn Grove and Cedar.

The following minute, prepared by committee, was adopted:

The committee to whom was referred the item relative to Mr. Acheson, a licentiate under your care, viz. that he should be taken upon trial, with a view to his ordination as a missionary, beg leave to report, that he has been removed by the Head of the church from this militant state, and to the enjoyment, as we trust, of his reward in heaven. This dispensation is to us mysterious and painful, yet we would submit, and be resigned to the wise disposal of our Lord. Having labored a few months with great acceptance within the bounds of this Presbytery, he departed this life, Nov. 25th, 1850, in the city of Evansville, Indiana.

A petition was received from the theological students under the care of Lakes Presbytery, asking this Court to coöperate with the Presbytery of the Lakes, in sustaining a Theological School in Geneva Hall, with a view of securing the permanent reëstablishment of the Theological Seminary, at the next meeting of Synod.

In reply to this petition Presbytery says, that any action in the case, by this Court, seems to be unnecessary.

The moderation of a call was granted to the St. Louis congregation.

The call upon Mr. Stott, by the Princeton congregation, was presented and accepted, and he was accordingly installed as pastor of the congregation.

David S. Faris, having completed his literary studies in Indiana University, was received as a theological student, under the care of Presbytery.

The congregations under Presbytery's care were directed to take up collections, to sustain the domestic missionary fund, as often as their respective sessions may deem proper.

The Clerk was directed to ask one hundred dollars of the missionary fund.

The following distribution of supplies was made:—

R. JOHNSTON.—*St. Louis*, 6 Sabbaths; *Stanton*, 2 Sabbaths; *Springfield*, 2 Sabbaths; *Mount Sterling*, 2 Sabbaths; *Chili*, 2 Sabbaths; *Quincy*, 1 Sabbath. The remaining time, till next meeting of Presbytery, discretionary in the Northern part of Illinois.

J. M. M'DONALD.—*St. Louis*, 1 Sabbath; *Quincy*, 1 Sabbath.

A. C. TODD.—*St. Louis*, 4 Sabbaths, on his return.

Presbytery adjourned, to meet in Old Bethel, the first Monday of May, 1852.

J. M. M'DONALD, *Clerk*.

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THE NEW YORK PRESBYTERY.

This body met in the Third Church, New York, on Tuesday evening, Oct. 7th, and continued its sessions until Tuesday, the 14th.

The following scale of appointments was adopted:

MR. MILROY,—4th Sabbath, Oct. *Albany*; 1st and 2d Sabbaths, Nov. *Argyle*; 3d, 4th and 5th Sabbaths, Nov. *Topsham*; 1st Sabbath, Dec. *Faiston*; 2d, 3d and 4th Sabbaths, Dec. 1st and 2d Sabbaths, Jan. *Topsham*; 3d Sabbath, Jan. *Faiston*; 4th Sabbath, Jan. and 1st Sabbath, Feb. *Argyle*; 2d Sabbath, Feb. *Albany*; 4th Sabbath, Feb. and 1st, 2d and 3d Sabbaths, March, *Third Congregation, Philadelphia*.

J. HENDERSON—4th Sabbath, Dec. and 1st Sabbath, January, *Third Congregation, Philadelphia*.

A. STEVENSON—1st and 2d Sabbaths, February, *Third Congregation, Philadelphia*.

J. M. WILLSON—4th Sabbath, Nov. *Third Congregation, Philadelphia*; and to moderate in a call, when requested by the session and congregation.

S. O. WYLIE—2d Sabbath, Dec. *Third Cong. Philad'a*.

R. Z. WILLSON—Two Sabbaths, *Topsham*, discretionary; and to moderate in a call, when requested by the session and congregation.

J. M. BEATTIE—3d Sabbath, March, *Faiston*.

J. CHRYSTIE—1 Sabbath, discretionary, *Third Congregation, Philadelphia*.

J. W. SHAW—2 Sabbaths, discretionary, *Argyle*.

S. CARLISLE—2d and 3d Sabbaths, Dec. *Argyle*.

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BIOGRAPHICAL SKETCH OF REV. JAMES BLACKWOOD.

The subject of this sketch was born near the close of the last century in the County Tyrone, Ireland. He was the third son of Thomas and Jane Blackwood. It appears that his godly parents early devoted him to the ministry of the Gospel, and with a view to this, furnished him seasonably with the means of obtaining a thorough education. In the year 1811 he entered the University of Glasgow, Scotland, where he remained three years. In 1818 and 1819 he prosecuted further literary

studies, including the Hebrew language, in the College of Belfast, Ireland; and having completed his theological course, he was licensed by the Southern Presbytery of the Reformed Presbyterian Church to preach the Gospel.

In the year 1824, some time after having received licensure, he, in company with two brothers and two sisters, left his native land, and came into this country. His brothers settled in Belmont County, Ohio, within the bounds of the Reformed Presbytery of Pittsburgh, and he placed himself under that Presbytery, and by it was ordained to the ministerial office, May 8, 1826. The same year a call was presented to him from the congregation of Brush Creek, Adams County, Ohio, which he accepted, and was installed its pastor in the following year. From the unsuitableness of the locality to his constitution, his health became impaired; and for this reason, with some others, he sought and obtained a dissolution of the pastoral relation in April, 1829, a strong and tender attachment in the meanwhile subsisting and continuing between him and the people. Until May, 1834, he remained unsettled, actively employed in visiting and administering ordinances to societies and vacant congregations throughout the States of Ohio and Western Pennsylvania. In August, 1833, he was married to Jemima Calderwood, daughter of John and Isabella Calderwood. The year following he received a call from the united congregation of Little Beaver, Austintown, Camp Run, Slippery Rock, West Greenville, &c. In this extensive field, the extremities of which were forty miles apart, he labored diligently and successfully till 1838, when the Little Beaver, Greenville and Austintown branches were disjoined from the rest and organized into a separate congregation. In 1850 the limits of the congregation were farther abridged by the separation of Springfield and Sandy Lake branches. In the remainder, now a compact and thriving congregation, he continued to labor so long as he was able, which was till within two months of his death.

There is no doubt that the toil and exposure endured in performing pastoral duty in a congregation so extensive, gradually wore down a constitution that, owing to a predisposition to bilious disease, contracted when a pastor in the Brush Creek congregation, Ohio, was not the most vigorous. For a year before his decease, his friends perceived, with feelings of painful apprehension, indications that his health was declining. Unwilling to complain, and being of a disposition naturally cheerful, he chose to conceal, rather than to make known, the symptoms which he must have felt of a disease that was preying on his strength and hastening on his exit.

In the winter preceding his death, he was for some weeks unable to preach, on account of debility, from which he afterwards was partially restored. During the meeting of Synod, the following summer, though taking the deepest interest in the proceedings, and greatly delighted with the peace and harmony that prevailed among the members, he was more than usually silent. It was evident that he felt that abatement of his natural force which was premonitory of his removal from the Church, her courts and ordinances below, to join "the general assembly and church of the first born which are written in heaven." Shortly after his return from Synod, his limbs began to swell and evince symptoms of

dropsy. He soon became unable to walk, and for several weeks before his decease he could not move himself on the chair. His sufferings were at times severe; yet he refrained from complaining. His mind was composed, and in general clear, till his death, which took place at half-past one o'clock in the morning, October 8th, 1851.

"A standard bearer"—"a prince and a great man has fallen in Israel." Unused to eulogise either the dead or the living, the writer feels incompetent to do justice to the memory of this departed brother. His was a character not easy to sketch, because that owing to his modesty, the plain, simple truth might, to those who were not in habits of frequent intercourse with him, appear to be an overwrought and imaginary description. His light was not that of a meteor, to dazzle and astonish—but that of a fixed star, mild, clear and lasting.

That he possessed eminently the qualifications of a useful pastor, facts mentioned above amply evince. Many of the societies in Ohio, which he watered while in their infancy, have grown up to be congregations. Within the limits of what was his charge at the time of his installation in 1834, there are now two congregations, and a third ready for organization. In all cases of separation from his pastoral oversight, it was submitted to by those separated with reluctance, and only from a conviction that his continued usefulness imperatively demanded it. And though their former relation to him ceased, their attachment still continued.

As a preacher, he possessed talents rather to be useful than popular. His mind was well cultivated, and richly stored with theological truth. His views of the system of grace were profound yet clear, extensive and at the same time remarkably accurate. His imagination was lively, yet well disciplined. He did not approve in others, nor did he indulge in himself, a disposition to wander over the fields of speculation to gather a few flowers that were valueless when obtained. His aim was to enlighten the understanding, and thereby engage the heart and improve the conduct. Of a fervid temperament and impassioned in his manner, he would at times rouse and electrify his audience by the thrilling of his eloquence. His design, however, was not to please the ear, but to gain the heart to Christ.

In the councils of the Church the soundness of his judgment was often strikingly displayed. With him in deciding on questions, the enquiry was not what is expedient, or popular, but what is the mind of Christ. He had a remarkable power of discernment; could almost intuitively see through the intricacies of a mystified case, and reach directly a conclusion at which others would arrive by a lengthy process. Of this his co-presbyters will remember many instances.

He was gifted with an unusual insight into human nature. More than once he has been heard to say that he has rarely ever been deceived in his fellow man. On this account he was not hasty in forming intimate friendships. For reasons, which he himself perhaps could not assign, he has withheld his confidence when it was sought, and where others might think it was merited, and the result has in more than one instance demonstrated the correctness of his impression.

To the principles of the covenanted testimony, he was most firmly attached. At the time in which many wavered, and many fell, he stood

firm as a rock. During the years 1832 and 1833, being then without pastoral charge, he travelled extensively at a sacrifice of both money and ease, and even of health, to encourage and strengthen the scattered witnesses to stand fast to those unpopular truths from which it was evident that a defection in the Church had begun. There are many still alive, who remember how cheering and refreshing were his visits in that time of darkness and danger to the testimony of Christ. Nor when that season of peril was over did he relax his vigilance. As a sentinel, he stood on the wall of Zion sedulously watching the movements of the enemy, not less ready to sound the alarm when he approached by stealthy steps, and in the disguise of professed faithfulness, than when by an open attack, he had directed his heaviest artillery against her strongest bulwarks. How much the cause of truth and peace has been promoted through his salutary but noisless influence, those know best who knew the man, and can estimate his worth. Of his piety, the evidence is most satisfactory: he knew in whom he believed, and had experimental knowledge of the excellencies of that Saviour whom he commended to others. In his preaching, there was something that told that religion was with him not a mere theory, but a matter of the heart and of the practice. The testimony on this subject furnished by his life, was amply confirmed when near his death. About four weeks before that event, the sacrament of the Lord's Supper was dispensed to his congregation by the writer of this sketch, assisted by another brother. We will not soon forget the deep interest that he manifested in that solemnity, though suffering severely, and unable to rise from his seat. Affectionately grasping our hands in the evenings, when we returned from the public exercises, he would earnestly enquire what were the subjects of discussion during the day, and unite in the conversation, making remarks most important and consolatory. It was noticed that he seemed especially to delight to speak of the glory of the persons of the Godhead as displayed in their economical relation, and by the work respectively performed by them in that relation. Often, when endeavoring to give utterance to the pregnant thought, his sensibilities would become overpowered, and the strong language of emotion expressed forcibly what that of the lips refused. To us who were with him, he declared his unshaken confidence in the faithfulness of God, displayed in the covenant of grace, as the ground of his hope of salvation.

On his wife and six children, this stroke has fallen with peculiar severity. Doubtless, they have the benefit of the many prayers offered for them while he was yet in the body. They have precious promises adapted to their trying condition. "A father of the fatherless, and a judge of the widows is God, in his holy habitation." "The Lord relieve the fatherless and the widow." And they have the sympathy of the living Head, who is touched with a feeling of the infirmities of all the members of his body; from whose eyes, in the days of his flesh, the sorrows of a Martha and a Mary for a beloved relative brought tears, and from whose heart, groans. Let the mourners be comforted. The husband and father "is not dead, but sleepeth." "I am," says the compassionate Saviour, "the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." If we believe that Jesus died and rose again, even so them



also, which sleep in Jesus will God bring with him." "They that turn many to righteousness, shall shine as the stars for ever and ever."

By this providence, the church on earth has lost a faithful minister, his congregation a diligent and kind pastor, and his fellow presbyters a beloved brother. Of these, there are some who feel that a bond, tender and sacred, that has existed and increased in strength for many years, has been severed. To them, the church below has lost an attraction which has been transferred to the church above. The memory of the past often brings over the heart a pleasing sadness. Imagination, at times, gives a present existence to the beloved friend—his manly form, his expressive countenance, his penetrating eye, and his princely gait. And when the illusion is dispelled, the pleasing thought remains that such a noble specimen of a man and of a christian was the firm and unwavering friend; while with it lingers the painful reflection that he has gone never to return. "I am distressed for thee, my brother; very pleasant hast thou been to me: thy love to me was wonderful. How are the mighty fallen!" S.

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OBITUARY OF MRS. MARGARET H. CROZIER.

On the 27th of Oct. last, Margaret H. Crozier, wife of Rev. J. Crozier, departed to be (as we trust) with Christ, which is far better. During her long and emaciating illness, the last words of her dying Saviour were those which principally occupied her mind—"into thine hands I do commit my spirit; for thou art he, O thou Jehovah, God of Truth, that hast redeemed me." This, with other portions of divine and all-sanctifying truth, was, by the Holy Spirit, made effectual in abstracting her thoughts and affections from earth, with all its perishing enjoyments, and setting them more and more upon things which are above, where Christ sitteth at the right hand of God. Having, with deep solemnity and great fervency of spirit, committed her tender offspring and near relatives to the divine compassion and paternal care of the God of Israel, in the exercise of that good hope through grace and strong consolation which, by the ever blessed Gospel, is imparted to the believing soul, she not only patiently waited upon the Lord, but occasionally expressed her strong desire for the arrival of that period when time upon earth should be unto her no longer. Her latter end was peace. Blessed are the dead who die in the Lord; for even their very flesh shall rest in hope.—*Com.*

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COMMISSION OF ROCHESTER PRESBYTERY.

The Commission appointed at last meeting of the Rochester Presbytery, to visit Perth, Canada West, met 7th Nov. 1851, and was constituted with prayer. All the members present. The Rev. D. Scott, Moderator—Rev. J. Middleton, who was appointed Clerk—and J. Smith, Ruling Elder.

The Moderator stated the business of the meeting to be in reference to

difficulties existing between the pastor and a part of the society of Perth. Statements were first heard from Rev. J. M'Lachlan, on his own part, and then from Messrs. J. and F. Holliday, on behalf of themselves, and those represented by them.

After hearing the parties, Commission took a recess till 4 o'clock, P. M. to consult.

At the appointed time, Commission came to order. Various questions were asked at those directly interested in the matter, in order to elicit more full and perfect information of facts. After a lengthened conversation on all sides, it was finally recommended that papers and complaints be withdrawn; and upon purely christian principles and feelings, an adjustment of all difficulties be sought. The recommendation was accepted. Adjourned with prayer, to meet on to-morrow at 10, A. M.

Nov. 8th—Commission met, and was constituted with prayer. All the members present.

After a careful consideration of the state of things at Perth, on motion, the following resolutions were unanimously adopted:

Resolved 1st—That the Commission disapprove of the unpresbyterial manner in which a part of the Perth congregation, or society, under the pastoral care of the Rev. James M'Lachlan, sought a disjunction from his charge.

2d—That the Commission disapprove of all resort to public newspapers, as a proper means of redressing ecclesiastical grievances.

3d—That the Commission unqualifiedly condemn, as contrary to the principles, statute and common law of the Reformed Presbyterian Church, the practices of voting at civil elections—sitting on juries—qualifying by oath for, or serving in, civil offices—taking the oath of allegiance to corrupt and immoral constitutions—holding ecclesiastical fellowship with other churches, by receiving the dispensation of public ordinances from them, and neglecting of social worship.

4th—That since, as far as the Commission can ascertain from the state of things, it does appear that it will not be for the mutual good, edification, comfort or usefulness of the Rev. J. M'Lachlan and that part of the society of Reformed Presbyterians at Perth, desiring a separation from his pastoral charge, or for the prosperity of the reformation cause at Perth, to continue the pastoral relation of Rev. J. M'Lachlan with said people, therefore Resolved, That Presbytery be recommended to grant a separation of the aforesaid relation, at its next regular meeting, the above people being considered as bound to liquidate all just pecuniary claims due him, up to the time of separation.

JOHN MIDDLETON, *Clerk.*

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#### ITEMS OF INTELLIGENCE.

THE ARMENIANS.—The recent accounts from the mission among the Armenians, show the power of the reformation which has there commenced. The publication of Mr. Goodell's commentary has awakened a great interest beyond the circle of the Armenians. The Armenians proper got hold of the book, and held meetings for the reading of it, and

erected a tent for the purpose, and invited some young Protestant Armenians to address them. The bishop ordered them to disperse. Then, in the church, he denounced all who had anything to do with Protestants. Upon this, one of his own people arose and accused him of attempting to keep his people from the way of life, and quoted Ezekiel 34:2, which accuses the shepherds of feeding themselves, and not the flock. The next day the bishop was summoned before the Turkish court, and convicted on certain charges, and ordered to leave the city in two days. But afterwards, through bribery, he was allowed to return to his house, though with his influence destroyed.

**A NEW SECT.**—The Molahs are a new sect which has been founded of late years by the preaching of a mad Mussulman. Their peculiar tenet is the extraordinary virtue they attach to the act of killing an idolator, which, together with dying in the cause of religion, they believe insures them an immediate and peculiar reward in the next world.

When a party of these fanatics meet together, and resolve on taking their places among the saints, some idolator has to die within a mile of the place where the plan is made, and some rich and high caste Hindoo is generally selected. On the 22d of August, fourteen of these fanatics, having devoted themselves to death, proceeded to the house of a wealthy Brahmin, whom they murdered, setting fire to his house. They then killed another Brahmin, and cut down and left for dead the head man of the village—and are stated to have subsequently killed two more that day.

A party of Sepoys having been sent to take them, were repulsed with loss. Fifty British regulars were then sent, and after a severe fight, in which they lost four men, the Molahs were subdued, and all of them killed.

**POPIISH SYNOD.**—Arrangements are in progress for calling a Provincial Synod of the newly appointed hierarchy of the Roman Catholic Church in England. The Synod will be held in the metropolis, under the presidency of Cardinal Wiseman; and the most important matter which will come under consideration, will be the nature of the canon law, to be adopted for the government of the Roman Catholic Church in that country.

**IRELAND.**—The Roman Catholic Defence Association had held its second great meeting in Dublin, but it was attended by few persons of note, and resulted in nothing more than a fresh manifesto. The rage for emigration is unabated in Ireland. A letter from Cork, published in the Dublin Evening Mail, remarking upon the progress of emigration in the South, states that no less than forty tenants of one noble proprietor had decamped within a fortnight, "carrying off the money realized by the sale of their crops."

**BIGOTRY AND PERSECUTION.**—At St. Michael, Lower Alps, it was lately proposed to bury a child in the church-yard of the place. The Romish cure objected. On reference to the decree, it was found that an express right was given to every citizen equally in the cemeteries, and the mayor allowed the funeral to take place. The Romish clergy were

excited—they complained—and the mayor has since been actually suspended from office in consequence. Such are the ideas of justice in a land where “liberty, equality, fraternity,” is written in every courthouse.

ROME.—Last year, it will be remembered, the Pope, in an impulse of gratitude to Mr. Cass, the American *Charge d’Affaires*, granted special permission to the Americans in Rome, to celebrate divine worship in the National chapel, but in order to deprive all other Protestant congregations of a ground of complaint, the Papal cabinet has decided to withdraw the privilege.

INFIDELITY AND ROMANISM.—In Switzerland, as in France, the great cause of infidelity is the Romish church; and in some Cantons it is very prevalent. The consequence is, that habits of swearing and drunkenness are general, and also licentiousness and vice of every description.

The Democracy of Germany, according to Dr. Krummacher, is the close ally of Atheism, or the decided negation of all religion. So far as religion is concerned, the most hopeful parts of the empire are Wurtemberg, Protestant Bavaria, Saxony, Westphalia, Pomerania and Brandenburg.

SUPERSTITION.—In Belgium, crucifixes and crosses are seen scattered all along the roads, and in the fields, for hundreds of miles. They are planted in the cross roads, and in the streets and corn-fields, as well as in the grave-yards and on the mantel-pieces, and impressed on the school books and on the Bibles; and yet the claims of God to honor, in the observance of his laws and institutions, are wholly overlooked; for if offices and stores are at all closed on the Sabbath, or week-day labors suspended, it is only for the enjoyment of the theatre or the opera, or to indulge in some other vain amusement.

The French catholic priests, on the island of Tonga, allow the king to retain all his wives, and indulge other heathen practices, while they offer to baptize him and others doing the same things; and by doing this they profess to make them real christians—not heretics like those baptized by Protestant missionaries!

From the island of Hayti we hear that the Emperor had at last, in compliance with the demands of the Foreign Powers, consented to sign a treaty of peace or truce with the Dominicans, and that one year’s notice should be given of the re-commencement of hostilities. This settlement of this long impending trouble will tend to advance the prosperity of the island.

A missionary preacher in California thus describes an incident in his experience: “At Columbia, the most eligible room we could obtain for the evening, was a restaurant. When we arrived at this place, the tables were occupied by monte dealers, (gamblers.) The keeper of the house, with great politeness to me, notified those present that the house was to be opened that evening for religious worship, and requested the gentlemen, when they had finished their games, to give place to preaching. With the bar behind me—my Bible on a monte table—and a mixed audience before me—I proclaimed the offers of the gospel.”

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OBEDIENCE TO CIVIL GOVERNMENT.

This subject, of late so much discussed, is still, by multitudes, very imperfectly understood. Almost all who think, have some kind of a theory respecting it; and in general, there is, perhaps, a good deal of harmony in their views: but that these are far different from the system laid down in the Bible, and enjoined on men by divine authority, observation bears ample testimony. The doctrine is a popular one, that men in their civil relations are not required to look any higher than the government that is over them, in order to learn their duties in all matters that are not strictly religious. Were we to form from this sentiment our opinion *a priori*, as to what the revealed will of God should be on this subject, we would not expect to find in it a single precept addressed to men as members of civil society, but such as required of them absolute and unconditional submission to their civil rulers, whose commands, whatever they might be, they must believe to be sanctioned by divine authority. And it would follow as a consequence of this, that with the conduct of her members in civil things the Church has nothing to do, except to see that they render implicit obedience to all the commands of their civil rulers.

That this is immeasurably far from the true state of the case, every Bible reader has the clearest evidence. It is not generally denied, indeed, that the Scriptures allow of some kind of right, on the part of the people, to judge of the morality and righteousness of the laws enacted by their rulers; but this right is rendered a mere nullity, by being reduced to a mere opinion—a matter of judgment, but not of practice. The preponderating weight that is given to such precepts as “let every soul be subject to the higher powers,” “submit yourselves to every ordinance of man,” &c. leaves lighter than a feather the declarations emanating from the same authority, “we ought to obey God rather than men,” “be it known to thee, O king, that we will not serve thy gods, nor worship the

golden image which thou hast set up." According to modern views, while the three captives in Babylon, and Peter before the Sanhedrim, had a right to have their private opinions respectively, they went quite too far when they carried them out into practice.

It seems almost a hopeless task to attempt the removal of errors growing out of the depravity of the heart, and strengthened by long habits of thought and life. And it adds to the discouragement, that the labor already employed has been productive of so little fruit. The testimony of the Reformed Presbyterian Church has been before the public in this land for a period of more than forty years; its principles have been disseminated widely from the pulpit and the press, and yet the errors against which it has been directed seem as firmly rooted as ever: and, whether it arise from ignorance or prejudice, many appear to have as little acquaintance with the principles which the Covenanted Church hold on the subject of civil government, as though now, for the first time, they were exhibited to the world. Of this, the comments of the press on the proceedings of the New-York Presbytery, in a late trial, are ample proof. We propose to submit a few observations on this subject, that, whether they do anything to inform the public what are our principles or not, they may, perhaps, be of some use to those who are in the church, where, it is not to be denied, there is still need for more light.

Assuming, without waiting to prove, that the position of the Reformed Presbyterian Church, as dissenting from the government in this country, is the true one, we shall consider the duty of her members, first with regard to the constitution, and then with regard to the laws enacted under it.

With regard to the constitution, it is their duty to refuse to swear allegiance to it. An oath of allegiance implies a full and conscientious approbation of the constitution, and contains an obligation to preserve it inviolate. The judgment of the Reformed Presbyterian Church on this subject (expressed long since) is, that "there are moral evils essential to the constitution of the United States which render it necessary to refuse allegiance to the whole system."\* And with evident reference to this government, we find the declaration, that "no power which deprives the subject of civil liberty is approved of or sanctioned by God, or ought to be esteemed or supported by man as a moral institution."† Indeed, we can hardly conceive of a position in which a member of the church of Christ, who has given himself up to him, without reservation, to obey, serve and honor him in every relation, (all which is included in confessing him before men,) appears more glaringly inconsistent, than when found in a civil confederation where neither the authority nor law of God is acknowledged. If this would not

\* Reformation Principles, page 152. Edition, 1835.

† Declaration and Testimony, chap. 29, sec. 3.

be at least an attempt to serve two masters, we know not how that attempt could be made. "Ye cannot serve Christ and Belial."

In connection with this, it is their duty to refrain from all acts that imply allegiance or incorporation with the government—such as holding offices, voting at elections, and sitting on juries. In all these, there is an oath of allegiance implied; for a foreigner would not be allowed to do any of these acts, until he had become naturalized by taking the oath of allegiance. These political rights, as they are called, belong to citizens alone; and with them it is not proper or consistent that dissenters from the government should intermeddle.

Farther, It is their duty to labor for the reformation of the government. While it is not so good as they wish it to be, it is not so bad as to be incapable of amendment. Having discovered the root of the evil to be in the constitution—its omission of any reference to the being, authority or law of God, the dominion, glory and church of Messiah, all their efforts should be directed to having it removed. The first step toward this is to convince the majority of the nation that these evils exist, and that they are evils. This is one end of the testimony of the witnesses. By declaring and demonstrating that God is the alone Lord of the conscience—that his law is supreme, and that all laws inconsistent with it have no moral power—that the Mediator is Prince of the kings of the earth, whose authority all nations are bound to obey, and for whose glory they are bound to rule, &c. they pursue a course that is likely to make an impression on reflecting minds, and thus bring about the desired results. And such a course is the dictate of pure and enlightened patriotism, in striking contrast to the selfish, cowardly and treacherous spirit of the many who flatter those who are in power, approve of all their acts, and hold up as a model of perfection a constitution any part of which they would violate if their own interest seemed to require it.

Moreover, they are to seek and pray for the welfare and peace of the country. This is the substance of the direction given by Jeremiah to the captives in Babylon. Is. 29:7. In doing so, they were seeking their own welfare: "In the peace of the city, ye shall have peace." However, subsisting politically distinct from the nation, their interests were in some measure identified with it. It is so with Covenanters now. They know well that they are better under our present republican government, than under either anarchy or despotism. They have all along held that the Revolution was just, and that these United States ought to be free. And they are still ready to defend the country in every lawful way, against all the attempts of enemies to overturn its independence.

It may be thought that it is a matter of mere sufferance, on the part of the Government, that Covenanters are permitted to remain in the land. This is sometimes said by persons who, if they had

the power, would soon withdraw the permission. We maintain that it would be persecution to molest them while living as quiet and orderly members of society. It is a principle which we have incorporated in our articles of faith, and for which we testify that there exists a "right of dissent from a constitution of civil government." \* From the fact that "civil society is a voluntary association," it is fairly inferred that "every person dwelling within the limits of a nation, is not under obligation to incorporate with the national society. The Israelites were sojourners in Egypt; they did not incorporate with the nation, and yet were within its boundaries, and were, to some extent, subject to its laws. In such cases, there is an implied or expressed agreement between the nation and sojourners, that they will support it to all the extent to which they partake of the benefits which they receive from it. They are not an "*imperium in imperio*," having an entire civil organization, and living in a state of independence. To the just and wholesome laws of the land they submit; and to them they look for protection and redress, when their civil rights are threatened or invaded. And by the law of reciprocity, to the same extent to which they submit to the authority of the nation, it is bound to treat them as its other subjects.

Mistakes have sometimes arisen on this subject, by running too far the analogy between family and civil government. So far as the analogy holds, the reasoning is conclusive; but where the analogy ends, the reasoning should end also. It is sometimes said, that a child has no right to dissent from paternal government on any pretence of immorality or tyranny. From this, it is inferred that neither has a subject a right to dissent from the government of a nation. Without waiting to show that there may be cases where the child would possess the right in question, we reply that the relation of parent and child is natural and not voluntary, as is that of subject and ruler. A natural relation cannot be dissolved, unless by natural causes; while a voluntary relation, the duration of which is not in its very constitution to be during life, as in the marriage relation, can be dissolved by the agreement of the parties. A servant can contract for a term, and leave his employer when his time expires; or he can have an agreement to leave when he pleases. A subject can leave the limits of one nation and remove into another, without violating any engagement he ever made; or he can remain where he is, and be, as it regards the rights and duties of active citizenship, as though he were no longer within its bounds. The nation has no cause to complain: he has acted according to a tacit agreement, that, when he sees meet, he can decline to exercise his civil rights, and become a sojourner.

There is an obvious distinction between obedience to a government from a regard to its authority, and subjection to it because

\* Declaration and Testimony. Chap. 30.



of its power. To this distinction the apostle refers: Rom. 13:5, "Wherefore, ye must needs be subject not only for wrath, but also for conscience' sake." These two kinds of subjection answer respectively to two very different kinds of government—moral and immoral; the one deriving its authority from God, the other from a different source. Of the former kind, was the government described by Paul in verses 1—4, of the above chapter; of the latter, was the government of the Roman empire, actually existing when these directions were given. To that government a subjection for wrath's sake might be rendered; but only to the powers that "are ordained of God," could conscientious obedience be given.

"God alone, is Lord of the conscience." Our Creator has endowed us with this faculty for an important end; and it is true wisdom for us to understand what are the duties assigned it, as a part of our moral constitution. To God alone, it is accountable; no other authority can it acknowledge. The will of God, clearly revealed, is the only rule by which it judges and decides on our actions. We speak, of course, of an enlightened conscience; for whatever else bears the name of conscience, is a counterfeit. The will of God is made known to us either as coming immediately from himself, or as contained in the commands of those who, by Divine appointment, are possessed of authority over their fellow men. In all such cases, they must show a commission, sealed with the stamp of heaven, in order to have dominion over the conscience. Such a Divine sanction parents have to their authority over their children, because the relation existing between them is one which God himself has constituted, irrespective of the consent of the parties. The will of the parent made known to the child, in all things not contrary to the law of God, as directly binds his conscience as though it was proclaimed to him by a voice from heaven. The seal of parental authority is found in the fifth commandment, to which conscience bows with implicit subjection.

It must appear obvious that in those cases, where the existence of authority is dependent on the will and choice of the parties concerned in it, something more than its mere existence is necessary in order to gain for it the allegiance of conscience, unless the exploded doctrine of "the divine right of kings" be revived. Civil, as well as parental government, must show that it has received from God a right to command, before it can expect to receive that subjection which is due to a Divine institution. And nothing short of an explicit recognition of the authority of God as supreme, and of the obligations of his law as binding on the rulers as well as the ruled, will evince to an enlightened conscience that any civil government possesses that right.

On the subject of the decisions of conscience, men are often and greatly mistaken. There appears to be in the minds of many an idea of such a thing as a *passive* conscience, by which they are di-

rected in their practical settlement of moral questions. They say that they act conscientiously, when they mean no more than that in what they do conscience gives them no uneasiness. But this may, and generally does arise from the fact that conscience has had nothing to do with the matter; for that monitor is often unfaithful. There is such a thing as an "evil, a defiled, a seared conscience." To suppose that conscience approves of that which it does not condemn, is to invert the order of determining, by a divinely authorized standard, questions of duty. What the Scriptures do not command, they forbid; and what conscience does not approve, it condemns. Where there is a feeling of entire indifference whether any act of a moral character be done or left undone, conscience is absent; its voice is not heard. The man who acts conscientiously, is the man who does what God requires of him—his conscience approving of the act, and disapproving if he leave it undone. And, to apply these remarks to the main subject of this article, the man who conscientiously swears to support the constitution, is the man who does so because he believes that God requires it of him, and that he would be displeased were he not to do it. The allegiance of all others, whatever they profess, is from mere expediency, custom, policy, or some other motive very different from that enlightened subjection which a Christian renders to the ordinance of God.

We have somewhere seen, in the discussions to which the fugitive slave law has given rise, *conscientious submission to the penalty* recommended. There is one sense, though very remotely conveyed by the words, in which we heartily endorse this sentiment; from motives of conscience to disregard the enactment, and risk the penalty. But this, we conceive, is not the meaning of those who employ the above language. Their idea seems to be, that, being under an obligation to obey the government, this obligation is discharged, in those cases where conscience refuses to fulfil the precept of the law, by submitting to the penalty. In this case, there is a conscientious recognition of the right of the government to inflict the punishment; and it is yielded to, not for wrath, but for conscience' sake. But this is worse than slavish. If the nation have no right to enact the law, they have no right to enforce it. The right in both cases, if it exist at all, must come from the same source; and if it does not come from God, it has no power over the conscience.

It seemed necessary to say this much on the first branch of this subject, in order to prepare the way for the consideration of the second, which we shall reserve for another paper.

## REMARKS ON VOWS.

A vow is a promise, made in dependence on divine aid, to perform a particular duty. Christ has said, Without me ye can do nothing, which is equivalent to a promise, that he, when trusted in, will give the strength necessary to do what the law of God requires. This was well understood by the apostle when he said, I can do all things through Christ strengthening me. Accordingly, we are required to be strong in the grace that is in Christ Jesus. Vowing was a common practice with the godly of old. Jacob at Bethel, on his way to Padan Aram, vowed that if God would be with him and keep him in his way, and give him bread to eat and raiment to put on, so that he might return to his father's house in peace, then the Lord should be his God, and he would give the tenth of all that the Lord should bestow upon him. Hannah vowed a vow, that if the Lord would give her a son, she would devote him to his service all the days of his life. The child Samuel was given, who became a man of great eminence as a judge in Israel. David swore unto the Lord and vowed a vow to the mighty God of Jacob.

The most remarkable example we have of the observance of this divine ordinance, is that of our Lord Jesus Christ himself. "I will pay my vows before them that fear him." Ps. 22:25. As the whole Psalm has reference to Christ, he is plainly intended in the passage. What a marvellous, worthy example for his followers to imitate! In this, as in other things, he has left us an example that we should follow his steps.

While the duty of vowing was common under the Old Testament dispensation, it was by no means peculiar to it. Frequently in the prophecies it is referred to as a duty to be performed in New Testament times. "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord and shall perform it." Isa. 19:21. It is recognised clearly under the gospel dispensation, and its observance commended. "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." 2 Cor. 8:5. This approved example of the Macedonian christians is recorded for our imitation. That is surely a duty which was done "by the will of God," and which received the full commendation of an inspired apostle.

An important object in vowing is that, by a superadded obligation voluntarily taken, we may be excited to the more faithful discharge of duty, in which the word of God is the only infallible rule. Then we must say with one of old, "I have opened my mouth unto the Lord, and I cannot go back." We need all proper influence

to cause us to discharge our duty faithfully. A right consideration of our vows and of our obligation to pay them, contributes happily to this. David said, "Thy vows are upon me, O God; I will render praises unto thee." We have striking warnings against breach of vows. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee." Deut. 23:21. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools." Ec. 5:4. It is said of the upright man that he changeth not, though he swear to his hurt. In vowing we avouch the Lord to be our God, to walk in his ways and keep his commandments. And he graciously condescends to avouch us to be his people. Thus there is in the right use of this solemn ordinance, a laying hold on the covenant of God, which is, in Isa. 56:3—7, connected with the bestowment of remarkable blessings.

They who avouch the Lord to be their God, should consider that the vow to walk in his ways and keep his commandments, rests permanently upon them in all the relations of life. Frequent neglect by many in this matter, requires the attention to be directed to it carefully. Parents solemnly take the vows of God on them when they dedicate their offspring to him in baptism, and engage to bring them up in the nurture and admonition of the Lord. The duty of attending to the religious instruction of their children was solemnly and minutely enjoined upon Israel. "And these words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7. The duty is incumbent on all parents, and is enforced by the sanction of Jehovah himself. "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 the children who should be born, who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments." Ps. 78:5—7. Baptismal vows rest also on children that have been dedicated to God, and bind them as soon as they come to years of understanding. Parents should then instruct them of this important truth, teaching them that the obligation is as real as if they had taken it upon themselves personally, and that God will most assuredly require the vow at their hands. It is a great mistake in young persons to think they have nothing to do with the church, or that the church has no claims on them, till they personally make a profession of their faith. Yet how many act on this very principle! Children whose parents are church members, are them-

selves *born members* of the church, and are admitted to baptism on that very account. They publicly recognise their relation and baptismal engagements when they make a profession of their faith and partake of the other seal of the covenant. Is it harsh to consider that most of those who sinfully defer this duty, putting it off from sacrament to sacrament, and from year to year, say virtually that they do not desire to be recognised as the children of the living God? My dear young readers, baptized youth, lay this matter seriously to heart, and consider diligently that the vows of God are on you. Remember, and be affectionately warned by the case of Esau, who sold his birthright.

All communicants have the vows of God upon them. In taking their seats at the table of the Lord, and in partaking of the sacred elements of bread and wine, they express their approbation of the terms of communion, and in the most solemn manner possible, bind themselves to be for God, and to walk in all his commandments and ordinances blamelessly. All right-hearted disciples will confess that they fail and come short. But there is one duty, the neglect of which, in some places at least, requires to be particularly noticed—the duty of fellowship meetings for prayer and religious conversation. It is a divine injunction not to forsake the assembling of ourselves together, as the manner of some is. That this has special reference to society keeping, is evident from the consideration that they who are enjoined to assemble, are also required to *exhort one another*. It is recorded of ancient worshippers, that “they who 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 that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.”—Mal. 3:16, 17. How great is the encouragement here furnished to wait punctually on God in this holy ordinance! And how distinguishing are the blessings promised to its faithful observance! Yet there are too many who live in the frequent, if not habitual neglect of it. This is especially true of too many young persons before they join the church, and perhaps proceeds in part from the neglect of parents to require and encourage their children to attend in early life. The social meeting for prayer is as really a divine ordinance as the preaching of the word or the sacraments. The church’s Head often visits the neglect of one ordinance by withholding his blessing from others which we attend more punctually. May not this be one reason why there is ground for such general complaint about youth deferring a public profession of the name of Christ? Paul may plant and Apollos water; but where the blessing is withheld, there will be no increase.

The vows of God are upon officers. Ministers are watchmen

on the walls of Zion. They must warn of sin and danger, and exhort to duty. The divine injunction on them is, "Cry aloud; spare not; lift up thy voice like a trumpet; show my people their transgressions and the house of Israel their sins." Their vows require them also to instruct, to encourage, to comfort—faithfully, wisely and prudently giving to each one a portion in due season. Did they more fully pay their vows, there is reason to believe they would have less reason to complain that they labor in vain and spend their strength for nought. Ruling elders are helps in the government of the church, and in their proper sphere are required to watch over the flock, as those who must give account. They who do not wish to attend to the duties of this office, should not take it upon them. Then they would not be chargeable with the sin of violating official vows, nor incur the divine displeasure, which they assuredly do who are unfaithful in discharging their sacred trust.

Let all who are under vows to God remember their responsibility, and look for and depend upon promised grace to enable them to understand their vows, recognise their binding power and pay them conscientiously. Each one should say with the man after God's own heart, "Thy vows are upon me, O God; I will render praises unto thee."

J. DOUGLAS.

#### THE JUDGMENT DAY.

It is impossible to consider the scriptural representations of the day of judgment, without emotions of unusual awe. All the wonderful events which ever claimed the attention of man during the past ages of the world, could they be placed before the mind at a single view, would fall far short of presenting a picture so well calculated to awaken in the soul every sensation of the sublime and awful. The withering blight that in consequence of sin fell upon man and beast, and the wide world itself—the entire destruction of the antediluvians by the universal deluge—the astonishing plagues of Egypt—the awful and stupendous grandeur of the scenes enacted at fire-enveloped Sinai—the sulphurous flames of the devoted cities of the plain—the blood and carnage of the battle field, and all the ravages of the million-destroying pestilence—if combined and presented in a single picture, would not equal it; they would be much more unlike it than the flash and rumbling of the distant cannon are to the vivid glare, the deafening thunder-peal and terrific storm that lay bare the forest, scathe the oak and desolate the habitations of men.

When its scenes burst upon their astonished vision, men, we are

allowed to believe, will be engaged in their accustomed pursuits. In rural quiet and unsuspectingness, the farmer follows his weary team. The merchant, unconscious of the city's hum and bustle, pursues his way through the crowded street, in a dream of speculation. The buyer bargains with the seller—the mechanic toils in his shop—the inebriate nods over his cups—the gambler plies industriously the implements of his fiendish art—and with the sons of pleasure, all is hilarity. The sun, all blood-like, looks murkily through the hazy atmosphere on the earth, as it moves silently on in its revolutions. The clock of nature measures steadily and surely the allotted moments of the world's continuance. Its hand points the hour of the dissolution of the elements. Its hammer is already raised to strike the world's knell. A mighty angel descends from heaven—his garment is a cloud—a rainbow encircles his head—his face shines as the sun in his brightness, and his feet are as pillars of fire. He sets his right foot on the sea, and his left on the dry land. He raises his hand to heaven and swears by Him that liveth for ever and ever, that time shall be no longer. Then the note of Gabriel's trumpet strikes as a peal of thunder on every living ear. It pierces with death-awakening power the caverns of the tomb, and reverberates through the depths of the unfathomable ocean. And lo! the implements of toil have dropped from the hands of the laborer—the cup from the lips of the inebriate—the purse from the miser's grasp, and the goods from the hands of the merchant! The epicure starts from the festive board, the gamester from his table, and the noise of revelry is hushed into the silence of the grave. Lo! all the living have been in a twinkling changed; the dead are rising from their graves; those buried in the sea are issuing from their watery beds, and the vast multitudes of unnumbered generations congregate in the open air. Through the receding clouds a brilliant light bursts on the startled universe, and every eye instinctively turns to the point from which it emanates. It heralds the approach of the Son of man. The once despised and persecuted Jesus comes; He comes the second time without sin unto salvation. In the glory of his own Messiahship, of God the Father, and of the holy angels, He comes to judge the world. A vast concourse raise a thrilling shout of joy! He comes! their long-loved Lord and Saviour comes! All enemies are now subdued; his chosen are being gathered as sheaves in the harvest-field. He is about to pronounce their justification before an assembled world, and to take them to himself in glory. With the velocity of thought, in the first exercise of the untried powers of their spiritual bodies, they ascend to meet Him in the air, and being arranged upon his right hand, as he sits on his throne, they look on his radiant countenance with holy and delighted gaze. But what commotion is this that has seized the vast assemblage below! What howlings and heart-rending shrieks are these that

greet the ear! See, millions are attempting flight! Hear—they call to the mountains to fall on them, and to the hills to cover them from the presence of Him that sitteth on the throne! How vain their cry! The Alps and Appenines but echo their dismal shouts and frown on them unmoved. The towering cliffs of the Himalayas and Cordilleras but mock their agony. They are forced forward by angelic power, and, accompanied by howling fiends, approach; with wailings and averted faces, the left hand of the Judge. He speaks, and in tones audible to every ear, he says to those upon the right, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Then turning to the left, he says, “Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.” “These shall go away into everlasting punishment, but the righteous into life eternal.”

J. W. S.

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CRITICS.

We do not speak of the tribe in general, but of that particular class of them which exercise their skill on the pulpit; and it is no insignificant class, if numbers can give them significance, for where is the man or woman who does not feel perfectly competent to pronounce confidently on the measure of every minister's talents? We have no disposition to curtail the rights of men, or infringe their independent judgments, yet still it may not be amiss to point out wherein they insist upon their supposed rights ridiculously and injuriously. The ministry is a sacred institution; the functions of it are adapted by God himself to accomplish his own benevolent purposes in the salvation of sinners. Ministers of the New Testament are God's ambassadors, who, in his stead, beseech men to be reconciled. It is to be their especial aim to subdue the hearts of men to penitence—to lead them to the Saviour—to rescue them from impending ruin, and renew them to a holy and divine life. It cannot therefore be trifled with, without manifest peril. Irreverent treatment of it, is nothing less than irreverence to God. This impression, however, does not generally prevail, and the consequence is that the ministry is too often regarded as a mere contrivance for the entertainment of man, and is dealt with accordingly. When the accredited ambassador of God assumes his place in the sacred desk, every thing pertaining to him becomes the subject of the same kind of animadversion which would be elicited by any other man in any other situation. His personal appearance is scrutinized, and ridiculed or commended; the tones of his voice are criticised, as if they were intended only for musical effect; his gesticulation is admired for its appropriateness, or laughed at for its awkwardness. If he displays imagination he is



applauded—if destitute of this, he is deemed dry and tedious. If eloquent, he receives all suffrages—if not, his hearers judge themselves excusable if they go to sleep. In a word, the minister of God is too often gauged by the same rule as an actor upon the boards of a theatre—his power to afford entertainment. The great object of his message seems to be forgotten, as it comes for the weal or wo of every hearer, as a savor of life or a savor of death. One says he is of Paul, and another of Apollos, while they alike forget the great Master in heaven. If the oratorical manner of a preacher has rendered him popular, all run to witness the display of his abilities, and surrounding pastors are left to preach to empty pews. Laborious ministers and faithful students, however varied, rich and evangelical the fruits of their preparation, must expect to hear their talents depreciated and contemptuously treated by the most ignorant and uninformed. They whose conscious ignorance would prevent them from venturing an opinion upon the most common topics of human science, are always, in their own judgment, fully competent to determine the measure of a minister's talents, and the merits of his sermons. This is a heavy cross, and ministers must bear it. They should be willing to be esteemed the least of all God's servants, in the hope that God may esteem and bless their labors. But the disposition to criticise, so prevalent among hearers, should be deprecated from its uniformly evil tendencies upon those who indulge it. It manifests great ignorance of the solemn relation which subsists between every hearer of the gospel, and the Lord who has commanded that gospel to be preached. The sinner is an offending and condemned criminal; his sentence of death is already written; the period of its final and irreversible execution is only delayed; and it is during this season of reprieve, that the messenger of God is sent to impress upon his mind that there is one, and one only possible method of escape. If the hearer realized this, his exclusive attention would be directed to the message, that he might understand it and receive the benefit which it proposed. The outward circumstances of its delivery would scarcely occupy a thought. A prisoner condemned to death for a criminal offence, and immured in a dungeon awaiting the awful day of his execution, would not certainly, on the reception of the governor's pardon, stop to criticise the style in which it was written, or the manner in which it was read by the deputy. His whole soul would be absorbed in the message, and he would rejoice in it as glad tidings of great joy. A hearer of the gospel, who has much higher interests than merely temporal ones at stake, should be similarly influenced when God, by the mouths of his prophets, speaks to him concerning life and death.

There is, besides, a positively hardening influence exerted upon the heart and conscience by this prevalent spirit of criticism.

It cannot be pleasing to God, and therefore must be visited on the persons of those who thus offend. He will withhold spiritual blessings from those who would pervert the ministry into a mere device for their entertainment. And it is generally discovered that those who are more occupied with the messenger than the message, are left to wither and die. It is particularly discoverable in those who are perpetually seeking ministers who, from some peculiarities in their manner, will serve to gratify their tastes, that they seldom come to the knowledge of the truth. When the manner in which the gospel is delivered is more pleasing than the gospel itself, nothing can be expected but unfruitfulness. Perhaps there never was a time when remarks on ministers of the gospel were more freely indulged, than the present—when there was more of the spirit of man worship—when the effects which are to be expected from preaching, were more wickedly attributed to some peculiarities or fitness in the preacher, than to the Holy Ghost accompanying the message. And we would suggest the inquiry, whether the present low state of piety in the churches, is not to be, in part, traced to this fact?

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#### STRICTURES.

*Mr. Editor:*—In your periodical for October, a communication appeared, signed *Pratensis*, in which it is denied that the people of God can be said to have come out of great tribulation in this world. The apostle Paul acknowledges his deliverance out of great tribulation when he tells us, 2 Tim. 3:11, that the Lord delivered him out of all his afflictions and persecutions which came unto him at Antioch, Iconium and Lystra. Again, it is written in 1 Sam. 10:19, that God saved his people out of all their “adversities and tribulations.” Who would deny that Israel’s deliverance out of Egypt was a deliverance out of great tribulation? I presume your correspondent will admit that the people of God came out of great tribulation when the persecutions of the bloody house of Stuart came to a termination. *Pratensis* asks, Is it true that believers neither hunger nor thirst any more in this world? If he had read the gospel of John, 6:35, and Isaiah 49:10, he would have found an answer to this query in the affirmative. Again he asks, Is it true that the sun does not light on them, nor any heat? I say it is true, for the mouth of the Lord hath spoken it. Ps. 121:6. “The sun shall not smite thee by day, nor the moon by night.” And Isa. 49:10—“Neither shall the heat nor sun smite them.” But he asks still further, Is it true that God has wiped away all tears in this world? I should have been glad if he had told where it is said that God *has wiped away all tears*. It is

said, Rev. 7:17, and 21:4, that God *shall do so*. Now these promises must be fulfilled in this world, for there shall be no tears in heaven to be wiped away. That such can be said of the people of God in this world, is evident from Isa. 65:19—“The voice of weeping shall be no more heard in thee, nor the voice of crying.” Now if there shall be neither weeping nor crying, there shall be no tears; for tears are generally the result of both. The last cited prophecy must certainly have respect to the church militant; for there it is said the child shall die an hundred years old.

I am astonished at the manner in which he explains Rev. 21:24, 26. If he had consulted Isa. 60:6—10, inclusive, and thus have compared spiritual things with spiritual, he would have arrived at the right view of these verses; and in so doing would have acted more wisely than by leaning to his own understanding. There we are told that the multitude of camels shall cover the church; the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; the rams of Nebaioth shall minister unto her; and the sons of strangers shall build up her walls, and their kings shall minister unto her. Thus may kings and nations be said to bring their honor and glory into the church when they bring silver pieces; for the honor and glory of great men are said to be their wealth: Ps. 49:12, 16, 17. Nevertheless, man being in honor abideth not. Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away, neither shall his glory descend after him. I cannot see how anyone who has read Ps. 132:13, could hesitate to apply Rev. 21:3, to the church militant, for there it is said, God of Zion hath made choice; there he desires to dwell, &c. The Most High dwelt in the tabernacle, Ex. 40:35, and in the temple, 2 Chron. 7:5. And the glory of God filled the house. But in the millennium he will dwell in Zion, in a manner peculiar to that blessed period. For then will have come the happy era when God shall have built and repaired Zion; and then we are told in Ps. 102:16, he shall appear in glory.

INVESTIGO.

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NOTICES OF COVENANTERS.—ROBERT BLAIR.

An English merchant who visited Scotland in 1650, when, on his return home, he was asked what news he brought from the North, replied, “Great and good news! I went to St. Andrews, where I heard a sweet, majestic looking man, (Mr. Robert Blair,) and he showed me *the majesty of God*. After him I heard a little fair man, (Mr. Samuel Rutherford,) and he showed me *the loveliness of Christ*. I then went to Irvine, where I heard a well-

favoured, proper old man, with a long beard, (Mr. David Dickson,) and he showed me *all my heart*.”

Robert Blair, whom the Englishman so aptly described as a “sweet, majestic looking man,” was one of the noblest characters of that period. He was a man of mild and amiable temper, and yet, when he had occasion to rebuke sin, his countenance and voice were majestic and awful. His memoirs, written by himself, record the history of a mind deeply exercised in spiritual things; and the accounts of him that have come down to us, through Livingstone and others, present us with a picture of warm piety, and intimate fellowship with God, such as was not uncommon in those days of trial and suffering. Some singular instances are related of his success in obtaining answers to his prayers. He is also said to have received an express warning of the death of his first wife, some days before it took place.

He entered the college of Glasgow in 1608. In 1613 he was appointed a regent of that college, and in 1616 he was licensed to preach the gospel. Soon after he received license, when he preached in the college kirk, Robert Bruce was among his hearers. Being desirous of hearing Mr. Bruce’s opinion of the discourse, he ventured to make the inquiry. “I found,” said Mr. Bruce, “your sermon very polished and well digested, but there is one thing I did miss in it, to wit, the Spirit-of God—I found not that.” This criticism left a deep impression upon the mind of the young minister.

It was about this time that he was brought into deep exercise of soul, which, after a long time, issued in his being *sealed up*, to use his own forcible language, *in strong assurance of his interest in Christ*. The two following extracts, when connected with each other, possess a deep interest. The first is from Blair’s memoirs of himself. “About that time the Lord set me to work to stir up the students under my discipline, earnestly to study piety, and to be diligent in secret seeking of the Lord; and my endeavors this way were greatly blessed to several of them.” The next extract is from the memoirs of Livingstone, also written by himself. Speaking of the year 1616, he says, “That was to me the largest profitable year I had in the schools. I was then under the oversight of precious Mr. Robert Blair, who was for two years my regent in that college.”

In 1623, Mr. Blair resigned his regency. Shortly before he gave in his resignation, it was reported that the oath of supremacy was about to be enforced upon the professors and teachers in the college. In view of this, Mr. Blair asked Gavin Forsyth, a fellow regent, what he designed to do. Mr. Forsyth answered, “By my faith, I must live. And what will you do?” Mr. Blair replied, “Sir, I will not swear by my faith, as you do, but I intend to live by my faith. You may choose your own way, but I will adven-

ture on the Lord." Forsyth was afterwards reduced to such poverty, that he was obliged to apply to Mr. Blair for relief. Surely there is no want to them that fear the Lord.

Mr. Blair was called to be minister of Bangor, in Ireland. For this place he accordingly set out, and on his way he could not refrain from singing psalms in the joyfulness of his spirit. He refused to be ordained after the Episcopal form. He was ordained by the Presbytery, the pious and charitable Bishop Knox being present, and taking a part in the ordination, in the character of a simple Presbyter.

Mr. Blair's labors in Ireland were greatly blessed. It was under his ministry that the remarkable work of grace at Six-mile Water was begun. Here, and in many other places in the counties of Down and Antrim, the word of God was blessed to the conversion of many souls. But he was not allowed to exercise his ministry in peace. Bishop Eclin had succeeded the pious and amiable Knox, and by this zealous defender of Episcopacy Mr. Blair was first suspended and then deposed. He was restored to his ministry by Archbishop Usher; but in 1634 he was again brought before the Bishop. The sentence of excommunication was pronounced against him, and he was banished from Ireland. After this sentence was pronounced, Mr. Blair solemnly cited the Bishop before the tribunal of Jesus Christ. "I appeal," said the Bishop, "from justice to mercy." "Your appeal," replied Blair, "is like to be rejected, seeing you act against the light of your conscience." Shortly after this the Bishop sickened. To the physician's inquiries as to his sickness, he replied, "It is my conscience, man!" "I have no cure for that," replied the physician; and in a few days the Bishop died miserably.

Mr. Blair now set sail for New England, but the ship was driven back to Ireland by stress of weather. He then returned to Scotland, and in 1638 he was settled as minister of Ayr. From this place he was removed to St. Andrews, in 1639, and here continued to labor with much success till 1661, when he was again deposed from the work of the ministry. When the apostate, James Sharp, came to St. Andrews, Mr. Blair faithfully and solemnly rebuked him for his deceitfulness and apostacy. Mr. Blair was soon after this cited to appear before the council at Edinburgh. Here, though at an advanced age and in delicate health, he was enabled to bear a faithful and eloquent testimony to the principles he had so long maintained. He was banished from St. Andrews, and confined successively to Edinburgh, Inveresk, Kirkaldy and Conston. Throughout his banishment he enjoyed much of God's presence, and frequently preached privately in his own house. He mourned over the desolations of Zion, but he frequently expressed his firm faith in the good and glorious Master whom he served, as well as

in the final triumph of that cause for which he had suffered gladly the loss of all things.

In August, 1666, he was seized with his last illness. Worn out with age, and wearied with the many trials through which he had passed, he contemplated his approaching death with great joy. Speaking to Mrs. Rutherford of Archbishop Sharp, he said, "I would not exchange conditions with him, even if all betwixt us were red gold, and given me to the bargain." He called his wife and children to his bed-side, and having addressed them solemnly and affectionately, the dying patriarch stretched his hands over them and blessed them. A few days before his death, he remarked that he rejoiced to suffer persecutions for Christ's sake. "Is it not persecution," he added, "to thrust me from the work of the ministry, and hinder me from doing good to my people and flock, which was my joy and crown of rejoicing, and to chase me from place to place till I am wasted with heaviness and sorrow for the injury done to the Lord's prerogative, interest, and cause?" Two days before his death, his speech began to fail him, but he could still be heard repeating psalms, and engaged in earnest prayer. Early in the morning of the 27th August, 1666, he was gathered to his fathers in the 74th year of his age.

Livingstone thus describes Mr. Blair in his "Memorable Characteristics:" "Mr. Blair was a man of a notable constitution, both of body and mind; of a majestic, awful, yet amiable countenance; one thoroughly learned, of strong parts, a deep invention, and solid judgment; of a most public spirit for God. He was seldom ever brangled (disturbed) in his assurance of salvation. He spent many days and nights in prayer, and was one very intimate with God."

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#### REFLECTIONS ON THE PAST YEAR.

*Dear Reader.*—It is a solemn thought that another year of our life is now numbered with the past, and that we are just so much nearer our eternal home. It is gone, with all its hopes and fears, its joys and sorrows. To ourselves, perhaps, and to many others, it has been eventful. It has been truly so to the nations, and to the church of God. How mighty its changes! how deep the traces it has left on the face of the world! and how vast the consequences! But its account is made up—its history is written, and that history, entered by the recording angel, now forms a leaf in the imperishable annals of eternity.

Let us retire for an hour from the world, and give ourselves up to sober reflection. How appropriate the duty to beings situated

as we are, and yet what duty is so much neglected? Voyagers on the stormy ocean of life, surrounded daily by a thousand dangers; but how unlike, in prudent forecast, are we to the mariner on the watery deep, who daily and perhaps hourly consults his chart, takes his bearings, and heaves his lead! The man of business too, as the year terminates, turns over carefully his accounts, settles his affairs, and devotes many long and weary hours to concocting plans of future gain. And shall we be less wise, less forecasting, than the men of the world? Standing on the threshold of a new year, as from an eminence, let us take a retrospect of the past—look forward to the future, and thence gather lessons of wisdom and instruction.

“’Tis greatly wise to talk with our past hours,  
And ask them what report they bore to heaven,  
And how they might have borne more welcome news.”

Most impressively does the past year teach us how short, how shadowy and vain is human life! In the retrospect it seems but a mere point. After summoning all our powers to the consideration of it, scarcely can we realize that it is gone. It seems but as a “dream when one awaketh.” It lies in the imagination “like a tale that is told.” How striking and impressive are the images of human life in the sacred Scriptures! It is compared to an arrow flying through the air, which quickly strikes the mark it aims at; to a race, in which we soon arrive at the destined goal; sometimes to a flower, which to-day is blooming in the field, and to-morrow is cut down and withered; to a vapor, which appears for a little time, and vanishes. You have seen a wreath of mist formed by some atmospheric change; it was born in a night, and at early dawn lay cradled on the surface of the lake or river. Scarcely had you fixed your eyes upon it, ere it was in motion; a second look, and you saw it rolling off, and disappearing in the sunbeam. Such is the truthful picture of human life, as sketched by the pen of inspiration. And when we recur to the past, do we not find it so? Yet alas, how little are we affected by the view! How prodigal are we of its precious hours!

———“The man  
Is yet unborn, who duly weighs an hour.”

Turn we to the church of Christ, and inquire what have been her phases the past year? It is true, her God has not forsaken her; in the face of opposition and trials which else must have overwhelmed her, He has sustained and borne her forward. But where have been her fruits unto holiness? What has she done for the salvation of the millions at her doors? Over what broad lands of the church have the spiritual showers been restrained! The heavens have been as brass, and the earth beneath as iron.

The year, too, has been rife with danger to the souls of men. Error and corruption have been sown broad-cast over the land. While devoted christians have toiled to advance the work of evangelizing the nations, the kingdom of darkness has not been idle. The infidel and licentious press has groaned under its labors, and society has been flooded by a corrupt and corrupting literature. Led astray by the seductions of the adversary, and an evil heart of unbelief, thousands of the young and inconsiderate have imbibed its cold and cheerless doctrines, denying the Lord that bought them, and counting the blood of the everlasting covenant an unholy thing. How sad to think, that in this christian and enlightened age, the precious interests of men should be thus jeoparded! What have we done to resist this torrent of iniquity? And how have we been affected in view of it?

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#### THOUGHTS FOR THE NEW YEAR.

One of the obvious thoughts that occur to us on the opening of the year, is, that we are ignorant, in great measure, of the events that may transpire before its close. When we remember that no year has passed without witnessing great changes in the circumstances of individuals and communities; when we bear in mind that the brightest skies are often quickly overcast; and especially, that disease and death are always abroad, and that neither ourselves nor our friends have security against a sudden arrest, it is wise to consider with interest and in earnest, what the history of this year may be—what in respect to ourselves, our friends, the church of Christ, &c. But as we are sometimes prone to regard the future, when meditating on such subjects, with anxious apprehensions, it is well to bear in mind the only effectual antidote to fearful anxieties and gloomy anticipations: "Trust in the Lord and do good." "Commit thy way unto the Lord; trust in him, and he shall bring it to pass." Ps. 37:3, 5. Let our circumstances, anxieties, prospects, be what they may, the only way of safety and encouragement is, in dependence on divine grace, to discharge our duties with fidelity, and trust the issue to our wise and gracious God.

Probably some may read this article, whose locks are whitened by many past years, and who have everything to remind them that, however it may be with others, they must soon go the way whence they shall not return. It is a trite saying, *The young may die—the old must.* And it seems hardly possible that such should avoid asking whether this year may not be their last—may not witness that scene in their existence for which all their previous years have been intended as the period of preparation.



None can answer this question, as it is an unrevealed secret in the mind of Him in whose hand our breath is. But what is of greater importance is not involved in doubt. It is, that trusting in the Lord we need not fear. Especially in reference to the great work of preparing for death, the only true course is to trust in the Lord Jesus Christ—his atoning blood, his sanctifying grace, his faithful promises, and then if death be in the path this year, heaven will be also in that path.

There may be some who enter upon the year with anxious solicitude, because conscious that disease in some fatal form is already creeping over them, and they cannot tell but its crisis may be reached before the year shall have closed. Or some difficulty, some sore trial, some anticipated bereavement is dreaded. For all this the sure and only remedy is, trust in God. Exercise this, and disease cannot harm you; neither can affliction, trials, nor death itself. Let the scenes which the year may have treasured up, be as dark and bitter as they may, for the darkest and bitterest of them all, faith in God and a conscious devotedness to his service, will be a sufficient antidote.

There may be some thoughtful ones who have as yet deferred acceptance of the gracious invitation of the Gospel, who fear that this year may either throw them back into the ranks of the careless, or by closing the period of their lives may place them beyond the reach of hope. Nor are such apprehensions unfounded, or to be slightly regarded, for both these evils are of frequent occurrence. One course only can bring safety to such. These serious convictions are an appropriate part of preparation for believing in Christ to the saving of the soul. Trust in his all-sufficient merits, and bring forth fruits meet for repentance, and this year can have nothing in store for you that need be an object of dread. But if you continue halting between two opinions, anxious concerning your immortal interests, and yet deferring or neglecting to embrace Christ, the close of the year may find you among those who have resisted the strivings of the Holy Spirit until they have been given up to hardness of heart, or even among those whose day of grace has closed, and whose day of awful retribution has commenced.

There are parents surrounded by children dearly beloved, for whose well-being in time and throughout eternity, they should have a holy solicitude. When they reflect that during the year they may be called to follow one or more of them to the narrow house, or, what is sometimes equally painful, that they themselves may be called away, and their children left in a cold and heartless world, to struggle with the trials consequent on the bereavement which they have experienced, how do anxious and even distressing thoughts seek to take possession of the mind and fill the heart with anticipated sorrow! Now we cannot know what the year

may have in store for us or our children; but be it what it may, our duty is to use our best endeavors to train them up in the nurture and admonition of the Lord—to seek their spiritual interests, and trust in God to crown our feeble efforts with success. Come what may, this is the way to be prepared for meeting it. Such efforts made in the way of God's appointment, in dependence on his Spirit, will not be in vain. He has promised to accompany them by his blessing. Let not parents then become discouraged, or relax their exertions in this good and necessary work, even though little success seem for a time to attend their endeavors. The seed sown may spring up when least expected. It is not the manner of our God to suffer his people to labor perseveringly and in dependence on his promised grace, to no purpose. He may delay, even delay long; but the blessing will assuredly come at his own time, in some form, to them that trust in him.

Many professing christians, as they look into their own hearts, and look abroad upon the church and the world, may find it difficult to repress their fears in respect to what may be the developments of the present year. Looking within, they find so much attachment to the world—so much indifference to spiritual things—so many sensual and unholy tendencies, that their fears are awakened, lest this may be a period of great spiritual barrenness, if indeed it does not witness some lamentable fall. It is by no means a bad sign to be thus sensible of danger, and to dread it. But the only security is to be found in renewed confidence in God, and in the increased exercise of those heavenly graces which the Spirit strengthens in all who cherish and cultivate them aright. Then will there be growth in grace, strength and comfort every day. Then will the year be a joyous one, because fruitful in the works of the Lord.

And where is the true christian who can survey the languishing state of religion around him, or look abroad upon the immense territories of darkness and death, without anxiously inquiring what are to be the results of this year, in respect to the progress of a pure and practical christianity? Shall this lethargy that prevails so extensively, be disturbed? Shall this throng whom we see advancing towards the world of wo, be arrested? Shall there be joy in heaven over the multitude of repentant sinners—or shall the ways of Zion still mourn, and the reign of spiritual death remain undisturbed? Shall the dominions of Paganism and Mohammedanism, during this year, remain as they are? Shall the descendants of Israel make no advance towards a return to their rejected Messiah? Or shall the shadows that have rested over the nations, and especially over the neglected children of Abraham, begin from this time more perceptibly to retire? Remember, that while the great work of spiritual renovation everywhere is emphatically the work of God, yet if the church remain inactive, it is in vain to

hope that the work will proceed. Rise up then to greater earnestness in prayer—to greater diligence in effort—to greater liberality in giving; and while you are thus engaged, you may safely trust in the Lord for the result. Never fear but that the work will go forward, if you are faithful. The voice of prayer will be heard around you, from lips that are unused to pray. Fresh recruits to the army of the Lord of hosts will come up from the highways and hedges. The accents of gladness will be heard in the church, because her sons and her daughters are coming up to the help of the Lord against the mighty. And the news will come to us from across the ocean, as if borne on an angel's wing, that there is no superstition so inveterate—no darkness so deep—no habits of vice formed under Pagan influences so incurable, but that they are yielding, perceptibly yielding to the power of the glorious Gospel.

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## THE WEAVER'S DEATH-BED.

John Hastie was the only son of a pious mother, who became a widow when he was quite young. As it was necessary for him to work with his own hands, in order to obtain a livelihood, he was apprenticed to a weaver. The master to whom he was apprenticed, was an infidel. Doubtless this fact was unknown to his pious mother; and yet it would seem that due inquiry would have revealed it. No parent should place a child under the influence and control of one whose principles and character are not fully known. If the mother was negligent in this matter, as she probably was, a fearful visitation was the consequence. The master was not only an infidel himself, but he sought most earnestly to propagate his principles. He lost no opportunity of bringing forward objections to the Bible, and of sowing and watering the seeds of unbelief. He was very successful in his efforts. He had about twenty men under him, all of whom adopted his principles.

Among this unhappy number was John Hastie, the pious widow's son. Ere long he married his master's daughter, who, shocking to relate, was as bold an infidel as her father. The influences to which Hastie was now subject, led him rapidly along in the path of wickedness. He soon lost all regard for the feelings of his mother, and would in her presence blaspheme the holy name of Him in whom was all her trust. She did not remain long in conscious agony; her reason gave way under the fearful visitation, and she died in the lunatic asylum. Such were among the first fruits of the infidelity of the son.

The cruel son went on in his reckless course till his eldest child had approached the years of manhood. Then his own health be-

gan to fail, and soon it appeared that consumption had fastened its grasp upon him. He was convinced that he must die. Eternity was before him. His infidel principles failed to support him in view of the appalling prospect. The recollections of other days—of a mother's affectionate instructions and fervent prayers—filled him with remorse. He no longer attempted to find relief in the heartless, soul-destroying creed he had cherished through life. He sent for a minister of that religion which had for so many years been the object of his ridicule and scorn.

The minister who was called in, did not prove to be one skilled in ministering to a mind so diseased as was that of the poor weaver. He attempted to reason him out of his infidelity; but the sophistry which had been so long cherished, was not to be removed by any logical processes. His soul was burdened by a sense of guilt. There needed to be an address to his conscience, and not to his reason. The infidelity of the mind is most frequently overcome by subduing the infidelity of the heart.

It happened that the miserable man lived in a district of the town of Glasgow, which was assigned to one of Dr. Chalmers's most valued Elders. That Elder, in his visits, discovered the dying infidel, and found that his case was one that required the most skilful management. He accordingly brought Dr. Chalmers to his humble dwelling. The Doctor, by his sympathy and his simple-hearted piety, so similar to that of the mother's, whose reason her son's abandonment of God had overthrown, soon won the confidence of the dying man, and drew from him a history of his life, and especially a history of his unbelief. The Doctor presented the truth as it is in Jesus to the acceptance of the wretched sinner. Once each week, for three months, did he visit him, and labor most assiduously to adapt the presentation of the truth to the perverted, disordered, guilty, and almost despairing mind of the weaver. The blessing of God manifestly rested on those efforts. As the man drew nearer the grave, Dr. Chalmers became more and more satisfied that his soul had been renewed by the grace of God, and that he was rapidly preparing for heaven.

The interview which both felt would be the last on earth, came. "Doctor," said he, lifting his Bible off the bed on which it lay, "will you take this book from me, as a token of my inexpressible gratitude?"

"No, Sir," said Dr. Chalmers, after a moment's hesitation—"No, Sir; that is far too precious a legacy to be put past your own son. Give it to your boy."

It was not likely that the Doctor's advice would be disregarded. "Give me a pen," said the dying man. His request was complied with. Gathering up his remaining strength of mind and body, he wrote on a blank leaf of his Bible, the following homely,

but, from the circumstances in which they were written, most interesting lines:—

“To thee, my son, I give this book,  
In hopes thou wilt from it find  
A Father and a Comforter,  
When I do leave thee here behind.

“I hope that thou wilt firm believe,  
That Jesus Christ alone can save!  
He bled and suffered in our stead;  
To save from death, Himself he gave.

“A strong desire I now do crave  
Of them to whom thy charge is given,  
To bring thee up to fear the Lord,  
That we may meet at last in heaven.”

Having written these lines, he laid his head back on his pillow, and expired.

Through the wonderful grace of God, that soul was, we trust, saved from death at the eleventh hour. He had spent a life in infidelity and sin—and what an unhappy life it must have been! A life of toil, without any of the sweet consolations and encouraging hopes which christianity inspires. Would any one wish to lead such a life, even if it were certain he could find pardon on a dying bed? Would any one wish to feel that he had been the murderer of his mother? No one surely will feel himself encouraged by such a narrative as this, to delay repentance to a dying hour. All ought rather to be warned by it to repent without delay. Suppose this man had sought the Lord in his youth, and instead of marrying an infidel, had married one with whom he could have walked to the house of God in company, and who could have aided him in ministering to the wants, and soothing the last days of his pious mother, would not his life have been a far happier one?

In regard to death-bed repentances, the following is the testimony of Dr. Chalmers: “I never met with one decisive evidence of a saving change in a malefactor’s cell; and out of many hundreds I can quote exceedingly few in the chamber of a last and fatal disease.”

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#### MISSIONARY INTELLIGENCE.

The following statements give an interesting, and in most cases, encouraging view of the progress of the Missionary enterprise.

TURKEY.—Mr. Everett visited Nicomedia last summer, and found the church in a very interesting state. He says there is perfect intercourse between them and the old Armenians. They have a good reputation. A priest was reproached for employing Protestant carpenters, and repli-

ed that he did not employ them to teach him religion, but to build him a house. They also have a good reputation among the Turkish authorities. A father who had given his son a house, after the son turned Protestant demanded the money for it, and as the son could not pay it, he was sent to prison; but the Turkish authorities interfered, and decided that the father could not take the property again while he lived.

A letter from Dr. Dwight states that a spiritual coldness prevails among the members of the church at Constantinople, but new inquirers are constantly found. Earnest discussions prevailed among the old Armenians, many of whom were well satisfied that Protestantism alone could raise the Armenian nation. Mr. Dwight thinks the erection of a good and substantial church would forward the cause.

A letter from Rev. Mr. Powers, gives an interesting account of a tour to Marsovan, Sivas, &c. where he found encouraging signs of progress among the Armenian population. He spent two months at Marsovan, where a decided impression was made. A vizierial letter has been obtained, authorizing a Protestant community at this place.

CHINA.—Rev. Mr. Tallmudge writes from Amoy, that God has opened before them a wide and effectual door. They have two places of public worship, which are opened nearly every day of the week for preaching the Gospel. Three more Chinese have been baptized, and received into the church. The letter also gives account of the death of one of the members of the church, who departed in peace. The church members were very attentive to him, and mourned his loss. One person has been awakened by his death. The letter also speaks of cases of inquiry, the number of which is increasing. One of the inquirers is a Buddhist priest, the head priest of one of the temples. He professes to believe that Christianity is the true religion, and that of the Chinese is folly.

MADRAS.—A letter from Rev. Mr. Winslow, speaks of the churches as becoming more deeply interested in their religious teachers, and in the missionary cause in general. He describes the annual meeting of the mission, in concert with the annual meeting of the Board, as a season of deep interest. Three persons were admitted to the church.

WEST AFRICA.—A letter dated York, West Africa, August 25th, gives a long account of the Mandingoes, their habits, civil and social condition, customs, religious notions, &c. and abounds in sketches of the prominent individuals of that tribe. They are represented as idolaters and cannibals, mostly Mohammedan and Pagan in belief; and in many cases they preserve the strictest forms of Mohammedan worship. The males are circumcised—the females go nearly in a state of nudity. The social virtues are not observed, and the condition of the race is repulsive and degraded. A wide field is here open for Christian effort.

INDIANS.—Rev. Mr. Byington states that the Choctaws, Chickasaws, Creeks and Cherokees, are at this time in a prosperous state, increasing in numbers, knowledge and wealth. Temperance, industry, education and religion, are held up by the leading men of these nations to their people. Never before, on this continent, have four such tribes, lying contiguous to each other, presented so hopeful a sight as these do. Now

is our time to help them. But it is feared there are neither men nor money to furnish them with missionaries and school-teachers. Yet this same America has means to purchase out tribe after tribe, and men to people them, to make four new States, and add them to the Union. But they are short of money to support missions, and short of men for teachers. Shall I go home and tell the Indians these facts? He says of the Choctaw mission, there have been great changes in the laws which regulate marriages and the interests of the family. At first, polygamy was practised. The marriage bond was a weak one, and was often broken from caprice, or passion, or interest. Wives and children were disowned by the husband and father. The father had no legal control over his own children. His wife and her brothers held this control. The wife and children, at the death of the father and husband, had no right to his property. His brothers claimed his property at his death. In his own family the man was in some respects, as to rights, only a *visitor*. At this time, polygamy by law is abolished, and marriage is solemnized between one man and one woman, by a judge of the court, or a minister of the gospel. The wife, on the death of her husband, is entitled to dowry, and the children are the lawful heirs.

There are changes, also, in their laws about *murder*. Formerly, when a murder was committed, the nearest of kin might go and kill the manslayer as soon as he pleased, and in his own way, i. e. the next day, and with an axe. This was done near Elliot. And the rule required life for life, even though there had not been malice aforethought. Now, the manslayer is entitled to a trial in court by a jury, and malice must be proved. Formerly there was no written constitution, or body of laws. There was a custom, or unwritten common law. Now there is a constitution in writing, and laws are regularly enacted by a House of Representatives, a Senate Chamber, and the approval of the chiefs.

ENCOURAGING FACTS IN IRELAND.—The Rev. J. D. Smith, writing from Ireland to the *British Banner*, gives an encouraging view of the progress of Protestant missions there. From this letter it would seem that all evangelical bodies in Britain are reënforcing their Irish missions, and that the harvest is great in proportion to the reapers. A most powerful impulse has been given to popular feeling, on the subject of scriptural inquiry in Ireland, from which highly favorable results have already been obtained. In the West of Ireland the Church of England, through the voluntary efforts of its ministers and members, is doing a great work. A movement is in progress which is worthy of the name of a reformation. Ministers are preaching out of doors and in doors, in cabins, in cottages, and in churches, to crowds of Romanists. An English minister went over to the vicinity of Conemara, to recruit his health; and such results went out from his casual visit, that the Scriptures now are being read through twelve well chosen districts. Some of the Popish chapels are almost deserted. Five thousand persons have left the errors of Rome, and some of the priests are about to emigrate to America. One minister, the Rev. John Gregg, in an excursion from Dublin, visited 56 congregations of seceding Romanists, numbering from 50 to 600 each. In the diocese of Tuam there are 10,000 converts from Romanism, regularly gathered into Protestant churches. The Bishop was at first opposed to the work, but such was the flood of inquiry rising around him, that it

carried him over, and compelled him to join it. Bishop Daly stated in Exeter Hall, that in Connaught alone there had been 10,000 converts. Dr. Duff, in a late visit to this district, seemed to forget his own fields in India, in his joy at the prospects opening upon Ireland. He said he was perfectly satisfied, that in a most remarkable manner God was opening the minds of the Popish population to the knowledge of the truth. The *Connaught Watchman* says that upwards of 15,000 persons of the Roman Catholic persuasion, in that province, have now embraced the Protestant religion. The *London Tablet* cannot disguise the fact, that an Anti-Popish spirit exists in all ranks of the Irish Roman Catholics. Hence the extensive reformation which this paper designates as "proselytism." It would seem that the emigration to this country is telling with fearful effect on Roman Catholicism. Romish slavery and American liberty are not at all compatible. The *London Tablet* utters the following lamentation on the subject: "Many, alas too many in America, as well as in England, bid a long farewell to the practice of their religion, when their foot presses upon the foreign strand. Their children are left to grow up Protestants; and if they return in old age to the practice of their religious duties, they too often date the last confession that they made, from the last week spent in the place of their birth, or in the port from which they sailed."

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#### OBITUARY OF MRS. CHRISTIANA GEORGE.

The subject of this memoir was born, 1760, in the state of New Jersey, near East Run. She was among the early settlers in Western Pennsylvania, having immigrated with her husband, Robert George. They settled in Washington Co. within the present bounds of Miller's Run congregation. Soon after her marriage she connected herself with the Reformed Presbyterian Church, of which she continued a consistent, pious and faithful member till her death. In 1819 her husband was removed to another world. She was then the mother of 14 children. Of this number 4 raised families, and 10 are yet living. Her offspring, as reported by her eldest son, stands thus: 14 children, 89 grand children, 142 great grand children, and 4 great great grand children.— She was truly a mother in Israel. To her children she sought religiously to discharge her duty. "They rise up and call her blessed." Her house was open to the stranger, and the church received a liberal share of her gifts; and particularly the ministers of her Presbytery, and others, can bear testimony to the many cups of water which they received in the name of disciples, from her hand. In short, she exemplified the record of Solomon respecting a pious female. "Give her of the fruit of her hands, and let her own works praise her in the gate." Prov. 31:31. Her outward prosperity was abundant—her bodily health throughout life remarkably good—and a short time before her last, though then in the 91st year of her age, she attended the communion supper, at a distance of three miles from home. This privilege of sealing once more her covenant engagements, she viewed as a token of her Master's special favor. "As thy day is, so shall thy strength be." "In old age, when others fade, they shall bring forth fruit." The lengthened path of her life gave her an opportunity of testing the vanity of earthly things. Her more



than four-score years passed as a shadow, soon cut off, and she removed. Her knowledge was sanctified, as is evident from her care to consider her latter end. Under a pious conviction that, like Isaac, she was old, and knew not the day of her death, she trimmed her lamp, and for some years expected the coming of the bridegroom. Of this we have scriptural evidence. Her last sickness, or rather it might be called warning, intimated to her very impressively, that the time of her departure was at hand. "Thou shalt die and not live." The messenger bearing the summons was received by the aged handmaid without surprise; she assented to the call, and then gently fell asleep in Jesus, on the 28th of June, 1851. Like Job, she saw her sons, and sons' sons, even four generations, and then died, being old and full of days, and was gathered as a shock of corn in her season.—*Com.*

[The Preacher is requested to copy.]

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#### OBITUARY OF MR. WM. M'CULLOUGH, SEN.

Died at his residence in Newburgh, July 25th, 1851, of palsy, after a severe but short illness, Mr. William M'Cullough, Sen. in the 68th year of his age. Mr. M'Cullough was a native of Ireland, and with his wife, Mary E. (whose death he survived a little more than three years,) emigrated to this country in the spring of 1811. Having espoused the reformation cause in early life, they were by their brethren there certified to their brethren here. Accordingly they were both received on certificate, into communion with the Society in Newburgh. In a few years afterwards they witnessed the organization of the Newburgh Congregation, both continuing faithful members thereof until death. And now their works do speak of them. He fought the good fight of faith; he surrendered none of the attainments he espoused; he loved the ordinances, and to hear and meditate upon the word of God. In his last affliction, the 15th, 16th and 17th chapters of the gospel by John, were manifestly comforting and strengthening to him. Among his last words were—"Lord Jesus, come quickly." "The goodness of God is wonderful." "The want of faith shows a want of love to Christ."

While we mourn the loss of his society and counsel, we are comforted in the hope of his glorious rest and blessed state.—*Com.*

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#### ITEMS OF INTELLIGENCE.

EXPEDITION AGAINST THE SANDWICH ISLANDS.—By the "Cherokee" we learn that, in California, an expedition, variously estimated at from two to three hundred persons, composed of all shades and grades of the inhabitants of San Francisco, from the quite respectable, down to the members of the "ring" and the "fancy," had been planned, to go to the Sandwich Islands. A large quota of them had taken passage on the clipper ship, "Gamecock." Others were to follow in another vessel. Neither their object or plan of operations was definitely understood by the public. Yet it was generally believed that their object was revolutionary, immediate or prospective.

The "Pacific" gives the following account of the plan and purpose of the expedition.

"One hundred men, with large amounts of capital, are to proceed thither at first, in a peaceable manner, in order to make the best investments, and lay the plans. Another hundred go as a 'corps de reserve,' soon after. A steamer in due time will arrive with 20,000 stand of arms, to be used either before or after the revolution, and declaration of independence, as shall seem to be expedient. It is not settled yet whether Hawaii shall be a State of the Union, or an independent Republic. It is supposed the king will abdicate on the first show of revolution. No serious opposition is anticipated. The men who are at the bottom of all this are said to be shrewd and far-seeing, and are possessed of means and influence. Some of them are owners of large plantations of negroes—and it is one purpose of theirs, to plant the institution of slavery in that group of islands."

RELIGION IN AUSTRALIA.—A letter from Sidney says—In regard to religion, the predominant creed is the Roman Catholic; next to it the Episcopalians; the Wesleyans next; then the Presbyterians, consisting of three bodies, the Residuaries, the Free Church and the Langites. The great numerical strength of the Roman Catholics results from the fact that more Irish have come out as emigrants than either English or Scotch. The Episcopal clergymen here are rankly Puseyite in their tendencies, although they seem to meet with little sympathy from the laity; and the Presbyterians have been sadly injured by their internal divisions. Outwardly there is more attention paid to divine things. People are found here and there inquiring after the truth. Horse-racing begins gradually to become unpopular, except amongst the very dregs of society. I have found a few, but alas they are very few, who are God's hidden ones! Family worship is general among the Scotch families, especially among the Highlanders. I have had two or three cases of anxious inquirers before me. Altogether we are in a very dead or lukewarm condition. People have come here to make money, and the consequence is, that real *earthliness* is the prevailing scourge of our congregations.

THE PATRON SAINTESS OF IRELAND.—Dr. Cullen, or, as he loves to designate himself, "Paül, Archbishop of Armagh," has just issued an address to the faithful, in which he makes an important announcement, to wit, that at the Synod of Thurles, it was decreed that from henceforward the blessed Virgin Mary was to be the patroness of Ireland, and as such, she was to receive especial and particular homage. "His Grace" also strongly recommends the Catholic University and the Defence Association, to the good offices of the faithful, and concludes with a fulmination against secret societies, and more especially "the masonic order," against which Catholics are warned to beware, and for a most powerful reason, namely, that if they should happen to die in connexion with the body, they will be forthwith consigned to perdition.

NEW PROTESTANT ALLIANCE.—A number of Protestant clergymen and gentlemen of Bristol and its neighborhood, have resolved to form an Alliance, on the principle of the one already established in London, under the presidency of the Earl of Shaftesbury. The fundamental objects of the Association are to maintain, against the encroachments of Popery,

the Scriptural doctrines of the Reformation, and the principles of religious liberty. The promoters of the Alliance have resolved that it shall combine all classes of Protestants—Churchmen and Dissenters.

FRUITS OF SABBATH DESECRATION.—The N. Y. Observer says, up to the time when the Hudson River Railroad commenced running passenger cars on the Sabbath-day, no serious accident had occurred on their road. During all the dangers of running on an unfinished road, with a single track, with new hands, and embarrassments on every side, they ran securely; and we were able to say, and did say it was safer to go to Albany on that road, than to go across Broadway in the day-time. About three months ago the Directors, by solemn resolution, ordered the cars to be run regularly on the Sabbath-day. Since that time they have met with several serious accidents, closing up with the one of last Thursday, which, for recklessness on the part of agents, has scarcely a parallel.

We do not say that Sabbath-breaking directly caused this accident; but we do say that when any men set themselves, even with a locomotive to back them, against the law of God, they will find more than their match.

THE BIBLE A SECTARIAN BOOK.—A matter of no little interest has recently engrossed the attention of the School Committee of Cambridge, (Mass.) It appears that one of the rules in the schools of that city, is, that selections from the Bible be read by the pupils daily. This order has recently been objected to by a scholar in one of the schools. When it came to this pupil's turn to read, an objection was made, on the ground that his parents, who were Catholics, instructed him not to read the Protestant Bible. The teacher of the school immediately informed the school committee on the subject, which Board, we learn, notified the parents of the child, that they must either withdraw him from the school, or instruct him to comply with the established rules of the school, and orders of his instructor. We learn that a suit at law is to grow out of the trouble, and that a legal gentleman has already been retained as counsel by the parents of the pupil referred to; and that the ground taken is, that the school in question has openly violated the 23d section of the 23d chapter of the Revised Statutes, prohibiting the introduction of sectarian books into the public schools. We wonder if a Massachusetts's jury can be found, who will pronounce the Bible a *sectarian* book!

PROFANE SWEARING.—This odious and disgusting habit, it would seem, is a sin of civilized life. The savages of our forests, according to Mr. Schoolcraft, have no words in their languages which may be converted into oaths. He says—

“Many things the Indians may be accused of, but of the practice of swearing they cannot. I have made many inquiries into the state of their vocabulary, and do not as yet find any word which is more bitter or reproachful than *matchiannemoash*, which indicates simply, bad dog.—Many of their nouns have, however, adjective inflections, by which they are rendered derogative. They have terms to indicate cheat, liar, thief, murderer, coward, fool, lazy man, drunkard, babblers. But I have never heard of an imprecation or oath. The genius of the language does not seem to favor the formation of terms to be used in oaths, or for purposes

of profanity. It is the result of the observation of others, as well as my own, to say that an Indian cannot curse." This should make many white men blush and cease their profanity.

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NOTICES OF BOOKS.

We again ask the attention of our readers to useful and interesting books recently published by the Presbyterian Board, Philadelphia.

1. The Canon of the Old and New Testaments ascertained; or the Bible complete without the Apocrypha and written traditions. By Archibald Alexander, D. D.

As a treatise adapted for general use, we prefer this work to most that have been written on the subject. It suits the common reader, and contains enough for the ordinary purposes of investigation by the more learned. When so many deny the Bible, and so many more depreciate and slight certain portions of it, the question, Whether that sacred book and all that it contains, is from God, becomes important. This work will aid the believing reader to give a reason of the hope that is in him on the subject, and strengthen his own convictions of the truth.

2. The Works of Creation illustrated.

This is a beautifully executed work, with 17 plates. Much that is instructive on creation's works is drawn fresh from the fountain of divine truth. The wonders of the heavens, the varieties of the animal and vegetable kingdoms, &c. are so presented as to render the book generally useful and attractive, especially to the young.

- 3, 4. *Come to Jesus.* And, *It is I:* or the voice of Jesus in the storm. By Newman Hall, B. A.

The first of these little works presents the strongest inducements to come to Christ. The second, the strongest encouragements to trust in God in times of danger and trial. Both are excellent.

5. Universalism false and unscriptural.

This is a plain but triumphant refutation of that unscriptural system which has led thousands to destruction, under the impression that there will be no future punishment for the ungodly. Its duration and intensity are clearly presented.

6. My father's God, a testimony for religion, &c.

This is a testimony seasonable and important, addressed especially to the children of pious parents. These are familiarly informed of the ways of forsaking their father's God, with its danger; and of the encouragement to choose and trust in him.

7. Kirwan's Letters to Bishop Hughes. Three parts in one.

We have twice recommended these admirable letters, and they will recommend themselves to all who read them rightly. They have done much good in unmasking the system of Popery.

Besides these, we regard favorably the following: "Still happy in Jesus." "Lessons of life and death." "The brazen serpent." "Considerations for days of adversity."

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OBEDIENCE TO CIVIL GOVERNMENT.

(Continued from page 826.)

We shall now consider the duty of the members of the church, with regard to laws enacted under a constitution against which they have testified as immoral. These laws belong to three classes, *such as are in the matter of them right—such as respect things in themselves indifferent—and such as are wrong.* On each of these we shall offer a few remarks.

By laws, the matter of which is right, we mean those that require what the divine law commands, and forbid what it condemns. Such are laws against murder, theft, &c. Now the question is not, Should these crimes be avoided, and the contrary duties practised, for in this all agree; but it is, Do the precepts of the divine law receive any additional authority over the conscience from being iterated by a civil power that does not recognise the supreme authority of their Author? We admit indeed that this is not a question of much practical importance, because no human tribunal claims to itself the right to inquire into the motives from which obedience is rendered; and if, on the other hand, conscience bows to divine authority, the conduct will be such as good human laws enjoin.

The solution of this question may be found in the experience or consciousness of all men in the circumstances supposed. Let the appeal be made to their inward sense of the motives from which they do what is right, and it will be ascertained that in those cases where conscience acts the part of a prompter, it does so solely from a sense of the binding obligation of the divine law as coming immediately from God himself, without receiving any superadded force from the human power by which it is reënacted. And on the other hand, where the authority of the nation is that alone which impels to obedience, it will be discovered that it is that authority stamped on the penalty, and not on the precept. In other

words, where the reverential fear of God is not the moving principle, obedience arises solely from a fear of the consequences of offending. And as those consequences are for the most part inflicted by a human tribunal, the motive to obey is not a conscientious regard to the precept, but a servile dread of the penalty. And if it can be hoped that by any means the penalty can be escaped, the restraint is weak indeed, if it exist at all, that remains to prevent the commission of any crime, to which there may be a strong temptation.

Now, how is it with regard to a government whose claims to be the ordinance of God, are recognised by conscience? Of course these claims must be clearly shown, to be founded on divine institution, evinced by the nations possessing those characteristics which are laid down in the Bible. These, conscience acknowledges; to the government possessing them, it gives ready submission. The incorporation by such a government, of the precepts of the divine law in its civil code, gives those precepts an additional claim on the subjection of conscience; for the commands of the Supreme Ruler, requiring obedience to his deputies on earth, is superadded to those precepts as coming directly from himself. We might illustrate this by family government. A conscientious child will refrain from theft, profane swearing, sabbath-breaking, &c. because God forbids him; and he will feel the obligations to do so increased by the prohibition of his parents. The command, "Honor thy father and thy mother," requires him conscientiously to abstain from the sins which they forbid.

It is not, then, the punishment of crime, but the prohibition of it, with which conscience has to do. But this can be the case only in a government whose claims to be of divine ordination are clear and convincing. Where governments are not such, conscience will still yield its homage to the authority of God; and it will be found that those are the best subjects who fear God, and obey his law, from a regard to his authority alone, whether stamped originally on the precept, or exercised by those to whom he has committed it as his vicegerents on earth.

The second kind of laws are those which respect things in themselves indifferent. Such are revenue laws, laws regulating currency, &c. We call them indifferent, because they have in themselves nothing formally either good or evil. All the authority they possess, is the authority of the power enacting them. In a government that is of divine appointment, so soon as such laws are enacted, they demand the subjection of conscience, because it has received a right to make laws necessary for the welfare of its subjects. But in a government that is of mere human appointment, such laws, however wise and useful, cannot bind conscience, because they lack the authority of him who is "Lord of the conscience." And in fact, this is clearly seen to be the case. How

often are the laws violated by even good men, when they can do it with impunity? Whatever motives might prevent from smuggling goods—sending by the mail letters to different persons, in one envelope, we are sure that a conscientious conviction that to do so would be wrong in the sight of God, is none of them. Instances occur when the whole community openly disregard laws enforced too by a heavy penalty. The law forbidding the circulation of small notes, passed by the legislature of Pennsylvania, is treated as a nullity. Professors and profane, good and bad, violate it every day. Now if the government enacting these laws be the ordinance of God, such acts committed, whether by many or by few, are acts of rebellion against God himself. This would certainly be the construction of a disregard of paternal authority, in any similar case. And the declaration of the word of God is express on this point. "Whosoever resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation." Rom. 13:2. The government is acting in its legitimate sphere, and yet the people, not because the law is immoral, but because it does not seem convenient to obey it, and because, owing to their numbers, they can disobey it with impunity, act as though it had no existence.

We are not among those who would advocate a disregard of laws, not in themselves wrong, even though passed by a government against which we testify as immoral. But our obedience to them would arise from considerations altogether different from any authoritative claim they have on conscience. We conceive that there is some kind of tacit agreement between us and the agents of the government, when we have anything to do with them, that we will faithfully adhere to the terms which they as a party propose, and to which we, by implication at least, consent. And we know that reproach, and even disgrace, sometimes follow the disregard of such laws. For instance, in those States where a certain rate per cent. is fixed as lawful interest, those who exact more, are accounted usurers. And it is well to escape a name so opprobrious.

The payment of taxes, when they are not demanded as an expression of allegiance, or for some avowedly bad cause, should not be refused. They may be oppressive, but the evil in that case is a physical, and not a moral one; a burden to be endured, not a sin to be avoided. To whatever is imposed by civil authority, which does not require what is sinful, and which cannot be escaped by honorable and moral means, though an infringement of natural rights, it is a duty to submit. We should, like the saints of old, take joyfully the spoiling of our goods, knowing in ourselves that we have in heaven a better and an enduring substance.

The third class of laws are those which require what is wrong. Such are all laws that contradict any precept of the divine law.

The duty of christians to such laws is briefly expressed. They should disregard them altogether. No more respect is due to them, than to the expression of the judgment or will of any assemblage of men that presume to do what they have no power to do—to annul, add to, or change any part of God's holy and immutable law. To such enactments conscience not only refuses to submit, but it demands a testimony open and faithful to be uttered against them. Those who will dare to lift their feeble arm against the throne of the Eternal, should be informed most distinctly that the servants of the Most High treat such puny efforts with utter rejection and abhorrence. From the noble captives in Babylon they can borrow an answer to all who require of them submission to their impious decrees. "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

To what extent this resistance is to be carried, is at the present time a question of much practical importance. The law requiring the extradition of fugitives from oppression, passed by the Congress of the United States, comes clearly under the class of laws which we are now considering. This law, it is the duty of christians to disregard. Like all human enactments that invade the dominion of conscience, it is enforced by heavy penalties; for wicked men have the sagacity to see that until the opposition of the inward monitor be overcome, their enactments will be but a dead letter. And they know also that the most effectual way to accomplish this object, is to overawe by the severity of the penalty; for they have learned from their master an adage, the truth of which is acknowledged by all his subjects: "Skin for skin, all that a man hath will he give for his life." Hence fines and imprisonment and death,\* in all their frightful array, are presented before the mind, to enforce submission to the obnoxious statute.

It is the penalty annexed to these laws that renders the condition of those who fear God peculiarly trying. It is certainly every man's duty to avoid any physical evil, so long as he can, without violating his duty to God. While not one act of kindness to the victims of oppression should be withheld on account of the prohibitions of human law, it is right for everyone, so far as in his power, to avoid the punishment for the violation of it. This is a dictate of nature, and is so strong as sometimes to be called a law. A man might see a fellow-being perishing in the flames of his burning dwelling, and with the strongest desire to relieve him, is deterred from making the attempt, by the certain danger to which it would subject himself. The probabilities as to the likelihood of success, must in all such cases be considered, and the proper course of ac-

\* The late attempt to make treason out of a refusal to aid in capturing fugitive slaves in Pennsylvania, shows that under this government, though boastingly tolerant, a man might lose his life for conscience sake.



tion must be determined by the result. In every case where there is a penalty for refusing to aid in the execution of a wicked law, there is no difficulty as to the dutiful course. Obedience must be refused, and the consequences, whatever they be, endured. We must obey God rather than men.

The attempt to call on the noble feeling of patriotism to sustain such laws, is as futile as it is ridiculous. Patriotism is love of country, and he is a true patriot who seeks his country's welfare. But what has this to do with obedience to a law which a legislature representing neither the intelligence nor the morality of the people, may see meet to enact—a law which, by its opposition to the commands of God, violates the sanctuary of conscience? Is he a patriot, that at the bidding of any human power, will disregard the will of the Supreme Ruler? Can the breast of such a recreant to divine authority be animated by such a pure and lofty feeling as true love of country? Such a one is fit to wear the chains of a slave, but he cannot stand up in the commanding position of a freeman. And it is because that such slaves, by climbing on the shoulders of a community equally servile with themselves, rise to the station of legislators, that laws opposed to the divine law are imposed on a professedly christian people.

The true patriot is alive to his country's danger, and ever watchful in the quarter from which it may be apprehended. And he knows that the greatest danger arises from disobeying God's law, and trampling on his authority. He has learned from infallible authority, that "righteousness exalts a nation, but sin is a reproach to any people." The throne of iniquity which frames mischief by law, can have no fellowship with God. Infinitely more to be dreaded is the wrath of God provoked by the enactment and execution of wicked laws, than all the threats of disunion and secession by which the craven spirits of so many are at the present time intimidated, were they even in the madness of their authors carried out to their utmost extent. And the way to avert that wrath is that prescribed by the prophet to the haughty Eastern monarch—"Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be the lengthening of thy tranquility."

The disciples of Christ have a straight path before them. Taking the divine law as their rule—relying on the Holy Spirit as their guide—and with the glory of God before them as their end they are to labor diligently in their respective places to promote the welfare of themselves and others in the present life, and to secure a title, through Christ, to the enjoyment of the heavenly felicity, when the toils and trials of the present state of existence are ended. By the blood of the Lamb, and by the word of their testimony, they shall overcome. The nations shall yet bow to Mes-

siah. Iniquity as ashamed shall stop its mouth. The time is coming when vile men shall not be exalted, and the wicked shall cease to walk on each side. Oppression shall come to an end, and liberty and religion, shall then be joined in an indissoluble union, and bless the earth.

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CROMWELL AND CARLYLE.

BY REV. JAMES CHRYSSTIE.

These two names have occupied a conspicuous place in the mongrel literature of the present age—the one well nigh forgotten, brought forth from oblivion to give notoriety and profit to the other. They would hardly deserve a place in the pages of a religious periodical, addressed mostly to a people who are, or ought to be mainly conversant with their Bible and their Redeemer. But it is a reading age, and the ancient disastrous propensity of the once virtuous daughter of the patriarch to become acquainted with the neighborhood, is, in all human probability, inclining Reformed Presbyterians to look round us and improve by a knowledge of the fashions of the times. An article, therefore, on these distinguished personages, may not be unseasonable, and if properly written, may prove worthy of attention, and useful.

Hero making, or man worship, has been a prevailing propensity in the human mind, and one of the offshoots of the innate idolatry of the human heart, coming forth as soon after the apostacy of man from the true God, as the social structure of the world admitted of its working. There have been always Nimrods, Abimelechs, Absaloms, to sound a trumpet and proclaim themselves the benefactors and deliverers of oppressed humanity, and they have never wanted a simple people to bear them up aloft on their shoulders, and at last to deify them. No fact in the history of our race stands out more prominent. Carlyle, professedly an enemy of this mean and pernicious form of idolatry, has covertly driven a most profitable business, as to worldly wealth and credit, in this very matter, and like a mole under ground has succeeded to admiration in at once disguising and executing his purpose. Like that animal, too, he works alone in the whole form of his character as an author, both in the subjects he selects, in the character in which he represents them, and even in the drapery of style in which he conveys his thoughts. He wants to be alone and does not like to be approached. He is a moral and intellectual hermaphrodite, combining just enough of religion on the one hand, to disguise his worldly-mindedness, and just enough of worldly-mindedness to make his religion passable on the other, and so secures two large classes of readers to trumpet his fame and fill his pockets. But

alas! there is no power in that unfortunate species to generate life, and he leaves his multitudinous readers in a mazy, confused condition, excited indeed, but excited like a dead body stimulated into spasmodic activity by a galvanic battery.

Some years since it was proposed to place, among other additions making at the time in Westminster Abbey, a statue of Cromwell among the great ones of the British Empire. Of course, however, Royalty and Nobility could be little disposed to show such homage to a notorious Leveller and King-killer, as Cromwell was reputed to be, and the proposition was rejected. Much clamor was excited by this circumstance, as Cromwell was undoubtedly a great man, and very probably worse men might be found among the honored tombs and monuments of Westminster Abbey. Carlyle adroitly seized the popular excitement of the time, and made Oliver Cromwell from that time forth his theme. He plunged deep into the records of the times in which that man had acted so conspicuous a part, and spread forth, in the private and public correspondence, in the domestic and public life, and in the stirring and truly momentous events of that age, as connected with his Hero, a vast amount of matters, interesting in all their parts, and rendered more so by the occasion, and by the peculiar style of thought and language in which they were laid before the public. The time may come when these records thus rescued from oblivion, may be of service, and in clearer light lead to a wiser judgment, and one more righteous, formed of men and things. At present they only entertain, and harden in corruption and error.

Oliver Cromwell was unquestionably a great man, and speaking after the fashion of the world, a very great man. Possessed of an animal courage that never flinched in battle—of a strength of purpose that never faltered—endowed with a sagacity to detect the designs of an enemy, and to choose the very times and means in every emergency to effect his own, he seemed at times endowed with a superhuman energy. His own aggrandizement he never lost sight of, and the means to advance or secure it seemed always before him. He possessed to a greater degree than falls to the lot of great and ambitious men, the faculty of disguising his intentions till their execution made them known; and it is a notorious trait in his character, that no man ever appears to have possessed in so remarkable a degree, the art of using words to conceal his thoughts. His elaborate discourses, exhortations and prayers, even dripping and streaming with professions of humility, integrity and godliness, often gave notice to his associates and hearers that some great movement excited that mighty breast; but what it was, none could conjecture. From his first appearance in the British parliament, ungainly in his person and manner, and uneducated, or rudely and scantily so in his mind, he awakened first surprise, then attention mingled with dislike, but finally submission and con-

fidence, such confidence as the times could afford, by his manifest vigor and determination. From victory repeated and continued on the field of battle, to the reputation of a statesman in the council, he advanced step by step till the whole political and military power of the British Empire lay at his feet. From that high position he had not the heart to retire, and admit others to share in a wise and equitable settlement of government. It may be safely asserted, from the developments of his character, from that high and dangerous position he wanted the moral courage to retreat. He gave evidence the most unequivocal that a man of so uncertain a character could give, that the lust of power and worldly ambition was his controlling element, even to the wearing of a crown and the apparel of that monarchy which he so disliked in another, but was so grateful in himself. Then did Oliver Cromwell prove himself false in his professed devotion to the interests of the nation and the people, and a traitor to the great cause in which the virtuous Hambden fell, and a long train of martyrs for civil and religious liberty before had bled and died. There was a crisis at that period of Cromwell's life, in which he might at once have had the countenance of the wise and virtuous to reconstruct the government of the British Empire upon principles most auspicious to the interests of religion and of righteousness. The work had been already prepared to his hands in the decisions of a parliament eminent for the wise and virtuous men who had entered upon this eventful struggle for civil and religious liberty; the oath of the nation in all its departments bound it by solemn covenant to God, in the adoption of an ecclesiastical edifice never before surpassed in its ample dimensions, its fair proportions and its singular accordance with the word of God, on which strong foundation it securely and beautifully reposed. The voice of the people was heard, and even the nobles of the kingdom were prepared to hear it, and yield a form of government equal and just in its provisions, happy in its character to bless, and strong in its form to defend and sustain. Nothing is more manifest than that there were great men, pious men, virtuous men, altogether equal to and ready for such an undertaking. But the selfishness and ambition of Cromwell blighted every such purpose, and resisted every incipient effort. He lost by degrees the confidence of his friends; and it is plain that the security of his government was sustained only by his own indomitable strength of character, and the infatuated devotion of the army to his person. Religion and civil policy were all controlled by him. Under the pretence of independency and religious liberty, there prevailed an ecclesiastical form of authority, in which Cromwell possessed and exercised the power of the pope in the British Empire. Names are often worthless, and he well understood the difference between the possession of the thing and the name by which it is indicated. He felt that he was a traitor;

his guilty fears were ill disguised. He could see that his strong-minded and upright companions in times of peril were gone from him; that the great and good men who remained about him were actuated either mainly or only by fears that another rupture of national quiet could only lead to worse results. A man that had involved the whole nation in perjury by a disregard of oaths so solemnly entered into; a man who had risen to high and unequalled distinction and power by professions which he now disregarded, could not be loved or trusted; he was feared, and he was possessed by fear and terror. Disguised armor he constantly wore to defend his life; and this man who had rejoiced in almost countless perils in camp and field of battle, while bullets were pouring around him like a tempest of hail—this man becomes the victim of ceaseless dread, anxiety and trepidation. Conscious guilt explains the change. I fear he had betrayed the cause of God and of man, and that he knew it; that his high and solemn devotions illy concealed from himself the dangerous position he had ventured to maintain.

Cromwell's early life and character were neither creditable nor promising. He discovered in his youth a vice of mind which disqualified or indisposed him to receive the education which his condition in society admitted and required. He was a brewer by occupation for many years, and seems to have had as little success in attaining to the character of thrift and industry there, as in the discipline of his mind at school. His remarkable nose, huge and red, bore testimony that he had brewed for himself as well as for others, and it was many years before this unseemly appendage ceased to excite suspicion of the indulgence of so low a vice. His letters, always indicative of the powerful or crafty mind which indited them, when compared with the epistolary writings of that age, as may easily be done, betray his want of the lowest form of an English education. He delighted in jests coarse and vulgar. It was sometimes a part of the amusement of this "great, grave and godly man," to pour bottles of liquid perfumery on the dresses of the ladies of his court, and disturb the decencies and proprieties of his guests by his rude deportment. When he and his associate judges were signing the warrant for the execution of Charles, Oliver Cromwell made sport by drawing the pen which they used on that occasion, filled with ink, over their mouths and faces. Was that a time for mirth of any kind—for mirth so low and brutal? However deserving the faithless king was of the punishment a nation then awarded for his crime, and which the judicial providence of God ratified against that impious family, this furnished no occasion for mean and heartless mirth. The word of God, had he ever seriously believed it, would have said to him then, "Be wise now therefore, O ye kings; be instructed, ye

judges of the earth. Serve God with fear, and rejoice with trembling.”

Oliver Cromwell is no example to the statesman, to the christian, to the fearers of God, or the friends of humanity. That he was eminent in his professions of piety, and frequent and prominent in his devotions—that at the same time he succeeded in maintaining a strict outward morality, and that he was also strong in his domestic affection, is cheerfully conceded. But a great part of all this was forced upon him, and was at times even by himself supposed to be sincere, by the strong influences of the great, virtuous and pious men with whom he was surrounded in the commencement of his career, and by the character of the times in which he lived, and the interests he had to promote. It was requisite, in order that he should succeed as he did, to be the very antipodes of the licentious, ungodly, profane court and courtiers; and in this he amply succeeded; and other things only show that he was not a stranger to the natural affections. He has gone, like others before him, to his last and long account, and it is not our prerogative to enter there. But his life and his conduct, and his principles, are not to be named as a pattern to man, nor ever to be enrolled in that bright assemblage, from Abel onward, who in their faith, their penitence, their patience, their devotion to the cause of God and the interests of his kingdom on earth, constitute a cloud of witnesses giving blessed and holy assurance that “the path of the just is as the shining light, which shineth more and more unto the perfect day.”

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#### FILIAL OBEDIENCE.

Children, obey your parents in the Lord; for this is right. Honor thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.—*EPH. 6:1-4.*

Right and obligation correspond to each other. If children are under obligation to obey, it is the right as well as the duty of parents to command. The text enjoins the duty of obedience. Parents are directed to bring up their children in the nurture and admonition of the Lord. The admonition of the Lord, is such instruction and reproof as is agreeable to the divine will. The nurture of the Lord, is that discipline or government which the Lord requires. Before giving reasons why parents should exact, and children render obedience, we will notice three preliminary questions:—

1. On whom is the duty of requiring obedience binding? The

text makes it binding on parents; and if on them, by implication, it is binding on teachers, masters, guardians, and all such as for the time being occupy the place of parents. If the duty of obedience is binding on children, it is binding on scholars, apprentices, wards, and all such as are in the place of children. Hence the direction of the text is to all who should command or obey.

2. When and how far is the duty of the text binding? Have parents a right to command *everything*, and must children *always* obey? The text contains the only necessary qualification to its commands. It directs children to obey their parents *in the Lord*, and parents to bring up their children in the discipline *of the Lord*. The qualifications, *in the Lord*, and *of the Lord*, show that such commands must be given and obeyed, as the Lord approves.—Should a parent be wicked enough to order a child to steal, kill, or use profane language, it would be against a higher command—and therefore null and void. The parent has no right to give, and the child no right to obey such a command. With the exception of orders directly contrary to those of God, it is not left to the discretion of children, when and how far they shall obey. The apostle, in Colossians, says, “Children, obey your parents in all things;” small things and great things—agreeable things and disagreeable things. God has committed it to the understanding of parents, and not that of children, to select what they shall do. The parent is made responsible for the conduct of his children in such a sense, that he sins, if he does not exact obedience in what they ought to do. It is no ordinance of God, that the taste and judgment of children should yield to the decision of parents as to what is best for them to do, or not to do.

3. How long must the term of obedience continue? The civil law says, twenty-one years. This is founded on the belief, that at this age the mind is sufficiently matured, and the principles of common sense sufficiently developed, for self-government. When the youth between twelve and twenty, at any time wishes to break from restraint, feeling fully competent for self-government, parental control is much more needed than in earlier childhood. Now, of all other times, perfect obedience should be required. When he knows enough to distrust his own capacity, he is becoming capable of self-government. Parents should govern till children no longer need control, and children should obey till they have no longer a disposition to disobey, and then they may be safely trusted to govern themselves.

One reason for obedience is the command of God. Infinite Wisdom has made children more helpless than the young of other creatures. This makes parental authority necessary and easy, and affords time for parents to carry out the plans, and children to learn the habits of obedience. The fifth command directs, Honor thy father and thy mother. The text says, Children, obey your

parents in the Lord. And the apostle to the Colossians says, Children, obey your parents in all things. Had God spoken so plain a precept but once, it would seem sufficient; but to confirm the matter beyond all doubt, it is repeated at least three times. If any one asks, Why must I obey my parents? the answer is, Because God says you must. If any ask, Why must I govern my children? the answer is, Because God requires you to bring them up in the discipline of the Lord. These scriptures completely establish the duty of obedience.

Another reason for obedience is justice. The text affirms that obedience is *right*. Parents have done enough for their children, to make their obedience at least required by justice. What child will ever be able to repay the care, toil and affection of his parents? Can he do less than to obey? The child who is disposed to disobey, should ask himself, Where did I get my breakfast this morning? Who gave me my clothing, and a thousand other blessings? Who prayed for me, rocked me in infancy, watched over me in sickness, and hung over me with a solicitude which could not be hired? The disobedient are dishonest, taking from parents what justly belongs to them. It is base ingratitude to disobey those who have given us reputation, education, and under God, made us all that we are.

Obedience is praiseworthy. The Hottentot proves his majority by being able to whip his mother. Like him, there have been children who thought it "smart" to disobey their mother. They were too stupid to know that disobedience arises from ignorance and a want of good sense. Parents suffer, in our estimation, when we find they cannot govern their children! And their children suffer still more. On the other hand, what is more praiseworthy in both parents and children, than prompt obedience? A poet has immortalized the lad who, even when the ship was on fire, would not leave his post without liberty from his father.

The wisdom of age and ages approves of obedience. Aged persons who were once guilty of disobedience, now look upon it with regret, and review no part of their life with more pain. The wise regard it as a great blessing, that they were made to obey. The ancients required respect to age. Young Greeks rose, on the approach of the aged. The Levitical law required the young to rise up before the hoary head, and honor the face of the old man.—Respect and obedience go together. Cato, the wisest of his nation, wished Roman youth to turn red, but never pale. He would have them redden before those whom they should obey, but never be afraid to do what they were commanded. The spirit of this maxim pervading the community, made Rome what it was. Abraham was the wisest of the patriarchs. God gave this as a reason why his family should be distinguished, and why he should be told of the destruction of Sodom. For I know him, that he will *com-*



mand his children and his household after him. His family government not only made his posterity celebrated, but proved him the friend of God. Contrast the wisdom of Abraham with the folly of Eli, who, instead of exacting obedience of his children, merely reprov'd them, saying, *Why do ye such things?* God said, I will judge his house forever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. Infinite Wisdom made a great distinction between Abraham and Eli, and their families, because of the difference in family government.

Solomon was the wisest man that ever was, or ever will be. God said, I have given thee a wise and understanding heart, so that there was none like unto thee before thee, neither after thee shall any arise like unto thee. The wisest of men says, My son, keep thy father's commandment, and forsake not the law of thy mother. Bind them continually upon thy heart, and tie them about thy neck. He would have them be as careful to obey, as they were to bind a likeness or charm to their hearts and their necks. The Rechabites afford a beautiful illustration of obedience. The prophet says, I set before them pots full of wine, and cups, and said, drink ye wine. But they said, we will drink no wine; for Jonadab, the son of Rechab, our father, commanded us, saying, ye shall drink no wine. For obedience to their father, the prophet pronounces this blessing on the family: Thus saith the Lord, because ye have obeyed the commandments of Jonadab, your father, therefore Jonadab, the son of Rechab, shall not want a man to stand before me forever.

Jesus of Nazareth left a more beautiful example than any of these. But one incident of his life is related from his infancy, till he began to be about thirty years of age, and inspiration spared that as an example of filial obedience. Having never sinned, he was able at twelve to astonish the learned doctors at his understanding and answers. He returned to Nazareth with his parents, and was subject unto them. Children from twelve or fifteen years of age, often think that they know too much to obey their parents, especially their mother. Yet Jesus, knowing more than the doctors of the law, was subject unto his parents, setting an example to be followed in all ages.

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#### SOLOMON AND A GREATER THAN HE.

BY REV. JAMES HAMILTON, D. D.

It was autumn with the Hebrew Commonwealth. Like withered leaves from the sapless tree, the Jews easily parted from the parent Palestine, and were blown about, adventurers in every land.

And like that fungus vegetation which rushes up when nobler plants have faded, formalism and infidelity were rankly springing everywhere; and it was only a berry on the topmost bough—some mellow Simeon or Zacharias—that reminded you of the rich old piety. The sceptre had not quite departed from Judah; but he who held it was a puppet in the Gentile's hand; and with shipless harbors and silent oracles—with Roman sentinels on every public building, and Roman tax-gatherers in every town—patriotism felt too surely that from the land of Joshua and Samuel, of Elijah and Isaiah, of David and Solomon, the glory was at last departing. The sky was lead—the air a winding sheet—and every token told that a long winter was setting in. It was even then, amid the short days and sombre sunsets of the waning dynasty, that music filled the firmament, and in the city of David a mighty Prince was born. He grew in stature, and in due time he was manifested to Israel. And what was the appearance of this Greater than Solomon? What were his royal robes? The attire of a common Nazarene. What were his palaces? A carpenter's cottage, which he sometimes exchanged for a fisherman's hut. Who were his ministers and his court attendants? Twelve peasants. And what was his state chariot? None could he afford; but on one special procession he rode upon a borrowed ass. Ah! said we so? His royal robe was heaven's splendor, whenever he chose to let it through; and Solomon, in all his glory, was never arrayed like Jesus on Tabor. His palace was the heaven of heavens, and when a voluntary exile from it, little did it matter whether his occasional lodging were a rustic hovel, or Herod's halls. If fishermen were his friends, angels were his servants. And if the borrowed colt was his triumphal charger, the sea was proud when, from wave to wave of its foaming billows, it felt his majestic footsteps moving. And when the time had arrived for returning to his Father and his God, the clouds lent the chariot, and obsequious airs upbore him in their reverent hands. Solomon's pulpit was a throne, and he had an audience of kings and queens. The Saviour's synagogue was a mountain-side—his pulpit was a grassy knoll or a fishing boat—his audience the boors of Galilee; and yet, in point of intrinsic greatness, Solomon did not more excel the children playing in the market-place, than He who preached the sermon on the mount excelled king Solomon.

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But if Solomon, in his teaching, was mainly negative, Jesus was as mainly positive. Solomon shook his head, and told what happiness is not. Jesus opened his lips, and annunciated what it is. Solomon said, "Knowledge is vanity; power is vanity; mirth is vanity; man, and all man's pursuits, are perfect vanity." Jesus said, "Humility is blessedness; meekness is blessedness; purity of heart is blessedness; God is blessed for evermore, and most bless-

ed is the creature that is likest God. Holiness is happiness." "We labor and find no rest," said Solomon. Jesus answered—"Come unto me, all ye that labor, and I will give you rest." "All is vanity," sighed the preacher. "In the world ye shall have tribulation, but in me ye shall have peace," replied the Saviour.—"What is truth?" asks Ecclesiastes. "I am the truth," returns the divine Evangelist. Solomon was tall enough to scan the most of earth, and see an expanse of sorrow. The Son of man knew all that is in heaven, and could tell of a Comforter who, like a flask of balsam floating in the sea, can fill with peace unspeakable the soul immersed in outward misery. Solomon could tell that the gate of bliss is closed against human effort. Jesus hath the key of David, and opened what Adam shut; and undertakes to usher into the Father's propitious presence, all who come through Him. Solomon composed the earth's epitaph, and on the tomb of the species wrote, "All is vanity." Accustomed to date men's history from their death, Jesus substituted, All is heaven or hell.

Nay, so positive was the Saviour's teaching, that, in order to understand him rightly, we must remember that he was not only the prophet, but the doctrine; not only the oracle uttering God's truth, but his very self that Truth. Other prophets could tell what God's mind is; Jesus was that mind. The law, a portion of God's will, was given by Moses; but grace and truth—the gracious reality—the truthful plenitude of the Divine perfections—came by Jesus Christ. He was the express image of the Father; He was the Word Incarnate. And to many a query of man's wistful spirit, He was the embodied answer. Is there any immortality to this soul? Is there any second life to this body? "In my Father's house are many mansions. I go to prepare a place for you, and I will come again and receive you to myself." "I am the Resurrection and the Life. He that believeth in me shall never die; I will raise him up at the last day." Is there any mediation betwixt man and his Maker? Is there any forgiveness of sins? "I am the way. Whatsoever ye ask the Father in my name, he will give it you. Go in peace; thy sins are forgiven thee." Is there any model of excellence exempt from all infirmity? any pattern in which the Most High has perfect complacency? "He was holy and harmless, separate from sinners." "This is my beloved Son, in whom I am well pleased; hear ye him."

Solomon was wise, but Jesus was Wisdom. Solomon had more understanding than all the ancients; but Jesus was that eternal wisdom, of which Solomon's genius was a borrowed spark—of which the deep flood of Solomon's information was only an emitted rill. To which we only add the contrast in their tone. Each had a certain grandeur. Solomon's speech was regal; it had both the imperial amplitude and the autocratic emphasis—stately, decisive, peremptory. But the Saviour's was divine. There was

no pomp of diction, but there was a Godlike depth of meaning; and such was its spontaneous majesty, that the hearer felt how easily He could speak a miracle! And miracles he often spake; but so naturally did they emerge from his discourse, and so noiselessly did they again subside into its current, that we as frequently read of men astonished at his doctrine, as of men amazed at his doings. But though both spake with authority, the one with authority as a king of men—the other with authority as the Son of God—there is a wonderful difference in point of pervasive feeling. Like a Prometheus chained to the rock of his own remorse, the Preacher pours forth his mighty woes in solitude, and truly human, is mainly piteous of himself. Consequently, his enthroned misery, his self-absorbed and stately sorrow, move you to wonder rather than to weep, and like the gladiator dying in marble, you are thankful that the sufferer is none of your kindred. But, though greater in his sorrows, the Saviour was also greater in his sympathies; and though silent about his personal anguish, there is that in his mild aspect which tells each who meets it, if his grief be great, his love is greater. And whilst Solomon is so king-like that he does not ask you to be his friend, the Saviour is so Godlike that he solicits your affection, and so brotherly that he wins it. Indeed, here is the mystery of godliness, God manifest in flesh, that flesh may see how God is love; and that through the loveliness of Jesus we may be attracted and entranced into the love of God. O melancholy monarch! how funereal is thy tread, as thou paces up and down thine echoing galleries, and disappearest in the valley of death-shadow, ever sounding, Vanity of vanities! O Teacher blessed! how beautiful are thy feet on the mountains, publishing peace! How benign thine outstretched hand, which, to the sinner weeping over it, proves God's golden sceptre of forgiveness, and which then clasps that sinner's hand, and guides him to glory! O thou Greater than Solomon! "let me see thy countenance—let me hear thy voice: for sweet is thy voice, and thy countenance is comely."

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#### NOTICES OF COVENANTERS.—HUGH M'KAIL.

The martyrdom of this young preacher of the Gospel, produced a deeper impression upon the minds of his countrymen, than any other event of that period. His sufferings and death effected more for the cause of civil and religious liberty, than many years of his active labors could have done.

Hugh was educated at the University of Edinburgh, where he resided in the family of his uncle, one of the ministers of that city. While a student in divinity, and before he was twenty years of

age, he became tutor in the family of Sir James Stewart, of Coltress, then Provost of Edinburgh. This was some time before the Restoration. In this family he met with the Earl of Argyle, the Earl of Loudon, Lord Warriston, and other eminent Covenanters. He became deeply imbued with their principles and their spirit. But this circle of christians and patriots was speedily broken after the restoration of the house of Stuart to the throne. Argyle was beheaded; Warriston fled to the continent; Loudon died of grief; Sir James Stewart was imprisoned in the castle of Edinburgh; and the Covenanters generally were scattered and depressed.

In the very midst of these troubles, Hugh M'Kail was licensed to preach the gospel. On the first Sabbath of September, 1662, he preached in the High Church of Edinburgh, and a few days after, the Covenanting ministers of that city were all removed. His text on this occasion, the last on which he was allowed to preach publicly, was Cant. 1:7. Speaking of the persecutions of the church of God, he said that it had been "persecuted by a Pharaoh on the throne, a Haman in the State, and a Judas in the Church." For this, officers were sent to apprehend him. He escaped from his chamber; but Sir James Stewart, and his son Walter, were carried away prisoners. Sir James was soon liberated; but Walter, a young man of great piety, and greatly beloved by M'Kail, was imprisoned, until his feeble constitution was broken down by the confinement. He was set free at last, but he soon after died, and thus got speedily home to his Father's house. Meanwhile, his young friend M'Kail had fled to Holland, and for three years he remained an exile there. At length, in 1665, he returned home, and lived for some time in concealment at his father's house at Libberton, near Edinburgh. Here he continued for some time to minister to the shepherds in the wild Pentland Hills. During this period, he spent one day of every week in fasting, weeping and prayer. He advanced rapidly in knowledge and holiness. The shepherds spoke of him as one who came to them with his face shining from communion with his God.

In the West of Scotland, Sir James Turner, and other persecutors, had for some time been harassing and plundering the Covenanters to such an extent, that they at length rose up and armed themselves in self-defence. To this, the first Covenanting army, the young outlawed preacher joined himself; but his tender constitution was unable to bear the toils and privations of their long marches, in the depth of a severe winter. He left the army at Cramond Bridge, and on his way to his father's house he was taken prisoner at Baird's Hill.

He was taken to Edinburgh, and was there brought before the Secret Council. He was interrogated as to a correspondence between the leaders of the Covenanters. He knew of no such correspondence. To force him to confess, he was tortured by *the boot*.

This was an instrument in which the leg was enclosed, and wedges being driven down with a hammer, the leg was shattered in a most fearful manner. Young M'Kail was subjected to this torture, but even after eleven strokes of the mallet, he remained firm, and solemnly protested that he had nothing to reveal. He was carried back to prison, and on the 18th of December he was condemned to death, on a charge of high treason.

On his return to the prison, after his condemnation, he said to a friend, "O how good news, to be within four days' journey of enjoying the sight of Jesus Christ!" His stay in prison was a time of holy joy and heavenly peace. His state of mind was truly enviable, not only composed, but full of joy. Delivered from all fears of death, and from all overcloudings of doubt, he was wonderfully sustained by the presence of his blessed Master. Delighting in the pursuits of elegant literature, he composed a Latin hymn, breathing a most devout and heavenly spirit. But the most of his time was spent in prayer and praise, in which he had great enlargement of heart. He had great delight in his Bible. On the night before his execution, after reading in the Word of God, he remarked, "If there were anything in the world sadly and unwillingly to be left, it were the reading of the Scriptures; but this need not make us sad, for wherever we go, the Lamb is the book of Scripture, and the light of that city; and there is life, even the river of the water of life, and living springs, to delight its inhabitants." On this night, also, after having supped with his father, some friends, and his fellow-prisoners, he burst forth into a strain of animated questions, such as, "How to conceive of the glories of heaven, seeing it was written, 'Eye hath not seen, ear hath not heard, neither have entered into the heart of man, the things which God hath prepared for them that love him?'" He then spoke of the glorious city. But continued he, "How vastly disproportioned must all similitudes be! Therefore the Scriptures furnish yet a more excellent way, by conceiving of the love of Christ to us. This, this forms the very joy and exultation of heaven! Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing! Nothing less than the soul-breathing love to Jesus can rightly apprehend the joys of heaven." Then, after a pause, he added, "Oh! but notions of knowledge, without love, are of small worth, evanishing into nothing, and very dangerous." Then, after having prayed with and encouraged his fellow-sufferers, he exclaimed, "Lord, what shall be the end of these wonders?"

On the next day he was brought to the place of execution. His countenance was not only serene; it was glowing with unutterable transport. His youth and comeliness, but above all, the heavenly expression of his countenance, struck every beholder. A thrill of mingled pity and horror ran through the crowd. "Such a lamen-

tation was never known in Scotland. There was not one dry cheek upon all the street, nor in all the numberless windows in the market place." His dying speech and testimony breathe the true spirit of the christian martyr—the spirit of humility, of faith, and of triumph in the Lord.

After he had delivered it, he sang a part of the 31st psalm, and then prayed with great fervency. As he ascended the ladder he exclaimed, "Every step of this ladder is a degree nearer heaven." Hearing the people weep, he said to them, "Your work is not to weep, but to pray that we may be honorably borne through; and blessed be the Lord that supports me now." To his friends he said, "Ye need neither lament nor be ashamed of me in this condition; for I make use of that expression of Christ, 'I go to your Father and my Father, to your God and my God.' And I bid you all farewell; for God will be more comfortable to you than I can be; and he will be more refreshing to me than you could be. Farewell—farewell in the Lord." The napkin being put on his face he lifted it up and said, "There is a great solemnity here of a confluence of people, a scaffold, a gallows, a people looking out at windows; and there is a greater and more solemn preparation of angels to carry my soul to Christ's bosom. This is my comfort, that it is to come to Christ's hand, and he will present it blameless and faultless to the Father, and then shall I be ever with the Lord."

He concluded with this noble and sublime burst of dying triumph: "And now I leave off to speak any more to creatures, and begin my intercourse with God, which shall never be broken off. Farewell, father and mother, friends and relations. Farewell, the world and all its delights. Farewell, meat and drink. Farewell, sun, moon and stars." Welcome, God and Father. Welcome, sweet Jesus Christ, the Mediator of the new covenant. Welcome, blessed Spirit of grace, and God of all consolation. Welcome, glory; welcome, eternal life, and welcome, death!" Then, after a short prayer, he exclaimed, "O Lord, into thy hands I commit my spirit; for thou hast redeemed my soul, O Lord God of truth." And thus he joyfully passed "from thrall to throne, from cross to crown."

Thus passed from earth this young man, one of the fairest jewels and most sanctified spirits that ever adorned the church of God. Wodrow says of him, "He was a youth universally beloved, singularly pious, and of very considerable learning." Crookshanks bears a similar testimony. We do well to cherish the memory of such men, to hold them in affectionate remembrance as those who, having avowed their allegiance to the King of Zion, were found "faithful unto death." Mrs. Menteach, in one of her Notes to the "Lays of the Covenant," tells us of a boy who, pointing out the grave of Margaret Wilson, said, "Look, she was but a lassie, yet she dee'd for the Covenant!" It is with something of this feeling, that we record the death of this young martyr.—*Observer.*

From the Presbyterian.

THE BETTER COUNTRY.

At the present day, the spirit of emigration is one of the most prominent. There is a growing disposition among men to remove, or change from place to place. The principal motive for such changes is, without doubt, a belief that the temporal condition can thereby be improved; that the comforts and luxuries of life can be more easily obtained. Hence, those who remove, fix their minds upon some part of country as being capable of yielding them the desire of their hearts, and thitherward they turn their faces. If you ask them why they submit to the toils and privations of a long and tedious voyage or journey, they will tell you that they desire a better country. In this, however, they are sometimes disappointed. After travelling many long weary miles, and perhaps having spent their all, they are compelled by sickness and other causes to beg their way back to their former home, fully satisfied that "all is not gold that glitters."

The Christian, too, is a stranger and pilgrim, as all his fathers were. He is not satisfied with the leeks, the onions and garlic of Egypt; but he seeks a land where his soul shall be fed and clothed in a manner suitable to its high nature. Ask him why he journeys, and he will tell you that he "desires a better country;" that he is journeying towards the land, of which the Lord hath said, "I will give it you." His destination is "a better country, that is, an heavenly." Sometimes this country is described as a city, a kingdom, a temple; but here it is called "a country," doubtless in allusion to the land of Canaan, which was in the most striking sense a type of heaven. No mortal eye hath seen this country, and none who have gone there have returned to tell us what they have seen. Yet enough has been revealed by the King himself, to encourage our fondest hopes. In the passage to which an allusion has been made, it is said to be a better country than the one the child of God inhabits now. It is more exalted in its nature. It is there that Jehovah sits enthroned in all his regal glory. There he holds his court—there is his palace. It is an holy place. There no sin encroaches; no, none throughout all the vast domain. In this respect how widely different, how far superior to this world! Here we are surrounded by our own sins and imperfections, and those of others. At almost every step we take we meet with new evidences of man's depravity, in scenes which pain the eye and affect the heart. From all this there will be freedom in that better country. That is a more healthy country. Sin has been the cause of all disease. Therefore, where there is no sin, there will be no curse; no bodily, no mental, no spiritual pains. "And there the inhabitant shall never say, 'I am sick.'"

Heaven is a place of happiness.



"And not a wave of trouble rolls  
Across the peaceful breast."

The happiness of the Christian shall be perfect in that better land. Of this he shall never be deprived. All sources of disquietude will be left in this lower world. There will be no root of bitterness there—no crosses, no foes, no wants, no fears, no pains, no bereavements, no death. What then can disturb his happiness and peaceful rest? Nothing. It shall be like the river, placid, yet deep, and onward rolling to all eternity. It is to be the permanent residence of the child of God. He will be no longer a pilgrim, but a citizen. His journeyings will be over, and he will be at home—home, in his Father's home. He will remove no more. This assurance will increase his happiness. He shall go no more out forever.

That land is the region of perfection and consummate glory. Everything there is perfect. Here, all pertaining to earth is imperfect. But in that bright and glorious land to which the Christian journeys, all is perfection. There will be no veil between. Light will be unclouded, and glory in its full meridian. O what a blessed land! Well did the poet sing,

"A land upon whose blissful shores  
There rest no shadows, fall no stains."

It is said that Christians desire this land. In this is there any cause for wonder? Is there any cause for astonishment, that Paul was willing to depart, when "to live was Christ, to die was gain?" The believer looks forward to it as his home, and longs to behold the shore thereof, as it rises above this turbulent sea of life. See the long absent mariner, as he approaches the shore of that land which bears upon its surface his home, his kindred, and all that the world holds dear. The mists of the morning have gathered, and for a little season hang along the shore like a mantle. He stands upon the prow of his vessel, and gazes intently into the gloom. Though he cannot see it, yet he knows that it is there. His eye sparkles as he catches a glimpse of the distant mountain top. But as the sun rises higher and higher, and with the heat of its rays dispels the clouds, and he is able to see clearly the fields and woods and happy spots, perhaps his very home, how he clasps his hands for joy! He leaps, he rejoices, and as the vessel nears the shore he is in an ecstasy of delight with the happiness which he now enjoys, and which will be complete when he finds himself in the bosom of a beloved family. Thus it is with the Christian. He has long been absent, yet he approaches the better country. And when, by the eye of faith, he is able to catch a glimpse of the distant mountain tops of his home, his eye sparkles with joy and delight. And still he looks through the gloom. For a little while

his faith fluctuates, and he loses the sight. And now again, as he approaches nearer and nearer, and the sun of righteousness shines more and more brightly, the clouds of darkness and gloom break away, and the better country, with its glorious scenery, bursts in upon his enraptured vision. Who shall speak of his happiness then? We have seen the aged patriarch, whose locks had upon them the frosts of four-score winters, as he bent his head like a sheaf of corn fully ripe. O how his heart bounded with delight at the opening prospect! We have seen the young Christian, who ripened soon, upon the borders of eternity, upon the very confines of the better land, with nought but the waters of Jordan between. We have listened to his songs of praise; we have heard him speak of joys indescribable and full of glory, in the very language of his future home. But who can form an adequate idea of the rapture of that soul, when about to enter into that blessed land where the wicked cease from troubling and the weary are at rest? Ah, none! These are indeed joys unspeakable and full of glory.

Reader, are you journeying to that land? If so, press forward. It is but a little while and you shall see the spire, golden topped, of that gorgeous temple not made with hands, as it rises high above that land of joy, that better land. A few more battles must be fought—a few more conquests gained—a few more tears—a few more varying scenes of light and shade, and then you shall rest in your own home. There dwells your father, there your elder brother, and there your best friends and kindred. A little while and then a harp of gold, a palm of victory, a crown of glory, shall be yours. And yours shall be rejoicings and songs of redeeming grace triumphant for ever.

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#### WHAT'S THE USE OF DOCTRINE?

Perhaps one of the most remarkable facts observable in the Church on earth, is the ignorance of its members in reference to the great system of revealed truth. Where one is found who can give an intelligent account of the doctrines which he professes to believe, how many are there who are struck dumb, when closely interrogated on this subject! One of the results of this ignorance is a depreciation of those high and sublime truths which God, in his wisdom, has revealed. Even professed followers of Christ are not unfrequently heard to say, "What's the use of doctrines? I dislike doctrinal preaching. It does more harm than good." This language is not simply surprising. It is ungracious and ungodly. It affords sad evidence of an unenlightened mind, and an unsanctified heart.

What is doctrine? Is it not the exhibition of God's being and

attributes? And should we not wish to know all which it is possible to know of our Creator, Sovereign and Judge? Is it not the statement of our own moral relations and destiny? And can we safely be ignorant of these? Is it not the development of God's government of the world? And should we not eagerly receive all the light on this subject which God has vouchsafed to communicate? Is it not the revelation of God's only method of mercy, through the substitution of Jesus Christ as Redeemer? And can we, with safety, neglect such knowledge? On these great topics God has been pleased to communicate certain and definite knowledge, and not one iota of it can be disregarded without hazard to the soul. It is the sanctified knowledge of what God has revealed, that gives stability to our faith, intelligence to our hope, enlargement to our views, activity to our duties, and sweetness to our enjoyments. Faith must necessarily fluctuate, hope waver, energy be paralyzed, and happiness be clouded, where there is ignorance of the doctrines of the Bible. It is greatly to this cause that we are to attribute the progress of dangerous error, and the meagre attainments in piety now so observable. To assert that practical godliness is possible, without some adequate knowledge of the doctrines of the Bible, is to say far more than we are authorized to do. No man has a right to do what God has not done, divorce doctrinal and practical religion. They are wedded indissolubly. To quarrel with the plain statements of God's word, is to quarrel with him; and wherever there is a revulsion in the soul at the statement of any of God's truths, it is positive evidence, so far, that the soul is not established in grace. We speak, not of unavoidable ignorance, but of that which results from wilful neglect of the means of information. Such ignorance is sin, and if not obviated, it may prove ruinous. From all this we may legitimately infer, that ministers of the gospel are solemnly obliged to indoctrinate the people of their charge by private instruction and public teaching. Without this they can never hope to have growing Christians in their churches, and intelligent co-workers in the service of the gospel. It may be inferred also, that no Christian who has a proper regard for his own soul, will speak disparagingly of the doctrines of the Bible, but will faithfully and prayerfully devote himself to their study.

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#### OBITUARY NOTICES OF THREE FRIENDS.

A lengthy obituary in a monthly magazine may be deemed improper, while a short notice of the life and death of the worthy and good may not only be agreeable, but commendable. Such notice seldom fails to make a deep and a profitable impression on the

minds of those who reflect on that providence which removes a relative from the circle of friends below to the world of spirits above. This conviction is deepened as the thought dwells on the mind, that all the living *must die*; that saints will meet again in the world on high; that a similar providence will be the chariot of the Almighty to transport *our souls* beyond the regions of death.

The object of this communication is to state, that an All-wise, though to us inscrutable Providence, has removed from our midst a kind and amiable sister, and a fond, indulgent mother. Only six days intervened between their deaths. The former, Mrs. Byers, was stricken down in the prime of life, at that period when human wisdom would have said she was much needed in her family, and in the church militant. But God's claims are supreme and ultimate. Human desires must yield to God's demands. After a short but severe illness, on the 2d of October last, in the 31st year of her age, her soul took its flight amid the triumphs of faith, we trust, to be ever with the Lord. A husband and two children, with other near relatives, are left to feel and lament their irreparable loss. The latter, Mrs. Catharine Kennedy, relict of James Kennedy, was born, May, 1777, in County Derry, Ireland. Early in life she espoused the principles of the Reformation in a public profession. During her long and valuable life, she practically exemplified these doctrines so as to recommend them to all with whom she associated. Brethren who departed from the testimony of Jesus, going either to the right or to the left-hand extreme, failed to influence her mind, or shake her confidence in the form of sound words which she so nobly professed. As she advanced in life she evinced an increased desire to enjoy the ordinances—to punctually attend on the means of salvation—to be refreshed at the pools of spiritual life. On the Sabbath, the tenth day preceding her death, she occupied her seat in the sanctuary. On the evening of the same day she took suddenly ill with cramp in her stomach. She said it was her death. Quoting the text she heard explained—“Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” She remarked that “it would be the last sermon she would ever hear preached, for it was all preached to her.” It was true. Her suffering was almost without intermission, until nature finally yielded, and the conflict was ended. Her soul passed away in the silence of death, in the 75th year of her age, leaving her children around her bed to dry up the mourner's tear—“When my father and my mother forsake me, then the Lord will take me up.”

We cannot forbear to mention, in connection with the two foregoing, another mysterious and painful dispensation of Divine Providence, as the three seem to be, in that providence, closely joined together. Miss Elizabeth Carson, an intimate friend of the family,

left her home in Mercersburg, to attend the sick and dying. Her presence and company were truly refreshing. Her counsel and advice were as the oil of joy in a house of mourning. Eminent in piety, rich in experience, distinguished in useful knowledge, her walk was with God. And she was not, for God took her. She awoke in the morning of the 26th of November, enjoying usual health. In a few moments after, she fell down dead in our midst, and breathed no more. Our kind friend is gone, no more to return, until the resurrection morn.

The deceased was a member of the Associate Congregation, of which the Rev. F. W. M'Naughton is pastor. The mother of the deceased died in the communion of the Reformed Presbyterian Church, much beloved by all who knew her; and the daughter imbibed much of the same spirit and principle. Many have lost a true friend; her brothers, an indulgent and faithful sister—her pastor, a consistent, intelligent member. In this solemn and sudden providence we are spoken to by our God and our Judge: "Be ye also ready."

J. KENNEDY.

Fayetteville, Jan. 12th, 1852.

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#### OBITUARY OF MRS. HANNAH WALKER.

The subject of this memoir was born in Orange Co. N. Y. April 15th, 1815. When twenty years of age she acceded to the communion of the Reformed Presbyterian Church, connecting herself with the congregation of Newburgh, then under the pastoral care of Rev. M. Roney. She afterwards removed to the city of New York, and connected herself with the Second Reformed Presbyterian Congregation there, of which Rev. Robert Gibson was then pastor. She continued in connection with that congregation until the time of her death, April 22d, 1851.

In 1837 she was united in marriage to Mr. John S. Walker, of the same congregation. This union was a blessed and happy one, until dissolved by the death of the husband, about six months previous to the time of her decease. She was then in very feeble health, having labored under a pulmonary affection for years. Then, too, devolved on her the undivided care and charge of six children left fatherless by the sore bereavement. Under these accumulated trials she was remarkably sustained, and gave satisfactory evidence that her trust was placed on Him who is the widow's shield and orphan's stay. Her conversation evinced a pleasing resignation. Conscious that the time of her own departure would not be long deferred, she evidently seemed to use diligence in preparing for it, and in training her children in the way in which they should go. Spiritual conversation, reading and hearing read the word of God, were the exercises in which she took delight, while she evidently was much engaged in meditation and prayer. Near the close of life, the expression of trust in her Redeemer, and of confidence in God as a faithful, covenant God, became more and more explicit, as well as the evidence of hu-

mility, on account of her great unworthiness and vileness as a sinner. Her strength of faith in committing and commending her seven children, one an infant, to the care and faithfulness of God, showed familiarity in pleading the promises that respect the seed of believers. We trust, when father and mother were both taken from them, the Lord took them up, and that he will still prove to them that he is the orphan's help.

Of Mrs. W. it may be said, she was a dutiful child, an affectionate wife, a loving mother, a consistent church member, and an amiable friend. Called away in the midst of life, (she had just entered on her 37th year,) her loss is felt by many friends; but we doubt not, what is loss to us, is to her, gain unspeakable.—*Com.*

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#### OBITUARY OF MR. EBENEZER CRAIG.

The subject of this notice was a young man of exemplary and excellent character. Born of parents who were consistent members of the Reformed Presbyterian Church, his attachment to her doctrines and order, was the result of early religious training. On reaching years of mature judgment, he was admitted to her public fellowship, in connexion with the Second Reformed Presbyterian Congregation, Philadelphia. In 1848, he was elected and ordained to the office of ruling elder. The Head of the church, whose appointments are always wise and good, was not pleased to continue him long in the service of the militant church. For some time previous to his death, it was evident that disease was gradually making inroads upon his constitution. He anticipated the issue, and spoke of his indifference to the attachments which naturally bind us to earth. He had much solicitude respecting his eternal interests; but his trust was exclusively on Christ, the only foundation—the refuge in the time of distress. On being asked shortly before his death, if he felt much concern respecting the approaching change, he replied with a characteristic promptness, “Not enough—I am afraid;” and immediately added, “but I can truly say with the Psalmist, ‘Whom have I in heaven but thee, and there is none upon earth that I desire beside thee.’” He was an example of filial tenderness, affection and devotedness. A childless and almost sightless mother is left to bewail her loss. Through grace, however, she is able to say, “It is well.” He died of consumption, July 6th, 1851, in the 32d year of his age.

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#### LAKES' PRESBYTERY.\*

The Presbytery of the Lakes met at Southfield, Michigan, Oct. 2d, and continued their sessions three days and a half. The following subjects, of public interest, occupied their deliberations.

1. The organization of a new congregation by commission of Synod.

\* This document did not reach us till after our last No. was all in type.—*Ed.*

The proceedings of the commission came up protested, and the Presbytery being incompetent to decide on the reasons of protest, after ascertaining that it was the intention of the protesters to prosecute the same before the Supreme Judicatory, laid the whole matter on the table, till after the next meeting of Synod.

2. The affairs of Southfield congregation. After a careful examination of matters, the pastoral relation between Rev. J. Niell and the congregation was, at his request, dissolved, and the congregation was declared vacant.

3. Students of Theology. Four additional students were received, making the whole number 13. These were placed under the charge of Rev. J. B. Johnston, till next meeting of Presbytery; and Mr. J. K. Milligan was appointed teacher of Hebrew. Members of Presbytery to supply Mr. Johnston's pulpit occasionally, and examine the students. They have been furnished with *Concordances*, both Hebrew and Greek, in order to direct their attention more strongly to the original Scriptures, and facilitate their acquaintance with these fountains of light and life.\*

Appointments of supplies have not been fully made out.

Next meeting is to be held at Miami, on the 2d Wednesday of April, 1852, at 10 o'clock, A. M. R. HUTCHESON, Clerk.

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#### ROCHESTER PRESBYTERY.

At the late meeting of this Presbytery, the following appointments were made:—

Mr. A. C. Todd, one-half the time, till March 1st, at Oneida, C. W. The remaining half to be divided among the societies in the neighborhood of Oneida.

Rev. David Scott to moderate in a call at Toronto, C. W. at such time as he and the congregation may agree upon before next meeting of Presbytery.

The next meeting to be held in Rochester, on the Tuesday after the first Sabbath of May, at 10 o'clock, A. M.

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#### ITEMS OF INTELLIGENCE.

FRANCE.—The present state of affairs in France presents an awful, but interesting prospect. On the 2d Dec. last, Louis Napoleon arbitrarily usurped the entire government—dissolved the National Assembly—imprisoned the leaders of the parties opposed to his ambitious views—proclaimed universal suffrage—ordered an election to be held within a month, for a President, to continue in office ten years, &c. By a very large majority of votes he has been sustained in his course. Under the

\* It is due to some persons at a distance to state, that the arrangements of Presbytery, for the Theological students, do not contemplate any connexion with Geneva Hall, or its charter. R. H.

circumstances nothing else could have been expected. He now holds a kind of military Dictatorship over that fickle minded, semi-popish, semi-infidel nation. The general anticipation is, that the present state of things cannot last, and that another, perhaps bloody revolution, will soon displace him from his seat of usurped power. Probably we may regard this as the first step in a mighty movement of Divine Providence, that awaits the despotic kingdoms of Europe.

**KOSSUTH.**—The reception which this distinguished Hungarian has met since his arrival in our country, is truly astonishing. His presence and eloquence have produced excitement almost enthusiastic in the several places which he has visited, and a similar feeling seems to pervade the community in greater or less degree throughout many parts of the country. He is undoubtedly a remarkable man, and his history for a few years past will go down to posterity. Whether Divine Providence has assigned to him any *special* agency in the accomplishment of events hereafter to transpire among the nations of the earth—our own nation not excepted—time will show. In the meantime his object is to awaken sympathy and procure aid for his down-trodden countrymen. In both he bids fair to be successful. He also wishes the intervention of the government of the United States, to prevent Russia and other despotic powers from interfering with nations, Hungary especially, who may struggle to throw off the yoke of oppression, and gain their civil liberty. Whether he may succeed in this, seems to be yet uncertain.

**HUNGARY.**—The latest advices from Vienna state that for the present all foreign newspapers are forbidden in Hungary. No passports of any kind, or on any pretence, are granted for Hungary, which is to be shut up from the knowledge of the rest of Europe, as much as China or Japan. The Austrian newspapers are forbidden to refer to any movements of the imperial family without authority. The despots are evidently beginning to tremble.

**SLAVES TAKEN TO CUBA.**—A letter, dated Havana, December 31st, states that four cargoes of African slaves, numbering in the aggregate, one thousand nine hundred and eighty souls, have lately been landed on that island. A Spanish brig, with seven hundred slaves, was detected in the act of landing, and four hundred and thirty of them seized and bound out for seven years, after which they will be sent to Jamaica.

**NEW CODE OF MORALS.**—The Pope has denounced the building of the new Protestant church at Turin, as an "outrage upon morals." Fifty theatres might have been built without arousing the moral sense of that man so sadly misnamed *His Holiness*.

**IRELAND.**—Archbishop Murray has been forced to retire from the Senate of the Queen's University, and the Roman Catholic clergymen connected with the Colleges at Cork and Galway have been ordered out of these institutions by their clerical superiors. A plan of "gentle coercion" is in contemplation, to be applied to the lay members of the Roman Catholic church who shall, after the official publication of the decrees now in print, continue to act as Professors, or otherwise aid in the working of these Rome-denounced Colleges.



