



THE
REFORMED
PRESBYTERIAN.

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

VOLUME XVI.

"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*.

PITTSBURGH:
PRINTED BY WM. S. HAVEN, CORNER OF MARKET AND SECOND STS.
1852-3.

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THE
REFORMED PRESBYTERIAN,

VOL. XVI.

MARCH, 1852.

No. I.

AN APOLOGY FOR REFORMED PRESBYTERIANS.

(BY REV. JAMES CHRYSTIE.)

The attention of our ecclesiastical neighbors has been rather unusually directed of late, to the principles and doings of the Reformed Presbyterian church. For a long time this people has been allowed to dwell in comparative obscurity, and to suffer the consequences of their scandals and troubles among themselves, with little notice from abroad. A late trial in the New York Presbytery, of one of its ministers, on a libel for error in doctrine, has drawn upon them numerous animadversions, as well in the political and secular, as in the ecclesiastical papers of the day. Most of these were of that sort which might well be suffered to pass away into the oblivion which probably they soon found, and might be considered as the effusions or penny-a-line contributions of Editors who, in dry times, hardly know how to fill their columns, and are thankful for such a god-send as some trouble among their christian neighbors affords. But there are others of a graver character, and give proof that for some more than skin-deep cause, that occurrence and its adjuncts were very disagreeable, and that it would be desirable such an eye-sore should be removed.

So late as the close of December last, the Editor of the Christian Intelligencer, a paper highly respectable for its own talent and character, and its formal relation to that venerable body, the Reformed Dutch church, published a leading article, in which he enlarged on that trial in a manner which showed how well he remembered, and how little he approved of it; but he acknowledges that this is done chiefly with a view of introducing to the christian public, the ecclesiastical character and principles of this people, which he closes with some kind intimations of the thinness of the partition which separates them from other christians, and with the

hope that ministers and people will break it down, and come forth and spread themselves abroad among their brethren of the Presbyterian cognomen in the land. "*Quemque sua voluptas trahit.*" (Men will follow their inclination and their pleasure.) And this Editor appears to be aware of the fact, that this very common principle of our nature was put in practice by some of our name, when what he calls a "split," took place some years ago, and they roamed abroad on the Presbyterian commons, seeking rest and finding none. Of them he speaks with complacency. But their example is neither encouraging nor tempting; and those whom they left behind are disposed to wait rather, and see the success of even another "split," before they make a general break up! Besides, the stakes, cords and covering of the tabernacle under which they have long dwelt together with some comfort and security, are yet sound and unbroken; and no wise man goes abroad when the night is dark, the wind is high, and the voice of the Almighty is heard in the fast approaching tempest saying, "Come, my people, enter into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast; for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Covenant breaking will not then be forgotten.

But if, as the Christian Intelligencer says, the partition of separation is so slight, why cannot he come over to us as well as we to him? If the way be short and easy for us, can it be less so for him? And we tender him admission and reception, not over the rough and rather ticklish way of broken down partitions, but through a gate of fair and comely proportions, with a voice of hearty and honorable welcome to all God-fearing and right-hearted men—"Open ye the gates, that the righteous nation which keepeth the truth may enter in." And we will tell him, moreover, as Joseph did to his honored father of old, "also regard not your stuff;" leave all behind that has been gathered in Canaan. Our New Testament Joseph is rich beyond estimation and bountiful beyond our thoughts, and has made, in his own throne, blood, Spirit, word and ordinances, such wise and ample provision as needs no addition from abroad.

To our christian friends who appear to have been scandalized by its proceedings, a word of respectful apology for that Presbytery may be offered. The history is briefly this: A minister has preached a discourse on a subject confessedly complicated and not generally well understood, at a time of great excitement on some of the general principles treated in the discourse, and their practical application; and addressed to a people wisely jealous of their integrity in this matter. Many, not a few, are surprised and rather disconcerted at the apparent novelty of the form in which the

subject is exhibited. Some are wholly dissatisfied. And their misconception and misunderstanding do not deprive them of their right as Presbyterians to lay the matter regularly before the Court for judicial investigation. The time that was devoted to it gave good proof of an earnest purpose to maintain the truth, or to rescue and shelter innocence; and if in the issue some members of that Court were willing to concede something to the judgment of others with whom they had disagreed in the progress of the trial, and unite in an admonition written, read and recorded, that the party accused "be more careful in future," &c. it is no more than may happen where claims to infallibility and perfection do not prevail. Nor does this furnish any reasonable evidence that there was, as the Editor says, "a very great ado about a very small matter." The matter in fact was, on the one hand, a charge of heresy, and on the other, the clearing of innocence from so grave a charge. It is certainly to be hoped that these are not "small matters" in the Reformed Dutch, or in any christian church.— Besides, there are infirmities at home, in discipline, which may require attention before we go abroad; and we could furnish the Editor of the *Intelligencer* with a case in which even the example of the New York Presbytery might be an advantage to the respectable and powerful church he represents.

But indeed the writer of that article, as we think, has deceived himself. It was not so much his object to make the trial and its issue "a very great ado about a very small matter." The whole tenor of the article makes it manifest that it was to justify himself and others in disowning the inseparable connection between religion and civil government, and to seek a covering for so dangerous a principle as that civil government can be legitimately framed and acknowledged without religion. He himself betrays that there is something wrong in his principle, in his efforts to show that there is some religion in the constitution of the United States. "Alas, my brother!" I trust that you do not content yourself with so scanty a supply as that political covenant can afford you, to guide you through life as a God-fearing man, and a citizen of this renowned commonwealth, as you shall answer at the bar of God in the great day. It may be replied, and with truth, that we do not look to civil constitutions for the light to direct us in the way of life, and that we learn this only from the word of God. But it is as true that that same inspired record teaches us that nations are to frame their civil constitutions in subjection to and in accordance with the revealed will of God, and that no civil society can be rightly framed to give honor to Him, and true security and happiness to man, which does not reflect and shed upon the nation the pure and powerful influences of his law. The inseparable connection between religion and civil government is clearly founded in the light of nature even, and in the deepest practical convictions of the human

mind. Abused and violated as it has been, the history of every nation, of any pretensions to distinction, has discovered its power, and amid all the abominations and oppressions to which it has been misdirected and perverted, it gives proof of the necessity of the interposing authority of the true God, and the application of his wise, holy and righteous law, in the political fabric of the nations. The mind and the man destitute of religion, as was well remarked by Daniel Webster, in his eulogy on Judge Story, is severed from the throne of the universe. How can it be otherwise with a nation? And where are we to look for that religion, if we do not find it in the instrument by which they become confederated as a people? If they are ashamed and unwilling to place it there, it furnishes sad proof that the nation is ashamed of its highest glory, and unwilling to recognise the highest authority. It becomes, ipso facto, an instrument to which every God-fearing man who trembles at his word, and is well apprized of his majesty as King of nations, may wisely hesitate to give his sworn assent; and the sworn confederacy and community which it creates, one in which he may dread to embark his interests.

Nor is there scarcely a subject of revelation, in which the word of God is more ample, clear and unequivocal. "Now therefore, kings, be wise; be instructed, ye judges of the earth. Serve the Lord with fear." It would be an unnecessary labor to any attentive reader of the Bible, to show how large, how various, and how sacred and stringent a place this matter occupies in that book. It shows that rulers are elevated to seats of power to serve the King of kings and Lord of lords, and in that homage the nations must concur; and where this is wanting, the displeasure of heaven is announced. "They have set up kings, but not by me; they have made princes, and I knew it not." And we are assured that persistence in such sin must be fatal indeed. "For the nation and kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted." The gloomy mausoleums of mighty Nineveh, of proud Babylon, of magnificent Egypt—the ruins of "Tyre, the crowning city, whose merchants were princes, whose traffickers were the honorable of the earth"—the long oblivion of the renowned republics of Greece—the broken and scattered fragments of imperial Rome—confirm, in awful silence, the truth of the oracle. In the darkness of their tombs human wisdom sees no more than the rise, decay and downfall incident to a changing world. But the light of inspired truth discloses to our view the mighty arm of a dishonored and offended God prostrating them in wrath and in irretrievable ruin, and forewarns the doom that awaits the guilty nations that shall repeat so fearful an experiment. "Who hath hardened himself against God and hath prospered?" "The wicked shall be turned into hell, and all the nations that forget God."

Now, if reason and revelation concur in showing the duty of nations and rulers to acknowledge God and his law, reason and revelation concur in justifying the conscience which withholds acknowledgment to that rule which refuses to acknowledge Him. "God alone is Lord of the conscience"—letters which deserve to be emblazoned in the purest and most enduring gold, and written deeply on the heart by the Spirit of the living God; and where that prevails, no authority can be paramount to His—none can conflict with His, or be recognised, that is not rightly subordinate to His.

It is for reasons of this nature that Reformed Presbyterians stand aloof from the civil constitutions of the land. They are in the meanwhile not insensible to the excellencies they contain, and the advantages they confer, manifest alike in the unexampled national prosperity, and in the multitudes in every condition of life who crowd to these shores for relief from the crushing despotisms of the old world. The Editor has conceded to Reformed Presbyterians, among other good things we covet, the character of "quiet and unobtrusive christians," the more desirable in that we acknowledge the strongest obligation on each and all to "study to be quiet and to do our own business." Whilst we testify against existing evils, and study, with much infirmity, to correct and avoid them, as we are dissenters we cannot become partisans on the political arena, as our aims are not disorder, disunion, or destruction, but reformation wide-spread, thorough and scriptural, and the prevalence of true religion and righteousness, we can have as little fellowship with the politico-infidel and heretical propagandists of the age, as we wish to have with "thrones of iniquity which establish mischief by a law." Our great object is the kingdom of God, which is righteousness and peace, and joy in the Holy Ghost, as far as He shall prosper our feeble efforts, and answer our earnest prayers; and therein we are assured that we have a true and spiritual fellowship with all the godly on earth, which no distinction of names and no separate sphere of labor can extinguish or impair. Nor is it necessary, as this writer seems to suggest, that, to prove ourselves good Americans, we take the oath of allegiance to the constitution of the Union. Bad men may do that without becoming thereby better men or better citizens. While our people take little interest in what are called the politics of the day, they are not indifferent to the welfare of this the country of their adoption or their birth, as the case may be; and there are doubtless many whose hearts beat with as fervent and pure devotion to her true interests, honor and happiness, as ever occupied her Presidential chair, or led her armies to victory. But we cannot satisfy ourselves that it is right in the sight of God to take an oath that binds as long as the constitution shall last, to defend and perpetuate, with infidel and heretic—with Papist, Jew and Turk—with Mor-

mon—*et omne id genus*—things which we are assured God forbids, and will destroy. Our friend reminds us that we are a small branch of the Presbyterian family. This we have long known, and oh how oft and deeply mourned, with feelings and for reasons which none but ourselves can understand! The causes are recorded on other consciences besides our own. But we fondly anticipate an approaching day when God will arise and have mercy on Zion; when the now wide-spread and various labors of the great christian family will be better directed and attended with greater power; when the light of the moon shall be as the light of the sun, and the light of the sun seven fold. Then shall “the prophets see eye to eye, and sing together;” and the liberated nations, and in their midst the church of God arrayed in her beautiful garments, join in one common hallelujah, hallelujah, for the Lord God omnipotent reigneth. “His name shall endure forever; it shall last like the sun; and men shall be blessed in Him, and all nations shall call him blessed. Amen and amen.”

CONSIDERATIONS ON CHRISTIAN INTERCOURSE.

It has been judiciously observed, that “the form and tone of a man’s character depend much on his intercourse with others.” This is declared in the apothegm of a heathen poet, which was quoted by Paul, under the influence of the Holy Spirit—“Evil communications corrupt good manners.” In this world, as iron sharpeneth iron, so doth a man his friend, either for good or evil. A law in degree similar, we have reason to believe, obtains in the world to come, whether we refer to the abodes of felicity, or to the prison-house of wo. Who can doubt that the happiness of angels and redeemed men in heaven is enhanced and increased by their converse with each other? And on the other hand, it seems probable that evil spirits are hardened in their revolt by what they witness in each other; and that the lost of mankind are rendered more wretched by the embittered remembrance of the evil intercourse in which they formerly acted their part, and by the continued interchange of depraved sentiment.

From considerations like these, great importance should be attached to the proper and consistent intercourse of Christians with one another, and with the world around them. The declaration that “none of us liveth to himself, and none of us dieth to himself,” is of deep and solemn import, worthy to be inscribed on every part of a believer’s conduct, especially in what relates to his connexion with his fellow-men. From every view we can take of the subject, the conclusion is irresistibly pressed on the attention, that an individual, in whatever station, by the manner in which his

intercourse is conducted, may be the instrument either of much good, or of incalculable evil, to those who come within the sphere of his influence. The value of christian intercourse, as a means of advancing the Redeemer's glory—of saving sinners, and of edifying believers, seems at the present time to be sadly overlooked. It is matter of painful, though common observation, that fellow-professors and even those who are partakers of the same hope, do not aim sufficiently at each other's improvement, and do not exert themselves as they ought to advance the kingdom of Christ, in their social intercourse. Hence their conversation is, in a great measure, unprofitable, and their intercourse, instead of producing an exciting and quickening influence, in too many instances only tends to damp religious zeal, and to cause greater security and self-gratulation in a state of apathy, lukewarmness, or worldly-mindedness. Even in the most tender relations, opportunities of christian intercourse are not sufficiently improved. Are there not many cases in which persons sustaining these relations have walked together for years, who yet cannot be said, in any proper sense, to have cultivated religious intercourse? In relation, too, to those who are around them, are there not many of whom we would gladly hope well, who have yet to learn the first principles of religious practice in this particular? Many have hardly ever felt their obligation to let their light so shine before men that they, seeing their good works, might glorify their Father in heaven.

Christian intercourse embraces that interchange of thought and feeling—that performance of good offices, and all that conduct towards our fellow-men which become christian character, and which is calculated to advance the religious attainments of ourselves and others. It is not to be limited to conversation merely, though this must constitute, in a great degree, the medium whereby it is carried on. There may, for instance, be much religious communication by means of letters, where the parties have no opportunity of personal interviews. Witness the epistolary correspondence of Rutherford, Newton, and others, who may be said to have extended their influence for good long after the period of their personal existence on earth. In some instances, too, it may be carried on by the most impressive of all methods of exhibiting thought and feeling—the language of appropriate conduct. In such cases, actions often speak more impressively than words. But in whatever manner this duty may be performed, its object is two-fold—the religious improvement of the parties, and the advancement of Christ's cause in the earth. Each of these particulars embraces an extensive range of subjects, all of which are proper ends of christian intercourse. The improvement of the parties includes their advancement in religious knowledge—the culture of the heart, exciting and properly directing the affections—raising the standard of religious intelligence throughout the church—the instruction of

the ignorant—confirming the weak and wavering—comforting the distressed, &c. The advancement of Christ's cause requires the prayerful use of all proper means for arousing the careless, quickening the lukewarm, enforcing the Mediator's claims—in short, endeavoring to call into vigorous operation all divinely appointed means for subjecting the kingdoms of this world to the lawful government of Emanuel.

Besides various other considerations, the importance and necessity of christian intercourse may be urged from the pleasure and profit to be derived from the exercise. Here it is emphatically true, that "he who watereth others is himself watered." None ever engage in such exercise properly, who do not experience a refreshing and quickening influence upon themselves. The heart is thus enlarged and invigorated—the wheels move lightly in the discharge of duty, and difficulties that may have appeared mountains before, sink into insignificance. And who that has ever been engaged in the work, has not felt that faithful efforts to advance the Redeemer's cause impart a moral dignity to the mind, and afford real gratification to the heart? To be a co-worker with God, holy angels, and the excellent ones of the earth, is not only to be employed in a high and important duty, but it is to be placed, as it were, in the highest school for mental and moral cultivation. It tends to promote sanctification, and thus to enhance the likeness of the child of God to him after whose image he has been created. The fact is confirmed by unquestionable testimony, that they who have been most careful in the discharge of this duty, have themselves derived an increase of the graces that constitute and adorn christian character, from intercourse with brethren of a kindred spirit.

We are aware of the general aversion to this duty which prevails among religious professors, and of various objections or excuses urged as an apology for neglecting it. We fear, however, that the true origin of the difficulty lies in a low state of piety—either of personal piety in case of the negligent, or the want of its true manifestation among those with whom they are conversant. Throughout the church there is lamentable and admitted evidence of want of spirituality of mind. The hearts of many who have made a profession of the name of Christ, seem to be so wedded to the pleasures, possessions or honors of the world, that it is hard to distinguish between them and others. In how many cases, where we are disposed to judge favorably as respects the existence of a principle of true religion, does there seem to be a deficiency of much that goes to constitute holy living—a life and conversation becoming the Gospel! While much allowance should be made for difference of education and habits, we think that were religious persons to accustom themselves to serious and devout reading and meditation—to keep the heart filled with devout reflections—to mark the

operations of their own minds and affections, and to live near to the throne of grace, they need not be often at a loss for a topic of religious and profitable conversation with christian friends, especially those with whom they are familiar. They would find it pleasant to minister and be ministered unto in things that make for Christ's cause and kingdom in the earth, and for their own and others' present and everlasting happiness.

The grounds of the intercourse of which we speak, may be briefly stated. True christians are children of one Father, members of one family, and, to use the expressive language of the Spirit, are "members one of another." As united to Christ and made temples of the Holy Spirit, they have identity of character, of aims and pursuits; and being constituted fellow-heirs of the grace that bringeth salvation, they have the prospect of the same everlasting inheritance—a main part of which will consist in companionship and communion with the Lamb on his throne, holy angels, and the spirits of just men made perfect. Surely if these relations, privileges and prospects were realized as they ought to be, children of the same family, brethren in the same faith, would be attracted to each other—would love one another, bear each other's burdens, and not abound in strife and contention. Having before them their high vocation, their common trials, afflictions and infirmities in this life, and the glories of the inheritance reserved for them in heaven, they would esteem it a privilege, duty and satisfaction, to hold frequent spiritual converse with those travelling with them towards the land that lieth far off. Oh! how desirable it should be esteemed by true believers to have opportunities to show forth the praises of Him who hath called them out of darkness into his marvellous light, and to tell and be told what God has done for the souls of his people.

Let it not be plead that opportunities for the discharge of the duty are rarely furnished. If the believer be properly alive to its importance, and the heart be under the influence of love to the Saviour, the love of the brethren, and the benevolence towards all which the grace of the gospel imparts, opportunities will not be wanting—nay, rather, every relation in life will afford them, and they will thus be of very frequent occurrence. The endearing relations of the family, the connexions of friendship, the intimacies of acquaintance, the companionship of brethren beloved, daily furnish them. And besides ordinary and occasional interviews, particular opportunities should be sought, and special seasons, such as the Sabbath, the hour for family or social worship, times of affliction, should be diligently improved for this purpose.

In seeking or embracing opportunities for christian intercourse, two extremes should be avoided. It does not consist in introducing religious conversation upon all occasions, without regard to circumstances, even with religious professors. There may be ca-

ses in which silence will more impressively minister instruction or reproof than any words that could be employed. And there are others of frequent occurrence, in which to introduce and urge religious conversation would be to cast pearls before swine, and do manifest injury to the cause which it is designed to advance. Often in this way well-meaning, but imprudent or over-zealous individuals have greatly harmed the cause of truth and righteousness, and exposed to scorn the religion of Christ Jesus. On the other hand, it is to be feared that a culpable timidity, an undue fear of giving offence, or a lurking indisposition to appear openly on the side of the Saviour, deters many from performing what they are persuaded is their solemn duty. A spirit of this kind is unworthy the calling and profession of a true follower of Christ. Besides, experience proves that the apprehension of giving offence by a reasonable reproof rightly administered, or by properly introducing religious conversation, is, in very many cases, without sufficient foundation. Let the matter be done with prudence, and a meek, mild and affectionate spirit be discovered, and in a majority of cases, so far from any objection being offered, there will be attention and approbation. Probably worldly men are sometimes surprised to observe, in the conversation of christians, so little that is distinctive of their professed character. They themselves talk of the things in which they take an interest, and why should they not expect that those who profess to have higher and holier interests than the things of the world can afford, should do the same? Indeed, the instances are not few in which individuals previously thoughtless and careless have received a favorable impression with regard to religion, and derived lasting benefit from witnessing the edifying conversation of the consistent followers of the Lamb.

It may not be improper in this connection to suggest a few general thoughts respecting the intercourse of christians with men of the world, in the common concerns of life. God's children are placed, by the appointment of their heavenly Father, under a course of moral discipline in an evil world. During their continuance here, they are surrounded by those who remain in a state of enmity to God, and who are strangers to the sanctifying power of the gospel. Still, with these they must mingle more or less—otherwise they must needs go out of the world. Indeed it may often be a duty to hold converse in other ways than in mere business transactions, with those who give evidence of being yet unimpressed with the importance of the soul's salvation. We are commanded to do good to all men, as we have opportunity. But in this, as well as when business requires association with men of the world, believers should act with great circumspection. This is necessary, not only that they may keep their own garments unspotted, but that by a word fitly spoken, or by commendable deportment, they may make a favorable impression, or confer some

spiritual benefit on others. They should always act so as to show that they are indeed "the salt of the earth;" and as they "are the light of the world," they should "so let their light shine before men that they may see their good works and glorify their Father who is in heaven." Whether then they regard their own growth in grace and comfort, or have respect to the influence of their example on those with whom they have to do, they should constantly keep a watch on their lips and conduct. A generous, candid and friendly spirit should be manifested; an austere and forbidding deportment should be avoided; and on all occasions great care should be taken to guard against a rash and irritable temper. No humble follower of Christ will, when the grace of humility is so exercised as to adorn his character, put on a proud, disdainful, haughty or self-important demeanor. At the same time, true dignity becomes the heaven-born heir of glory, which should keep him above all that is base and vulgar, and restrain him from indulging in that unbecoming levity, and foolish, vain jesting, which are inconsistent with christian sobriety, and at once a shame and a snare to him whose conversation is professedly in heaven. Christians need to exercise great care in respect to their pecuniary and business transactions. In these the strictest honesty and integrity should be continually evinced. This all will admit; and yet how often do some professors bring reproach upon themselves and the cause of religion by their manner of dealing. A disposition to take advantage—a dishonorable drawing back from a positive and fair agreement—neglect to fulfil promises and meet engagements punctually, thereby subjecting others to disappointment or loss—a mean and niggardly habit in buying or selling—refusal to pay a just debt, because a creditor cannot collect it by law—are all observed and marked with disapprobation by upright and honorable men. And how painful as well as hurtful is it, to have the character of a professed disciple of Jesus put in contrast, in any or all of these respects, with that of a mere man of the world, who would scorn to be guilty of them. This is frequently done, and sometimes causes the enemy not only to reproach, but to blaspheme.

We trust enough has been stated to bring the subject of christian intercourse plainly before the mind of the reader. Undoubtedly many in the present age are remiss in their discharge of duty in the matter. If, as we have suggested, a low state of piety is one grand cause, each one should seek for the quickening influences of the Divine Spirit to be poured out upon himself and the members of the church; and all should pray that the Lord would speedily send a time of reviving from his presence, that the fearers of his name may more abundantly contribute to each other's growth in grace by their mutual intercourse. Then will they find their hands strengthened, and their hearts often comforted and confirmed, they becoming helpers of each other's faith and joy.

Then will they go forward from strength to strength until they appear before God in that holy place where there will be constant intercourse of the purest kind, which will afford heavenly felicity, and be one means of increasing the capacity for enjoying communion and fellowship with God.

MANIFESTATIONS OF THE LOVE OF CHRIST.

We intend to give, in consecutive Nos. a series of three articles on this important subject, selected from "the Presbyterian."—They will be read with interest by the devoutly pious, and we trust may be the means of awakening in all an increased desire for the manifestations of the love of the Lord Jesus Christ to their souls. Let the reader consider how desirable it is to have the love of God shed abroad in the heart by the Holy Spirit, and gird up his loins in the discharge of all the duties in the performance of which such manifestations are graciously vouchsafed.

What are the views, feelings and emotions of the soul, in the highest state of religious enjoyment possible for man in the present world? They must evidently spring from the manifestations of Jesus' love through the Holy Spirit. Our exercises at such times are expressed in the Scriptures by the words, "Sick of love:" Song 2:5. One of the blessings of religion is, that it fills and satisfies the soul without satiating it, and makes our present enjoyment, however great, the stepping-stone to still richer pleasures. Blessed are they who dwell in God's house, whose home is his temple, whose strength is in him. In passing through the valley of Baca, the vale of weeping, they find it made unto them wells and pools; they are still praising Him, and go from strength to strength in their capacity for enjoying God—for being satisfied with the fatness of his house, and drinking of the river of his pleasures. The unrenewed man wonders at the language of delight used by the repenting soul on finding the Lord Jesus. And he who is thus tasting for the first time the sweets of redeeming love, hears with something of the same incredibility, the strong expressions of the believer who has been made to drink deep of the fountain of living waters—who has been led far up into the mountain, where "the Lord of hosts has made unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

Admitting the doctrine of the agency of the Spirit as the fountain of genuine spiritual exercises, who will pretend to limit the extent of his influences, between the first sensation he imparts to the soul dead in trespasses, and the full measure of grace? The latter is as possible as the former. There is such a thing as being fill-

ed with all the fulness of God; and this is effected by "knowing the love of Christ which passeth knowledge;" Eph. 3:19. As the waters of divine grace rise and fill the soul, our love to Jesus will be stronger and more intense. The flame of our affections, fed unceasingly with "the oil of gladness," burns with amazing vigor. Taking of the things that are Christ's, and showing them unto us, the Holy Spirit purifies our power of apprehension, and excites irrepressible desires for seeing and knowing more of Him whom our soul loveth. We feel an overpowering hungering and thirsting for righteousness; and though we may be filled with grace to the measure of our capacity, our desire is for enlarged powers, and our prayer is, "O that thou wouldst bless me indeed, and enlarge my coast;" 1 Chron. 4:10. As hope deferred maketh the heart sick, the longing desires thus excited seem to run ahead of our enjoyment of Jesus, and indeed of our capability of enjoying his loveliness; and these desires, thus unsatisfied, make us sick of love. This state of heart is caused by ardor of affection, and inability to enjoy the society of the object of affection fully as we desire; by longings, sometimes so deep as to be expressed only in groanings that cannot be uttered, to behold Jesus in the full loveliness of his glory, while our connexion with the body unfits us for such manifestations. With Moses, when he had seen something of the Divine excellence, we pray without ceasing, "I beseech thee, show me thy glory." The Holy Spirit has well nigh fitted the soul for the mansions of which Jesus spake—"Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me." Yet were that glory unfolded to us now, while in the flesh, to no greater degree than to the disciples on the mount of transfiguration, like them we must be overpowered; or, like the beloved disciple at Patmos, fall at his feet as dead. "What would the sight of the Divine glory do," says John Howe, "if God did not strengthen with all might—were there not as well glorious power to support, as powerful glory to transform? Nothing but the Divine power can sufficiently fortify the soul to behold Divine glory." Until the time when this corruptible shall have put on incorruption, vehement as may be our desires for Jesus, we must esteem ourselves blest, as far as mortal man can be blest, when he puts us in a cleft of the rock, and covers us with his hand, while his glory passes by, and dazzling, though faint glimpses of it gleam on our enraptured view; when, among the rugged cliffs of earthly fortune, in seclusion from the world, he makes his goodness to pass before us, and opens to our adoring souls, by the sweet influences of his Spirit, the bewildering and entrancing riches unfolded by his holy name.

When the heart is strongly operated on by the Spirit, the feeling of love to the Lord Jesus will burn with great power—sometimes so strongly that the earthen vessel of the body will seem al-

most ready to crack and burst under the intensity of the blaze; and He, whose countenance is as the sun shining in his strength, unveils his face to us in such splendor that we are constrained to pray, with an ancient saint, "Lord, withdraw a little, lest the brittle vial of my heart should burst by the rays of thy favor darting too strongly." Thus filled with the Spirit, our soul may affect, by its exercises, the condition of the body. Grief is not unfrequently seen to corrode the animal spirits; sudden fear shows itself unmistakably in the countenance; and the bodily system may be almost overpowered by the exhilaration of unexpected joy. According to the order of nature, overpowering influences of the love of God shed abroad in the heart, must therefore be calculated to affect our bodily frame. Many painful spiritual maladies have their seat less in the mind than in the body, and must be removed by first restoring the body to health. On the same principle, the Holy Spirit lodged in the heart, acts with a pleasing, renovating power on the animal system. Nor are we prepared to deny that one respect, in which the love of Jesus is better than wine, may be in its producing far more effectually than the choicest wine, a sweet, tranquil and delightful exhilaration of the spirits. The Holy Spirit may, in some instances, flood the soul with grace to such an extent as to prostrate the body. Yet cases of this nature must be examined and received with great care. True exercises of this kind can be discriminated from spurious—the work of the Holy Spirit from animal excitement—in no other way than by a sober judgment, formed by comparing the effects produced, with foregoing circumstances and subsequent results. There is as much sin in attributing to animal passions what may be the genuine work of God's Spirit, as there is in mistaking bodily excitement for a true work of grace.

R. R.

NOTICES OF COVENANTERS.—MUIRHEAD OF MONKTON.

The Rev. Mr. Muirhead, the subject of the following sketch, lived in Monkton, in Ayrshire, of which he was minister some time after the Indulgence. He was, however, deprived of his charge, because he harbored for a week, in his house, a pious outlawed preacher. But though thus forbidden by the law to preach, he kept conventicles in his own house, which were frequented by the serious people in the neighborhood. His practice, in this respect, was peculiarly offensive to the ruling party, who forthwith proceeded to apprehend him. There was, in the vicinity of his residence, a secluded spot in the corner of a field, to which he was in the habit of retiring for secret devotion. This place was encircled with tall broom, and densely guarded by the prickly whins. In

the heart of these bushes he found a sanctuary and a place of retreat, in which he spent many a hallowed hour. It happened one evening, when a party of soldiers came to his house for the purpose of apprehending him, that he had retired to his asylum among the bushes, to conclude the day with prayer, and continued longer in the exercise than usual. Little did the worthy man suspect that, during the brief space of his retirement, his enemies were actually within his house in quest of him. They had arrived almost at the moment he disappeared among the broom, and continued searching with the utmost eagerness till within a few minutes of his return, when, having been unsuccessful, they left the place. On Mr. Muirhead entering his house, he found all within in a state of confusion, and was anxious to know the cause. Of this he was not long ignorant, and was both astonished and delighted to find that Providence had shielded him in a manner so unforeseen.

It was now obvious to this worthy servant of Christ, that his ruin was plotted by his enemies, and that he must instantly provide for his safety. His own house could afford him no security, as his foes might invade it at any hour, either by day or night—and therefore another place of refuge was immediately sought for. It was considered, that as his retreat among the bushes in the field was known to none but to his household, it might be adopted as a suitable hiding-place, to which he might for a season resort. Accordingly preparations were made with all due celerity and secrecy, to render the place as comfortable as possible. Blankets were furnished in abundance, and spread on the grassy floor, as a couch on which to repose by night, and on which to sit by day, in the concealment of the bushes. There was, however, among the few friends who were attached to Mr. Muirhead, and who regularly attended the meetings held for prayer and conference, one like Judas among the little family of disciples, who was determined to betray the venerable man to his enemies on the first opportunity. Mr. Muirhead continued to meet with the little conventicle on every fitting occasion. On a certain day on which the meeting was to take place, the saintly man having crept from his hiding-place, was walking in a retired corner of the field, to avoid observation, when he was noticed by a man at some distance. This individual was one of his warmest friends, who had at the same time a near relation in great affliction, and at the point of death. He accordingly walked up to Mr. Muirhead, and requested him to accompany him to the sick chamber of his kinsman. With this invitation he promptly complied, and proceeded with all speed to the house of the dying man. As they were passing on, they observed a company of horsemen advancing in the direction of the village, of the design of whose visit Mr. Muirhead had no doubt. Having reached the house where his assistance was required, he spent the even-

ing with the afflicted person, knowing that it was in vain to return to the meeting, as it must have been dispersed by the soldiers.

During the absence of Mr. Muirhead, the friends met according to appointment, and as they were waiting the arrival of the minister to conduct their devotions, a party of horsemen rode up to the door. The troopers dismounted, and burst into the apartment, expecting to seize Mr. Muirhead without much trouble in the midst of the company. The little conventicle was thrown into confusion and dismay, expecting to be severely handled by the rude and unmannerly dragoons. They demanded Mr. Muirhead as their prisoner, in the king's name; but every one was ready to affirm that he was not present. This assertion, however, was not so easily to be credited by the soldiers, who, on seeing a venerable-looking old man in the assembly, instantly concluded that he was the individual sought for, and him they seized and bound on the spot. Having thus, as they thought, secured their prey, they dispersed the meeting, and marched away with their captive. They had not gone far, however, when, having discovered their mistake, they dismissed the poor man with what they considered suitable admonitions.

In the meantime, Mrs. Muirhead was in great distress about her husband. He had not appeared at the meeting at the time appointed; he was not to be found in his hiding-place—no person had seen him—and she concluded that he had fallen into the hands of the enemy. She spent a perplexed and wakeful night, bewailing the fate of her honored husband, and her own helpless condition. But, to her delight and surprise, her affectionate husband, having returned from the cottage, presented himself in the apartment. Her heart swelled with gratitude to the Preserver of their lives. Mr. Muirhead explained the reason of his absence, and she informed him of the visit and behavior of the dragoons, and at the same time expressed her suspicions of treachery on the part of an individual belonging to the meeting. Mr. Muirhead was unwilling to admit the idea, that any one of their professed friends could be so base as to act in such a manner. "I am nevertheless of opinion," said she, "that there is a traitor among us, who, for the sake of worldly advantage, has engaged to work our ruin—and that traitor I believe to be John Guthrie. I observed him yesterday smiling to the leader of the troops, and talking to him in a very familiar way—the which, if he had been a true-hearted friend, I do not think he would have done."

In a short time this same individual called on Mr. Muirhead, and congratulated him on his happy escape from the dragoons, and requested him to call another meeting of the friends that night, as it was not likely that they would be disturbed by a visit from the soldiers so soon after the occurrence of the preceding evening. Mr. Muirhead, who was unwilling to entertain suspi-

cions of John Guthrie, said that he was engaged to spend the evening with Thomas M'Murtrie, the sick man, and that therefore he would defer the meeting till another time.

Accordingly, Mr. Muirhead met in the evening, with a few friends, in M'Murtrie's house, where he engaged in religious exercises along with the dying Christian. The devotions of the party, however, were unexpectedly interrupted by the sudden intrusion of John Guthrie, attended by Captain Grierson and a company of soldiers. Mr. Muirhead was, at the moment of their entrance, on his knees at prayer, and Grierson, without ceremony, made him his prisoner on the spot. The scene was truly affecting. The venerable saint was forcibly raised from his kneeling posture—the house was filled with weeping and consternation—and the afflicted man, now very near the end of his pilgrimage, gave signs, in the midst of the tumult, that all within his breast was peace.

Grierson committed the prisoner to the care of two of his troopers, with especial charges to prevent his escape. On their way to Dumfries, they had occasion to pass through a wood, where the following incident occurred:—It was clear moonlight, and the soldiers were able to march with nearly as much precision as in the open day. As they were threading their way among the trees, a number of persons were seen running to and fro, in great confusion. Grierson instantly concluded that they were a company of Covenanters, whom the soldiers, passing through the wood had incidentally disturbed in their concealment. The command was given to pursue, and to fire on the fugitives. The two men who guarded Mr. Muirhead, hastily tied him to a tree, and speedily followed their comrades in the pursuit. The loud report of fire-arms was heard at frequent intervals in the gloomy retreats of the forest; and Mr. Muirhead, reflecting for a moment on the possibility of extricating himself, found that he was but loosely attached to the tree, and he easily succeeded in untying the cords. Having disengaged himself from his bonds, he darted away among the thickets, in the direction of his home. As he was wending his way through the underwood, he was observed by one of the soldiers, who, taking his aim in the glimmering moonlight, fired, and wounded him in the knee, which instantly stayed his flight. He was seized the second time; and when Grierson had routed the party in the wood, he commanded two of his strongest men to carry him on their shoulders to the place where the horses were stationed. In passing through the wood, Grierson observed some persons skulking among the trees, and fearing lest a shot should reach him from among the bushes, he ordered his men to march at full speed. The two dragoons who were carrying the prisoner, being impeded with their burden, were unable to proceed with the requisite celerity, and Grierson became impatient. It happened that, in passing through the wood, they had to cross a stream; and when they arrived at the

ford, it occurred to the leader of the party, that the most expeditious way of disposing of their prisoner, would be to throw him into the water. Accordingly, when the two men were in the midst of the torrent, and scarcely able to keep their footing under the weight of their burden, he commanded them to cast the "rebel" into the pool, and leave him to his fate. To this command the soldiers, hardened as they were, hesitated to yield obedience, which being observed by Grierson, he came behind, and with one forcible and remorseless push, plunged him into the deepest part of the river, where he sank to the bottom, and was no more heard of. In this way was a godly and inoffensive man treated by a base and truculent persecutor, in whose breast a feeling of compassion had no place. He died a martyr, and has a name among the worthies "who loved not their lives unto the death;" and his memorial deserves to be rescued from oblivion, and to be kept in perpetual remembrance.

THE NEW JERUSALEM.—REV. 21 & 22.

Mr. Editor.—Having read with interest the remarks of two of your correspondents, on the last two chapters of the Revelation, I thought they might have an unhappy effect on some at least, in confirming the views of millenarians. One proves that this portion of the divine word cannot refer to what we call the millennium; another proves that it cannot refer to the heavenly state. The inference is, of course, that there must be some state between them, resembling Gill's Personal Reign of Christ on Earth. As I am not deeply versed in prophecy, I turned, for my own satisfaction, to such authors as came within my reach; and while examining these it occurred to me that I might as well furnish your readers with the result of my examinations. I send you, then, condensed extracts from all the authors now accessible to me, hoping that they will be interesting and profitable to you and to your readers. The extract from Calmet's Dictionary is taken from the American edition of 1837, and is to be accredited to the editor, Taylor. Calmet himself appears to have held it as presumption, to touch the subject at all in the way of explanation. R. H.

Henry's Commentary, completed by Tong, Rev. 21: "Some are willing to understand all that is said in these last two chapters, of the state of the church here on earth, in the glory of the latter days; but others, more probably, take it as a representation of the perfect and triumphant state of the church in heaven. Let the faithful saints and servants of God but wait awhile, and they shall not only see, but enjoy the perfect holiness and happiness of that

world. Vs. 1—8. A new world now opens to our view; a *new heaven and a new earth*, i. e. a new universe. The new heaven and the new earth will not then be distinct, but the very *earth* of the saints will now be spiritual and heavenly, and suited to these pure and bright mansions. To make way for the commencement of this new world, the old world, with all its troubles and commotions, passed away. Chap. 22:1—5. The heavenly state, before described as a *city*, and called the *new Jerusalem*, is here described as a *paradise*, alluding to the earthly paradise which was lost by the first Adam. Here is another paradise restored by the second Adam.”

Scott—Chap. 21:1—4. “Some interpreters, especially among those who hold a *literal* resurrection at the beginning of the millennium, and the *personal* reign of Christ on earth for a thousand years, understand these concluding chapters principally of the state of the church on earth at that time. But they come in order *subsequent* to the account of the general judgment; and we can never attain to a satisfactory understanding of prophecy, if imagination or conjecture be allowed to carry us backward or forward, without any fixed principles. *There was no more sea*. Therefore this new heaven and new earth are not designed to take place till after the general judgment; for at the general judgment ‘the sea gave up the dead which were in it.’ *No more death*. No expression equally strong on this particular, occurs in any part of Scripture, except where the heavenly state is evidently intended.”

Doddridge—Chap 21:1. “As for the account of the *new heaven and new earth*, in general, commentators have been divided. Some have thought it represents the happy state of the church on earth during the millennium. Mr. Worthington endeavors to prove that it is intended to represent a yet more perfect and durable period of prosperity which shall be enjoyed upon this earth *after* the millennium. But, on weighing the whole matter, I must declare myself of the opinion of those divines who understand it as an emblematical description of the happiness which the saints are to enjoy *in heaven*, after the resurrection, and to enjoy forever, when, according to the preceding descriptions, *the dead shall be judged according to their works*; when this *heaven and earth shall have passed away with a great noise, and the elements shall have melted with fervent heat*, as John and Peter concur to describe it; and when *death and hell shall be cast into the lake of fire, with all that are not written in the book of life*—phrases which, I think, cannot be explained properly of any events but those of the day of *universal judgment*. And it is certain that if we do not go into this interpretation of them, there is no view given us of the final catastrophe of things on this earth of ours, in this comprehen-

sive prophecy, though intended to represent the triumph of christianity, which seems in theory a very improbable supposition."

Durham—Chap. 21:1. "Whether this vision belongeth to the church militant or triumphant, is disputed by many; and by some sober and learned interpreters it is applied to the church militant. Yet this we assert, that what is intended by the Spirit here, as the scope of this vision, is principally and chiefly (if not only) to be applied to the state of the elect after the general judgment, and can be properly applied to no state of the church militant—which we clear and confirm—1. From the nature, series and order laid down, &c. 2. If it were any such good condition of the church militant, it behoved to be either before the thousand years, which none asserteth, or after it, and so after the seventh *vial*, which is impossible, because that bringeth the end with it; or it must be contemporary with it, which cannot be. For (1) that thousand years' good condition is not absolute. Satan is bound, but not cast into the lake, and that for a time only. Gog and Magog are afterwards loosed; but here Satan is bound fast in his prison, and death and the curse are no more. (2.) Their reign here is not for a thousand years, or a long time, but uninterrupted forever—chap. 22:5. (3.) That reign of the thousand years follows but the first resurrection; this followeth the second. (4.) That good condition was applicable only to saints of that time; but this agreeth to all the elect, living in whatsoever time, and none are excluded from it, but such as are not written in the Lamb's book of life. 3. This new earth spoken of here, is certainly in opposition to the former, mentioned in chap. 20:11, which passed away; but that passing, or flowing away, being antecedent to, and preparatory for the last judgment, this new heaven and earth must be after the day of judgment. 4. This new Jerusalem coming down from heaven, is the same spoken of in chap. 3:12; but that is heaven—therefore it is so here. 5. That which is spoken of the holy city will not, in sundry things, agree with the church on earth. 6. If all without this city be in the lake, then this must be heaven. Compare chap. 21:8 with 22:15."

Newton on the Prophecies—Rev. 21:1. "A new heaven and a new earth succeeded in the room of the first heaven and the first earth, which passed away at the general judgment. The new Jerusalem shall be the habitation of the saints of the first resurrection, and it shall also be the habitation of the saints of the general resurrection. The church of Christ shall endure through all times and changes in this world, and likewise in the world to come. It shall be glorious upon earth during the millennium, and shall be more glorious still in the new earth after the millennium, to all eternity. The righteous shall inherit all things, but the profligate and immoral shall have their portion in the lake of fire and brim-

stone, which is a further demonstration that these things cannot take effect till after the general judgment. Many, I know, both ancients and moderns, make the millennium synchronize with the new heaven and the new earth; and some latitude of interpretation may be well allowed in these mysterious points of futurity. But this order of things, and this interpretation of the words, appear to me most natural, and most agreeable to the context. Gog and Magog, the nations in the four corners of the earth, are deceived by Satan after the expiration of the millennium; but Gog and Magog are not inhabitants of the new heaven and the new earth."

Brown. Body of Divinity, book 5, ch. 6, sec. 4. "Through all eternity they shall be made perfectly blessed in the full enjoyment of God. No evil thing, sin, or sorrow, shall ever enter. Rev. 20:14, 15; 21:4, 8, 25, 27; 22:3, 5, 15. Is. 35:10, &c. Their place of abode shall be inexpressibly delightful—a better country, a city, a temple, and a house having foundations, built by God—a new Jerusalem. Heb. 11:10, 16; Rev. 21 & 22:1—5. The most full experience of the goodness and love of God. Rev. 7:17. Inconceivable delight and joy. Rev. 7:17. Dictionary—*City.* Heaven is represented as a city, a city with twelve foundations—a holy city. Heb. 11:10, 16. The church on earth is called a city; she is called a *great city*, because of her extent, and the vast number of her members. *New.* The glorious state of the church during the millennium, and eternal state, is called a *new Jerusalem*, as much more glorious or lasting than the old Jerusalem. Rev. 3:12 and 21:1. *Glory.* The Gentiles and kings bring their glory and honor into the new Jerusalem; they improve their power, wealth and reputation, and everything they have, to promote the welfare of the church on earth; and the saints shall enter heaven full of grace, and to receive the free reward of their good works. *Heaven.* The *new heaven* and the *new earth*, may either denote the happy state of the church during the millennium, or the renewed state of nature after the last judgment. Rev. 21."

Boston quotes these two chapters about 18 times, in illustrating the state of glory. See his Four-fold State. *Ambrose* 12 times, to the same purpose. *Fisher and Erskine*, in their catechism, apply these chapters 4 times to the state of glory, in illustrating the benefits to believers at the resurrection. *Dick* refers to them 5 times, in illustrating the final state of the righteous. *Bunyan* refers to them 12 times, illustrating his celestial city. *Francis Turretine* uses them 16 times, in illustrating the state of glory. (De vita aeterna.)"

Bagster has the following note—chap. 21:21. "This may denote, that everything will be superlatively glorious, beyond all comparison with anything ever seen on earth."

Calmet's Dictionary. "Jerusalem, the new. Rev. 21. This he (the writer of the Revelation) describes at large, in a strain of oriental metaphor, that can only agree to the celestial state."

Macknight, on Heb. 12:22, after quoting, among other passages, Rev. 21:2, observes, "The intelligent reader no doubt has remarked, that here the happiness of the just, after the resurrection, is represented as in part arising from the nature of the place of their abode. And John, who in vision had the state of the church set before him in its various stages till its consummation, saw the new heaven and the new earth appear, after the present fabric had passed away."

Gill is one of those referred to by Scott, who hold to the personal reign of Christ on earth. Of course he applies these chapters to this state of the church after the first resurrection.

Poole. Synopsis Criticorum. Rev. 21:2. "*Holy city.* Jerusalem is so called—Is. 52:1—*et alibi*; much more heaven, because there holiness will be perfect, and thither no unclean thing can enter. *Jerusalem*—a symbol of the church, both in earth and in heaven. Jerusalem is three-fold: 1. The legal, Gal. 4:25. 2. The evangelical church, v. 26. 3. The triumphant, which is understood here. *Descending from heaven.* Therefore this Jerusalem will be on earth, for the celestial never can descend. Answer. 1. It does not descend locally, but only in vision, as John saw it. 2. The descent here indicates only its celestial origin and nature. It comes not like the beast, from the pit, nor yet from the world, but is built by God, through Christ and his Spirit sent from heaven. 3. Perhaps he regards here the saints descending with Christ to judgment, who shall also reign on earth."

M'Leod. "The Scriptures teach us where to look for the paradise of God. 2 Cor. 12:4; Rev. 2:7. It is that place of purity, of rest, and of enjoyment, of which the garden of Eden was a remarkable type. And there stands on either side of 'the river of water of life proceeding out of the throne of God and of the Lamb,' the true *tree of life*, yielding its fruit and bearing leaves for the healing of the nations. Into this paradise the Redeemer admits his redeemed sons and daughters. There he now dwells, and ever shall continue to dwell. Thither he entered on the day of his death, taking the penitent thief along with him into his kingdom. Not only are Enoch, and Elijah, and those saints which arose from the grave at the same time with Christ himself, soul and body, already in the new Jerusalem, the holy city, but *lo! a great multitude which no man could number, of all nations, and kindreds and tongues, stood before the throne and before the Lamb.* Rev. 7:9." See True Godliness—Sermon X.

Adam Clarke's note. "*New Jerusalem.* This doubtless means the Christian church in a state of great prosperity; but some think eternal blessedness is intended."

IS YOUR SOUL IN HEALTH?

In the epistle which John addressed to his beloved Gaius, he wishes that his bodily health may be as good as that of his soul. "I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth." Such a wish seems rather strange to us, for we oftener have occasion to desire, that the souls of our friends may be in as good health as their bodies. We meet with many in the daily walks of life, whose physical strength is unimpaired, but their souls are badly diseased. There is no soundness in them.

The disease of the soul is so insidious, that men are sick unto death before they are sensible of their condition. It may be, the reader is thus diseased. We wish you were in health, but you will not be, till you are convinced that you are sick. We wish to call your attention to some of the symptoms of this soul-sickness, and ask you to compare your own feelings with the marks of disease we shall mention, and see if you are not in a dangerous condition.

One symptom of spiritual disease, is a want of spiritual appetite. The study of God's word, especially of the devotional parts, and of those which describe the moral character of men, and the way of salvation by Jesus Christ, is not relished. If your spiritual health was good, you would say, "O how I love thy law; it is my meditation all the day;" it is "sweeter than honey, and the honey-comb." Say, reader, have you a good appetite and keen relish for spiritual truth?

Another symptom of a diseased soul, is, the heart does not beat with warm and generous affections towards the Father, Son, and Holy Ghost. As a feeble intermittent pulse indicates bodily disease, proving that the heart does not well perform its office, so we know the soul must be in a sad condition, if the heart does not beat with holy emotions when you contemplate the love of God in the gift of his Son, to redeem a world from sin, or the love of Christ in giving himself a ransom for us.

Another symptom of a diseased soul, is the absence of the graces of the Spirit, such as faith, humility, meekness, patience, charity, and penitential sorrow for sin. If you are diseased, you will find, by comparing the past with the present, that you are less conscientious than you once were—have less religious sensibility, and a stronger love for the world. If you are not diseased, you will find that the graces of the Spirit exist in your soul, and become more vigorous.

Again, a diseased soul soon becomes weary in well-doing. If you resolve to study the Bible more carefully—to pray more, or to perform any religious duty, it soon becomes irksome, and you omit

it altogether, or perform it in a slight and careless manner. You do not like to give much time in attention to spiritual religion. Your good resolutions are soon broken.

Have you, dear reader, these symptoms of spiritual disease? If you have, do not deny it; be willing to know your true condition. If you are sick, apply to the great Physician without any delay. Your disease can be cured, though not by any remedies of your own devising. "There is balm in Gilead, and a Physician there;" and all who commit themselves to his care, and follow his prescriptions, are healed.

When you shall have received your health, it will be necessary that you, like those recovering from bodily disease, pay particular attention to the diet of the soul. You must feed daily on the "sincere milk of the Word, that you may grow thereby." You must also shun infected places. Sit not in the seat of the scorner. Come out from the world, and abstain from the appearance of evil.

ONE THING NEEDFUL.

Many things are needful, but one especially so. It is necessary for every one to have a lawful occupation, and to provide for himself and those dependent on him for means of subsistence.—It is needful too that men should cultivate their mental faculties, and enlarge the sphere of their intelligence. Necessity is laid upon us to do many things which may influence and improve our outward condition; and the word of God not only recognises, but strictly enjoins all relative duties. Still, by way of preëminence, one thing is needful. It is a chief thing, one that stands forth conspicuously in comparison with all others—which cannot be neglected with impunity, and should receive our first attention. It is at once the most simple and obvious duty of every rational creature, and yet one of which the great mass of mankind seem wholly regardless. Reader, do you know what it is? And knowing it, have you given it the first and chief place in all your plans and pursuits? You possess an undying soul, susceptible of an endless happiness, or exposed to an endless perdition. This great and needful thing is to have its salvation secured. Suppose you neglect this, of what avail will anything else be? You may be enjoying a thousand earthly pleasures, but as they successively fade away, will they advance you one step towards heaven? You may possess unbounded wealth, but gold cannot adorn the tomb, or bribe hell to suffer your escape. All earth's needful things lose their power to avert evil, and exhibit their own futility when their possessor is brought to the last great crisis. How many during the last day—how many at this present moment—have, as the

cold winds of death have swept over them, discovered, to their dismay, that they were destitute of the one thing needful! They have lived heedless—have accumulated sin, neglected the Saviour, disregarded the earnest admonitions of the Spirit, and now, in their greatest extremity, find that the foundation of their hopes is the sand, and nothing is left for them but the “fearful looking for of judgment.” One of these, in making the fearful transition, exclaimed, “All is dark, dark, dark!” Another, aware of the fearful confusion of her spiritual accounts, mournfully closed life, exclaiming, “My poor soul! my poor soul!” And still another, “All is lost!” Now these very persons, in the day of health, had often been urged to seek the one thing needful, and had suffered the cares and pleasures of this life to drown the call to repentance until repentance was impossible. Many too, at this very time, are flattering themselves that there is no need of haste, who shall, in like manner, be surprised by the terrible messenger of death, whose commission will be fulfilled unrelentingly. Yes, truly, one thing is needful for healthful youth and decrepid age. Its possession takes from many a sorrow of life its sting, and most delightfully soothes the anguish of death. If neglected, it is at the hazard of the soul. And who will dare to neglect it, in the very face of God’s invitations and threatenings, and in very view of heaven’s closing portals and hell’s expanding gates?

RELIGIOUS STATE OF EUROPE.

The Rev. Dr. Baird, recently returned from a five months’ tour in Europe, has given an interesting statement of the result of his observations there. We have condensed, from the *Christian Intelligencer*, the following summary, and remark that few men are equally capable of speaking intelligently on this subject, because few have had equal opportunities of correct information. After some introductory remarks, showing the influence of christianity on national prosperity, the Dr. proceeded to speak of the religious state of Europe, and commencing with Ireland, remarks:—

This country contains six and a half millions of people, having lost one and a half millions within the last few years, by emigration, famine, and disease. This diminution will probably continue, for emigration will still proceed. Nor is this to be regretted, for it will produce a great change in the tenure of property, and the cultivation of the soil, which will be most beneficial in its influence on that people. Of the population of this island, full *four and a half millions* are Romanists, and the remainder are Protestants. A great work has been going forward within a few years past among these Romanists, conducted by the British and Irish Christians. These have gone to work rightly. They treat their Romanist neighbors with kindness, and this wins the way to the heart, and the fruit of this rightly directed labor is being seen.

The Protestant population of Ireland is mainly divided between the Presbyterians, who number seven or eight hundred thousand, and the Episcopalians, with eight or nine hundred thousand. The other religious bodies, as Methodist, Baptist, &c. are numerically small. The Episcopal is the established church, and contains about sixteen hundred parishes, and as many ministers. Many of these are seeking to diffuse the truth around them. This church employs thirty-six missionaries, and about two hundred Bible readers and colporteurs to labor among the Romanists. From twenty-five to thirty thousand have renounced that faith, and become Protestant Episcopalians, in the south and west of Ireland. These converts have been most numerous in the diocese of Tuam, whose bishop has been exceedingly active in forwarding the work.

The Presbyterians have entered heartily into this work in another form, chiefly by the establishment of schools. Of these they have founded *eighty*, principally in Connaught. Many of these schools have one hundred and fifty scholars. They combine with secular and religious instruction, manual labor in various forms. For this the scholars are paid, simply to encourage them to be industrious, by giving them a fair equivalent for their labor, and not, as has been slanderously reported, to furnish a bribe for discarding their old faith. These scholars earn from sixpence to four shillings per week.

The Scotch have gone to work energetically, and in the right direction. In Glasgow and other large cities they are holding meetings among the Irish Romanists, of whom great numbers are congregated there as laborers, &c. These meetings are conducted with much interest, and are meeting with success. The English are also awaking to some extent to their duty in this matter.

And what shall be said of France, with her thirty six millions of people? I was there in September and November last, and was truly gratified with the evidence of progress. The small band connected with the Evangelical Society, are laboring on through many difficulties, and with most encouraging success. In almost all the principal cities and towns, there are several hundred converts from Romanism. About three millions of copies of the Scriptures have been circulated in that country. Pious people and converts are constantly increasing. In one commune, two hundred and eighty converts have left the Roman Catholic Church. In another, seven hundred persons have united in a request for Protestant preaching. Everywhere the gospel seems to make advances.

What effect the recent revolution may have upon the progress of this work, we cannot say, but fear it will be most unhappy. The government of France has never shown much favor to true religion. The probability is, that Louis Napoleon will govern by the double power of the bayonet and the hierarchy. By the hierarchy I mean the higher clergy, who will almost all, as usual, stand by the side of despotism. Yet there are some exceptions to this, as, for instance, the Bishop of Paris, who has come out nobly and condemned the course of Louis Napoleon; and many of the inferior clergy will advocate the cause of liberty. But out of the eighty bishops and archbishops in France, and the rest of the higher clergy, there will be few who will not sustain the despotism of Louis Napoleon. We cannot tell the event of this revolution, nor its effect upon the spread of true religion in that country. Napoleon will employ the bayonet, and

be aided by the hierarchy and the Jesuits, and in return he will aid them; so that the probability is, that the Protestants will suffer while he bears rule. They are not, however, discouraged. They call loudly for help, and say that France needs the gospel, the religion of the Bible, *now*, more than ever.

Belgium, with its four and a half millions of people, is most thoroughly Roman Catholic in spirit. When I was there in 1836, it was said there was not a single native who was not a Roman Catholic. Yet there were in this Catholic kingdom *forty* Protestant churches, but chiefly among the foreigners. But in these there was no life. A few years since, there was but one Protestant church in Brussels, with its one hundred and sixty thousand people; and this was a mean building, in a retired street. Instead of that little band worshiping in that obscure room, there are now three large and respectable churches filled with worshipers, nearly all of whom are converted Romanists. There are *thirty* cities and towns in that kingdom, where Protestant churches are being established. To the honor of the king and his court be it said, that he carries out nobly the guaranty of religious liberty, secured by the constitution. The police protect the worshiping assemblies so well, that in all that kingdom there has not been a single instance of Protestant worship being disturbed. This is a most interesting fact, because this was the scene of great persecution in the 16th century.

Holland is a nominally Protestant country, but, with very few exceptions, there is no life in the national church. Neology has eaten the religious life out of the pulpit and the university. Yet God is doing a great work in that country. He is raising up numbers of zealous and devoted Protestants, especially among the students in the universities; and he is doing this, despite the influence of the professors, which is all against evangelical religion. Many of these are converted Jews. The Scriptures are very extensively circulated.

Germany, with its forty-one millions of people, is about equally divided between the Romanists and the Protestants. The state of things in this country is quite encouraging. The Protestant religion is evidently on the increase; and among the Protestants, evangelical piety is on the increase. They have one hundred and fifty home missionaries, and they are anxious to increase the number. Yet, despite all this pious activity, irreligion is increasing, and the moral state of the country seems to grow daily more deplorable. Infidelity and immorality are sadly on the increase. This proceeds from the long existing union between the Church and the State. The bands which unite these are dissolving. The people are neglecting public worship, and losing their respect for religion. True Christianity must re-conquer the country. Should Socialism gain the ascendancy in this critical state of things, true Christianity may suffer. The great fault with the church in that country is, that it leans too much upon the throne. The people must be imbued with a vital religion.

Hungary is a point of great interest at the present stirring time. Its religious history is most deeply interesting. The Protestant religion has been more persecuted there than in any other country except France. Yet it has not been extirpated. We have no good history of Hungary; and until recently, people in this country knew little of that country, and almost nothing of its religious history. Its population is divided into

three and a half millions of Protestants, and six and a half millions of Catholics.

The Protestants have two thousand eight hundred and five churches, and the same number of schools. These they support by their own voluntary contributions. They have refused to receive any assistance from the government of Austria, and have declined appropriating the first cent from the house of Hapsburg. These Christians are now undergoing a severe trial. The government has appointed the notorious Haynau to remodel their whole ecclesiastical constitution! By this measure, the government is seeking insidiously to destroy them. This mode of procedure is much more dangerous to them than oppression. They very much need the sympathy of Christians at this juncture. The case of these people is of peculiar interest, because they are the only body of Protestants in Eastern Europe. They seem like the advance guard of Christendom. The Magyars are Asiatics by descent, and they seem to look out upon the borders of Asia. The interests of our common Christianity demand that they should be sustained and elevated continually by the influence of a pure faith. In the recent struggle with Austria, the Catholics stood side by side with the Protestants. Although the latter formed the larger portion of the armed dependency of Hungary, the Catholics did their part nobly, and deserve the praise of the world.

Of Italy, with her twenty-two millions of people, what shall be said? I do not know of a single native Protestant existing in the whole country, except the twenty-two thousand Waldenses, and they had languished into a cold and lifeless state. In 1822 they began to be revived, and have since attained a respectable position.

Sardinia presents a bright and interesting point at the present time. Her government is a constitutional monarchy, embracing a population of five millions, and is unquestionably the best on the continent of Europe. There is a large amount of religious liberty—that of the press is almost unbounded. The government is administered by excellent and judicious men. The consequence is, that the Waldenses are in a better condition than they have been for centuries. They have now a college, a system of preparatory and primary schools, and freedom of worship. A Protestant church is now in course of erection at Turin; another is contemplated at Palermo. The privilege has been granted, of erecting one at Nice, and another at Genoa—so that, under the freedom and protection accorded by this government, there is every prospect that Christianity will flourish. Preaching is regularly maintained at all these places, and at some of them in Italian. At Nice there is Italian preaching every Sabbath afternoon to about *one hundred* hearers,

Tuscany is in complete subjection to Austria, yet the Scriptures have obtained considerable circulation; they are extensively read; and hundreds are leaving Rome, notwithstanding this is viewed and punished as a crime; and many persons have been banished, and others imprisoned, for daring to read the Word of God.

Every thing is crushed in Rome. The police make frequent visits to the houses of the citizens, and seize every copy of the Scriptures which can be found. The truth is there externally arrested by the iron arm of despotic power. Yet we hope it is secretly advancing. There is still a Protestant chapel in Rome. The service has been transferred to the

house of the American ambassador, and is protected by the flag of our country, which we hope it will ever be. It is evident that the Pope is unfavorable to the existence of a Protestant chapel in Rome; and he begged the American ambassador to remove the service to his own house, and thus relieve him of the constant annoyance given on the subject by the representatives of some of the Catholic powers. The request was complied with. It is certain there was much opposition to the existence of the chapel, both at Rome and elsewhere. Austria and other powers remonstrated; the Jesuits opposed; the Propaganda petitioned for its removal; Roman Catholic citizens of the United States, both verbally and by letter, asked the Pope not to allow such a pest to disgrace the Holy City, while they nevertheless pleaded for the largest liberty of worship here. It seems rather unfair, however, to ask a privilege from us with one breath, and use it with the greatest freedom, and with the next, petition that their fellow-citizens may be denied the same privilege in Rome.

Of Spain and Portugal I wish I could tell something encouraging. God is doing something, we trust, in the way of raising up witnesses for the truth, who may be its messengers to their countrymen among the refugees in Illinois and Trinidad. In Switzerland, truth is gradually reviving and spreading.

As we survey the whole field, there is much ground for encouragement. There is a beginning, such as I never dared to hope that I should see.

ITEMS OF INTELLIGENCE.

THE MORMONS, who were supposed to be placed beyond the power of doing mischief to any but themselves, in their distant territory, are likely to give more trouble to the United States' government. The truth of the representations made touching their gross fanaticism—defiance of law—sensualities, and hatred of the government under which they live, is fully confirmed by Judge Brocchus, one of the returned United States judges, who says there is a state of society among them, utterly at variance with all decency, and with all other ends of society. This contempt for the authority of the government was manifested in various annoying and even provoking forms. Their very children insulted the judges as they passed along the streets. The powers here are at a loss what course to pursue; but it is believed the *ultima ratio* of republics, as well as kings, will be the resort, if all peaceful arguments shall continue to fail. Brigham Young is indeed the disgusting polygamist he is represented to be; and the miserable victims of his unbridled lust glory in their shame.

IRELAND.—On Sabbath, the 4th Jan. an edict was promulgated in the Dublin Roman Catholic chapels, against mixed marriages. Any member of the Roman Church who marries a Protestant or other heretic, is to be cut off from the church. Those who are at present married to Protestants, are exhorted to bring their children up in the Catholic faith. At Mayo, on Sabbath, the ceremony of burning the revised English translation of the Bible has been frequently performed.

SCOTLAND.—Many Romanists are regularly attending the Sabbath evening services in connexion with the Edinburgh Irish Mission; and since the commencement of the mission, several hundred conversions from Popery have taken place. Upwards of four hundred Roman Catholics are under regular instruction in the pure doctrines of the Bible.

A GOOD RESOLVE.—The Richmond (Va.) Whig has the following gratifying announcement:—We have determined that, henceforth, our Monday morning's paper shall be put to press on Saturday night, instead of Sabbath night, as has heretofore been the general practice among the presses. The motives inducing to this course are, we have no doubt, apparent to all; and we think of our readers so as to believe that it will be universally approved. But whether approved or not by others, we think it right, and we shall act accordingly. Apart from the religious observation of the Sabbath, a periodical day of rest is absolutely necessary for all. We have journeymen, who have a right to demand that day for rest. We have, too, apprentices—youths, whose health and bodily vigor, and good training, are paramount considerations. We cannot so far disregard our duty to these, as well as the duty of obeying a command we all acknowledge, as to make the Sabbath a general day of labor; and we are confident our readers will not require it from us.

DISLOYALTY OF ROMANISM.—The Editors of the London Tablet are doubtless good Catholics; and as Romanism is infallible, we presume the declarations of that paper, which follow, must express the real sentiments of the Catholic church in this country, and that they would be proclaimed here, if deemed expedient.

“We respect the authority of the Vicar of Christ *infinitely* more than we do any musty act of Parliament. We consider our allegiance due to the Roman throne *first* of all, and *second* to that, and in an *infinitely lower sense*, to mere civil governments. We owe our *loyalty* to the holy Roman See; and *perish* the thrones of kings and queens of earth, rather than that shall be in the slightest degree tarnished. As the spiritual power *infinitely* exceeds the temporal, so does our loyalty to the Holy See that which we owe to the queen.”

FRANCE.—The new Constitution was published on the 15th of January, accompanied by the President's Proclamation, explaining his views. He assumes, in the outset, that the vote of the people, in his election, delegates to him the authority to establish a constitution—the whole design, from beginning to end, being to concentrate all power in the hands of the President, even to the naming of his successor—the farce of an election, a Senate, and a legislative body, being a flimsy guise to blind the eyes of the people to the absolutism of the “Prince President.” There is not even the shadow of power left to any other man in the mis-called “Republic.” In his proclamation he makes no secret of his design throughout to reëstablish the *regime* of the Emperor. He ascribes all the progress which France has made for the last fifty years, to institutions introduced by the Emperor, and thinks they can do nothing better than to return to them.

By a decree, the Orleans family cannot possess property of any sort in France, and are bound to sell all their present possessions within one

year. Another decree cancels Louis Phillippe's donation to his children, and appropriates it to other purposes.

The only Protestant Ecclesiastical body that has given in its adherence to Napoleon, is the Directory of the Lutheran church.

THE MONARCHS OF EUROPE.—The year which has commenced has ushered in great events, and others no doubt will soon follow. It is interesting to note, that at the present time, the sovereigns and princes of Europe are almost all young, or in the vigor of their age, as may be seen by the following table:

Pius IX, 59 years; King of Wurtemberg, 70; King of the Belgians, 64; King of Prussia, 56; Emperor of Russia, 55; King of Sweden, 52; King of Denmark, 43; Louis Napoleon, 43; King of the Two Sicilies, 41; King of Bavaria, 40; Duc de Nemours, 38; King of Holland, 34; Prince de Joinville, 33; Queen of Great Britain, 32; Queen of Portugal, 33; King of Hanover, 32; Henry V. head of the Bourbons, 31; King of Sardinia, 31; Duc d'Aumale, 30; Sultan, 28; Duc de Montpensier, 27; Emperor of Austria, 21; Queen of Spain, 21.

A BOLD FALSEHOOD.—A correspondent of the New York Observer states that Archbishop Hughes, of New York, when at Rome, assigned as a reason why we have no established religion in this country, that "when the fathers of our glorious Constitution came to the subject of a religion for the State, *they knew full well that God had established the head of his church*, and that *therefore* they had nothing to do with the matter." If this report be true, it is certainly the most barefaced falsehood that we remember to have seen for a long time. If Bishop Hughes did not make such a statement, he should publicly say so.—*Witness.*

If Bishop Hughes denies the statement, we will prove it.—*Eds. Obs.*

What's the use? The fact that he made the statement at Rome, and that this can be proved, will be a small barrier in the way of denial, if it suits the Bishop's purpose.—*Ref. Pres.*

A DECLARATION, with the signatures of 3,262 clergymen of the Church of England, expressing thankfulness to the Queen for the judgment given in the Gorham case, and recognising the royal supremacy in all things ecclesiastical, has been presented to the Archbishops of Canterbury and York. Seven deacons, twelve archdeacons, and many other dignitaries of the Church, are among the signers.

A misunderstanding has occurred between the Bishop of London, and the Rev. Mr. Gladstone, of Longacre Episcopal Chapel. The reverend gentleman preached a sermon, one of a series, on the prevalence of Puseyism in the church, and in doing so took occasion to charge, by implication, if not in so many words, the metropolitan prelate with being a traitor to the church of England. The bishop summoned Mr. Gladstone to his presence, and called on the reverend gentleman to withdraw the charge; but the latter declined to do that which his conscience would have condemned. The result has been that an inhibition was served upon the reverend gentleman, interdicting him from preaching any more within the diocese of London.

APPOINTMENTS.—Mr. A. C. Todd has been appointed by the Rochester Presbytery to preach in Buffalo on the 2d, 3d and 4th Sabbaths of March, inst. The Rev. John Wallace, by the com. on supplies of Pitts-

burgh Presbytery, to preach at Brownsville, O. on the 1st and 2d Sabbaths of April.

CALLS.—A call has been made on Mr. N. R. Johnston, licentiate, by the congregation of Topsham, Vt. within the bounds of the New York Presbytery. And one on Mr. A. C. Todd, licentiate, by the congregation of St. Louis, Mo. within the bounds of the Illinois Presbytery.

The Lakes' Presbytery will meet at Miami, O. on the 2d Wednesday of April, at 10 o'clock, A. M.

The Pittsburgh Presbytery, at Wilksburg, Pa. on the 2d Tuesday of April, at 10 o'clock, A. M.

The Illinois Presbytery, at Old Bethel, Ill. on the 1st Monday of May—hour not stated.

The Rochester Presbytery, in Rochester, on the 1st Tuesday of May, at 10 o'clock, A. M.

We have received no word respecting the time of meeting of the New York Presbytery, and regret that we cannot announce it.

NOTICES OF BOOKS.

The Presbyterian Board of Publication have recently issued the following interesting works, each of which we cheerfully recommend.

1. *The Life of Col. Gardiner*, by Rev. Philip Doddridge, D. D.

For many years this memoir has been regarded with favor by the christian public, both in Britain and this country. Few narratives illustrate more strikingly the power and sovereignty of Divine grace in effecting the entire change of nature, disposition and life, which every saved sinner must experience. The wickedness of Col. G's. early life—the manner of his conversion—his christian character afterwards—his bravery, and his lamented death, are all remarkable—and, with the manner in which they are presented, render the volume highly interesting.

2. *Confession of a Convert from Baptism in water to Baptism with water.*

The writer, once a Baptist, changed his views on the mode of baptism, and states in this work the progress of the change which was effected in his mind on the subject. He writes with great clearness, and in our judgment utterly refutes the dogma of the necessity of immersion.

3. *The Converted Unitarian.*

This work, like the former, sets forth a change of mind on a still more important subject, with the reasons for that change. It presents the fulness and sufficiency of the gospel plan of salvation through a Divine Saviour, in striking contrast with the Christless, carnal, and soul-destroying system of Unitarianism.

4. *GREEN PASTURES and STILL WATERS*, are two excellent little works, by Rev. James Smith. The titles are taken from Ps. 23:2; and the former explained to be "Daily food for the Lord's flock;" the latter, "Refreshments for the Saviour's flock at eventide." Each contains a scripture text, a metrical verse, and a brief reflection, for every day in the year—one for the morning, the other for the evening. They are calculated to increase our familiarity with scripture—promote religious meditation—and thus furnish meat and drink to the hungry and thirsty soul.

THE
REFORMED PRESBYTERIAN.

VOL. XVI.

APRIL, 1852.

No. II.

THE DEATH OF SAUL.

1 Samuel 28:3—20; 31:1—10.

The close of life is always affecting, and is replete with interest and instruction. The number and variety of cords which it oft-times harshly sunders, make it impossible for the thoughtful, and even the thoughtless, to contemplate it always unmoved. But the important fact that it is judicial—that it is of God, and that it involves a decision for weal or for wo eternal, and that it is in exact accordance with the purpose and revelations of a Being who knows no change or period in his nature and existence, give it an interest of inconceivable moment. And so the Bible throws around it the most various and instructive lights, with respect to the very different character it assumes in the end of the righteous and of the wicked. It must be right—it must be profitable to contemplate them both. The animating encouragement of the one is set off by the warning contained in the other, that God never changes in his purpose, nor suffers his once recorded judgment to be reversed, or the wicked to escape. "He will by no means clear the guilty." And that inspiration has at large unfolded to our view this feature in his awful providence, proves that it must be fraught with instruction; the very record of it is equivalent to a command to consider it with profound and reverend attention. "Come and behold what desolations he hath made in the earth." "The Lord is known by the judgment which he executeth."

The morning of the day so eventful to Saul, to his family, and to Israel, which brought, with its cheering rays, hope to multitudes, brought none to Saul. He had passed in the preceding night, a night of fatigue, of delusion, of crime, and of horror. Well worn out with the duties of his camp, and with the toilsome arrangements for the coming contest, he repairs as soon as night has set in, on a journey of some distance, it would seem, to relieve his anxious and terrified mind with the devices of one who dealt

with familiar spirits. "When Saul saw the host of the Philistines he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dream, nor by Urim, nor by prophets." There is a time in the condition of the wicked, when all encouraging intercourse with heaven is irrevocably closed, and God not only withholds from them any regard to their prayers, but forbids the intercession of others on their behalf. The wise and pious Samuel, who had now finished his course on earth, had been commanded to desist from prayers for the forgiveness and healing of Saul. What delusion now blinds this impious monarch to look for relief from so desperate an agency, when God withheld his aid! Impatience once before impelled him in his first marked step of apostacy, (1 Saml. 13:8—14,) and impatience now hurries him into crime, aggravated by its contrariety to his own professed convictions. "And Saul had put away those that had familiar spirits, and the wizards, out of the land." This ancient form of impiety the God of Israel had forbidden, and to guard his people from the temptation to use illicit means to penetrate into futurity, had excluded all such from dwelling in his land. This law Saul had carried out by his regal authority. But now, like the dog to his vomit, he returns to the iniquity which he had so solemnly, publicly and officially denounced. The very counterpart of the pious in both particulars, for they wait patiently for the Lord, even when he hides his face from the house of Jacob; and their course is ever onward in forsaking their former sins. And now God answers him according to his folly. "With the froward thou shalt shew thyself froward." Ps. 18: 26. His deluded soul, urged on impiously to seek from dæmoniac agency what God withheld, is stricken into deeper delusion. He calls for Samuel, his once godly and devoted friend and counsellor—and Samuel is thought to appear. But strange, the very appearance of this false semblance of the true Samuel, overwhelms him with horror. If the supposition of the presence of the godly from glory is so overpowering to the wicked now, what will be its reality in another world! But this is not indeed the Samuel whose soul God had taken to his rest, never more to be harassed with the impure presence, and restless and incurable malignity of this ungodly king; it is the Samuel whom the witch palms upon her deceived victim. True, the narrative is carried on in accordance with her imposture and his delusion. "And Samuel said to Saul." But this is just as Paul rebuked the Galatians for their entertainment of "another gospel," Gal. 1:6—and the Corinthians for their hearing of "another Jesus" and "another Spirit," when it is true of all that he says of one, "which is not another," as there is in truth but "one gospel," and "one Jesus," and "one Spirit," and there cannot be another. And as when in accordance with the vain imaginations of idolators, there are which be called gods, "which by nature are

no gods," Gal. 4:9, 1 Cor. 8:5, so here—"And Samuel said," the Samuel which the lying wizard, practised in deceit, had called, and which the horror-stricken monarch "perceived." It is equally repugnant to reason, and forbidden by Scripture, to believe that the glorified spirit of God's faithful and honored servant, now at rest in the kingdom of heaven, should be sent to earth, and especially into such a den of iniquity as this wizard's cell, to associate with such accomplices in impiety and crime. Such an impure thought is in exact accordance with theirs who teach that the soul of our Saviour descended after his death into the abodes of the damned, instead of ascending into the paradise of God. What follows, moreover, is in entire harmony with that fearful judgment of heaven, when God "sent a lying spirit unto the prophets," to urge on the impious Ahab to his ruin. 1 Kings, 22. God sends upon the wicked, at times, "a strong delusion, that they should believe a lie." And now this false Samuel is permitted to retrace to Saul's horror, past judgments, and to point out an end which all right reason and his own guilty conscience must have foreboded. "Tomorrow thou shalt be with me;" joyful tidings, had this been the holy and now glorified prophet indeed; but full of terror, as fearful gleamings opened to his soul the true messenger, Satan, assuming the garb of a minister of light, and the place of eternal torment with him. What contrast stands out between the wicked and the righteous, at times when the invisible world and its awful mysteries are before the soul! Behold the haggard face and the withering form of Saul, fallen to the earth, and then look at the pious and faithful Stephen—his face shone like an angel, and with form erect and unflinching eyes, hear him announcing, "I see Jesus standing at the right hand of God." Oh! difference which only eternity can explain!

And now ill-furnished Saul prepares for a contest which various causes seem to have made one of unusual interest, apart from his own anticipated doom. The strife of battle has commenced, and rage, cruelty and horrible revenge are doing their fearful work. Virtuous courage, and noble and honorable purpose, are not wanting. Doubtless, then the infatuated and heart-stricken monarch was aroused to unusual effort to escape, if possible, the doom announced for himself and his sons. "From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty." But in vain. That God who keepeth the feet of his saints, hath declared of the wicked, "their feet shall slide in due time." Mark the contrast between David and Saul at this very crisis. David had been most providentially and happily extricated from danger to himself, or the dishonor of being associated with the Philistine hosts in the coming battle, (1 Saml. 29;) and while Saul was passing a night of crime and terror with the witch of Endor, David was celebrating,

in the thoughts and language of the 34th Psalm, the mercy of God in his deliverance, and on the day of battle was doubtless employed in prayer for Israel, or in sympathy for the issue of a contest, from taking part in which he had been excluded only by the envy and cruelty of Saul. Now he is spared from sharing alike in its horror and its disgrace. "In the time of trouble he shall hide me in his pavilion, in the secret place of his tabernacle shall he hide me."

The defeated monarch is driven before his enemies, whose number, rage and triumph, sweep every thing away. A moment's respite allows him to cast his eyes over the field of battle, and while writhing with the anguish of his wounds, and his soul is shaken with dismay and burning with wrath at his disgrace, he sees a fearful sight. "The men of Israel fled from before the Philistines and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and his sons; and the Philistines slew Jonathan and Abinadab and Melchi-Shua, Saul's sons. And the battle went sore against Saul, and the archers hit him, and he was sore wounded of the archers." Flight and carnage are all around him, and the fast-falling tempest of arrows is doing its work on himself. Would it be unreasonable to suppose that, at this moment, memory bore upon his soul the painful, guilty past? Where was Samuel, whose prayers and counsel had once given relief in better days? Where was David, whose arm once wrought a great deliverance, and whose terror now might have turned the tide of battle? Alas, there is none to help and none to save. Whilst he looked round on the prostrate and gory bodies of his sons, the last throbbings of natural affection must have been overpowering, and the conviction that none was left to secure the possession of his throne, must have told him that he had been warring against God and David his servant in vain. Is it not reasonable too, to suppose that this awful sight of the falling, and the slain, brought up before his guilty and blood-stained conscience the massacre of the innocent priests, the victims of his dastardly and cruel jealousy? and while the arrows were inflicting sore wounds, sharp and frequent, the remembrance came of the sharp and frequent shafts his own hand had aimed at the life of David? The guilty would willingly forget, but a just and holy God will not spare. "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes."

From this accumulated terror and anguish he seeks a strange escape. "The wicked walk on in darkness" to the end; "they know not at what they stumble." "Then Saul said unto his armor-bearer, Draw thy sword and thrust me through therewith, lest these uncircumcised come and thrust me through and abuse me. But his armor-bearer would not, for he was sore afraid.

Therefore Saul took a sword and fell upon it." He had a horror of dying by the hand of an uncircumcised Philistine; and the pride of his soul, yet unsubdued, shrunk from the dishonor of abuse to his body. What difference, vain man, can such an atom make in the thick-gathering storm of shame and dishonor all around thee from thy God, whom thou hast dishonored, and who is now giving such ample notice of the everlasting shame and contempt which await thee? Were it not wiser to hear his awful voice, receive and improve the warning, and give the little space thou hast left, to repent, and "prepare to meet thy God?" He hath said, "If they shall confess their iniquity, and if then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity, then will I remember my covenant." There is even an eleventh hour, when mercy still waits, and the voice of the penitent will be heard. But despair, the last insult of the reprobate to the truth and mercy of God, despair reigns within, as horror reigns without, and the fearful words, "to-morrow shalt thou be with me," urge him on with the mysterious power of temptation by the evil spirit to whom he is abandoned. His last act was the crowning act of defiance and rebellion against God. "No murderer hath eternal life abiding in him." The suicides of Saul, Ahithopel and Judas, stand forth fearful monuments of the wrath of God, to all future generations. It is worthy of notice, that the abuse which he so much dreaded was inflicted by his enemies in its utmost measure—stripped of his armor, beheaded, and the mangled trunk fastened to the wall of Bethshan, while his head and armor were carried around to proclaim his disgrace and the triumph of the Philistines. Feeble spite and mean triumph, often inflicted by the enemies of God on the bodies of his saints, but which shows that even the last offspring of the pride of the ungodly is sometimes disappointed in the ignominy done to their remains, and the infamy that abides on their name.

Happy they, then, who look only for the honor that comes from God, and who, amidst the temptations and adversities which assail and distract, still press onward, and at last reach this blessed and well-founded assurance—"thou shalt guide me by thy counsel, and afterwards receive me to thy glory." C.

THE BLESSING OF JUDAH,*

ILLUSTRATIVE OF CHRIST'S MEDIATORIAL KINGDOM.

"Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee."
GEN. 49:8.

The aged patriarch Jacob, shortly before his death, gathered his sons together, that they might receive his parting blessing, and

* The substance of a sermon by the late Rev. James Blackwood.

hear what would befall their posterity. He addresses them in the order of their birth, and for the purpose of discovering his detestation of their crimes, and guarding others against similar offences, he puts upon the first three a mark of disapprobation. "Reuben, thou shalt not excel;" and of Simeon and Levi he says, "O my soul, enter thou not into their secret." "I will divide them in Jacob and scatter them in Israel." Their sins were like wounds, deep wounds, which leave a scar behind them. They tarnished their reputation. But let us attend to what he said of Judah. Glorious things are spoken of him. "Thou art he whom thy brethren shall praise." His name signifies praise. At his birth, praises and thanks were expressed to God, that another son had been given to his parents. He possessed wisdom, prudence and courage, and was chosen by his brethren as the most proper person to plead Benjamin's suit before the lord of Egypt. Eloquent-ly did he address the accuser and the judge in that case, and manifested admirable fidelity and affection to his client, on which account he deserved praise of his brethren.

The prerogatives of the birthright were conferred on Judah, who appears highly deserving, and that with the approbation of his brethren. The tribe of Judah were more illustrious than the other tribes. They were courageous and victorious in war; and what is here spoken of Judah was accomplished in the exaltation of David, who descended from him, and by the continuance of the sceptre in that tribe till the coming of the Messiah. How exactly was one part of this prophecy—"thine hand shall be in the neck of thine enemies"—fulfilled, when David was caused to triumph over his enemies, and made head of the heathen. It is added, "thy father's children shall bow down before thee." They shall willingly submit to Judah; they will account themselves happy in having so wise, courageous and tender-hearted a ruler to go out and come in before them, and so far from envying him the honor conferred upon him, they will heartily rejoice, and praise the Lord.

Without hesitation, we think that what is here spoken of Judah, refers with infinite propriety to a greater than he, even to that illustrious person who is elsewhere called "the Lion of the tribe of Judah, the root and offspring of David." Rev. 5:5. To this personage the sentiments contained in the text may and ought to be applied in their utmost extent of meaning. We conceive the whole passage taken together will support us in taking this view of the text, and therefore it is humbly designed to consider—

I. A few of the qualifications which the Lord Jesus Christ possesses, fitting him for rule.

II. The extent of the Dominion given to him by the Father.

III. The voluntary subjection and consequent joy of his brethren.

I. God the Father exalted the Lord Jesus Christ, his beloved Son, to that empire and rule which he exercises as the only suitable person. Being chosen and appointed by the Father, he must be well qualified, or the crown and sceptre never would have been given to him. Hence we hear the Father say with infinite satisfaction, "I have set my king upon my holy hill of Zion." Not only is he delighted by the appointment of Messiah, but such is his joy that the church is summoned and commanded to consider attentively her king. Mark his words: "Behold mine elect in whom my soul delighteth." "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy king cometh unto thee." Is. 42:1. Zech. 9:9. Thus the God of truth and righteousness speaks of Messiah, the anointed king, and his testimony is infinitely worthy of fiducial regard. As Jacob said to Judah, the Father says to Judah's Lord, "Thou art he whom thy brethren shall praise." And again, "unto him shall the gathering of the people be." Let us, however, consider his fitness to rule, more particularly.

1. His fitness for rule is manifest, as he is preëminent to all the sons of God. Angels are sons of God by creation, and these sons, we are informed, shouted for joy when creation-work was completed. Believers are the sons of God by adoption. But among all these sons none was found worthy or qualified to sit on Zion's throne and sway the golden sceptre. No. They were naturally unfit for holding the reins of government and managing the concerns of so extensive an empire. But Messiah who sprang from Judah was accounted infinitely well qualified. He is the eternal Son of the Father, co-equal and co-essential with him, proceeding from him by divine and inexplicable generation. To him all divine perfections and excellencies belong; and hence his fitness! Angels and archangels are, in comparison with him, as nothing. He is their Creator—they are employed by him who is constituted their Head and Lord. The command of his Father to the angels is very express and emphatic—"Let all the angels of God worship him." Consequently we see these exalted spirits surrounding the throne of Messiah in the heavens; we see them bow in prostrate homage before him, and render the most profound worship. Is. 6th. John 12:41.

2. Not only as God's fellow or equal, but as Mediator he is well qualified to rule. The eternal Son of God being appointed in the divine council to become the Redeemer of those of the fallen family of Adam who were given to him, he, that he might effect their redemption, assumed human nature and united it to his divine person. The work to be done was infinitely arduous and important—a work which could not be effected by any one but a divine person, and yet a work which could not have been executed by any but a divine person in our nature. In this astonishing ar-

rangement of infinite wisdom, Jesus is exhibited as the only Saviour from sin and wrath. In this character he humbled himself, and became obedient unto death; and in this character he is highly exalted by the Father and clothed with Mediatorial glory and honor. In this character alone could he be said to have received anything from the Father, to whom, as God, he was equal in honor and glory. In this character the Father gave to him "to have life in himself;" yea, the fulness of the Godhead dwelleth in him bodily, and all the treasures of wisdom and knowledge are hidden in him. Col. 2:3, 9. As Emanuel, God in our nature, he rules over all, and he rules to the glory of the Father. Consider him in this character, anointed above measure with the Holy Ghost; consider him invested with authority by one who is the fountain of all power and authority, and then say, Is not Messiah well qualified to govern?

3. From a review of what he has done for his church and people, we may see, with the light of a sunbeam, his fitness to rule the vast empire which the Father has given him.

His people had contracted an immense debt, and were in infinite arrears to the law and justice of God. Furthermore, they had sold themselves to Satan, under whose tyrannical government they were previous to their redemption. The Lord Jesus became their surety, and manifested his love to justice by paying down the vast amount to the last farthing, without murmuring, until he could exclaim with joy, "It is finished." Justice could not demand any more, but declared, "I am well pleased." Thus he was faithful to the Father who demanded satisfaction; thus he magnified the law and fulfilled all righteousness. In this his great undertaking, he discovered love divine to his people, and proved himself worthy of their love, confidence and highest regard. He not only loves righteousness and equity, hating iniquity or injustice, but he possesses infinite moral courage. How intrepid is this mighty One! He is called "the Lion of the tribe of Judah." Wisdom and courage are necessary in a king who has to direct and manage the affairs of a kingdom, and repel the attacks which may be made by enemies. These Messiah possesses in preëminent degree, and has manifested to God, angels and men, that he does possess them. He has baffled his insidious foes; he has spoiled principalities and powers; and with garments stained with blood he has returned, "travelling in the greatness of his strength, leading captivity captive. Like a lion couchant, none dare stir him up with impunity, while he now sits at the right hand of the Majesty in the heavens.

What a king is this, the girdle of whose loins is righteousness, and the girdle of whose reins is faithfulness! Is. 11:1—5. Of him it is said, "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." Ps. 89:14. Is he not well qualified to sway the mighty sceptre and wear the

glorious crown which the Father hath given him? Verily, yes. The church triumphant, joined by the angelic throng, with joy extatic attests, "Thou art worthy," in which the church militant should acquiesce with united harmony, subscribing their names, and echoing "Thou art worthy" to reign over all. The Father hath thought thee qualified, and thou hast manifested by thine acts, thy mighty acts, that thou art not only qualified, but entitled to that honor and dominion which have been conferred upon thee, that "every knee should bow, and every tongue confess thy praise."

MANIFESTATIONS OF THE LOVE OF CHRIST.—No. 2.

The excesses to which persons have frequently been carried by fanaticism and mere animal excitement, have caused judicious persons to doubt the reality of any spiritual exercises rising far above the ordinary standard, and to oppose every thing of the kind as injurious to the interests of religion. Satan tries to injure piety by counterfeiting it as it appears in every stage of its growth. The same reasons which may induce us to distrust the possibility and the genuineness of these overpowering influences of the Holy Spirit in certain instances, are brought forward by the unregenerated formalist for disproving every thing like heartfelt religion as bodily excitement, unreal and quickly subsiding. When the possibility of such exalted state of the emotions is shown from the word of God and the exercises of his saints, there are persons who, overlooking too much the indispensable agency of the Spirit, and impatient of reaching this blessedness by the only way of God's appointing, will try to rouse these feelings by operating on the soul through the bodily senses. They attach an overwhelming importance to the means. They are not satisfied to put themselves beside the pool, and there wait patiently until the angel of the covenant trouble the waters; they try to stir the pool into a healing agitation by their own power. In the mutual action and re-action of the soul and body on each other, true religion must be distinguished by arising from the Holy Spirit in the heart, as a well of water springing up unto eternal life. The enemy of souls discredits religion, by working in the soul, through other means, results like those of the Spirit, and keeping them up long enough for deceiving us and drawing our attention away from the influences of the Spirit, he allows them to subside into a last state of error and self-delusion, worse than the first. The discipline through which the young disciples of Jesuitism are made to pass, according to the system of drilling laid down in the "Spiritual Exercises" of Loyola, is identical in principle with certain measures that have found too great currency among Protestant friends of revivals. Both parties agree in insisting that a certain round of forms properly submitted to,

will issue in the new birth and holiness of the heart. They differ only in the shape and length of continuance of their observances.

According to our view of the extent to which the Holy Spirit may fill the heart with grace, the learned and pious Witsius says, "There are some special acts of divine love which God bestows only on his own chosen children. Hence it is that while they are sometimes ravished on high by his Spirit, he surrounds them with the beams of his super-celestial light—gives them a view of his face shining with the brightest love—kisses them with the kisses of his mouth—admits them to the most endearing, mutual intercourse of mystical love with himself—and while he plentifully sheds abroad his love in their hearts, he gives them to drink of rivers of honey and butter, and that often in the greatest drought of the parched soul, when expecting no such thing."* We must feel that the Spirit of God may at times so fill our hearts as to make us sick of love, and that this love, so calm, so fervent, so powerful, may make its effects felt on the bodily frame—may even take away our appetite for food in the far stronger appetite then felt for the hidden manna, making us sleepless in our consuming desires for Jesus. The words of the Psalmist are true literally, "My soul breaketh, for the longing that it hath unto thy judgments at all times." Ps. 119:20. "My soul thirsteth for thee; my flesh longeth for thee in a dry and thirsty land where no water is," with the heart-sickening desires of a soul thirsting in a desert where water cannot be had. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" "There be some kinds of assurances," says Leighton, "that are more rare and extraordinary; some immediate glances or corruscations of the love of God upon the soul of a believer—a smile of his countenance—and this doth exceedingly refresh, yea, ravish the soul, and enables it mightily for duties and sufferings. These he dispenses sovereignly and freely where and when he will. Some weaker christians sometimes have them when stronger are strangers to them—the Lord training them to live more contentedly by faith till the day of vision come."† This was the experience of Bunyan's Pilgrim when, towards the end of his course, "by reason of the natural glory of the city, and the reflection of the sunbeams upon it, Christian with desire fell sick."

Rutherford's letters abound in expressions of this state of heart. "Jesus has made me, a poor prisoner, see that there is more to be had of Christ in this life than I believed. We think a little earnest, a small tasting, is all that can be had in this life, which is true compared with the inheritance; but yet I know it is more—it is the kingdom of God within us. I find the consolations and off-fallings

* Witsius on the Covenants. Book 3, ch. 11.

† Leighton's Sermon on Rom. 8:35.

that follow the cross of Christ so sweet that I almost forget myself. I find Christ's absence to be love's sickness and love's death. The wind that bloweth out of the airth where my Lord Jesus reigneth, is sweet-smelled, soft, joyful and heartsome to a soul pained with absence. I have sick uights and frequent fits of love-fevers for my well-beloved. Christ is a well of life, but who knoweth how deep it is to the bottom? O what a life were it, to sit beside this well of love, and drink and sing, and sing and drink—and then to have desires and soul-faculties stretched and extended out many thousand fathoms in length and breadth, to take in seas and rivers of love!"

In the words of John Howe, "There will be a sickness at the heart, by the delay of what I hope for—most of all, when the sum of my blessedness is the thing hoped for and still deferred. They that never felt their hearts sick with the desire of heaven and the blessedness of that state, cannot conceive of it as a tree of life beforchand, nor ever know what patience in expecting it signifies in the meantime."

R. R.

NOTICES OF COVENANTERS.—SAMUEL RUTHERFORD.

The subject of this notice is more generally known, especially among Covenanters, by his writings and otherwise, than many of his cotemporaries. It is commonly understood that he was the most popular preacher in Scotland of his day. But it is not so generally known that he was as much distinguished for his learning and metaphysical attainments as for his eloquence and devotion. He received invitations to the chair of philosophy, in more than one of the foreign universities; but such was his love to his native country, and his zeal for a Covenanted work of reformation, that he would not leave Scotland in the midst of her and the church's troubles. A writer in the *New York Observer* says—

He was first professor of philosophy in the college of Edinburgh, and was soon afterwards ordained and settled as minister of the parish of Anwoth, in Galloway. Many of his parishioners here were eminently pious—the revival of Kircudbright, under the ministry of John Welsh, having extended to his parish; and under his own ministry many were brought to the true knowledge and practice of religion. We can easily imagine the effect of his devotional and affectionate sermons upon the minds of the simple people to whom he ministered. He had a strange singing tone, sometimes rising almost to a scream; and when he spoke of Jesus Christ, his large, quick blue eyes were turned upward, and often filled with tears.

In 1636, Rutherford was banished to Aberdeen, for non-conformity, where he remained two years. During his banishment

he wrote the letters which have been so frequently published, and of which Richard Baxter has said, "Hold off the Bible, and such a book was never published." Ethereal and impassioned, his words fall upon the ear as though he spoke not a dialect of earth, but the language of saints above, like the tones of a heavenly harp struck by an angel's hand. And again we have the heartfelt entreaties of the faithful minister, as he writes to his people thus: "God is my witness, that your heaven would be two heavens to me, and the salvation of you all as two salvations to me."

The General Assembly met at Glasgow, in 1638. At this remarkable Assembly the Bishops were suspended—the Perth articles renounced, and the covenant renewed. Soon afterwards Rutherford returned to Anwoth, from whence he removed to St. Andrews in the same year, where he continued to labor as professor of theology, and in the exercise of his ministry, until his death. He was one of the four Scottish commissioners who were appointed to meet with the Westminster Assembly, in 1643.

Rutherford was a man of singular diversity of talents, and of great laboriousness. Patrick Simpson says of him, "He seemed to be always praying, always preaching, always visiting the sick, always catechising, always writing and studying." He rose at 3 o'clock in the morning, and all his time was spent in the public or private duties of his ministry or professorship. He excelled in controversy, but he never could keep up the controversy to the close of his discourse; it seemed alien to his nature, and he would suddenly break off to commend Christ, or to mourn over the prevailing evils of the times. On one occasion, when preaching on the disputed points of that day, he suddenly stopped, and after a pause he broke out thus: "Wo is unto us for these sad divisions, that make us lose the fair scent of the Rose of Sharon;" and then he went on to speak of Christ, in his own glowing style and soaring tones—upon which one of his hearers exclaimed in a loud whisper, "Ay, now you are right—hold you there!"

The restoration of Charles II. took place in 1660, and the Kirk of Scotland was again cast into the fiery furnace of persecution. Rutherford died just in time to avoid an ignominious death. He was cited to appear before the council at Edinburgh, on a charge of high treason. The summons found him on his death-bed, and when it was read to him, he replied, "Tell them I have got a summons already before a superior Judge and judicatory, and it behooves me to answer my first summons; but before your day arrive, I will be where few kings or great folks come." When the messengers returned and reported that he was dying, the parliament, with impotent malice, voted him out of the college. There were a few dissenting voices. And when the vote was announced, one of this number nobly and feelingly remarked, "You may vote the good man out of his college, but you cannot vote him out of heaven." Some one profanely replied, "He will never win there;

hell is too good for him." "I wish," said Lord Burleigh, "I were as sure of heaven as he is; I would think myself happy to get a grip of his sleeve to hand me in."

Rutherford's death-bed was a very blessed one, as we might expect after such a life. On one occasion, addressing Robert Blair, he said, "Now I feel, I believe, I enjoy, I rejoice. I feed on manna; I have angels' food. My eyes shall see my Redeemer; I know that he shall stand at the latter day on the earth, and I shall be caught up to meet him in the air." Among the ministers who came to pray with him, were Mr. Wood, an excellent and pious man, though he belonged to what may be called the moderate party of that day—and Mr. Honeyman, who was afterwards made a Bishop, and distinguished himself as a persecutor of the Covenanters. When Honeyman engaged in prayer, Rutherford wept nearly all the time; but when Wood was praying, he was but slightly affected. On being asked his reason for this he replied, "Mr. Wood and I will meet again, though we be now to part; but alas for poor Honeyman, he and I will never meet again in another world, and this made me weep." When some one spoke of his laborious ministry, he said, "I disclaim all—the port I would be in at, is redemption and forgiveness of sins through Christ's blood." When near his end he exclaimed, "I sleep in Christ, and when I awake I shall be satisfied with his likeness. Oh for arms to embrace him! Oh for a well-tuned harp! I hear him saying to me, Come up hither!" Overcome with the sensible enjoyment of the Divine favor, he at length breathed out his soul, just after he had uttered the following words: "Glory, glory, dwelleth in Emmanuel's land!" He died on the 28th February, 1661.

Shortly after his death, his book entitled, "Lex Rex," was burnt by the public executioner, first at Edinburgh, and then at the gate of the college of St. Andrews. When Charles II. read this book, he remarked that it would never be answered. And Wodrow, after giving an account of its being burnt, adds, "It was much easier to burn the book than to answer it."

The following epitaph was engraved on the tombstone which was erected to his memory at St. Andrews, in 1735:

What tongue, what pen, what skill of men,
Can famous Rutherford commend?
His learning justly raised his fame;
True godliness adorned his name.
He did converse with things above,
Acquainted with Emmanuel's love.
Most orthodox he was and sound,
And many errors did confound.
For Zion's King and Zion's cause,
And Scotland's covenanted laws,
Most earnestly he did contend,
Until his time was at an end.
That he won to the full fruition
Of that which he had seen in vision.

SOME FURTHER REMARKS ON REV. 21 & 22.

In the 20th chapter of Revelation we have an account of the general judgment; and are told that "whosoever was not found written in the book of life, was cast into the lake of fire." We naturally feel some desire to know what became of those that were written in the book of life; but, according to my opponents, their fate is concealed in impenetrable darkness. We have reason, however, to thank God that he has been pleased to make known to us by his Spirit that their portion is in the New Jerusalem. Rev. 21:27. Your correspondent S. seems to think that the phrase, new heaven and a new earth, cannot consist with our theory. I suppose that the new heaven and new earth are a new edition of that heaven and earth which fled away from him that sat on the throne. We see these things through a glass darkly. The day must declare it; but, whatever is the meaning of the phrase, it will not be made more intelligible by confining it to the millennium.

S. seems to think that the expression, "Behold, the tabernacle of God is with men, and he will dwell with them," Rev. 21:3, is inconsistent with a state of immortality. To this I reply, Christ is called a tabernacle. Is. 4:6. Will Christ not be with his people in heaven? The tabernacle of God, in some places, means heaven itself. Ps. 61:4. David, not being a priest, never had his residence in God's earthly tabernacle; he must therefore mean the heavenly. In Heb. 8:2, Christ is termed a minister of the true tabernacle. In chap. 9:10, 12, he is said to have entered into a greater and more perfect tabernacle. Verse 24—"For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." Surely, the place where Christ is now ministering is not too mean a place for his people. Referring to Rev. 21:4, S. asks, Will any one doubt that this points to the fulfilment of Is. 65:17? I assure you, Sir, I have no doubt on the subject; for I am sure it does not, as he himself has proved to a demonstration. Hear his own words: "Where there is no death, the child shall *not die a hundred years old!*" He says further, "By the same rule let verse 4th be compared with Is. 25:8, &c. In every case the latter are explained as referring to the future glory of the church on earth." Not so fast, brother—Paul gives a different view of Is. 25:8. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death shall be swallowed up in victory." 1 Cor. 15:54.

To his remarks on the 11th and 12th chapters of Revelation, I reply, the visions in the 11th, 12th and 13th chapters, appear to be contemporaneous, because the period of each is the same. Not

so with the visions in the 20th and 21st chapters. The former is for a *thousand years*—the latter for *ever and ever*, the Hebrew and Greek expression for eternity. “Are a thousand years, and eternity, the same period?” S. asks, “Has it never entered the mind of the inquirer, that the glory of the heavenly state surpasses infinitely both description and conception?” Very complimentary truly! Why does he not ask if the inquirer ever read a chapter in the New Testament? When he read 1 Cor. 2:9, why did he shut his eyes on the 10th verse—“But God hath revealed them unto us by his Spirit?” I therefore repeat my question, Where has the Spirit revealed the things which he has prepared for them that love him, if not in his own word? That Is. 65:17, refers to the millennium, is freely admitted, and therefore I conclude that Rev. 21 and 22 refer to heaven. In Is. 65:17, they build, they plant, they bring forth; but in Rev. 21 and 22, there is no building, no planting, no bringing forth. The blessings promised are all spiritual.

Your correspondent thinks there are insuperable difficulties in the way of applying Rev. 21 and 22 to the heavenly state. He then propounds some queries—“Will there be any athirst?” “Will there be the fearful and unbelieving?” His interrogatories can all be answered in one word: does the apostle intimate that there will be any such characters in the holy city? If not, what does he mean by such queries? The apostle describes the felicity of the saints in heaven; then the characters who shall enjoy this felicity, Rev. 22:14; and in verse 15th describes the characters who shall be excluded from it; and in the 17th verse invites all to come to the participation of that felicity. Now I always thought the way here so plain, that “wayfaring men, though fools, would not err therein.”

That *heaven* is described metaphorically in Rev. 21 and 22, seems to have been the faith of those who, through faith and patience, inherit the promises. The martyr M^rKail took this view, when he was on the scaffold. Henry gives this view in his remarks on the latter part of the 60th of Isaiah. Boston, in his *Fourfold State*, pages 340, 347, 348. Dick, in his *Lectures on Theology*. Turretine, treating of the blessedness of heaven, says, But then he will communicate himself to the blessed immediately. Not in part only, but fully and entirely, he will be all things, as to the universality of good things which are requisite to perfect felicity; and in all, as to the universality of the subjects; because he will bestow all those good things on all the blessed. This is the purport of Rev. 21:22, 23. “And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.” Dr. M^rLeod, in his 10th sermon on True Godliness, applies Rev.

21:4, to the heavenly state. But perhaps, in the judgment of your correspondents, he took "a superficial view of Revelation!" Henry and Scott both take the same view.

After I had begun to write the above, I saw, in your January No. some remarks by a writer who styles himself *Investigo*. According to this writer, the church *militant* has been in heaven several times; for it appears they have repeatedly "*come out of great tribulations.*" As to there being no tears in heaven to wipe away, I would observe—in Is. 25:8, it is said, "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces." We have seen that Paul explains this of the resurrection; but *Investigo* finds the apostle at fault; for there will be no tears to be wiped away! When the same idea is presented in different language, the one expression must necessarily be before the other. Comparing Is. 25:8, 1 Cor. 15:24, Rev. 7:17 and 21:4, it is evident that the way in which God will wipe away all tears, will be by *swallowing up death in victory*; and though the promise may be *partially* accomplished in the millennium, it will not be *perfectly* accomplished till soul and body be re-united at the great day.

As to any other objections that may be offered against *the received doctrine of the Church, on this subject*, I refer the reader to my former essays. After all, I cannot persuade myself that my brethren will think themselves too meanly accommodated when they shall be introduced into that city, where "they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." I now drop the controversy.

The Covenanter is requested to copy this.

PRATENSIS.

SINS OF RULERS.

"If a ruler sin"—Lev. 4:22. There are many provisions in the Bible for rulers. They are enjoined to study the Scriptures and make them the rule of their official and public acts. Deut. 17:18, 19. They are enjoined to be wise, and give homage to the Son of God, the King of kings and the Lord of lords. Ps. 2:10—12. They are warned that God will judge them, as he now presides among them. Ps. 82:1—7, and stringently reminded of their accountability to Him, from whom they receive their power. Prov. 8:15, 16; John 19:11; Rev. 19:16. But here is a provision of a very significant nature—"if a ruler sin." Every correct principle of interpretation requires this "sin" to be understood of his conduct as a ruler—of some disregard or violation of the divine law, in the administration of government; and it is also certain that the same

act of transgression in a private member of the commonwealth and in a ruler, acquires an aggravation in the latter which enhances his guilt, inasmuch as it is a prostitution of his office, which requires of him to be the more exemplary in his life, as well as God-fearing and righteous in his government. And this sin is against God, the Judge of all, and to Him it was required that the typical atonement should be offered to expiate his guilt before that awful and holy tribunal, to teach us that rulers, in their public and official misdeeds, in legislation, in judicial, in executive administrations, need the atoning blood of Christ to release them from the guilt they incur. And it was required that the "ruler, when he had sinned, Lev. 4:24, should bring his offering to the place of offering before the Lord," and there laying his hand on the head of the victim, and so confessing his sin, receive forgiveness through the slain sacrifice typifying the only true, perfect and everlasting atonement of the Lord Jesus Christ. Thus the majesty of God in his moral government of men, of nations and of rulers, together with the authority of his law, and the only reconciliation requisite and effectual in every condition of life, was publicly and solemnly ratified, as of universal and perpetual obligation and necessity. What are we to think of a condition of society, whose whole political structure is framed upon an entire oversight or disregard of this essential and only redeeming element? where it is not expressly and solemnly claimed that rulers sin against the Lord, but only against the people—where the whole divine law, as the public rule of conduct in both its tables, is unnamed, and the principle that God has nothing to do with rulers, nor they with Him, tacitly confirmed—that a nation needs not the atoning blood of Christ in their rulers, and no public official acknowledgment by people and rulers, of the majesty of the sovereign Judge and Lord of all, and of Jesus Christ, in his dignity, as the only propitiation before that dread and eternal throne. Such a state of society cannot abide. The unatoned sins of rulers and people in such a condition, continually accumulating, must at last provoke the wrath of an offended and dishonored Deity, and be visited with terrible retribution in this and the future world. "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

PATIENCE UNDER INJURY.

Patience has, no doubt, its hardest exercise and its most perfect work, in connection with such trials as come to us through the malign agency of our fellow-men—the loss of our property through their fraud or unfaithfulness—damage to our good name through their calumnious speech—the misconstruction of our mo-

tives—the misrepresentation of our conduct—the unrighteous estimate of our character. There is, it must be confessed, in experiences of this sort, even in the least severe of them, a bitterness such as is never infused into any cup mingled for us directly by the Divine hand, so that we are always ready to take up the burden of the Hebrew monarch's prayer—"Let me fall now into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man." But this bitterness is in great part an admixture of our own, resulting from the limitation of our faith in Providence. We are bound to regard sufferings of this class as equally the appointment of the universal Governor, with those which we can trace more directly to his hand. He could at any moment turn aside the shaft, or make it rebound so as to pierce him who bent the bow. From man we can suffer nothing without our Father's permission. The truculence or malignity resides indeed in our offending brother's heart, but it could have no power except as permitted by God. Nor are there any trials of this sort, which a religious spirit may not convert to our highest good. Loss by human recklessness or fraud, may be no less precious a discipline to the spirit than loss by fire or storm. The wrongfully low esteem in which we are held by others, may reveal to us our real imperfections and infirmities—humble our pride—repress our self-conceit—lead us to a more entire dependence on the verdict of conscience, and of "God that justifieth," and enlist all our powers the more earnestly in the pursuit of that hidden life which has its witness in heaven and its record on high.

When David was fleeing before Absalom, Shimei went along on the hill-side over against him, cursing him, throwing stones and casting dust at him. One asked leave to go over and cut off Shimei's head; but David said, "Let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine afflictions, and that the Lord will requite me good for his cursing this day." This example of forbearance reminds us, that patience under human wrong rises even into a sublimer virtue than patience under the inflictions of Providence. The former includes not only resignation God-ward, but meekness and forgiveness man-ward. Herein consists the perfectness of our Saviour's example. It was through the malice of men that he was smitten of God and afflicted. They knotted the scourge and plaited the crown of thorns. Their taunts and jeers rang around his cross and embittered his death-agony. And it was the loftiest triumph of his patience, that "when he was reviled he reviled not again; when he suffered he threatened not." The cross to which they nailed him was the place at which he made intercession for them. His prayer for his murderers proclaimed that patience had had its perfect work, and added a crowning glory to that name which is above every name.

THE CONVERTS AND EXILES OF MADEIRA.

The following condensed account of the successful labors of missionaries to the Roman Catholics in Madeira—of the cruel persecution practised against them and all who renounced Popery—and of their character and sufferings, will be read with interest, especially considering that many of those persecuted exiles are now in our own country, whither they have fled for safety from Popish cruelty.

After a severe and dangerous illness of two months, Mr. Hewitson resumed his missionary labors in Madeira. Perceiving that the Lord was carrying on his work by means of meetings by some of the converts in their own houses, he organized a theological class, in order to qualify them to act as catechists, expecting himself soon to be obliged to leave the island. This class was composed of fifteen or sixteen of those who had made the greatest advancement in spiritual knowledge, some of whom came from the distance of 12 or 15 miles. One of them was the father-in-law of one of the principal judges of the island. The regularity of their attendance, and the earnestness of their attention, were highly gratifying.

Under date of Dec. 17th, 1845, Mr. H. writes that twenty-eight persons were imprisoned for the crime of meeting one Sabbath evening for reading the word of God, and prayer. The usual practice in such cases, he said, was first to prepare the sentence in writing, and afterwards to go through the empty form of trying the case and hearing the evidence. A family of three persons hearing that they were to be prosecuted for not going to confession, escaped to Demarara.

Under date of Feb. 6th, 1846, Mr. H. says, "It seems not possible, without some striking interposition of the Lord, for me to continue in Madeira. The people are hungering for the word; some of them say to me occasionally, 'When shall we come, for we are very hungry?'" On the 26th of February he wrote that he had heard it intimated that the civil governor had charged one of the judges to proceed against him, and expecting soon to be compelled to leave, he set about preparing the people for his absence. He administered the communion to eighty-seven, and states that about a hundred more were ready for examination, to be received into the church. This class he kept up from December to April, till he had gone over the leading doctrines and duties of christianity; and in the beginning of May he left, intending after a few months to return to his flock.

Soon after he left, the persecution burst forth with fury. On the 2d of August, thirty or forty converts were assembled in the house of an English family, to hear a pastoral letter from Mr. Hewitson, when one of the canons of the cathedral church mustered a

ruffian mob, and appeared at the gate, as the people were about to retire, ready to attack them. The first person who came out was Arsenio da Silva, who had been conducting the worship. The canon thrust in his face an image, and bade him kiss it and adore his god—knocking off his hat, and abusing him with foul language! With great difficulty he escaped, with three or four others who came out behind him. The females took refuge in the kitchen. The house was besieged by the mob, at the instigation of the canon and several other priests, till towards midnight, when they smashed in the doors and windows, and rushed into the apartments of the lady of the house, who was an invalid. After searching some time they found the Portuguese, and began to beat and otherwise maltreat them, when the police and soldiers entered, and asked them by what authority they had entered the house, when they declared that they did not care for authority or law. They had before said there were no laws for Calvinists. Two of them were arrested and sent to prison.

About 2 o'clock on the morning of Sabbath, August 9th, as Dr. Kalley was escorting a friend to his own house, he overheard the guard of soldiers which had been sent at his request to protect him, in familiar conversation with persons disguised in masks, one of whom was sharpening a large knife preparatory, as he said, to "the killing on the morrow." This convinced him that there was no safety for him but in flight, and disguising himself as a country peasant, he hastened to the house of a friend.

About noon, after the services were over in the church, groups of people were seen in the streets, talking with evident delight of the work of the day. At last a rocket rose hissing in the air. It was the signal for proceeding. "Those who are in that house," said one of the people in the hearing of Mrs. Kalley, as she was escaping in disguise through the street, "would need to be sure of salvation." At length a dense mass surrounded the house—the ringleaders rushed in, the mob watching till their benefactor should be brought forth. Chagrined to find that he had escaped, they committed his library to the flames, and hastened away in search of him.

By this time Dr. Kalley, disguised in female attire, and concealed in a hammock, was escaping for his life to the bay. As the bearers, attended by Mr. Tate, were hurried along, the cry was raised, "Kalley! Kalley!" The infuriated mob, catching the cry and raising three cheers, ran towards the pier. As they reached it the hammock had just been lowered into the boat, and in a few minutes it was alongside the steamer—the hammock swung on deck—and Dr. Kalley was safe! The whole beach teemed with the ruffian crew.

The removal of Dr. Kalley was the signal for all manner of cruelty and oppression. Many of the converts immediately fled to

the mountains, where they were hunted down like wild beasts. When discovered in their hiding-places, they were mercilessly beaten, to extort from them the promise that they would go to confession. One man was brutally murdered, and several women sustained fatal injuries. About a hundred fled on board an emigrant ship, with the design of removing to some other land. Many of these humble disciples manifested a spirit of devoted attachment to the truth—of simple, steadfast faith in Jesus, and of patience in the midst of great tribulation.

An English resident who had been obliged to take refuge on board the ship that was to take two hundred of them to Trinidad, wrote to Mr. Hewitson. "They never speak against their persecutors; they only mention them with pity. Sometimes I overhear them in prayer, praying for their enemies, and for those who have turned back again to the *Casas d'Idolatria*. They have all been in hidings on the mountains, their houses broken up and pillaged; and many of them have nothing left but the clothes they wear."

Two hundred sailed on the 22d of August, for Trinidad. Three hundred and fifty soon followed, and others went afterwards, increasing the number to eight hundred in all.

Dr. Kalley, speaking of the converts, says, "They were begotten of God by the word of his truth; they grew by the sincere milk of it; it was sweeter to them than honey, more precious than gold. The words of Jesus were spirit and life to them; they enjoyed peace through his blood. Sometimes the expression of their attachment to him was very striking; and their sympathy and affection for each other truly brotherly. Their enemies witnessed changes upon them, which appeared very strange and unaccountable, especially when they persecuted them. The gentleness and patience, the love and joy of the sufferers, confounded even their persecutors, some of whom were reported to have used expressions like these: 'We call these people ugly names, and they don't answer back; we spit upon them, and they don't get angry; we beat them, and they seem pleased; we break open their houses and destroy their property, and they are happy; we put them in jail, and they sing; we can't make them unhappy.'"

Mr. Da Silva, already mentioned, was a man of wealth and distinction, but he was obliged to forsake all, even his wife and children. He was afterwards ordained pastor of the exiles at Trinidad, where he died, after having witnessed the departure of a portion of them for the United States.

Mr. Hewitson, after remaining some time in Scotland to recruit his health, visited the exiles at Trinidad, and labored for some time among them, preaching the gospel, and seeking to establish them in the faith. After his return to Scotland another missionary was appointed by the Free Church, to labor among the exiles, who has since followed them to their settlement in Illinois.

Mr. Hewitson, on visiting his flock at Trinidad, says of them—

“Though a few of the Portuguese in Trinidad have, under the powerful influence of new temptations, declined somewhat in spirituality of mind, yet I have discovered no good ground for suspecting the sincerity of any whom I was accustomed to regard in Madeira as having the things which accompany salvation. A considerable number seem to be truly desirous of growing in grace, light and holiness. The elders and deacons have been faithful and exemplary.”

The Portuguese converts of Madeira furnish a remarkable instance of the power of God attending the simple ministry of the word. The facts in this case show that there is no want of power in the gospel, properly applied, for the conversion of the world. They furnish, also, a living testimony to the changeless, persecuting spirit of Popery. And while such things are happening in Madeira and Florence, it is the most shameless effrontery for Cardinal Hughes to pretend that the Roman Catholic church is in favor of religious liberty. It is the height of hypocrisy for Popish priests to extol religious liberty in America, while the most brutal persecution reigns wherever they have power to exercise it.

THE CONFESSIONAL.

The Confessional is one of the darkest and most abominable parts of the system of Popery. Millions are influenced by it to commit crime, or continue in the indulgence of sin, under the delusive hope that, by confessing to a priest, all will be well. We pity the poor votaries who are kept in such ignorance as makes them the easy victims of such ruinous deception. But no language is sufficient to express the awful guilt incurred by the Romish priesthood in the part they act in the confessional. Besides the deception practised upon the ignorant, they become often partakers of the most horrid crimes that are perpetrated on earth. In proof and illustration of this, we quote the following extracts from a recently published letter of Dr. M'Neile, a highly distinguished minister of Liverpool. The first part consists of extracts from the evidence of Drs. Doyle and Magaurin, Roman Catholic Bishops, before a committee of the House of Lords. Dr. Doyle was interrogated, and answered as follows:—

“Would a priest think himself justified, in case he received in confession a knowledge of an intended crime, to take any measure by which he could prevent the execution of that crime?”

“No, he cannot, more than the means he uses with the individuals themselves.”

“Could he not warn the person against whom the crime is intended to be committed?”

“He cannot.”

Dr. Magaurin was interrogated, and answered as follows:—

“Are not the parties who commit a murder, generally known to the priests?”

“I do not think they are.”

“Supposing it was stated to him in confession, would the priest think it consistent with his duty to divulge any part of a communication which was made to him in confession?”

“I do not think he would.”

“Might he not disclose so much of it as would prevent the perpetration of the crime without committing the person who has made the confession?”

“He could not divulge any part of it.”

Dr. M’Neile says—“In conclusion, I transcribe a passage from a pamphlet written by a clergyman, the Rev. L. J. Nolan, who had been a Popish priest. He was converted to the faith of the gospel, and addressed several pamphlets to his Roman Catholic fellow-countrymen. He challenged inquiry, but no priest responded. He lived several years after his publications, but is now dead. His third pamphlet, published in Dublin in 1838, at pp. 23—25, contains this statement: ‘But, my friends, the most awful of all considerations is this, that through the confessional I had been apprised of intended assassinations and most diabolical conspiracies, and still I dared not give the slightest intimation to the marked out victims of slaughter. But though my heart now trembles at my recollection of the murderous acts, still my duty obliges me to proceed, and enumerate one or two instances of the cases alluded to.’

“The first is the case of a person who was barbarously murdered, and with whose intended assassination I became acquainted at confession. One of the five conspirators (all of whom were sworn to commit the horrid deed) broached to me the bloody conspiracy in the confessional. I implored him to desist from his intention, but alas! all advice was useless. No dissuasion could prevail—his determination was fixed—and his only reason for having disclosed the awful machination to his confessor seemed to have originated from a hope that his wicked design would be hallowed by his previous acknowledgment of it to a priest. Awful to relate—yes, awful!—and the hand that now pens it shudders at the record it makes—a poor inoffensive man, the victim of slaughter, died a most cruel death by the hand of ruthless assassins. O my dear Protestant countrymen, you will now naturally ask whether am I, or the perpetrators of the bloody deed, most to be censured? I, who knew the murderers and the murdered previous to the act? I, who had met the intended victim of slaughter in the public streets but a short time antecedent to his death?”

“I proceed to the recital of another case. It is that of a female administering poison to her parent. Her first attempt at

parricide proved ineffectual, owing to an immediate retching that seized the man after taking the draught. The perpetrator of this foul deed came to confession and acknowledged her guilt; but circumstances proved that she only sought for priestly absolution to ease her mind and prepare her for a speedy repetition of the heinous crime. Again she attempted the act, and it proved successful. I was called on to attend the dying parent. The unnatural throes and convulsive agonies of the unfortunate man convinced me that the disease was of no ordinary nature. The previous confession of his daughter, who at the time made her appearance, rushed upon my mind, and suggested that the parent was a second time poisoned. From what I had known in the confessional, I could not even hint at the propriety of sending for medical assistance, for the Romish doctrine impressed inviolable secrecy on my lips, and prevented my giving the slightest intimation of the malady; whilst the poor parent, unconscious of the cause of his death, died in the most excruciating agonies. O monstrous system of confession! O thou iniquitous tribunal! thou cloaker of crimes! thou abettor of wickedness! thou brutal murderer!"

SHORT LESSONS FOR CHILDREN.

1. Honor thy father and mother, is a command you should constantly remember and obey. If you were passing along the street, and should hear a man call out aloud the names of your father and mother, and say that they taught their children to play on the Sabbath, to speak bad words, to swear, and lie, and steal, how would you feel? I think you would be very angry, and turn away and run from him with all your might. But if you do these things, you tell the world yourself, with a loud voice, the same thing that you would be angry to hear from any one else. The child that does a bad deed, dishonors his parents. When children behave ill, they always reflect upon their parents. People will say, "See how these children are brought up!" Parents are judged by the conduct of their children.

2. Some years ago a gentleman was walking along the Jersey shore, in an unfrequented place, and passing by a small house, he saw a young man dragging an old gray-headed man out of the door by the hair of his head. The gentleman remonstrated with him against such inhuman treatment of an old man.

"It's all right," said the old man. "This day fifty years since, I dragged my old father out of this door by the hair of his head—and now my son is dragging me out in the same way. I am served right."

The fifth commandment hath the promise of long life and pros-

perity to them that obey it; and we may say it hath a contrary threatening against those that disobey it. Children may expect to be treated by their own children, as they treat their parents.

3. A little boy was looking on to see his father digging out a piece of wood in the shape of a trough. "What are you making, father?" said the child. "I'm making a trough for grandfather to eat out of," the father replied. The boy looked on some time in a thoughtful mood, and then said, "Father, when I grow up to be a man, shall I make a trough for you to eat out of?" The man threw down his tools and went off, and no more was heard about grandfather's trough.

4. A boy disobeyed his father. His father, with a look of sorrow, retired to his room. The boy wished to know what his father was doing, or going to do, for he felt guilty. So with the mean spirit of a disobedient boy, he looked through the key-hole. There he saw his father on his knees at prayer. He listened, and heard his father praying for him. This struck him to the heart. He went away and prayed for himself. God heard the prayer of this pious father, and his son became a christian indeed.

MISSIONARY INTELLIGENCE.

Scottish Free Church.—Three native catechists were licensed to preach the gospel, by the Free Church Presbytery of Calcutta, on the 12th of November. They sustained a thorough examination, and the general impression was, that they would compare favorably with the majority of Scotch probationers. They are not "novices;" they are remarkably sober-minded—have a deep sense of the solemn responsibilities of their office—show an earnest desire for work—and have done much already to win our confidence, and the respect of all who know them.

Madras.—Three native preachers were ordained to the gospel ministry on the 13th December. The place of worship was crowded, and great numbers were unable to obtain admission. The occasion was one of the deepest interest. This mission is afflicted with the loss of health of the European missionaries, and is left in charge of the natives. A letter is published from Rajahgopaul, one of those named above as just ordained, representing the mission as in a prosperous condition, and stating that they have abundant opportunities of holding forth the word of life to full congregations, and that the Lord is blessing their labors.

Caffraria.—Dr. Macfarlan writes from Lovedale. There is still a large Fengu population around us, many of whom attend church on the Sabbath. Our small church cannot contain all who come. Numbers of the Fengus are now clothed in fabrics of home manufacture, and their wives and daughters are beginning to be skilled in the quality of gown-pieces! In a time of war, the attention of all near the scene of action, is necessarily often diverted from the one thing needful; but that spiritual

good has been done to gospel-hearers in this place, I cannot doubt. We have at present *upwards of twenty candidates for baptism*, some of whom make good progress.

In giving an account of his visit to Cutack, Rev. Mr. Phillips thus describes a communion season: "This was a peculiarly interesting season. Here were persons of different nations and climes—of different complexions, grades and occupations in life—missionaries and their families—pious British officers and devout Hindoo converts—all on a common level, bowing at the same footstool of sovereign mercy, and partaking of the same broken body and blood which was *shed for many*."

Africa.—Letters from the French missionaries report a very deplorable state of things, consequent on the Kaffir war. M. Maeder writes under date of 20th July, 1851: Many stations in our neighborhood (Morilla) have lately ceased to exist, in consequence of the sad wars between the whites and natives. Only a few days since, Thaba-Bossion (Wesleyan station) was altogether abandoned by its inhabitants, and the missionary is left alone in his house.

Another writes from Mekuating: We had hoped for a better state of things under the British authorities; instead of this, they have made matters worse. In lack of sufficient force to subdue the natives, they have excited the different tribes against each other, reviving the ancient feuds which we have striven to extinguish. The British resident has thus laid the foundation of a state of things which will bring great misfortune on this country. The missionaries of this society have addressed a letter to Lord Grey, Secretary of the Colonies, urging the interests and present danger of these missions.

THE PREACHER'S EXPERIENCE.

At the request of an intelligent and pious friend, we give a place to the following stanzas. To most of our readers, the sentiments expressed and the spirit breathed, will be more than sufficient apology for what they may lack in poetry.

Come, ye redeemed of the Lord,
Give ear to my complaint,
And hear the sorrows of my heart,
Which tongue can never paint.
You're happy, happy in the Lord,
Secure from death and hell;
But who doth know, but God alone,
Where my poor soul shall dwell?

Of-times my heart is prone to say,
No sorrows like to mine;
But reason whispers, peace, be still,
There's sorrow more sublime;
The Lord of glory suffered more
Than human tongue can tell.
But who doth know, but God alone,
Where my poor soul shall dwell?

Once I could sin and tempt the Lord,
And feel no dread within;
I thought I almost was secure;
But now and then a sting!
But oh! alas, I found myself
Just on the brink of hell!
And then I thought it was decreed
Where my poor soul should dwell.

O the sharp pangs my soul did feel
For crimes that I had done!
I had provoked a dreadful God;
My sorrows then begun.
To Sinai's fiery mount I flew,
My horrid tale to tell;
But God in thunder there proclaimed
Where my poor soul should dwell.

I cried, O Lord, thy law is good;
Thy sentence just and right;
Why have I not been crushed before,
And doomed to endless night?
I cried, O Lord, what shall I do?
A victim then I fell,
And left it all with God to shew
Where my poor soul should dwell.

Stern justice stared me in the face,
While I for mercy cried;
At length on Calvary I saw
A Saviour crucified.
Then Jesus whispered to my heart,
And this glad news did tell,
Thy sins are washed in my blood;
Thy soul with me shall dwell.

O matchless love! my soul replied;
How can this all be true,
Which makes me Abba Father cry,
And bid this world adieu!
I mounted up toward the sky,
And freed from death and hell,
I saw the glorious resting-place
Where my poor soul should dwell.

I thought I heard my Saviour say,
Go tell the world the news!
My soul with rapture then replied,
Yes, Lord—I'll not refuse.
But O! alas, my pride returned;
I was ashamed to tell;
And then I was in doubt again,
Where my poor soul should dwell.

Then I went mourning night and day;
To God I sent my cry,
That he would let me know his will,
Wishing that I could die;
But all the answer I received,
Was, I've revealed my will,
That thou go forth and tell the world
Where their poor souls may dwell.

Lord, I'm a child—I cannot go;
My counsel they'll despise;
Likewise my weakness and my fears
No longer do suffice.
So I refused to bear the cross,
And thus I did rebel,
'Till I in darkness cried, who knows
Where my poor soul shall dwell?

Then I a voyage to Tarshish took,
And thus my Lord denied;
And in a dreadful sleep was found
Along by the ship-side,
Where dashing waves o'erwhelmed my
That I should thus rebel; {soul,
And then I cried again, who knows
Where my poor soul shall dwell?

And then like Saul, the son of Kish,
The kingdom I had lost;
Like Esau I had sold my right,
And many a tear it cost—
Till I resolved to bear the cross,
No longer to rebel—
And leave it all with God to doom
Where my poor soul should dwell.

But with the greatest trials I found
The most of all was fear,
That I should run ere I was sent,
Like Balaam, son of Peor;
And should not profit where I'd go,
Although the truth I'd tell—
Which made me cry, ah! who doth know
Where my poor soul shall dwell?

Come, ye that love the Lord indeed,
And make your sorrows known:
Have you such trials in your mind?
Or am I thus alone?
I long to hear how christians feel—
But if you will not tell,
Yet I will seek a resting-place,
Where my poor soul may dwell.

Now I will go throughout the world,
And set my face like flint:
Come, all that love a Jesus slain;
Let's join with one consent.
We soon shall see the solemn day,
When death shall end the spell;
Then we shall see as we are seen;
Our souls with Christ shall dwell.

Glory to God the Father be,
Glory to God the Son,
And to the Spirit equal praise,
The sacred Three and One.
Let angels praise the triune God,
And saints his wonders tell;
For there is found a resting-place,
Where all our souls may dwell.

FRENCH CANADIAN MISSIONARY SOCIETY.

The thirteenth annual meeting of this Society was held at Montreal on Thursday, the 29th of January, and is said to have been the largest religious meeting ever held in Montreal. The report says—

The Colporteurs or Evangelists of this Society have visited systemati-

cally every parish in that part of the district of Montreal, which lies north of the St. Lawrence, in which a French Canadian population resides. A large portion of the district of Three Rivers has been similarly visited; all around Sorel, also, and the county of Beauharnois on the south side of the St. Lawrence, together with the parishes lying on the south side of the river below Quebec. Attempts have been made in almost every house to introduce the Scriptures, and to declare to the people the gospel of Christ. The more promising districts and localities have been visited again and again, so that the good seed has been widely scattered, and in many places the field has been carefully cultivated.

There have been rescued, in a greater or less degree, from the superstition of the church of Rome, and introduced to a knowledge of saving truth as taught in the word of God, upwards of four hundred individuals, including children, of whom it is believed that at least eighty have been savingly converted to Christ. These have either died in the faith of the gospel, or are now walking in various localities in the fear of the Lord. There have been more or less trained up in the Mission Schools, including those at present under instruction, two hundred and fifty French Canadian young persons, whose whole destiny for this world and for eternity has been greatly affected by their connection with the schools. Large numbers of copies of the sacred Scriptures have been placed among the people, as well as many religious tracts and books. The Baptist mission at Grand Lige, engaged in the same great work under different auspices, appears to enjoy many tokens of the divine favor. We have again to repeat, that our great need is for a considerable increase of laborers, and for the outpouring of the Divine influence on every part of our operations.

THE RIBBON BANDITTI.

The Dublin correspondent of the *New York Observer* writes:—"The Ribbon Confederacy is in full operation. It is exclusively Roman Catholic—and in its secret papers, which have come to light, members are strangely bound at once to 'wade knee-deep, if necessary, in heretical blood,' and to the strict observance of 'the commands of the church.' It is not, however, all Protestants, only the possessors of estates, or their agents or bailiffs, who exact rent, that are the objects of its vengeance. Its ramifications extending to every part of Ireland, its executioners are brought from a distance, and so cannot be identified—and funds for their defence are always forthcoming.

"The present scene of its murderous operations is a border country, including parts of Louth, Armagh and Monaghan, a mountainous district—all the lower orders of which, almost, are Papists. Many murders, and attempts at murder, have been committed. A special commission has sat in Monaghan, for the trial of one named Kelly, for the murder of a Mr. Bateson. Dr. Butt was brought down specially to defend him, at a fee of a hundred guineas. He was tried a first and second time, but on each jury there was a juror or two inconvincible; therefore there was no conviction. The others in custody, in Louth and Armagh, stand over till the approaching Assizes.

“Now, I do not say these men go to confession, or get absolution, or that the priests could put down the confederacy; but they do not try—no pastoral is issued against it, as against the Bible and education. And as Bishop Doyle said before Emancipation, that if rebellion were raging from Cape Clear to the Causeway, no Bishop would lift his warning voice. Dr. Cahil now says, ‘with such a government, he wonders there is not more of it.’ So much for antagonism—clergy against government.”

OBITUARY OF MR. DAVID STEWART.

The subject of this memoir, a son of James and Mary Stewart, was born at Ballylane, Ireland. At the age of eighteen years he made a public profession of his faith in connection with the R. P. congregation of that place, of which his parents had been among the earliest members. He, with his wife Ann, a daughter of John and Margaret Porter, emigrated to this country in 1803, and settled in the bounds of Coldenham congregation. Thence, after eight years residence, he removed to White Lake; thence, after eleven years, to Newburgh congregation, and thence, after ten years, to Southfield, Mich. Here he was honored of God to be the chief instrument in founding a Reformed Presbyterian congregation, of which he continued a liberal supporter, and in which he was a Ruling Elder till the time of his decease.

Mr. Stewart was strictly punctual in his observance of family, social and public ordinances; was an intelligent and faithful Covenanter, understanding the principles which he had embraced, and manifesting firm attachment to them. He took a deep interest in the church's welfare, and in the advancement of the Mediator's kingdom. His opposition to error, will-worship and conformity to the world, was rigid; and few men were less influenced by public opinion, in their judgment and conduct.—Honesty, punctuality and integrity, characterized his dealings and intercourse with men. A good evidence that he endeavored to train up his children in the nurture and admonition of the Lord, is, that all of them who lived to years of understanding—seven in number—made a public profession of their faith early in life, in connection with the church of their fathers.

The best part of Mr. Stewart's character remains to be told. So far as man can judge, he was a true believer, a godly man in whom was “the root of the matter.” Explicitly renouncing self-righteousness, and sensible of great sinfulness of nature and of life, his only hope for pardon and acceptance with God was in the merits of Christ the Saviour. He was blessed with comfortable assurance that Christ was his, and “a good hope,” increasing to the last, enabled him to regard death as the end of all his sins and troubles. Humbly, yet confidently anticipating a glorious immortality, he departed this life, Feb. 24th, 1852, aged 84 years, leaving an aged widow, seven children and several grandchildren, to mourn their loss, but to rejoice in his unspeakable gain.

ITEMS OF INTELLIGENCE.

UNION OF SECESSION WITH FREE CHURCH.—A conference of ministers and elders, constituting the Synod of Original Seceders, was held lately in Edinburgh, for the purpose of taking into consideration the position of the Original Secession in reference to the Free Church, and of ascertaining the feelings of members as regards the propriety of taking steps with a view to union. Almost all the members of Synod were in attendance. Though considerable diversity of sentiment is understood to have existed as to the course which it would be proper for Seceders to adopt in existing circumstances, the prevailing opinion is said to have been that union with the Free Church is both desirable and proper. The great majority of the members present expressed themselves on the question under consideration; and the various speeches delivered were characterized, throughout, by the extreme of good feeling. The Conference being extra-judicial, no definite conclusion was attempted to be arrived at; but the result will, no doubt, manifest itself at the next regular meeting of Synod, which is to be held in Glasgow, April 27.—*Scottish Guardian.*

GREAT BRITAIN.—A change has taken place in the British Ministry. The Russell ministry have been defeated on the local militia bill, and had sent in their resignation. Lord Palmerston had moved that the word "local" should be taken out of the bill, and that the force should be perambulatory—not confined to England, Ireland, and Scotland merely—but to be sent to any part of the kingdom it might be required. Lord Palmerston, in moving his amendment to the bill organizing the local militia, said that the country was in a situation that was liable to result in war; and our peace armament was not sufficient to meet the emergency. He wanted a ready trained force prepared for instant action. All the objections to the proposed regular militia were founded on a distrust of the people. If the nation could not be trusted to defend themselves, we had better give up the idea of defence, and submit to Austrian or Russian soldiers. He was confident the people would answer the appeal from Government, and prove to the world that we were prepared for defence. On this proposal the ministers joined issue, and were defeated by a vote of 36 to 125; upon which, Lord John Russell intimated that, having lost the confidence of the House, he could no longer consent to hold office. Lord John Russell's resignation was definitely accepted by the Queen, on the 21st of February, and Lord Derby was sent for on Monday, the 23d. The latter nobleman submitted a list of his Cabinet, and kissed her Majesty's hand, on his appointment to office.

BELGIUM.—The Paris correspondent of the London Morning Chronicle says:—"It will be remembered that French agents had been sent into Belgium, for the purpose, if possible, of seducing the army from its allegiance, and sowing the seeds of discord and disaffection among the people. If I am well informed, reports are daily submitted to Louis Napoleon of the proceedings of these agents. It will be remembered that it was the Roman Catholic party that, in 1831, was the principal means of separating Belgium from Holland. It is that same party which is now the most active in getting up a feeling in favor of the French Alli-

ance, and the clergy are almost all indefatigable agents of the Elysee. Belgium is adding 4000 men to her army, and strengthening her defences." The demand of France, for the destruction of the Waterloo monuments, had created an intense excitement in Belgium. Much energy was manifested in levying recruits for the year, and in exercising the military force.

RELIGIOUS CONDITION OF IRELAND.—The religious condition of the inhabitants of some of the islands on the western coast of Ireland, seems to be even more deplorable than that of their countryfolk on the main-land. But for the name of Romanism, and the presence of some of their Romish teachers, the religion of the islanders seems to be simple heathenism. One of the islanders enjoys the title and *prestige* of "King" of Inish-kea; and there appears to be a local god, with a temple, priestesses, &c. Our correspondent had seen the idol, and describes a number of superstitions devoutly believed by its ignorant and infatuated worshippers. We rejoice to learn that a Protestant Scripture reader has been placed on the island, who has conciliated the good will of the titular "King," and the islanders in general. The Romish priests have endeavored to stir up opposition, but without any abiding success. There is no regular communication between Inish-kea and the main-land. The nearest Protestant clergyman much desires to obtain a boat to enable him to visit it periodically. The Scripture reader has opened a school, which is numerously attended, and the people gladly listen to his Bible reading in their own language.

EXPULSION OF BRITISH MISSIONARIES FROM HUNGARY.—A deputation from the Free Church of Scotland, accompanied by a deputation from the Protestant Alliance, and from the Scottish Reformation Society, had an interview with Earl Granville, at the Foreign Office, on the subject of the recent expulsion of British missionaries from Hungary by the Austrian government.

Earl Granville, in reply, stated that he had communicated with the Earl of Westmoreland respecting the expulsion of those missionaries, and that he could not give a definite answer to the present application, until he should receive Lord Westmoreland's answer, and consider it, together with the statement now laid before him. He stated at the same time, that no one could be more anxious than himself, for the maintenance of religious liberty and toleration.

The town of Lagos, on the west coast of Africa, was almost totally destroyed by the British squadron, on the 26th and 27th December. The English ships, however, sustained severe losses, having 30 men killed and 66 wounded. This great casualty was caused by one of the steamers having grounded within range of a battery of 13 guns. These hostilities were undertaken in consequence of the king having refused to ratify a treaty of peace for the suppression of the slave-trade. An immense number of natives were killed during the two days' fighting, and the king or chief was deposed, and another one substituted.

POPERY IN HOLLAND.—The papers state that a convention has been concluded between the Dutch government and the Pope, according to which the Romish hierarchy is to be reëstablished in Holland, and that a number of Episcopal sees will be immediately established.

THE MAYNOOTH GRANT.—The leading towns of England are successively pronouncing in favor of the repeal of the grant to Maynooth. The meetings are composed of Protestants of all denominations, and the feeling is expressed at them, that no sectarian jealousy, no distinction of Churchman and Dissenter, should here be allowed to have place, and jeopardize the common object of all the Protestant communions of the country.

DEFECTION.—We understand that Rev. John Little, late pastor of the Third Reformed Presbyterian congregation, New York, on the evening of the last Sabbath in February, informed his congregation that he would occupy their pulpit no more. It is said this was the first intimation given either to the session or congregation, of his intention. On the *next day* he connected himself with one of the Presbyteries in the city, in connection with the General Assembly, Old School. We cannot say that we were surprised to hear that Mr. L. had left our church; but we were not prepared to hear that he had done it in so hidden, disorderly and unfeeling a manner. In this respect his course, outwardly at least, seems to be marked by such a disregard for social ties, such utter want of respect for the session and congregation to which he ministered, such destitution of interest in their welfare, such disregard for most solemn vows, and such fear to meet openly the consequences, that it can be accounted for only by the influence which backsliding in heart produces upon the conduct. Men like Louis Napoleon may try a *coup d'etat* (stroke of state) with semi-infidel, semi-popish Frenchmen; but a minister who will take a similar step in the Reformed Presbyterian, or any other well-ordered church, will be regarded as a dishonest ecclesiastic. In our opinion, if Mr. L. be a child of God, he will meet with disappointment and sore trials in his apostatising course, to bring him to a sense of his heinous sin; if otherwise, he may be permitted to prosper for a time, but his "memory shall rot." His defection should admonish all not to be high-minded, self-willed, or conformed to the world, but to walk humbly and circumspectly, cherishing a constant sense of the obligation of solemn vows, not seeking their own honor and the gratification of their wayward propensities, but the glory of God in the humble, conscientious and faithful advancement of his covenant cause. While we regret the falling away of this unfaithful young man, for his own sake, our deliberate conviction is that our church has sustained no loss by his abandonment of her communion. It was better that such an one should go out from us, that it might be manifest that he was not of us.

THE LAKES' PRESBYTERY will meet at Miami, O. on the second Wednesday of April, at 10 o'clock, A. M.

THE PITTSBURGH PRESBYTERY, at Wilksburgh, Pa. on the second Tuesday of April, at 10 o'clock A. M.

THE ILLINOIS PRESBYTERY, at Old Bethel, Ill. on the first Monday of May—hour not stated.

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

THE NEW YORK PRESBYTERY, in Newburgh, on the third Tuesday of April, at half past 7 o'clock, P. M.

THE
REFORMED PRESBYTERIAN.

VOL. XVI.

MAY, 1852.

No. III.

EVIL OF CONFORMITY TO THE WORLD.

There are few matters of greater practical interest to the pious, than an accurate judgment of the character of the times in which they live, and the society with which they are conversant. The remark indeed applies mainly to those whose station and occupation in life lead them to a continuous and extensive intercourse with the world. For it is certainly the happiness of many of the fearers of the Lord, and a very great happiness it is, that their very condition in life removes them to more retirement, and throws around them a defence which renders them inaccessible to various forms of corruption and temptation to which others are exposed. Their opportunities of thoughtful remembrance of God, of communing with their own hearts, and meditation on his word, are more frequent, and less liable to interruption. And it is for this reason, among others, that true religion is more frequent and powerful among the poor of the people of God, than among the rich; a fact, in the providence of God, too clearly and frequently asserted in the Scriptures, to admit of doubt in a mind truly subject to their teachings, however it may be slighted or questioned by the superficial, the sceptical or the proud. But to others who are called forth into constant or frequent collision with the crowds who are around them, various in their character and pursuits, beyond enumeration, and only agreeing in one general feature of resemblance, disregard of, or contrariety to the principles and practice of sound and evangelical godliness, the true facts in the social condition in which they walk, require to be well discerned and carefully observed. It is the crowning mark of folly, ignorance and presumption, to be insensible to the great moral fact, that the whole social fabric, in every form, is continually and actively at work in destroying every principle contrary to its own nature, and shaping and moulding all things within its sphere to a correspond-

ence with itself. Nothing is more grasping, more intolerant, more despotic, than *worldly society*; and we may add, among the ordinary laws of moral influence, none is more powerful. Its progress may be, and often is, slow, but its corroding and transmuting work and purpose are never intermitted; it will either in the end subdue and bind to its laws with an iron grasp, or eject the recusant and disobedient from its sphere. The professor of godliness must, if he shall venture upon the experiment of its power, in the issue, have the finger of heaven pointed at him in scorn: "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned." Or learn by bitter experience, that "an unjust man is an abomination to the just; and he that is upright in the way, is an abomination to the wicked." "How can two walk together except they be agreed?"

And beyond all question, a very large share of declension in the christian life, and of declension in the christian ministry, is to be attributed to this very agency. Of members of the christian church, numbers, by the ordinary pursuits of life, are led forth into various social intercourse; and of the christian ministry, most, if not all, are required to mingle with mankind in every condition of life to be met with in the progress of their labor, and to exhibit themselves, their office, their work and their Master, wherever they can expect a favorable reception. But from the very nature of the case, in both instances the matter requires to be deliberately considered—the way before them well discerned, and their own duty there well determined; things which become the more important, when society itself is of a more mixed character, and made up of elements where seeming religion is allowed to have a place. It may lead in either case to issues which were neither designed nor anticipated. The christian merchant and tradesman has been eager and successful in life, and in the progress of years largely extended his acquaintance in the world, and his social circle now exhibits a character widely differing from that in which he commenced his career. Friendships have been formed, habits of thought and modes of life originated, not at the table of the Lord, nor in the fellowship of the saints, but at the marts of trade and the "receipt of custom;" and his mind has so largely expanded, that he would either silently scorn, or openly ridicule the scrupulous suggestion, that these may be of a very different nature indeed, both in the judgment of God and in their possible influence on his character now and his destiny hereafter. "But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." The young christian who has set out with high intellectual thirst for literature or science, sees in the polished and well-stored mind which he covets, only a culture which is at once to promote and adorn religion. But he discovers, in his advancing and ex-

panding intercourse with men and books, that science and literature may assume such forms as breed scepticism instead of aiding faith. Step by step he is introduced into a circle of thought adverse to personal godliness, and of men who care nothing for his religion in fact, but are well content to have his *christian* assent to their foolish or impious dogmas. He can now readily submit the word of God, which he once honored, to a crushing machine of perverse and wresting interpretation, that from its broken and pulverized elements, a more rational form of wisdom may be educed. He can allow its light, which he once owned pure and perfect, to be tinged and colored with various hues, that its rays may be less forbidding or more tolerable. But alas! from the broken and pulverized Bible, a thief has purloined the gold, and left him nothing but the dross of a nominal religious literature; and the light which it once shed, shines no more on the way of life. "Philosophy and vain deceit" have spoiled him of the truth of God, and "oppositions of science falsely so called" have terminated in his "erring concerning the faith." Col. 2:8; 1 Tim. 6:20, 21. The christian minister who goes forth in earnest to his work, and learns that the world is before him, as the sphere of his labors, is of course ready to enter at every inviting door which society in its various forms opens, perhaps to youth, to education, to reputable character, and even to holy office. For this last is sometimes esteemed a desirable appendage to the decencies of society, and its presence of course redeems from the reproach of infidelity, and gives a kind of religious and pious softening to "the pleasures of sin," so that their sting is neither so instantaneous nor deep at the time. But alas! he knows not with whom he has to deal, and instead of his making them his prey for God, he insensibly becomes theirs, and the silken net-work which is thrown around him before he is aware, puts him under a power that transforms him from being by his profession a man of God, to being in fact a man of the world. Infinitely dreadful and startling sure! As such never had the heart, so now they cannot have the semblance of joining in that high and sacred purpose which constitutes the theme of the church triumphant in heaven and of the church militant on earth. "I determined to know nothing among you save Jesus Christ and him crucified." By their vain and daring conformity to the world in its maxims, pleasures and security, they make it evident that their only relation to that suffering Redeemer, is "to crucify the Son of God afresh and put him to an open shame." How seasonable then the counsel—how wise to hear and obey—"Thou, O man of God, flee these things;" "take heed to thyself;" "fight the good fight of faith, lay hold on eternal life."

The difficulties, moreover, attending the progress and issue of such sad and fearful illustrations of the corrupting influence of undue and heedless intercourse with the world, are greatly in-

creased by the stupefying opiate which is always administered. Things which were at first secretly startling and even confessedly inconsistent, become familiar by indulgence, and are then approved. And there is nothing more remarkable than the gradually formed impregnable fortress which in such cases repels counsel, rejects expostulation, and at length scorns all interference. "The backslider in heart shall be filled with his ways," so filled with his own ways as to exclude all others; so filled, also, as to satisfy his mind and heart for the time, that all things are just as they should be. The word in the original signifies, and is often translated both "to fill" and "to satisfy," and so well expresses at once the danger and the delusion of their state. How rare the instances of recall! how awful the homely words of inspiration, "thou hast destroyed all them that go a whoring from thee."

These things are too clearly and unequivocally spread before us in the word of God, to admit of uncertainty as to the general principles and facts. The Bible has been read with little thought and with little fruit, if the voice of God in his counsels, in his promises, in his threatenings, and in recorded examples, has not taught us that there is a deep and well-founded reason for the various and reiterated charges to his people: "Be not conformed to the world;" "walk in wisdom to them that are without, redeeming the time;" "walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil"—evil then and evil now; for "the Spirit speaketh expressly," that "in the last days perilous times shall come;" that "scoffers walking after their own lusts shall come." All concurring to demonstrate that our condition here must be deliberately considered, the way of life around and before us well discerned, and our duty there well ascertained. "Ponder the path of thy feet;" "go not in the way of evil men." If we are to succeed in the latter, we must take good heed to the former. Shall the pious tread with safety and with comfort in ways that are forbidden of God, disastrous in their end, and fatal oft to many that have tried them? Hold up, oh christian, faithfully to thine own soul, the word of God, and let it shine on all around thee! By its pure and steady light, that will penetrate to the far distant end of the paths which at the entrance are often fair and inviting, you may see, in that far distant end, bleeding consciences, agonizing remorse, dishonored reputation, or some gleaming lights that strangely contribute to hide the terrors which surround them, and confirm their deep delusion. They say peace and safety, though sudden destruction is at hand, because they know it not. "Behold, all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow." Is. 50:11.

THE BLESSING OF JUDAH,

ILLUSTRATIVE OF CHRIST'S MEDIATORIAL KINGDOM.

II. The extent of the dominion given to Christ by the Father.

To this glorious person, dignified with every perfection divine and human—possessing all the glory of Deity and all the graces of humanity—it has pleased the Father to give dominion, glory, and a kingdom. Here it should be observed, that when anything is said, in the Scriptures, to be given to the Lord Jesus Christ, it must be understood as given to him in mediatorial character, in which character alone he could receive from the Father. This kept in mind will guard against error, and exhibit in its proper light the splendor of Messiah's glory. Into the palace royal in heaven, the Father has brought him. There he sits enthroned. To him "all power in heaven and in earth is given:" Matt. 28:18. The kingdoms of nature, providence and grace, are under him as Messiah, by the will of the Father. "His kingdom ruleth over all." Ps. 103:19. "Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Acts 2:36. Now he is naturally and essentially Lord; but this text has reference to him as Messiah, and to the glory given to him in that character. Hence it is expressly asserted, that all things are put under his feet. The subjects of Messiah's government yield either a voluntary or constrained obedience to him.

1. The angels in heaven are governed by him, and acknowledge him as their king. This is manifest from the declaration that he is exalted "far above all principality and power, and might and dominion." Eph. 1:21. On this account the Father, who delights to honor him, proclaims his sovereign will—"Let all the angels of God worship him." Heb. 1:6. The angels are his servants executing his commands, and are therefore the voluntary subjects of his government. These subjects are very numerous. "The chariots of God are twenty thousand, even thousands of angels." Ps. 68:17. He calls them his servants, his own servants; he speaks of them as one who has authority over them. "I Jesus have sent mine angel." Rev. 22:16. "They are all ministering spirits sent forth to minister for them who shall be heirs of salvation." Heb. 1:14. Yea, they rejoice in their king and are very jealous of his honor. Hence the refusal of one of them to receive the mistaken worship of the apostle "See thou do it not. I am thy fellow-servant." Rev. 19:10. I am subject to the same Lord Jesus, who is worthy to be feared, loved and served. In obedience to his commands they have performed many signally beneficial services for his people. By an angel was Peter delivered from the hand of Herod, and from the cruelty of the Jews who

thirsted for his blood. "Now I know of a surety that the Lord hath sent his angel and hath delivered me." Acts 12:11. They have been employed not only in guarding his people, but in executing judgments on his enemies. The haughty and impious Herod was smitten by an angel. Acts 12:23. And by the same agency a hundred four-score and five thousand Assyrians were destroyed in one night. 2 Kings 19:35. Thus we see that Jesus is constituted the Head and Lord of angels; and on this account he is frequently called the Lord of hosts. This is one of the titles belonging to Messiah, who is the King of glory. Ps. 24:10. The armies of heaven are submissive to him. When he ascended up on high, an immense number of angels formed his royal retinue, and in jubilant strains celebrated his victories. Ps. 68:17, 18. And when he will come to judge the world they will form his train; for he will come "in the glory of his holy angels." Luke 9:26.

2. Messiah rules over the kingdoms of this world. He is "the blessed and only Potentate, King of kings and Lord of lords." 1 Tim. 6:15. We are expressly informed that by him "kings reign and princes decree justice!" Prov. 8:15. He exalts and he abases; he lifts up and casts down. Though the rulers and judges of the earth do not acknowledge him, nor submit to his authority, but frequently join in league against the Lord and his Anointed, it does not follow that he has no dominion over them. No. Such he accounts rebels, and will deal with them accordingly. And the divine Father warns them to "kiss the Son lest he be angry, and they perish from the way when his wrath is kindled but a little." Ps. 2:12. He holds in his hand an iron rod, with which he will "dash them in pieces like a potter's vessel." Now were the rulers of the earth under no obligations to the Lord Jesus Christ, and if his authority as Messiah extends not to them and binds them to submit to his salutary laws, and to rule for his glory, then the command, "kiss the Son," would never have been given, and that awful commination by himself would never have been uttered. "Those mine enemies who would not that I should reign over them, bring them hither and slay them before me." Luke 19:27. Though they may not think themselves under obligations to acknowledge him in their official capacity, and bow down before him, yet this will not render void his right to command them; for this royal descendant of Judah will lift up the hand of power, and destroy the stiff-necked and rebellious. "Thy hand shall be in the neck of thine enemies." In the universal grant to our risen and exalted Mediator, the nations of the earth are included. "God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in

earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9—11.

How extensive the kingdom over which Messiah reigns! The kingdoms of this world are given to him; he has an indisputable right to govern them; and we hear him declaring to his church the great things that he has done for her, that her faith in him might be strengthened. "Thus saith the Lord your Redeemer, for your sake I have sent to Babylon and have brought down all their nobles, and the Chaldeans, whose cry is in the ships." Is. 43:14. He employed Cyrus, a heathen prince, and stirred him up to do his pleasure, to build Jerusalem and the temple. This extensive authority and power with which the Lord Jesus is invested is absolutely necessary, when we consider him as King of Zion. Did he not possess such power, how could he defend his church in an enemy's country? how could he repel the daring invader, whose design is to lay waste and destroy? But his power is such that he can restrain his enemies and inflict on them such judgments as compel them to acknowledge his might and their own impotence. Of this, Julian the apostate is a remarkable instance. Having renounced christianity and unsheathed the sword of persecution against the followers of Christ, and meditated schemes for the extermination of the church, which he intended to follow up with rigor, on his return from the Persian war, this cruel enemy fell by the lance of a Persian soldier, and was arrested in his career of madness, reluctantly acknowledging Messiah's might. "I am vanquished, O Galilean! thy right hath the pre-eminence." That the church still exists in this world, in the midst of so many violent enemies—Mohammed on the East, and the beast with many heads on the West—can be accounted for only on the principle of his universal power as Messiah, in which character he is employed, and has been engaged in protecting his church from the combined foes who sought her destruction. And it affords to his followers great joy that Messiah reigns. They tune anew their harps and sing. "If it had not been the Lord who was on our side when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us." Ps. 124:2, 3. With the deepest interest and highest delight they contemplate the invisible agency by which all the complex machinery of Providence is directed. This is exhibited in the sublime visions of Ezekiel, by the appearance of a throne over the heads of the living creatures, on which was the likeness as the appearance of a man—Ezek. 1:25; and by the appearance of the form of a man's hand under the wings of the cherubim—chap. 10:8. They thus see that under the direction of the only wise God our Saviour, all things work together for the good of Zion, the city of our solemnities. And they are assured that he will extend his conquests un-

til it shall be proclaimed, "Babylon the great is fallen, is fallen to rise no more;" and that "the kingdoms of this world have become the kingdoms of our Lord and of his Christ."

3. He has power over the prince of devils and his rebellious hosts. These restless and subtle spirits made an attack on our glorious Lord, while sojourning in our world. But they prevailed not against him. "He spoiled principalities and powers; he made a show of them openly, triumphing over them in his cross." Col. 2:15. And though his heel was bruised in the engagement, he crushed the head of the old serpent, and "led captivity captive." He discovered his strength and might to be infinitely superior to these infernal spirits when he ascended to heaven, like the victorious general returning to the capital with the most inveterate of his enemies bound to the wheels of his triumphal car. Ps. 68:18; Col. 2:15. It is evident, then, that these powers of darkness are under the control of the church's mighty Monarch; for it is declared in the 8th Psalm, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." And himself asserts his power—"I am he that liveth, and was dead, and have the keys of hell and of death." Rev. 1:18. He has authority and power to bind the strong man, and set the captives at liberty. Hence we are informed in the 20th chapter of the Revelation, of a mighty angel having "the key of the bottomless pit and a great chain in his hand," coming down from heaven. This is none else than the Lord Jesus Christ, who is frequently called an angel. He binds with the chain the old serpent the devil. The prison door is thrown open. He thrusts in the fierce criminal and shuts the door that none can open; for it is shut by his power and sealed by his authority.

Having thus briefly considered the extent of Messiah's power, and the glory conferred on him by the Father, may we not exclaim, Who is like to thee in heaven or on earth, thou mighty Potentate, who hast all power given to thee? How excellent, how glorious is thy name! at the naming of which every knee should bow, and every tongue confess that he is Lord of all. "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down to thee."

III. The voluntary subjection and consequent joy of all those whom he terms brethren.

Though the Lord Jesus Christ is thus highly exalted, and has taken his seat on heaven's throne, adored by angels and by the church triumphant, yet mark with wonder the acknowledged relation between him and his people on earth. "He is not ashamed to call them brethren." What an honor is it accounted among men, to be related to a king, or even a nobleman! But how infinitely greater the honor, to be related to the King of kings—to

be called his friends, yea, his brethren! "This honor is to all the saints." To the men of the world indeed, though all the fulness of the Godhead dwells in him, he has no form nor comeliness; no beauty, why they should desire him. He finds all men, in their natural state, enemies to him, and opposed to his government; and he has to exercise his princely power in overcoming their obstinacy, before they submit to him. This he does in the day when he manifests himself to them, and makes them a willing people. Then they are filled with wonder that they were so blind, perverse and rebellious. Then they behold his beauty, and say, with the enraptured spouse, "His head is as the most fine gold; his locks are bushy and black as a raven." To thee every knee shall bow, and every tongue dwell with delight on that inexhaustible theme, thy praise. The true members of the church voluntarily submit to this glorious King; they love his laws; they are firmly attached to his person and his government, and grieve to see him dishonored and contemned.

1. They rejoice and bow before him, on account of his wisdom. Messiah's wisdom is discovered to his church in framing such holy laws as he has given her, that his people may walk in them. These are a lamp to their feet, and a light to their path, to conduct them to glory.

2. They rejoice and bow before him, because he is their almighty King, able to protect them from their adversaries who seek their ruin. Can the people of God, in their own strength, encounter the thick phalanx of the cruel enemies—sin, Satan and the world? No! But having the Lord of hosts at their head, they are made more than conquerors. He fights their battles—he subdues their enemies under them, and causes them to put their feet on the necks of the proudest of their foes. And at last he will enable them to shout in triumph, "O death, where is thy sting? O grave, where is thy victory?"

3. They rejoice and bow before him, because he alone is entitled to their homage, as they have been delivered by him from captivity. When the church views the immense treasures expended—treasures not of gold and silver, but the infinitely precious blood of Jesus, which was poured out when he was effecting their redemption; when they contrast their present with their former condition—once children of wrath and heirs of hell—the subjects of the prince of darkness—but now set free—brought into the glorious liberty of the children of God, and kept by his power through faith unto salvation—what heavenly joy, what indescribable rapture do they feel! And O what gratitude! They are lost in wonder, love and praise. They bow down before him in the deepest homage. "Thou art our King," they cry; "we are thy subjects, and henceforth we will not turn back, but will follow

thee whithersoever thou goest. Thy interests shall be our interests—thy cause our cause—thy enemies we will account our enemies, and thy friends our friends.” With eyes beaming affection they look to him, and hearts burning with desire for the advancement of his glory, they say, “Take to thee thy great power and reign, and make the nations to know that ‘the Lord God omnipotent reigneth.’”

CONCLUSION.—Christian Brethren, have you been considering what is said in the text of Judah, by his dying father? Have you duly pondered the encomium, on many accounts deservedly bestowed? We trust you have. Lift up then your eyes to Him who is descended from Judah, even Shiloh, the Peace-maker, and consider if there be any his equal—any so worthy among angels or men, to whom the gathering of the people should be. We hesitate not to say, that you will not find any so deserving of the regalia, so entitled to the praise and homage of his brethren.

Again was Judah appointed to govern his brethren, and to put his hand in the neck of his enemies. So is the Lord Jesus Christ appointed by the Father; and all who will not submit to him are accounted by him guilty of the greatest rebellion, and king Messiah will put his hand in their necks, when none shall be found to pity them.

Once more—his brethren are said to bow down before him. Let this sink deep into your minds. He is Zion’s exclusive king. He has purchased her with his blood, and no one else has a right to give her laws, or interfere with her government. Be then faithful to your king; and though emperors, kings, princes, yea, all the judges of the earth, who are imperatively commanded to do homage, to “kiss the Son,” should rebel against him, and cast his cords from them, acknowledge them not in their opposition to his authority. Contend earnestly for the rights of Messiah’s crown. And though you should be called to suffer for your faithfulness to him, it will be more than a compensation to you to hear him at last saying to you, “Well done, good and faithful servant, enter into the joy of your Lord.” The times in which you live, loudly call on you; the dishonor done your Lord by many, who, if they could, would divest him of his authority over the nations—yea, would even presume to sit down with him on Zion’s throne, and share its honors with him—should fill your minds with grief and holy zeal for his glory. And while many are engaged in treasonable combinations against this Lord and king, your duty as loyal subjects, is to pray that he would take to himself his great power and reign, and cause the kingdoms of this world to become the kingdoms of our Lord and of his Christ.

SABBATH SCHOOLS.

The religious training and instruction of youth, is one important part of the work assigned to the church. Her growth in numbers, in knowledge and piety, is dependent on the fidelity and diligence with which this work is performed. The ruinous consequences of its oversight and neglect are but too visible at the present day, in the sad degeneracy of the young, not excepting many of the children of God's servants. If the lambs are not fed with wholesome and nourishing food, it may be expected that their condition will not be thrifty. If food is withheld altogether, it is no just ground of surprise if they embrace the first opportunity to wander from the fold. Facts justify these expectations.

Good men, at large, are seriously impressed with the danger arising from the inattention that prevails respecting the religious culture of the children of the church. They have witnessed on the one hand, the decrease of piety, and on the other, the growth of formalism, error and irreligion. As a means of counteracting to some extent, the results of this unnatural and fatal apathy, Sabbath-schools were originated. Through their agency it was hoped that much might be done in checking the progress of the threatening evil, and in contributing to the positive benefit of pure morality and religion. The institution was doubtless beneficent in design. The degree of success that has attended the measure, is a point on which there is room for a diversity of opinion.

That there is much connected with the present organization and management of the Sabbath-school system exceptionable in its character, cannot be questioned. This is admitted and regretted by many of its warmest friends and patrons. Any good institution may be abused, and even perverted to mischievous purposes. To pronounce absolute condemnation on the thing itself, because it has been improperly used, would be as illogical as to condemn the institution of praise, because in many instances it has been connected with human appendages. It savors of harshness, to use no stronger term, to stigmatize the entire system of Sabbath instruction as a bad institution, and hurtful to the general interests of religion. The allegation, moreover, is not warranted by facts. With all its imperfections, the intelligent and candid observer cannot withhold the admission that in many cases good has been produced. It is an incredulity more than ordinarily obstinate which refuses to concede that the Sabbath-school has been sometimes the honored instrument of bringing the outcast and ignorant to the knowledge of the truth as it is in Jesus.

It is not the design of this article, however, to defend or commend the existing Sabbath-school system, but to throw out some hints respecting the rightfulness, propriety and usefulness of Sab-

bath-day instruction, under the immediate supervision of the church. The overseers of the flock of God are required by the obligations of their calling to feed the young—to instruct them in the knowledge of God and his word. The injunction, "Train up a child in the way that he should go," is addressed to them as well as to parents. To them particularly Christ speaks—"Feed my lambs." Directions such as these may be observed to some extent by visiting from house to house; but it is evident, from a variety of circumstances, the frequency of the visits that would be required—the difficulty of finding young persons at home, except in the evening, and oftentimes not seen then—that the opportunities for instruction are very inadequate. The attempt needs only to be made, to verify the truth of these remarks. Other methods might be suggested, as meeting weekly, or at still longer intervals, for this purpose; but the same difficulties stand in the way. Religious, no more than secular instruction, can be thorough and effective, where the advantage of a preceptor's counsel and direction is only occasionally enjoyed. These views are not mere theory; they are just a statement of matters as they actually exist.

The instruction of adults on the Sabbath, is deemed a principal object of the ministry of Christ. It is well known, however, that much of the ordinary instruction of the pulpit is not adapted to the capacity of the youth and children in attendance. If it be not wrong to feed the sheep on the Lord's day, is it wrong for those who are charged with oversight of the flock, to provide something for the lambs? Nay, does not the injunction, "take heed to *all* the flock over which the Holy Ghost hath made you overseers," embrace alike both classes? But reasoning on this point is useless. To a christian mind the obligation is intuitive.

Might not, then, some plan of religious instruction, for the benefit of young persons, be established? Might not the session in a congregation institute and carry out some method with much advantage and success? Could not the elders, or other competent persons acting under their appointment and supervision, meet one or two hours on the Sabbath, with children and others, and examine on previously assigned portions of the Scriptures, Confession of Faith, Catechisms, or Testimony? Is there anything improper in all this, or inconsistent with the right observance of the Sabbath? Even on the admission that some disadvantages are connected with an arrangement of this kind, they are merely incidental, and neither half so many nor so great as those which spring from the almost absolute neglect of religious training which is likely otherwise to exist. Such a method promises to be useful in other respects. Beside the fact that it offers an opportunity to all, which is more than can be said for any arrangement during the week, it is calculated to awaken an interest and emulation in the youthful mind, without which all efforts, however well con-

ceived, will prove in a measure unsuccessful. By this means, too, may children who are without the church altogether, and are literally perishing for lack of knowledge, become accessible, and by God's blessing, as many doubtless have been, be seriously and savingly impressed.

It has been considered an objection to this mode of instruction, that it interferes with the discharge of parental duties. The tendency of such a system, it is alleged, is to beget carelessness upon the part of parents, and through this influence domestic training is to a great extent, if not wholly neglected. Why this should be the case, it is not easy to understand. Must it be supposed that the diligent and self-denying efforts of the officers of a congregation will be rewarded by the sloth and negligence of those whose interests and affections are so deeply involved? Will the anxious care of spiritual parents neutralize the solicitude and concern of natural parents? It is surely more reasonable to suppose that the opposite effect would be produced, and certain it is that they are unnatural parents who would not, by such means, be incited to re-doubled diligence and effort. It is not the system of Sabbath-school teaching, when rightly conducted, that makes parents indifferent to the religious instruction of their children. In all such cases the cause is found in themselves, and exists independently of exterior considerations. The christian pastor conversant with the state of his people, knows well, and sorrowfully too, the culpable remissness of parents in this matter. It is no uncommon occurrence to meet with children eight, ten, and even twelve years old, who are unable to recite perfectly the Shorter Catechism; who have not read the Bible in course; and what little knowledge they may have, is in the memory, and not in the judgment. It is cases of this kind, and it may not be concealed that they are mournfully numerous, which demand loudly and urgently some well organized and efficient plan of Sabbath instruction.

Both in Ireland and Scotland, the system of Sabbath-school teaching, on a plan similar to that suggested above, is very generally practised in the Reformed Presbyterian church. In these countries where the trial has been made, a favorable verdict has been rendered. It meets with general approval, and is considered eminently useful. In the report of a committee on the "state of the church," laid before the Scottish Synod a few years since, the following passage occurs:—"There are Sabbath-schools connected with a majority of the congregations, and some of them in a very thriving state. Your committee are aware that it would be most desirable if all parents were at once able and willing to instruct their own children on the Sabbath evenings; but in the present state of the community around, they are of opinion that Sabbath-schools are almost the only means by which large numbers of youth can be brought under the influence of christian teaching at

all; and that in point of fact, they have been blessed by God for effecting a great amount of good. And hence would take leave to suggest that in those congregations where they have not yet been instituted, the propriety of forthwith adopting measures with a view to this, is worthy of serious consideration. Libraries have been instituted in a large majority of congregations, comprising from eighty to six hundred and forty volumes." In some few instances the attempt has been made in our own country, and it is believed with marked success, so far as it has met with encouragement and support from parents; and it ought to be remembered that, without their hearty and efficient coöperation, no plan will or can be successful.

The writer is aware that the views presented in this paper are not responded to or approved by all in the church. The subject, however, is certainly deserving of calm consideration. He has ventured to throw out these hints, hoping that if any others know of a better and more practicable method of securing the same object, they may favor the church with the benefit of their suggestions.

MANIFESTATIONS OF THE LOVE OF CHRIST.—No. 3.

What are the feelings of those who are thus sick of love? At such times the soul is overwhelmed with humility and contrition. Contrition is not confined to the first hours of our abode at the foot of the cross; it grows with the growth and strengthens with the strength of holiness. It is something more than the act by which the door of the heart is opened for receiving the Holy Spirit. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Is. 57:15. The heart that would be his dwelling-place, and enjoy something more than a transient visit, must be prepared therefor by humility and contrition. From first to last, the promises of the gospel are to the contrite spirit. The first of the series of blessings pronounced by Jesus on the mount, was a blessing on persons of this character. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." This is mentioned as though it includes the preparation for enjoying, as well as receiving heaven. Humility consists in having a just apprehension of our nature as sinners in the sight of a gracious God; in thinking nothing more, nothing less, than the truth concerning our estate of guilt and misery. Contrition is the feeling corresponding to this view, and consists in the heart's being suitably affected under the sense of our great unworthiness and guilt, and of God's amazing goodness

and love in giving for us his Son, and bestowing on us his Holy Spirit. Contrition is the healthful tone of feeling of the pious soul. It is such a divine sensibility diffused throughout the heart as prepares it for the love of God to produce thereon its melting and transforming effects.

Love is not more certainly the distinguishing virtue of the pious character, than is humility its vital grace. Love being the fruit which holiness bears in the heart, humility is the root by which it is nourished. When the righteous flourish like the palm-tree, and grow like a cedar in Lebanon; when he grows as the lily, and casts forth his roots as Lebanon; when his branches spread, and his beauty is as the olive-tree—then is humility the root which, spreading beneath as the branches develop above, supplies life and nourishment to all the graces of godliness. The Spirit of Jesus will so correct the corruptions of our nature as to make us covet and rejoice in humility, no less than in love. Our christian virtues flourish best in situations favorable to the growth of humility. The rose and the lily could hardly be expected to grow with vigor, or, if growing at all, to put forth the fulness of their beauty in a public thoroughfare, the streets of a city, or the halls of fashionable life. In secluded retreats of the country, in the shelter of a lonely meadow, they find a genial soil where they pour forth the riches of their fragrance, and unfold the freshness of their hues. In scenes withdrawn from the world, unthronged with the crowds who seek and bestow the honors coming from man, and kindred in loneliness to the scenes so loved by Him who was meek and lowly in heart, does the Lord of the vineyard place those whose holiness he would have to blossom as the rose; whom he would have to flourish like the palm-tree, to bring forth fruit still in old age—to be planted for ever in the courts of our God, and send forth their roots by the waters of the river of life. Before honor is humility. So different is this, the leading principle in the kingdom of God, from the feelings natural to man and prevalent in the world, that much grace is necessary for making us realize its excellence and importance. When God is about to exalt to honor or usefulness one on whom his love is placed, he prepares him therefor by humiliation; and when the blessings of the Holy Spirit are poured on the soul in an unusual degree, we find the way was prepared for them by humility, and by humility they are attended.

The happiest hours possible on earth are those in which our humility is most overwhelming, and our contrition most tender. When persons are loved fervently, we feel it a condescension for them to honor us with their affection, and receive as a favor the gift of their love. Enlightened by the Holy Spirit with the knowledge of our unworthiness, and the loveliness of Jesus, the soul, filled with love, lies abased before him, and rejoices with deep humility in the least tokens of his affection. The more fervent our

love, the more melting our humility. At these times we feel literally the Holy Spirit coming down as when the melting fire burneth. Is. 64:2. It seems as if the heavens were rent, and a stream of divine influence flooding gently down on us, under which the mountains of our flinty hearts flow down at his presence. An influence delightful, but inexpressible, fills and surrounds the soul. Under its melting power the whole heart seems to go down gently, sweetly, into a state of fusion, and there is a kind of wondrous pleasure felt, as the whole soul is pouring forth in the profusion of tears wept for sin. The very soul seems dissolving in love, contrition and tears. The fountains of the heart are broken up and overflow. "The nearer any one is to heaven, the more earnestly he desires to be there, because Christ is there; for the more frequent and steady are our views of him by faith, the more do we long and groan for the removal of all obstructions and interpositions in our so doing. Now groaning is a vehement desire, mixed with sorrow, for the present want of what is desired. The desire hath sorrow, and that sorrow hath joy and refreshment in it. Like a shower that falls on a man in a garden in the spring, it wets him, but withal refresheth him with the savor it causeth in the flowers and herbs of the garden where he is. This groaning, when it is constant and habitual, is one of the choicest effects of faith in this life." (*Owen on the glory of Christ*, ch. 12.) These tears are altogether different from tears of sorrow; the source from which they spring is the Holy Spirit, while the latter rise from amid the ruins of an afflicted or broken heart. They are not the tears shed when we have been overtaken by some surprising sin. They are disconnected with any feeling like remorse. The tears springing from the humility of a heart sick of love, are not the heavy rain-drops of the thunder-storm, but the copious dews of an unclouded sky, as the dew of Hermon and the dew that descended upon the mountains of Zion. No agitation, no commotion, no lightning-flashes of guilt disturb the deep peace of such a soul. All is tranquil and serene as the waters of the sea of Galilee, when the rays of the stars tremble to their furthest depths through the slumbering wave.

At such hours we wish to do what was once done by a contrite heart, pour out before the blessed Saviour the precious perfume of the affections from the alabaster box of a broken spirit; and as we lie prostrate before him, weeping, kiss those feet that have been wounded for us, and bathe them with our tears. We would feel it a relief to do so, for we love him much, since much he has forgiven. Master of every movement, and never more entirely free from the control of bodily passion, we feel a gentle, delightful, powerful influence bringing us down prostrate at the feet of Jesus, and there we rejoice to lie in the humblest prostration, overwhelmed with penitence, dissolved in tears. It is not that a burden of guilt

lies heavy on the conscience; not that our hope is shaken. O no! On these points we are more than satisfied. We feel every sin washed away through Jesus' blood; we are filled with the peace of God that passes knowledge; we read our title clear to heaven. The first feeling is, "I am not worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant." Gen. 32:10. The sense of God's amazing goodness—his unutterable love—his tenderness to such unworthiness as ours; this overcomes us and makes us weep. We are thus sweetly subdued, because we are able in a clearer manner to "behold what manner of love the Father has bestowed upon us, that we should be called the sons of God." We sink down in overpowering humility, because we are overcome with love. No wild or boisterous feelings—no nervous enthusiasm—no burst of passion, disturbs this heavenly peace. The irregular action of the soul, caused by sin, may make us think the most desirable state of mind is one of high ecstasy; but the word of God, the laws of our nature, and the experience of the saint, agree in showing that our perfect happiness is found in perfect peace. This peace is never enjoyed in such perfection as in these hours of contrition wrought by love. A luxurious calmness of delight is experienced, as the currents of sensation set towards the heart, and there overflow in tears.

These retreats in the valley of humiliation, are as pleasant now as they were to the pilgrim, with whom we are able to say, "This place, methinks, suits with my spirit. I love to be in such places, where there is no rattling with coaches, nor rumbling with wheels. Methinks here one may, without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him. Here one may think, and break at heart, and melt in one's spirit, until one's eyes become 'as the fish-pools of Heshbon.'" (*Pilgrim's Progress*.) Such were the exercises of Mrs. Graham when on the borders of heaven, a few hours before her death, bathed in tears, she said, "I have no more doubt of going to my Saviour, than if I were already in his arms. My guilt is all transferred. He has cancelled all I owe. Yet I could weep for sins against so good a God." "We read often of David's tears, which was no stain to his valor. That cloud that hangs over us, which the frequent vapors of our sins have made, except it dissolve and fall down again in those sweet showers of godly tears, is certainly reserved to be the matter of a dreadful storm. Humility is an odoriferous grace; it is a gracing, decorating grace, and it adds a kind of sweetness and lustre to all other graces; yea, it serves singularly for the trial of the truth of all other graces—as balsam, which is the chief of precious ointments, used to be tried, that is the truest and best, that put into any liquor goes to the bottom—that but slight which swims above. So those graces are

most upright that are accompanied with most humility. And that this may be out of doubt, you know that Jesus Christ, as he had most grace, so he was most exemplary in humility." (*Leighton, Sermon on Job 34:31—32.*)
R. R.

REFORM.

Reform is a word that every true patriot and pious christian delights to hear or use. But it has been perverted and so used that under its plausible appearance many vexing questions and disorganizing theories have been introduced. That which was once the watchword and object of the wise, the virtuous, the sincere christian and patriot, has become the pretext under which designing men introduce abuses into the community, schismatic questions into church courts, and radical measures into state councils. Not a disorganizing theory—not a destructive and ultra scheme—not an *ism* introduced for which it is not invoked to give sanction and currency—forced to do the work of its worst enemies, blessing what it should execrate, and consecrating what it should put under the ban. It is emblazoned on the standard of all the anarchic forces of those who trouble either church or state.

Reform implies the removing of that which is wrong, and the establishing of the principles and practice of truth and order. But the agitators of our day use it as if their favorite schemes, be they what they may, could claim the qualification. With what hot haste do many pursue small and doubtful points, as if they were great and important principles! Their great object seems to be to agitate, to have the eyes of the community fixed on them, as if they were the only wise, patriotic and faithful ones of their day and generation. Their changes or innovations are dignified by the name of reform, and ringing every possible change under the specious name, endeavor with untiring effort to obtain the approval of the changes they propose, making their crude and doubtful, if not wrong views, statute laws, to the annoyance of the peace-loving and conservative. One painful attending circumstance of the manœuvring of these quasi reformers, is their undue desire of obtaining majorities for party objects, accomplishing such purpose by justifying in one person or place, what they condemn in another, and *vice versa*. They pride themselves in being first in discovering and correcting abuses, and in making changes under the potent word, Reform; and rather than stand still, they would chase the wildest phantoms, though every step were beset with snares and pitfalls. "We wish no change, and least of all such change as these would bring."

Wise men do not believe in the use and propriety of change, without a good motive, and a valuable, attainable end. It may indeed be debated among theorists, whether change or stability be the better condition of things; but we have no partiality for the former *per se*. The north star, self-poised, serene and quiescent from age to age, "the unchangeable cynosure," is to us, we confess, more admirable and reliable than the fleeting comet, now basking in the very folds of the sun, now burying itself in the frozen confines of its eccentric orbit.

We should not always approve of men, because they are energetic and persevering in their schemes. Zeal is not always evidence that its professors are good, or that the cause they seek to promote is just. Many display a zeal in a bad cause worthy of a better. Of all created intelligences, none are more untiringly active than the emissaries of darkness. Indeed it is that very energy which makes them so mischievous, so dangerous, so execrable. It should require something more than the mere *name* of reform, to enlist our sympathies or obtain our approbation.

A vast majority of her members are satisfied with the Reformed Presbyterian Church as she is, or as she was, before any innovations either of liberalism or ultraism had marred her fair proportions. What was the state of our church in this country till 1831, when some of her ministers and members, under the specious pretext of *reform*, sought to introduce and impose their innovating measures? Was not all peace and quietness? Is it not well known that although her members were few in number and comparatively poor, the Reformed Presbyterian Church exercised an influence for good, according to her opportunities, second to no religious community? But now, how changed! Why is it that where the church and her members were looked on with respect and confidence, aye, and looked up to, she is now sneered at and despised? Is it not because of the restlessness and ambition of some of her ministers and members, whose great object professedly has been Reform?

Those who agitated the church from 1831 till 1833, perhaps hoped that the change they sought would be helpful to the church, and make her more respected and useful; for there were some honorable men among them. But how greatly they were mistaken, time has fully shown; and we only say that it certainly was more honorable, when they became dissatisfied with her principles and practices, to leave her communion, than to remain in contention, to the disgrace of the profession.

On the other hand, a continual straining of small points and going to extremes with minor matters, has given encouragement to the false reports of the church's enemies, who represent her people as bigoted, narrow-minded, unworthy of respect, &c. whereby she has been injured in the eyes of even the respectable portion of

the community, who do not know better. She has been denounced, for example, as anti-government, whereas the truth is, her members are the most consistent subjects—hold the most elevated views of civil government, and are among the most peaceable, orderly and order-loving people in the nation, obeying all just laws, yielding the state due pecuniary support, and defending its liberty even on the battle-field. Certain recent proceedings have given a “fair seeming” to such misrepresentations as are mentioned above, and by a skilful use of this, a young, erring, unsteadfast stranger has been enabled to carry a number with him into his latitudinarianism, apostatizing schemes, and deceptive professions and practices.

If any are not satisfied with the Reformed Presbyterian Church, as she was when they, we and our fathers became connected with her, they should leave her for *her* good, and seek some *other*, more congenial to their ultra and reforming propensities.

Those disciples who receive their teachings at the feet of modern, self-willed reformers, may say that we are not sufficiently strong testimony-bearers—too easy, too old-fashioned, too conservative. Well, we are conservative, for we believe that we are in the enjoyment of blessings of truth and order that are of infinite worth, and that should be preserved and observed. We are conservative, because we prefer the tried to the untried—the certain to the uncertain—the safe to the hazardous—the substantial to the visionary; because we think our energies may be better employed in making the best of the great principles of truth and order which we have received, than in following new theories or Utopian schemes; in promoting the personal piety, brotherly love and christian charity and forbearance by which we can be helpful to our own and one another’s sanctification, peace and usefulness, than in bickering continually about points where there are no principles involved, sowing seeds of discord among brethren, greatly to the injury of vital godliness in the heart, and causing those who should, and were it not for these vexatious questions, would live in peace and mutual usefulness, to become cold, unfriendly, yea, in some instances, it is to be feared, to hate one another. Oh! that this spirit of innovation and agitation that for twenty years has done grievous injury, would cease. Were it not that the Omnipotent has the hearts of all men in his hand, and that his power is employed for the protection and preservation of the church, her friends might indeed fear the result. And we cannot but be sorrowfully concerned. But let all pray for and endeavor to promote the peace and prosperity of Zion, and put their trust and confidence in her Redeeming Head.

ANTI-ULTRA.

UNDUE DELAY OF BAPTISM.

It is agreed by all Presbyterians, that baptism has come in the room of circumcision. It was divinely appointed that circumcision should be dispensed on the eighth day of the child's age. I am not prepared to say that baptism should be dispensed at the same early period, but I have no hesitation in saying that this holy ordinance ought to be administered as early as circumstances will admit. Is baptism a dedicating of the infant offspring to God, and a bringing of them professionally within the bond of the covenant? Then surely it should be regarded by parents as a high privilege, and they should not unduly or unnecessarily delay the observance of the ordinance by which outwardly their children are brought under the seal of God's gracious covenant. Christ says, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." This certainly implies and encourages to early dedication. Unnecessary delay for weeks and even months, is certainly a depreciation of the privilege, as well as a neglect of an incumbent duty. It encourages the careless and profane who do not connect with the church, and seem to care nothing for the dedication of their children to God. Not to appreciate and in due time observe so holy an ordinance, is surely offensive to God and unkind to our children. The language of the delay seems to be, "if done at any time, no matter when." It is to play fast and loose with God's ordinance and commandment. It seems to make the observance of a divine institution a matter of necessity, or at least, convenience, not of choice and desire. It shows a want of desire to glorify the divine Author of the ordinance.

Can any reason be assigned for the undue delay of baptism, except carelessness on the part of parents, or a wile or temptation of Satan? The tempter indeed will be ready to suggest in reference to this, as he does to all other duties, "It is time enough yet." But let us remember that in this way thousands put off duty till it is for ever too late. Indeed it is probable that if Satan could have his way, no child would be baptized, inasmuch as it is entirely at variance with the interests of his kingdom.

The evil of which I speak is found to exist in different denominations of christians, which shows that it is extensively prevalent. Indeed it is too common for persons who were themselves dedicated to the Lord in early life, to neglect all public recognition of their baptismal engagements, and to delay the taking the vows that bind them upon themselves, until they have children to present in baptism. Surely such do not appreciate the privilege they enjoyed of being dedicated to the Lord in the days of their infancy; and perhaps this is one great reason of the carelessness of

many when they become parents. If these thoughts cause any to consider the subject so as to endeavor to correct the evil of the undue delay of baptism, the writer will have gained his object.

J. DOUGLAS.

PITTSBURGH PRESBYTERY.

The Presbytery of Pittsburgh met at Wilksburg, April 13th, 1852. Rev. R. J. Dodds was continued Moderator, and Rev. S. Sterrett chosen Clerk. The attendance of the members was very general. A great amount of business came before the Court, which was transacted with much unanimity, and it is trusted, with hopeful results.

The leading business before Presbytery was the ordination of Mr. Joseph Hunter, and his installation over the Wilksburg and Fairview congregation. Mr. Hunter delivered a brief, but very lucid and well digested lecture from Is. 60:1—5; also, a very evangelical and eloquent popular sermon from John 1:14: "And the word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Both of which discourses, and an examination on Theology, Church Government, &c. were cheerfully sustained as trials for ordination. The ordination sermon was preached by Rev. R. B. Cannon, from 1 Peter 5:4: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." And after Mr. Hunter had answered affirmatively to the list of queries, he was ordained to the office of the holy ministry by prayer and the imposition of hands, and installed pastor of the aforementioned congregation—Rev. J. Crozier leading in the ordination prayer. Rev. R. J. Dodds delivered the charge to the pastor, and Rev. S. Sterrett to the congregation. Presbytery supplemented the salary of Rev. J. Hunter for one year, with \$35,00.

A call was presented by the congregation of Sandy, Montgomery, Piney, &c. on the Rev. R. J. Dodds, and was accepted. The proposed salary was supplemented by Presbytery with \$100,00, for one year; and Rev. R. B. Cannon, with two ruling elders, was appointed to instal the pastor elect, at the Piney branch, on the third Friday (18th) of June.

The congregation of Slippery Rock, Camp Run, &c. asked the moderation of a call, which was granted, and Rev. J. Galbraith was appointed to attend to it on fourth Monday (23d) of August.

The societies of West Greenville, Springfield and Sandy, petitioned to be organized into a congregation, which was granted, and Rev. S. Sterrett was appointed to organize them as soon as convenient.

Mr. Zaccheus Willson was taken under care of Presbytery, as

a theological student, and delivered a discourse from Eph. 2:20, as a specimen of improvement. He is to prosecute his studies under the direction of the Rev. J. Crozier.

Rev. A. M. Milligan is appointed to travel through our congregations and collect money to liquidate the remaining debt of Westminster College.

Presbytery estimate that they will need \$180 to prosecute missionary labor, and to aid weak congregations, between this and the next semi-annual meeting.

The following scale of appointments was made out:—

REV. T. HANNAY.—April, 3d Sabbath, *Brookland*; 4th Sab. *North Washington*; May, 1st Sab. *Manchester*; 2d Sab. *Brookland*; 3d Sab. *New Castle*; 4th and 5th Sab. *Slippery Rock*; June, 1st Sab. *Camp Run*; 2d Sab. *Haughtabaugh*; 3d Sab. *Centreville*; 4th Sab. and July, 1st Sab. *Yellow Creek*; 2d Sab. *Brookland*; 3d Sab. *Manchester*; 4th Sab. *Brookland*; Aug. 1st Sab. *North Washington*; 2d Sab. *Manchester*; 3d Sab. discretionary; 4th and 5th Sab. *Brookland*; Sept. 1st Sab. discretionary; 2d Sab. *New Castle*; 3d Sab. *Lachawanich*; 4th Sab. *Centreville*; Oct. 1st Sab. *Slippery Rock*.

MR. DAVID M'KEE.—April, 4th Sab. *Springfield*; May, 1st Sab. *West Greenville*; 2d Sab. *Sandy*; 3d Sab. *Oil Creek*; 4th Sab. *Wallaceville*; 5th Sab. *West Greenville*; June, 1st Sab. *Springfield*; 2d and 3d Sab. *Brownsville*; 4th Sab. *Slippery Rock*; July, 1st Sab. *New Castle*; 2d Sab. *Haughtabaugh*; 3d Sab. *Centreville*; 4th Sab. *Springfield*; Aug. 1st Sab. *W. Greenville*; 2d Sab. *Sandy*; 3d and 4th Sab. *Slippery Rock*; 5th Sab. discretionary; Sept. 1st Sab. *Brookland*; 2d Sab. *N. Washington*; 3d Sab. *Manchester*; 4th Sab. *Brookland*.

Rev. J. Crozier, aided by Rev. T. Hannay, to dispense the sacrament of the Supper at Slippery Rock, on the 5th Sabbath of May; and Rev. J. Galbraith, aided by Mr. M'Kee, on the 4th Sabbath of August.

Rev. A. M. Milligan, assisted by Rev. R. B. Cannon, to dispense the sacrament at North Washington on the last Sabbath of June—Mr. Milligan to preach on the preparation Sabbath.

Rev. T. Hannay, aided by Rev. T. Sproull, to dispense the sacrament at Brookland, on the last Sabbath of September.

Rev. S. Sterrett, aided by Rev. J. Hunter, to dispense the sacrament at Springfield, on the last Sabbath of September—Mr. Hunter to preach on the preparation Sabbath.

Rev. J. Wallace, August, 1st and 2d Sabbaths, Brownsville, O. Rev. R. B. Cannon, 2 days; and Rev. R. J. Dodds and Rev. J. Hunter, each one Sabbath at Penn's Run. Rev. R. J. Dodds, one Sabbath at Oil Creek and one at Wallaceville.

The next meeting of Presbytery is to be held on the 1st Tuesday of October, in Allegheny, at 10 o'clock, A. M.

SAMUEL STERRETT, *Clerk of Presb.*

PRESBYTERY OF THE LAKES.

This Court met at Miami, April 14th, and adjourned on the 17th, after holding eight consecutive sessions. Much important business was, with great harmony, transacted. From fourteen students of theology upwards of twenty pieces of trial were delivered. These occupied most of the time of Presbytery.

J. M. Armor, B. M'Cullough, J. S. Milligan, J. K. Milligan, R. Reed and J. R. Thompson, of the fourth year, were licensed to preach the everlasting gospel. J. R. W. Sloane, of the fourth year, was put on trial for license at next meeting of Presbytery. A. Montgomery and D. Shaw are students now of the fourth year. J. M. Dixon, J. H. Johnston, R. Shields, M. Wilkin and P. H. Wylie, are students now of the second year. Eight students are now under Presbytery's care. Previous to licensure, the students were examined on Hebrew, Greek, Church Government, Pastoral Care, Systematic Theology, Church History, Distinctive Principles, Practical and Experimental Religion. Formula of queries were read and answered in the affirmative.

The following disposition was made of probationers:—

J. M. ARMOR—4th Sab. April, Cincinnati; dismissed to Illinois Pres. during the month of May, and till the 3d Sab. of June. From the 3d Sab. of June to the 4th Sab. of Aug. Cincinnati; 5th Sab. Xenia; Sept. and Oct. until the meeting of Presbytery, Southfield and Bloomfield, Mich.

J. R. THOMPSON—4th Sab. April, Xenia; 5 Sabbaths of May, and 1st, 2d and 3d Sab. of June, Cincinnati; 4th Sab. of June and 1st Sab. of July, Xenia; 2d, 3d and 4th Sab. of July, and the month of August, Southfield and Bloomfield, Mich. Then dismissed at discretion.

R. REED—4th Sab. April, 5 Sabbaths May, and 1st, 2d and 3d Sab. June, Southfield and Bloomfield, Mich.; one or two Sab. Lake Elizabeth; then, July and August, dismissed to Pres. of Illinois; Sept. Cincinnati; and Oct. till meeting of Pres. Xenia.

W. F. GEORGE—Macedon, till 3d Sab. June; then dismissed to Pres. of Illinois.

J. NEILL—Canada, till 2d Sab. Aug.; 4 or 5 Sabbaths, discretionary, in Michigan; 2 or 3 Sabbaths, Lake Elizabeth.

J. K. MILLIGAN—To receive appointments from Rev. J. B. Johnston, understanding these to be contiguous to the College where Mr. Milligan holds a Professorship, and with which Presbytery wishes not to interfere, inasmuch as his position is important to the interest of the church. There are societies and localities on the outskirts of Miami Congregation that promise a new organization, and now require more labor than the Pastor can give. The Congregation has increased since the late separate "affinity" organization, by an addition of 29 members; and since that time the

contributions for Domestic Missions have been \$76,40. These encourage to support two laborers in the Miami Congregation, with a view to the final settlement of the second. The Pastor's salary has been recently increased, and his whole time required in one place. J. S. Milligan, dismissed to New York Presbytery, and B. M'Cullough to the Pittsburgh Presbytery.

N. R. JOHNSTON—Dismissed to the New York Presbytery.

REV. J. B. JOHNSTON—Is appointed to dispense the sacrament of the Supper at Macedon, 2d Sab. of June, assisted by W. F. George; and with an Elder from Miami, to be a committee to organize a Congregation, and if the Congregation, when organized, be in readiness, to moderate a call.

REV. J. C. BOYD, assist-d by Rev. J. B. Johnston, to dispense the Lord's Supper in Southfield, 3d Sab. of Sept.; to moderate a call, if Congregation be in readiness, and provided accounts be settled with their late Pastor. Also, to moderate Sessions in Southfield and Bloomfield, if required.

On the subject of Domestic Missions, the Presbytery passed the following:—

"Whereas we, as a church, are very delinquent in the great work of spreading the gospel—and whereas, God has given us means abundantly, many talents, for doing much more than we are now doing—and whereas, there are some 650 church members under the care of this Presbytery, able to give weekly at the rate of one cent each, to Missionary purposes, which would raise the sum of \$325,00 annually—and whereas, weekly Sabbath collections have a divine warrant, 1 Cor. 16:1, 2—and whereas, other Presbyteries have recommended the observance of the same—therefore,

"Resolved, 1st—That we raise in this Presbytery, during the coming year, the above sum for the above purposes.

"Resolved, 2d—That it be recommended to all our congregations and societies, to take up weekly Sabbath collections for said purposes, and that each member conscientiously contribute as the Lord hath prospered him.

"Resolved, 3d—That contributions may be sent up either to Synod's general fund, or to Presbytery, as donors choose."

On the subject of the use of intoxicating drinks, the following was passed:—

"Whereas the word of God is the only rule of faith and manners—and whereas the church is imperatively bound to enforce the laws of the Bible upon her members—therefore,

"Resolved, 1st—That tippling, dram-drinking, using intoxicating drinks as a beverage, or furnishing such drinks for such purposes to others, are explicitly forbidden in the word of God.

"Resolved, 2d—That all the Sessions under our care be directed, hereafter, to treat as matters of discipline, the use of intoxicating drinks as thus prohibited by the divine law.

“Resolved, 3d—That in the following portions of the word of God, the prohibitions referred to in the foregoing resolutions are manifestly contained: Prov. 23:31, 32; Heb. 2:15; Rom. 14:21; 1 Cor. 8:13.”

No supplies were given to the “*new organization*” at Miami—provision had been made for their supply by this Presbytery, but supply was rejected by them, and they have been supplied by members of another Presbytery.

Adjourned to meet at Miami, 3d Wednesday of October, at 10 o'clock, A. M. (Extracted from the Minutes.)

J. B. JOHNSTON, *Pres. Clerk.*

A SPECIAL PROVIDENCE.

There are some bearing the Christian name, who entertain no firm belief in this doctrine, believing that God never suspends the operation of natural laws for any one, however wise or good. Still, we may believe in a special Providence, without believing it necessary to suspend any natural law. The one need not necessarily conflict with the other. Here is a most striking instance of this:—While Captain Cooke was navigating the ocean in a very high southern latitude, he was overtaken by a tempestuous storm and a sea running mountains high. The night, too, was one of pitchy darkness, so that his crew could not see beyond the bowsprit of the vessel. While thus tossed on the frowning and yawning billows, threatening every moment to swallow him up, a sudden and unexpected flash of lightning revealed to himself and his frightened crew, a vessel scudding past them with the speed of the gale, with which he would have come in collision in a few seconds, when probably both would have gone to the bottom in an instant, not leaving a soul to tell the tale. The streak of lightning gave them just time to turn the helm, and escape destruction. “His way is in the sea, and his path in the mighty waters, but his footsteps are not known.”

Mohammed, fleeing from his pursuers, who were close at hand, sought refuge in a cave. His enemies, seeing a small bird rise from a twig at the mouth of the cave, concluded he could not have entered it, and so passed along, and thus the life of the great impostor was saved at this time, to deceive the nations a little longer—for what purpose we may never know in this life, but may in a future.

“God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the seas,
And rides upon the storm.”

CONVICTION OF THE REV. DR. KING IN GREECE.

The New York Journal of Commerce has a long account of the trial and conviction, at Athens, on a charge of proselytism, of the Rev. Jonas

King, D. D. United States' Consular agent at Athens, and a missionary of the American Board. Dr. King is a native of Massachusetts, nearly sixty years of age, possessing great learning, and in all respects a highly estimable man. His chief *crime* was the publication of a book consisting chiefly of extracts from the ancient Fathers, showing that the Virgin Mary is not entitled to divine honors. The charge in the trial was, that in preaching in his own house, Dr. King had publicly reviled the Greek Church, asserting and teaching contrary doctrines to those it holds.— Among these were such as the following: That a person is not necessarily saved by partaking of the Eucharist; that baptism does not imply regeneration; that those are foolish, who think that, by giving alms or fasting, they will be saved; that image worship is idolatry; that the blessed Virgin ought not to be styled the Mother of God, and that she was not always a virgin. As the constitution of Greece guarantees religious toleration, the charge could hardly be well sustained—and it is stated that the penal code was altered, so as to bring Dr. King to trial. The judges are said to have been biased against him at the commencement of the trial, and the basest means were resorted to to obtain testimony against him. The result, as might have been anticipated, was the conviction of Dr. King, and he was not even allowed to speak in his own defence. He was immediately sentenced to *fifteen days' imprisonment, and to be sent away from the kingdom of Greece.* His prison is said to be a loathsome building, named the Meddressy, worse than any of those described by Mr. Gladstone, in Naples.

A FACT FOR THE FRIENDS OF MISSIONS.

The half century that has recently closed, will long stand honorably distinguished in the annals of Christianity, as the period when the spirit of missionary enterprise and zeal awoke in the heart of the Church, after it had slumbered for ages. Nearly all the great Societies that have for their object the diffusion of religious truth among the nations, date their origin or their full development since 1800. We have before us a return of the amount of money raised during the half century, by the following institutions: The British and Foreign Bible Society—the Society for the propagation of the Gospel in Foreign parts—the London Missionary Society—the Baptist Missionary Society—the Wesleyan Missionary Society—the Church Missionary Society—the Society for promoting Christianity among the Jews—the Home Missionary Society—the Colonial Missionary Society—the Irish Evangelical Society—the Moravian Missions, the City of London Missions. This is a noble array, embodying and representing in a beautiful and effective form, the highest forms of Christian benevolence and activity, as existing in the evangelical communion of this country. And how much has been contributed by the spontaneous zeal of British christians, through the medium of these institutions, from 1800 to 1850? Why, no less a sum than fourteen millions and a half—(£14,500,000.) A noble monument, surely, of the British Churches! May we not dwell with complacency and thankfulness on

the idea of so large an amount of wealth having been expended on institutions whose sole object is to bless, and benefit, and save mankind? There is, however, another side of the picture, which we must present to the reader, and which ought to, and doubtless will be viewed with far different feelings by British christians. On referring to "Porter's Progress of the Nation," and other authorities, we find that, during the same period, that is, the half century from 1800 to 1850, England has expended on war, upwards of *twelve hundred millions of pounds*, (\$1,2³⁷,143,931,) that is, in destroying, or in educating and training men to destroy, by fire and sword, life and property, and human souls. The estimates for this year, for our military establishments, amount to £15,555,171—that is to say, the English people will have to pay in this one year of 1851, for teaching men to "learn war," upwards of a million more than has been spent during the entire half century in distributing the Book of God, and sending the Gospel to the heathen! Such being the case, we hope the Friends of Missions will not look lightly on the efforts of the Friends of Peace.—*London Witness*.

OBITUARY OF MRS. REED.

The subject of this notice was born about the year 1788. She was baptized in the Presbyterian Church, and knew nothing of the distinctive principles of the Reformed Presbyterian Church, until about 1808, when she became acquainted with John Reed, who afterwards became her husband. Their conversation, from the time of their first acquaintance to the time of their marriage being much on religious subjects, she became somewhat acquainted with them, and better informed on the principles of grace generally. Nor long after her marriage, in 1810, she acceded to the R. P. Church, and continued a consistent member till her death, which took place April 30th, 1851. She was much esteemed by church members, friends, acquaintances and neighbors. Her life and conversation were the best evidence of her christianity. As she was naturally jealous of her own exercises, she seldom expressed her confidence very strongly. She depended entirely on the rich, free and sovereign grace of God in Christ Jesus, for salvation, and on the Holy Spirit, to work in her both to will and to do. She delighted much in waiting upon God in the means of grace. She was so much taken with family worship, that she refused to marry a man that would not engage to worship God in his family. So much did she esteem it a duty and privilege, that in her husband's absence she observed it herself. Understanding her distinctive principles, she continued to support them during life. She thought it strange that any person could esteem that to be the ordinance of God, that was not regulated by his law in all its parts; or could sing human composition, when God had given inspired songs. She was much opposed to occasional hearing, and was very fond of religious conversation, whether in stated meetings, or occasional, and often complained that there was so little profitable conversation in common intercourse. She often invited her husband to religious conversation, and often began it when by themselves—and when from home, she would leave the company of some, to

listen to others talking on religious subjects. She delighted much to read the word of God. For many years before her death, she read it regularly through as often as she could; and in her last sickness often requested her husband to read it to her, still saying, how delightful that was!

During her last sickness, which lasted above ten months, she suffered at times much pain, yet bore it with a good degree of christian fortitude. She was well aware that her end was near. When not able to read, she enjoyed herself in repeating portions of Scripture, especially the Psalms, sometimes singing portions of them. She lived to raise nine children, and to see them all in full communion with the R. P. Church—six being married, and their partners also in the same communion? She left an aged husband, her children, and many friends, to lament their loss. Still they do not mourn as those that have no hope, firmly believing that their loss is her gain.—*Com.*

THE REIGN OF TERROR IN FRANCE.

On the 3d of February last, mixed commissions were instituted in each department to examine the cases of all prisoners, to set such as appeared innocent at liberty, and to inflict due punishment on the rest. Some people have been set at liberty, against whom no charge could be brought; but, though admitted to be innocent, almost all of them have been forced to leave their homes—some having been sent to other departments, while others have been ordered to leave France. With regard to the rest, all that is known (for the proceedings of the commission are as secret as, and more summary than, those of the inquisition) is, that some thousands of them have been condemned to transportation to Cayenne, Lambessa and Algeria; and that we almost every day find accounts in the papers of huge convoys of those prisoners proceeding to the different seaports on the way to their banishment. Many instances are known in which persons in respectable stations in life have been arrested in the streets for no known reason, and have been carried from prison to prison till their friends have lost sight of them. Where they are now, whether in France, in Algeria, or on their way to Cayenne, no one can tell, for the authorities will say nothing. All that can certainly be said is, that if alive, they cannot communicate with their friends. The Journal d'Indroet-Loire gives a long list of persons who have been simply ordered to leave France. Many of them have never been arrested, and do not know why they are expelled. All the information they receive is a passport *force* sent to them by the police, with orders to leave the territory of France within eight days. The list contains the names of advocates, attorneys, solicitors, school masters, editors, physicians, apothecaries, farmers, &c. In the department of the Gironde, (of which Bordeaux is the capital,) 80 persons have been condemned (without trial) to exile—among whom are nearly one-half of the members of the council general of the department, several magistrates, advocates and literary men. In several instances, the prefects have sent for the editors of the newspapers, and ordered them to publish articles in favor of the Government, under a penalty of having their papers suppressed. The editors are not even allowed to observe neutrality.

OBITUARY OF MRS. MARY M'MILLAN.

The subject of this notice died at her residence, at Garrison, Fayette County, Ia. on the 21st March, 1852, aged 72 years. She was born in County Antrim, Ireland. Her parents, Hugh and Jane M'Millan, were members of the Reformed Presbyterian Church. They, with their family, emigrated to America in 1787, and settled in South Carolina. Mary was born in Zion; and from her earliest years manifested an attachment to the cause of Christ, and to the testimony of the Reformed Presbyterian Church. Early in life, she made a public profession of the name of Jesus, and thus acknowledged her baptismal obligations, and claimed and enjoyed the privileges flowing therefrom. In 1821, she was married to Robert M'Millan, who was, also, a member of the R. P. Church. They emigrated from South Carolina to Ohio in 1832; and in 1836, they removed thence and settled within the bounds of Garrison Congregation, now under the pastoral care of Rev Josiah Dodds, of which Mrs. M'Millan was a member until the time of her death. She was much afflicted by various bodily infirmities for several years before her death; but she endured, with much patience and christian resignation, the afflictions which God in his providence was pleased to lay upon her. She would often say that it was good for her to be afflicted; for by these providences she had learned to keep the law of God, and had been taught much of the vanity and unsatisfying character of all earthly things. She sought for durable riches and righteousness. Her latter end was peace. Her memory will be long cherished by a large circle of friends and acquaintances, who deeply lament her loss; but they confidently hope that their loss was her unspeakable and eternal gain.—*Communicated.*

ITEMS OF INTELLIGENCE.

CONSTANTINOPLE.—A letter from Mr. Hamlin states, that in the Island of Cyprus there are 3,000 Mohammedans, whose parents were Greeks, but became Mohammedans in the Revolution to save their lives. They secretly practice the rites of Christianity, and are called "Cotton Linens." Some of them have attempted to return to Christianity, but they meet with persecution. It is far more easy to procure toleration for Protestants, than for those that practice rites that are abominable in the eyes of Mohammedans.

Mr. Hamlin speaks of the male seminary, and says one of the richest rewards of his labors is the usefulness of those who have gone forth from the seminary. They begin to see a new field open for the evangelizing of the people, through the influence of schools.

Nestorians.—A persecution has occurred at Memican. A few days after the missionaries arrived, the Bishop sent word to the village, forbidding the people to come to them. Deacon Tamo and the Priest determined to keep away, but the people came. Soon they were surprised with an enormous tax from the Turkish officers, evidently at the instigation of the Bishop.

Mr. Cochran writes from Oroomiah that the work was never more prosperous. Mar Yohanan is one of their most efficient helpers. Mr. C. remarks, however, that they must place their chief reliance upon the young men educated by the missionaries; for, generally, they do not find the old ecclesiastics reliable.

Through the influence of the English ambassador, an order from the king of Persia has been obtained, securing complete toleration to all Christians.

Mr. C. states, also, the gratifying intelligence that the mission is again visited with the outpouring of the Holy Spirit.

WAKING UP THE HINDOO MIND.—At the first commencement of the Grant Medical College, Bombay, when eight graduates, after a searching and comprehensive examination, received their diplomas in the presence of the most distinguished members of the European and native communities, who crowded the College hall, the Chief Justice declared his conviction that “the Hindoo slumber of two thousand years is terminating; and something like the same mental activity and thirst for truth is displaying itself, as was seen at the revival of letters in Europe, when thirty thousand students might be observed at universities, and submitting to great personal privations, that they might cultivate their faculties.”

GAELIC MISSION TO IRELAND.—We have seen letters from the missionaries sent to Ireland from the Highlands of Scotland, by Mr. Henderson, of Park, in which the writers state that they have, in the short space of one month, become able to read the Irish Gaelic Bible, and expound it with fluency. They are received by the natives as welcome guests, but the opposition of the priests knows no bounds. One of the missionaries writes that he went to visit an extensive farmer, and expressed a wish to read the Bible to the family, which was readily granted. He was requested to remain with the family all night, and he expounded the Scriptures evening and morning. On leaving, the farmer thanked him most kindly for the disinterested concern he took in his spiritual welfare, and stated that he enjoyed more spiritual comfort that night than all the spiritual consolation he ever got from the priests.—*English paper.*

SIAM.—The king has allowed not only full toleration to all religions, but has permitted free access, by the missionary, to every part of the empire, whose labors are unrestricted. On this subject the official proclamation says: “The English and Americans who reside in the kingdom of Siam, are allowed to enjoy greater privileges than formerly. They are allowed to travel to and fro in the kingdom, wherever they please. They are permitted to follow the dictates of their own consciences in religious observances; to erect chapels and cemeteries, according to their wishes; and in all respects they are allowed unreserved freedom, so long as they do not infringe upon the customs and laws of the country.”

NEW EDITION OF AN OLD WORK.—In the middle of the 17th century, Matthew Poole was one of the ministers of London. After the passage of the famous Act of Uniformity, he resigned, says the *Congregational Journal*, his living, and filled up the leisure of many years in preparing his work of Herculean labor—the *Synopsis Criticorum*. The work embraces five large volumes in folio, and commanded four thousand sub-

scribers—a most remarkable patronage for that period. The indefatigable author then proceeded to a Commentary or Annotations upon the Bible, in which he had reached the end of Isaiah, when death closed his labors. Obadiah Hughes, John Howe, Neale, Collings, and Mayo, took up the work where he left it, and with him produced a Commentary which had been held in high esteem by the learned and pious, though of late it has gone out of use and almost out of knowledge. An edition is now issuing in London, in three large imperial volumes, the price of which is \$7,00.

INTOLERANCE IN AUSTRIA.—A Protestant clergyman at Trieste, a native of Hungary, has been forbidden to exercise his functions. His papers have all been seized, and he himself thrown into prison, on suspicion of carrying on a political correspondence with the members of the emigration. Religious toleration in Austria has been further illustrated by a Ministerial edict forbidding the meetings of the Anabaptists in certain of the Crown lands, that are not named. Another seizure has been made of nine hundred Bibles, the property of the British and Foreign Bible Society, who have two printing establishments in Hungary—the principal one at Guns. The printing office has been forcibly closed, and the publication of the sacred volume interdicted by order of government. This invasion of the rights of property is the second instance of the kind that has occurred lately; and the English agent of the Society has not yet succeeded in obtaining any satisfactory answer to his inquiries on the subject.

GENOA.—A curious scene occurred in Genoa lately, at one of the churches, which exemplifies the feeling of the population. A friar, in preaching, alluded, amongst other matters, to the rights of the Holy Pontiff on earth, and to the ignominious treatment he had experienced in being opposed in these matters. The audience, who considered this language as a denouncement of the acts of the Piedmontese Government with regard to the Siccardi laws and the church differences with Rome, immediately burst out into exclamations of disapproval, and, by their hisses, obliged the preacher to terminate his lecture.

IRELAND.—The Dublin Evening Post says: “There is no abatement, no perceptible diminution of the numbers hurrying out of the country. The proportion of the country shopkeepers and small farmers, who are leaving the country for good and all, is undoubtedly greater than usual.”

The Limerick papers state that there has not been a single laboring man or woman, able to work, unemployed in that part of the country for several weeks past. Emigration, nevertheless, proceeds at as great a rate as ever; and the price of berths in emigrant ships has been considerably raised in all the Irish ports.

DISTRIBUTION OF SUPPLIES BY THE BOARD OF DOMESTIC MISSIONS.—*Pittsburgh Presbytery*—Rev. T. Hannay, months of June and October; Rev. R. J. Dodds, D. M’Kee, and W. Milroy. *Rochester Presbytery*—Rev. R. Johnston and Rev. T. Hannay months of July, August and September. *New-York Presbytery*—Rev. J. Henderson, W. F. George, and N. R. Johnston. *Illinois Presbytery*—A. C. Todd.

D. SCOTT, *Chairman.*

THE
REFORMED PRESBYTERIAN.

VOL. XVI.

JUNE, 1852.

No. IV.

THE RIGHT OF PRIVATE JUDGMENT.

This right is claimed and exercised by all intelligent Protestants, as inherent in man, in his legitimate subjection to the authority of God. It is indeed one of the deepest interest, and has had an active and efficient place in all the good that has been done in the church, and by her, in her moral influence on society around her. In the assertion and exercise of this right, thousands of the pious have resisted the official and usurped authority of Rome, pagan and papal, in every form; and whilst they have often fallen in death before injustice and violence, their names have endured and their principles have advanced and gained progressive triumphs.

It is founded in man's original, natural and moral relation to God. As a creature, he is essentially and exclusively the property of his Maker, to be disposed of and directed by Him, entirely and alone. As an intelligent and moral being, he is subject solely to the authority and government of Him to whom alone he is ultimately accountable, as the supreme Sovereign and Judge of the universe, whose laws cannot be repealed by any created legislation, and from whose final decision there can be no appeal. The matter acquires an inconceivable and indescribable interest, when it is remembered that man is immortal, and God omnipotent and eternal, and that all the transactions of the present life are to undergo a final revision in a future life, when decisions are to be made which are at once irreversible and everlasting. These considerations bring before the mind, in a clear and vivid light, a maxim of truth, of frequent and earnest consideration, in the pious, that "God alone is Lord of the conscience." It is true, he may delegate his authority, and he has done it in various forms, occasional and permanent. Angels have appeared from the invisible world and ministered in his great name, in revealing his will.

The good order of human society has been provided for in the institution of the magistrate and civil rulers, who, in their true character, are "God's ordinance." The gracious revelations of his mercy to fallen man have been committed to his church, and her ministers and rulers are God's instituted delegates to declare ministerially his will and secure its observance. And above all in personal dignity and official authority, is his own eternal Son, whom, as manifested in our nature, the everlasting Father has appointed to be the only medium through which the majesty and wisdom which otherwise lay hid in the inaccessible abyss of his excellence who is essentially invisible and inscrutable, have been manifested—the only medium of man's approach to and service of his Maker—under whom, for this end, he has placed all other forms of delegated authority, angels, magistrates and the church—having invested him with all power and dominion in heaven and on earth, and to whom "he has given a name above every name that is named, not only in this world, but in that which is to come." Whilst we reverently accord to Him so exalted, absolute perfection and perfect infallibility, together with authority supreme and entire, we are required to look on the others as imperfect, liable to err, and of an authority limited by prescribed bounds, and subject to revision and examination. Their requisitions, their teachings, the commandments of men in every form, must be scrutinized and compared with the authority truly delegated to them, and the rules by which it is to be administered. If in any case they transcend or surpass the prescribed limits—if they disown the authority of Him in whose name they are bound to act, they cease so far, and in all such instances, to possess a claim to that conscientious obedience and confidence which only God in his word, and in his servants, and that in his service, can claim. All who, under such circumstances, demand submission, do so far set aside the authority and law of the supreme Legislator and Ruler whom they represent, and interpose their own; and all who yield such submission, conspire with unfaithful rulers, in church or state, to dethrone and subvert the government of the King eternal, immortal and invisible, and spread further and wider apostacy and rebellion on earth.

Hence the right of private judgment, a right to investigate thoughtfully, seriously, and in the fear of God, every duty prescribed—all doctrines taught, and all authority claimed, and so to compare it with the known and revealed will of God, as to determine with confidence that it is of Him indeed. It is a right that grows out of the unavoidable individual accountability of man to God, and of the conscious inevitable destiny hereafter that is connected with the right or the wrong of the present life. "If thou art wise, thou art wise for thyself; if thou scornest, thou alone must bear it." Prov. 9:12. It is clearly, though indirectly urged by our supreme Lord and Master, when he directs us to

search the Scriptures for the knowledge of himself and of eternal life. John 5:39. It is directly prescribed by apostolic authority: "I speak as to wise men; judge ye what I say." 1 Cor. 10:15. That is, consider attentively, and form for yourselves, each and all, a discernment, decision and judgment of what I mean. "Prove all things, hold fast that which is good." 1 Thess. 5:21. A charge the more remarkable, in that it immediately follows a direction in the preceding verse—"despise not prophesyings"—showing that whilst a dutiful and reverential attention is to be given to public and regularly authorized teachings of the ministry, these teachings themselves are to be subjected to an earnest proof of their truthfulness, and where defective, to be rejected, as that alone which is good is to be "held fast." "Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John 4:1. In a word, all the exhortations to gain a saving knowledge of God and Christ; all the declarations that his truth alone sanctifies, comforts and saves; all the warnings that false teachers should arise, bringing in damnable heresies, and that religion would be exposed to wide-spread and perilous corruptions; all the warnings of Christ to his disciples, that they would be brought at times before magistrates and rulers, for a testimony to him, and the intimation that life and death, temporal and eternal, would be somehow suspended upon the issue; all concur in showing that the soul of man must possess in itself an indwelling conviction and assurance of the will of God, alternatives, when all authority but his, direct or delegated, must be disowned; and his powerful favor can alone sustain in the awful conflict, an indwelling conviction and assurance growing only and directly out of a wise and faithful exercise of that right of private judgment inherent in man, individually accountable and immortal.

Yet this right is, from its own nature and from the provisional arrangements which God has made for the social government of man, subject to several important limitations—limitations always important, but more so perhaps in the present age, when the divided and distracted condition of the visible church, and the uproar among the nations in their loud cries for political liberty, shake society to its very foundations, and threaten the prevalence of anarchy, confusion, and every evil work. A liberty is claimed, which is licentiousness, and individual right, which demands independence of and superiority to all authority. "With our tongues will we prevail; our lips are our own; who is lord over us?" Sentiments and habits of mind ruinous everywhere, but most noxious in the house of God, and where they tinge a pious mind, destined long and greatly to retard its recovery to the ways of life and peace.

1. It is limited by the divine authority and the will of God revealed in his word. No right of private judgment is conferred by

the Most High, which in its exercise shall disown his authority, contradict his revelations, or stand opposed to his law. The right itself is conferred to preserve the human soul and conscience intact and pure from merely human authority; and the legitimate exercise of it takes place when the conflicting claims of the doctrines and commandments of man on the one hand, and the truth and law of God on the other, require of us to discern the difference, and embrace the one and reject the other; that in such an exigency we may the more clearly and securely cleave to God, his truth and his law. Very far is this high and singular privilege from the vain license that it is certainly often supposed to be, a right which, because it frees from the authority of man, frees also from the authority of God. No, that abides, however men may forget, neglect, and practically disown it. It is in truth only a right to hear and obey the voice of God, and to follow where he leads. No conviction of the suitability of an error in principle or practice—no morbid cravings or satisfactions of an ignorant conscience, constitute the reason of judgment or the principles of its exercise in the sight of an approving God; it is the clear and direct testimony of his word—"Thus saith the Lord." How often, how universally, have heretics claimed the right of private judgment, but exercised it in a form impugning the word of God, corrupting his truth and subverting souls. What class of persons are they who "wrest the Scriptures to their own destruction"—2 Pet. 3:16—but men who claim this very right of private judgment, while they dishonor and abuse it, and show that of the thing itself, as the gift of God, they have no part or knowledge? It is of the highest moment, therefore, to the pious, to be well apprised of this most momentous limitation; to observe that the name of the right of private judgment is often abused to dishonor and to prostitute a sacred privilege to the basest and most ruinous purposes, and that God judicially and fearfully visits the irreverent and presumptuous intruders into the sanctuary of his word, with a wound that is incurable, in a seared conscience and a hardened and impenitent heart. In the meanwhile they continue to sport themselves with their own deceivings, like the moth about the flame, until they find to their astonishment and horror, that "our God is a consuming fire." "From such turn away."

2. It is limited by that subjection which God has required—to those to whom he has delegated his authority to act in his name, of children to their parents, church members to the servants of God who rule in his house, and subjects to magistrates. Now as it is only when these act in accordance with the prescribed will of God, that they can claim obedience—when they do so act, they are God's ordinance, and contumely and contempt of their authority aggravate the offence in which his law is violated. As in the filial and parental relation nature prevails, so that relation cannot

be wholly in any case disowned, a very important distinction by which it is separated from those of mere positive institution, as are the others; additional guilt is incurred when pious parental commands, counsel and example are contemned under the presence of the right of private judgment. No person of common judgment but must also see that civil government legitimately founded on divine revelation, and based in its legislation and administration on the divine law, claims on its own account as God's ordinance, a subjection which annihilates all pretended right of private judgment to resist and despise. The restless anarchist who would subvert all rights of government, and the thief who would extinguish all rights of property, are alike guilty of an abuse of the right of private judgment. In like manner in the church of God, where the obligation becomes the more sacred from its peculiar character in every form, the sin becomes the more presumptuous and ruinous. "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me." Matt. 10:40. "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account." Heb. 13:17. Nothing can be more plain than that God has thus instituted an authority in his church, the disregard of which, when it bears the stamp of his own truth and law, is equivalent to a disregard of himself. For "God hath set some in the church." 1 Cor. 12:28. Before this authority so exercised, the pretended rights of private judgment disappear, and he who claims it to resist and despise, stands convicted in the sight of God, of attempting to cover his ambition, pride and enmity with an impious pretext to trample upon the truth and law of God himself. "They walk after the flesh; they despise government; presumptuous are they; self-willed, they are not afraid to speak evil of dignities;" "wells without water, clouds carried with a tempest, to whom the mist of darkness is reserved forever." Considerations which may well satisfy and tranquilize the minds of godly servants of Christ in studying in all humility, wisdom and faithfulness, to administer without partiality and without fear the law and truth of God in his house. Whilst they are often assailed by the derision of the vain-glorious and profane and banded multitudes, differing in every thing else, and only agreeing in one common disregard of God and his law, a providence now often dark and obscure, will be cleared up in a day when all these fearful words will be fulfilled: "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be as stubble; and the day cometh that shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Matt. 4:1.

In the meanwhile it ought to be observed that the imperfection of man attends him in every social condition, and requires the ex-

ercise of forbearance, and especially in the house of God, in matters that do not clearly and directly impugn his law and truth. "Him that is weak in the faith receive ye, but not to doubtful disputations." "Forbearing one another in love." And numerous other directions of a similar character, show of what moment it is, "in the gentleness of Christ," to preserve "the unity of the spirit in the bond of peace." To such as are behind, and imperfect in their knowledge of divine things, it would be sinful to make their own ignorance of an established and acknowledged doctrine, a reason for its contempt and rejection; they are counselled and encouraged to hope that in the patient use of instituted means of instruction, "God will reveal even this unto you." Phil. 3:15. But nothing is to interfere with a duty universally binding:—"Whereunto we have already attained, let us walk by the same rule; let us mind the same thing." C.

MANIFESTATIONS OF THE LOVE OF CHRIST.—No. 4.

According to the depth of our humility, is our apprehension of the righteousness and grace of Jesus Christ. Sensible of our unworthiness, and inability to gain the favor of God, we rejoice in resting entirely on Jesus. The sense of dependence, so repugnant to the unrenewed soul, now becomes very precious and comforting. It is felt the highest possible honor to be absolutely dependent on such a friend—to be attired in such righteousness. Our unworthiness cannot exhaust his merit—it is infinite. Such is the nature of this affection, that instead of being ashamed, we glory in the object of love. It is the property of guilt, to love that of which it is ashamed. Hence, with love to Jesus, increases our willingness and delight in resting on his righteousness. With what indignation, deep and strong, though quiet, does the self-confident sinner reject the merits of Christ! To what an exalted pitch of tranquil ecstasy do the feelings of the believer rise, when made sensible by the Holy Spirit of being unmistakably in him who is "the Lord our righteousness!" When like those who, far off at sea, first meet with winds laden with "Sabæan odors from the spicy fields of Araby the blest," our souls, wearied with the surges of sin, feel the first breathings of the Holy Spirit bearing grace to us from Jesus, and showing where may be found the riches of his love, we rejoice, believing, and experience sensations hitherto unknown; but our delight increases steadily into wondrous peace and joy, as we draw nearer, in our onward journey, to Him, the fragrance of whose righteousness is "as the smell of a field which the Lord hath blessed," and as we are led further upward into the hill of frankincense and the mountain of myrrh and of spices.

While our righteousness has no more worth than filthy rags—no more efficacy than a broken reed, on which if a man lean, it will go into his hand and pierce it, his righteousness, like the pillars in the porch of the temple, Jachin and Boaz, are firmness and strength; like the pillars of marble set upon sockets of fine gold, (Song 5:15,) with his human nature resting on the pure excellence of the divine nature, is strong to save all who cleave to him, and able to bear all who rest upon him, however heavy the burden of their guilt. The chief of sinners need not hesitate; his merit is fully sufficient for their salvation.

With this imputed righteousness as the ground of our pardon, we are sustained by the presence of his inward grace. By his Holy Spirit the trusting soul is endowed with a more than earthly strength. Ancient story tells of a hero who received a suit of armor made by a heathen divinity, that no sooner encased his limbs than a marvellous alacrity and vigor were imparted thereby to his whole frame, and rendered him invincible. He who takes to himself the whole armor of God—who is clothed with humility—who is invested with the mantle of the righteousness of Christ, will find the Holy Spirit thereby making him strong in the Lord and in the power of his might, renewing his youth like the eagle's—girding him with strength—making his feet like hinds' feet—enabling him to mount up on wings as eagles, in his progress towards heaven. There is then felt a consuming desire to labor for Christ, and a more than human energy in devotion to his service. Then do we know what is meant by presenting our bodies a living sacrifice to Jesus. With untiring eagerness we labor for him, up to the full measure of our strength, and are then ready to weep that we can do no more. The name of Jesus is as ointment poured forth, more refreshing than the cluster of camphor in the vineyards of Engedi, than the bundle of myrrh in the bosom. He is full of grace and truth. As he comes forth from the ivory palaces of the heavenly glory, where, being in the form of God, he thought it not robbery to be equal with God, his garments smell of myrrh, aloes and cassia; the excellency of his divine nature sheds reviving influence around our fainting souls; we rise gently above the din, the jar, the perplexities of earth; new vigor is imparted to our faith, new animation to our desires; the soul is filled with confidence, with joy, with peace; duty becomes pleasing; the cross is no longer burdensome; things that once troubled us are now scarcely felt; casting our burden on him, we find him to sustain us, and hear with joy unspeakable, his assuring whispers, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10. The strength of the body is the soul; when this is withdrawn in death, the whole frame is powerless. The highest vigor of which we are capable, is felt

when a healthful body is in union with an unimpaired spirit. The strength of the soul is the Holy Spirit. Spiritual death consists in the withdrawal of his influences; our energy returns with the shedding abroad of his grace in the heart; and as the soul is restored more entirely by sanctification, while amid our faculties thus healed, the Holy Ghost more sensibly dwells, we find our spiritual strength renewed to a degree animating, comforting and surprising. Thus is it that when our flesh and our heart fail, God is the strength of our heart; and "as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," so Jehovah alone, the Angel of the covenant, Jesus our shepherd, leads us, and makes us to ride on the high places of the earth, and drink of the pure blood of the grape of Israel's inheritance. With the eye gazing upward on him, the soul exults in the consciousness—"All my springs are in thee." While thus sustaining us, Jesus draws us very near to himself. "His right hand doth embrace me." There is a something about the Lord Jesus that fills the soul possessing proper sensibilities, with unutterable pleasure on the very approach to him. With our spiritual senses restored to a healthy tone, every step that brings us nearer to Christ, deepens our blessedness, till at last we find in his presence fulness of joy. Onward, nearer to Jesus! is the ruling feeling of the saint. Enough is now felt of his excellency to give some idea of the happiness known when the soul is carried by the angels to his bosom. We may at times wish it had been our privilege to see Jesus as the apostles saw him, with bodily eyes, and enjoy the influence then felt from his presence. But there is no evidence that their hearts experienced any more joy than may now be felt by the believer. His teachings were not fully understood, nor their power manifested on the heart, till after his ascension and the outpouring of the Holy Spirit.—Then were all things he had spoken brought to their remembrance, and made to fill their souls with exceeding great joy. In the most glorious visions had by patriarchs and prophets, there was probably no more delight enjoyed than is now the portion of the contrite spirit. We may not see what they saw, but we may feel what they felt. It is doubtful that Jacob at Bethel, or at Penuel—that the disciples at the transfiguration, had more real joy of heart than is now often experienced under the ministration of the Spirit. "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away, how shall not the ministrations of the Spirit be rather glorious?" 2 Cor. 3:7. The glory of the only begotten of the Father, when made flesh and dwelling among us, was not a glory manifest to the senses, but a fulness of grace and truth. And when we have received of his fulness, it is of grace for grace.

He manifests his glory now to his saints by a splendor appealing to his bodily senses as little as in the days of the flesh. He shows us his glory by making his goodness to pass before us; by speaking to the heart. Isa. 40:2. In the order of accomplishing our redemption, the time has not come for unfolding the glory to be revealed to the senses. We are now under the dispensation of the Spirit, and must expect such developments of excellence as spirit makes to spirit. In some casual instances, for purposes known to himself, the Holy Ghost may have opened a blaze of dazzling splendor to the gaze, as in the conversion of the Apostle Paul; but such cases are exceptions to his laws of grace, and can no more justify ordinary christians in looking for like things, than the translation of Elijah can encourage us to hope for heaven without seeing death.

R. R.

CHARITY.

In the remarks now submitted, the writer does not mean the charity of words, but of actions, as expressed in the following scripture passage: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" Jas. 2:15, 16. Surely in this case, supposed by the Apostle, the person so acting would be justly charged with mockery. Another Apostle says, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17. We should bear in mind, there are other objects of charity besides those which need merely bodily supplies of food or clothing. If they who are destitute of food and raiment are fit objects of charity, surely they who are destitute of the means of grace and salvation are equally, yea, much more so. To supply the wants of such, is one part of the great business of the church, and where charitable institutions are properly organized for aiding in the work, they have a claim upon all for support, for all are under obligation to honor the Lord with their substance. It is unreasonable to suppose that only the few who take an active part in the circulation of the holy scriptures, or in sending the pure gospel to the heathen by proper missionaries, are under obligation to support these great undertakings, the object of which is not to afford the things needful for the body, but to supply the means of saving knowledge, that immortal souls may be made wise unto salvation. The world, with all its literary intelligence and wisdom in secular things, has no true knowledge of God, of Christ, of the new and well ordered covenant. "The world by wisdom knew not God."

A divine injunction is, "Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me." In this way must the divine prediction, "The knowledge of the Lord shall fill the earth as the waters do the sea," have its accomplishment. In no way can this command of God be obeyed by those who have no Bibles, and there are millions in this wretched condition. The object of Bible Societies is to supply those who are destitute of the word of life. No one can doubt that by this means much good has been done. Many thousands have been supplied, but what are they among so many? Millions are still destitute, who have never seen a Bible, nor heard a sermon. How painful should their condition be felt to be when we remember that "where there is no vision the people perish." Christ commanded his apostles to go into all the world and preach the gospel to every creature. This same command rests upon the ministry of reconciliation, and must be carried out in its full extent by them. They have the encouraging promise, "Lo, I am with you always, even to the end of the world." It will always be by the preaching of the gospel, and other means of bringing divine truth to bear upon the mind, that many sons and daughters shall be brought to glory. "It pleased God by the foolishness of preaching, to save them that believe." The question then arises, How are funds to be obtained to carry out the objects necessary to the accomplishment of this great end? Dr. Dick has shown satisfactorily that the christian community can spare as much of their earthly substance as would be sufficient to put a copy of the Bible into every family in the world. Then all that is necessary is a willing mind. Many contribute largely, and there are but few so poor as to be unable to give something. The poor widow's two mites are spoken of to her commendation. They were as much for her, as large sums were for others. If there be a willing mind, a man is accepted according to what he has, and not according to what he has not. It is not competent to every one to go and preach the gospel, or supply the destitute with copies of the scriptures, or evangelical tracts; but all can contribute of their substance as the Lord hath prospered them. This is the scripture rule for contribution, and surely it is equitable. Such contribution is lending to the Lord. There is often a grand mistake in this matter. In the payment of church dues some consider that they make charitable contributions; but there is no more charity in each paying his part of his pastor's salary than in paying any other debt that may have been contracted. They are both acts of justice, not acts of benevolence. Paying church dues is only paying for an equivalent. There is no charity in it. "The laborer is worthy of his hire."

A lady of wealth once said, "They are poor wretches who have no charity." One would be ready to conclude from this, that she

was a liberal and cheerful giver. But she added, in the way of displaying her liberality, "I give two dollars to the church every year." Poor woman, had she any "charity?" A man of unbounded wealth once went to see the establishment of the Bible Society. Having been shown the whole, he said, "I see you are getting on very well; you have no need of anything from me." And he went away without making any donation. Certainly that man did not wish to honor the Lord with his substance, and it is to be feared he did not care for the honor that cometh from God. "Them that honor me, I will honor; they that despise me shall be lightly esteemed."

They are not generally the wealthy that honor the Lord with their substance, in aiding to spread the bread of life. Many can literally say, "I am full and increased with goods, and have need of nothing," and yet do nothing to supply the destitute with the means of grace, and bring the ignorant to a knowledge of Christ, and the way of salvation in him. Generally by those who are the poor comparatively—who are rich in faith and heirs of the kingdom—are the public interests of religion promoted. To many church members it might be said in this matter, "What do ye more than others?" Too many such give no more than they who never cross the threshold of the sanctuary. What the apostle says is applicable here—"My brethren, these things ought not so to be." Dear reader, honor the Lord with your substance, and like Moses, have respect to the recompense of reward.

J. DOUGLAS.

THE NEW JERUSALEM.

This phrase is a figurative representation of God's people in the millennial period, viewed especially in their national and ecclesiastical character as a people in covenant with God. It comprehends both the civil and ecclesiastical order that will then be established amongst them. As both are ordinances of God—as both civil and ecclesiastical rulers are ministers of God—as the right discharge of the duties which each owe the other, and those over whom they are placed, will tend to promote the glory of God and the good of themselves and their respective subjects, they ought both to be kept before the mind in a prospective view of that happy period. Jerusalem was the capitol city and seat of government of the nation of Israel, as well as the place of the sanctuary and of worship. Their kings in the line of David typified the regal authority of the Redeemer as truly as their sacrifices pointed to the great atoning sacrifice. When their kings did that which was right in the sight of the Lord, the church prospered; but it always fared ill with the church when their kings turned away from following

the Lord. Moreover, it is worthy of remark in this connexion, that in reforming periods, when reformation commenced on the part of the king, he gathered together the priests and Levites and put them in their places. Again, when the reformation commenced on the part of the priests, as in the time of Jehoiada, he put the king in his place, and gave him the testimony. Neither pretended to act independently of the other. So in regard to the time of which we speak, it would be vain to look for a millennial church without a millennial state. When that time comes we will have both. They are mutual helps to each other in the right discharge of their respective duties. They are likewise mutual checks to each other, should either overstep their proper limits to encroach on the rights of the other. The concluding part of Ezekiel, from chapter 40 to the end, and the 21st, and part of the 22d chapters of Rev. have reference to the same period. The first is given in the typical style of the Jewish dispensation. In the latter the language is highly figurative. Ezekiel gives a particular description of the internal order of the church, with a separate and comparatively brief delineation of the state under the figure of a city. John describes the eternal glory and beauty of God's covenant people in their national capacity, under the figure of a city comprehending both the civil and ecclesiastical order established amongst them, without exclusive reference to either.

The nation of Israel were God's chosen people, and the twelve tribes represented all his covenant children. So the twelve gates in this New Jerusalem represent all God's covenant people. "The nations of them that are saved" are those nations or remnant of nations that escape at the time of the destruction of Antichrist, when the cities or governments of the nations shall fall. Zech. 14:16. "The kings of the earth do bring their glory and honor into it." They may do this by bringing their people into it—Prov. 14:28—or by bringing themselves and those over whom they are placed in authority, into covenant with God. The source from whence the waters or river proceed would forbid any very limited conceptions of what the figure represents. Perhaps something might be gathered from other places of scripture which seem to point to the same things, both with respect to their source and their blessed effects—Is. 2:3, last clause, compared with Psalm 19:7—10, Rev. 5:6. In the last cited text, the three offices of our Redeemer are presented to view—the priestly office by a lamb as it had been slain—the kingly and prophetic by the figures of seven horns and seven eyes—perfection of power and perfection of wisdom and knowledge, sent forth into all the earth through the medium of his ordinances, by the instrumentality of his ruling and teaching ministers, and made effectual by his Spirit. In the exercise of his priestly office, Christ deals with God the Father for, or in behalf of his people. In the exercise of the other two, he deals

immediately with themselves in or by his ordinances. "The tree of life in the midst of the street of it," represents Christ in his life-giving and quickening influence. "And on either side," may point to the two ordinances of magistracy and ministry, as the two olive branches, or the two anointed ones through which are communicated from the divine Head, the fruits and blessings therein contained. "The twelve manner of fruits," food for all God's people. "Yielding her fruit every month," the timely and ever seasonable administration of all God's ordinances. "The leaves for the healing of the nations," may point to the outward walk and conversation of ministers and magistrates. No part of the tree is more exposed to view than the leaves, and every one knows the blighting and corrupting influence of profane, wicked and ungodly men, who occupy high stations, whether in church or state. Compare this with Ezek. 47: 1—13. Would this view account for the plural form, or two rivers, (as some marginal readings render it,) in the 9th verse of the above cited passage? On the supposition that the heavenly state is here presented, where would be the use of this healing or medicine? The saints in heaven would not need it; the wicked would be beyond the reach of medicine. "And they shall reign for ever and ever." This is not stronger language than that used, Dan. 7: 8. Perhaps the principal thing intended is, that the time will never again come when the wicked shall possess the power as they have done heretofore. Although in the time of the apostacy, at the end of the millennium, they will doubtless be very numerous, yet they will never again be permitted to hold the reins of government. No doubt this will be their aim, when they are represented as going up on the breadth of the earth and compassing the camp of the saints and the beloved city, but they will be miserably disappointed. Rev. 20: 9.

The view here taken, might be strengthened by reference to other parts of scripture pointing to the same subject and time. The image in Nebuchadnezzar's dream comprehended and represented all the national establishments of rule or government, from that time down to the time that the saints take the kingdom. Then will the little stone break this image and take it out of the way, with all its idol shepherds, whether civil or ecclesiastical. Zech. 13: 2. These appear to be personified by the prophet when he was commanded to take the instruments of a foolish shepherd—Zech. 11: 15—instruments no way calculated to promote the good of the flock, and such as would be utterly rejected by a wise and compassionate shepherd.

The children of Judah and Israel shall be re-united under one head. Judah seems to represent God's people, who have all along clave to the house of our New Testament David; and Israel to represent those in a state of revolt with their self-made kings. Now the remnants of those that escape, when their kingdoms are made

to cease, shall be brought into the holy city, and this will be the great day of Jezreel. Whether or not the broken fragments of the nations, when they become organized, will be divided into twelve distinct or independent states or districts of territory, answerable to the twelve foundations, twelve gates, &c. the writer does not decide. It is merely submitted, as not altogether an improbable conjecture. Deut. 32:8.

The foregoing brief remarks, whether they meet with the approbation of many or of few, are nevertheless candidly submitted to an intelligent and Bible reading community. Most will agree that the subject is an interesting one, and unless we have correct views of the meaning of scripture, it will still be but a sealed book to us. We have every encouragement to read and endeavor to understand. "Blessed is he that readeth and they that hear," &c. Rev. 1:3. These sayings are faithful and true, and shortly about to be done. Rev. 22:5. LACON.

SCRIPTURE CATECHISM.

1. What shall be the end of those who know not God?

The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord. 2 Thess. 1:7.

2. Have those who never heard of the gospel, sufficient knowledge for salvation?

The world by wisdom knew not God. It pleased God, by the foolishness of preaching, to save them that believe.

3. What is the gospel minister to those that hear?

A sweet savor of Christ in them that are saved, and in them that perish. 2 Cor. 11:15.

4. What are the different effects on these two classes?

To the one, the savor of death unto death; to the other, the savor of life unto life. 2 Cor. 11:16.

5. With what does God feed his people, or by what do they live?

By every word that proceedeth out of the mouth of God.

6. Is the Old Testament the word of God, and for the nourishment of the christian, that he may grow in grace?

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3:16.

7. Should we seek the Lord's direction in every thing that we engage in?

In all thy ways acknowledge Him, and He shall direct thy paths. Prov. 3:6.

8. Is it to fulfil the Lord's own purpose, that there are so many wicked in the world?

The Lord hath made all things for himself, yea, even the wicked for the day of evil. Prov. 16:4. God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast. Rev. 17:17.

9. To what were the elect chosen in Christ before the foundation of the world?

To holiness. That they should be holy and without blame before him in love. Eph. 1:1—4.

10. To what were they predestinated?

Unto the adoption of children. Eph. 1:5. To be conformed to the image of his Son. Rom. 8:29.

11. For whom did Christ lay down his life?

For the sheep. John 10:15.

12. What did Christ say of his sheep who were living in a heathen land, and had never heard the gospel?

Them also I must bring, and they shall hear my voice.

13. What did he say to others, who were not of his sheep?

Ye believe not, because ye are not of my sheep. John 10:26.

14. By what does God save his people?

By grace. Eph. 2:5, 8.

15. When was this grace given?

Before the foundation of the world. 2 Tim. 1:9.

16. What is the condition of a person in the state of nature?

Unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. Titus 1:15.

17. What is said of the condition of the believer?

We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. 2:10.

18. What is said concerning the change from a state of nature to a state of grace?

God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.

19. From what has Christ redeemed his people?

From all iniquity. Titus 2:14. From the curse of the law.

20. Was any thing paid in this redemption?

Ye are bought with a price. 1 Cor. 6:20. The church of God, which he purchased with his own blood. Acts 20:28. Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ. 1 Pet. 1:18.

21. In what character does Christ manifest himself to men?

The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children and upon the children's children, unto the third and fourth generation. Ex. 34 : 6, 7.

22. If the guilty can by no means be cleared, how is any sinner justified?

In the Lord shall all the seed of Israel be justified. Is. 45:25. And the Lord hath laid on him the iniquity of us all. Is. 53 : 6. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. Is. 53 : 5. And he bare the sin of many, and made intercession for the transgressors. Is. 53:12. Who his own self bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness, by whose stripes ye were healed. 1 Pet. 2 : 24. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. 1 Pet. 3 : 18. For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. Rev. 5 : 9.

23. What is the effect of being representatively identified with Adam and with Christ?

As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. Rom. 5 : 18. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom. 5 : 19. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. 2 Cor. 5 : 21.

24. Why was it necessary that Christ should obey the law as our representative?

That the righteousness of the law might be fulfilled in us.—B.

THE SPIRIT.

In scripture the Spirit is called by various names, such as the Holy Spirit, or Holy Ghost; the Spirit of God, of Christ, of truth, of holiness, of knowledge, of wisdom, of faith, of love, of adoption, of might, of revelation, of glory, of promise, of grace and of supplications. He is also called a free Spirit, a good Spirit, and the Comforter. He is compared to water that cleanses in washing; to fire that purifies by consuming the dross; to the wind that blows, and to refreshing rain.

This divine agent in man's salvation is sovereign in all his opera-

tions, working when, where, and how he pleases; bestowing his gifts severally as he will; making of the same lump a vessel to honor, and another to dishonor. Money cannot purchase any of his gifts. He is above all, and in all, and through all, and over all.

There is not in God's word a sweeter promise than this: "I will put my Spirit within you." Were the Spirit not poured out upon us from on high, we should all continue dead in trespasses and sins. The Spirit quickeneth; he gives life to the dead; he enlightens the mind; he purifies the heart; he fits the soul for glory; his grace is abundant, all-sufficient.

He is a great guide and teacher. No man can call Christ Lord, except by the Holy Ghost. No man can understand the necessity, nature or evidences of true piety, except as he is led by the Spirit. He reveals Christ in us. He takes of the things of Christ and shows them unto us.

And the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. He inflames our affections with ardent desires after the knowledge of Christ, after the riches of his grace, and after communion with him. He puts within us great delight in all that belongs to God.

The Holy Spirit is the pledge of Christ's gracious presence with his church, and the agent by whom that presence is rendered available for our comfort and salvation. Hereby we know that Christ abideth in us by the Spirit which he hath given unto us. Through him Christ is really, though spiritually present with all his saints, and shall be to the end of the world. Were his person in heaven, and the Spirit not given, he would have left us—he would have forsaken us, and we should have been comfortless indeed.

No man can clearly discern his own graces, except by the aid of the Holy Spirit. He is poured into our hearts, that we might know the things that are freely given us of God. When he sheds light into our minds, and shows us his work there begun, and carried on to some extent, then we no more doubt our interest in Christ, or our title to heavenly bliss. He is the pledge of joys to come. Now, he which hath wrought for us the self-same thing is God, who hath given us the earnest of his Spirit. He is sent into the hearts of all God's people, crying, Abba Father.

The Spirit fits us for duties and trials here. He girds us with might in the inner man. Who among experienced christians has not noticed at times in himself, a strange degree of preparation for trials and sufferings, so that when troubles which would ordinarily have crushed him, did actually arrive, he has been borne quite above them? "My grace is sufficient for thee," is a precious promise, chiefly fulfilled by the Spirit being poured upon God's chosen.

And when he speaks peace, who can give trouble? Joy in the

Holy Ghost more than outweighs even great tribulations. One ray of this glorious light can dispel the gloom of the darkest night. His comforts often delight the soul, when our avoided thoughts would otherwise overwhelm us.

It is a great matter to feel our need of this Sanctifier, and Comforter, and Guide. It is still more blessed to be filled with the Spirit. He who has this gift, shall ere long fight his last battle, and sit down in the kingdom of God forever.

PERSECUTION IN TUSCANY.

A correspondent of the Journal of Commerce relates the barbarous imprisonment of a gentleman and lady named Madiai, who have been evangelical Protestants many years—and under the second and third articles of the Constitution of Tuscany, they had reason to expect the protection of the laws in all that they have done in their own private house. They made no noise in the community; they pursued no active and offensive measures of aggression upon the religion of the country; but they read the scriptures to friends who came to them inquiring for truth. They taught their domestics to read, and endeavored, in their affectionate and gentle way, to lead them to appreciate the pure religion of the Gospel. They were exerting the very best kind of influence over their fellow-creatures within the little circle of their social life.

But last summer they were cast into prison, separated from each other, and for several months their friends were not allowed to see them. The lady was afflicted with a spinal complaint, and her English friends and her physician entreated that she might be taken to her own house till she recovered; but they were told by the authorities that it was impossible, as it was a *criminal* complaint. The charges made against them, on the authority of a domestic, will show what things are regarded as criminal. The first charge is, that they hold a confession, “which recognises neither the authority nor the traditions of the Catholic church, but submits the interpretation of the gospel and the sacred scriptures to private judgment.” The second is, that they read the scriptures to a company of people assembled at their house, and from the words of scripture which forbid idolatry, “argued against the doctrine of the Catholic church, which allows the veneration of the images of Jesus Christ and the saints.” Another charge is, that they taught “that there was no other true religion, but that of the pure gospel; that we ought not to render worship to images, nor have faith in the intercession of saints; that the supremacy of the Pontiff was an imposition.” And finally, they are accused of having taught this domestic to read the Bible, and persuaded her to

abandon the Romish faith, and to believe "that she ought not to worship the images either of the saints or of the Virgin, nor to have faith in the supremacy of the Pontiff—and that the real body of Christ was not in the sacrament wafer; that the communion ought to be in two kinds, as a commemoration of the last Supper, and was not itself a sacrifice; that the precepts of the church about abstinence from meats were not obligatory, and that purgatory did not exist."

It appears then that acts which, in a free country, would be regarded as benevolent and pious in a high degree, are, in Popish countries, regarded as so criminal as to require the close confinement of a delicate and sickly female, in a noisome prison, apart from her husband, without being allowed trial. And this is the religion which, in this country, pretends to be friendly to freedom and democracy, although still claiming to be infallible.

It is gratifying to know that these martyrs are witnessing a good confession, and find themselves supported in joy and peace in the Lord. Mr. M. when asked, upon one of his examinations, if he had ever read the "History of the Reformation," (meaning that of d'Aubigne, which is rigorously prohibited,) answered, "Yes—and also the history of the Inquisition in Spain—but that none of those things terrified him; that his trust was in the Lord Jesus Christ alone, who would enable him to make the same confession for which so many had been put to death by the Romish church."

NEW YORK PRESBYTERY.

This Presbytery met in Newburg, April 20th. All the ministerial members were present, except C. B. M'Kee, J. Douglas and S. O. Wylie—with ruling elders, J. C. Ramsey, 1st N. Y.; Melancthon W. Bartley, 2d N. Y.; Andrew Knox, 3d N. Y.; James Fraser, White Lake; Wm. Acheson, Coldenham; Robert Campbell, Newburg; James Stevenson, 1st Phila.; R. Forsythe, 3d Phila. J. B. Williams was appointed Moderator for the ensuing year, and J. M. Willson continued Clerk. Although the session continued but one day, a good deal of business was transacted.

REV. JOHN LITTLE.—This case having been brought to the notice of Presbytery by the following paragraph in the "petition for supplies," &c. presented by the session of the Third Congregation, N. Y.—"The Rev. John Little, former pastor of this congregation, did, without any previous notice or warning given to this session or to any of its members, but wholly by his own will and action, renounce his pastoral relation to this congregation, by a discourse delivered as a farewell sermon on Sabbath evening, Feb.

29th"—the following preamble and resolution, moved by J. Chrystie, and seconded by S. M. Willson, were unanimously adopted:—

Whereas, it appears by the petition presented to this Presbytery by the session of the Third Reformed Presbyterian Congregation in New York, and by facts well known and unquestionable, that the Rev. John Little, a member of this Court, has abruptly, and in an irregular manner, without notice to this Court, or the session, relinquished his ministry in this church, and deserted his pastoral relation, thereby violating the vows entered into and the conditions on which he received his ministry in this church, in pursuing divisive courses and otherwise—therefore,

Resolved, That said John Little be, and hereby is, suspended from the office of the Christian ministry, and the enjoyment of privileges as a member of the church.

The Moderator then solemnly pronounced Mr. Little suspended in terms of the above resolution. The pastoral relation between Mr. Little and the Third Congregation, N. Y. was then, on motion, dissolved, and the congregation declared vacant; and J. Kennedy was instructed to read these proceedings from the pulpit of that church, on April, 25th inst.

STUDENTS OF THEOLOGY.—Mr. Wm. Thomson read a Latin exegesis on the subject assigned him at last meeting, which was unanimously sustained as a piece of trial for licensure. The three remaining pieces were then assigned him, to be delivered before Presbytery at next meeting, viz. an Exercise and additions upon Tit. 2:11—15; a Lecture upon Gen. 8:20—22; and a popular Sermon from John 6:44.

The certificate of Mr. John Crawford, late a student of Theology, under the care of the Edinburgh Presbytery of the Reformed Presbyterian Church, Scotland, was presented and received, and Mr. C. was taken under the care of Presbytery as a student of theology, and directed to pursue his studies until next meeting, under the inspection of J. M. Willson and S. O. Wylie. Mr. C. has attended two courses of lectures and of study, in the Reformed Presbyterian Seminary, Paisley, and comes highly commended in the certificate from his Presbytery.

PRESBYTERIAL VISITATION.—Reports were received from the committees appointed at last meeting, from which it appeared that all the congregations for which arrangements were made at last meeting, had been visited, with the exception of the 1st New York and Coldenham. The reports were very satisfactory and encouraging. The following additional appointments were made of visiting committees:

COLDENHAM.—J. Chrystie, S. Carlisle, M. Duke.

KORTRIGHT.—J. B. Williams, J. Douglas, James Miller.

CONOCOCHAGUE.—S. O. Wylie, J. M. Willson, Wm. Brown, of Philadelphia.

WHITE LAKE.—S. M. Willson, S. Carlisle, Wm. Thompson.

BOVINA.—J. B. Williams, S. M. Willson, George Spence.

RYEGATE AND BARNET.—R. Z. Willson, —, John A. Morse.

CRAFTSBURY.—J. M. Beattie, —, Wm. M'Leran.

The blanks in the last two committees to be filled by any minister who may be in the bounds at the time. We add, that one issue of the visitations already attended to, is a growing conviction of the importance of carefully observing this long neglected department of Presbyterial oversight.

SUPPLIES.—The Synod's committee had assigned to this Presbytery the Rev. J. Henderson, Wm. F. George and N. R. Johnston.—The following scale of appointments was adopted.

The committee of supplies respectfully report the following.

THIRD CONGREGATION, NEW YORK.—Rev. J. Kennedy, 4th Sabbath April; J. Henderson, 1st and 2d May; Rev. J. Chrystie, 4th May; Mr. George, all June; J. Henderson, 2d, 3d and 4th July; J. B. Williams, 2d and 3d August; J. W. Shaw, 5th August; Mr. George, 3d and 4th September.

KENSINGTON.—S. O. Wylie, 2d Sabbath May, and 2d Sept.; J. M. Willson, 4th Sab. May; A. Stevenson, 3d and 4th June; Mr. George, all July and 1st Aug.; S. Carlisle, 3d and 4th Aug.; J. Kennedy, 3d and 4th Sept.

Mr. Stevenson to dispense the sacrament of the Lord's Supper there, on the 3d Sabbath of June, assisted by Rev. J. M. Willson, who is to moderate a call when requested by the session and congregation.

ARGYLE.—J. W. Shaw, 2d and 3d Sabbaths June; Mr. George, 4th and 5th Aug. and 1st Sept.

ALBANY.—J. M. Willson, 1st and 2d Sabbaths August; J. M. Beattie, 1st Sabbath May.

Resolved, That the Session of the Third Congregation, N. Y. have leave to arrange for dispensation of the Lord's Supper, at such time as may suit their convenience.

A. Stevenson, J. Chrystie and Andrew Knox, were appointed an interim committee of supplies.

CALL FROM TOPSHAM.—A call was presented from this Congregation upon N. R. Johnston. Mr. Johnston not having reached Newburgh previously to the adjournment of Presbytery, the offering of this call was postponed to next meeting. This is to be regretted. In the meantime, however, the interim committee will make arrangements for the appointment of Mr. J. as the supply of Topsham.

REPORT OF PRESBYTERY'S TREASURER.—Mr. Wiggins presented the following report:—

To the Moderator and other members of the New York Presbytery, to meet in Newburgh on the third Tuesday of April,

1852, your Treasurer of the Home Mission would respectfully report—

1851.	DR.
On hand, as per last report, - - - -	\$220 71
Oct. 13, From Ryegate and Barnet Female Missionary Society, per J. M. Beattie, - -	*17 60
Dec. 9, From Rev. R. Z. Willson, per Mr. Biggam, - -	9 00
1852.	
Jan. 7, 2d Cong. Philadelphia, per Mr. Wm. Brown, - - - -	36 00
March 20, Mr. Robert M' Lane, - - - -	1 00
April 3, Rev. Jas. Douglas, per Rev. J. M. Willson, - - - -	13 00
	<hr/> \$297 31
1851.	CR.
Oct. 13, Paid out as directed by Presbytery to Synod's Treasurer, - - - -	\$80 00
Oct. 13, N. R. Johnston, - - - -	33 25
“ R. Z. Willson, - - - -	4 00
	<hr/> 117 25
Balance in Treasurer's hands, - - - -	\$180 06

All which is respectfully submitted,

JAMES WIGGINS, *Treas'r.*

NEW YORK, April 19th, 1852.

A draft was given upon the Treasurer for \$50, for the purpose of supplementing the salary of the Pastor of White Lake Congregation.

NEXT MEETING.—This is to be held in the Church of the 2d Congregation, New York, on the first Tuesday of October, 1852, at 7½ o'clock, P. M.

JAMES M. WILLSON, *Clerk of Presb.*

ROCHESTER PRESBYTERY.

This Presbytery met in the city of Rochester, on May 4th, at 10 o'clock, A. M. The ministerial members were all present, with three ruling elders.

J. M'Cracken, a student of the third year, under the care of Presbytery, delivered a sermon, which was unanimously sustained as a highly satisfactory specimen of improvement. He was directed to deliver, at the next meeting of Presbytery, an essay on the theme, "Are human compositions to be used in the worship of God?"

* This item was inserted in last report, which accounts for an apparent difference in the two reports.

The following were assigned as pieces of trial for licensure, to be prepared by Mr. M'Cracken for the fall meeting of Presbytery: A Latin exegesis on the question, "*An Christus vere Deus sit?*" An historical essay on the history of the Church during the first century of the Christian era; and Exercise and additions on Heb. 1:1—4.

The appointments made at last meeting were fulfilled, with the exception of Mr. Scott's appointment to moderate a call in Toronto. Mr. Scott was prevented by indisposition from fulfilling this appointment. The appointment was continued, and Mr. Scott appointed also to organize a congregation in Oneida, C. W. and moderate a call when the organization has been effected.

An allowance of fifty dollars was made to the Lisbon congregation for the current year.

The following arrangements were made for supplying the vacancies:—

Rev. J. M'Lachlan, Oneida, 2d and 3d Sabbaths May.

Rev. J. Middleton, Perth, two Sabbaths during the summer, at such time as may be most convenient for himself; and that he organize a congregation in that place, provided Mr. M'Lachlan's claims be paid up to January, 1850.

Rev. J. Newell, Buffalo, two Sabbaths in June or July.

The interim committee of supplies is continued, and authorized to dispose of Mr. Hannay's labors, when he comes within the bounds of the Presbytery.

Presbytery adjourned to meet in Rochester on the Tuesday after the 2d Sabbath of June, at 1 o'clock, P. M.

Report of Presbytery's Treasurer.

1851, Oct. Rec'd. from Rochester Cong.	\$27 62	
" " York Cong. - - -	10 84	
" " Lisbon Cong. - - -	19 00	
Cash advanced by Treasurer, -	2 54	—\$60 00
This was forwarded to Synod's Treasurer.		
Received from Synod's Treasurer, - - - - -		\$75 00
Payments to Rev. J. Middleton, as the half yearly allowance to Lisbon Cong. - - - - -	\$25 00	
Paym'ts. to Rev. J. M. for preaching in Buffalo, 8 00		
Paym'ts. to Rev. J. Newell, for the half yearly allowance to Syracuse Cong. - - - - -	25 00	
Cash advanced by Treasurer, - - -	2 54	—\$60 54
Balance on hand, - - - - -		\$14 46

Additional Receipts.

1852, April 5, York Cong. - - - - -	\$8 45	
May 4, Stirling Cong. - - - - -	24 25	
" Lisbon Cong. - - - - -	8 00	
" Rochester Cong. - - - - -	31 78	—\$72 48

PITTSBURGH PRESBYTERY.

Report of Treasurer of Missionary Fund.

	DR.
Balance on hand, as per last report, - - -	\$120 96
Bequest of Mrs. Mary Sproull, - - - -	20 00
From Salt Creek Congregation, - - - -	20 85
From Union Cong. - - - - -	7 62
From Young Ladies' Miss. Society of N. Alex. Cong.	17 12
From Miller's Run Cong. - - - - -	10 00
From Monongahela Cong. - - - - -	30 00
From Brookland, N. Washington, &c. Cong. -	8 56
From N. Alexandria Cong. - - - - -	26 25
From George Dodds, - - - - -	1 00
From Thomas Dunn, - - - - -	5 00
From Rev. T. Hannay, - - - - -	6 00
Cash, - - - - -	0 31½
	\$273 67½
	CR.
Paid out as directed by Presbytery, to Mr. Hunter,	\$10 00
“ “ “ Rev. R. J. Dodds,	79 50
“ “ “ Rev. T. Hannay,	48 50
“ “ “ Rev. A. M. Milligan,	29 00
“ “ “ Rev. R. B. Cannon,	14 50
“ “ “ Rev. J. Wallace,	11 00
Balance in Treasury, - - - - -	81 17½
	\$273 67½

JAMES CARSON *Treas'r.*

Money paid by the Missionary stations during the six months preceding the last meeting of Presbytery:

Penn's Run,	\$5 45	Oil Creek,	\$9 50
Mahoning,	5 00	Wallaceville,	9 50
Smicksburg,	7 00	Sewickley,	2 00
Warsaw,	5 85	Yellow Creek,	16 00

The following members of Presbytery were appointed to attend the semi-annual examination of the students of Westminster College, to be held in the College Hall on Thursday and Friday, the 1st and 2d of July next:—*Ministers*, Rev. J. Galbraith, Rev. R. B. Cannon, Rev. J. Crozier; *Ruling Elders*, Messrs. T. Dunn and S. Henning.

The last Sabbath of *August*, not of September, as published in our last No. is the time for the dispensation of the sacrament of the Supper at Brookland.

FREE CHURCH OF THE CANTON DE VAUD.

The following narrative gives an interesting account of the religious state of one of the prominent cantons of Switzerland. It furnishes encouraging evidence that the good seed sown by Calvin and his fellow-laborers may yet spring up and yield fruit to the praise of the grace of God. The extract is from a letter written by the Rev. J. Jaccard, a native of the canton De Vaud, but now an evangelical minister in Belgium, having, with others, been driven by persecution from his native land twenty-six years ago, for professing the true religion of Christ.

I have just returned from a six weeks' sojourn in the Canton De Vaud, and Geneva. It was with mingled feelings I crossed the frontier of my country after so long an absence, sadly reflecting how few were left whom I would know, or who would recognise me. The more I saw, however, and the more I inquired, the more was I convinced of the progress which the cause of the gospel had made, and the more was I filled with admiration of the grace of God in Christ which had given such proofs of its power. When I and many others were driven from our unhappy country, 26 years ago, by a bitter persecution, we were but a handful—objects of injury, insult and mockery in a thousand forms.—The close of these 26 years of struggle and trial, however, sees the work spread in every direction throughout the country, and amongst all classes of society. Thousands throughout the Canton De Vaud are living witnesses that our Saviour God has visited his people in his mercy, and that no human power can avail against him. Amidst a population of 240,000 souls, the Free Church reckons 44 congregations. It has a Synod, which takes the oversight of the Church's affairs, and a theological faculty, which has several professors distinguished for their piety and talent, and its students are more numerous than those of the National Church. There is also a home mission for those portions of the country in which there are no churches. All this is maintained by contributions, voluntary contributions, which amount to a total of 80,000 f. (£3,200.) But what moved me even to tears, was the following facts, which I anxiously lay before you. As the persecuting laws still subsist to the full extent, though for a year back they have seldom been put in force, our brethren are, except in certain cases, compelled to assemble for worship in private houses.

Visiting a beautiful mansion in the neighborhood of Vevy, the residence of a lady, I spent a day with her and her relations, conversing with them regarding the things of God. She was a member of the Free Church, and I asked where the congregation assembled. "In my house," was her reply. "In what part of it?" "In this room and the next." Looking at the elegant furniture, I asked her if she really meant to say that all, rich and poor, were freely allowed the use of these apartments. "Undoubtedly," she replied—"and it is with joy I see them here." I could not help praying that that Lord who blessed Obed-edom and his household, because he gave shelter to the ark, might also remember her in mercy. Independently of the inconvenience of these meetings, for a long period the lady has had her house attacked by the enemies of the gospel. This is not a solitary instance of this species of christian benevo-

lence. Such is the practice generally. Ever since the formation of the Church, the nobleman has opened his castle, the townsman his drawing-room, &c. with great cordiality, whenever they were required for meetings of their fellow-christians.

At Lausanne, where the numbers are large—for they amount to 1500—difficulties of another kind have to be encountered; but they are borne with the same cheerfulness, and without the smallest murmur. But the brethren at Lausanne are now beginning to feel more assured, and they have hired, as a place of worship, a hall capable of holding 400 persons, in which they have for two months assembled without being interfered with. It is worthy of remark, that this very hall was, only a year ago, used as a place of confinement for the ministers of the Free Church; and many a time have those been seen to enter it like criminals in charge of the police, who now proclaim to hundreds within its walls, that very gospel for which they suffered such indignities. Is not our God he who reigneth evermore? Is not that God who ranged his servants in Scotland in a firm phalanx, and led them on to victory in spite of the efforts of so many of the great and powerful—the same who has given such courage to our infant churches, such firm resolution to the ministers of my native land? To God and Christ our Saviour be the glory! But however fair an aspect our churches may present, they are still, be it remembered, in their infancy. May a futurity of blessing and glory be awaiting them.

MISSIONARY INTELLIGENCE.

SANDWICH ISLANDS.—The annual report of Mr. Lyon, at Waimee, gives an encouraging view of his field. Revivals have been enjoyed in some parts of his parish, and a large number have been added to the church, and about fifty backsliders reclaimed. The two Mormon priests who made their appearance there, had left, not meeting with the success which has followed their efforts elsewhere. Mr. L. also states the encouraging fact, that the births have exceeded the deaths by one-half, the past year, showing that a re-action has commenced upon the decline of population. Mr. L. gives a very favorable and striking contrast between the condition of the people now and when he first went there.

A letter from Mr. Coan gives an interesting account of the tours which he had made among his people. But few deaths have occurred during the year. Attendance upon meetings have been good, and contributions for benevolent objects liberal. A considerable accession has been made to the church. He gives also an interesting description of a *pic nic*, the avails of which were to go to the mission to the Micronesian Islands.

CANTON.—A letter from Mr. Bonney speaks of the emigration to California, and says that the week before, 280 Chinese had chartered a vessel to California. He thinks that the reflex influence of this emigration will be favorable to the gospel. Immense numbers are expected to emigrate.

MADURA.—The report for the year 1851 says that of the 119 persons connected with this mission, not one has been cut down by death the past year. A gain of more than 400 has been noted in the attendance upon

the congregations in the various villages. Large accessions have been made from the Romanists, notwithstanding the efforts of the Jesuits.

A letter from Mr. Herrick, dated Jan. 1852, says, a few weeks since he spent a Sabbath with Mr. Little, when four persons were received into the church; and in reflecting upon the progress of truth there, he was deeply impressed with the question, "Who will take care of these people?" The expectation of progress should be more deeply impressed on the minds of the friends of missions.

CONSTANTINOPLE.—Mr. Van Lennep states that certain reports were in circulation, that were likely to deprive the patriarch of his place. An Armenian girl had married a Turk; afterwards she was enticed away from home, seized by four men, and spirited away. The husband could not learn anything about her from her friends, but suspecting she was in a convent, which was protected from search by a firman from the grand Vizier, and disguising himself as a laborer, he procured employment there, where he met with his wife, and learned that she was forcibly detained and ill-treated. He made complaint to the Turkish authorities, who demanded her of the patriarch, but he denied that she was there. Orders were then given to search the convent, and if necessary, to batter down its walls. In vain the ecclesiastics appealed to their firman—the search went on—when, seeing no alternative, they delivered up the woman, who was confined in an old cistern. Thus was the patriarch put to shame.

DR. KING.—Extracts of letters from Athens, dated the 19th of March, state that the articles which Dr. K. was condemned for violating, forbid reviling and speaking contemptuously of the Greek religion, and denying the existence of God. Dr. K. has appealed to the Areopagus, who have confirmed the decision. It is stated that his plan was to leave soon for Smyrna, on his way to Constantinople, leaving his wife and family at Athens, under the care of Mr. Baird, son of Rev. Dr. Baird, who was boarding with them.

REMARKS ON THE MINUTES OF LAKES' PRESBYTERY.

Mr. Editor:—Believing you to be willing to show justice to all, we beg leave to make the following observations on a part of the Minutes of the Presbytery of the Lakes, as reported in the May No. of the "Ref. Pres." page 80. It is there stated that "no supplies were given to the new organization at Miami; provision had been made for their supply by their Presbytery, but supply was rejected by them, and they have been supplied by members of another Presbytery."

Every one acquainted with the unhappy circumstances which have existed here, will at once see that this part of the report is calculated to have a prejudicial effect against not only the new organization, but also against those who have acted the part of the good Samaritan towards us.

The facts in the case are these:—Synod's commission came on according to appointment; organized us into a congregation, and left a certificate to that effect, to be presented to the Presbytery of the Lakes at its meeting in Oct. 1851. A delegate from our session went forward to

Presbytery and presented the certificate, having with him a petition for the moderation of a call. The action of Presbytery on the case, we find in an extract of the minutes of Presbytery, reported in the Feb. No. of the Ref. Pres. pp. 378, 379. It is there stated that the first thing of public interest which came before Presbytery was, "the organization of a new congregation by commission of Synod. 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."

Here is the action, and the whole action, taken by Presbytery on the case. It is true, we were offered *preaching* by the committee of supplies, but according to a member of that committee, "it was on their own responsibility, and they run the risk of being whipped by the Presbytery, and lashed by the Synod." The *kind* of supplies will be seen by a communication received by us from the chairman of that committee. The following is an extract:—"Any man who is at liberty to preach elsewhere, is at liberty to preach to you; but we do not calculate on any under our jurisdiction dispensing sealing ordinances among you, till the appeal is issued by Synod."

Here is the *kind* of supply offered to us, and the way in which it was to come. Was it supply at all, in the general acceptation of that term? Even according to a statement made to us by the member above referred to, in the presence of an elder of the Asso. Ref. Church, it was merely "preaching to us as they would do to persons in prison, or to members of another denomination."

Children were to remain unbaptized, and no opportunity to be given us to obey the dying injunction of our blessed Redeemer, till after the next meeting of Synod! Of these ordinances which are dear to the heart of every one who has affection for Christ and his cause, we were to be deprived for eighteen months, just because some were going to carry up a protest against Synod's own agent, or because Presbytery *understood* they were going to do so!

We ask, was it not inconsistent for them to offer to preach to us, if we were not properly organized, but in the bounds of another congregation? Or if they had a right to *preach*, why not dispense sealing ordinances? Were we wrong in refusing *such supply*, when, by accepting it, we would virtually have said, we were not a regularly organized congregation?

If the report referred to had come from a *private individual*, we would not have troubled you with these remarks; but coming as it does *officially*, justice to the church in general demands them. We do not intend to enter into a paper warfare, but here drop the matter.

Signed in behalf of the congregation, by the members of session.

John Young, Jas. Gray, Jas. Keers, I. Patterson, R. Boyd.

Covenanter will please copy. r.

OBITUARY OF MR. WILLIAM COWAN.

Died at York, State of New York, on the 27th Dec. 1851, Mr. William Cowan, for many years a member and ruling elder in the Ref. Pres.

Church. Mr. Cowan was born in Selkirk, Scotland, on Nov. 22d, 1778. His parents belonged to the Burgher Seceders, and with that church he connected himself early in life. In 1801 he immigrated to this country, and remained for many years a resident in the city of New York. On his arrival, or soon after, he connected himself with the Associate Reformed Congregation in that city, then under the pastoral care of the Rev. Mr. Forrest; but becoming dissatisfied with that body, he acceded to the communion of the Ref. Pres. Church. The exact period of that occurrence is not known by the writer of this article. But Mr. Cowan has been well known for about twenty years, as a ruling elder, into which office he was ordained in the congregation then under the pastoral care of the Rev. Dr. A. M'Leod. In the eventful rupture of 1833, Mr. Cowan occupied that office, and remaining firm to the testimony of the church, devoted himself with great assiduity to his duties as a ruling elder, particularly desirable and useful in the then agitated condition of the church and the congregation in which he served.

Mr. Cowan, sharing in the infirmities of human nature unavoidable to our present imperfect state, was nevertheless remarkable for a long life of irreproachable morality—strict attention to the duties of religion, private, domestic, social and public, “walking in all the ordinances of the Lord blameless.” He was devoted to the Scriptures—accurate in his views of the system of grace, and loved it as “the truth according to godliness.” To the testimony of the church he was ardently attached, and regarded defections from it with grief and indignation. A lover of peace, he studied to preserve and promote it among his brethren. He was unwearied in his attention to the welfare of the people among whom he labored, visiting from house to house, and making himself useful and welcome as a godly ruler, counsellor and friend. Many of the families of the congregation well and will long remember his kind and pious oversight; and the pastor gratefully recalls his active and efficient aid in that service, for which Mr. Cowan's circumstances in life, and his character, well qualified him. In this respect he was eminent and exemplary.

In 1843, Mr. Cowan removed to York, where he remained till he fell asleep, as we trust, in the Lord. For some time before his death, his frail tabernacle gave way under the infirmities of years—enfeebled his mind, and clouded his latter days. But there is good reason to understand that in his case, it was only an earlier entrance into “death's dark vale,” and a longer passage through it. His years of early, growing, and long continued devotion to Christ and his kingdom, furnish an unequivocal evidence to his surviving friends and brethren that he has passed safely through it, and is to be numbered with the righteous who have entered into their rest from toil and from tribulation.—*Com.*

OBITUARY OF MR. WILLIAM CUMMINGS.

The subject of this notice was born of Covenanter parentage, in Scotland, near Stranraer, Sept. 26th, 1792. In 1812 he was married to Margaret M'Lean, who survives him—and in 1819 they emigrated to America, and settled in Baltimore, Md. where he resided till the day of

his decease, Feb. 28th, 1852, after an illness of but four days. Mr. C. made an early profession of the religion of Jesus, as espoused by his fathers, and continued a steady, firm and consistent member of the Reformed Presbyterian Church till he left her militant state to join "the general assembly and church of the first-born in heaven." As a man he was upright, industrious and charitable. His hospitality was such that his dwelling had oftentimes more the appearance of a boarding-house than the residence of a private individual. It was rare a man left his door hungry. As a christian he was exemplary. Nothing detained him from the house of God but bodily indisposition. The same may be said of his attendance upon social and private duties. It was his custom in the short winter days, rather than omit the worship of God in his family, "to rise a great while before day," call up his household, and engage in that important duty. In his decease the church has lost a liberal supporter and worthy member. He was a man of few words, modest and retiring in his manner. His actions spoke, and will long speak where words cannot. So humbly and quietly did he live, that it is not known that he had an enemy on earth. As he lived so he died, trusting in God. His last hours were employed in alternately singing God's praises and praying. His last articulate words were, "our calling and election are sure." He leaves a wife, two sons and a daughter, to mourn over the recollections of the past, and to hope and rejoice in the prospects of the future.

"Mark thou the perfect, and behold the man of uprightness,
Because that surely of this man the latter end is peace."

M.

ITEMS OF INTELLIGENCE.

PRIESTLY MORALS IN SPAIN.—A letter from Logrono mentions a murder committed by one priest upon another, in the vestry of Brieves church. A quarrel had taken place between them, as to who should say the first mass. After a furious personal conflict, in which they struck one another with the sacred vases, one of them, who is noted for his ferocity, beat out the other's brains with a crucifix. The authorities have ordered an investigation, which will bring to light facts showing into how low a state of immorality the Spanish priesthood is fallen. Even the nuncio is said to have complained of the facility hitherto offered to taking orders, and stringent measures will be probably taken by the ecclesiastical authorities.

How low must be the depth of moral depravity into which a church is sunk, when the priests at the altar enact such tragedies as this! Murder is bad enough—murder in the church is worse—murder of a priest by a priest, would seem to be the climax; but the murder of a priest by a priest, who employs the crucifix with which to brain his brother, is the last exhibition of Roman Catholic morals that we have read of. We scarcely credit such accounts in this country, but those who have travelled in Spain, where Romanism is in its best estate, are familiar with facts that make this perfectly easy of belief.

THE DEATH PENALTY.—The facts stated in the following extract from

the presentment of the Grand Jury of Wayne County, Mich. at a session of the Court in Detroit, should be attentively considered by all who are in favor of the abolition of capital punishment:

“The increase of the crimes of murder and manslaughter, since the abolition of capital punishment, not only among us, but throughout our State, has become most manifest and alarming. The records of the court of this county show that, at each of the four terms, there has been at least one aggravated case of murder, and at one term two cases—whereas, previously to the existing law, and since our State organization, no conviction of murder had ever been had by any of the courts of the State. These facts we regard as a proof of an alarming disrespect for, and undervaluing of human life, legitimately referable to a change of the legislation upon this subject.”

LIBERIA.—President Roberts had called together, at Monrovia, the kings, chiefs and head men of the Vey, Golah and Dey countries, with the laudable design of exerting his influence to reconcile them to each other, and to adjust differences which had for some time existed between them. The two former tribes especially, had for a number of years been at war with each other, and their countries, in consequence, had been almost entirely laid waste, and many of the inhabitants barbarously butchered. Gov. Roberts’s attempt at peaceful intervention and arbitration, appears to have been completely successful. The result of the meeting was, that the chiefs pledged themselves to restore tranquility to the country, and to maintain perpetual peace and friendship thereafter, and to refer any question that might arise between them, to the Liberian authorities for adjustment.

TURKISH VIOLENCE.—The Trieste Gazette states, from Preveffa, in Turkey, that the mosque of that place having been struck by lightning and entirely destroyed, the Turkish inhabitants, by way of consolation, resolved upon an outrage against the Christians. They procured a crucifix, which they dragged through the streets, compelling every Christian who passed, on pain of death, to trample and spit upon it. The English Consul, on being informed of this outrage, called upon the authorities to interfere, and to take the crucifix from the hands of the Turks. This was done and quiet was restored.

WHO ARE THE CALIFORNIANS?—Rev. J. W. Warren writes from Nevada to the American Home Missionary Society, that during the last summer and fall, he attended the funerals of persons from sixteen different States, and that nine-tenths of them were under 30 years of age; and that the three hundred and more contributors to the building of his church were from thirty different States of the Union, besides individuals from different countries of Europe. Such materials, if properly moulded, will lay the foundation for a good state of society; but if left to themselves, they may make the worst.

CRUELTY OF HEATHENISM.—Among the Pawnee Indians the cruel practice prevails, when they are on the hunt, and their old people get so feeble that they can no longer accompany them, of leaving them behind, and even burying them alive.

The dispute in which the Bishop of London has involved himself with Mr. Gladstone, is leading him into contentions with other of his clergy. A correspondence between him and Rev. G. T. Driffield, Rector of Bow, has been published, in which the Bishop admonishes the Rector for inviting Mr. Gladstone to his pulpit, and threatens to prosecute him, if he persists.

The Minutes of the Illinois Presbytery have not yet come to hand.

The semi-annual examination of the students of Westminster College will be held in the College Hall on the 1st and 2d July next.

NOTICES OF BOOKS.

ATTACHMENT TO ZION, is the title of a sermon by Rev. J. W. Shaw, recently preached in New York, on Monday after the dispensation of the sacrament of the Supper to the 1st R. P. Congregation there. We have read this discourse with interest, and cordially recommend it as evangelical, faithful, seasonable and practical.

The Presbyterian Board of Publication have recently issued the following works, each of which we recommend as good in its place.

1. A Digest of the Acts of the Supreme Judicatory of the Presbyterian Church in the United States of America.

In our judgment every minister and ruling elder in the General Assembly Church should read, if not carefully study this work. It is calculated to give a clear understanding of the polity of that body, and to be highly useful, especially to those who bear rule. We would also recommend it to all ministers of other Presbyterian bodies, as presenting, in many cases, the legitimate application of the general principles of Presbyterian Church government and order.

2. A Catechism of Scripture doctrine and practice.

This little elementary work is by the Rev. Dr. Jones, and has been prepared with apparent care. It presents a fund of Scripture doctrine in a form suited to the capacity of the young.

3. A Series of Tracts on the Doctrines, Order and Polity of the Presbyterian Church in the United States of America.

We have all along regarded this series of Tracts with favor, and have been as favorably impressed with a perusal of the last volume as of any one preceding. It contains twenty-five short treatises on different subjects, some doctrinal, some practical; and while we do not endorse every sentiment, the collection is generally orthodox.

4. Ears of Spiritual Harvest.

This volume contains a series of interesting narratives calculated to increase a desire for reading—to fix the attention, and to form the habit of conversing about what has been read—commendations which many works do not possess.

5. Bible Dictionary, for the use of Bible Classes, Schools and Families.

This is an improved edition of a work which we have before noticed and recommended. We now add, it costs but 50 cts. and will be found an important auxiliary in the instruction of every household.

THE
REFORMED PRESBYTERIAN.

VOL. XVI.

JULY, 1852.

No. V.

ABIDING IN CHRIST.

“Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me: JOHN 15, 4.”

Abiding in Christ may be viewed as a *privilege*, and as an important *duty*, the diligent performance of which leads to the enjoyment of many distinguishing benefits. Considered as a privilege, abiding in Christ intends a state of vital union to the Saviour, with the gracious fruits which result from it. They who are rescued from the guilt and misery of a natural state were once aliens, in a wandering, degraded and wretched condition—the bond slaves of sin and of satan, having, as the sum of all their future expectations, “a certain fearful looking for of judgment.” Through sovereign mercy, in the day of effectual calling, they are rescued from this deplorable condition, and brought nigh by the blood of Christ. Being justified freely by his grace, they are taken into the family of God, become the subjects of his gracious kingdom, are built on Christ as the sure foundation, are taken into marriage union with him, and become members of his body, of his flesh, and of his bones. No longer under the power of darkness, they are translated into the kingdom of God’s dear Son. No longer left in an alien condition, they are brought nigh by the blood of the cross. Guilt is cancelled. Christ is formed in their hearts the hope of glory. They are united to the second Adam, the Lord from heaven, and by the most tender and indissoluble ties are joined to Him who is light, life, and all substantial and everlasting good.

No comparison could more fitly express the nature of this union to Christ than that which he employs in representing himself as the true Vine, and real believers as the Branches. As the principle of vegetable life is communicated from the root or trunk to the branches—as the branch lives while its connection with the

trunk is maintained, and speedily dies when the connection is broken—as the branch depends for its verdure, vigor, and fertility, on the sap which it derives from the trunk, and as the process is invisible but real; so it is in the union between Christ and believers. They are quickened by his grace. He lives in them by his spirit. They are bound up in the bundle of life with him. So much is Christ the life of their duties, comforts, joys, and hopes, that when he hides his face, though he never really withdraws himself, they languish and are filled with apprehensions, as if their life was about to be, or indeed had been taken away. There are many, it is true, in the visible church, who seem to be united to Christ by mere external profession, by attendance on ordinances, or by office in the church; but these, having no life in them, like the decayed branches of the vine must be pruned off and cast away. In times of trial they fall off as rotten branches. Having no root in themselves, they endure only for a time; they go out from us, because they were not of us. But the declension and fall of apostates affect not the stability, and should not retard the growth of real believers. They who are in Christ, being new creatures, have their continuance in grace guaranteed by the most powerful pledges of which we can form conception. He that hath begun a good work in them will perform it till the day of Jesus Christ. “Because I live” says the Savior, “ye shall live also.” “They shall never perish, neither shall any pluck them out of my hand.” What is the conclusion that irresistibly follows from these reiterated gracious assurances? Is it not, that the abiding of the saints in Christ, their state of vital union to him, with all the inestimable benefits that flow from it, is secured beyond the possibility of failure, and that this is the source of all the gracious privileges which they afterwards come to possess?

To abide in Christ is, therefore, to be vitally united to him, and to continue in this blessed connection even till the end. This should be considered, not only as a gracious privilege, but as a duty of the highest importance; in some sense, the sum and substance of all evangelical duties. In regeneration the sinner is wholly passive. “When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea I said unto thee, when thou wast in thy blood, Live.” Ezek. 16:6. In the progress of sanctification, however, the matter is otherwise. The renewed sinner, becomes a co-worker with God. He is required to wash his robes and make them white in the blood of the lamb. The branches of the true Vine are to bring forth fruit as the evidence of their union, and as the proper return for the nourishment and culture which they have received. “He that abideth in me and I in him, the same bringeth forth much fruit.” “Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples.” Gracious privilege always

obliges to duty. The enjoyment of the former always implies obligation to perform the latter.

The duties involved in abiding in Christ may be viewed in a twofold light—those which are connected with a compliance with the first call of the gospel, and those which are implied in the faithful, diligent, and constant use of all the means which have been provided for insuring the perseverance of the saints in a gracious state. We abide in Christ by fleeing to him daily as a shelter from the wrath to come, and by resting on him as the immoveable foundation of safety and real satisfaction. Faith is the medium of connection between Christ and the soul at first, and it is afterwards a principal means whereby that connection is maintained. It is fleeing for refuge to lay hold on the hope set before the sinner, when a sense of guilt is brought home upon the conscience; and ever afterwards it leads its subject to trust in the shadow of the wings of him who is the Almighty, and amid every storm to have recourse to Him who is the Ark of safety, a hiding place from the tempest, the shadow of a great rock in a weary land. By faith in Christ we receive him as the grand provision of the Covenant—feed as hungry ones on him as the true bread of life; and by faith we walk in him, clothed with his righteousness as the raiment of salvation, and adorned with the graces of his Spirit. Under a sense of ever pressing wants and necessities, we repair to his fulness, and receive out of it grace for grace. The direct and renewed acts of faith, similar to the first vital act, are the grand means of prolonging union to Christ, or, in other words, of abiding in him. Thus the branches maintain their connection with the vine, and derive from it sap and nourishment, growth, vigor and fertility. Resting on the person of Immanuel as the foundation of hope, dependence on his merits and confidence in his character, promises and gracious relations, are evidences of saving union to him, and indeed form chief parts of the hidden, but blessed and real walk which believers maintain with the Beloved of their souls.

Nor is repentance, in its own place, less requisite towards abiding in Christ than faith. The connection between these two graces is intimate and inseparable. We never look on Christ whom we have pierced without being led to mourn. The great New Testament Passover is never truly eaten but with the bitter herbs of godly sorrow and contrition for sin. And as repentance at first is a return, with much self abhorrence, to the Lord, so every subsequent act implies abiding in him, under a deep sense of self abasement for sin. Formerly the sinner heard of him only by the hearing of the ear—only in the way of a distant report, that failed to fix attention or command belief; now the eyes of the genuine penitent abiding in him, see him, and the discovery penetrates the soul. He abhors himself and repents in dust and ashes. The

beholding of the Saviour's glory produces deep and permanent sorrow for sin. Like Isaiah, the Evangelical prophet, the contrite sinner lies prostrate in the dust before the overpowering manifestations of the divine glory, crying out, "Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6:5. We abide in Christ then by entertaining the lowest views of ourselves, by a cordial, fixed, and increasing hatred of sin, and by having recourse daily to the fountain opened for sin and for uncleanness, that we may be washed and made clean.

Love to Christ is another hallowed and strong tie of abiding union and intercourse. Believers are joined to Christ by a holy, spiritual, supreme affection, arising from a sense of his love and loveliness. They are drawn with the cords of love as with the bands of a man. His name, his person, his atonement, his offices are like fragrant ointment poured forth, and when the Holy Spirit implants a new spiritual sense in regeneration, the hearts of believers are filled with the odor of the perfume; "therefore do the virgins love him." Song, 1:2. They become rooted and grounded in love. They are set as a seal upon their Beloved's heart, as a seal upon his arm. They delight themselves in him, lean on his bosom, put in their claims of interest and dwell with rapture on the commendation of his matchless excellencies. The morning of conversion is a time of love, and the proper expressions of spiritual affection ever after are such as these—"My Beloved is mine and I am his." "Thou art fairer than the children of men." "As the apple tree among the trees of the wood, so is my Beloved among the sons; I sat down under his shadow with great delight and his fruit was sweet to my taste." "He brought me into the banqueting house and his banner over me was love." "He is the chief among ten thousand; yea, he is altogether lovely." "Whom have I in heaven but thee, and there is none on earth that I desire besides thee." Nothing can separate them from the love of God; for it is declared, "He that dwelleth in love, dwelleth in God, and God in him." This is the principle that attracts them to Christ, the centre of all that is excellent and amiable. This it is that draws them with ardent desire to delight in him, to desire communion prolonged, and to do or suffer for his name sake whatever he requires. "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again." 2 Cor. 5:14, 15. Love to Christ is a main element of heavenly blessedness itself. The redeemed, who dwell in God's presence, have this grace, in one sense greater than faith or hope, in perpetual, lively exercise. They taste, admire and abundantly enjoy the Saviour's love; and with fervent

gratitude and heart-felt complacency, they repose on his bosom, while they sing, "Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12.

The agent in producing and continuing this blessed union, and in producing in the soul these gracious dispositions, is the Holy Ghost. The Spirit is the bond of connection, on heaven's part, between Christ and the believer. He is the vital principle uniting the members and the Head. Coming into the soul, as sent by the Father and the Son, he makes it the temple of the living God. Believers, in consequence enjoy the seal, the unction and the earnest of the spirit of promise. His office is continually to lead them to Christ, enable them to live near to him in all privilege and duty, and to be at once the medium of blessed intercourse, and the unequivocal evidence of union and intimate fellowship. "He that is joined to the Lord is one Spirit." "Hereby we know that he abideth in us by the Spirit which he hath given us." John. 3:24. It is by "walking in the Spirit," that abiding in Christ is realized. Under his gracious and powerful influences, believers become spiritually minded; they see Christ all glorious and excellent; their souls are filled with marrow and fatness, and they drink abundantly of the rivers of God's pleasures.

The above remarks give a view of the *internal principles*, in the exercise of which the believer abides in Christ. There are besides, *outward means*, through which these principles are called into exercise. These we may illustrate in a future No.

FORGIVENESS WITH GOD.

If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." Ps. cxxx. 3, 4.

To *mark iniquities* is to keep account of them, and to reckon with the transgressor on the principles of strict and equal justice; to reckon with the transgressor himself, and not with a surety or substitute. To *stand* is to be justified or acquitted. The question of the Psalmist implies, that if God were to reckon with men on the ground of merit or demerit, none could stand the trial, be justified or acquitted. All would be found guilty and be condemned. But he proceeds to say: "There is forgiveness with God, that he may be feared; implying that there is with him a method of reckoning by which it is possible for men to stand, be acquitted, and justified.

But no one can stand acquitted on the ground of his own works or merit. So the Scriptures teach. "How shall man be just with God? If he will contend with him, he cannot answer him

one of a thousand ;” Job ii. 13, 14. “What then shall I do when God riseth up ; and when he visiteth, what shall I answer him ?” Job xxxi. 14. Saith Paul to the Romans : “There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one. Their throat is an open sepulchre, with their tongues they have used deceit ; the poison of asps is under their lips ; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways ; and the way of peace have they not known. There is no fear of God before their eyes. . . . Therefore by the deeds of the law there shall no flesh be justified in his sight.” Rom. iii. 9—20.

So the best men confess. Job says : “I abhor myself, and repent in dust and ashes.” Job xlii. 6. Moses exclaims : “I am of uncircumcised lips ;” and Isaiah, “I am a man of unclean lips.” Ex. vi. 12, 30. Isa. vi. 5. Paul says, “For I know that in me (that is, in my flesh) dwelleth no good thing ;” and he exclaims, in view of his unworthiness, “O wretched man that I am !” Rom. vii. 18, 24. The holiest men, in all ages, have been most sensible of their depravity. They have had the clearest views of the desperate wickedness of their own hearts, and the entire demerit of their whole lives. The nearer the saints on earth have approximated the image of their maker, the more conscious have they been of their moral deformity ; the nearer they have advanced towards perfection, the more sensible have they been of their imperfections. They have esteemed themselves less than the least of all saints ; felt themselves the chief of sinners ; renounced all self-dependence, and relinquished every hope of justification by works.

Reason confirms the teachings of Scripture, and the confessions of the wise and good. Nature teaches the power, wisdom, and goodness of God. Reason infers that a being possessing these attributes would not leave his works imperfect. All the works issuing from his hands must in their original state be very good. Gen. i. 31. But how do we see them now ? Both natural and moral evil abound. Man, the masterpiece of divine workmanship on earth, is subject to numberless ills, sickness, and death. And why ? Because he is not as God made him ! He is fallen ! And how, when God reckoneth with him, can a fallen being, depraved and sinful, as man evidently is, stand acquitted on the basis of his own performances ! It cannot be, for merit he has none.

Hence all need forgiveness. So the Scriptures teach. For all have sinned and come short of the glory of God. Of course, all need pardon ; and if they cannot be forgiven and justified for

their deeds, how can this be accomplished? The apostle teaches how: "Being justified *freely*—not by works—freely, by his grace, through the redemption that is in Christ Jesus: whom God hath set forth," or foreordained, as the margin reads, "to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom. iii. 23—26.

Men, with few exceptions, are sensible of their fallen condition, and confess their need of forgiveness. The sacrifices and penances, the self-tortures and self-immolations of the heathen, are but so many confessions directly in point. The same may be said of Papal rites and Mohammedan superstitions. The cry of the true penitent is for mercy. Every prayer is a confession of guilt and a plea for the remission of sins. Is there forgiveness? Can sin be pardoned? Yes, there is forgiveness with God. This is a glorious truth. Nothing of this is known from the light of nature. With all its vastness, sublimity and beauty, the volume of nature speaks not a word of forgiveness. It speaks of the depravity of man, but leaves us all in darkness respecting a way of recovery from sin and ruin. It teaches the need of forgiveness, the impossibility of acquittal on the ground of works or merit; but in all its teachings, it has not a line like this: **THERE IS FORGIVENESS WITH GOD!** The Scriptures alone contain this blessed intimation.

But it would be of little moment to know that there is forgiveness with God, if we were left in ignorance of the way in which the blessing may be secured. Tell the burdened sinner that there is forgiveness with God, and what will that avail, if you tell him not how he may approach Jehovah acceptably? The Bible does not leave us in darkness here. Light shines from the sacred page on the sinner's path, directing him to the cross of Christ. Its teachings here are divine. No other book teaches like this. The method of pardon here revealed is above human invention; it came from God. The plan of salvation developed in the Scriptures is so unlike every other, so far transcending human genius, so honoring to God, so abasing to man, that the book which reveals it must have been written by inspiration of the Holy Ghost.

The Scriptures not only teach the possibility of forgiveness; they also point out the way. They reveal a peculiar method of reckoning—reckoning with a surety or substitute—marking the iniquities of the sinner against the substitute, or placing them to his account, he bearing the penalty, and the sinner being acquitted, forgiven, and justified, on the exercise of faith in him: the surety pays the debt by the sacrifice of himself, and all who, through the operation of God's Spirit, avail themselves of this sacrifice by

the exercise of faith, are acquitted and stand justified before God. "Being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. v. 1.

Here is the Bible view of forgiveness:—Jesus Christ took the place of elect sinner's, and suffered in their stead. By his obedience, sufferings, and death, he has made an atonement for sin and brought in everlasting righteousness. Dan. ix. 24. And now ascended, he ever liveth to intercede. Heb. vii. 25. He appeared to put away sin by the sacrifice of himself. Heb. ix. 26. On him was laid the iniquity of us all. Isa. liii. 6. He who knew no sin was made sin for us, that we might be made the righteousness of God in him. 2 Cor. v. 21. He is offered to men, in the gospel, as their Saviour. When they believe, they are forgiven and accounted righteous. They are not only acquitted, but treated as if the righteousness of Christ was theirs. *This is the way God forgives. Thus, and thus only, there is forgiveness with him.* The sinner has but to believe, and he is forgiven, justified, saved. Now the righteousness of God without the law is manifested, . . . even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe. Therefore, we conclude that a man is justified by faith, without the deeds of the law. Rom. iii. 21, 22, 28.

We should ever remember, that God forgives only through Jesus Christ. It is because he is the propitiation for our sins that God can be just and yet justify him which believeth in Jesus. Rom. iii. 25, 26. Hence it is, that forgiveness is so frequently spoken of in connection with the name, offices, and work of Christ, the Mediator. Repentance and remission of sins are preached in his name. Luke xxiv. 47. There is salvation in no other. Acts iv. 12. Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance and forgiveness of sins. Acts v. 31. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Eph. i. 7. His blood cleanseth from all sin; and without shedding of blood is no remission. 1 John i. 7. Heb. ix. 22. Hence the atoning blood of Christ is the only ground of hope. There is forgiveness with God, but it is only through Jesus Christ. He is the way, the truth and the life; no man cometh unto the Father, but by him. John xiv. 6. Reject him, and there is no pardon, no hope. Reject him, and you are lost. Receive him, and you are safe. Receive him, and pardon and eternal life are yours. Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Ps. ii. 12.

DEPRAVITY RESTRAINED BY DIVINE INFLUENCES.

One man, under the influence of unholy passion, deprives another of what he can never restore—LIFE. The circumstances of the act, the character and the social position of the parties, shade the crime with peculiar blackness. As the sickening details are heralded abroad, there is a general feeling of horror and disgust! and the offender seems to be regarded as belonging to a viler race than ours. Pride assumes a high and scornful air: it lifts up one creature as if he were superior to his fellows. All men, indeed, are Pharisees by nature. When our attention is arrested by the records of crime, the secret feeling is apt to arise—God, we thank thee that we are not as other men. How presumptuous were the Israelites in the wilderness! bold in murmurings and rebellions amid the very flames of Jehovah's glory, and even while he shook his terrors over them. With their history in view, how often have we been disposed to bless ourselves that we were not of that "sinful nation!"

Some, it is true, are better than others. "The righteous is more excellent than his neighbor." Prov. xii. 26. David was superior to Saul, Hezekiah to Ahab, Paul to Judas. Even the same individual may have a better character at one time than at another: John Bunyan the dreamer was superior to John Bunyan the tinker. Yet there is in all a depraved principle which, if unchecked, would bear them on alike to all kinds of wickedness. There is no soundness in the human heart; it naturally wells forth all evil. If therefore we are not as great criminals as some others, it must be owing to influences beyond ourselves. "Whatever wickedness we have been kept from," says the elder Edwards, "it is not because we have not been bad enough to commit it, but it is God has restrained us, and kept us back from sin. There can be no worse principle, than a principle of hatred to God. And there can be no principle that will go further in wickedness, than this, if it be neither mortified nor restrained. * * * If we have ever heard or read of any that have done worse than we; if we have not gone the length in sinning, that the most wicked pirates or carnal persecutors have gone, this is owing to restraining grace."

Nor is it mere assumption, that God does restrain the depravity of men, and that the moral and religious are indebted to him for the peculiar excellence of their conduct. It is his prerogative to govern the world, and so as to make all creatures, and all events, concur in the accomplishment of his own glorious purposes. The hearts of the mighty, as well as the hearts of the people in general, are in his hand; he turns them, as he bends the winding streams, whithersoever he will. Prov. xxi. 1. He restrains all the wrath of man, which he does not choose to convert to his praise. It was his providential intervention that prevented David from shed-

ding the blood of Nabal. "*The Lord hath withholden thee,*" said Abigail, "from coming to shed blood, and from avenging thyself with thine own hand." 1 Sam. xxv. 26. Paul attributes to divine influence the difference in the characters of men; and when he expresses his own peculiar obligations, he speaks what may be repeated with truth by every Christian. "By the grace of God I am what I am." 1 Cor. xv. 10.

Now, what is the nature of the restraints which God thus plainly throws around the corruption of the heart? He has given man a conscience, which should make him shrink from wrong-doing by the pains of guilt, and the apprehensions of judgment. He places some in such circumstances, that *no occasion* arises for the full development of their evil propensities. The education with which he favors some, the social influences which he brings around others, disposes them to conduct with decorum. To many the strong motives of his word are as a bridle and bit. Often, too, his Spirit enters the heart and binds it down with the cords of grace. By means and agencies innumerable, he can bound and overrule our unrighteous designs.

How then should we feel and act in view of the wicked deeds of others? First, we should pity the transgressor. We may loathe his sins as deeply as we please, for God loathes them with all his soul; but we may not abhor the man, nor cast him out from our benevolent regards. As we are bound to do good to all, we should extend to him, if within our reach, all suitable efforts for his welfare; at least, we should intercede with God, that he would illustrate the power of his grace by transforming him into a new creature.

Secondly, we should confess our own obligations to the grace of God. Because our nature has been changed, are we in no danger of committing high offences? "Let him that thinketh he standeth, take heed lest he fall." 1 Cor. x. 12. What did David, what did Peter, when the remains of depravity were permitted to work? How many, like Hazael, have been guilty of conduct of which they once thought themselves incapable! If we have not fallen in a similar manner—if we are not among the vilest sinners, it is because God has mercifully restrained us. Perhaps the good man did not judge himself too severely, who used to say, when he saw a criminal taken to execution, that but for the grace of God, the culprit would have been himself. "That the godly," observes the acute author before quoted, "do not fall into the most horrid sins that can be conceived of, is owing not so much to any inconsistency between their falling into such sins, and the having a principle of grace in the heart, as it is owing to the covenant mercy of God, whereby he has promised never to leave nor forsake his people."

"Let not the godly therefore," continues Edwards, "be insensi-

ble of their obligations to the restraining grace of God. Though they cannot be said to be enemies to God, because a principle of enmity does not *reign*; yet they have the very same principle and seed of enmity in them, though it be mortified. Though it be not in reigning power, yet it has great strength; and is too strong for them, without God's Almighty power to help them against it."

While, then, we gratefully own our obligations to divine grace for the past, let us feel our dependence upon it for the future.—What foul deeds shall we commit, unless he hold our hands, and repress the corruption of our hearts! O may he never abandon us to ourselves. May he graciously hear while we daily pray: "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." Ps. xix: 12—14.

THE MANNA.

Manna was the provision miraculously furnished to the children of Israel during the time of their journeyings through the wilderness before they entered the promised land. It may be viewed as an emblem of the Lord Jesus Christ, who is the true bread which came down from heaven, of which they who eat shall never hunger nor come into condemnation. It was healthful and nutritious food, suited to every taste. Its miraculous character consisted in part, in the fact that none fell to be gathered on the Sabbath, while on every other morning it was found in abundance. This was to teach the Israelites, and should equally teach us, the sanctity of that holy day, inasmuch as the author of the Sabbath so ordered in his providence that that day should not be profaned by gathering the manna, though it was the daily bread of those who fed upon it. His goodness, however, was manifested in causing a double quantity to fall on the day previous, and in directing the Israelites to gather on that day twice the usual quantity. We should remember the Sabbath day to keep it holy, and endeavor on the day preceding so to arrange all our temporal matters, even the preparation of our food, that they may not interfere with the strict sanctification of the Lord's day. If any gathered more than sufficient and left it till the morning, it was utterly spoiled and became offensive. This did not happen to that which was kept over for the Sabbath. It remained as sweet and free from corruption as when first gathered.

The manna fell in such abundance that there was enough for

the whole vast multitude, each one having, it has been reckoned, about three quarts a day. This may denote the abundance that is in Christ Jesus to satisfy the wants of all who feed on him by faith. God has promised to give to his people pastors according to his heart, who shall feed them with knowledge and understanding. These dispense the bread of life, by ministering the word of truth, which, by the divine blessing, nourishes immortal souls to eternal life. It pleased the Father that in Christ all fulness should dwell; and out of this fulness his children receive grace as exigencies require. He says, "Eat ye that which is good and let your soul delight itself in fatness." The believer says, "Thy word was found of me and I did eat it and it was the joy and rejoicing of my soul." The manna was round, a symbol of perfection. It was white, denoting the holiness of him who is the bread of life, the purity of his word, and its fitness to nourish the immortal soul. It was sweet, denoting the pleasure and holy satisfaction which believers find in Christ and his blessed word:

How sweet unto my taste, O Lord, are all thy words of truth;
Yea I do find them sweeter far, than honey to my mouth.

Sweet and nutritious as the manna was, entitling it to be called the "corn of heaven" and "angels' food," it came to be despised. "Our soul loathes this light bread," said they. Alas! how do multitudes despise Christ, his gospel, his ordinances, his laws, and even the heavenly rest, with all its enjoyments, which he offers to them. They have no relish for the hidden manna, and Christ says of such despisers, "They shall never taste of my supper"—never enjoy the blessings of eternal life in glory.

When the Israelites entered Canaan, the manna was discontinued as no longer necessary. They then ate the old corn of the land. In like manner much that is indispensable to the support and growth of believers in their wilderness journey on earth, will cease when they are taken home to the mansions of bliss. The ordinances of grace, as now observed, will not then be needed. For they who enter those blessed abodes, no longer see through a glass darkly, but face to face. "And I saw no temple therein; for the Lord God Almighty and the Lamb, are the temple of it, and the city has no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

The supernatural furnishing of the manna illustrates the wisdom, power and goodness of God in the care which he takes of his people and the liberal provision which he has made in his covenant and his providence for their diversified wants; and also for bringing them to the heavenly Canaan, where there are fulness of joy and pleasures for evermore. He takes parental care of them, and provides for all their necessities:—

Such pity as a father hath unto his children dear,
 Like pity shews the Lord to such as worship him in fear.
 The lions young may hungry be, and they may lack their food,
 But they who truly seek the Lord shall not lack any good.

As the manna when gathered was baked in a pan or seethed in a pot, that it might be prepared for use ; so Christ had to suffer for our sins. "It pleased the Lord to bruise him, he hath put him to grief." He suffered, the just for the unjust, that he might bring us to God. This fitted him to be the true bread which came down from heaven. As the manna was to be gathered and eaten daily ; so Christ must be fed upon constantly by faith, in reading his word, in meditation and prayer. The soul stands in no less need of continued spiritual nourishment, than the body does of appropriate wholesome aliment. And as the measure—an omer—was to be filled, Christ should be fed on to the full. His declaration is, "Blessed are they that hunger, for they shall be filled." His promise is, "Open thy mouth wide, I will fill it abundantly. Oh! that we could always have faith in exercise, accompanied by a hungering and thirsting after righteousness. The experienced christian says, "I sat down under his shadow with great delight, and his fruit was sweet to my taste." While we are informed that a pot of manna was preserved to keep up a remembrance of God's goodness in providing for his people in the wilderness, let us feel ourselves called upon to remember with holy admiration and constantly, God's eternal love in the gift of his beloved Son, in our election, regeneration, sanctification and perseverance in a life of faith until we be brought to the land that lieth far off, into which we hope to enter when our weary pilgrimage in this earthly wilderness shall have been terminated. J. D.

 From the Presbyterian.

YIELDING PACIFIETH GREAT OFFENCES.

The forgiveness of injuries is an injunction peculiar to the Christian faith. From the earliest ages it has been one of the most successful weapons against infidelity. A maxim so contrary to what the world calls noble, and yet so commendatory to every man's *conscience*, has been often acknowledged as from the great Lawgiver, when other arguments have failed to convince the unbeliever of the divine origin of our faith. Those calling themselves Christians, when unprovoked, readily acknowledge its claims upon obedience, but temptation resisted reveals the carnal enmity subsisting between the heart and God's law. When the commandment comes, under such circumstances, sin revives, and we die. The fearful conflict between grace and the body of this death takes place, and the cry ascends, O, wretched men that we are !

Who shall deliver us! The victory must be won. The child of God can be satisfied with no doubtful issue, no half-way conquest or compromise. The battle must be decisive, and the firmer he stands his ground, the higher the tumult rises. Blessed is he that *overcometh*—not he that *strives* to overcome. The world knows nothing of this warfare, for all is relinquished into the enemy's hands. The principal foes on this battle-ground are God on the one side, and pride on the other. This haughty antagonist rears itself to oppose the meekness and loveliness demanded by the divine law. In such times of strife, a voice is heard from the divine oracle, saying, "Yielding pacifieth great offences;" "a soft answer turneth away wrath;" "hatred stirreth up strife, but love covereth all sins." Whether, like Joseph, we have been stripped by envious brethren of life's most coveted delights, or whether, like Moses, we have been cast upon the earth, and made to cry out in anguish to the Father of our spirits, "Let me not live, but die," by the very people whom we have striven to serve; yea, even if our feeble bodies should be brought to the grave, where Jesus was brought by his persecutors, our duty is still the same, and, in the end, judgment shall appear as the light, and righteousness as the noon-day.

When Gideon had delivered his country from the oppressive hands of the Midianites, the children of Ephraim, in their jealous ingratitude, would seek a quarrel with him, because they had not shared in this honor. This noble servant of God, instead of yielding to the harrowing provocation, yielded the *precedence*, and reminded them of their own valiant deeds, in the subjugation of the princes of Midian, Oreb, and Zeeb. Likewise, when David, in the fury of his resentment against Nabal the churl, had advanced upon him with his chosen band, the gracious Abigail, with her gentle words and deeds, saved not only herself, but her surly husband from destruction, and in the end was promoted to queenly honors. And when Esau, with his four hundred men, had gone forth to execute justice against his offending brother, his rage was changed to kisses, embraces, and tears, by Jacob's embassy of fair speeches and gifts. On the other hand, the fair heritage of Israel was rent in sunder by Rehoboam's proud answer. It is unnecessary to refer further to Scripture. Its testimony on this point is too plain to be misunderstood by the willing mind. But if to know one's duty be a great attainment, to do it, is still greater. With man, this is impossible; but with God, all things are possible.

Are any of Christ's little one's contending in a struggle with themselves such as has been described? "Deal courageously, and the Lord shall be with the good." Lay aside every weight, and this besetting sin of pride; put on patience as a garment; fret thyself in nowise to do evil. Look to Jesus, from moment to moment, for grace and strength, as well as example; for he is our

sanctification. Consider how he endured such contradiction of sinners against himself, lest ye faint, and be wearied in your minds ; for cast down and distressed as you may be in this conflict, you have not yet resisted unto blood, striving against sin. "My son, despise not thou the chastening of *the Lord,*" for this chastening is of the Lord, though it be at the hands of evil men, and caused by evil passions. They are doing *his* work in the heart of his dear believer, and principalities and powers shall witness the triumphs of his grace. Recognise, as Joseph did, his hand in these afflictions. "Ye thought to do me evil, but God meant it for good," said Joseph, when, clad in the royal robe of favor, he lifted his trembling, bowing brethren from the earth, and re-assured their hearts before him. Joseph's noble heart was once wrung with anguish, when, in the bitterness of his soul, he besought them to have mercy upon him; but they cast him from them, and spurned the love that clung so fondly still. And now, those lonely years of sad captivity, those disappointed yearnings for home, were exchanged for the opportunity of unmeasured blessings to them ; from the degradation of slavery, from the desolate cell of the prison, he arose to become their saviour. Such reward in this world, or the next, is indissolubly connected with such holy magnanimity. The people of God, by such victories over themselves and others, shall go on to the end of time, conquering and to conquer, that equal praise and glory may redound to his great name.

SANCTIFIED CIVILITY.

"Sanctified civility," said Philip Henry, "is a great ornament to Christianity. "True piety, of necessity, involves true politeness. They are greatly in error, who suppose that Christianity is not favorable to the minor graces of character which mark the polite man. It would cultivate those feelings, of which the acts required by the rules of politeness are the appropriate expression. Politeness requires that we should always consult the feelings of others ; that we should postpone our convenience to theirs. Christianity requires that we should love our neighbor as ourself, and gives to the term neighbor a widely extended meaning. It requires that we should seek not our own good, but that of others. Its law of happiness is, that we are happy when we labor not to promote our own happiness, but the happiness of others. Now if the law of Christianity is obeyed, if these feelings really exist in the heart, will not true politeness mark the conduct? Would not a perfect Christian be a perfectly polite man? His employment may not be favorable to an easy and graceful command of his muscles, but that is a matter of small consequence. If there is a true polite-

ness of the heart, the want of a graceful step and a courtly bow will not be a serious deficiency.

Still a courteous and graceful manner is an ornament to Christianity, because it appropriately belongs to it. There is an appropriate expression to every feeling of the heart. Then if one has pure and noble feelings, he does injustice to those feelings, and renders them less effective, if he fails to give them their appropriate expression. Surely he would come short of his duty, who should give to his feelings of kindness such an equivocal expression, as should lead the beholder to doubt whether the feeling was that of kindness or of anger. Just so far as he fails to give to his feelings their proper and most effective expression, he comes short of his duty.

Now we know that our feelings of love and interest are always most influential, when expressed in a gentle, refined, and polished manner. Hence it is our duty to aim at that manner. It is not enough that the feelings within our bosom be right; the expression of them must be right also; just as it is not enough that our intentions be right; our actions must be right also.

A coarse, rough, uncourteous manner, is the last manner that should characterize one who belongs to the school of Christ, where the great lesson is that of love.

COVETOUSNESS.

When we say of a man, he died a drunkard, or a blasphemer, or an infidel, we infer that he died a hopeless death, because these are traits of character wholly inconsistent with any Christian pretension, and wholly unsuitable to that preparation which is requisite to a safe appearing before God the Judge. Or, if we say that a man killed himself, we conclude that, unless the act was committed in a state of insanity, he thereby cut himself off from all reasonable hope of heaven. Or, if we hear of one dying a wilful idolater, we can have no hope in his death.

Why, we ask, should not the sin of covetousness, wilfully persisted in, as effectually exclude hope, and awaken the same fearful apprehensions in reference to the future state of the man who is guilty of it? Is not covetousness a crime? Is it not so characterized in the Word of God? Is it not idolatry, as strongly marked as that which consists in bowing down to a stone or wooden god? Does it not also effectually kill those finer and purer emotions which are elementary to true Christian character? Can a covetous man really love God, or love his neighbor as himself?—Is he not made up of those selfish elements which it is the province of Christianity to eradicate? How, then, can a covetous man be

a disciple of Christ, or how can he be fitted for the kingdom of heaven? These are serious questions, and all the more important, because seldom put and answered in settling the terms of church communion, or in deciding upon the rules of discipline. Who ever heard of a man being refused admission into the visible Church, or, as a matter of discipline, excluded from its fellowship, because he was covetous? And yet, if it be a plainly marked sin, which will exclude him from the kingdom of heaven, why should it not be a barrier to the communion of saints on earth? Few sins bring more discredit on the profession of Christianity, in the eyes of the world, than this. It will make some allowance for sins into which men are hurried by the force of passion; but it will sneeringly condemn the religion which tolerates a man who can deliberately grasp after and cling to the world as the chief good; who shows, by the whole course of his life, that he loves the things of earth supremely, and that the greatest calamity which could befall him would be separation from his earthly idol.

There is no sin more insidious than that of covetousness. It has a decent exterior. It is, indeed, in a certain sense, inconsistent with profligate excesses. The sinful pleasures of the world are generally too extravagant in cost to consist with it. Like a subtle serpent, it glides into the heart under the most plausible pretences. It comes under the name of thrift, economy, carefulness, prudence; it inveighs against profligacy, profusion, extravagance, improvidence, ostentation; it justifies itself as a wise regard to one's own interests, and to a proper care for one's own family; and thus it proceeds, gradually enlarging its desires, fixing its insatiate grasp on greater acquisitions and hoarding its useless treasures. It is with covetousness within the Church that we are now concerned; and it is there that it is a fretting leprosy. The example of one covetous and penurious man may, and often does, bring a blight upon the benevolence of a whole congregation, provided he occupies a prominent official station. He argues volubly against extravagance, against useless expenditure of money.—Money given to the poor is only an encouragement to idleness; money given to benevolent religious operations is often useless, and sometimes misapplied. He has always a ready reason why he should not give, and he hates to be importuned. Argument has no force with him to induce him to relax his grasp, and his heart is steeled against the most moving entreaties, because the corroding sin of his life has eaten out of his heart all those sensibilities and sympathies which would make him feel that man was his brother.

We have watched the progress of this sin, which is always for getting, and never for communicating; and we have marked it in its consummation, in the miserly avarice of tottering old age.—We have seen the octogenarian clutching his treasures as if he ex-

pected to carry them with him into eternity. He could pretend to be religious, and express an interest in the Church's prosperity, while it made no claims on his money; but touch him on this point, and his countenance would change, and the full evidence of his perilous condition would be made manifest—his treasure on earth, his heart there also! Beware of covetousness! It is a deadly and stupefying sin. It does not, as some sins seem to do, fail with the failure of physical energies, but grows when the outer man decays. It is not unfrequently the sin of old age. In youth, fortify the heart against it. Study to be generous without being improvident; strive to love God and heaven more than earth; cultivate the benevolent affections; regard money only as a means of usefulness; and then you may expect your hearts to expand and become more genial as the frosts of age approach, while you will joyfully exclaim. "My treasure is in heaven, where moth and rust do not corrupt, nor thieves break through and steal."—*Presbyterian.*

THE FREE PRESBYTERIAN SYNOD.

This body at its recent meeting in Cleveland, Ohio, passed the following preamble and resolution on the subject of holding fellowship with slave holders :

Whereas, Each nation, each distinct community, each religious body or denomination, which by its structure is constituted one whole, is without exception, so far as we are aware, treated by God as a unit; as a legal corporation, a moral partnership, each member of which is responsible for the doings of the body, while his organic connection with it remains.
And

Whereas, The sin of the organization is the sin of the individuals who compose it, which sin is so much the more flagrant than a private offence, as the influence of the imposing public body is greater than that of an individual. From this sin and its consequences, there can be no escape except in severing the organic bond, which is secession from the body.

Resolved, Therefore, that it is inconsistent with the great principles of the word of God to return and fellowship any of those churches, or their branches from which we are morally bound to secede, according to the principle of organic law and guilt clearly unfolded in the above preamble.

The principles asserted in the above preamble are sound and scriptural, and the application of them in the resolution, is that alone, of which they will admit. The members of this Synod felt themselves "morally bound to secede" from the O. S. Presbyterian church on account of its connection with slavery. And as the General Assembly at its late meeting in Charleston, S. C., placed in the moderator's chair a Northern advocate of the fugitive slave law, and conducted their proceedings in a way that suited the

most fastidious slaveholding taste, there is no prospect of the Synod's returning to their communion. They doubtless endured trials in attaining to the position which they now occupy, and we are glad to see that they are determined not to abandon it.

We would like much, that the Synod would apply to the civil institutions of the country the principles which they have so strongly asserted. They include nations in the category of communities or organizations from which, when involved and continuing in sin, it is a duty to withdraw. Is it not a fact that the American nation is as deeply implicated in the sin of slavery, as the church from which these brethren have separated? Unquestionably it is more so: the evil is in the *constitution* of the nation—an integral part of the instrument which gives it existence, of which the laws enacted to protect slavery are the natural and necessary results.—While we are not apologists for the pro-slaveryism of the Presbyterian church, truth, nevertheless, requires us to say that the evil is not in its constitution, but is in direct violation of it. From the Westminster Confession of Faith, which, in a mutilated form it is true, is that constitution, torture itself cannot wring an apology for oppression. If, then, it be a duty to secede from a church, which, in violation of its constitution, supports slavery, much more is it a duty to withdraw from a nation which does the same thing both in its constitution and by its laws.

There are certain nice distinctions by which some think to free themselves from the guilt of oppression, while they actually support the government. It should, however, be kept in mind that the nation has a moral character, and what that is, must be ascertained by the word of God. The duty of Christians with respect to it is to be determined by what this unerring rule evinces is its character, and not by what they imagine or wish it to be. If it be wrong, no man's good opinion of it will make it right, or render a course in relation to it a duty, which, were it not for his mistaken views of it, he would see to be a sin. Men do not act wisely to deceive themselves by a process of sophistical reasoning on subjects that in their practical bearing involve the highest duty they owe to God.

The Freesoil movement is, we believe, a favorite scheme with the brethren under the jurisdiction of this Synod. We question not the uprightness of their intentions in attempting to remove by the ballot box the evil of slavery from the land. But we must say that to us they place themselves in an attitude of manifest inconsistency by such attempts. Certainly to hold an office under the constitution, or to vote for candidates for office, is to incorporate with the government and to render to it a direct and active support. However sound may be the views on the subject of slavery entertained by a candidate, no sooner does he enter on the duties of his office, than he identifies with the constitu-

tion in all its provisions. He becomes, to use the Synod's own language, a member of "a legal corporation, a moral partnership, and is responsible for the doings of the body while his organic connection with it remains." And "from the sin and the consequences there can be no escape except in severing the organic bond, which is secession from the body."

Here we are met by the stale inquiry, how will you ever reform the nation by withdrawing from it? We could easily return the inquiry to the brethren of the Free Synod, by asking, How did you expect to reform the O. S. Presbyterian church by withdrawing from it? We do not suppose that they were indifferent to the welfare of the church which they left, or that in withdrawing they thought that they put out of their hands all means of its reformation. The truth, we believe, is that they were determined at the time by their convictions of duty, irrespective of the consequences, whether good or evil, which might ensue. Believing the doctrine that evil must not be done that good may come, they did not wait to inquire whether any advantages would likely follow from a continuance in sin. Sinful connections, they saw, must be broken up, and we doubt not that they had confidence in this course as the means of ultimately reforming the church, and at the same time adopted it as the only way left them of maintaining a good conscience toward God.

And if this is true in the case of a separation from a corrupt church, is it not equally so in dissolving political connection with an immoral nation? Not an argument that ever was used to justify secession from a slaveholding denomination but will have equal weight in defending withdrawal from a slaveholding government. Reformed Presbyterians, occupying the position of dissenters from, and witnesses against all corrupt churches and immoral nations, are not on that account to be set down as unconcerned for their welfare, and using no means for their reformation. They do not believe that the evil in either churches or nations is incurable, but they are not disposed to "heal the wound slightly, crying peace, peace, when there is no peace." A deadly disease is preying on the vitals of the nation which must be removed, and speedily too, or dissolution must take place. The case is one that appeals to the heart of every patriot, and requires to be treated with the utmost skill. Let us have done with those nostrums which, like opiates in diseases of the body, soothe by lulling the senses, but do not cure. Of this kind are all attempts to reform the government by any action that is based on political identity with it.

From any of the brethren of the Free Synod whose eye these remarks may meet, we would ask for them their careful attention. It is a subject worthy of their most serious consideration, and we trust they will yet see that duty to God, their own avowed principles, and a determination to employ the means which will ulti-

mately tend to rid our country not only of slavery, but of every other national crime, require them to give up, not only ecclesiastical, but political connection with sin. S.

EVANGELIZATION IN FRANCE.

The following extracts from a letter of a correspondent of the New York Observer published some time since in that paper, contain interesting references to times that are past, and encouraging intelligence respecting some parts of that unhappy country. Much blood has yet to be avenged in that land, and we trust, the fruits of much good seed sown centuries ago are yet to be brought forth.

In various provinces of France the Romanist population have expressed a strong desire to know the doctrines of the Protestant faith, and have courageously embraced them. This proves clearly that, in the lower ranks of society in France, Popery has lost much ground, and that the time is come to undertake, upon a larger scale, the work of evangelization. Let me recapitulate some facts which belong to the *past*, trusting that liberty will be sooner or later restored to us *for the future*.

1. *La Tour d'Aigues*, a small town in the department of *Vaucluse*, contained in the sixteenth century many Protestants, or rather *Waldenses*, who had been settled in that country from time immemorial. These humble Christians were slaughtered or scattered about the year 1550, in the frightful massacre of *Merindol* and of *Cabrières*, so that the very name of Protestant had disappeared from the country. But there remained in the heart of the inhabitants some vague remembrances of the evangelical faith. There was in several families a latent opposition to the popish clergy, and this opposition waited the favorable moment to show itself. Influential individuals of *La Tour d'Aigues* addressed to the consistory of *Lourmarin* an urgent petition to obtain a pastor. The consistory received their request favorably, and sent to this place the Rev. Mr. *Gaïtte*, who preached to about two hundred hearers. The audience appeared very attentive. They were glad to hear at last a true minister of the Gospel. The mayor of *La Tour d'Aigues*, instigated by the curate, ordered the place of worship to be shut. What has happened since?—The department of *Vaucluse* is one of those most agitated by political insurrections resulting from Mr. Louis Bonaparte's acts of violence, and perhaps the new converts of *La Tour d'Aigues* are suffering persecutions under the false pretense that they are *revolutionists!* All is possible in our present circumstances.

2. *Boulogne*, in the department of *Pas-de-Calais*, is in some

sort an English settlement. As this town is situated on the sea-coast, in the spot nearest to the shores of Great Britain, several thousands of our island neighbors have there fixed their residence. Naturally they have places of worship for their use. There are four English chapels and a Wesleyan chapel. This is not all. The example of the English, the piety of many of them, their conversations, their charity have produced a salutary influence upon the Roman inhabitants of Boulogne, and a French pastor, Mr. *Poulain*, has been sent to preach to them. A Protestant congregation has been gradually formed in this town, and it is increasing. The priests are very angry. They have imparted their complaints to the ultramontane journals of Paris, adding that the English give *money* to Roman catholics, in order to gain them over to *heresy*. It is not necessary to refute so gross a falsehood. The ministers of Rome attribute to others what they do themselves; and because they would not blush to purchase consciences, these priests easily suppose that we fall into the same sin. But it is a calumny which only proves that conversions are numerous at Boulogne.

3. A Protestant chapel has been dedicated at *Mamers*, in the department of *Sarthe*. The following are extracts from the report made on the occasion: "The pure word of God was announced at Mamers, nearly three hundred years ago, by a faithful minister of the Gospel, named *Colombier*. The efforts of this servant of Christ were so much blessed, that, to accommodate his numerous hearers, he caused to be constructed, in 1561, a large and beautiful church. Such success excited the rage of the enemies of the truth; and as they were then very strong, they destroyed the church edifice from top to bottom in 1563. This act of Vandalism not sufficing to appease their fury, they put their hand upon the *living stones* of which an apostle speaks, and which formed one of those *spiritual houses*, of which the Lord is the *architect and builder*. Among the Christians who sealed with their blood their faith and devotedness to Jesus Christ, was a pious old man called *Mace Loyseau*, who, as Theodore de Beza relates, had taught a large part of the people of Mamers the fear of God.

. . . The storm of persecution destroyed for a long while the seed sown in this once fruitful soil. Such are the facts which formerly occurred at Mamers, and which gave a peculiar interest to the opening of the Protestant chapel. There is even a hotel called the *Black Head* (*Tete Noire*), which existed under the same name in the sixteenth century. Tradition relates that one of the most zealous pastors of that time was massacred in the yard of this hotel with other martyrs. In this same hotel, the new preachers are lodged! More than 600 serious and devout hearers attend the morning and evening services."—God grant that persecution do not come to crush these germs of Protestant faith.

4. I told you of a religious movement at *Estissac*, in the department of *Aube*, through the care of the pastor, Rev. Mr. *Recordon*. The work has greatly advanced. In a population of 1500 individuals, about 700 formally embraced the doctrines of the Reformation. The popish clergy were much disturbed by these numerous defections; and a famous preacher of their communion was sent to *Estissac*, to bring back into the field of the pontifical church the straying sheep. He came with much pomp, trusting by his eloquence to confound all the defenders of Protestantism. But with his utmost efforts and those of the curate, he gathered only *seven hearers*, so that he did not deliver the discourses from which he expected such marvellous results. Honor to the fidelity of the new converts of *Estissac*!

5. Similar scenes have been witnessed at *St. Michael*, department of *Lower-Alps*. The curate committed an odious act of intolerance, by refusing to let a Protestant child be buried in the cemetery of the commune. Far from bringing the people under the popish yoke, this fanatical conduct excited universal indignation, and many of the inhabitants publicly abjured the Romish traditions. The bishop of the diocese, with the design of stopping these conversions, ordered that an *extraordinary jubilee* should be celebrated at *St. Michael*; and a certain abbot, *Mille*, superior of the seminary at *Marseilles*, was sent to preach several sermons on the occasion. Impotent efforts! the church remained empty! In vain the priests went from house to house, employing by turns entreaties and threats to procure for Mr. *Mille* a numerous audience. The inhabitants preferred to go to hear a pious layman, Mr. *Vernon*, who at the same hour was expounding the Bible. What still more brought Mr. *Mille* into discredit is that he refused to hold a public debate with Mr. *Vernon*, under the pretext that he was a mere layman, as if the truth depended on a title or a robe! The inhabitants understood that the Romanist abbot would not trust to the force of his arguments, and more than 900 of them resolved to embrace Protestantism.

6. Lastly, a letter of the pastor, Rev. Mr. *Roussel*, informs us that, in the department of *La Charente*, the ground is admirably prepared for a great work of evangelization. The peasantry who for the most part can read, have opened the Bible and our religious Tracts. They despise, they reject the popish clergy, and offer to build churches, to pay teachers, and to support pastors from their own purse. Delegates from twenty to thirty communes have signified to Mr. *Roussel* their desire to be instructed in the principles of Protestantism. What is lacking is preachers, not hearers.

We extract the following statements from a late letter to the N. Y. Observer, written by one who, in his former correspondence, has shown that he is well acquainted with the state of things in Ireland. The facts mentioned are encouraging.

Without pretending to the gift of prophecy, I have from time to time stated some foreshadowings of coming events, indicated by the state of parties, the genius of the conflicting religions.—The Providential circumstances of these countries, the previous movements of the Papacy giving indication of those to follow, and other "Signs of the Times;" and every thing, every public occurrence, betokens the crisis at hand. From the days of Emancipation, the Roman Catholic church, with unslumbering vigilance and untiring energy, employed every privilege conferred, and every act of conciliation bestowed on her by successive governments, for strengthening her position, and enabling her to defy all Governments; and now the Roman Catholic—one third of the population of the United Kingdom, are banded in one compact phalanx, cheered by a closer relationship with their Continental brethren, and sustained by promises of aid from Foreign Governments that, upheld themselves in their absolutism by the church, readily lend their power to her, in her efforts to thwart and annoy a constitutional Government, for the purpose of being an *imperium in imperio*, in Britain, after the model of what the church was, in every country where her power prevailed, in the palmy days of Gregory the Seventh. She will rule her subjects by the Canon law, under an organized Hierarchy, in Great Britain and Ireland, with Cardinal Wiseman, and Dr. Cullen the Legate, at its head; she had her Synod of Thurles, and is about to have her Synod of Oscott, for enforcing its decrees: and she is resolved to take the whole education of the youth into her own hand, carefully separating them from others, in her schools and University; and she has her Defence Association for sending into Parliament a body of her devoted slaves, whose one paramount object shall be to watch over and promote her interests there.

On the other hand, the Government, the Parliament, the country, all are awake to her political encroachments; what some were slow to believe, of her spirit of intolerant domination, when seeking for deliverance from penal laws, has been forced upon their convictions, by her conduct, now that she is liberated; and the impending abolition of the Maynooth endowment will cut the last link that connects the Roman Catholic church with the State.—Mr. Spooner's motion, supported by the Government, is, to be sure, for inquiry: how that establishment is conducted; whether Ultramontane, demoralizing, idolatrous doctrines, doctrines incompatible with loyalty and the peace of society, are taught there at

the public expense ; and what kind of priests it turns out, whether more loyal, and liberal, and less prone to disturb the Government, and agitate for disaffection than the old ones educated abroad, for that was the design of its establishment by Pitt, and increased endowment by Peel. But that inquiry is with a view to abolition ; and then, as Mr. Gladstone has forewarned them, the Government, or Parliament that shall do that, must be prepared to entirely reconstruct the ecclesiastical arrangements of Ireland. The Irish Establishment, and the Presbyterian *regium donum* must follow it. But the Roman Catholics of the whole United Kingdom are banded together.

Besides the now open warfare of the Court of Rome, through its Hierarchy, Synods, and Association, aided by the Continental supporters of the Papacy for their despotic purposes, and the government, parliament and people, there is carried on, a keen and unrelaxing conflict between the *religious*. The extent to which the religion of Rome has been successfully assailed, all over the South and West, the numbers that have left it, such, that, with the immense emigration, the priests are crying out starvation for want of fees, have been, from time to time, intimated. There are mighty efforts made to bring the people back—and to keep those who have not already gone. Dr. McHale is making his visitation—though he made one last year, and used only to make one every third year—accompanied by sixteen priests. They scour the country, towns, villages, and hamlets, beating up for the attendance of all ; the bishop and most popular clergy, preach three times a day, in Irish in the country, in English in the towns. Confessionals are held for the adults, confirmations for the children.

Every where schools are opened—in imitation of the “proselytizers,” convents and confraternities are established for domiciliary visitation, and colonization is attempted.

In many places in the counties of Limerick and Clare, the people have begun to follow the example of Dingle, and Cunnemara. They send their children to the Bible Schools, forsake mass and the Confessional, and attend lectures. To call down the influence of “Mary” to avert the impending apostacy, processions in honor of the Virgin are made. It will put your classical readers in mind of the Roman *lectisternium*, from which modern Rome has borrowed it, as she has done many other rites. In time of calamity, from invasion or plague, they used to bring out the images of their favorite gods, place them on couches around the altars, and go round chanting hymns, laudatory or supplicatory, to obtain their interposition. So the priests in Limerick carried figures of the Virgin, gaudily decked out, up and down, and around the chapels, preceded by boys and girls in white, ornamented as best they could, themselves in their robes following, sing-

ing the praises of Mary, and imploring her to check the apostacy of her children.

Wherever there is "A mission," with schools, lecturers, converts, there is now located an opposition agency; so that the battle is fairly on the field. In Oughterrard alone, near Galway, where, under O'Callaghan, a converted priest, the success was most distinguished, six additional priests have been stationed. The chief seat of the Presbyterian "Coneaught Missions" is further northward.

MISSIONARY INTELLIGENCE.

At a recent Missionary meeting held in New York, the following intelligence was communicated.

ARMENIANS.—The Report of the Annual meeting of the Mission shows that much embarrassment exists for want of additional laborers. Ten were called for, but only one had been sent. A letter from Rev. Mr. Bliss, of Trebizond, speaks of a wide door being opened at Masterban, and states that the trials of the brethren there increase rather than diminish. A heavier tax has been added, while their weekly wages amounts to but four cents to every man. Mr. Bliss has been treated with great injustice by the old Armenians, and forced to flee from their persecutions.

A letter of Mr. Perkins states that the French Lazarists have taken advantage there of the religious toleration granted by the king of Persia. The press is still active, its main work at present being the issue of the Old Testament. Favorable reports are made from the Female Seminary and the Seminary at Geog Tappa. Mr. Stocking writes concerning schools, of which he has the oversight, that at no time have the scholars been so numerous, and the demand for instruction so great. In the different villages, 265 adults are under instruction in the Sabbath school, 65 learning to read. The effect of these schools appears in the increased attendance upon the preaching of the Gospel.

DAKOTAS.—Mr. Riggs, of the Dakota mission, read extracts from letters which he had received from native Christians, remarking that the members have been subjected to much persecution in various ways. He wished to speak of a certain general impression that the Indians are fast dwindling away, and must disappear, the truth of which he denied.—Some 20 years ago, the Dakotas were supposed to number 20,000 scattered over an immense country. The portion of the Dakotas on the Mississippi and Minnesota rivers he had found to amount to some 25,000, but it was very difficult to arrive at any estimate. Their own estimate of their numbers is exaggerated, and no accurate information can be obtained from them. He thought this impression had arisen from over-estimate. In some cases the Indians are decreasing. In the Minnesota territory they are becoming citizens of the United States; and, if we only let them, the Indians will become part of our great nation. This the missionaries desired, and they have been laboring to procure the re-

cognition of the full bloods as citizens. He thought the Indians should have a large share in our sympathy and prayers by reason of our connection with them. It was announced that Mr. Riggs had published, under the patronage of the Smithsonian Institute, a quarto dictionary of the Dakota language, containing 420 pages, and 16,000 words.

AFRICA.—Mr. Bushnell, of the Gaboon mission thought that very erroneous views had been entertained of the privations and unhealthiness of the African missionary stations. The soil was rich, the climate healthful, and the scenery delightful. The proportion of deaths among the missionaries there had been but one in twenty, less by nine than the average of the city of New York. The language into which they were now translating is a wonderful language, flexible as the Greek, and the verb has 200 different inflections, each expressing a little nicety of meaning. In many arts and sciences the natives, he thought, would excel.

The missionaries looked forward with great interest and anxiety to their introduction to Central Africa, the great obstacles to which were now removed. Unless, however, the Lord will furnish the men to go forward and occupy this field, we would pray him to close it, lest enemies of the truth occupy it. Mr. Bushnell then repeated the Lord's Prayer in the Gaboon language. They were now publishing the Bible in this language, of which Matthew only was finished, the Psalms now being translated. The tribes where Mr. Bushnell had been were demon worshippers, but their superstitions had readily given way to the influence of the Gospel. The number of members in the church of that mission when the speaker left was 22, to which 2 had since been added.

DISRUPTION OF THE ORIGINAL SECESSION CHURCH, SCOTLAND.

The Annual Meeting of the Synod of Original Seceders took place on Monday, the 26th April, in East Campbell Street Church, Glasgow.

On the following day, an overture, for Union with the Free Church, was brought forward and discussed. The Rev. Dr. M'Crie opened the discussion with an address. Mr. Anderson submitted a series of resolutions in opposition to the overture.

On the evening of Wednesday, (28th,) the vote was taken, when there appeared for the overture 32, against it 31. The Moderator, Mr. Burn, of Thurso, remains with the Synod, and several of the absent members will adhere. The minority protested against the decision, and claimed for themselves and those adhering to them, to be the Constitutional Synod of Original Seceders.

On Thursday, the Synod took into consideration the protest laid on their table, and adopted resolutions to the effect—that it is totally inapt and unfounded; that the protesting brethren might have entered their dissent against the motion proposing union with the Free Church, but until some step be taken in prosecution of that motion, the Secession is premature and uncalled for; that the Synod occupies the same ground which it has always done, and is entitled to the name, rights, property and prerogatives of said Synod; that the Synod holding the Protest null

and void, proceed to business as if it had not been made, regretting that, by an unconstitutional step, the seceding brethren have deprived the Synod of their counsel and fellowship; and that the Synod, considering that the money collected for the Mutual Sustentation Fund of the Synod, was partly contributed by, or for the use of those who have seceded, agree, *ex gratia*, to propose an amicable arrangement with them, in regard to these funds, and appoint a committee to correspond with the protesting brethren on the subject, reserving the consideration of the disposal of the other funds to another meeting of Synod.

The new or protesting Synod met in Main Street Church, and appointed Mr. Aitken of Aberdeen, Moderator, and Mr. Rogers of Auchinleck, Clerk.

A committee was appointed to treat with the Original Synod, for the purpose of coming to an amicable arrangement, in regard to the temporalities.

The following are the remarks of the Scottish Guardian on this important event:—

We have reported as fully as our limits would permit, the very important discussion in this Synod on the overture for union with the Free Church. By a majority of *one*, that overture was carried, and of course the proposal embodied in it will be laid on the table of the next General Assembly. This decision of the Synod will give rise to important questions both in the Free Church and among the remanent members of the Original Secession Synod, some of which it may be difficult enough to settle, and on which we do not presume to offer any opinion. Meanwhile a disruption has taken place in the Synod.

The minority have met as constituting the true Synod of Seceders, and by that act have finally separated themselves from their brethren.

It is somewhat curious that the main question raised in the overture was, whether the Free Church or the Established Church is to be held as the Church of Scotland—the Church from which the Seceders originally separated, and on the table of whose Assembly their protest and appeal is still lying.

It was impossible to avoid raising this question, and the minority in determining it in favor of the Establishment, are shut up to the unhappy position of affirming that the fact of its establishment is the true test whereby a church can be recognised, and so by implication, of acknowledging the Church of Charles II. as having been the Church of Scotland.

THE ASSOCIATE PRESBYTERIAN SYNOD.

We take the following account of the late meeting of this respectable body from the Friend of Missions. The editor, one of their ministers, seems to be encouraged at the prospect of union with the Associate Reformed Synod. The effort to effect such union has been made for several years, and we fear that, should it be consummated, it will be more in name than in sentiment.

The Associate Presbyterian Synod which met last month in Allegheny, was more numerously attended than usual. It consisted of 144 members; 92 being ministers, and 54 ruling elders,

A large amount of business, having important bearings on the interests of Zion, was transacted, and delightful harmony of feeling prevailed.

The topic of discussion, which excited the greatest interest, was the Basis of Union to be proposed to the Associate Reformed church. All the presbyteries, excepting two, had reported in favor of adopting the Basis drafted by a committee some two years ago, and amended in 1851. But after fifteen or sixteen members had spoken on this draft, it was obvious that although the majority might be ready to adopt it, a respectable minority were not prepared to do so; insisting that the present standards of the church were preferable. As the hope of a harmonious adoption was fast disappearing, and some anxiety began to be awakened for our own unity, a happy suggestion, through brother Patterson, from that Spirit of Wisdom, we trust, whose counsels had been evoked, dissipated at once all clouds, and opened a bright and joyous prospect for the cause of Christian union.

Brother Patterson proposed to blend the new Basis and our present Testimony together, in such a manner as to create at once the assurance of harmony in the synod, and a fair hope of its acceptance by our A. R. brethren. This substitute finally passed, as will be seen from our report of the proceedings, and is now before the other body for their consideration.

So far as we have been able to learn, the spirit with which this new proposition has been received by our brethren of the other church, is altogether favorable. Then let us hope that the correspondence on this subject, already too long protracted, is soon to terminate in a happy reunion, to the glory of God, in the peace and prosperity of Zion.

OBITUARY OF MRS. ANN JANE LITTLE.

DIED, on the morning of Friday, May 28th, 1852, of disease of the heart, Ann Jane, wife of Mr. Andrew Little, and daughter of Mr. James Jamison, Newburg, N. Y.

Mrs. L. was born in the parish of Dinagore, county Antrim, Ireland, on the 29th of June, 1815. In 1824, she, together with the other members of the family, emigrated to the United States, and settled at Newburgh. In 1836, she made a public profession of religion, connecting herself with the Reformed Presbyterian Congregation in Newburgh, then under the pastoral care of the Rev. M. Roney. Mrs. Little was an affectionate daughter, a tender wife, and a consistent and exemplary member of the church. During her sickness which was of a protracted character, patience beneath the chastening hand of God was manifested, resignation to the Divine Will was sought, and we trust obtained—evidence of union to Christ enjoyed—and the progressive work of sanctification advanced until she was fitted and prepared for the inheritance of the saints in light. "Blessed are the dead that die in the Lord, they rest from their labors and their works do follow them."—*Com.*

ITEMS OF INTELLIGENCE.

ROME PRAYING FOR ENGLAND.—Rome abounds in her compassion towards the perishing, or Protestant world, and more especially dark and unhappy England; and hence a document has been printed at the charge of the Sacred Congregation, *de Propaganda Fide*, at Rome, the object of which is to extend throughout the Papal world, the spirit of compassion for all nations, “but especially for the evangelization of England.” Let us listen :

“Our most loving Mother is mourning over so many souls, which have been torn from her bosom by heresy and schism, and are running on the way to perdition. She is afflicted *more especially for England*, which—once so fruitful a nursery of Saints, but now for many centuries cut off from her, and tossed to and fro, from one error to another,—will not be persuaded to seek salvation in her maternal embrace.”

It is to be hoped that these prayers, which are a cheap concern after all, will not be withheld, if they are to be of any service to “poor England.” It is only required that prayer should continually be made to the Virgin. The document runs thus :—

“Yes, Catholics, let us present our supplications to our Lady, and implore her to support them by Hers. To this end all are desired to offer at least one ‘Hail Mary’ every day for the conversion of all separated from the Church, but *especially of the English*.”

Now, if the darkness may be made light, and mankind happy, by so easy a process, should the Catholics still refuse it, let them henceforth cease to talk of compassion to either Christians or Heathen. This same document tells us that :—

“His Holiness Pope Pius IX., who, by a Rescript of May 9th, 1850, was pleased to grant *three hundred days’ indulgence to whoever prays for the conversion of England*, has extended the same indulgence to all who shall unite to pray for the conversion of all who are separated from the Holy Catholic Church; and has, moreover, granted one hundred days’ indulgence for every pious work performed in favor of this Association, as appears from the Rescript drawn up by His Excellency the Secretary of the Sacred Congregation of Propaganda.”—*Banner*.

RELIGIOUS LIBERTY IN SWEDEN.—A correspondent of the *Morning Chronicle* writes under date of Copenhagen, May 10, as follows :

“Sweden is beginning to wake from its long religious lethargy. At the last meeting of the Priests’ Society of Stockholm, one of the clergymen present, Herr Lunbergson, made an eloquent speech in favor of the calling together of the Swedish Church in public synod, to consist of clergy and laymen, the former to be chosen by the general presbyters, and the latter by the congregations. He urged that a petition to the King should be drawn up, requesting His Majesty to take the necessary steps for this purpose; and the meeting by a large majority, expressed its assent to the views thus opened out to them. Another petition is about to be presented to the King on the question of religious liberty. Its language is more creeping or servile than we are accustomed to, but it still speaks the truth. It declares that liberty of conscience is not less a civil than a religious right; that the present legislation is monstrous,

so late as 1846 a person being fined nearly £6 and an additional 5s., for Sabbath breaking, for reading some Bible extracts and the Lord's Prayer to a few people on a Sunday; that the holy sacraments are degraded into civil tests, people taking the Lord's Supper only to be able to marry, or buy or sell, while the sacrament of baptism is often administered by force to the infants of Dissenting parents; that the banishment of Swedish subjects for believing contrary to the State Church merely makes the multitude hypocrites, while it covers the Swedish name with infamy abroad; that Sweden is the only Protestant country where such legislation is now tolerated; that many hundreds of people emigrate every year to seek that religious liberty abroad which is denied them at home; and that the time has now come for the entire abolition of the old persecuting laws."

BURIAL AMONG THE TARTARS.—A missionary to this benighted people gives the following account of the manner of royal interments among them. It is a striking exemplification of the truth, that the dark places of earth are full of the habitations of horrid cruelty, and should awaken more sympathy and zeal among christians, influencing them to make increased efforts to have the darkness removed by the light of the glorious gospel.

"The Tartar sovereigns are sometimes interred in a manner which appears the very height of extravagance and barbarism. The royal corpse is placed in an edifice of brick, adorned with stone images of men, lions, tigers, elephants, and diverse subjects from the Buddhist mythology.—With the illustrious defunct they inter, in a large vault in the centre of the building, considerable sums in gold and silver, precious stones, and costly habits.

"These monstrous interments frequently cost also the lives of a number of slaves; children of both sexes distinguished for their beauty are taken, and compelled to swallow mercury until they are suffocated; by this means, it is asserted, the color and freshness of the victims are preserved so well that they appear alive. Then they are arranged standing round the corpse of their master, to serve him as in life. They hold in their hands the pipe, fan, the little vial of snuff, and the other numerous baubles of Tartar royalty.

"This singular people imagine that they can furnish the dead with means of defence, and for that purpose they place in the vault a kind of bow, constructed to discharge a number of arrows one after the other. This species of infernal machine is so placed, that the act of opening the door of the vault discharges the first arrow; the discharge of the first releases the second, and so on to the last. The bow makers keep these murderous machines all ready prepared, and the Chinese sometimes purchase them to guard their houses in their absence."

SHOCKING BARBARITY.—We have hitherto supposed that the indiscriminate massacre of women and children was the exclusive work of savages. But we learn with sorrow, from recent California papers, that a Sheriff of Trinity county, in that State, in command of a company of citizens, went in pursuit of a band of Indians, who were supposed to be the Indians that murdered Mr. Anderson; and coming stealthily upon

them, surprised and massacred the whole band, *women and children*, to the number of one hundred and fifty, excepting only one woman and two children, who were carried captive. This exceeds in barbarity any thing we have ever heard of in "civilized warfare," and seems to sustain the position that emigration *tends to barbarism*. Without endorsing the principle, we must confess that California furnishes too much evidence of its truth, in the proceedings of its Vigilance Committees, its lynch law, and its bloody personal conflicts. But the massacre in cool blood, of one hundred and fifty men, women, and children, on the mere *suspicion* that *some of them* were murderers, caps the climax and beats the Indians in savage ferocity.

IDOLATRY IN CHINA.—The god of wealth is worshipped throughout China; and when we recollect that "covetousness is idolatry," we fear that multitudes in our own country fall under the same condemnation.—Mr. Loomis says: "There is a god of cooks, found in the kitchen;" and he speaks of "a god of the threshold." There are gods of the land and grain, worshipped by farmers; and "the god of the earth" is worshipped by all. So numerous are the idol gods of China, that one work, which purports to give a complete history of them, makes twenty-two volumes, 8 vo! An uncouth, imaginary being, called Lung or the Dragon, is supposed to have great influence, and is generally worshipped. The sun and the moon are gods also, though they have few altars or temples. When an eclipse is about to take place, "the air resounds with the cries of women and children, the clangor of gongs and brazen vessels, and the report of fire-arms and powder-crackers." Great consternation seizes all classes of people. Mr. Loomis describes the scene of such an occurrence: "I was in my study at the time it commenced, and not anticipating the event, was aroused, and, I will acknowledge, also a little alarmed, at the sudden bursting forth of all the horrid noises described above; and I can testify that, together with the lurid light of the partially obscured sun it was sufficiently terrifying. But we were soon needed in the school room, and we found there a strange scene of confusion, boisterous lamentation, with quaking and pale affright. They were taken out to view the sun, while the moon was passing over its disk, with the help of smoked glass, and the phenomenon was explained to them.

"CANDIDATES" FOR THE MINISTRY.—There are no less than *six thousand* men in Protestant Germany, who having finished their theological studies, and undergone the examination required by the rules of the university, have obtained the title of "candidates" for the ministry, but have no regular pastoral duties. They are doing nothing in their profession, and though the moral vineyard is perishing for lack of cultivation, they are "standing all the day idle." This is a shame to a Protestant ministry.

CALLS.—A call has lately been made on the Rev. Robert Johnson, by the Reformed Presbyterian Congregation in Toronto, Canada West. Also on the Rev. James M'Lachlane, by the united Congregations of Oneida and Hamilton, Canada West.

THE
REFORMED PRESBYTERIAN.

Vol. XVI.

August, 1852.

No. VI.

ABIDING IN CHRIST.

In a former No. we mentioned some of the internal principles implied in abiding in Christ. We now proceed to state and explain a few of the divinely appointed means for calling these principles into exercise; and also, to suggest some of the advantages resulting. The subject is a highly important one; diligence should be given to understand it, and no believer should rest satisfied until he be able to give a reason of the hope that is in him concerning a relation so endearing, a duty so incumbent, a privilege so fraught with unspeakable advantage.

Generally, all the divinely appointed means by which perseverance in a state of grace is secured, and by which communion with Christ is promoted, contribute to the exercise of those graces implied in our abiding in Christ. They are the prescribed ways in which Christ and his people walk together in happy agreement, and without which there can be no abiding fellowship. A few of the principal of these means we briefly notice.

1. We abide in Christ by *abiding in his word*. This is a term of discipleship which distinguishes genuine followers from all pretenders. "If ye continue in my word, then are ye my disciples, indeed." John 8: 31. The indwelling of the word is represented as the grand means whereby union is maintained: 15: 7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In the word, Christ is proposed and offered to sinners; all his unsearchable riches are in its exceedingly great and precious promises; his law is in its precepts; and every part of the word, as a polished mirror, reflects his unparalleled glory. By receiving the word, and hiding it in our hearts, we receive and embrace Christ; wherever his word dwells richly, there he dwells; by digesting the word in meditation, we feed on Christ; and when we use it as our constant monitor, guide and treasure, we abide in Christ, and he in us.

2. We abide in Christ by *walking in his ordinances*. These form meeting places between Christ and his people. He has as-

sured them of his presence in them: "In all places where I record my name, I will come unto thee, and I will bless thee." Ex. 22: 24. "Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 20. He chooses Mount Zion to be his dwelling-place and rest, and all that love his blessed name dwell there, and have it in sure possession. They desire ordinances intensely, because of the presence of Christ in them; they see in the tabernacles of his grace transcendent loveliness; enjoy in them the testimony of the Spirit to their union to the living Head; and participate in endeared and intimate fellowship with himself. He takes them into the banqueting house, and spreads over them his banner of love. Like the spouse, they find the Beloved without, and embrace him; but their enjoyment is felt to be incomplete, till they bring him to the assemblies of the saints—till they lead him "into their mother's house, and into the chamber of her that conceived her." Song 3: 4. Oppressed with darkness and doubts, they flee from enemies, and hide in safety in the fragrant chambers of the Sanctuary—"until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense." Song 4: 6. There they abide with Christ; and during all the night of their trials, and indeed of their pilgrimage on earth, the Well-Beloved, as a bundle of myrrh, lies between their breasts.

3. Especially in *prayer and meditation* we abide in Christ.

When the hearts of the disciples who journeyed to Emmaus began to burn within them, as the Saviour opened to them the Scriptures, "they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them." Luke 24: 29. Thus the hearts of true disciples are still enkindled in love by spiritual meditation on the Saviour's wondrous person, his unspeakable love and condescension, his unfathomable fulness, and his precious relations: and then, in prayer, they wrestle, as Jacob, with the Angel of the Covenant, they constrain him to abide with them when he seems ready to withdraw; and they experience how very good it is to draw near to God. They have power with God and with man, and prevail. As prayer is in some measure their element, and they "pray without ceasing," so, in this delightful exercise, they abide with Christ continually, regarding it as their high and distinguishing privilege to pour out their hearts before him, and to lean on his bosom for all the support that they need.

4. *Intercourse with the people of God* is another hallowed means of abiding in Christ. The communion of saints is inseparable from communion with God, and is, indeed, a chief means of realizing that more exalted fellowship. When the conversation of fellow-saints is in heaven, the great Master comes and joins himself to them, and their hearts burn within them. In the as-

semblies of the saints, he is present to preside over their services, share their joys and sorrows, and impart to them his abundant blessing. Withdrawment from the society of God's people is departure from Christ, and oftentimes the commencement of dread and incurable apostacy, as was instanced in the case of Cain and Judas Iscariot. The place of perpetual abode with Christ in glory, whither the steps of all the saints on earth are tending, is the highest state of the endeared fellowship of saints with each other. "They shall come from the East and the West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. 8: 11.

Lastly, we abide in Christ *by keeping his commandments*.

Holy, humble, persevering obedience, is the fruit of spiritual union, and an eminent means of enjoying fellowship with the Father, and his Son Jesus Christ. The branches are the living Vine, deriving vigour from the root, and enjoying the incessant care of the husbandman, that they "may bring forth much fruit." New obedience is, indeed, the grand evidence of discipleship, and the principal means of abiding with Christ here:—"he that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him." John 14: 21. And thus shall the ransomed of the Lord hereafter enter the portals of the New Jerusalem, to be ever with the Lord: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates of the city." Rev. 22: 14.

The *advantages* of abiding in Christ are manifold, and most valuable. They, in fact, include all the benefits of the Covenant enjoyed by gracious subjects. Freedom from the law's curse; protection from the avenging justice of God; the in-dwelling of the Spirit; safety, strength, and vigour, in the way of duty; and final victory over all enemies, are among the glorious privileges which are enjoyed by all, without exception, who have been admitted to the Gospel refuge, who have come to trust in the shadow of Immanuel's wings. We select *three* advantages, which in the Divine Word are explicitly connected with abiding in Christ.

First. *The connection is mutual*. "Abide in me, and I in you." They who abide in Christ, are temples of the living God. Christ is formed in their hearts the hope of glory;—according to his own gracious promises, he dwells in them and walks in them; he is their God, and they are his people. What a spring of holy principles—what a source of strong consolation is this! How unspeakable the privilege to have Christ thus dwelling in the heart, as in a consecrated habitation!"

Second. *The fullest answers of believing prayer are guaran-*

teed. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 7. How wondrous the privilege, to what ye will for the asking! Yet it is secured by the immutable word of Jehovah to all who abide in Christ, and have his word abiding in them. The promise is express, and without limitation: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Ps. 37: 4. All the renewed desires of the heart, every wish, every petition dictated by the Spirit of grace and supplication, will be fully granted. The intercession of Christ secures this for all his members:—even to a crown and a kingdom of glory, their believing desires shall be fulfilled.

Thirdly. *The assurance of acceptance in the judgment to come* is guaranteed to all who abide in Christ. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2: 28. How unspeakably gracious and encouraging is such an assurance! Guilt may stare in the face—Satan may accuse—conscience may condemn, and a wicked world may brand us as hypocritical; but, under the covert of blood, and in the city of refuge, the believer may bid defiance to them all, and may triumph over every accuser. The Saviour shall appear the second time, without sin unto salvation: all who are now united to him, all who live by faith upon him, shall have lofty confidence, and be filled with enraptured joy, at his coming: shame, as a garment, shall cover their enemies, but the Judge himself, amid the unparalleled glories of his appearance, shall welcome them to his presence.

So excellent being the privilege, and so important the duty of abiding in Christ, should we not labor perpetually after this high attainment? It cannot be too often remembered, that abiding in Christ is indispensable to our *doing any good*: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." It is equally necessary to our *doing much good*. He alone who flees frequently to the covert of the atonement, habitually exercises faith in Christ, and love to him, lives upon his promises, and is led by his Spirit, bringeth forth much fruit. Union to Christ is the root of all real usefulness; connection with him is an inexhaustible source of happiness, and of holy, vigorous action. One practical reflection we should carry with us, as the sum of the whole matter—HE THAT SAITH HE ABIDETH IN HIM, OUGHT HIMSELF ALSO TO WALK, EVEN AS HE WALKED. 1 John 2: 6. All who make a profession of religion, say they abide "in Christ." Dreadful, indeed, is the condition of those who have not found the city of refuge, and who have never been united to the Living Head. If we profess to be members of Christ, then are we under the weightiest and most solemn respon-

sibility daily to copy the example of Christ. We ought to walk as He walked, in a habitual course of humility, meekness, zeal for the glory of God, and universal active benevolence towards men. If we fail in these things, in vain may we expect our profession to be credited by any who know the transforming efficacy of the saving knowledge of Christ.

THE OLD MAN AND HIS BOOK.

There is a proverb which says, "Beware of the man of one book." One book well read, and studied, and digested, is better than a whole library unused. The man who thoroughly understands one good book has some certain knowledge. If the one book is the Bible, he has the best of all knowledge; if it is a book drawn from the Bible, and of kindred spirit with it, its sure tendency is to lead to the Bible, and cause its divine teachings to be more devoutly appreciated; and so a thorough knowledge of the one leads to a better acquaintance with the other.

A few years ago there lived an old man. When I visited him, the frosts of some ninety winters had left their hoary influence upon his thinned locks. His eyes were dim—the clearest sunlight shining upon the printed page could only reveal to him that letters and words were there; he could not distinguish them. This was to him a severe trial, as it cut him off from the privilege of reading his favorite book—favorite among human productions I mean, for the Bible was, of course, the best of all books to him, as it is to every true saint—"sweeter than honey to his mouth." Psal. cxix. 103.

The old man had also become dull of hearing. Memory, too, with his other faculties, had measurably failed—all but the memory of his chosen volume. The mention of that would at any time kindle a smile upon his wrinkled face, and impart lustre to his dimmed eyes. The old man seemed to live anew in the recollection of the book of his youth and of his manly years.

His pastor was with me when I called to see him. *That book*—I had almost said *the book*—was the theme of joyous converse. Its blessed truths, drawn as they are from God's own oracles, cheered the drooping spirits of the aged pilgrim. Some pages from it were read. They treated of *union with Christ*, that most vital doctrine of the Christian system. "If any man be *in Christ* he is a new creature." 2 cor. v. 17. "There is no condemnation to them which are *in Christ Jesus*." Rom. viii. 1. "Abide *in me*, and I in you," saith Jesus Christ. John xv. 4. The Spirit applies to us the redemption purchased by Christ, by working faith in us, and thereby *uniting us to Christ*, in our effectual calling. . . . To be united to Christ is to be joined to, or made

one with him. . . . The Spirit accomplishes this by working faith in us, . . . coming himself into the soul at the happy moment appointed for the spiritual marriage with Christ, and quickening it, so that it is no more morally dead, but alive, having new spiritual powers put into it. . . . The immediate effect of this is actual believing: Christ being come in by his Spirit, the dead soul is thereby quickened, and the immediate effect of this is, the embracing him by faith, by which the union is completed. . . . This union can never be dissolved. . . . The bonds of it are the Spirit on Christ's part, 1 John, iii. 24; and faith on ours, Eph. iii. 17. . . . The bodies of believers, as well as their souls, are united to Christ—they are made members of Christ. 1 Cor. vi. 15, 19. . . . Saints ought to evidence that Christ is *in them*, by endeavoring that his image shine forth in their conversation, studying to walk worthy of the Lord unto all pleasing, Col. 1. 10; and sinners ought to seek after this happy relation to Christ, while he is yet standing at their door, and knocking, Rev. iii. 20; and while the gates of the city of refuge are not yet closed, Zech. ix. 12.

"Union with Christ," said his pastor, as he closed the book, "union with Christ is a precious doctrine." "Yes," said the old man, his lips quivering with emotion, and a tear stealing from his eye; "yes, it is precious to me." "United to Christ, his spirit dwells in our hearts—we are clothed with his righteousness—we hope for heaven, and we rejoice in hope of the glory of God," said his pastor. "Yes," said the old man; "yes, and we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. v. 1. Union with Christ! Blessed truth! This rendered cheerful the old man of ninety winters, as his life was wearing away; this caused streams of joy to run through all the avenues of his soul, when external enjoyments were fast failing him; yes, this gilded with glory his prospects for the eternal world; this dispersed the gloom from the dark valley of the shadow of death, and spanned that valley with a bow of promise, indicative of the clear and bright shining of the Sun of Righteousness a little beyond, and the sure and near approach of an eternal day, where no storms shall ever rise, and no shadows shall ever cast their gloom over the liberated, redeemed, triumphant spirit of the humblest child of God!

Union with Christ! How full of it is the Bible! How barren the modern pulpit! Would that it had its due prominence in the teachings of the sanctuary!

Once upon a sick-bed, the old man had been heard to be speaking; his attendants thought his mind was wandering; they listened, and heard him repeat what he had learned in his book:—"It is indeed a union of *persons*, but not a *personal* union: believers

make not *one person* with Christ, but *one body* mystical, of which he is the head." 1 Cor. xii. 12, 27. Union with Christ was the theme which then occupied his thoughts: and it was a fitting theme: for "it is a spiritual, mysterious, real, intimate, and indissoluble union"—a union as full of heavenly consolation as "it is full of mysteries; Christ *in* the believer, John xvii. 23; *living* in him, Gal. ii. 20; *walking* in him, 2 Cor. vi. 16; and the believer *dwelling* in God, 1 John iv. 15; *putting on Christ*, Gal. iii. 27; eating his flesh, and drinking his blood, John vi. 56." Christ is our *life*; we *live* to him, and *die* to him: "living and dying, we are his." Col. iii. 4; Rom. xiv. 8; 1 Cor. i. 30, 31, and iii. 22, 23.

At the very moment of their union with Christ, sinners are made saints; 1 Cor. vi. 11. This union is in Scripture compared to the union between husband and wife, Rom. vii. 4; head and members, Col. 1. 18; root and branches, John xv. 5; foundation and superstructure, 2 Pet. ii. 5, 6.

And, in virtue of this union, believers are entitled to Christ himself, and all the blessings of his purchase; 1 Cor. iii. 22, 23. United to Christ, they are justified by his righteousness, and sanctified by his Spirit; and if Christ be theirs, heaven is theirs—all things are theirs. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 32—39. Upon what more appropriate theme could the old man meditate upon his bed of languishing?

"And what would you give?" said his pastor once to him; "what would you give to be able to read *that book* through once more?" The old man's countenance brightened, a smile played upon his lips as he spoke. "O," said he, "I would be willing to go without eating." So highly did he prize the treasure—such an estimate did he place upon the privilege of reading but once his *dear old book!*

And what was the book which had so deeply and permanently enlisted the feelings of the old man, and acquired such an influence over him? It was no rare and costly volume; it was a very plain book, but a very instructive one; it was Fisher's Catechism—"The Westminster Assembly's Shorter Catechism Explained, by way of Question and Answer"—an instructive and valuable work on theology.

And how did the old man form an acquaintance with this book, and become so interested in it? He shall tell his own story as I heard it from his aged lips:

"His advantages, when young, had not been great. As years increased, he felt a desire for knowledge. When a boy, his father was going to New York, and he went with him. He had heard of a geography; he went to a bookstore and inquired for one, bought it, and came home. The book proved to be not what he

wanted ; and when his father went again to the city, he went with him to exchange his book ; and, in exchange for his geography, the bookseller gave him Fisher's Catechism. He took it home, read it, and became interested in it. The Lord blessed it to his conversion, and he continued to study it. Indeed, he had studied that and his Bible all his life—from the age of fifteen till he was ninety ! The study of Fisher's Catechism had given him a clear and consistent view of the truths taught in the Bible ; half the pleasure of his life had been derived from the study of its pages, and much of its contents was indelibly fixed upon his memory.

“Nor was he content with studying it himself, and treasuring up its truths. He had often recommended it to others ; and had given many copies to his friends. And now, as the last sands of life were running, the recollection of the truths it contains was the comfort of his lonely hours ; and, I doubt not, were the support and consolation of his dying moments ; yea, those blessed truths are the theme of enraptured praise before the eternal throne !”

This narrative suggests a few practical remarks and observations :

1. *How wonderful are the ways of God!* A youth from the country buys a book. It is not what he wants, and he exchanges it. The bookseller gives him a religious book for his geography—he gives a book which he himself regards of no value for one which is so regarded by the youth ; but that book has a blessing in it ; it proves the salvation of the one who receives it ; he devotes himself to the service of God, and is instrumental in placing the same treasure into many other hands. In all this who cannot see the finger of God ? It was he who ordered that exchange ; and his purposes comprehended all the results issuing from it. We cannot see all these results, nor estimate them. One soul, we know, is by it rescued from perdition ; but the results stop not here. Other souls are influenced ; it may be, other souls are saved ; and a chain of influences extending onward through all time, has its beginning in the reception by a country boy of Fisher's Catechism for a geography ! And who can tell how much good may grow out of the many copies which the old man put in circulation ? and how much may also be done by the copies which have been put in circulation in consequence of its influence upon him ? for, *I know*, many have bought the book, who never saw the old man, nor ever heard him recommend it, but just because they were interested in the story about *the old man and his book!* Such are the ways of God ; thus God works. “O, the depth of the riches both of the wisdom and knowledge of God ! How unsearchable are his judgments, and his ways past finding out !” Rom. xi. 33.

2. *How important to imbibe right instructions in childhood and youth!* How different might have been the old man's life and

history, had he received some other book. Had it been such a volume as the writer of these lines purchased in his first visit to the city, the old man might have lived and died an infidel; and instead of leading others to heaven, he might have taken them with him to perdition; for no man perishes alone. But rightly instructed by the volume he received, he lived a Christian, and has gone to glory, and his works do follow him; Rev. xiv. 13.—Let our children and youth be rightly instructed; and they too, shall be useful and blessed.

3. *How important to study and understand, as well as to read!* “Many skip through a book like a child looking for pictures.” So did not the old man. He read and re-read; he studied; he understood; and hence the happy effects of his one book upon him.—He also prayed. God heard his prayers, forgave his sins, *united him to Jesus Christ by faith*, and made him wise unto salvation. May this be the happy experience of every reader! Read to understand, understand to believe, believe to obey; and look to God for his ever blessed Spirit, and trust in Jesus Christ for salvation.

4. This narrative illustrates *the influence of good books, and the duty and the privilege of spreading them abroad*. How much good may *one book do!* If but one soul is converted, who can tell its influence? And even where no soul is converted, new strength and new life may be imparted to some weary pilgrim in his way to heaven; it may sustain and cheer, animate and encourage, and thus have a blessed and heavenly influence! And if, reader, we can do no more, let us endeavor to put in circulation at least *one good book*, and follow it with our prayers, encouraged in the effort by *the history of the old man and his book*.—*Presbyterian*.

EASILY BESETTING SINS.

“And the sin which doth so easily beset us.”

It is a curious question: What were the sins of this character in the days of the Apostle? What were the particular sins most prominent in his mind when he penned the direction to be very careful to lay them aside? Was it in the case of one, Jewish prejudice? a constant tendency to be ashamed to be called by the name of Jesus who had been crucified, and who was everywhere scorned? Was it, with another, the fear to frequent Christian assemblies in the day-time? Was it a fatal tendency to yield to some sensual and debasing indulgence that had before been habitual? Was it an excessive love of worldly show? Was it covetousness? Was it envy? Was it peevishness and irritability? Was it discon-

tent with one's position in life, and the inclination to distrust the providence of God? What were the besetting sins of those times? Who would not give much to know—to be set down in one of those churches in which this exhortation was read, and to be informed exactly of the things which were aimed at by the writer? It would be difficult to answer these questions. But we think it is certain that these sins were very common in those early days; and we are not aware that they are less common, even in these days, than they were so long ago.

It is well ascertained that the easily besetting sin was at some times very dear, and at other times very odious to the man to whom it belonged. It was his darling when he yielded to it. It was so delightful that he could not find it in his heart to deny it room and power at least for once. The reason for it at each time he was tempted was so peculiar, the circumstances were so uncommonly pressing, that it seemed as though it would be against reason, against propriety, perhaps against life or health, not to consent to its solicitations. Then again there were times when its odiousness was painfully realized, and the man looked back upon himself and this "cunning bosom-sin" with amazement and shame.

It is certain also, that it was somewhat difficult for a man to detect his own easily besetting sin. Whether it was from any peculiar difficulty in his own case, a singular fatality, an unaccountable weakness on this point, or whether it was owing to some strange disinclination to be faithful in the search, we are not informed. We only know that it was the most difficult and the rarest thing for a man really to say to himself in downright honesty, this is my most common sin. When this direction was first read, there were very few who, as they heard it, thought at once of their own sin, and some were doubtful whether the direction applied to themselves at all.

It is well known that every man was tolerably certain that his neighbor was troubled in this way, and could tell in regard to many what were their besetting sins. The readiness with which this could be done, and the sagacity with which these judgments were made, was surprising, when we reflect that it was so difficult for the man to know his own condition.

This sin was also the worst foe of the man's peace, and the most fatal hindrance to his prosperity. It cost him more trouble than all his other sins together. There was many a Christian in those times who could brave all the terrors of martyrdom, more easily than he could successfully contend against this subtle foe;—who could nerve his spirit at the thoughts of the cross, or an encounter with a lion, who could not gain the courage to rid himself of this inward visitant.

Those who succeeded in the effort to lay aside this sin, made great advances in the Christian life. This victory was more than

half the battle. Those who fixed their eye intently on this foe—knowing without mistake which was indeed their “bosom sin”—who gave him no quarter, who yielded neither to threats nor persuasions, but fought as those determined to conquer, found that they had gained immensely by one such victory. There was a knowledge of themselves, an acquaintance with the worth and resources of divine grace, and a conviction of the reality and power of the Gospel that was immensely valuable, on which the mind looked back as its richest and most lasting spiritual treasure.—There was also an earnestness of purpose, a simplicity of faith, and a fixedness of right habits, which were developed by the effort. the watching and the prayer, which could not be easily lost, but remained with their effects ever afterwards.

The most effectual method of “laying aside” this sin was by “looking unto Jesus.” Some tried to do this by thinking of its ill-desert; others by thinking of its dangerous and degrading tendency; others still by the fear lest it might end in some corrupting or offensive habit. Some tried the force of strong resolutions against particular temptations, and against yielding to them when brought in contact with them. But those were most uniformly successful, nay those only were always successful, who, in connection with all these aids, fixed the eye steadily upon “the author and finisher of their faith.”

At the recital of what he had been, which dropped from the lips of an aged person who had often seen him when alive, and who told of his wonderful words, his wonderful works, the benevolence that always beamed upon his countenance, and the sweetness that dropped from his lips: and, above all, as they heard such an one speak of an indescribable something which showed the divine and human strangely combined, the love of sin relaxed, and even the easily besetting sin was driven out by the power of the new affection that glowed within. The more they thought of him and realized his unseen joy, and filled the mind with a sense of his love and power, the more did there glow and kindle within a power to “lay aside” any thing for his sake.

THE INQUISITION.

The Inquisition has become a name of terror, not only in those countries where it was set up, but in those even where it is known only by report. There is one other term in human language, and only one, which suggests to the mind more dreadful ideas, and thrills the soul with more appalling images. Our readers may be able perhaps to guess that name. Next after the region where the sufferer is without hope, the tormentor without pity, and the

woe without mitigation or end, comes that tribunal which the Church of Rome set up to diffuse religion over the earth! The one seems to have served as a model for the other; and the resemblance was as close as a malignant ingenuity and a fiendish delight in inflicting suffering could make it. To the Church of Rome belongs the responsibility of having set up the Inquisition. On her must rest the eternal infamy of having sought to propagate, not Christianity, but its counterfeit, by means which even paganism abhorred as too foul and villanous. The world has reason to congratulate itself that the powers of this terrible tribunal are curtailed. A revolution, essentially infidel, yet damaging to priestcraft, has abridged its prerogatives; and those wholesale murders, termed *autos da fe*, which Spain so often witnessed in the palmy days of the Inquisition, dare not now be perpetrated. Yet we cannot forget what the Inquisition was, and would again become, did circumstances permit. It has burned itself into the remembrance of the world; and while history is permitted to speak, this Court, which the Church of Rome dignifies with the name of the Holy Office, cannot be regarded in any other light than as a DEN OF MURDER. And it is well at this moment, when the Romish priesthood, with the seeming innocence of the lamb, but the real ferocity of the tiger, is seeking to ingratiate itself again with the public, it is well to direct attention to the past proceedings of the Inquisition. A history of it has recently been published in London, noticing which the *Edinburgh Witness* says:—

“It is sad to think that this fearful record of enormous crimes, horrible cruelties, and flagrant injustice, is but a tithe of what might have been told, and that, though all were told which human pen has ever recorded of the actings of the Inquisition, it would form but a tithe of what was actually perpetrated. Alas, how many thousand victims have perished in the dungeons of the Inquisition, whose names even are unknown, and never can be known till the day of final doom! When we take into account in how many countries the Inquisition was set up,—the length of time during which it flourished,—the countless thousands of every rank, and age, and sex, who entered its gates, and who never more saw the light of heaven, or heard the voice of friend,—virgins whose youth and beauty were their only crime,—rich men whose large possessions were needed to swell the revenues of the Church,—heretics, that is, believers in the Bible, for whom were reserved the strongest racks and the hottest fires of the Holy Office,—and when we take into account the impenetrable mystery in which all the proceedings of this terrible tribunal were shrouded, and the oath of secrecy which was imposed upon the witnesses, the familiars, and the judges, permitting but an insignificant portion of the horrors of the place to be known beyond its walls—when we take all this into account, the imagination is overwhelmed when it thinks

of the multitude of the victims, and attempts to realize the awful aggregate of their sufferings. But enough is known to convict the Church of Rome before the world, as the guiltiest society that ever existed,—banded together against the rest of mankind, and who, under the awful name of religion, robbed and murdered their fellows, on a scale which surpassed all former examples of wickedness. Rome has laid down we know not how many marks of being the true Church. There is one which unquestionably belongs to her, which she has not yet claimed. It is that of being “DRUNKEN WITH THE BLOOD OF THE SAINTS.”

We give the following extract from the history referred to:—

TORTURE.—When the farce of examination had proceeded as far as we have described, the accused was in one of three positions. He had either wholly acknowledged his guilt, or he had partially done so, or he had altogether denied it. It may be thought that these three positions required three different treatments; but it was not the practice of the Holy Office to discriminate in such cases, and all were alike subjected to the torture!—He who had confessed his guilt was tortured, not for the crimes he had confessed, but that he might be compelled to confess other crimes, of which the Holy Office was not cognizant; and those who had either denied or partially confessed their guilt, were also tortured, that the former might be compelled to confess somewhat, and the latter to acknowledge more than he had already done!

The cruelty of the Inquisition had frequently to be checked, as cases were constantly occurring where death ensued from the infliction of the torture. A law was therefore passed, which required them to apply it *only once*. But men who had showed so much ingenuity in the construction of the various instruments and machines used in the Holy Office, would have little difficulty in evading a law of this sort; and we accordingly find that when they inflicted the torture they had a physician present, who informed them when it could no longer be continued without danger to life: and then the torture was declared to be *commenced*, but *not terminated*, and the wretched sufferer was sent back to his cell, with the comfortable assurance that the punishment would be re-inflicted as soon as his frame was capable of bearing it. By this manœuvre the law was evaded, and the torture might be renewed, again and again, without let or hindrance.

The first torture was generally that of “*the pulley*.” The prisoner was stripped of all his clothes, except his drawers and stockings, and his hands were fastened behind him. A rope was then attached to his hands, and a heavy iron weight to his feet. When all was ready, the executioners suddenly hoisted him up to the ceiling, by means of the rope running through a pulley, which was suspended from a staple in the roof of the room. The arms being most painfully wrenched backwards, the weight of the body

alone would in most cases be sufficient to tear them from their sockets; but to render the attainment of this object the more certain, the weight we have mentioned was attached to the feet.—While thus suspended, the prisoner was sometimes whipped; at other times had a red hot iron thrust into various parts of his body; and he was coldly admonished by the Inquisitors to speak the truth. If he refused to confess, and his arms had not yet been dislocated, the rope was suddenly loosened in such a manner that he fell within a few inches of the ground, and received a jerk which almost certainly effected the required dislocation.

If the prisoner still refused to confess, and was capable of bearing the re-infliction of the torture, one or other of the following processes was gone through:—If he was *not*, in the opinion of the physician, able to bear any more, he had his joints set, and was remanded to his cell, till he was so far re-invigorated as to render it safe to torture him again.

The torture of the *fire*, or the *chafing dish*, was thus applied:—The prisoner had his feet laid bare, and was placed in the stocks, so that he could not move hand or foot. A chafing dish, full of burning charcoal, was then brought in, and the soles of his feet exposed to the heat, which was intense. To render the torture more unbearable, the feet were frequently rubbed with grease, so that if the infliction was continued long they would be literally *fried*. During the process the prisoner was exhorted to confess; and if by extremity of pain he was induced to promise to do so, the attendants temporarily introduced a board between his feet and the fire, and he was required to go on with his confession.—If he repented of his promise, the board was withdrawn, and the process proceeded with. The heartless conduct of the Inquisitors during the infliction of the torture is well known; and Archibald Bower (himself a counsellor of the Inquisition of Macerata) states that frequently while an unhappy and probably innocent person was crying out in their presence during the infliction, and begging, by all that was sacred, for one moment's relief, the Inquisitors and the rest of the inhuman crew, unaffected by his complaints, and deaf to his groans, tears, and entreaties, were entertaining one another with the news of the town; nay, sometimes they would even insult, with unheard-of barbarity, the unhappy wretch in the height of his torments.

There were several machines bearing the name of "*the rack*." One of these was a simple partition, with a windlass behind it, from the barrel of which two ropes passed through two pulleys to the front of the partition. The prisoner was partially stripped, and, having a sort of handcuff placed on each wrist, he was placed with his back to the partition. The two ropes, one on each side, being fastened to the cuffs on his wrists, were drawn tight, and the prisoner's arms were thus extended to each side of him, and

the pressure was increased till his arms were dragged from their sockets.

Another machine, also bearing the name of the rack, but called by the Spaniards "*Escalero*," and by the French "*Chevalet*," was a sort of frame work, or trough, in which the prisoner was laid, but in such a manner that a cross piece, like the step of a ladder, prevented him from resting on the bottom; his back rested on this cross piece, and his feet were slightly raised above the level of his head, a position which to some extent impeded breathing. He was then bound to the sides of the machine by three or four cords round each arm, and the same number round each leg, each cord passing round the limb about three times, and each having inserted in it a thick stick, for the purpose of tightening. On the word being given, each of these sticks had a wrench given it, and the cords were thus tightened in the same manner as ropes are on carriers' carts; and turn after turn was given, until the cords cut into the flesh to an extent that rendered them invisible. It is not to be supposed that this process could be pursued without drawing blood, and this to such an extent as, with the pain, to cause the prisoner to faint. If this did not happen, the process might be sometimes continued, by re-adjusting the cords on uninjured places, and then re-tightening them.

But, as if such diabolical cruelty was insufficient, another process was gone through, while the prisoner was in course of being so tortured. His nose was stopped, so that he could not breathe through it; and a piece of linen, in the shape of a bag, was put into his mouth, and just inserted in his throat. Into this bag was poured water, which, in consequence of the interposition of the linen, could escape into the throat only drop by drop. The insertion of the linen in the throat rendered it impossible to breathe, and in his desperate efforts to draw his breath, the prisoner frequently burst blood-vessels, and sometimes died under the infliction. As much as seven English pints of water have sometimes been poured down the throat in this manner; a fact which, considering that only a very small stream or thread of water was allowed to run, will give some idea of the time during which the process was continued.

If the accused was not too much exhausted by the last process, he was subjected to another. He was fixed in a machine with his head downwards, a position which, taking into account the probable derangement of his system from previous tortures, would cause him to disgorge the large quantity of water which he had previously swallowed.

The description we have given of the various tortures inflicted by the Inquisition will not apply to every individual tribunal.—There were variations in the degree of torture, and frequently in the description of the machines used. For instance, in some tri-

bunals, instead of the rack being used, the prisoner was forced up against the wall, the cords over his body, running through rings fastened in the wall, were tightened so as to cut into his flesh.— In others, *the dice* and *the canes* were used. The iron dice were fastened by a machine to the heel of the feet, and were by screws forced through the flesh till they came to the bone. Canes were placed crosswise between the fingers of the hands, and by pressure a most unbearable pain was inflicted.

EXECUTION OF THE SENTENCE.

The punishments of the Holy Office were of two kinds: *Reconciliation* and *Relaxation*. *Reconciliation* included every degree of punishment, from the slightest penance to imprisonment for life in the dungeons of the Inquisition. *Relaxation* was the delivery of the body of the accused to the secular power, that it might be consigned to the flames. Those only were *relaxed* who had been once *reconciled*, and afterwards relapsed, or sometimes those convicted of formal heresy. The sentence was not communicated to the prisoner till it was about to be carried into effect. Certain times were appointed for the celebration of *autos da fe*, at which the sentences of the prisoners were read, and the sentences thereafter executed. The prisoners were dressed in conical caps and *san benitos*, dresses of yellow stuff descending to the knees, having distinctive marks upon them, according to the degree of the wearer's guilt, and the punishment about to be inflicted. Those *slightly suspected* of heresy wore the *san benito* plain.— Those *violently suspected* had half of a cross painted in red on their dress. Those convicted of *formal heresy* had the red cross entire. For those condemned to be *relaxed*, or burnt, there were three varieties of dress. Those who repented before sentence was decided on, wore the *san benito* with a red cross, and a conical hat with a similar cross. Those who repented *after* sentence was passed, and were in consequence to be mercifully strangled at the stake previous to being burnt, had, in addition to the cross on the *san benito*, a bust, (a likeness of the wearer,) in the midst of flames which were reversed. The *caroza* or hat, was painted in the same manner. Those who, not having repented at all, were to be burnt alive, had their *san benitos* and *carozas* painted in the same manner as those last described, with the exception that the flames were in their natural position, that a portrait of the wearer was painted on it, and that the picturesque effect of the whole was heightened by the addition of grotesque figures of devils; a quiet intimation, no doubt, of the locality to which the functionaries of the Holy Office wished, in their Christian charity, to consign the victims of their cruelty. The locality fixed for the celebration of the *auto da fe* was generally a large square or space of

ground out of town; and all sermons, except that preached at the *auto da fe*, were forbidden on that day, the population being invited to attend and take part in the celebration. The victims dressed as already described, each bearing a rope of broom round his neck, and a green wax taper in his hand, were marched slowly, in procession, and by the most circuitous route, to the place fixed upon. They were placed in the midst of the multitude, who were accommodated as far as possible with seats, in a vast square of raised seats; and the officiating priest having preached a sermon, and gone through certain ceremonies, the sentences were read, those subjected to slight punishments (generally flagellation) having them inflicted; and those condemned to be burnt, being handed over to the secular powers, and conveyed to the place of execution, (which was often erected in another locality,) were consigned to the flames. We must not omit to remark, as a proof of the mercy of the executioners, that occasionally, in cases where a condemned heretic repented at the stake, he was strangled previously to being burnt, or some substance was thrown into the flames calculated to raise a dense smoke, and suffocate the victim previous to the flames reaching him. At Venice the condemned heretic was carried at dead of night from his cell to a gondola, in which he was conveyed, with the attendance of none but the boatmen and a priest, beyond two castles. There another boat was waiting. A plank having been placed between the two boats, the prisoner was laid on it with his body chained, and a heavy weight attached to his feet. On a given signal, the boats retired from each other, and he was precipitated into the deep."

GOD'S DESIGNS IN AFFLICHTING HIS PEOPLE.*

It is not the object of the present essay, to lay before the reader the ends which God has in view, in the afflictions of the unregenerate, or obstinately rebellious sinner. We confine ourselves to the consideration of some of those reasons on account of which the Almighty causes the roll, written within and without with lamentations and mourning and wo, to enter into the families and bosoms of the righteous.

While the word, in the hand of the Spirit, is the grand mean of sanctification, the Spirit makes use of other instrumentality, in connection with the word, in order to raise the affections of his saints from earth to heaven. The believer is a disciple, a scholar of Christ; he is always in some school of his beloved Master, and in none more frequently than in the school of affliction. The rod of

* Extracted from the March No. 1838, of the *Covenanter*, published in Ireland, by the Rev. T. Houston and Rev. J. Dick.

discipline is laid up in the covenant. "It is better to go to the house of mourning than to go to the house of feasting." And may the Lord grant, while we lay down from the Scriptures a few of the ends God has in view in the affliction of his saints, that what shall be said may prove consolatory to some poor afflicted ones.

1. God afflicts, in order to prove the sincerity of the believer's faith and profession. It is a common and true saying, that it is easy to be a pilot in a calm sea. It is quite easy to call ourselves christians—to put on the robe of a christian profession—to walk with the votaries of religion in the sunshine and in the calm—or, as a well known writer expresses it, to be religious when religion is in her "silver slippers." But it is quite a different thing to follow the Lamb of God whithersoever he goeth—to press forward when the storm blows in the face, and when our names are cast out as evil by a wicked or perverse generation. It requires more than a mere nominal faith to cling to the cross when troubles, afflictions and bereavements, as a sea of trouble, set in upon the soul. It requires a firm anchor, even an anchor cast within the veil, to ride out the billows of life's bitter storms, and to stand unmoved amidst the ebbs and flows of earthly joys and sorrows. It ought to be a source of consolation to the afflicted saint, that no matter what kind, or in what measure the affliction may be, no stormy blast can possibly injure him. Hear the language of the blessed Spirit: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." (1 Peter 1:6, 7.) There is a "need be" in every dispensation. In the process of refining, none of the pure gold is lost; the dross merely is separated from it, and the gold thus becomes more valuable. So where there is one spark of true grace in the soul, afflictions, instead of quenching, shall be made the means of fanning it up and extending the flame. But why, it may be asked, should the Almighty afflict in order to discover the presence of faith in the heart? Is he not well acquainted with every imagination of the soul? God proves the sincerity of faith, not because he is ignorant, or requires to be instructed, but in order that we may know and improve by the knowledge. The Lord thus opens up the heart, and causes the soul to see and know its own pollutions. We, as well as fellow-christians, must be benefitted by a knowledge of our true state and character before God. The stony ground hearer may flourish fair for a time; he may bloom and blossom as a plant in the garden of the Lord; but not having root in himself, when tribulation or persecution arises because of the word, by and by he is offended. In one word, afflictions unmask the hypocrite to him-

self, and if properly improved, encourage the true saint to wait patiently on God, as the health of his countenance and his God.

2. By means of afflictions the saints acquire a more enlarged acquaintance with the divine word. There are many portions of the Scriptures which none can fully appreciate but those who have been in the deep waters of affliction. The saints of God alone can say of the word, that it is sweeter than honey and the honey-comb. The Psalmist could say, "It is good for me that I have been afflicted, that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver." (Ps. 119:71, 72.) O afflicted saint! remember that there is no state of trial in which you can be placed, but bears a close resemblance to the trials of afflicted saints long gone to glory. Do you suffer under bodily infirmity, desertion of friends, or the loss of earthly property? Think of the sorrows and afflictions of Job: "Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy." (Jas. 5:11.) Do you weep over the ravages of mortality, with regard to some beloved object, a wife, child, or parent, snatched away by death? And do you not remember that Abraham, the friend of God, also "mourned" and "wept" for his beloved Sarah? that David fasted and wept for a beloved child? and that David, and David's Lord also, could say, "Turn thee unto me and have mercy upon me, for I am desolate and afflicted?" (Ps. 25:16.) You are not solitary. O believer! amidst the trials and bitter sorrows of life, but are surrounded with a great cloud of witnesses.

3. Afflictions are often made the means of working in the saints that hope which maketh not ashamed. Hope may be defined to be a state of mind consisting of *ideas of good, future, and considered as attainable*. The ungodly man has no real Scriptural hope. The righteous have all the blessings of the covenant of grace, as the objects of their hopes. God is the object of the believer's hope; Christ is in the saints the hope of glory; they have as an helmet the hope of salvation; they have the hope, the sure hope of deliverance from all sin and evil, and the sure hope of eternal glory. Now this is a hope which purifies the heart, and without it no heart can be pure; it is as the anchor of the soul, and without it none can ride out the storms and billows of life's troubled tide. In another place it is said, we are saved by hope:— (Rom. 8:24.) But how is it that afflictions and tribulations work this hope in the soul? We have this clearly stated in the epistle to the Romans, 5th chap. and at the 3d verse: "And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Paul, instead of murmuring and repining, could glory in tribulations, and

why? Was it in the actual suffering he gloried? No—but in its consequences. He knew that the fruit of his suffering would ultimately abound to the glory of God, and a further increase of sanctification in his own soul. Patience ought to be one immediate effect of tribulation. The believer ought to be able to commit himself with the utmost confidence into the hands of his heavenly Father. He ought to be able to submit to the discipline of the covenant, with the simplicity and teachableness of a little child. He ought to enter the school of Christ with the most fervent desires to be made more like his great Master, in knowledge and true holiness. It is not on the skill of a stranger that the child of God relies; it is not on the ability of an earthly physician that he depends; but it is on the wisdom, power and compassion of the great Physician, who can heal the diseases of the soul, as well as those of the body. To this Physician the true christian is no stranger; in all his many sorrows he has been his constant support, and hence it is that with patience he can commit his case unto him, no matter what that case may be.

But what does patience work? We have it in the words of the apostle above quoted—experience. “Tribulation worketh patience, and patience experience.” We appeal to the exercised saint, if ever Jesus has been worse than his word? Has he ever led you in any but right ways, although at the time you were unable to see that it was so? Yes—this is a piece of experience which every true follower of the Lamb must, in some measure, be possessed of. Without it we cannot have hope; for “tribulation worketh patience, patience experience, and experience hope.” We can hope in nothing, and for nothing, of which we are totally ignorant. So that the very fact of an individual having a steadfast, scriptural hope in God, is a sure token that he has known something of God, and that the love of God is shed abroad in his heart by the Holy Ghost. “Despise not, then, the chastening of the Lord, nor faint when thou art rebuked of him.”

4. God afflicts his people, that they may be made partakers of his holiness. Earthly parents sometimes chastise to gratify their mere natural propensities; they chastise after their own pleasure. But God does not act in such a way; it is not for his pleasure, but “for our profit, that we might be partakers of his holiness.” (Heb. 12:13.) Is this thought upon as it ought, by the sons and daughters of affliction? Why so much uneasiness under the mighty hand of God? Why so much anxiety to escape from trials, and so little to escape from sins? Why such eagerness to embrace means of deliverance from pain, and so little of a true spiritual desire after that holiness without which no man shall see God?

But holiness cannot be obtained under afflictions, unless the mind is *exercised* thereby. This word in the original is very ex-

pressive; it has a reference to the games of the ancients, in which persons contended by wrestling, running, fighting, &c. for prizes, which were awarded to the victors. The literal meaning of the word is "naked," because the persons who exercised themselves in those gymnastic games were, for the most part, in this condition. They also had their bodies anointed with oil, as well perhaps to counteract the effects of the sun, as also to hinder an opponent from readily seizing the body of his antagonist. So that to be properly exercised in and by afflictions, is just to be a spiritual wrestler. We must be stripped of all self-righteousness, and must cling to the righteousness of Christ. We must have "an unction from the Holy One"—(1 John 2:20)—by which we may be able to know all things. And we must contend against all the wicked suggestions of Satan, such as harsh thoughts of God, inadequate views of the sinfulness of sin, a spirit of carelessness or of murmuring. There must also be a wrestling with besetting sins. These are frequently the grounds of God's controversy with his saints, and these, therefore, ought to be in a peculiar manner the objects of a decided hostility. Let them be brought forth and slain before the Lord, though they should be dear to us as a right hand or a right eye. If trials are not thus improved, the heart, instead of being more holy, shall become harder and harder.

5. As afflictions are made the means of bringing the saint's to a nearer conformity to Jesus Christ, so the power of God's grace is manifested in a remarkable way in affording strength sufficient for every conflict. As God said of Asher, so he says of every believer—"And as thy days, so shall thy strength be." (Deut. 33:25.) Yes! he says to his afflicted ones, in soothing accents, "Wait on the Lord; be of good courage, and he will strengthen thine heart: wait, I say, on the Lord." (Ps. 27:14.) It is a fact well attested by the almost universal experience of God's children, that many things which, when looked forward to, may have clouded the soul in gloom, when actually felt, have been mingled with much that was bright and cheering. The cloud that has been dreaded as full of evils, has often burst in showers of blessings on the head. Many of the martyrs of old, who bled for the honor of their great Master, have manifested symptoms of dismay, lest the fiery trial should prove too severe for the steadfastness of their faith; but what was the real fact? Why, the most timid have often proved the most resolute; despondency has been succeeded by exultation; the mourning, trembling dove, has acquired the boldness of the lion! Many too, who, through fear of death, were all their lifetime subject to bondage, as they drew near the dark valley, have felt astonished at their former groundless fears! Although at a distance death appears dreary, and Jordan lifts up its waves furiously, all is quiet when the Ark comes. "Oh!" said Dr. Goodwin, in his last moments, "is this dying? How have I

dreaded as an enemy, this smiling friend." Fear not then, O afflicted saint! to go down into the furnace. God is with you; he will banish all your fears; he will perfect that which concerns you, and will make all things work together for your present and eternal welfare.

6. The happiness of heaven shall be greatly enhanced to the redeemed, from a consideration of the trials through which they passed while in a state of suffering here below. A vast amount of our happiness in this world arises from contrast, and this, we have every reason to believe, shall hold good in a future state. The traveller who has been fatigued with a long and weary journey, finds pleasure in again revisiting his happy home. The mariner who may have been for a considerable period tossed about and almost ingulphed in the billows of the deep, can tell the joy he experiences on entering the port of safety. In this world the believer knows what it is to hunger, to thirst, and to be exposed to the pride and scorn of worldly men. He knows what it is to weep, and to witness oftentimes the ravages of mortality in pain, sickness and death. But in heaven "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." (Rev. 7:16.) "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away." (Rev. 21:4.) None shall be permitted to stand on the sea of glass before the throne, but those only who shall have come out of "great tribulation."

O what a glorious day that shall be! what a day of mirth and gladness great, when the spirit of the believer shall leave its clay tabernacle, and shall be ushered into the chamber of the King, there for ever to abide! When it shall leave the cruel enmity of evil men, and shall enjoy the society of the holy and the good; when it shall leave the scenes of its sufferings, and join with the assembly of the church of the first born, whose names are written in heaven; when it shall leave the tears and wailings of friends, to be seen no more on earth, for the gratulations of the angelic hosts; when it shall exchange the cordials that were of use to sustain the frail body for a time, for those rivers of pleasures that are at God's right hand for evermore; and when it shall drop the grasp of earthly friends, to grasp the palm of triumph, and to stand as a conqueror on the sea of glass mingled with fire!

MORAL COURAGE.

A reckless, constitutional fearlessness of danger, evincing alike contempt for and defiance of its consequences, is that kind of

physical courage which man may possess in common with the brute. We admire the boldness of the lion, as he proudly roams the forest, apparently conscious of his power; and so we may the bravery of the man who can dauntlessly walk up to the cannon's mouth, nor quail in the jaws of death; but this is not *moral courage*; for this latter is as superior to the former as the civilized is superior to the savage state, as the mental surpasses the material of our nature. Physical courage may elicit admiration and applause; moral courage commands, in addition to regard, deference and respect. The one is moved by animal excitement, often without argument or reason; the other is based upon principles as stable as the Word of God. Moral courage is calm, judicious, and unflinching, smiling at pain, popular scorn, and persecution. 'Tis a rock, against which the billows of the world's opposition and rage may dash ever so fiercely, they shall fall harmlessly back.

A young man has just entered upon the battle of life. His principles have their foundation in the moral code taught by Christ, and handed down to us in the inspired word of the Old and New Testaments. Such teachings have defined and shaped his character, but he finds the prevailing maxims around him, for the most part, adverse to these, in their plain and honest construction. If he would be, in a secular sense, successful and honored; if he have regard to popular reputation, a good name, and a firm standing in social and political society, he must fall in with the popular current of thought and views. Worldly wisdom and prudence, with their hoary locks, sagely advise: If your convictions of moral obligation and truth be on the unpopular side, stifle them as you hope for esteem and business success. But, foregoing the brilliant prospects which may be before him, he *dares to be "singular,"* preferring self-respect and a good conscience, with a manly and fearless honesty of opinion, to all the advantages which a sycophantic, time-serving course might secure. He boldly, and without wavering, pursues the right, though subjected on every hand to contumely. Behold an illustration of *manly moral courage*.

The inmates of yonder humble cottage are a widowed parent and fatherless children. That woman was born in the lap of affluence; now she grapples with poverty. Once she was loved and courted by the rich and gay; now she is neglected and unnoticed; for the home of her childhood and youth is far away, over the sea; and she is in a strange land, among strangers. Once beauty and health were hers; now, though still young in years, sorrow has faded the one, and hardship destroyed the other. Time was when she was happy in married life, nor knew an anxious hour, for all looked bright around her path, until death entered her home of peace and blessing, and decked her in the widow's garb. In her destitution she looks upon her helpless babes, and, while pressing them to her bosom, the unbidden tear moistens her eye; but the

God of the widow and fatherless is her God, and in her confident trust in him she is stout of heart. She braves, without a murmur, the hardships of her lot, and meets her duty with unbending nerve. She feels the chills of a heartless world, its rebuffs and unfriendliness; but in her strugglings she is intrepid, and struggles still, facing all, defying all. Behold the triumphs of *womanly moral courage*.

A boy leaves the parental roof to enter upon business in the city. He has been taught to value his Bible, and admonished to make it his daily study, to reverence the Sabbath of God, and never to desecrate its sacred hours. Temptation assails him, and ridicule exerts its power, but, in the tenderness of a young heart, remembering a father's and mother's love, he sets his face as a flint, and conquers. Behold the promise of the man in *youthful moral courage*.

Moral courage is an important and essential element in the Christian character. It is difficult to conceive of a Christian of a healthful exercise of mind and heart, without this quality.—Many of the noble and pious of biblical celebrity were moral heroes, sacrificing all earth's interests to the cause of truth. The same is true of many other good men, as history attests, uprooting in the mighty energy of their purpose, ancient prejudices, superstitions, and wrong-doing; and planting in their stead the Christian religion, scattering around its benevolent and heavenly influences. And in regard the early Puritan settlers of our own country, what moral heroism and courage did they not display, voluntarily expatriating themselves, parting with the endearments of home, and severing fond kindred ties for conscience' sake and the blessings of religious freedom.

Moral courage also constitutes a prominent feature of *true greatness*; for there is, amid this busy and ever-moving world, a *true* and a *false* greatness, and the *distinction* and *test* at once is found in those high moral and religious considerations in the one character, which must ever outweigh all this life's ambitions and aspirations in the other. The truly great are ever morally courageous, following where truth leads, without regard to mere popular approbation or appreciation; not by any means in the captiousness of a restless and unprincipled spirit, loving *strife* and *opposition* for their own sake; rather the contrary. But in the prerogative of manhood, impelled by the *force* and *majesty* of unerring truth, the conscientious and honest great know but one course, and in it they move onward.

Are we not indebted to *moral courage*, with the blessing of God, for much of the light and glory of the nineteenth century? I regard with *respect*, amounting almost to *veneration*, the morally heroic and brave; and it is refreshing, as one looks around, to believe that there are those who, freeing themselves from political

and money influences, dare to act in obedience to the dictates of principle; and who, in an honest appeal to Heaven, stand with a bold and firm front before their fellow-men, even as a house whose foundation is upon a rock. Is there not that in *moral courage* which is elevating? If "cowards die many times before their death," do not the morally intrepid live, in a calm nobility of thought and mien, in a self-approving mind, and in a good example and influence exerted, many lives in one.

CHARACTER AND LABORS OF CALVIN.

We extract the following from a sermon by the Rev. Dr. Humphrey, Professor elect in Princeton Theological Seminary, delivered at the opening of the late meeting of the O. S. General Assembly.

John Calvin was twenty years of age before he was converted from Rome to Christ. When, soon afterwards, our Theology struck its forces into his mind, it roused him to the utmost stretch of thought. It was like a fire in his bones. So vital was his new life within him, that at the age of twenty-six he had deduced our entire system of doctrine from the Word of God—adjusted its elements into a masterpiece of logical coherence, and published it to the world, in his immortal Institutes. The twenty-eight years of his life that remained to him, were laden with affliction, both of body and mind. Physical infirmities multiplied upon him, until no less than seven distinct maladies laid siege to his attenuated frame. He suffered also every private grief, even the domestic bereavement which he styled "an acute and burning wound." It is impossible to look without wonder, at the labors he prosecuted amidst all this weariness and painfulness. The products of his pen exist in nine huge folios of printed matter, besides several hundred letters, and more than two thousand sermons and theological treatises yet unpublished. He prepared a copious commentary on most of the Scriptures—he edited a French translation of the Word of God—he disputed by tongue and pen with Bolzec, on the doctrine of predestination—with Westphal and Heshius, on the sacraments—with Peghius, on free grace, and with Servetus, on the Trinity. He wrote against relics and astrology, the Anabaptists, the Libertines and the Pelagians. He employed his weapon of wit and sarcasm in assailing the Sorbonne—his powers of argumentation in confuting the Tridentine Decrees, and his noble eloquence in behalf of the Emperor against the Pope. He corresponded incessantly with his contemporaries, Farel, Viret, Beza, Melancthon, Knox, Cranmer, and the kings of Sweden, Poland and Navarre—projecting, by his long and masterly letters, his own intellectual and spiritual life into the leading minds of Europe. With an asthmatical cough upon him, he lectured three days in the week on Theology, and preached daily on every alternate week. He presided at the court of morals—attended the frequent assemblies of the clergy—assisted in settling the civil and ecclesiastical affairs of Geneva. He founded there a seminary of liberal learning—and when the city was threatened with a siege, labored at the fortifications. He educated preachers of the gospel—performed many journeys—was consulted

on all important subjects—occupied the pulpits of his brethren in their absence, and did not neglect pastoral labor in the congregation. Besides all these things, he composed the dissensions which perplexed the reformers, and the strifes which afflicted the churches, and aided in settling the affairs of the Reformation in Poland, France, Germany, Scotland and England. At last, being compelled by mortal disease to relinquish public duties, he received in his chamber all who sought his advice, and wore out his amanuenses by dictating to them his works and letters. When his shortening breath and failing voice terminated these labors, his kindling eye and heaving breast indicated that he was in constant prayer. On a beautiful evening in May, seven days later in the month than this, the day of our solemn convocation, just as the setting sun was irradiating with its purple light the waters of the Lehman and the Rhone, the Jura mountains, and the more distant glaciers of the Alps, this great man rested from his labors. He gave directions that his body should be buried without the slightest pomp, and that his grave should be marked by neither monument nor headstone. His commands were obeyed, and “no man knoweth of his sepulchre unto this day.”

LUKEWARMNESS.

What are the evidences of lukewarmness?

1. When God has become less an object of desire. The soul does not go out after him in intense longings, as it once did. “As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God.”

2. When God has become less an object of devout contemplation. “I remember Thee upon my bed, and meditate on Thee in the night watches.” Once this was your language. How is it now?

3. When there is less delight in God. “Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee.” “We will be glad and rejoice in Thee; we will remember thy love more than wine.” What is your daily experience?

4. When there is less inclination for communion with God. “Truly our fellowship is with the Father and with his Son Jesus Christ.” Is the closet less frequented? or is prayer engaged in more as a privilege than a duty? How is it?

5. When there are hard thoughts of God, under the dispensations of his providence; when the soul is restless and disturbed under them, and turns from one thing to another for relief, without quietly casting itself upon God, and waiting his time; when, under trials and injuries, second causes are too much regarded, and the soul is disposed to consider the instrument, rather than the hand that wields it.

6. When there is a less tender conscience, less sense of God’s presence, less circumspection and carefulness in the daily life; when greater latitude is taken, and there is less tender anxiety against displeasing God, and less holy, humble, reverential fear of God.

7. When Christ seems less glorious in his person, and less precious in his work.

8. When there is a decay of love to christians. "Every one that loveth him that begat, loveth him also that is begotten of him." "If any man love not his brother whom he hath seen, how can he love God whom he hath not seen?"

9. When there is a decline in interest, and a slacking of effort to promote the cause of Christ. "He that is born of God, is created anew in Christ Jesus unto good works." Hereunto was he called. Do you attend the prayer-meeting less frequently? Do you pray less for others? Do you make less effort to persuade men to attend upon the means of grace? Do you do less personally to interest others in religion? Does your piety flow only in one particular channel, and do you count zeal for party to be zeal for Christ? Can you read the news of the day with more interest than you can an account of the progress of Christ's kingdom in the world? How do you feel for sinners? As the Psalmist felt? "Rivers of water run down mine eyes, because they keep not thy law." As Paul? who had great heaviness and continued sorrow in his heart for his brethren, his kinsmen according to the flesh.—*Alton Presb. Reporter.*

SERIOUS THOUGHTS.

Immortality! immortality! Who has properly studied, and who has fully comprehended the meaning of the word? We know what it is to live for fifty, seventy, eighty, and even hundreds of years; but to live *forever!* who can grasp the thought? who can master the gigantic truth? It is a serious thought, that this endless life is to be experienced by every intelligent being that has ever left his foot-prints on the green earth. The sun and moon, and stars, and earth, will soon fall like the leaves of the forest; but the soul of the babe that now hangs around its mother's neck, will live, and think, and feel, and act forever. The instinctive horror with which the soul recoils from the thought of annihilation; its ardent longing after a perpetuity of life, and its strong presentiments of it; its constant progress in knowledge and power, up to the moment of death; its capability of abstracting itself from this world, and conceiving of universal nature and nobler states of being; the prodigality with which it lavishes its great powers on unworthy objects, owing to the inadequacy of every thing earthly to engage them; the necessity of the hope of immortality to develop and give scope to its latent powers; and the principle and design of a moral government in punishing sin and rewarding virtue, are so many considerations by which men have ordinarily maintained this sublime doctrine. Revelation authenticates this blessed hope, and fulfils the obscure prediction of this great instinct of humanity. It did so but partially under the Jewish dispensation—at one time darkly hinting the doctrine, to magnify the hopes or fears of men; and at another, portraying it in definite forms to engage their faith; now dispatching a messenger from the unseen world, and now clothing a prophet with the terrors of an unearthly visitant, and planting him in their way to bring them to a stand, by warning them of a fearful something beyond. But the light which it held over the sepulchre flickered—did not burn so strong but that it might have been extinguished by the

deadly vapor of the tomb. The full revelation and proof of this doctrine were reserved to grace the mission of Him who brought life and immortality to light. Heathen philosophy halted at the grave; ancient revelation accompanied its disciples a little beyond, conducting them into Hades, or the invisible state; but Christianity comes to our aid in the very moment of desertion, and graciously approaches and offers its guidance to the throne of God. When we die, through the faith of the gospel we may confidently say that we shall live again. Our hope of immortality is built upon the facts and teachings involved in the history of Jesus.—When the disciples saw the champion of their hope made the victim of that very mortality which he promised to destroy, it was like the revenge and the victory of nature over him who had so often prevailed against her. But it was only to make his triumph more illustrious. He died and was buried, but he rose again; he reëntered and re-animated that body which expired on the cross; and by that most striking of all testimonies, his own unaltered form emerging from the tomb, he has given us to know that he fought against the law of death, and carried it triumphantly. Standing in the light of Jesus, what a protracted period of existence stretches before the vision of every intelligent being! In the anticipation of this immortality, how thoughtfully does it become every one of us to act! O think what a mass of guilt and wo, and wretchedness, may be accumulated upon the soul during these interminable ages! or what an accumulation of happiness—what splendor of virtue may adorn the ever growing progress of a sanctified mind! How clearly will the former exceed all the wretchedness that has been suffered by this sinning world! How soon will the latter leave out of sight the whole assemblage of virtues, the whole combined enjoyments found beneath the sun! It is fearful, if we reflect upon what it implies, to bear relation in any way, even remotely, to infinitude; for who shall calculate the *whole result* of such a connection? How fearful is it, to carry infinity in our very bosoms, to be wedded inseparably to that which has no bounds! In comparison with the power of eternal life, all powers are as nothing.—Wake up, sleeping pilgrim, to the properties and astonishing destiny of the conscious spirit that lives within you!—*N. Y. Observer.*

INTERIOR OF JERUSALEM.

Within the walls, Jerusalem is among the most picturesque of cities. It is very small. You can walk quite round it in less than an hour. There are only some seventeen thousand inhabitants, of whom nearly half are Jews. The material of the city is a cheerful stone, and so massively are the lofty, blind house walls laid, that in pacing the more solitary streets, you seem to be threading the mazes of a huge fortress. Often the houses extend over the street, which winds under them in dark archways, and where there are no overhanging buildings, there are often supports of masonry thrown across from house to house. There are no windows upon the street, except a few picturesque, projecting lattices. Jerusalem is an utter ruin. The houses, so fair in seeming, are often all crumbled away upon the interior. The arches are shattered, and vines

and flowers wave and bloom down all the vistas. The streets are never straight for fifty rods, but climb and wind with broken steps, and the bold buildings thrust out buttressed corners, graced with luxuriant growths, and arched with niches for statue and fountain. It is a mass of "beautiful bits," as artists say. And you will see no fairer sight in the world, than the groups of brilliantly draped Orientals emerging into the sun from the vine-fringed darkness of the arched ways. * * * The beautiful building stands within a spacious inclosure of green lawn and arcades. Olive, orange and cypress trees grow around the court, which, in good sooth, is "a little heaven below," for the Muslim who lie dreaming in the soft shade from morning to night. In the picturesque gloom and brightness of the city, the mosque is a dream of heaven, even to the unbelievers. There are many entrances, and as you saunter under the dark archways of the streets, and look suddenly up a long dim arcade, upon the side, you perceive, closing the vista the sunny green of the mosque grounds, and feel the warm air stealing outward from its silence, and see the men and women and children praying under the trees.

Wanderer in Syria.

MATURITY OF GRACE.

Flaver, in his *Meditations on the Harvest Season*, gives the following three signs of the maturity of grace:

1. When the corn is near ripe, it bows the head and stoops lower than when it was green. When the people of God are near ripe for heaven, they grow more humble and self-denying than in the days of their first profession. The longer a saint grows in the world, the better still he is acquainted with his own heart and his obligations to God, both of which are very humbling things. Paul had one foot in heaven when he called himself the chiefest of sinners and least of saints. 1 Tim. 1:15—Eph. 3:8. A christian, in the progress of his knowledge and grace, is like a vessel cast into the sea, the more it fills the deeper it sinks.

2. When the harvest is nigh, the grain is more solid and pithy than ever it was before. Green corn is soft and spongy, but ripe corn is substantial and weighty. So it is with christians. The affections of a young christian, perhaps, are more feverous and sprightly; but those of a grown christian are more judicious and solid; their love to Christ abounds more and more in all judgment. Phil. 1:8. The limbs of a child are more active and pliable, but as he grows up to a more perfect state, the parts are more consolidated and firmly knit. The fingers of an old musician are not so nimble, but he hath a more judicious ear in music than in his youth.

3. When corn is dead ripe, it is apt to fall of its own account to the ground, and there shed; whereby it doth, as it were, anticipate the harvest man, and calls upon him to put in the sickle. Not unlike to which are the lookings and longings, the groanings and hastenings of ready christians to their expected glory. They hasten to the coming of the Lord, or, as Montanus more fitly renders it, they hasten the coming of the Lord—that is, they are earnest and instant in their desires and cries to hasten his coming; their desires sally forth to meet the Lord. They willingly take Death by the hand. As the corn bends to the earth, so do these souls to heaven. This shows their harvest to be near.

ABSTRACT OF THE ANNUAL REPORT OF THE PRESBY-
TERIAN BOARD OF PUBLICATION.

The operations of the past year show an increase in the number of its publications, its sales and its receipts as donations, over any previous year.

PUBLICATIONS.—During the year ending March 31st, 1852, the Board have added to their catalogue 27 new books, (two of which are in the German language,) of which they have printed 67,750 copies, and 33 new tracts, (one of which is in the French language,) of which they have issued 115,000 copies. They have also printed 30,000 copies of the Family Almanac for 1852. The whole number of copies of new publications during the year is 212,750. This is 73,000 copies more than the issues of the preceding year.

During the same period they have published new editions from stereotype plates to the amount of 605,500 copies of books and tracts, being 315,000 more than the year before. Total number of copies of books and tracts published during the year, 818,250, being an increase of 388,000 copies over the former year.

They have also published, from March, 1851, to April, 1852, twelve months, 676,000 copies of the Presbyterian Sabbath School Visiter, a strictly religious semi-monthly paper, for children. This periodical is steadily growing in the confidence of parents and teachers, and in the affections of children. Thirty-four thousand copies are now published semi-monthly.

RECEIPTS FOR THE YEAR.—The receipts for the year show a very encouraging increase. The sales have amounted to sixty-six thousand five hundred and thirteen dollars and seventy-two cents, or more than six thousand five hundred dollars over the amount reported last year. The donations received for colportage and distribution have amounted to \$17,996.89, including a legacy of \$825.33, being an excess of \$7,705.70 over last year. Total excess of receipts of both departments, over last year, \$14,219.42, including the legacy just specified.

The mortgage on the real estate has been paid off, so that the property is now entirely free from debt.

COLPORTEURS AND COLPORTEUR LABOR.—There have been 141 Colporteurs employed during the year, in 25 different States, viz: In Massachusetts, 1; Connecticut, 4; New York, 14; New Jersey, 11; Pennsylvania, 20; Delaware, 1; Maryland, 2; Virginia, 2; North Carolina, 12; South Carolina, 1; Georgia, 9; Florida, 1; Alabama, 1; Mississippi, 3; Texas, 6; Arkansas, 1; Tennessee, 8; Kentucky, 3; Missouri, 1; Iowa, 2; Wisconsin, 3; Illinois, 4; Michigan, 1; Indiana, 11; Ohio, 21.

Of these, one has been employed jointly in New Jersey and Georgia; one in Alabama and Tennessee, and one in Mississippi and Missouri.

The Synods of Virginia and Pittsburgh are still conducting their operations as independent auxiliaries of the Board, with efficiency and success.

AGGREGATE OF COLPORTEUR LABOR.—The following are the aggregate amounts of labor performed during the past year by the 141 Colporteurs, viz: Time spent, 35 years; families visited, 64,526; conversed or prayed with, 22,838; families having no religious book but the Bible,

2,212; Presbyterian families without the Confession of Faith, 2,772; volumes sold by colporteurs, 71,150; volumes granted by colporteurs, 5,506; pages of Tracts distributed by colporteurs, 581,956.

DONATIONS.—Donations to a considerable extent have been made during the past year, in addition to those made through the colporteurs.

The grants of the year have been as follows: Sabbath Schools, 869 volumes; ships of war, naval and military posts, 397 vols.; humane institutions, 68 vols.; literary and theological institutions, 2210 vols.; indigent ministers, 1293 vols.; feeble churches, 1355 vols.; individuals, for gratuitous distribution, 336 vols. And also 175,190 pages of Tracts, independent of the donations of Tracts made by colporteurs.

LIGHT NEEDED IN CONGRESS.

At a meeting of the members of Congress, to pay respect to the memory of Henry Clay, one of the speakers delivered himself of the following rhapsody:

“May not our rapt vision contemplate him this day in sweet communion with the dear friends that have gone before him? with Madison, and Jefferson, and Washington, and Henry, and Franklin—with the eloquent Tully—with the divine Plato—with Aaron the Levite, who could speak well.”

What a grouping of characters! Madison and Jefferson, Tully and Plato, and Aaron the Levite—all together in the celestial city! Rather a motley company, we should think. The sentiment is not even intelligent Paganism. Would it not be well to send some missionaries to evangelize the members of Congress?

ITEMS OF INTELLIGENCE.

MAGISTERIAL INSPECTION OF NUNNERIES.—Besides the numerous petitions that have been presented to the House of Commons, from Protestant women resident in various towns in England, praying for magisterial inspection of nunneries, an address to her Majesty, on the same subject, signed by 20,140 women of Glasgow, was presented a short time ago; and a similar address has just been forwarded to the Earl of Shaftesbury, who has undertaken to present it to the Queen, from the Protestant women of Bristol and Clifton, signed by 25,800, and measuring 540 yards in length.

PROCLAMATION.—The British Government intends to enforce rigidly all the clauses of the Catholic Emancipation Act. The Government, through the Chief Secretary, Mr. Walpole, has informed Dr. Newman that the recent proclamation referred to all practices contrary to the strict letter of the law. The Irish Roman Catholics declare they will not obey the law; and the priests who conform to its requirements have, in several instances, been insulted in the streets. The Government will no doubt teach the Romish priests that the laws must be obeyed.

A FLOURISHING COLONY.—The *Missionary Magazine* for July, among other statistics of Liberia, states the inhabitants at 300,000—among whom about 7,000 may be regarded as civilized. There are more than 2,000 communicants in the christian churches—more than 1,500 children in Sabbath school, and 1,200 in day school. Communicants in the missions on the Gold Coast, about 10,000. Attendants at day schools in the same, about 11,000. Funds have been raised in the United States, for education, to the amount of \$50,000.

The same Magazine says, that in Italy, Piedmont excepted, every 14th man of the population is in prison—every 400th man of the population is an exile. The ratio would be higher in France—higher still in Hungary—higher still in Poland—higher still in Hesse or Baden.

OUT-DOOR PREACHING IN DUNDEE, SCOTLAND.—A beginning was made on a recent Sabbath evening, to the out-of-door preaching, three stations in different parts of the town having been occupied. The evening was remarkably favorable, the weather being dry and mild; and at each of the stations a considerable congregation assembled, more or less of the class of persons for whom these services are intended.

ANNIVERSARIES DECLINING.—The *London Evening Journal* states, as allowed on all sides, that the usual Exeter Hall gatherings have been a signal failure this year. Whatever may be the cause, "the fact is, that the May meetings appear to be dying out, and that from inanition. * * * We suspect that people are beginning to find out that these 'Alliances' and 'Associations' are very often neither more nor less than shifts for raising the wind for needy religious adventurers."

PRESBYTERIAN CHURCH IN IRELAND.—The Irish Presbyterian Church comprises about 500 congregations and 522 ministers. These sustain four missionaries among the Jews—fifteen in Canada—beside furnishing aid to thirty-one congregations at home. The Protestant County of Ulster contains one-third of the population of Ireland, and has but one-eighth of the crime and pauperism of the country.

ROME CHANGING.—It is said that one of the principal topics of discussion at the late "National Council" of the Romish Church, held at Baltimore, was a proposition to say mass in English, instead of Latin. The result of the discussion was not known, but it was thought very probable that the decision would be against the change. It is hinted that the celibacy of the Roman Catholic clergy of the United States is by no means beyond the probability of a change.

PROSPERITY OF DISSENTERS IN ENGLAND.—The Independent Dissenters of Lancashire are going to erect fifty additional Independent chapels in that country, within the next five years, at an expense of \$750,000.

TRINITY COLLEGE, DUBLIN.—It is said that a sum not less than fifteen thousand dollars has been obtained to build a new tower, with bells, within the walls of Trinity College, Dublin.

SABBATH OBSERVANCE.—Steps are being taken by a number of innkeepers in Liverpool, with a view of closing public houses in the town on the Sabbath.

THE
REFORMED PRESBYTERIAN.

VOL. XVI.

SEPTEMBER, 1852.

No. VII.

A TESTIMONY—ITS USE AND IMPORTANCE.

The question is sometimes asked, what is the use of a testimony, and what is its proper place in the standards of the church? The inquiry is by no means an unimportant one, and a correct understanding of the subject to which it relates, is necessary, in order to witness faithfully and intelligently for the truth. A very common distribution of the word of God, is into "the law and the testimony." Ps. 78:5; Is. 8:16 and 20. These evidently refer to divine revelation, as containing both the duties which we are to perform, and the truths we are to believe, constituting a perfect system of practice and of faith. The law is the rule of our obedience—the testimony the matter of our belief.

In some respects, though not fully, the counterpart of this is the duty of the church to confess Christ, and to bear witness for him. God's people are both confessors and witnesses. Luke 12:8; Is. 43:10. And these two designations were applied to them with specific meaning, in the primitive ages of the christian church, particularly when suffering persecution. Those were called confessors, who acknowledged that they were christians, and refused to renounce their religion. Those were called witnesses or martyrs, who laid down their life for their religion; and hence the term *martyr*, of precisely the same import with *witness*, came to be the distinctive and honorable appellation of those who died for their fidelity to Christ. And the highest authority warrants this use of the term. "Antipas, my faithful martyr, who was slain among you, where Satan dwelleth." Rev. 2:13.

It is evident, then, that in addition to the duty of confessing Christ, that of bearing witness for him, devolves on his people. They are required not only to declare that they belong to Christ, but also to evince that they are at enmity with the world. The former they do in their confession, creed, or summary of divine truth, by whatever name they may call it. The latter they do by their testimony, in which they show that while they are united among themselves, they are in a state of separation from, and op-

position to, all who deny the truth. The confession is the bond of union by which they are held firmly together; the testimony is the exertion of this combined strength put forth in an aggressive form against error and wickedness.

The very word *testimony*, conveys an idea specifically different from that conveyed by the word *confession*. The latter means no more than a declaration of belief, without respect to the evidence on which it rests. The former declares not only what is believed, but furnishes the proof of it, and is designed to convince by its truth, or to silence by its authority. The martyrs of Jesus showed that their death was not that of fools, but as while living they furnished the testimony of scripture to the principles which they professed, and for which they contended, so their refusing to preserve their lives by denying the truth, was the strongest human testimony which they could give to it. For it is very doubtful if any ever suffered death deliberately for a false system, when a denial of an equivocal kind, such as was sometimes proposed to the martyrs, would have saved their lives; and it is certain that in those cases in which heretics have been punished with death, they approached their end with a sullenness and stoicism that shows their want of confidence in their system; while the sufferers for truth, by the sincerity of spirit and holy joy with which they laid down their lives, demonstrated the preciousness and reality of the doctrines in which they believed.

A testimony, as a distinct part of the church's standards, has become quite unfashionable and unpopular. This undoubtedly arises from the abundance of a spurious charity that would avoid everything that might offend any who bear the christian name. That the prevalence of such liberality is any evidence that we are wiser, holier, or more faithful than our fathers, few will have the boldness to affirm. It is to be ascribed to a very different cause. The perceptions of this age, of the excellence of truth, are much fainter than those of the ages which are past; and that judicial visitation which, in scripture language, is described as a "spirit of slumber—eyes, that they should not see, and ears, that they should not hear"—seems now to be inflicted. It very naturally follows, from the want of a due appreciation of the truth, that the evil of contrary errors will be greatly underrated; and the consequence is, that a faithful testimony is looked on as a useless and cumbersome part of the church's dress, which she would do well to lay aside.

The arguments against a testimony are plausible and imposing. It is alleged, that while a party seceding from a corrupt church are required to give the reasons of their separation, and to testify against the errors which caused it, there is still no necessity for witnessing against similar evils in other churches. The argument assumes that error in a parent church is worse than in sister

churches; that the latter may and should not condemn in each other, principles and practices which would furnish a legitimate cause for separation from the former. To state the argument thus, is to show its fallacy. Again, we are told that a testimony is an obstacle to the union of the churches. We admit that where there is no doctrinal distinction, no contrariety of practice, churches should not testify against one another; nay more, they should be one. But they should still testify against the errors of those with whom they cannot unite. A testimony is indeed an obstacle to union on any other basis than truth; and the friends of latitudinarianism show their sagacity in endeavoring to have this obstacle removed. On the other hand, the friends of truth should strenuously exert themselves to retain a testimony as the breakwater to check the floods of error which threaten to overwhelm the church.

It is asserted that the church of Scotland, in her purest days, had no testimony, and to urge its necessity now, is a reflection on her faithfulness. We greatly wish that this professed respect for the church of Scotland was real, and that she was taken for a pattern by her degenerate descendants. The church of Scotland had no testimony!! Either ignorance or dishonesty makes the assertion. Her confession and catechisms contain in them one of the elements of a testimony, the proof of the doctrines in which she declared her belief. But she had more. She had her covenants, those impregnable fortresses by which the successive attacks of popery and prelacy had been effectually resisted. And it is a fact significant and suggestive, that opposition to a testimony and to the covenants, comes from the same quarter. Her testimony was, as every testimony should be, adapted to her condition and circumstances. Her armor was directed offensively against every form of error and immorality with which she had to conflict. It was "the armor of truth on the right hand and on the left." And those who claim to be her children, and yet lay aside a testimony, show that they are incapable of appreciating those of her acts, that confer on her the highest distinction, that of a faithful church, and made her an example worthy of imitation in succeeding ages.

But it may be said she had no testimony against other churches. And why had she not? Simply because, in those days of purity and peace, there were no other churches holding error, to be testified against. When afterwards, owing to the withdrawal of salutary civil restraints, errors sprang up, and sectarian organizations were formed, the church, broken as she was by the crushing oppression of a perjured tyrant, still turned the weapons of her warfare against the foes of truth, and by her faithful declarations seasonably emitted, "tormented the men that dwelt on the earth." The policy of no testimony would doubtless have been a very prudent one. But while by silence she might have escaped suffering,

she would have incurred what is incalculably worse, withering and desolating spiritual judgments.

The church of Christ has an important work assigned her, and she is amply endowed by her Head to accomplish it. As the light of the world, she is to dispel the darkness which is the strong hold of Satan's kingdom. Truth and error have been in conflict ever since enmity was put between the seed of the woman and the seed of the serpent. Deception and falsehood are employed by the "prince of this world" to retain the power which by their means he acquired. By beguiling our first parents, he made them and their posterity his captives, and in the same way he labors to perpetuate his dominion. The announcement of the mission of the Son of God, to dispossess the usurper and recover the revolted province, filled the kingdom of darkness with dismay. And this precious truth, in all its vast comprehensiveness, is the agency divinely appointed to pull down the strong holds of sin.

Of this truth the church is the depository. She is required to hold it fast, and to hold it forth. It is her crown, that she must suffer no one to take from her. Every doctrine taught in divine revelation, is a necessary part of the armor, both defensive and offensive, with which the christian soldier is to be arrayed. It is to be both the girdle of his loins and the sword in his hand. Eph. 6:14, 17. He employs this part of his panoply offensively, when, as a witness for Christ, he stands forth before the world testifying for the whole truth. The burden of his testimony is, that the Lord Jesus Christ is the only Saviour, and that all men should believe on him, and submit to his authority. The church, the affianced bride of the Lamb of God, is under special obligations to see that the honor of her Head and husband be carefully guarded. Can she be silent when error, that has its origin in the kingdom of darkness, is imposed on the world as an emanation from the source of light? How can she be faithful, and refuse to expose the fatal deceptions of him who was a "murderer from the beginning, and abode not in the truth, because there is no truth in him?"

And it is not the least dangerous of his artifices, to persuade the friends of truth to lay aside any part of their armor, or to employ it in a way less effectual to advance the cause of Christ. And this we are confident is done when a testimony for truth is laid down, or its directness and force are in any way impaired.—"Peace, peace," is a delusive cry, uttered by the enemy when he perceives his kingdom to be in danger from the aggressive attacks of truth. The "roaring lion" can readily conceal the suspicious indications of his natural ferocity, under the garb of "an angel of light;" and like the fabled syrens that by their song wiled to his destruction the deluded mariner, soothe and flatter to imbecility those whom he could not overcome by violence.

With what unblushing effrontery does he put forth the peace and prosperity of the church, as an unanswerable reason why, among her different, and in some respects opposing families, there should be no controversy. Having accomplished all that he can reasonably expect by dividing the church, he is now quite willing that the divisions be healed, provided it be on the terms that the friends of truth ground their arms. The unity of the church was violated, and the truth which gave her strength and symmetry was abandoned in the schisms which have placed her members in the unseemly position of separate ecclesiastical households. It is evident that while the enemy hates the visible unity of the church, he hates the truth more; and he can lend a helping hand to promote and perpetuate the former, if truth the meanwhile lies bleeding, and error and delusion are strengthened and cherished. Of this, the boasted unity of the "mother of harlots and abominations in the earth," is clear demonstration.

The church is an aggressive institution. "I am come," says her Lord, "to send fire in the earth." "The word of the Lord is like as a fire;" and "all the proud, and all that do wickedly, shall be stubble." The preaching of the word is the divinely instituted means of overturning the kingdom of Satan, and bringing sinners into the kingdom of Christ. By her faithful ministers who "shun not to declare all the counsel of God," the church utters aloud her testimony for truth; and by publishing to the world the errors by which it is opposed, with their refutation, she gives efficacy and force to her testimony. It is thus that doctrines and practices are subjected to the ordeal by which their character is with certainty determined. "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

The present would be a time peculiarly inauspicious for relinquishing, or even for relaxing a testimony. The "war of opinions" foreseen by a sagacious statesman of the last century, has begun. Systems of wrong that have long been maintained by the sword, are beginning to be examined, as it regards their foundation and claims. However reluctant, their advocates must meet the friends of right on the arena of rational discussion, and either maintain their cause by argument, or abandon it. The value of truth, of the whole truth, and that too presented in its most potent form, cannot in such circumstances be over-estimated. The minds of the multitude require to be convinced that religion, and truth, and liberty, and right, are all on the one side, and that the world can be put in possession of these invaluable blessings by the process which the Bible alone reveals. Those who have realized the value of these blessings should be active in showing them to others, and at the same time demonstrate the danger of a compromise in the smallest particular, with any sentiment opposed to the principles of which they are the legitimate results.

We wish to be understood as giving special importance to that part of the church's testimony which relates to the duty of nations. It is unpopular, we admit, and there are strong inducements held out to give it a less prominent place than in times past. It is in this quarter that the friends of a covenanted testimony have most to fear. There is a spirit of neutrality in all the churches, and we cannot expect to escape. Let the watchmen be vigilant, and active, and faithful. Let them cry aloud and not spare. There is a warfare to be waged, and a victory to be won. The promise is to him that overcometh. The trial will be severe—the conflict fierce, and the sufferings great, but the result is certain, and the reward glorious. To animate us to faithfulness—to prepare us to endure all things for Christ, we have the recorded declaration of our great Leader, the Captain of the Lord's hosts, respecting the victors and the means by which they were successful in the terrible struggle. "And they overcame him by the blood of the Lamb, and by the word of the testimony, and they loved not their lives unto the death." Rev. 12:11. "Be thou faithful unto death, and I will give thee a crown of life."

PREACHING CHRIST.

Professing ourselves christians, we are satisfied, upon careful and rational inquiry, that the religion of Jesus comes from God, and that it is a most glorious dispensation, no less for the sublime wonders of its doctrine, than the divine purity of its precepts.—Now in all the peculiar glories of this religion, Christ is interwoven, like Phidias' name in the shield, which could not be effaced without destroying the shield itself; so that preaching Christ and preaching the gospel are, in Scripture style, synonymous terms.

(1.) To *preach Christ*, therefore, is our charge, our business, and our glory. But "who is sufficient for these things?" Give me leave, then, my dear brethren and friends, to remind myself and you, what regard a minister should have to our Redeemer, in his preaching.

1. Let us make Christ the end of our preaching. If we seek principally to please men, then are we not the servants of Christ. If we look no further than our own reputation, or temporal advantage, appropriating our talents to our own private use, how shall we make up our accounts to our divine Master?

Our *ultimate* end should be the personal glory of Christ. That the glory of Christ, as God, is the ultimate end of the gospel, none can doubt. So that it is said of this divine Person, "All things are for him, as well as by him." Is he not worth ten thousand of us? Of more worth than the world—the only begotten

Son of God, whom the highest angels adore! Now if the glory of Christ's person be the principal end in the divine schemes and actings, it should also be our highest view and design.

Again, as the glory of Christ's *person* should be our ultimate end, so the advancement of his kingdom of grace among men should be our subordinate end. The immediate design of the gospel is the recovery of fallen creatures to holiness and happiness. Christ is "come into the world to save sinners;" and he sends us to preach his gospel, in order "that men might live soberly, righteously and godly, looking for the blessed hope." We should not think it enough to inform, to amuse, to please, to affect; but we must aim further to bring them to trust in Christ—to be penitent and holy; and every subject must be managed with this view.—And let it be our great care, on a speculative subject, still to keep the end in view, and apply it practically.

Let us by all means endeavor to save precious souls, but yet aim at a higher end, that we ourselves may be "a sweet savor of Christ unto God;" and then, though we miss of our secondary end, and are not as we could wish, "the savor of life unto life" to any great number, yet in being "the savor of death unto death to them that perish," we shall be the instruments of glorifying the justice and long-suffering of Christ, and be witnesses for God, "that there has been a prophet amongst them." Our primary end is answered—"our labor is with the Lord," and we in the meantime are supported, "though Israel be not gathered," for the word shall not return empty."

Nay, further, it is not enough that the strain of our preaching be adapted to the true design of the gospel, but we must at heart sincerely intend it; otherwise, though our discourses be unexceptionable, and others be saved through our ministry, yet if our designs be wrong and base, we "shall be castaways."

2. Let Christ be the *matter* of our preaching. Let us display the divine dignity and loveliness of his person, as "God manifest in the flesh;" unfold his mediatorial office; the occasion, the design and purport of his great undertaking; remind our hearers of the particulars of his incarnation, life, death, resurrection, ascension and intercession; set forth the characters he bears as a prophet, priest and king—as a shepherd, captain, advocate and judge.—Let us demonstrate the sufficiency of his satisfaction—the tenor and excellence of the covenant confirmed with and by him—our justification by his righteousness—adoption through our relation to him—sanctification by his Spirit—our union with him as our Head, and safe conduct by his providence—and how pardon, grace and glory accrue to the elect through his suretyship and sacrifice, and are dispensed by his hand. Let us declare and explain his most holy laws in his name, and teach the people whatever duties he has commanded to God, our neighbor and ourselves; quicken

the saints to duty—raise their hopes—establish and comfort their souls by the exceeding great and precious promises of the gospel, which in him are “yea and amen.” I give but short and imperfect hints of these things, and refer to the apostolical writings, which are made up of discourses on these and such like topics.

3. Let a continual regard to Christ distinguish our sermons on any subject, from discourses on mere natural religion. If we speak of the perfections of God, let us consider them as shining in his Son, “who is the brightness of his Father’s glory, and express image of his person,” and exemplified in his undertaking. If we set forth gospel blessings and promises, let us consider them as purchased by a Saviour’s blood, and distributed by his bounty; for “by his own blood he has obtained eternal redemption, and from him the whole body is supplied.” If we take notice of the providence of God, let us not forget that “all power is given to Christ, in heaven and in earth,” and that “he is Head over all things to the church.” If by the terrors of the last judgment we persuade men, let “the wrath of the Lamb” be denounced, while the reckoning is represented as most dreadful, for abused grace and a slighted Saviour; for “this is the condemnation.” And when we are assisting the devotions of the people, the same regard to Christ should be observed.

When we are discoursing on the subject of duty, Christ, as the most powerful motive, is by no means to be forgotten; for to persuade men to practical godliness, is one of the most difficult parts of a minister’s work. Men will hear a speculative discourse with a curious satisfaction, and attend to the displays of God’s grace with some joy. Nay, a Felix may tremble when judgment is preached. Many indeed will bear to hear of duty too, but to induce them to practice it, *hic labor, hoc opus*. Here we have need to call in all helps, and take all advantages, which the gospel, as well as the light of nature, can furnish. In other discourses we are rather attacking Satan’s outworks, a blind and prejudiced understanding; but in practical subjects, we assault his strongest fort, corrupted will. We may gain the understanding on our side, with some share of the affections; but to subdue a perverse will, in favor of practical christianity, is not so easy a thing, that we can afford to spare any important motive or quickening consideration. But here I must be more particular in explaining how we should regard Christ in preaching duty.

(1.) We should represent *duty* as the fruit of faith in Christ, and love to him. When by faith we behold a crucified Jesus, do we not tremble at the severity of God’s justice, and hate those sins that occasioned his sorrows? When we consider that “by his stripes we are healed,” can we forbear to love him who first loved us? Shall we not live to him that died for us? Can we have the heart to crucify him afresh?

From such actings of faith and outgoings of love, flows that divine temper which constitutes the new creature, and lays the foundation of all right gospel obedience. Thus, therefore, let us continually trace gospel duties up to their fountain head, that the people may learn that it is not outward reformation which will stand the test in the day of judgment, but an inward renewal of the soul; that "the tree must first be made good before there can be any good fruit;" and that all must be done for Christ's sake, and flow from "faith working by love."

(2.) Let us enforce duties with motives respecting Christ. As grateful love to him should constrain us, fear of his wrath should awe us, if we would approve ourselves the disciples and followers of Christ, and enjoy communion with him; if we would promote his honor and interest, and possess joy and not confusion at his appearing. Not that we should neglect any motives which the light of nature can furnish, and are level to the capacities of the people; for we have need enough of all; but if we go no further, our exhortations will want far the greatest part of their weight. We must "beseech and exhort by the Lord Jesus."

(3.) Let us inculcate duties, as to be performed by the grace of Christ, telling the people that our faithfulness depends on our being ingrafted into this vine; that there is no holy walk without being "led by the Spirit; and when we do good, it is not we, but the grace of God that is in us; that out of a sense of weakness we are to be made strong, through Christ strengthening us."

(4.) Let us consider all good works as acceptable through the merits of Christ, and remind our hearers, that, could we do all, we were but "unprofitable servants," and that we must seek to be found at last, not having our own righteousness, but that which is of God by faith.

4. Let us express ourselves in a style becoming the gospel of Christ, not with great swelling words of vanity, or in the style of the heathen sophists, or words that man's wisdom teacheth, and perhaps sound best in our own ears; but let us use "great plainness of speech," and seek to find out such "acceptable words" as may best reach the understanding and affections of the bulk of an auditory.

As for the affectionate part of a discourse, brethren, I suppose you allow, upon a view of ancient and modern learning, that the men of the East, and next to them the ancient Greeks, excelled in fire, and works of imagination; and yet the moderns, inhabiting milder western climates, even the French, from whom, on many accounts, we should expect the most of this sort, produce but an empty flash, in comparison with the solid heat of the ancients; and rather amuse us with little delicacies, than by masterly strokes command our whole souls. Now the Scriptures are the noblest remains of what the East has produced, and much surpass the best

of the Greeks, in the force of their oratory. Let us therefore take their spirit and style, and thence borrow bold figures and allusions, strong descriptions, and commanding address to the passions.

(II.) And now, brethren, let me lay before you some reasons and motives, to back this friendly admonition concerning preaching Christ.

1. It is the only way to have our labors accepted of Christ, and to have communion with him in our work. Even Paul cries out, "Who is sufficient for these things?" With how much more reason may we do so! Does not our cheerful progress in our work depend on a divine *afflatus*, and the spirit dispensed by Christ? But if we take little notice of him in our preaching, and do not distinguish ourselves from the moral philosophers of the Gentiles, how can we expect any more of this enlivening and encouraging presence of Christ, than they had? Nay, we have less ground to expect it, if we slight wilfully so noble a revelation, with which they were never favored.

2. It is the only way to win souls to Christ, and to make them lively christians. The success of the gospel is owing, certainly, no less to the power of its motives, than to the clearness, fulness and purity of its precepts. These peculiar motives of the gospel have all such a respect to Christ, that they are enervated if HE be disregarded. The gospel is what God, in his unfathomable wisdom, has fixed upon as the grand mean to reform mankind, and save them; and he seems in honor concerned to crown it with greater success than any other scheme whatsoever. "The preaching of Christ crucified, is the power of God." If, by suppressing a part, we maim the gospel, we can expect, in the nature of things, but a very defective success. Nay, may we not fear that God's honor is concerned, in such a case, to blast us, while we labor almost in vain?

Observation agrees with this theory. The great masters of reason, who have less regard to Christ in their preaching, may indeed have a charm for one of an hundred, who have a taste for the beauties of fine reasoning, and be of use to them, while the bulk of an auditory is asleep. Alas! with what heart can we go on, entertaining two or three, while starving most of the souls in an auditory? May we not also observe a happier effect of a strain prudently evangelical, on christians themselves? that they who sit under it are more lively, zealous, ready to every good work, and heavenly-minded, than those christians who have heard less of the gospel?

3. It is a direct imitation of the apostles of Christ. Christ himself, whilst upon earth, preached the gospel in parables, in a concealed manner, distantly, and with reserve. He could not so fully take the advantage of his resurrection, satisfaction, ascension,

and the like, not yet done, made or proved. He had many things to say, which his disciples could not then bear: but he declares them afterward by his Spirit in his apostles. They therefore are the true pattern of our preaching *now*, after the mystery of redemption is brought to light, and hath its full evidence.

How then did the apostles preach Christ? It is endless to attempt a full detail of particulars. Any part of the apostolical writings is authority sufficient to our purpose, and therefore I have been sparing in quotations all along, as needless to those who will look into these writings with this view; and here we do not desire to insist upon any passages in their writings which may be supposed to be written for reasons peculiar to that age and country in which the apostles wrote, and in which perhaps we are not so much obliged to imitate them in our preaching; for what will remain, after all these are put out of the account, will, I am satisfied, be as full to our purpose as those that are struck off.

I shall then, by way of specimen, select some of the apostles' discourses on moral duties, where we are most apt to forget Christ, or a due respect to him, that it may at once appear that the apostles neither shunned the pressing of such duties, nor disregarded Christ in treating of them.

Honesty is pressed by these motives: "The unrighteous, thieves and extortioners, shall not inherit the kingdom of God," (which, in the style of the New Testament, is Christ's kingdom of grace and glory.) That christians are "converted by the Spirit of Christ, and justified by his righteousness." *Chastity* is enjoined, as "our bodies are members of Christ—as we are one spirit with him, temples of the Holy Ghost, and bought with a price." *Almsgiving* is recommended, as it brings a large tribute of "praise to God for our subjection to the gospel of Christ—and Christ became poor for our sakes." *Evil-speaking* is forbidden, because "we were foolish and wicked; but the grace of God has made the difference; not for our righteousness, but of his free mercy he has regenerated us, and given us his Holy Spirit, through Jesus Christ, by whom we are justified, and made heirs of glory." Subjects are commanded to obey magistrates, because "the gospel is come, and we should put on Christ Jesus." Husbands are charged "to love their wives, as Christ loved the church." The obedience of wives is urged, because "the husband is the head of the wife, as Christ is the Head of the church." Servants are exhorted to their duty, as they would "adorn the doctrine of Christ, because grace so teacheth, and that we look for Christ's appearance, who gave himself for us, that we might be holy." Now what is there in these motives peculiar to one age or nation? Are not all these as good now as formerly? And are men so ready in their duty, that we have no need of them?

Nay, it is worthy of observation, that the apostles do not con-

fine themselves to motives peculiarly adapted to the duty they are pressing, and which serve to enforce one duty rather than another. But as you may see, when such proper motives are not at hand, they take, without any scruple, common or general ones, which will equally enforce any duty whatsoever.

And why should we not introduce the peculiarities of the gospel on all occasions, as frequently as the apostles did? If our schemes of theology will not allow us, we have reason to suspect we are in a different scheme from the apostles. Are we afraid that men will make perverse use of such doctrines as the apostles used for motives? The apostles chose to venture it, and why should not we? If we will not dare to preach such a gospel as may be perverted by men of corrupt minds to their own injury, we must not expect to be instruments of any good. If we are a "savor of life" to some, we must expect to be the "savor of death" to others, or not preach at all.

4. So only shall we deserve the name of christian preachers. *Only*, did I say? I am afraid this may sound too harsh. Come, let us put the matter as soft and candid as common sense will allow us. So shall we most evidently, or best deserve this honorable title.

Whilst a preacher keeps off from the peculiarities of the gospel, and says nothing but what the light of nature would also suggest and authorize, give me leave to say, a stranger might possibly doubt whether he is a deist or a christian. The question is like an imperfect mathematical problem, which equally admits of different solutions.

Suppose the ghosts of Paul and Seneca to come, mere strangers, into an assembly, where one is haranguing the people in this abstracted manner, I am apt to think Seneca would claim him as a philosopher of his own sect and religion. Now if Paul should also make his claim to him as a minister of Christ, how could the question be decided, without allowing Seneca to be a preacher of Christ also?

On the other hand, if a preacher insists upon even the peculiar and glorious truths of christianity, but so unhappily manages them as not to lead people to holiness, and the imitation of Christ thereby, what is this to the grand and full purpose of preaching—or, to the ultimate design of the gospel? Such preachers are quite off that divine system which is calculated to destroy the works of the devil, and to teach men sobriety, righteousness and godliness. It is not only Christ *without us*, we are to preach, but also Christ *in us*, and our putting on Christ Jesus, by a holy heart and life.

If the apostle James should come again, and make a visitation to our churches, and hear such a preacher, he would imagine himself among such people as he writes against in his epistle. He would be apt, when the minister had done, in his zeal for Christ,

to take the text in hand again, and supply what the preacher had omitted, viz. the application, and to say to the auditors, "Know ye not that faith without works is dead?" If the preacher should here interrupt him, saying, "Hold, spare your pains, the Spirit of God will make the application, and teach men holiness," would not James reply, "I and the rest of the apostles were taught to preach otherwise, and to give particular exhortations to duty; we judged we might as well leave it to the Spirit, without our pains, to reveal the doctrine, as to instruct men in the practice of the gospel."

Upon the whole, brethren, let it be our resolution to study and preach Christ Jesus. On this subject there is room for the strictest reasoning and most sublime philosophy. It deserves, invites, and inspires the strongest fire of the orator. In extolling Christ, we cannot shock the most delicate taste by overstrained hyperboles. Here the climax may rise till it is out of sight. Our imagery cannot be too strong and rich.

Should our Lord himself appear, and give you a charge at your entrance on the ministry, would he not say, (what indeed he has said already,) "As the Father hath sent me, so send I you to preach the kingdom of God, that every knee may bow to me, and every tongue confess me. Teach them to observe all things whatsoever I have commanded you; and tell them, that without me they can do nothing; that when they have done all, they are unprofitable servants, and must be found in my righteousness. Become all things to all men—seek words which the Holy Ghost teacheth, that you may gain souls, and bring in my sheep, for whom I have laid down my life. If ye love me, feed my sheep. I have called you friends. Do all in my name, and to my honor. So I will be with you always; and if you thus watch for souls, you shall give up your account with joy, at my appearing. This is the preaching which, though it seems foolish to many, shall prove the power of God and the wisdom of God. Cast forth the net on this side, and so may you expect to catch many souls. Be ye followers of my apostles, as they are of me, and in my name shall ye do wonders. If you preach me, I and mine shall therein rejoice. Be not ashamed of my gospel, and I will not be ashamed of you."

But to arrive at any tolerable perfection in preaching Christ, is a work of time, the result of a careful perusal of the Scriptures, and studying the hearts of men. It requires the mortifying of the pride of carnal reason—a great concern for souls—and a humble dependence on the Spirit of God, with the lively exercise of devotion in our closets.

As for the reasoning part, on the more agreed points of our religion, a young preacher may get to considerable excellency; but the christian orator is longer in finishing. We may soon get necessary truths into our own minds, and come at minds of our

size and taste; but, by proper motives and ways, to reach the souls of a different make and turn, even the lowest of the vulgar, is what very few quickly arrive at. But let us not despair. If we thus regard the Lord Jesus in our ministrations, we may very reasonably expect the assistance of his Spirit, and then we shall be "able to do all things, through Christ strengthening us."

REV. JOHN JENNINGS.

THE SCRIPTURAL VIEW OF THE ATONEMENT.

(Extracted from Owen on the Hebrews.)

It may not be unuseful to give here a brief scheme of this great sacrifice of Christ—to fix the thoughts of faith the more distinctly upon it.

First.—God here, in the person of the Father, is considered as the lawgiver, the governor and judge of all, and that as on a throne of judgment, the throne of grace being not as yet erected. And two things are ascribed to him—

1. A denunciation of the sentence of the law against mankind: "Dying ye shall die;" and "Cursed be every one that continueth not in all things written in the book of the law, to do them."

2. A refusal of all such ways of atonement, satisfaction and reconciliation, as might be offered from any thing that any creature could perform. Sacrifice and offering and whole burnt offerings for sin, he would not have. Heb. 10:5, 6. He rejects them, as insufficient to make atonement for sin.

Secondly.—Satan appeared before this throne, with his prisoners. He has the power of death—Heb. 2:14—and entered into judgment, as unto his right and title, and therein was judged—John 16:11. And he put forth all his power and policy in opposition unto the deliverance of his prisoners, and to the way or means of it. That was his hour, wherein he put forth the power of darkness. Luke 22:53.

Thirdly.—The Lord Christ, the Son of God, out of his infinite love and compassion, appears in our nature before the throne of God, and takes it on himself to answer for the sins of all the elect; to make atonement for them by doing and suffering whatever the holiness, righteousness and wisdom of God required thereunto. "Then said I, Lo, I come to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.—Heb. 10:7—9.

Fourthly.—This stipulation and engagement of his, God ac-

cepteth, and withal, as the sovereign Lord and Ruler of all, prescribeth the way and means whereby he should make atonement for sin, and reconciliation with God thereon. And this was, that he should make his soul an offering for sin, and therein bear their iniquities. Is. 53:10, 11.

Fifthly.—The Lord Christ was prepared with a sacrifice to offer to God, unto this end. For whereas “every high priest was ordained to offer gifts and sacrifices, it was of necessity that he also should have somewhat to offer.” Heb. 8:3. This was not to be the blood of bulls and goats, or such things as were offered by the law: verse 4. But this was to be himself—his human nature, or his body. For,

1. This body, or human nature, was prepared for him, and given to him for this very end, that he might have somewhat of his own to offer. Heb. 10:5.

2. He took it, he assumed it unto himself to be his own, for this very end, that he might be a sacrifice in it. Heb. 2:14.

3. He had full power and authority over his own body, his whole human nature, to dispose of it in any way, and into any condition, unto the glory of God. “No man,” saith he, “taketh my life from me; I lay it down of myself. I have power to lay it down, and I have power to take it again.” John 10:18.

Sixthly.—This therefore he gave up, to do and suffer according to the will of God. And this he did—

1. In the will, grace and love of his divine nature. “He offered himself to God, through the eternal Spirit.” Heb. 9:14.

2. In the gracious, holy actings of his human nature, in the way of zeal, love, obedience, patience, and all other graces of the Holy Spirit, which dwelt in him without measure, exerted unto their utmost glory and efficacy. Hereby he gave himself up unto God, to be a sacrifice for sin, his own divine nature being the altar whereby his offering was supported and confirmed, and brought to the ashes of death. This was the most glorious spectacle to God and all his holy angels. Hereby he set a crown of glory on the head of the law, fulfilling its precepts in matter and manner to the uttermost, and undergoing its penalty or curse, establishing the truth and righteousness of God in it. Hereby he glorified the holiness and justice of God, in the demonstration of their nature, and compliance with their demands. Hence issued the eternal counsels of God for the salvation of the church, and way was made for the exercise of grace and mercy to sinners.

Seventhly.—Herewith God was well pleased, satisfied, and reconciled to sinners. Thus was he “in Christ reconciling the world unto himself.” “He was made sin for us, that we might become the righteousness of God in him.” For in this tender of himself to God as a sacrifice—

1. God was well pleased with, and delighted in his obedience.

It was a sacrifice to him, of a sweet smelling savor. He was more pleased in that one instance of the obedience of his only Son, than he was dishonored by the sin of Adam, and all his posterity.

2. All the demands of his justice were satisfied, unto his eternal glory.

Eighthly.—Herein Satan is judged, and destroyed, as unto his power over sinners who receive this atonement; all the grounds and occasions of it are hereby removed; his kingdom is overthrown—his usurpation and unjust dominion defeated—his arms spoiled, and captivity led captive. For it was from the anger of the Lord against sin, that he obtained power over sinners, which he abused unto his own ends. This being atoned, the prince of this world was judged and cast out.

Ninthly.—Hereon the poor, condemned sinners are discharged. God says, "Deliver them; for I have found a ransom."

SPEAKING ILL OF MINISTERS.

The following extract is worthy the careful attention of parents, as relating to a practice too common, and very hurtful to the children of the church. We have known more than one family, where abandonment of the church may be ascribed to this more than to any other immediate cause. S.

If speaking of the faults of others, is an injury to them in general, it must be more so in particular, when those whose faults we magnify are those who occupy influential positions in society.— Hence we suppose that speaking of the faults of ministers must be attended with peculiar evil. If an impression is made upon any mind, to prejudice him against a minister, his influence over that mind is, to a great extent, lost. Thus a single remark may do irreparable injury to some soul. This is a solemn consideration.

There are sometimes to be found church members who habitually speak of the faults of their own pastor. We do not of course deny that all pastors have faults; they have the treasure in earthen vessels, and are men of like passions with others, and as such, have their failings. We are only insisting that it is not prudent, and not just, and not christian, to speak of these things—at least not without great care, and only when it is absolutely required, in justice to others.

The evil becomes still greater when parents allow themselves to speak of the faults and weaknesses of their pastor, in the presence of their children. Such remarks have an effect upon the hearts and minds of children, the importance of which is seldom considered as it should be. The children of a family ought to be taught

to regard the pastor with the deepest love and reverence. But how can they do this when they hear his weaknesses, which *they* never suspected, bandied about by their own parents? Who does not see that soon the minister will lose his influence over them?

Parents sometimes wonder and complain that their children are not attached to the church. Would it not be well to pause and inquire how far the habit which we are reproving, lies at the bottom of this silent alienation? Must we not believe that it lies much in the power of parents to attach their children to the pastor and the church? If the children hear only good from their parents, in regard to him, their confidence in him, and their attachment to the church, is secured.

We ask parents who read this, to give the matter a few moments' serious consideration. And we hope that, if they believe these remarks to be just, they will be led to benefit by them.

German Reformed Messenger.

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF
SCOTLAND.

SESSION I—MONDAY EVENING.—This Synod met in Edinburgh on the 3d of May, at 6 o'clock, evening. Mr. Symington, of Castle-Douglas, preached the opening sermon, from Is. 59:19: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The merits of the discourse, in respect of matter and style, and adaptation to the present state and prospects of Christ's cause, were such that, after the constitution of the Court, Mr. Symington was requested to print and publish it.

Dr. John Cunningham, of London, was unanimously elected Moderator. In vesting him with this office, the Synod testified to the pleasure felt in his being present, and the esteem cherished for his talents, learning, christian character, and devoted labors in the field assigned him.

There was a very good attendance of ministers and elders. The business was transacted with becoming order, and a gratifying amount of harmony and brotherly love prevailed. It may surely be taken as a token for good, that while the spirit of division has been rending asunder some of the professed friends of the Covenanted Reformation, no indication of any material diversity, either in sentiment or in practice, appeared in the Reformed Synod; and this highly favorable position, for continued and increasing usefulness, ought to be diligently improved, else its permanence cannot be depended on. God will not fail to smite with the rod of his anger, those who prove unfaithful to the trust reposed in them,

and are sunk in slumber when they ought to be active and laborious in building up and extending the Redeemer's kingdom.

The appointment of the usual business committees, and the requisite arrangements for the subsequent meetings, occupied the Court during this evening's sitting.

SESSION II—TUESDAY.—Dr. Bates conducted devotional exercises, after the constitution of the Court. After receiving and approving of the report of the committee on bills and overtures, the Synod proceeded to dispose of the business, the most important items only of which shall be here noticed.

Mr. W. H. Goold reported for the committee on the Hall. The report was approved of, and the following ministers were appointed to preach at Paisley during the ensuing session of Hall, in the order of their names, beginning with the third Sabbath of August, viz. Mr. Graham, Mr. M. G. Easton, Mr. Wm. Symington, Mr. Henderson, Mr. Neilson, Dr. Bates, and Mr. Alex'r. Young.

A petition was read from Mr. Berry, craving that his name should not be put on the roll of preachers for the ensuing six months, while he offered to preach occasionally within the bounds of the Presbytery in which he might reside. It was agreed that the petition be referred to the committee on Preachers' appointments, with instructions to comply with the request, unless there be weighty reasons to the contrary.

Professor Symington reported on behalf of the committee on correspondence with Original Seceders, and stated that, owing to peculiar circumstances, no meeting of committee had been held. Synod approved of the report, and agreed to re-appoint the committee as a committee of correspondence with other churches, in regard to the common interests of the kingdom of Christ.

Dr. Wm. Symington reported on behalf of the committee appointed to adopt measures for the setting up, in the city of Glasgow, of a Mission to operate practically on Romanists. The report stated that the committee had found it impracticable to engage in coöperation with others in this matter; that they have been employing the agency of Mr. Macklin since the beginning of January, and of Mr. Peter Neilson, as a Scripture reader, for several months past; that there is much need for such a mission in Glasgow, and that some good had already been done, instances of which were related. The Synod approved of the report, and agreed to appoint the ministers of the Glasgow Presbytery, with Messrs. Wm. M'Leod and Matthew Farley, a committee, with instructions to employ what agency they may think fit for carrying on the work effectually. Dr. Bates, Convener, and Mr. Matthew Fairley, Treasurer.

The report of the committee on Foreign correspondence having been called for, Mr. Neilson read the copy of a letter sent to the

General Synod* of the Reformed Presbyterian Church, and Mr. Graham one to the Synod† of the Reformed Presbyterian Church in America. A letter was also read from the Synod of the Reformed Presbyterian Church,‡ dated June 5th, 1851, which Synod heard with great interest. The Synod approved of the report, and re-appointed the committee, consisting of Messrs. Neilson and Graham, with instructions to reply, at their convenience, to the letter now read. Mr. Neilson, Convener.

SESSION III—TUESDAY EVENING.—Mr. Neilson reported for the committee on the liquidation of Church debt. Synod approved of the report, and re-appointed the committee—Messrs. Neilson, Gilmour, Graham, Thomas Binnie and R. G. Finlay. Mr. Neilson, Convener. Synod, moreover, instructed the Presbytery of Edinburgh to inquire into the case of the Wick Congregation—to which the committee have written, offering a certain sum of money on condition that a corresponding sum be raised by them, without having received any reply—and the committee were instructed to furnish the Presbytery with the facts of the case, with which they may be acquainted, in order that the debt of the congregation may be cancelled.

Dr. Wm. Symington reported for the committee on a Mission to the Jews, and thereafter Dr. Cunningham, the Synod's missionary to the Jews in London, addressed the Court on the subject of his mission, setting forth the difficulties and discouragements met with in this field of labor, and also what is encouraging in connection with it.

It was moved and agreed that the report be approved of, and that the Synod express the pleasure with which they have heard the address now delivered by Dr. Cunningham, as well as their unabated esteem for him, and interest in the work in which he is engaged; and they earnestly recommend the missionary and his labors, to the prayers of the Church. The committee were re-appointed.

SESSION IV—WEDNESDAY.—Devotional exercises were conducted by Mr. M'Dermid.

Mr. W. H. Gould reported the case of Mr. Bryden, intimating that there was no improvement in the state of his health, and that the fund placed at the disposal of the committee was creditably and cordially maintained by the contributions made to it. The report was approved of, and the committee were re-appointed.

Synod heard a reference from the Presbytery of Edinburgh, in the case of a call from the congregation of Dundee to Mr. Stevenson, who has been laboring there since the month of November last.

* The New Light Synod.

† Our Synod.

‡ This letter from our Synod is published in the June No. of the periodical of our Church in Scotland.—*Ed. Ref. Pres.*

The reference was sustained. The call, subscribed by 60 members and 28 adherents, was read—as also a petition from the congregation, in support of the call. The commissioners from Dundee were also heard. It was agreed, on motion, that the case be remitted to the Presbytery of Edinburgh, with instruction to sustain the call, in the hope that the congregation, so soon as they find it possible, shall increase the amount offered by them for the support of the Gospel.* It was also agreed that the sum of £5 be given from the Home Mission Fund, to supplement what has been given by the Dundee congregation, for maintaining Gospel ordinances for the last five months.

A petition from the congregation at Wick was read, praying for a regular supply of Gospel ordinances—a continuation of the usual pecuniary grant, and the appointment of a minister to dispense the Lord's Supper there in the month of June. A petition from the Society at Thurso was also read, praying for as regular a supply of Gospel ordinances as may be thought meet. It was agreed to remit the petitions to the Presbytery of Edinburgh, with instruction to give as regular a supply of Gospel ordinances as possible, and that the sum of £12 be given to Wick, and £7 to Thurso, from the Home Mission Fund. The Presbytery were also instructed to make provision for the dispensation of the Lord's Supper at Wick, in accordance with the request made.

Mr. Neilson submitted the report of the committee on Ministerial support. It was moved and agreed that the report be received, and the diligence of the committee be approved of—and that the committee be re-appointed.

The congregations which have not contributed to the fund, were required to make their collections forthwith, and remit them to the committee; and the committee were instructed to send down a statement regarding the importance and necessity of this fund, to each minister without delay, with the request that he would lay it before such members of his congregation as may be likely to contribute to it.

On being called to report on behalf of the committee appointed to consider the time and number of meetings of Synod, Dr. A. Symington stated that, owing to circumstances, the committee had not met, but submitted a variety of suggestions on the subject. The Synod heard with satisfaction the suggestions made, and agreed that, as the committee had not met, they be re-appointed. to report at next meeting.

The reports of Presbyteries, in regard to the visitations of congregations, having been called for, it was found that, with a few exceptions, the visitations have been completed, and that in these cases the duty is being attended to.

* We learn that the call has been sustained and accepted, and Mr. Stevenson's induction appointed to take place on the 10th of June.

SESSION V—WEDNESDAY.—Dr. Bates, for the committee on Foreign missions, reported by reading the minutes of the late meetings of the committee, embracing an account of the transactions of the committee on the subject of the mission to New Zealand, in which Mr. Duncan is laboring—and of the proposed mission to the New Hebrides, to which an exploratory tour had been made by Mr. Inglis, agreeably to a former decision of Synod, of which tour a lengthened report had been received from him by the committee. The report stated that the committee had “authorized Mr. Inglis to proceed to the New Hebrides, and commence missionary operations there, should it appear to himself, in his own deliberate judgment, to be his duty to do so,” agreeing “that the terms originally proposed to Mr. Inglis, when a removal to Polynesia was first contemplated, should be strictly adhered to, viz. that the same salary and allowances in all respects, which are made by the London Missionary Society to their missionaries in those seas, would be made by the committee.”

After a full consideration of the subject, it was unanimously agreed, on motion, to receive the report, and approve of the proceedings of the committee, and re-appoint the committee, consisting of Dr. A. Symington, Convener—Dr. Wm. Symington, Dr. Bates, Mr. Ferguson, Mr. Neilson, Mr. Graham, Mr. W. H. Goold, Mr. Kay, Mr. A. Young, and Mr. R. G. Finlay.

SESSION VI—THURSDAY.—Mr. Binnie conducted devotional exercises.

It was reported by the Clerk of the Paisley Presbytery, that Mr. John Guy, on the 16th day of January last, was licensed to preach the Gospel; and by the Clerk of the Edinburgh Presbytery, that Mr. John H. Thompson, on the 2d day of March last, was also licensed to preach the Gospel. Both were placed on the roll of probationers.

The committee on Preachers' appointments reported that Mr. Rice had obtained a situation as teacher, and requested his name to be taken from the roll of preachers, and they had been enabled to comply with Mr. Berry's request to be relieved from the appointments for the ensuing six months; and that for the present, Mr. M'Dowell was unable, from bad health, to undertake appointments.

The committee appointed to consider the best method for raising the various funds of the church, submitted their report, containing a variety of recommendations. A petition from the session of the congregation at Hightae, bearing on the subject remitted to the consideration of the committee, was also read.

The following recommendations of the committee were adopted by the Court:

I. That an Association be formed in each congregation, to take up contributions from the members of the church, and other

friends, quarterly, or at other stated periods, on behalf of the schemes of the church.

II. That collections also be taken for these schemes, wherever it is practicable, it being provided that not less than two such collections, to be named by the Synod each year, shall be made in any congregations where a large number might be deemed undesirable, and that the two periods suggested for the collections shall be the *first Sabbath of October*, and the *first Sabbath of March*, in each year.

III. That the convener of each committee having charge of the several schemes, be requested to prepare a brief statement of the condition and liabilities of the fund under the charge of the committee of which he is convener, and to communicate the same to all the pastors and vacancies under the Synod's care, not less than one month prior to the time fixed for such collection.

IV. That the Synod's Treasurer be requested to prepare, in addition to the usual annual statement of income and disbursements, a supplementary statement presenting a *prospective* view of the liability of each several fund for the ensuing year, as exactly as they can be ascertained, and also of the balance in the hand of the Treasurer, to meet these liabilities.

It was agreed that the two schemes for which collections shall be taken in the course of the next twelve months, shall be the Ministerial Aid Scheme, on the *first Sabbath of October*, and the Foreign Missions, on the *first Sabbath of March*.

The Court, entertaining a strong sense of the importance of the mission to Romanists, now commenced in Glasgow, agreed to recommend that a collection should be taken in its behalf, on the fourth Sabbath of June.

It was at the same time agreed by the Synod, to record their hearty thanks to Mr. Robert G. Finlay, the Synod's Treasurer, for his diligent and faithful services in collecting and preserving the funds of the Church for a series of years past; and under the persuasion that it would be advantageous that he should be present with the Court, at least during part of one day of its sittings at each meeting, to receive the contributions of the Church, and to report, it was agreed to request that, should it be in his power, he should be present on the forenoon of Wednesday on the week of Synod's meeting.

The committee on the subject of Oaths of Civil Office, intimated that, in accordance with the instructions of the Synod, they had published their report, read at a previous meeting of Synod, in the *Scottish Presbyterian*. The committee were re-appointed, to consider any practical measures in harmony with the suggestion of the Report in reference to the matter. The committee to consist of Mr. Neilson, Mr. Ferguson, Mr. Graham, Mr. H. Finlay, and Mr. John Merrilees—Mr. Neilson, Convener.

Mr. Anderson gave in the report of the committee on the Signs of the Times. The Synod approved of the report, and re-appointed the committee to consider in what way the suggestions of the report, in regard to coöperation with other religious bodies, in opposition to Sabbath desecration, and the acknowledged evils of the British Constitution, may be carried into effect, and meanwhile to embrace every fitting opportunity for promoting the Sabbath cause.

It was agreed that the next meeting of Synod be held at Great Hamilton Street, Glasgow, on the Monday after the first Sabbath of May, 1853, at 6 o'clock in the evening—to be opened with a sermon by the Moderator.

Before closing the proceedings with praise and the Apostolic benediction, the Moderator delivered an address, in substance as follows:

Fathers and Brethren in the Ministry and in the Eldership—Your work being now brought to a close, it devolves on me to dismiss you at this time. The office to which you kindly called me, was honorable, and its duties were easy. Your fatherly and brotherly affection supplied the deficiencies of my ability to perform its functions. I have now received much instruction and pleasure in attending to your proceedings. For the work which you have been enabled to perform, we are called to devout thankfulness to God. Let us set up our Ebenezer and say, "Hitherto hath the Lord helped us." Your deliberations were happily introduced by the eloquent, comprehensive and appropriate discourse of our young brother, your late Moderator, from Is. 59:19, which, according to our unanimous request, we hope to see published speedily, and in extensive circulation. For the kind reception which you gave to my report of Missionary labors among the Jews, I am brought under deep obligations. Sent by you, and kindly supported by the Church to which we belong, to make known the salvation of Christ to the lost sheep of the house of Israel, and cherished by the dear friends of the covenanted cause in London and its neighborhood, to whom also I preach the gospel, I feel myself increasingly bound in gratitude and love to the Church of our fathers. And I may say for the brethren in the South, that their most earnest affections go habitually out to those with whom they have taken sweet counsel together, in their beloved father-land, when they walked in company to the house of God. To return to your transactions now finished. I have been deeply impressed with the devotedness, and care, and minuteness of your attention to all the schemes of the Church, and have been presented with abundant cause of profound gratitude to the great and glorious King of Zion, for granting to his servants the spirit of wisdom, and of power, and of love, wherewith to follow the leadings of his providence and the dictates of his word, in taking a retrospective,

a present and prospective view of the state of our Zion, and providing for her best interests, and the advancement of his declarative glory in the world. We have all to confess our unworthiness and our inability to serve him; but gracious is our Lord, and strong is he in the midst of us. There has been a most delightful unity and unanimity in your procedures. A difference of sentiment on some minor things was apparent; but one spirit, the spirit of love, prevailed. Or rather, the same things, in one or two cases, were looked at in different lights; but one conclusion, severally, was adopted harmoniously in the end. Your uniform progress was not altered by any collision that may have occurred. As when of a system of bodies, whether elastic or non-elastic, moving severally with given uniform velocities in one direction, two or more may come into impact, the velocity of the common centre of gravity is not altered, but continues the same after impact as before, so in your recent intercourse, your advancement continued unabated. Of the material particles of a compound pendulum, some would oscillate fast—others slow—but all together oscillate in the time of a simple pendulum, whose length depends upon the mass and form of the whole. There has been uniformity in your exhibition of the Church's times. And as the vibrations of the pendulum are caused by its gravitation to the earth, so the practical indications of your progress in the period of Zion's advancement are caused by your attraction to the centre of eternal truth. The Lord, of his goodness, was pleased to make room for his Church in this land. There was a time when the ark of God dwelt within curtains, and the Lord walked in a tent and in a tabernacle. And a time followed, when he abode in his holy temple at Jerusalem. But it was not merely in the wilderness and at Shiloh, that his people, following the tokens of his presence, as way-faring men, waited on his ordinances. And it was not at Jerusalem alone, that his Zion was established. In other lands his Church has been in progress first, and then at rest. In our beloved land his people, from place to place, even at the peril of their lives, observed his ordinances, and after many struggles they were established. So sure was the foundation on which his Church was built, that after the withdrawal of the patronage of the rulers of the land, and years of persecution, it remained stable. The Lord was around her as a wall of fire, and the glory in the midst of her. We love the other Churches of Christ, but we would not change our position to unite with them. Though the lively stones of the house of our Zion would gravitate to the centre of Divine influence in other circumstances, we would not cast it down, to re-build it in any other position than that in which it has been placed. We would not have our Church to become a building of the fairest sister church in Europe or the world. The Lord has given us a position which we trust, by his grace, we will maintain and defend. We

trust that, as a body or a people, we are animated with that vital force which is derived through union to Christ, the Head of his body, the Church, and the action of which is reciprocated between all the members in communion with him. As there is a co-relation between the physical forces which act upon inorganic bodies, as for example, between those of heat and electricity, and others; as there is a co-relation between the vital forces with which organized bodies are animated, by which one of them is made to take the place of another, and conversely; so in the body of Christ mystical, the spiritual life by which it is actuated operates now in the form of zeal—then of forbearance; now in the form of steadfastness—then in that of development; now in one form, and then in another, but always in love. It is by the one vital principle sustained as well as implanted by the Spirit of God, that the unity of the church in all ages is preserved, and her progress to perfection is secured. One member has one office—another member another office—but all are animated by one Spirit. And if one condemn another for infirmity, and another throw the mantle of forgiveness over the transgression, both seek to promote the welfare of the whole. The true Church of God has ever been one. Her members have not merely one physical constitution, but they live by one vital spiritual principle—are guided by the unchanging truth of God, and destined to one great consummation. The branch of the Church of God, to which we belong, has been highly favored. An historic Church, for which God has done great things, it has cleaved to the truth of God to maintain and defend it, and is bound by many obligations to transmit it to posterity. Along with others, we read it in the sacred language in which the God of Shem spake to Israel, and in that in which the inspired apostles wrote; and we speak it in our native tongue, which, after thousands of years, differs not essentially from that which was used at the dispersion from Babel by the sons of Japhet. The members thereof now have not merely a historic and providential, but also a spiritual connection with those joined to it in the past. When the whole family of man were about to build a city and a tower in the plain of Shinar, God said, The people is one. The words might have sounded an alarm of terror in their ears. Their wicked combination was about to be broken, and their company to be scattered widely upon the face of the earth. But a restoration was promised. And now the Lord says to his people, Ye are all the children of God through faith in Christ Jesus. Now ye are the body of Christ, and members in particular. Let us exercise those vital functions by which the health and vigor of this body is maintained and its powers are developed. Let us seek those things which make for peace, and which tend to edification. And under the cloud of the gracious presence of Him who leads his people as a flock—who walks in the midst of the seven churches, and holds the seven

stars in his right hand, let us seek to diffuse and perpetuate his truth till all nations be blessed in Messiah, and all nations call him blessed. And may all we and they behold his face in righteousness, and be satisfied when we awake with his likeness! To his name be the praise. Amen.

ILLINOIS PRESBYTERY.

This Court met in Old Bethel, May 3d, and adjourned May 10th. All the ministerial members, seven in number, and five ruling elders, were present. A great amount of business, chiefly local and disciplinary, was brought before the Court.

Absentees from last meeting of Presbytery were required to give reasons for their non-attendance.

Members reported the fulfilment of appointments. Congregations, through their respective pastors, reported compliance with Presbytery's direction in relation to collections for the missionary fund.

David S. Faris, theological student, read a historical essay, embracing the first three centuries of the Christian era, which was unanimously sustained.

A call from St. Louis congregation, upon Mr. Todd, was received, sustained as a regular gospel call, and presented to Mr. Todd for acceptance. He accepted, and a commission was appointed to ordain and install him. The appointment of the time left to the congregation.

A committee, consisting of Rev. W. Sloane, Rev. J. Milligan, D. D. and Mr. Carothers, ruling elder, was appointed to prepare a report on the State of Religion in Presbytery's bounds, and the best means of its revival. They brought in the following report, which was adopted.

Your committee on the State of Religion, and the proper means to have this improved, beg leave to report—

1. That while science on other things is in a state of unusual advance and perfection, on divine things there is a lamentable deficiency—while there are facilities very peculiar to our times, there is a want of hearty application.

The numerous instances of professors turning aside after crooked ways; the great want of brotherly love among ourselves, and the unhallowed contentions which have so long afflicted the Covenanted Church, testify that true religion is in a very languishing state among us. Many causes no doubt may be assigned for this state of things.

1. Ministers seem not to be purged from the old sin of striving who shall be the greatest.

2. There is reason to fear that, in our preaching, we do not study as we ought, the glory of God and the salvation of the hearers.

3. Catechising and visitation are not sufficiently attended to.

The primary remedy for these evils, is to be instant in prayer and fasting for the outpouring of the Holy Spirit.

1. Let ministers that have access to one another, meet for prayer and other spiritual exercises, every month.

2. Let each society of each congregation appoint a delegate, to meet with delegates from other societies, for the purposes of prayer and christian conversation, on the first Monday of every month.

3. Let as many congregations as can, correspond in the same way once a quarter, by sending delegates to meet alternately in each other's bounds, or in a central place, as they may find convenient.

4. At these meetings let the members report the state of religion in their bounds, to one another.

5. Let both ministers and people exert themselves more strenuously for the extension of Christ's kingdom, by careful economy and liberal contribution.

All of which is respectfully submitted.

WM. SLOANE, *Ch'n. Com.*

Messrs. Milligan, Wallace and Moffat, are a committee on Supplies. Mr. Daniel Williamson was appointed Presbytery's Treasurer.

The following appointments were given to Mr. Armour, licentiate, dismissed to this Presbytery by the Presbytery of the Lakes: *Quincy*, 3d Sabbath of May; *Chili*, 4th Sabbath; *Mount Sterling*, 5th Sabbath; *Jacksonville*, 1st Sabbath of June; *Springfield*, 2d Sabbath.

The following resolution, offered by Rev. W. Sloane, was adopted:

Resolved, That this Court owes a debt of gratitude to the Church's Head, that notwithstanding the numerous complicated and disagreeable matters that came before them, the members were enabled to bear one another's burdens, so that brotherly love continues.

Next meeting is to be held in Elkhorn, on Monday, Oct. 4th, 1852.

J. M. M'DONALD, *Clerk.*

THE PRESBYTERY OF THE LAKES.

Mr Editor:—The reported doings of this Presbytery, and remarks on the same, have occupied already too much space in your pages. Yet justice cannot be done to all, without admitting something more. Among the remarks made by your correspondents in the June No. there are some statements which place the Presbytery, and especially one of its committees, in a very unfavorable aspect. As a member of that Court, I wish to set the *facts* right, leaving the justice or injustice of the transactions, to be determined by the proper tribunal. You will allow me to make the following observations:

1. In the report of our Presbytery, there are some allusions to the new organization at Miami, which are uncalled for, to say the least. They are calculated to increase the unhappy feeling which has long existed there, and is already too strong; a feeling which the Presbytery is anxiously desirous to see abated. Our Clerk, in reporting, has taken unusual liberty, both in the introducing of such remarks, and in puffing his own congregation, as if all these were "extracted from the minutes."

2. Your correspondents, in their "remarks," have misrepresented the "*kind*" of supply offered. This will be seen by comparing their

“extract” with the letter from which it was taken, of which the following is a copy:

RICHLAND, Oct. 8th, 1851.

Dear Brother:—I was disappointed in not finding you at home this evening, and I have concluded to leave a line for you.

The position we took in Presbytery is this: When we received the communication from the commission, and the reasons of those who had protested against your organization, we agreed to leave the matter entirely over, till Synod should pass on it. We did not consider the reasons of protest, nor even read them all; but simply on the ground that there was a protest which we could not try, we laid the matter aside.

So far as supplies are concerned, we intend to allow you a share with others, of such preaching as we have, provided you desire it. Our travelling preachers are, Rev. J. Neill, W. F. George and N. R. Johnston. If any of these will be acceptable to you, let me know by letter as soon as convenient; and if you desire the services of W. F. George, apply to himself immediately.

Any man who is at liberty to preach elsewhere, is at liberty to preach to you; but we do not calculate on any under our jurisdiction dispensing sealing ordinances among you, till the appeal is issued by the Synod. I think you will see that this is all we can do in safety, and I suppose it is all that you expect from us. Mr. Dodds and myself, with elder Samuel Jamieson, are the standing committee on Supplies, till next meeting of Presbytery. I am chairman of the committee, and have all the papers. You can address any member; but I suppose all will have to correspond with me before you can receive an answer. I leave with you the extracts from the minutes, addressed to Mr. Young, as the person who entered the protest. You are free to open the paper, and make any use of it that is needful for the common interest of all.

I hope to see you again in December.—Farewell.

Your brother,

R. H.—.

You have now a full view of the offer made to them. It might be thought that this offer was bad enough, without being misrepresented, inasmuch as we did not allow them sealing ordinances. What they quote, is, as they rightly judge, no supply at all. It was never intended for supply, but was added for another purpose—to clear the way for any member of the Presbytery, or travelling minister or licentiate whom they might invite, to preach to them without any appointment. Much as we regret the new organization, most of the members of Presbytery are nevertheless determined to make the best we can of the matter, and desire to do all we can for both parties concerned, in consistency with the law of the house.

3. When these brethren protest against any measure, they expect all the Courts below Synod to stay proceedings till the case is finally adjudged. And with all their love for ordinances, they have voluntarily neglected them for years, under a protest of their own; but when others protest against them, they treat such a protest as a mere trifle, and claim all rights and privileges while the case is pending, as if nothing had occurred.

The report of our Presbytery, and the "remarks," present a fair type of both parties, and give you a pretty correct idea of the difficulties with which the Presbytery has to contend.

May the Lord send peace.

Your brother in the truth,

R. HUTCHESON.

OBITUARY OF MR. GEORGE KITCHEN.

Died at New York on the 7th of June last, of typhus fever, **GEORGE KITCHEN**, for many years a member of the First Reformed Presbyterian Congregation in that city. Mr. Kitchen's life and character are instructive and exemplary among the disciples of Christ.

He was, early in life, deprived by death of both his parents, and left in care of his grandparents till the age of 17 years, when they were also removed. The religious instructions, even under such unfavorable circumstances, nevertheless took root, and he appears at an early period of his life, under pious convictions, to have become a member of the Presbyterian Church in Ireland. For three years he was a regular attendant upon public worship in the church he had joined; but in coming and going from church, he was grieved to perceive that the conversation of his fellow-worshippers savored so little of Christ and his testimonies. For about a year he abstained from ordinances where he met with so little profit, and passed his Sabbaths at home, reading the Bible, Boston's Fourfold State, and other good books, during which period he made great progress in knowledge and piety. From his desire to become acquainted with the whole truth, he sought the ministrations of the Reformed Presbyterians, and after some disappointment in meeting with them, he succeeded in finding a congregation assembled on the Lord's day. Being somewhat fatigued, as well as late in arriving at the place of worship, he sat down at the door, and the first words he heard were, "you shall not be disappointed." Greatly encouraged and edified by the whole exercises of that day, which seemed to him a fulfilling of the promise he had thus heard, he thenceforward became a constant attendant, and soon cast his lot among these worshippers of the Most High. From that eventful day in his history, and for a period of forty years, he never waited upon ministrations, or worshipped in assemblies other than those of the people with whom he had solemnly entered into covenant to fear the Lord and walk in his ways. To temptations and invitations to depart from his undeviating steadfastness in this respect, he often replied, "Why should I be as one that turneth aside by the flocks of thy companions?" His condition in life required all the time and diligence he could bestow; but family worship was never intermitted, but when sickness or unavoidable absence from home put it out of his power; and his attendance upon public and social ordinances was never intermitted but by like necessity.

Mr. Kitchen attained the reputation of a ripe christian, well experienced, and well acquainted with the truth. He loved godliness, and the godly, wherever he met with them; but his devotion was discriminating and scriptural, and to the church of his Redeemer he cherished an intelligent and earnest love. The purity and peace of Zion lay near his heart.

and he seems truly to have had no other ambition than to go forth by the footsteps of the flock, and to be one of the truth-loving and peace-loving members of a witnessing remnant. His death was like his life, peaceful and hopeful. He was never rich, but never wanted a heart, and often a hand opened for the church and people of God, and was one of the very few that seem literally to carry away with them to the kingdom of God and of Christ almost all they had acquired in this world, consisting of such imperishable possessions as the knowledge and love of Christ, which never decay, and leave no strife behind.

Mr. Kitchen was twice married—in Ireland, to Miss Sarah Jones, by whom he had several children, and with whom he lived till her death, about 1839; and in this country, to Mrs. Elizabeth Ritchie, with whom he lived in godly edifying, as joint heirs of the grace of life, for eight years, when they were separated by his death. To his afflicted widow and children he has certainly left a wise and pious example in life, and a very manifest testimony that the righteous hath hope in his death; a better inheritance, if wisely improved, than all the wealth that earth can afford. C.

WHY DO YOU NOT SPEAK TO HIM?

He is your brother in Christ, unless one or the other, or both of you, are hypocrites. You have been members of the same church for years. You meet together in God's house, and sit together as God's children, and eat together at your Father's table, and commune together, as though you were both interested in the precious blood of Christ. I wonder you do not speak to him. Has he injured you? Your Master says, "Go and tell him his fault, between thee and him alone. If he hear thee, thou hast gained thy brother." Then you can speak to him. Yea, more—then you can commune with him as a restored brother, who feels grateful for your kindness. "If he will not hear thee, take one or two more. If he hear them, thou hast gained thy brother." Then you will speak to him. "But if he hear not them, tell it to the church. And if he do not hear the church, let him be unto thee as a heathen and a publican." But even then, you may speak to him, though you eat no more with him at the Lord's table.

Have you injured him? Is that the reason you do not speak to him? Your Master says, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled unto thy brother, and then come and offer thy gift." In this way you remove the offence, and you can speak to him. Be your brother as wrong as he may, you are wrong in not speaking to him; for your Lord and Master commands you to speak to him, and you disobey. Yea, in another place he says—"Thou shalt in any wise rebuke thy neighbor, and shalt not suffer sin upon him." In some sense his sin lies at your door, because you do not use suitable means to remove it. Your Lord says, "Rebuke him;" but you do not speak to him. And if you are the offender, the offence is greater; because you have injured him, and refuse to make satisfaction.

Again. Do you pray? You profess to be a Christian. You ought to pray. Indeed, I have heard you pray many times, and felt edified by your prayers. But I did not know then that you would not speak to your brother. I do not wish to hear you pray again, till you do your duty to your brother. And I know that God does not desire to hear you pray. You say in your prayer, "Forgive us our trespasses, as we forgive those who trespass against us." You do not forgive. How do you expect to be forgiven? You ask to be forgiven, as you forgive. You do not forgive at all; therefore you pray that God will not forgive you. Never pray again till you pray sincerely and honestly. You "regard iniquity in your heart, and the Lord will not hear you." Three things are your duty:—

1. Humble yourself for the sins of your prayers.
2. Obey the command of the Lord Jesus, in regard to your brother.
3. Speak to him as a friend to his soul, and as being a Christian yourself. So may you be accepted.—*N. Y. Observer.*

ITEMS OF INTELLIGENCE.

THE JEWS IN ROME.—The anti-christian spirit of Popery is seen in the treatment to which the descendants of faithful Abraham are subjected in Rome, down to the present hour. Inquisitions are appointed to search into and examine all their books. All Rabbinic works are forbidden them, the Old Testament in Hebrew only being allowed to them; and any Jew having any forbidden book in his possession, is liable to the confiscation of his property—nor is he permitted to converse, on the subject of religion, with a christian. They are not permitted to bury their dead with religious pomp, or to write inscriptions on their tombstones. They are forbidden to employ christian servants; and if they do anything to disturb the faith of a Jewish convert to Romanism, they are subject to the confiscation of all their goods, and to imprisonment, with hard labor, for life. They are not allowed to sell meat butchered by themselves, to christians, nor unleavened bread, under heavy penalties. Nor are they permitted to sleep a night beyond the limits of their quarters—nor to have carriages or horses of their own—nor to drive about carriages in the city, nor to use public conveyances for journeying, if any object to it. Beside these, and many similar limitations of their liberties, an hundred of them are compelled regularly to attend the lectures of a Jesuit, on the subject of their past unbelief and obstinacy, in the church of St. Angelo. Such are the means used by the "Holy Catholic Church," to convert the "degenerate plants of a strange vine" into faithful disciples of Jesus! Surely it is nothing to be wondered at, that they continue to execrate the name of Him whose professed followers subject them systematically to indignities and wrongs, intolerable to the spirit of man made in his Maker's image!

DEATH OF A MISSIONARY.—The overland mail brings intelligence from Ceylon, of the death of the Rev. Christian David, whose name is familiar to all readers of Christian missionary literature, as associated with those of Swartz and Heber.

NOTICES OF BOOKS.

The following have recently been issued by the Presbyterian Board of Publication.

1. Search for Truth. By Rev. L. A. Lowrie.

This is the production of a Presbyterian minister, formerly of the Cumberland Presbyterian Church, in which he gives the history and reasons of his change. The book presents a pretty clear view of some of the more difficult points in the Calvinistic system, and it may be read with interest by those who desire to see the absurdities of "the middle way" between Calvinists and Armenians, which Cumberland Presbyterians imagine they have found.

2. Letters to the Aged. By Dr. A. Alexander.

This is a most interesting little volume, redolent, like all the writings of the author, with a spirit of benevolence and piety. It is the utterance of the heart of an aged disciple to his companions in pilgrimage, as they draw near to the end of their wanderings.

3. Counsels to the Young. By Dr. A. Alexander.

An interesting and useful little book. It would be well, if the youth of our country would read and study and apply the advice thus affectionately tendered by age and experience.

4. The Presbyterian Psalmist.

Of the scientific merits of this publication, we are not competent to give an opinion. A work, such as it professes to be, has long been a desideratum. We think, however, a volume of half the size, at half the cost, would have been of greater public utility. The use of lines which contain the names of God, is an objection to most of the singing books in use, and to this one also. We are pleased to see in this collection, several of our old favorite tunes, which, to our ear, far surpass in melody some that have supplanted them. Coleshill, Bangor, Martyrs, Mear, Old Hundred, and a few others, should not be allowed to go into disuse.

5 and 6. The Short Prayer, and The Flower Transplanted.

Two interesting little books, especially for children. We were surprised and grieved, however, in glancing over the former, to find the name *Sunday* applied in several instances to the Sabbath. Why does the Presbyterian Board thus countenance such heathenism? *

WESTMINSTER COLLEGE.—The fall session of this Institution will commence on Monday, the 6th inst. Mr. David S. Faris, a graduate of the University of Indiana, is engaged as an additional member of the Faculty.

MEETINGS OF PRESBYTERIES.—Pittsburgh Presbytery meets in Allegheny on the first Tuesday of October, at 10 o'clock, A. M.

New York Presbytery, in Second Reformed Presbyterian Church, New York, same day, at 7½ o'clock, P. M.

The Presbytery of the Lakes, in Miami, on the third Wednesday of October, at 10 o'clock, A. M.

Illinois Presbytery, in Elkhorn, on the first Monday of October.

THE
REFORMED PRESBYTERIAN.

VOL. XVI.

OCTOBER, 1852.

No. VIII.

THE DAY OF JUDGMENT.

God has clearly revealed in the Scriptures, his purpose of bringing every work into judgment, with every secret thing, whether it be good or evil. "He hath appointed a day in the which he will judge the world in righteousness." The earliest preachers of righteousness taught this doctrine. Enoch, the seventh from Adam, prophesied, saying, "Behold the Lord cometh, with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches," &c. Jude 14, 15. The day of judgment is a familiar theme with inspired writers, both of the Old and New Testaments. The fiftieth Psalm, and the twenty-fifth chapter of Matthew, assert it with equal clearness. When Christ came, he spoke of it as a matter well understood. Paul did the same. They both repeatedly call it "that day," thereby showing that it was familiarly known by those to whom they spoke. As we must all appear before the judgment seat of Christ, we should familiarize our minds with whatever is revealed concerning that day, for which, a good writer has said, all other days were made. The Scriptures present several practical considerations respecting it, to which we at present ask the attention of our readers.

It is a *fixed* day. The time is set by God. "He hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained." Acts 17:25. To God the day is known—to us it is unknown; to him it is certain—to us it is uncertain. "Of that day and hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark 13:32. It will come as a thief in the night; yet the time is unchangeably and definitely determined by him who knows the end from the beginning.

The day of Judgment will be the *last* day. It is repeatedly so called in Scripture, and is thus distinguished from all other days. After it, time shall be no longer, and duration will no more have succession of days, and months, and years. From that day forth,

eternity will take the place of time, and day and night will succeed each other no more for ever. In the highest and strictest sense, the day of Judgment will be the last day.

It will also be the *great* day. So the inspired writers often speak of it, and well they may. It will exceed all other days for the brightness of its dawn. Others had their twilight; this will begin with ineffable effulgence. Others had their light from the sun; the light of this will be from the Sun of righteousness—from the glory of Him who made the sun. It will also be crowded with great and marvellous doings. The righteous and the wicked shall be judged, and oh! what great events will this disclose! It will be commenced, carried on and closed with manifestations of greater glory than the world ever witnessed. The results accomplished will be as great as the progress of its events. Every way of God to man will then be justified openly. All wickedness shall be put down; all cavil shall be forever silenced. To magnify its greatness, it is called the day of the Lord, and the day of the Lord Jesus. 1 Thess. 5:2; 1 Cor. 5:5. On it he will gloriously display his perfections, and evince clearly the equity, righteousness and glory of the divine government. And Messiah, the Judge, will be seen greatly exalted, in contradistinction from the humiliation to which he voluntarily submitted on earth. Consider also the greatness of the convocation then to be assembled. "He shall call to the heavens from above, and to the earth, that he may judge his people." Ps. 50:4. The dead, small and great, shall stand before God. Christ will bring his holy angels with him, an innumerable company; and all that shall have lived, from Adam to the last child born on earth, shall be there. Not one shall be missing. If the number of them that are round about the throne is "ten thousand times ten thousand, and thousands of thousands," how great will be the assembled throng before and around the judgment seat! May we not say that millions on millions will be gathered in the vast congregation?

The day of Judgment will be one of *surprise* to many. So Christ expressly informs us. "Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" In like manner shall the wicked say to him, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Mat. 7:22, 23. We may say an agreeable surprise awaits the righteous when they shall enter up

on the full enjoyment of that inheritance which eye hath not seen, of which the heart has not conceived. Especially will this be the case with such of God's dear children as spent much of their time on earth walking in darkness and mourning, without the light of the sun. On the other hand, how awful the surprise to thousands who had a name to live while they were dead! self-righteous ones, who deceived themselves, resting in a false confidence and entertaining a hope of which they will be ashamed. Perhaps, too, there will not be wanting instances of surprise in reference to others. Some who make a fair show in the flesh, will be found on the left hand of the Judge, contrary to the opinion generally entertained by those who knew them on earth. And who can doubt that the riches and sovereignty of divine grace will be illustrated in giving their souls for a prey to others who were, by their acquaintances, commonly regarded as reprobate!

The Judgment day will be one of exposure, and of clearing up doubts, mysteries and perplexities. "In the day when God shall judge the *secrets* of men by Jesus Christ." Rom. 2:16. "Some men's sins are open beforehand, going before to judgment; and some they follow after." The fraud, cunning, hypocrisy and deceit of wicked men, will then appear. Many dark designs, secret schemes, evil thoughts, wickedness in the heart, will then be brought to light, and meet a just, and merited, and terrible rebuke. In this life the wicked are often exalted, and their prosperity is sometimes a source of perplexity and temptation to the godly. Then they will be brought down, and receive the reward of their evil deeds. Here the righteous are often despised, oppressed, defamed and persecuted. Then the Lord shall bring forth their righteousness as the light, and their judgment as the noon-day. He will then wipe off all foul aspersions from the innocent. Then the mysterious dealings of God, in the ways of his righteous Providence, will be explained, so as to clear up what is now often dark, and by us unintelligible.

This great day will be a time of *separation*. Here saints and sinners are strangely mixed in society. There it will be entirely different. Christ teaches this in the parable of the tares. "Let both (tares and wheat) grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Mat. 13:30. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." Mat. 25:31, 32. This separation shall be final. The wicked and the righteous shall on that day be parted, to meet no more. The former

shall go away into everlasting punishment—the latter, into life eternal.

To saints, the last day will be a day of *triumph*; to the reprobate, a day of *despair*. Christ will make a show of his enemies openly. They will cry to the rocks and the mountains, saying, “Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?” They that would not kiss the Son, shall then indeed perish from the way. But on the other hand, the saints shall sing and shout of victory over sin and sorrow, death and hell. They shall triumph in the righteousness of Christ, and ascribe all praise to him who gave them the victory. Even they who are now timid and fearful, will “have boldness in the day of Judgment.”

The last day will terminate all cavils and objections to sound doctrine, and put down for ever all error. No man will see Christ in his glory, and any more doubt of his divinity. No one will then believe that salvation is partly by the works of the sinner, and partly by the righteousness of the Saviour. When men come to be judged by the law of God, no one will deny that it was given for, and should have been received as the only and perfect rule in all the relations which men sustain. All will then know that Christ, as Mediator, exercises universal power. It will then be manifest that saints and angels are not intercessors between God and sinners. Not one will be found to entertain the sentiment that God is better pleased with men who eat fish at stated times, than with those who eat other animal food. The dogma of Baptismal regeneration and Sacramental salvation will perish with the hopes of their deluded votaries. Divine truth will prevail forever.

The subject presents important questions and considerations. Am I giving all diligence to be prepared to render my account when summoned to the judgment seat? Have I made peace with God, through Jesus Christ? Is all my hope in his finished, perfect righteousness? Nothing of our own will avail us when the wood, hay and stubble are consumed. We should then flee for refuge, to lay hold on the hope set before us. “He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him.” “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God.”

JUXTAPOSITION.

Several thoughts occur to us, which we wish to cluster under one common head. These, though far enough apart in some of

their aspects, have yet a common connection in respect of antecedence and causality. This we express by the word which we have prefixed as the caption of this article. It conveys the idea of nearness or neighborhood, as things which are near to one another are in juxtaposition. The term may be understood in either a literal or figurative sense. There is wrapped up in this polysyllable, a world of philosophy, morality and religion. Yet, whatever we may know of the subject, many of us act as if the idea which it conveys was altogether unknown to us. But known or unknown, it is never inoperative; quiet as the descent of the evening dew in its influence, and as effective in its results. These may be for good or for ill. The nature of the influence, however, (and this is of the last importance in a practical point of view,) depends on the character of the parties holding such relation.

This consideration gives a value to the subject, that points out its unspeakable importance to us, as social and rational beings, because the prudent exercise of choice in regard to juxtaposition on the one hand, or imprudence in relation to it on the other, may very materially affect us for good or for evil. Even temporary association may produce permanent effects; the juxtaposition of a day or a year may be the mediate cause of results that shall continue for ever! A single look, or word, or act, included in a moment of time, may excite a state of mind in another near by, which leads to a course of action that becomes an instrumental cause in the formation of habits and characteristics, the results of which may continue to evolve themselves throughout eternity.

This subject, if carefully examined, might in many instances point out the mediate causes of things, and enable us to trace with considerable exactness the connection between results and antecedents, that might otherwise be overlooked, or deemed unimportant. Examined in its moral and religious influences, it furnishes instruction in regard to certain associations, whether they may safely be cultivated, or peremptorily avoided.

We illustrate the influence of juxtaposition, as it affects the formation of character. Two or more human creatures possessed of ordinary mental endowments and sympathies, living in intimate and frequent association, necessarily exercise a greater or less mutual influence, for good or for evil. And we may assume it as a moral certainty, that the influence will be very much determined by the energy and strength of character respectively possessed. We have here a moral principle analogous to the physical law of attraction, by which material bodies draw or are drawn to each other. It may not be concealed, however, that though the physical law referred to, is uniform in its operation, the analogous moral principle is very much affected in its regularity by the disturbing influence of sin, so that it is by no means uniform in its actings. Or, in other words, evil influence is always more operative than

good, and just for the simple reason that evil finds a more ready response in every human soul than good, and will therefore be more readily imitated.

Now suppose a young man—and to make our illustration all the more effective—a young man of good education, and trained to respect virtue, thrown into close contact with others when he enters upon the business of life, with a different class of men—men of loose principles or irregular habits, would he not, we ask, be in imminent danger of imbibing their principles or imitating their habits? That their immoral or irreligious principles would at first shock him, because at variance with his ideas of truth, we are quite sure, and that he would at first shun their vicious example, because hostile to his sense of right, is highly probable; but that he would continue to do so long, if the juxtaposition is maintained, is almost impossible. There may be a struggle, and one too of no ordinary character, whether the association shall be continued, or whether it shall be abandoned. This contest between a sense of duty on the one hand, and a desire of retaining human friendship on the other, may be long as well as severe. Or our youth may take a middle course. He may enter into a kind of compromise between duty and feeling; he may resolve to retain the association, but resist the evils connected with it. But whichever alternative is adopted, if the juxtaposition is held, the result must be injurious. In such a position he cannot long preserve his principles and virtue untainted. It may indeed, from other influences of a healthy kind, happen that neither his principles nor his virtue are *altogether* corrupted; there may be a conservative power at work, that may in the meantime partially restrain, or even become the means of finally snatching him from infidelity or profligacy; but it is impossible that he can pass through such an ordeal unscathed; it must impress his character with more or less of evil.

Here again analogy aids us in our inquiry. Some of the inferior animals are assimilated in color to the soil or herbage of their ordinary haunts. This is in fact the physical operation of juxtaposition. Something like this takes place in the analogous sense, namely, a moral assimilation. Man is a social being, and the gratification of his social principle, almost necessarily superinduces assimilation. Intimate association excites regard, if not to the extent of love, at least to that of respect—and love, or even respect, leads to conformity. Hence it is almost morally impossible to live in the habit of frequent intercourse without being more or less assimilated to the character of those with whom we associate.

There may appear exceptions to what we have said, but it will be found that these are more apparent than real. Persons may, from circumstances which they cannot control, be under a kind of necessity to associate together; without any similarity of character; but we have no doubt that in many such instances, the principle of

which we are speaking, operates most triumphantly, notwithstanding strong indications of dislike which may in the first place manifest themselves. And in the cases where repulsion takes place, the exception only strengthens our view of the principle. The association, as we have supposed, is not altogether of choice; and the dissimilarity of character, if not removed, produces dissatisfaction, so that the parties *would*, if they *could* conveniently, break up the juxtaposition, the continuance of which is felt as a grievance. Now this which at first sight seems an objection, is in fact a corroboration of our principle. It shows that the tendency of juxtaposition is to similarity; for where there are other principles at work, which prevent this result, then the relation, in its spirit, if not in its form, terminates. The following Bible aphorisms embody the principle: "Can a man take fire in his bosom, and not be burned?" "Evil communications corrupt good manners."

We designed by the illustration which we have given, to show the extensive influence and application of juxtaposition, as it affects the formation of character. There is not a family that may not be affected by it in its worldly, and what is of infinitely more importance, in its spiritual interests. The operation of the principle extends to persons of both sexes, and especially to the young. We have already supposed the case of a young man; but young women are often also exposed to hazardous trials on this account. A girl, with her character yet unformed, or so plastic that it may be remoulded into any shape, is sent from the domestic circle, and from the watchful care of a mother's eye, and the controlling influence of a mother's sympathies, to some distant boarding school. What we complain of at present, is not that she is thus removed beyond the reach of home influence, but the fact that she is placed amid wrong influences. Is it nothing to parents, that their child should be so exposed, that vanity and folly are her continual companions? Cases occur of Protestant parents sending their daughters to be educated in Popish nunneries, or seminaries under Popish influence. We know that the professed end is secular education, but we know also the proselyting spirit of Rome, and that as certainly as her minions have the opportunity, they use it to undermine the principles of religion in the minds of Protestant children. These being the facts, the result of such juxtaposition is very certainly determined. The girl returns to her parents, if not a convert to the faith of Rome, yet remarkably indifferent to that of the Bible, and a living illustration of the evil of an ungodly juxtaposition!

In another and less favored class of society, an inexperienced girl is sent from all the better influences of home, to live in an ungodly family, or to labor amid the indiscriminate intercourse of a public factory, with the inexperienced like herself; or mingling, it may be, with the vicious; or otherwise to be employed, surrounded with associations unfavorable to religion and virtue. What re-

sult do parents in such cases anticipate? We neither say nor insinuate that it is always unpropitious. Divine grace may preserve *some* from the temptations to which they are exposed. But what may be expected, we ask, as the natural result in such cases, but irreligion, if not misery and vice?

The conduct of some parents is marked by reckless indiscretion on this subject. No wonder then that their dearest hopes are often blighted by the subsequent conduct of their children. "They have sown the wind," and are surprised when, in the providence of God, they "reap the whirlwind." With their consent, if not at their own suggestion, their son, an unsophisticated boy, is placed amid the wily and the vicious, to learn a trade, an art, or a profession, because the person to whose tutorage he is thus committed, is distinguished for ability or knowledge, though destitute of moral worth. If it were the only alternative, it were better not to accept it. Rather let their son be a very ordinary mechanic, portrait painter, or lawyer, than obtain eminence in one or other, at the manifest risk of being corrupted in his principles or morals. But no such alternative is forced upon parents, or their children, in the choice of employer or instructors. For the honor of virtue and the credit of humanity, excellence in business and arts is more likely to be found among the virtuous than the vicious. The real cause may be found, we presume, in recklessness or selfishness; it arises from criminal thoughtlessness, or the sinful inducement of better terms. And even in this view, their conduct is not unfrequently a practical blunder.

There is a juxtaposition, too, in relation to place, as well as persons, that exerts a powerful influence on the human character and destiny. For example, a man places himself and his family in a neighborhood where religion is not even of secondary consideration. His neighbors may be what the world calls a moral people; nay, they may be friendly, and in some respects amiable, but they are destitute of religion, and the fear of God is not before their eyes. In this neighborhood there is no church; the nearest place of worship is ten or fifteen miles off, a distance too great for the tired and week-worn farmer to reach on Sabbath—too far at least to attend frequently; and the consequence is, public ordinances are, as a matter of course, by and by abandoned, on the plea of necessity. Here are no bright examples of piety, to stir up and keep the fire of religion awake; no mutual influence to "provoke to love and to good works," as "iron sharpeneth iron." The nearest school is two or three miles away, too far off for young children to attend. The education of the children is neglected; for the parents are too busy with the present to give much heed to the future—too much occupied with the things that perish, to supply by their own endeavors, the needed training of their children, in knowledge. Why such a juxtaposition? It may be sup-

posed that nothing short of absolute necessity drove him to this. A man, a professor of religion, a husband, a parent, puts himself and his family in such a position. Ah, dire necessity! But we must abandon this charitable presumption. The facts in the case will not bear it out; for he has voluntarily placed himself here, only because he imagined the land was a little better or a little cheaper than it could have been found in an otherwise more favorable position. And for such a paltry consideration as this, he places himself beyond the administration of gospel ordinances, and the sanctifying influences of the Sabbath. And thus he runs the hazard of losing his own soul, and exposing his children, as they grow up, to all the temptations of a sinful world, in the absence of religious influence, by which alone they could be kept from them. To be without God in the world, and without hope for eternity. Our aim, in this paper, has been not merely to expose an evil, but if possible, also to suggest the remedy; and it is this: In every instance where our temporal and eternal interests come into collision, the former should always be sacrificed to the latter.— Promptly and firmly should we prefer the things which are not seen, to the things of time and sense; and calmly leave the issue of present interests, in the hand of God, believing that what is good in regard to our present wants, he will give. This is the command of Christ: “Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.”

FREE SOIL CONVENTION.

This body met in August, in Pittsburgh. Like the conventions of the two great political parties, it adopted its platform, and nominated its candidates for President and Vice-President of the United States. Though not identified with it, we earnestly desire the accomplishment of its object, the abolition of slavery, and therefore feel an interest in its movements. In numbers, and in intellectual and moral worth, we doubt if it has been equalled by any political assemblage for many years. Having attended occasionally its meetings, and heard some of the most distinguished speakers, we give the result of our observations.

There appeared to be a determined effort to clear the U. States' Constitution of slavery. There was scarcely a speaker who did not manifest zeal in this cause. To us this seemed to be a waste of time and of words. Suppose they were right in their view, and could demonstrate their point with mathematical exactness, what is gained? Is slavery rendered any more odious? Or, if they are mistaken, is slavery any less wicked? Why try it by a mere human standard, that requires a labored and tortured explanation,

in order to give a verdict against it, when it is condemned by the divine law, with incontrovertible clearness? Why light a candle, when the sun is shining? But no human ingenuity can clear the Constitution of slavery. On this point the assertions were strong, but the argument feeble—abundance of bantering, but no proof. And the reason was, the proposition was untrue, and could not be proved. Truth cannot be forced to give its support to what is false. It may be that the fugitive slave bill, in some of its details, is opposed to the Constitution, but that the States are required by that instrument to deliver up the runaway slave, on the demand of his master, is as clear as that the sun shines at noonday. And those who swear to the Constitution, whatever may be their construction of it, swear to it in its true import and meaning.

From the objects of the Constitution, as defined in the preamble, it is inferred that it is impossible that it should sanction slavery. The objects, we admit, are good; but it would be a novel proceeding, to try a man's character by the soundness of his professed principles, or the righteousness of his proposed ends. We infer a man's fidelity to a sound creed, by the consistency of his practice, and not the morality of his conduct by the earnestness of his profession. And why invert this order in the case of a nation? It is not strange, if a human instrument is inconsistent with itself, especially when those who framed it did not avail themselves of the teachings of the divine law, nor recognise the authority of its Author. The truth is, the Constitution has no reference to slaves, in the preamble. "The establishing of justice," &c. was for those who were free, while in other parts the slave is disposed of without regard to justice.

We are sorry that in the platform, "the just power of governments" is ascribed to no higher source than "the consent of the governed." We did not expect this from an assembly composed chiefly of professed christians, and containing a number of ministers of the gospel. This is a fatal error. The members of the convention did not honor God as the fountain of all power, and it requires no prophetic spirit to predict that he will not honor them as the instruments of a salutary and permanent national reformation. "There is no power but of God." "Them that honor me, I will honor; but they that despise me, shall be lightly esteemed." We cheerfully admit, that by many of the speakers there was frequent reference to "the higher law," as above all human constitutions and enactments; and why something of this kind was not put into the platform, we can account for only in the assumption that the majority of the members did not believe it. And it is a significant fact, that a resolution offered by Mr. Tappan, declaring that "American slavery, being a sin against God, and a crime against man, is in the highest sense invalid and illegal, and it is therefore utterly void, and of no force before God and man," was thrown

aside, and another, simply asserting that "slavery is a sin against God, and a crime against man, which no law nor usage can make right," was substituted in its stead. The convention declined to affirm that no human enactment, though constitutional, is of force, if it contradict the divine law. To record these facts, gives us no pleasure.

We have nevertheless our sympathies for this party, and these are strong in proportion to our loathing of the old parties, in their self-degradation to court the smiles of slaveholders. It is refreshing to see freemen enjoying their liberty. We doubt not that the influence of this party will be felt throughout the country, and be a disturbing element in the Presidential canvass. Good will be brought out of it in the wise providence of God, and the object ultimately accomplished, but not until the friends of liberty plant themselves on the only true platform—AN ACKNOWLEDGMENT OF GOD AS THE SOURCE OF ALL MORAL AUTHORITY; OF MESSIAH, AS "PRINCE OF THE KINGS OF THE EARTH;" AND OF THE DIVINE LAW, AS THE BASIS AND RULE OF ALL CIVIL CONSTITUTIONS AND ENACTMENTS.

S.

REFORMED PRESBYTERIAN SYNOD IN IRELAND.

(From the Banner of Ulster.)

The annual meeting of this body was held in the Reformed Presbyterian Church, College Street South, Belfast, and the proceedings were opened on Monday evening, July 12th, at 7 o'clock. The Rev. Wm. M'Carroll, the Moderator, preached from 1 Tim. 3:15—"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God." The discourse, which was very appropriate and impressive, was distinguished throughout for fulness of Scriptural illustration, lucid statement, and cogency of argument, and was concluded by solemn practical appeals to the hearts and consciences of the ministers, elders and people.

The roll was afterwards called, and the Rev. James Dick was unanimously chosen Moderator. Arrangements were made for conducting the business, and several committees were appointed, when the Synod adjourned at an advanced hour of the evening.

On Tuesday morning the Synod assembled at 9 o'clock. Devotional exercises were conducted by the Rev. Thomas Carlile. An interesting letter from the Reformed Presbyterian Synod in America was read. It contained a gratifying account of the increase of the Covenanting body in America, and of their harmony, and prospects of usefulness. Messrs. M'Carroll and Wallace were appointed a committee to prepare the draught of a reply, to be submitted to Synod.

Among the reports of Presbyteries which were presented, was an interesting one from the Presbytery of New Brunswick and Nova Scotia, composed of the missionaries who have been sent by the Reformed Presbyterian Church in this country to the British North American colonies. It stated that the congregations and stations under the care of the missionaries were generally prosperous; alluded to measures which had been devised for extending the cause of the Reformation in the colonies, and for training candidates for the ministry, several of whom had placed themselves under the care of Presbytery.

A lengthened conversation took place in relation to the necessity of seeking relief from certain grievances in the recent Marriage Act. All admitted the evils complained of, while it was intimated that some other religious bodies were prepared to join in such a movement. The Moderator, with Dr. Stavely and Messrs. Simms and Russell, were appointed a committee, to take such steps as may appear to them necessary to obtain relief from grievances felt by this Church, from the administration of the marriage act. The Synod guaranteed to meet any expenditure that may be incurred in their proceedings in this matter.

Dr. Houston reported on behalf of the committee that had been appointed to superintend the students attending the Belfast College last session, that the number was less than on former occasions, having been only three. Two other students of this body had sometimes been present at the meetings of the class, but they had not attended classes in college last winter. The students had read critical portions of the Sacred Originals, and had been examined in "Butler's Analogy." Some additions had been made to the theological library. This committee was not re-appointed; but the students who might in future attend the Belfast College, were committed to the care of Mr. M'Carroll, whilst they are attending collegiate classes. At a subsequent stage of the proceedings, the Moderator, with Dr. Houston and Mr. Russel, were appointed a committee to take the whole matter of the education of the students of the church, collegiate and theological, under consideration, and report to the Synod at its next meeting.

CODE OF DISCIPLINE.—It was reported by Mr. Simms, that some progress had been made in the preparation of an abstract of the books of discipline; but Dr. Stavely, the other member of committee, not being present, a full report on this subject was not forthcoming.

The next meeting of Synod was appointed to be held in Derry, on the second Tuesday of July, 1853, at 11 o'clock, A. M. The last Thursday of November was appointed to be observed as a day of public thanksgiving, and the last Thursday of January, 1853, as a day of public fasting.

Five o'clock, P. M.—The Synod met after adjournment. The

subject of Scriptural education was taken under consideration, and some verbal reports were made respecting the progress of the cause throughout the congregations of the church. The desirableness of renewed exertions on this subject was generally admitted, and the Synod renewed its former injunction—"That the different congregations 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 thoroughly Scriptural principles, and that written returns be required on this subject, from the different sessions, at the usual meetings of Synod."

On the motion of Mr. Chancellor, it was agreed that a statistical account of each congregation in connexion with the Synod, should be required at next meeting of Synod. A form of such return was afterwards presented by Messrs. Chancellor and Kennedy, which was adopted, and ordered to be inserted in the minutes.

Wednesday, July 14.—The Rev. Simon Cameron conducted devotional exercises.

On entering on public business, the Synod took up the important subject of covenant renovation. The reports from Presbyteries and Sessions generally expressed the conviction of the members of the Church, that the renewal of the covenants is the present duty of the Church, and their earnest desire that it should be engaged in with as little delay as possible. This matter occupied the attention of Synod for a considerable part of several sessions of the present meeting. The paper styled the "Confession of Sins," was reviewed, and several alterations which were suggested in the reports of Sessions, or by members, were made; and it was finally adopted, as suitable for the proposed act of covenanting. After a full and interesting discussion, the following resolutions were submitted by Dr. Houston, and seconded by the Moderator, who had previously left the chair:

"That this Synod, having received reports from the different Presbyteries, in relation to the desires of the people on the great subject of covenant renovation, and their preparedness for the work; and these reports having very generally expressed the deliberate judgment of those that made them, that covenant renovation is the immediate duty of this Church, and their concern that it should be performed at as early a period as possible, therefore agreed—

"1. That this Synod propose, according to the measure of grace and strength that may be given them, to give themselves first to the Lord, believing that it is the special duty of the rulers of the Church, and according to the practice of our Covenanting forefathers, to go before the people, in the work of covenanting.

"2. Therefore agree to hold a special meeting of Synod, at which, after humbling themselves before God, and prayer, they

will, as a Synod, solemnly engage in the act of covenant renovation.

“3. After having thus engaged themselves to the God of their fathers, in solemn covenant, they will take such steps as may then appear necessary to lead their people to engage in the same great work with as little delay as possible.”

An amendment was proposed by Mr. Savage, and seconded by Mr. Alexander Small, (elder,) to the effect that while the Synod declares its continued steadfast adherence to the covenants, national and solemn league, yet, because some members of various congregations are not prepared for an act of covenant renovation, the subject be deferred at least for another year. This amendment, on being put to the house, was rejected by 19 to 3; and the resolutions, on being afterwards put, were adopted by a majority of 14 to 3. On the proposal of Mr. Kennedy, it was then agreed, That Messrs. Dick, M'Carroll, Chancellor and Russel, be appointed a committee to consider how the Synod's decision may best be carried into effect; that they be instructed to correspond with Sessions, with the view of bringing the whole Church to the greatest unanimity possible in this work; that they be empowered to call a special meeting of Synod before our next annual meeting, if they should judge such a step practicable and judicious, that an act of renovation may be then engaged in by the supreme judicatory. Should the committee judge otherwise, they are to be prepared fully to report progress at next annual meeting. Mr. Dick was appointed convener, and to this committee were entrusted the papers on the subject of covenant renovation, to make the necessary alterations, and to reprint them for the members of the Church. We cordially rejoice in the decided progress which the Synod has made in this important matter. We augur valuable results to the Church, from an act of covenanting rightly performed; and we trust the day is not now distant when the descendants of the Scottish reformers and martyrs will be honored thus publicly to avow their fervent attachment to the sacred federal deeds of their ancestors.

Thursday, July 15.—Rev. Wm. Russel conducted devotional exercises.

The twenty-fourth annual report of the Board of Directors of the Missions of the Church was presented and read by Dr. Houston, the Foreign Secretary. It gave a detailed account of the proceedings during the last year, and of the present state and prospects of the various missions. That to the British North American Colonies, especially, appeared to be in a prosperous condition. Two houses of worship are in progress of erection. The missionaries are contemplating the extension of the mission, by opening several new stations; and there are, under the care of the Presbytery, in the Colonies, three young men as candidates for the ministry.

The report was adopted, and ordered to be printed, for circulation throughout the Church.

A committee, consisting of Messrs. Russel and Savage, with Messrs. E. Chancellor, J. Simms and A. Small, elders, were appointed to examine the missionary accounts. Dr. Houston tendered his resignation as Foreign Secretary, which was accepted, the Synod tendering to him their unanimous thanks for his long continued and faithful services. Mr. Simms was unanimously chosen Foreign Secretary, and the following were appointed the Board of Directors for the ensuing year: Rev. Drs. Stavely and Houston, Messrs. Cameron, Dick, Nevin, Chancellor and Wallace, with Messrs. E. Chancellor, W. Harvey and Joseph Clarke, elders; Rev. Wm. M'Carroll, Home Secretary, and Rev. Samuel Simms, Foreign Secretary; Mr. William Moore, North Street, Belfast, Treasurer. It was agreed that, in future, two missionary reports should be presented annually to Synod, one by the Home, and the other by the Foreign Secretary.

The case of Manchester congregation was considered at the conclusion of the missionary business. After the report of a committee had been received and adopted, Mr. James Byers, as commissioner from the congregation, was heard; and it was agreed that the clerk of Synod should forthwith remit to the Rev. Robt. Johnson, the former pastor, the sum of £100, which the congregation had forwarded to Synod, in payment of arrears of stipend due to him; and should recommend him, in consideration of the circumstances of the people, to accept of this sum as payment in full of all demands which he has against them. Arrangements were made for supplying the congregation in Manchester with public ordinances, and Messrs. Sweeny and T. Carlile were appointed to dispense the communion in the congregation, in the month of October, and to labor each some Sabbaths in Manchester.

The subject of a mission to the Roman Catholics in Connaught was considered at the close of the missionary proceedings. It appeared, from the missionary report, that various steps had been taken to induce a minister to engage as principal agent in conducting this mission, but without the desired success. After members of Synod had expressed strongly their desire to see this mission in active operation, on the motion of Mr. Kennedy it was agreed—With respect to Irish and Foreign Missions, Synod having still with regret to record their inability to find a suitable agency, and earnestly desirous of going forward in the great work of missions, do now offer to take under their care, with the view of training them as missionaries, any young men of known piety and devoted spirit, who, through any of the ministers of the Church, may express to the Missionary Board a desire to devote themselves to either of these fields of labor, and who will undertake, when their

education is completed, to put themselves entirely under the direction of Synod.

FINANCES OF THE CHURCH.—A slight modification was made in one of the regulations for the distribution of the Education Fund. The Board of Administrators reported, no candidates had yet offered as beneficiaries. The Trustees of the Public Funds reported that the sums lodged in Bank were upwards of £400 for the Bicentenary Fund, and about £550 for the Education Fund.

The matter of ministerial support was remitted to the committee on Covenant Renovation. Mr. Savage gave notice of a motion, that the Synod should originate a Sustenance Fund, for the support of superannuated ministers.

Mr. Russel submitted, on the part of a committee, resolutions on Popish Endowments, which were adopted, and ordered to be published with the Minutes. We willingly append these, as containing a faithful protest against a policy which is evil in principle, and fraught with danger to the best interests of a Protestant nation.

The Synod closed its proceedings at 6 o'clock on Friday evening, and was finally adjourned with prayer by the Moderator. The business was conducted throughout, in a spirit of harmony and brotherly affection.

Resolutions on Papal Endowments, adopted by the Reformed Presbyterian Synod, at its late meeting in Belfast.

Resolved, 1—That the exalted Mediator is, by the Father's appointment, not only King in Zion, but also Governor among the nations.

Resolved, 2—That the nations, as the subjects of His moral government, are under solemn obligations to acknowledge His supremacy, receive his laws, embrace Scriptural religion, and extend to it legal sanction and encouragement.

Resolved, 3—That a nation enjoying the light of Divine revelation, and legislating in favor of Antichristian error, incurs the most awful responsibility. It violates the law of the God of heaven, sets aside the authority of the King of kings, leagues itself with His enemies, and exposes itself to the judgments denounced against them that make war with the Lamb.

Resolved, 4—That Popery is clearly delineated in the sacred Scriptures, as the great Apostacy which, for many centuries, would exercise a most pernicious influence over the nations of the earth, and because of whose persecuting rage the Church of Christ should wear sackcloth, and dwell in the wilderness; a system that manifests its Antichristian character by arrogating to its chief, Christ's glorious prerogative of Headship over His Church, by its assumption of infallibility—by its denial of the right of private judgment

to the people, and by manifold corruptions in doctrine, utterly subversive of the Gospel of Jesus Christ—a system that tramples upon the civil and religious liberties of mankind—that connives at the despotism of civil rulers, and instigates them to persecute the followers of the Lamb—a system preëminently dangerous to the liberty, peace and stability of kingdoms, and ruinous to the spiritual and eternal interests of immortal souls.

Resolved, 5—The Synod regard with the strongest disapprobation and alarm, the conduct of the rulers of this great and enlightened nation, who, with the facts before them, that Popery is leagued with Continental despotism for the overthrow of civil and religious liberty throughout the nations of Europe; that, in this realm and its colonies, it presents to statesmen the greatest difficulties, both legislative and governmental; and especially in Ireland, where it is a main cause of the degradation and wretchedness of a great part of the island, and a special hindrance to its prosperity—have, notwithstanding, endowed it in most of the colonies, and have liberally endowed the Popish College of Maynooth, where hundreds of young men are daily trained in principles dangerous to the peace of nations—detrimental to their prosperity—ruinous to souls, and opposed to the glory of Immanuel.

Resolved, 6—That we hold ourselves bound, as much as in us lies, to do good to all men. We deplore the personal hostilities so frequently manifested by the worst characters among the adherents to conflicting religious systems. It is to Popery we are opposed, not to the people who have embraced its delusions. We execrate the system—we pray and labor for its downfall; we love the people—we desire their enlightenment—we strive, as we have opportunity, to promote their temporal and eternal welfare. We would save them from the political bondage and social wretchedness to which Romanists are subjected in the territories of the Pope, in the city of the Cæsars, at the foot of the Papal throne. Because we love them, and love our country, we use great plainness of speech. We wish many to be brought out of Babylon, that they may not be partakers of her plagues. We would warn the nation not to drink of “the wine of the wrath of her fornication;” “for her sins have reached unto heaven, and God hath remembered her iniquities.” The principles of civil and religious liberty, for which our fathers shed their blood, are dear to our hearts; the sons yet inherit much of what their fathers’ faithfulness and valor won; the privileges enjoyed by the followers of the Lamb in these lands, are great and manifold; but farewell to them all, should Popery ever gain the ascendancy in these favored isles.

Resolved, 7—That while this Synod regards a nation enjoying the light of Divine Revelation, as bound to give legal sanction and encouragement to Scriptural religion, it cannot but deplore the

fact that the British Government is guided by no Scriptural principle in reference to endowments. If the endowments of the two national Churches be defended on the ground that God and revealed religion have a claim upon the nation, leaving out of sight the antagonism of the two Churches, in regard to ecclesiastical government, as of minor importance, this argument would not only fail to justify the Government in endowing other Churches holding the most conflicting sentiments in regard to the very essentials of revealed religion, but it would present an insurmountable obstacle, as important truth and opposing error cannot both claim national support, as being from God. The principle of a national establishment of religion is utterly subversive of (denominational) endowments, as they are conferred in these lands. Nor can these endowments be defended on the principle of political justice, even though we should grant, which we cannot, that a nation may set aside the claims of God and his truth, and put the heresies that have emanated from the father of lies, on the same footing with the truth of the Redeemer; for what justice is there in dealing out a mere pittance to Presbyterians, while liberal provision is made for the clergy of the Established Churches? And besides, many are compelled to pay into the national treasury, for the support of conflicting systems, who cannot conscientiously partake of such endowments. It is obvious that it is not to the claims of God and His truth, that endowments are conceded in this realm. The object is evidently political, and the same, whether it is a Presbyterian Synod, orthodox or Arian—or a Popish college, that is endowed. Could the people's attachment to the Government be strengthened—could they be rendered more obedient to the law, and regardful of order, by administering to them spiritual poison at the national expense, it would be a dangerous course for rulers to pursue, and one that must eventually lead to deplorable consequences. "Be ye wise now, therefore, O ye kings; be instructed, ye judges of the earth." "Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." This Synod cannot, therefore, but greatly regret that evangelical churches should partake in common with Maynooth, of endowments on grounds subversive of the principles of an establishment, as acknowledged by themselves, and which must either silence or greatly weaken their protest against the endowment of Popery.

Resolved, 8—That Synod rejoices in beholding the re-action in the public mind, produced by recent Popish measures. Generous and liberal minded Protestants naturally sympathized with Romanists under grievances, real or imaginary, and were in danger of forgetting the unchanging character of Popery, and of being made the abettors of measures by which chains might be forged for posterity. We rejoice that the Protestant spirit of the nation has been evoked. May Zion's King cause the awakening that has

taken place, to promote greatly the social, political, moral and religious prosperity of our beloved land.

Resolved, 9—This Synod cannot refrain from expressing their deep sympathy with those missionaries who, in any of the Continental States, have been expelled from their spheres of labor, or impeded in prosecuting the objects of their mission; and with those witnesses for the truth, who, in Hungary, Tuscany, and other Continental States, are exposed to many inconveniences and sufferings because of the hostility of despotic rulers to the glorious Gospel. We would also express unfeigned thankfulness to God for the grace by which His suffering children have been sustained, while exposed to persecution, for their proper appreciation of the Word of Life, and tenacious adherence to it as the charter of their hopes. And we affectionately and earnestly recommend these servants of God to the sympathy and prayers of our people.

INTERESTING CORRESPONDENCE.*

On Sabbath, Aug. 8th, 1852, Rev. James Chrystie, pastor of the First Reformed Presbyterian Congregation of New York City, read before his congregation the following communication:

“It is but too well known to all the members of this congregation, that for several years past, my residence at a distance has materially interfered with the proper discharge of a part of my pastoral duties. This has been occasioned by a conviction that my health required such a change; and at the time, it was made with the expectation, and indeed the purpose, of an early dissolution of a relation to the duties of which I was not competent. Circumstances, in Providence, have prevented thus far that event; and amidst much infirmity on my part, and much forbearance on yours, I have still been allowed to prosecute a work which, I trust, constitutes my greatest happiness, and Sabbath after Sabbath preach to you the word of life. But while with this I have at times visited the sick and the afflicted, and always, I believe, when distinctly requested, together with constant attendance upon Sessional, Presbyterial and Synodical, and various other public services, I have been painfully sensible at times of my deficiency in my attention to your spiritual welfare. I have indeed the gratifying conviction that I have done my best. Other ministers have been compelled to take a distant voyage, sometimes of long absence, in pursuit of health; and some, in the afflicting providence of the

* The person who, by direction of the congregation, forwarded these papers, says, “Mr. C. at first demurred to the publication, but on reflection, yielded to the wishes of his people, it being distinctly understood that he takes no part in the matter himself.”

Head of the Church, have been compelled to retire altogether. God, in his adorable goodness, has not yet subjected you and me to that trial, and for more than seventeen years your pulpit has been rarely vacant, and my time devoted for the most part to earnest study—(and I wish I could say, always to earnest preaching.) But your patience in this matter may be exhausted, and the interest of the congregation require a change. I am now too far advanced in life to make that change; and am entirely satisfied that the attempt would soon prove that I have not the strength or the health to go from house to house in the work of the Lord. If you deem such a change of importance to your welfare, the fall Presbytery now approaching, affords the opportunity, and ample time for careful deliberation; and the same Court that many years ago formed, can then dissolve the relation; and to your will and their decision, I will cheerfully and humbly submit. I had hoped that my ministry and my life would have ended together; and I am very sure that I should have rejoiced, had the Head of the church allowed to me to testify in my death among you, the priceless worth of that gospel which I now study to preach. If it be your will that I continue as I am, I trust you will always see me in my place, and hear, as God shall give me grace to be wise and faithful, the words of eternal life from my lips. I have no greater joy than his work and word. “You may not judge it necessary, but if you deem this notice worthy of any movement on your own part, be careful to let all your things be done in charity; be deliberate, be prayerful, be peaceful, and the God of peace will crown your deliberations with his peace and his presence.”

On the succeeding Sabbath, the Elders called a meeting of the congregation, to consider the above communication from the Pastor, and at the time appointed, a very large and full meeting of members and adherents of the congregation assembled in the church, many of them from a considerable distance, some having risen from a sick bed to be present, and all evidently anxious to testify their continued respect and affection for their venerable Pastor, and their entire satisfaction with his pastoral labors among them.

The following resolutions having previously been unanimously adopted by the Elders, were by them submitted for the consideration of the meeting, and were adopted by it with perfect unanimity, the entire meeting, consisting of over 250 persons, promptly rising to their feet for that purpose. A copy of these resolutions was ordered to be sent to the Pastor, and another copy to the Editor of the Reformed Presbyterian, with a request that they be published.

Copy of resolutions adopted by the congregation:—

“Resolved, That while we would give all due consideration to the importance and advantages of ministerial family visitation, yet

as it appears that the advanced age and consequent bodily infirmities of our venerable and beloved Pastor, unfit him for that work, except in particular cases of affliction, we cheerfully relinquish what we might, under other circumstances, claim as due to us, not doubting that the loss we sustain in this matter may be more than made up to us in the privilege we still enjoy of hearing the word of life in the sanctuary, so regularly and faithfully administered to us by a servant of the Lord, possessing so much experience in the christian life; and by attending more diligently to all known duties in our several places and relations, following after the things that make for peace, and by which we may edify one another.

“Resolved, That as declaring the words of eternal life to this congregation, from the pulpit, yet constitutes the chief happiness of our beloved Pastor, (in which he still has the dew of his youth;) and as it is evident, from the peace and prosperity enjoyed by us as a congregation, that the blessing of the King and Head of the church rests upon his labors, clearly showing that the Lord is yet pleased to employ him in cultivating his heritage, it is therefore for *the best interests of the congregation*, and also *the desire of our hearts*, to strengthen and *perpetuate* the relation of pastor and people, until He who walks among the golden candlesticks and holds the stars in his right hand, shall make it manifest that it is *his* will to terminate the labors of his servant, in the church militant, and dissolve the relation which he constituted, and by which he shall have accomplished all that he designed in its constitution. And if the desire of our Pastor, which is also ours, that his ministry and his life would end among us, should be granted, and we be favored with his dying testimony to the priceless worth of that truth which he has so long preached to us, we would certainly rejoice with him in so deeply interesting a termination of that relation which has been the source of so much mutual comfort and satisfaction *here*; and in the hope of a blessed immortality *together, beyond the grave.*”

UNAVAILING PRAYER.

The promise of the Lord, to hear when his people call upon him, is plain and positive. There can be no misapprehension about such language as this:—“Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.” “Call upon me, and I will answer thee.” And yet the fact cannot be disguised, that there is much apparent praying which receives no answer, or none obvious to men. Why is this? Can God have forgotten his promises, or can we have mistaken the import of his declarations? Neither of these conclusions is necessary to account for the fact. God has not forgotten, nor will he ever forget how

full and how free he has made the precious promises of his Word; nor can we give too large scope to the declarations of Him who says to us, "Open thy mouth wide, and I will fill it." The true solution of the difficulty is found in our practical forgetfulness of what prayer is. We may understand the theory of prayer, and admit very fully that no mere form of words constitutes prayer, and yet we too often, both in secret and in public, draw near to the Lord with our lips, while our hearts are far from him. We do not *pray* under such circumstances; and because God does not answer, with large blessings, the formal requests thus uttered, we complain of unavailing, inefficient prayer. To constitute true prayer, there must be sincerity. We must feel what we utter in words; and not with our lips only, but with the earnest desire of our hearts breathed out, we must approach the mercy-seat. Nor is this all. Faith is an essential element in that prayer which we are required to offer without ceasing. "All things whatsoever ye shall ask in prayer, believing, ye shall receive." "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." If, then, we approach the throne of grace without faith, we do not really pray, though we may use the form of prayer. And is not this want of faith, in most cases, the true reason why there seems to be so much unavailing prayer? We approach God to mock him by asking for what we do not believe he will grant; to insult him, by a repetition of his own exceeding great and precious promises, and then practically asserting that we do not expect he will fulfill his own word. Is it any wonder that such prayers are unanswered? There are other elements in acceptable prayer which will suggest themselves to every Christian mind, as love, humility, obedience, forgiveness of injuries, &c., which, if not exercised by us when we address God in prayer, hinder our access to him, and make our prayers unavailing. But we think the want of faith is the great hindrance to our success. How many Christians are now praying for the outpouring of the Spirit, and how few of them expect that God's Spirit will be poured out in any considerable measure! They may hope for the conversion of a few sinners, but the majority would be alarmed and disappointed if God would do for them exactly what, in words, they asked him to do. If he should so display his presence as to awaken the consciences of the impenitent, and produce such an effect as was manifested on the day of Pentecost, occasioning the public outcry, "men and brethren, what shall we do?" it is to be feared that some who had been praying ostensibly for just such a state of things, would be surprised at the answer to their petitions. Why, but because they had not expected God to fulfill his promise? They did not believe that what they asked would be done for them. This evil of unbelief is found in all our devotions. The parent prays for his child, not expecting the conversion of a wayward son, or a thought-

less daughter. Churches pray for the coming of the Redeemer's kingdom, the overturning of error, superstition and sin, and the universal diffusion of the blessings of the Gospel, without faith that these things will come to pass. Hence their prayers are unavailing. What we need, we are taught to ask for, but to ask in faith, nothing wavering; and we are assured that the unbelieving need not expect to receive anything from the Lord. If, then, we desire to have what we ask for, we must have more faith that it will be obtained. We must believe God's testimony, rely confidently on his promise, and then, when we ask, we shall receive; for the mouth of the Lord hath spoken it.—*N. Y. Recorder.*

EFFECTUAL PRAYER.

"Have poured out my soul."—1 SAM. i. 15.

She was in bitterness. She had wept sore, and she had fasted. But all had been of no avail. Her adversary still provoked her, and the desire of her heart was yet unfulfilled. Again she will go up to the house of the Lord, and seek anew the fulfilment of her long proffered petition. And thither she goes, and while there, pours out her soul before the Lord.

She pours out her soul. How beautifully significant! Like some gushing crystal stream, long pent up beneath the earth's surface, long struggling and striving to be free, at length bursting its barriers, pours itself like a flood around; so, just so, her struggling, striving, wo-embittered spirit, throwing aside every barrier and restraint, poured itself out before its God. How many Christians pray; but oh, how few Christians *pour out* their souls before God! Before we can expect a blessing upon Zion, before we can expect a blessing upon our own souls, we must first learn to *pour out* those souls before God. Much is implied in the expression:

1st. An *insatiable longing* for the thing we request. The publican's was no half-framed desire. The jailor's cry to be saved was one of terrible anxiety and most unutterable desire; and poor Hannah's soul almost broke for the longing it had. The Psalmist, in his prayers, was no stranger to this longing, so essential to the fulfilment of the Christian's petition. How beautifully he describes it! "My soul waiteth for the Lord," says he, "more than those that watch for the morning." "Yes, the poor fagged-out and weary sentinel, who the livelong night has paced the battlements of my watch-tower, longs not more for the breaking day than I long, O Lord, for thee." Oh! if all Christians had such a longing, what a pouring out of souls there would be; and what a pouring out of God's blessing, too, upon those souls in return! And it implies, too, something else. It implies,

2d. *A firm confidence in God*; a confidence both in his ability and willingness. It is not upon the shifting sand that the gushing stream pours out its most copious flood, but where it has the everlasting rock for its channel and support. And so it is with the soul. It must feel that it has that whereon it can firmly base its hopes and desires, before it will throw open its flood-gates and pour forth the full tide of all its wants and woes. David calls God "a rock," a "strong tower;" and because he is such, able to defend and ready to shelter, "therefore, ye people," he says, "pour out your souls before Him."

Here, then, we have the two essential elements of the effectual prayer, the prayer that availeth much. So Hannah longed, and trusted, and prayed. So the Psalmist, in his time, tells Christians to long, and trust, and pray; and so must Christians now pour out their souls before God, ere they may hope for his blessing upon their souls, or the souls of those around them.—*Chris. Ob.*

THE SINNER'S PRAYER.

God hath put arguments into sinners' mouths to plead with him for mercy. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Rise, sinner, he calleth thee; go to the Lord; and when thou goest, tell him, Lord, thou hast bid me come, and behold, here I am. I come, Lord, at thy word; I come for a little water; I come for thy wine and thy milk. I have brought no price in my hand, but thou hast bid me come without money and without price. Though I have no grace, yet at thy word I come for grace; though I have no Christ, I come for Christ; though I cannot call thee Father, yet being called, I come to thee as fatherless; "with thee the fatherless find mercy." If I am not thy child, may I not be made thy child? Hast thou not a child's blessing left yet to bestow upon me? Thou hast bid me come, come for a blessing; bless me, even me also, O Lord. Wherefore hast thou sent for me? Shall I be sent away as I came? I came at thy word; do not say, Begone out of my sight. I cannot go at thy word. I will not go; for whither shall I go from thee?—"thou hast the words of eternal life." Since thou wilt have me speak, Lord, answer. Though I dare not say, Be just to me, a saint; yet I do say—I will say—I must say, "Lord, be merciful to me, a sinner."—*Richard Alleine.*

POPERY THE BLIGHT OF NATIONS.—AN EXTRACT.

Pass over Europe, and tell me why you find one class of countries rich, fertile, powerful, whilst another lying side by side, with the same

soil, the same climate, the same influence in every respect but that of religion, are the abodes of beggary and want. Why is London, with her mists and her clouds, the emporium of the world, whilst Rome, with a sky of beauty and an air of balm, is but the emporium of shaven-crowned priests and filthy lazzaroni? Why is Britain, with her cold sky and her hard soil, the arbiter of Europe, whilst Spain and Portugal, once mighty and honored, are now the home of the slave and the land of the penniless? Why is Protestant Prussia free in fact, whilst Papal Austria is as despotic in fact as in form? Why is Protestant Saxony free, whilst Papal Sicily is enslaved? Why is Holland so far in advance of Belgium in all that makes life valuable? Why are Switzerland and Protestant Germany so immeasurably superior to Southern and Papal Germany? Why is the North of Ireland green with fertility and smiling with thrift, whilst the South, with a better soil, is swarming with beggary, ignorance and filth? Why is Scotland, in the clouds and rocks of the North, the mother of mighty men, and Edinburgh the Athens of Europe, whilst Tuscany, with a soil and climate so vastly superior, is a land of idleness, and Florence only a magnificent tomb of departed glory? Why has Protestant North America grown in colossal might and grandeur, until the world has learned by heart the history of her greatness, whilst Papal Mexico and South America are but the hissing and stinging dens of anarchy, impotence, and confusion? Why has Protestantism, as she has gone forth over the earth, made the grass grow green under her footsteps, and the land around her smile like Eden, whilst Popery may be tracked with unerring accuracy by the rags, the wretchedness, the beggary, the ignorance, the vice and the tyranny that swarm like locusts along her trail? Can such unerring and unchanging effects have no sufficient cause? Will a man tell us that a religion that has ever been marked by a curse, wherever it has prevailed, has had no agency in causing that curse?

Look over the whole earth, and -where do you find a nation, *where Popery is in the ascendant*, in which liberty of conscience, of speech and of action is allowed? Where is the purely Papal country where the Bible is freely and generally read? Where is the Papal country that has produced orators and writers who have defended free institutions, *whilst Popery had the rule*?

ILLINOIS PRESBYTERY.

The Commission of the Illinois Presbytery, appointed to ordain Mr. A. C. Todd, met, according to appointment, in the city of St. Louis, in the Associate Reformed Church, Washington Avenue, July 29th, at 10 o'clock, A. M., and was constituted with prayer by Rev. J. Milligan, Chairman. Members present—James Milligan, Wm. Sloan, James M. M'Donald and James Wallace, Ministers; John Moffat, Ruling Elder. Absent—John M'Clurkan, Thomas Donally, Joseph Patton, and Thos. Reed. J. Wallace was chosen Clerk.

Mr. Todd being called upon, delivered the pieces of trial formerly assigned him, viz: a popular lecture on Rom. 8:1—4, and a popular sermon on Heb. 2:10. After a few remarks by the members, these pieces were unanimously sustained as highly satisfactory, and furnishing encour-

aging promise of usefulness. The edict was read. Mr. Milligan preached a sermon from Jer. 3:15—"I will give you pastors according to my heart, which shall feed you with knowledge and understanding,"—and proposed the usual questions, to which satisfactory answers were given by the candidate. Mr. Sloane led in the prayer by which, and the laying on of the hands of the Presbytery, Mr. Todd was ordained and solemnly set apart to the work of the holy ministry, and installed pastor of the congregation. Mr. Wallace delivered the charge to the pastor, and Mr. M'Donald to the people. After singing the latter part of the 78th psalm, the commission adjourned with prayer and the apostolic benediction. The congregation manifested unabated attention and deep interest during the whole solemnity.

JAMES WALLACE, *Clerk.*

OBITUARY OF JOHN DODDS.

The subject of this notice was born, June 9th, 1779, in the County of Monaghan, Ireland. At an early age he was deprived by death, of his father, but it was his privilege to be left under the care of a pious mother, who, both by example and precept, commended to him the duty of close and daily walking with God. In the 22d year of his age he was ordained to the office of ruling elder in the congregation of Frankford, near Castleblany, in connexion with the Secession Church. In 1803 he married Elizabeth M'Kee, who proved to be in every respect a helpmeet for him, the affectionate sharer of his joys and sorrows for nearly half a century.

Becoming dissatisfied with the views of the Secession Church respecting the extent of the dominion of Christ, and also with their unfaithfulness in allowing their ministers to accept the *regium donum*; and having an opportunity of hearing the principles of Covenanters exhibited from the pulpit by Rev. William Stavely and other ministers, whose praise is still in the churches, he became persuaded of their truth, and in 1805 he united with the societies which afterwards formed the congregation of Fairview, and called Rev. Thomas Cathcart to be their pastor. There he exercised his office till 1820, when he and his family emigrated to America. Here he first located himself within the bounds of the congregation of the late Rev. John Cannon. At the division of that congregation he was included in the part left vacant, of which Rev. Jonathan Gill became the pastor. After some time he removed into the bounds of Union congregation, under the care of Rev. T. C. Guthrie. In 1833, when, by the defection of this individual, the congregation became vacant, he, with others, stood firm to their principles. These, in conjunction with the societies of the congregation to which he had last belonged, called Rev. Hugh Walkinshaw. By a subsequent division of this congregation, the part to which he belonged became again vacant. In a short time they called Rev. John Galbraith, under whose pastoral care he remained till his death, which took place, July 26th, 1852, in the 74th year of his age.

It is worthy of remark, that in all these congregations he executed his

office, and was highly esteemed both as a ruler and a private member of the church.

Mr. Dodds exemplified his profession by a conversation becoming the gospel. He was naturally possessed of those traits which render a man both amiable and useful. These, under the transforming influence of religion, made his character one of rare excellence. His firmness was unyielding, and his integrity incorruptible. His friendship was sincere and unwavering. In all his transactions he evinced a remarkable tenderness of conscience. No considerations of either favor or fear could induce him to omit his duty, or to give any countenance to sin. A faithful reprovee of vice, he was both feared and loved. On all the duties of religion he was a careful and cheerful attendant. He loved the habitation of God's house, and the place where his honor dwells. He was an affectionate husband—a kind father—a warm friend—a faithful ruler, and a fearless witness for the truth.

It was his custom, when undetermined as to what course he should pursue, to make special application to the throne of grace for direction, and then to watch the indications of Providence for an answer to his prayer. Of this, two instances have come to the knowledge of the writer. When leaving his native land, he embarked in a vessel for St. Johns, N. B. On landing at this port he was undecided whether to seek a settlement there, or to proceed to the United States. In this state of mind he retired to a private place and poured out his soul to God in a solemn vow, similar to that of Jacob at Bethel—Gen. 28:20, 21. His prayer was heard, and with his mind at ease and confident, he embarked in a vessel that just then offered itself, and arrived safely at Philadelphia. Having removed westward, to near Greensburg, his mind was, during the following winter, anxious about a permanent home. He again sought direction by special prayer. An answer, so far as man was concerned, perfectly casual, but ordered by God above, determined him to locate himself in a small society near Freeport. Thither he was followed by others from the same part of Ireland, and thus he was made the means of greatly strengthening the Covenanting cause in that portion of Zion.

The religion which he exemplified in his life, supported and comforted him on the approach of death. Though his body was enfeebled by the infirmities of age, his mind in a good measure retained its activity. As he drew near to the goal, his ardor to gain the prize, increased. Forgetting the things that were behind, he reached forward to the things that were before. He looked at the things that are not seen, which are eternal. Calm, composed and serene, it was evident that to him death had no terrors. It is believed by his pastor, who had a good opportunity of knowing, that from the last sacrament he attended, which was in the month of May preceding his death, scarce a cloud dimmed for even a moment his prospects. Then it would seem, Elijah like, he partook of a meal, in the strength of which he went on to the mount of God.

To his aged and esteemed widow, this is a severe stroke. But she, with the children and children's children, a numerous and promising offspring, have this to comfort them in their sorrows, that he now rests from his labors, and his works follow him. "Blessed are the dead who die in the Lord."

S.

RELIGIOUS LIBERTY IN SWITZERLAND.

A correspondent of the London Christian Times, writing from Neuchâtel, makes the following statements:

Twenty-five years ago, the rudiments of religious liberty were unknown in our canton. When the revival began, the few pious peasants who met together to read their Bibles, were formally excommunicated by the ecclesiastical authority of their locality. And when, in consequence of this exclusion from the National Church, they proceeded to celebrate the Lord's Supper in simplicity, at the house of one of them, the owner of the house was prosecuted for sacrilege—imprisoned and banished. The persecuted Dissenters did not, however, lose courage, and their perseverance was rewarded by the invariable issue of such conflicts. The first great point gained was the liberty of meeting for worship; the next, the registration of their children without being baptized by the official minister. This privilege, however, was not conceded as a right, or made matter of legislation. The Government would not recognise the civil existence of Dissenters, and each case of registration was a matter of personal favor. Many persons had conscientious objections to being married according to the liturgy of the Established Church. This became a serious grievance. Poor couples took up their domicile for months in the cantons of Geneva or Vaud, in the former of which civil marriage was established for every body—and in the latter, for those who chose it. When such couples returned to Neuchâtel, their union was not recognised. Petition after petition was made to the Council of State, and to the King of Prussia, when he visited the Principality in 1842—all in vain. The Government would not even consent to confer with the petitioners. And about the same time children were sent away from the Gymnasium, because their parents did not wish them to learn Ostervald's catechism. This state of things continued until the Revolution of 1848, when the Republican Government began by acknowledging the validity of civil marriages celebrated in other cantons—and the other day it at last established, by forty-three votes to four, the institution of civil marriage in the canton itself.

ITEMS OF INTELLIGENCE.

ANOTHER WARNING TO PROTESTANT PARENTS.—Many examples of the evil results of Protestant parents sending their children to schools taught by Romanists have already been published. The last number of the Louisville Christian Advocate furnishes the following additional one:

“Not very far from this city, there lives an opulent and distinguished Protestant family, celebrated alike for its hospitality and its wealth. The parents of this family, under the influence of the strange delusion which so commonly prevails, that Roman Catholic schools are the most learned and safe institutions among us for the education of youth, consigned, a year or two since, their lovely young daughter to the Nuns and Priests of a neighboring Seminary for her mental training. Believing that the pledge of the Principals of the School would be kept, that her religious sentiments and feelings should not be tampered with, they rested in the

false security that all was right with their beloved child. A few weeks ago, she returned home from the Seminary, sick unto death. The family physician, who had been called in, announced to the distressed father and mother that their child must die. Then came the test of Roman Catholic fidelity in the keeping of Protestant pledges. The venerable minister of the family was proposed to the young lady as a spiritual comforter in her last hours, but, to the amazement of the family, the dying girl peremptorily refused his visitation, and demanded that a Roman Catholic Priest should be sent for. She said she would receive the consolations of religion only from him, declaring, at the same time, that all else besides the Catholics were heretics, and were consigned to perdition. "Where did you hear that?" said the father. "I was taught it at the School," murmured the poor girl. The father bit his lips as the conviction of the truth flashed across his mind, but it was too late now; the deed was done, and could not be remedied. Under the circumstances, they were compelled to yield to the wishes of their daughter; and thus a Roman Catholic Priest was introduced into the chamber of a dying Protestant girl, who, probably, was as well acquainted with the experimental religion of the Bible and the kingdom of heaven, as the horse he rode was with the paths of Egypt and the kingdom of the Pharaohs. Protestants, what think you of patronizing Catholic schools?"

THE SOCIETY ISLANDS.—Advices have been received from the Society Islands as late as the 8th of May. The nature of the intelligence is such as to show that the designs of the French authorities are unmistakable. There can be no question that, if possible, the spirit of Protestantism will be stifled and smothered; and, unless the English missionaries succumb to the dictation of the Governor, they will be ultimately banished from the Islands. The English Protestant missionaries have been forbid to preach until they had formally acknowledged the Governor as their head, and promised to submit themselves to the control of the Government. On or about the 10th of May, the missionaries assembled at Papiete to consult upon the course for them to pursue. No native would be allowed to preach without the sanction of the Government. The Rev. Mr. Chisholm, a German, employed by the London Missionary Society, had been prohibited from preaching out of a certain district, under pain of arrest and banishment.

SLAVERY AMONG THE MEXICANS.—A letter from Albuquerque, New Mexico, to the St. Louis Republican, speaking of treaties concluded between the United States and the Indians, says: "There is one difficulty which has given, and will give more trouble in the stability of our treaties with the Indians here, than anything else; and that is, that we require them to give up all stock and captives taken after a certain period of our possession of the country: and when they ask to have their women and children, who are now slaves to the Mexicans, given up to them, we reply that we cannot do it; that it would cause a revolution. I have frequently seen little children, from eighteen months to six years old, led around the country like beasts, by a Mexican who had probably stolen them from their mother not more than a week, and offered for sale for from forty to one hundred and twenty dollars. They will go out on pretence of trading with the Indians, and watch the time when the men are

absent, pounce upon the women and children, and take such as they think will sell profitably. Hence the continued war with the Mexicans, the difficulty of treaties being kept, and the bitter feelings engendered.

THE AMERICAN BOARD.—The forty-third annual meeting of the American Board of Foreign Missions was lately held in Troy, N. Y. After the usual introductory services, an abstract of the Annual Report was presented, embracing the following facts:—

Fourteen ordained missionaries and twenty-three assistant missionaries have been sent out for the first time; and five missionaries and four assistant missionaries have returned to former fields of labor. Making a total of forty-six missionary laborers who have been sent into the foreign field during the year. Thirty four persons (eleven males and twenty-three females) have been appointed by the Committee since the last meeting of the Board; and there are now under appointment in this country fourteen males and thirteen females, expecting to take their departure as soon as their arrangements shall have been completed. Of these twenty-seven, nine (namely, five missionaries and four female assistant missionaries) stand designated to the Armenian field.

Number of missions, 26; stations, 111; out stations, 45; ordained missionaries, (7 being physicians,) 163; licentiates, 2; physicians not ordained, 5; other male assistants, 19; female assistants, 212; native preachers, 43; native helpers, 202; making 646 laborers connected with the missions. Number of churches, 93; church members, 24,386; added during the year, 1,276. Number of seminaries, 10; other boarding schools, 17; free schools, (441 supported by Hawaiian Government,) 783. Number of pupils in seminaries, (75 do.) 485; boarding schools, 484; free schools, (12,949 do.) 22,595. Whole number in seminaries and schools, 23,564.

THE MORAVIANS IN GREENLAND.—The missionaries of the Moravians, or United Brethren, are subjected to many grievous and harassing restrictions, through the intolerance of the Danish Government. The following is one of the most recent and striking instances of this: They have been debarred from receiving into their communion any additional converts from heathenism in those districts where there is a clergyman or missionary of the Danish Church, and have been ordered to “direct all such heathen Greenlanders as may come to them with that desire, to betake themselves to the Danish Mission.” What renders this mandate all the more lamentable, is, that Greenland is made the receptacle of those ministers whose character and qualifications are so low that they cannot be allowed to remain in Denmark. It may excite surprise that these men should feel any desire for the conversion of the heathen. Nor do they. But it is said that, after serving in Greenland for a certain term of years, and producing a certain number of names in his adult baptism list, the Danish missionary may claim, not only a recall from his exile, but also a respectable *living* in his native land.

POPISH INTOLERANCE.—An English traveller who attempted lately to pass into Lombardy, was stopped on the frontier; and although his passport “was perfectly regular”; he was forbidden to cross the magic boundary, unless he would surrender some works which he had in his carpet-bag. The noxious volumes were, “*Murray’s Hand-Book for North-*

Germany, an Italian Vocabulary, Reller's *Map of Switzerland*, the *House with Seven Gables*, and a volume of the English translation of *Plato*." The traveller would not give the books up, and he was obliged to return on his way. The Archbishop of Breslau has published a mandamus against the Protestants, to which the Evangelical Consistory has replied by an equally violent circular. The result is, that religious dissensions have been revived there. The Bilancia, of Milan, of the 29th of July, states that upwards of thirty young men were imprisoned there in the course of the preceding week, for immoral conduct and blasphemy [against Mary.]

POPERY IN PERU.—A correspondent of the London Christian Times says: A priest in Lima, the capital of Peru, about, say a year ago, published an extensive work in that city, condemnatory of the Pope's usurpations and aggressions on the civil and on the ecclesiastical authorities. The nail was hit on the head. The Pope felt it; and in consequence the work was formally condemned and prohibited to be read. A pamphlet was published by the priest in Lima, in which he refuted all the grounds which the Pope had alleged for condemning the work. This pamphlet was circulated extensively, as it was easier of access and sooner read than the work about which it treated. This again brought the work more into notice. A second and an abridged edition was then published; and to this the government of Peru openly subscribed in the face of the Pope's prohibition. The subject is being taken up with interest in that country, both in a civil and religious point of view.

DR. NEWMAN.—The New York Freeman's Journal, in lachrymose terms, laments that Dr. Newman is *pecuniarily* ruined by the Achilli trial. We have no regrets to express at this result. He should pay the penalty of his wanton, malignant persecution of a man whose greatest crime was his renunciation of Popery. The pecuniary forfeiture is not the only evil resulting from this trial. The reputation of Dr. Newman (if he had any to lose) has been incurably damaged; and he stands before the world a convicted libeller. Nor is this all. The whole Popish system, through the discoveries made during this trial, has been exposed, and the ineffaceable seal of infamy has been affixed to it. In the wicked attempts to ruin the character of Achilli, they disclosed secrets in reference to the moral pollutions of their own clergy which no decent journal would venture to repeat. According to the suggestions of the Freeman's Journal, collections may be made in this country to relieve Dr. Newman; but what remedy does it propose for healing the immedicable wound inflicted on the Popish priesthood?

DR. KING.—A correspondent of the Newark Daily Advertiser, writing from Genoa, Aug. 23, says: "The controversy at Athens concerning the treatment of the American Missionary, Dr. King, appears to have been adjusted without difficulty by Mr. Marsh, the United States' Minister at Constantinople. The steam frigate, San Jacinto was sent for him while the Cumberland remained at the Piræus. On reaching Athens, he sought an interview with the Queen regent during the absence of the King, who is visiting his friends in Germany; and it is understood that Dr. King's claims were conceded. Her Majesty is a clever little person, and quite as qualified for affairs as her Bavarian spouse. Mr. Marsh, soon after the negotiation, left in the San Jacinto for Trieste, and will visit Venice and Italy on his route to Constantinople.

POLYGAMY AMONG THE MORMONS.—It is undenied by those high in authority in the Mormon Church, that polygamy is not only tolerated but advocated, within its jurisdiction. Brother Pratt, "Apostle of the Latter Day Saints," has replied, in a printed handbill, to an inquiry made a short time since by the *San Francisco Herald*, as to the extent it is practiced in the Church, and by its leader, Brigham Young. Respecting the latter, he says, "his morality is above all suspicion;" and he presumes "the number of his family does not exceed the estimates which have been going the rounds of the American press." As it was reported that Young had sixteen wives, more or less, it is thus tacitly admitted that this is the correct number. The idea that any immorality is involved in the possession of an indefinite number of wives, is indignantly repelled.

DISTRIBUTION OF SUPPLIES BY THE BOARD OF DOMESTIC MISSIONS.—*Pittsburgh Presbytery*, Rev. T. Hannay, D. M'Kee, and B. M'Culloch; *Rochester Presbytery*, Rev. R. Johnston; *New York Presbytery*, Rev. J. Henderson, N. R. Johnston, W. Milroy, and J. R. Thompson; *Lakes' Presbytery*, Rev. J. Neil, J. K. Milligan, W. F. George and J. S. Milligan, Nov. Dec. and Jan.; *Illinois Presbytery*, R. Reed, J. M. Armour and J. S. Milligan, Feb. March, April and May.

D. SCOTT, *Chm.*

CALLS.—We understand that a call has been lately made on Rev. Thomas Hannay, by the united congregation of Camp Run, Slippery Rock, &c. Also, one on Rev. A. M. Milligan by the congregation of Kensington.

THE PRESBYTERY OF THE LAKES will meet at Miami, on the 3d Wednesday of October, (inst.) at 10 o'clock, A. M.

NOTICE OF BOOKS.

The Judgment of the Papacy and the Reign of Righteousness: by Thomas Houston, D. D. Knockbracken, 18mo. pp. 252.

The Author states that it was a call to preach on a public occasion, that led to the preparation of the above work. It was during the agitation connected with the Papal aggression in Great Britain, a circumstance which led him to choose, as the subject of his discourse, Daniel 7: 26. In the volume before us, the outline of the Sermon is expanded and filled up so as to exhibit a view of important and momentous events in Providence, which claim present attention and involve the expectations of faithful men, and the hopes of the Church for the future. The author exhibits, with his usual felicity of language and fulness of illustration, the character of the object which is to be judged and destroyed—the Judgment itself, and the destruction that follows—the blissful change that succeeds—the stability and perpetuity of the future kingdom of Christ, and of the reign of his saints—the present duty of Christ's servants in relation to these changes. We regard the volume throughout as instructive and seasonable. The author is decided in the view that Antichrist's fall is near at hand; and it must be admitted that his reasoning on this point bears an aspect of strong probability. The value of the volume is enhanced by the clear, comprehensive and faithful view that it gives of the supremacy of Christ and his destined reign over all nations. We advise those who have the opportunity to procure and read it.

THE
REFORMED PRESBYTERIAN.

VOL. XVI.

NOVEMBER, 1852.

No. IX.

REJOICING ALWAYS IN GOD.

THE BELIEVER'S DUTY AND PRIVILEGE.

"Rejoice in the Lord always, and again I say, rejoice." Phil. iv. 4.

The exercise of rejoicing in God is frequently enjoined in the Scriptures, and is often represented as characteristic of true believers. In 1 Thes. v. 16, amidst a number of pointed directions to the performance of several duties, this occupies a distinguished place. "Rejoicing evermore." The righteous are commanded to "rejoice in the Lord;" Ps. xxxiii. 1, and to glory "in the Holy One of Israel." Is. xlv. 16. The saints "glory in tribulations;" they are "sorrowful, but always rejoicing." The word and statutes of Lord are the "rejoicing of their heart." Notwithstanding fears within and conflicts without, they "hold fast the rejoicing of their hope firm unto the end." After addressing to the christians at Philippi numerous weighty practical directions, the Apostle adds: "Rejoice evermore" and "rejoice in the Lord always, and again I say rejoice."

These statements of the Sacred volume, and many of a similar nature that might be adduced, render it quite evident that spiritual joy is the believer's constant duty; and moreover, that it is, in some measure, characteristic of the renewed subject to rejoice always in the Lord. Yet when we consider the believer's condition in this world,—his manifold trials,—and the ordinary frame and tenor of his spirit, the twice-repeated command prefixed to this paper appears not a little singular. The saints are here in the wilderness,—exposed to difficulties and dangers, surrounded with enemies, and often poorly provided with outward accommodation. They are strangers and pilgrims on earth, far from their promised rest, and at a distance from their much-loved home. Manifold, and often severe, are their trials. They bear reproach for Christ; they are within the range of the enemy's darts; they are the scoff and scorn of the ungodly: and what adds peculiar poignancy to all their other afflictions, at times the Lord hides his face from them, and they walk in darkness and have no light. Their own spirits are frequently distressed; and are ready to sink

under complicated trials. Their views are obscure, and often, through the remains of corruption, the temptations of the adversary, and frequent outward assaults, their souls cleave to dust, and they are "much discouraged because of the way." There is a "need-be" that they should be "in heaviness through manifold temptations." How the believer, in such a condition, can rejoice evermore,—how he can preserve his serenity of spirit, and, unaffected by manifold trials, maintain his confidence unmoved, and joy in the God of his salvation, is a problem which unaided reason can never solve,—a mystery which must forever lie deep-hidden from all unrenewed men.

As the commands of the inspired Word respecting spiritual joy are as full and as explicit as any others that concern the believer's walk or privilege, we may safely affirm, that to rejoice always in the Lord is his imperative and paramount duty, and that the advancement of his best interest is intimately connected with the exercise. Little as this delightful exercise appears to be known in a day like ours of low attainments in religion, the blame lies with Christians themselves. There is no hindrance with God, who has given numerous directions to the practice, who has made ample provision for enabling the saints to be joyful in their King, and who has graciously connected the highest privilege with this exalted duty. Whence is it that so few believers in our day rejoice always in the Lord? Whence that, instead of resignation, holy courage and confidence, and steadfast hope, the soldiers of Christ are so often dispirited, succumb under their trials, or turn back faint-hearted in the day of battle? How comes it to pass that the travelers towards Mount Zion, who should rejoice with a joy unspeakable and full glory, in the anticipation of their future inheritance, are so liable to be depressed by the fleeting incidents of time,—to have their joy damped,—and to go sorrowful, in the bitterness of their soul?

Whatever may be said of the Lord's sovereign dealings with his people, Christians are unquestionably to search for the cause principally in themselves. They live beneath their privileges: they sin against their mercies. Instead of coming to God as their "exceeding great joy," they are contented to live at a distance from him; and, forgetful of their heavenly vocation and high destination, they pitch their tent at Shechem, resting in enjoyments at a distance from their Father's house, or they sink under present trials, unmindful that the sufferings of this present time are not worthy for a moment to be compared with the glory that shall be revealed in us. Of the chief causes that contribute to the ebbing of spiritual desire, and to prevent or mar spiritual joy, we may mention a few.

Prayer is neglected, or the Spirit is not sought.

Holy joy of heart is the gift of God, and an eminent fruit of

the Spirit. The complaint here is fully applicable: "Ye have not, because ye ask not." Prayer is the ordained means of enjoying all spiritual gifts and graces. The gift received in this way puts honor on the Giver, is valued by the receiver, and constrains him to joyful praise and thanksgiving. If the throne of grace is neglected,—if prayer has become formal,—and the presence of the Comforter, the efficient Agent of joy, is not desired, it may be expected that spiritual consolations shall be low, and the joys of God's salvation withdrawn.

Again, *if we are not watchful against a light, vain, and worldly spirit, we cannot rejoice in the Lord always.* If outward things predominate, if we are led away by the allurements of sense, we walk after the flesh, and not after the Spirit. Worldly joys are at the mercy of every element; the honors of the world are a vain shew; and worldly pleasures, "however sweet their flattery and enchanting their smile, bite like a serpent, and torment like a fiend." The friendship of the world is enmity with God; and all that is in the world is not of the Father but of the world. From this quarter we may expect continual assaults. If we live as of the world; if we overcome it not by faith, we cannot experience the joy whose origin is in heaven, whose character it is to assimilate to the spirit of heaven, and whose continual tendency it is to lead forward to the rest that remaineth for the people of God.

Moreover, *the workings of unbelief hinder rejoicing in God.* The evil heart of unbelief naturally leads to departure from the living God. If with the whole heart we embrace not the proffered mercy,—if we disbelieve the promise, and distrust God's salvation,—if we appropriate not the provision of the Covenant, as all-suitable and excellent; we need not wonder that our spiritual joys should be few and feeble. "Faith is the substance," or subsistence, "of things hoped for." (Heb. xi. 1.) It gives them a present subsistence in the mind, and, though distant, reveals them as near and all-glorious. Joy is connected with the presence and possession of a desired object; and as the office of faith is to realize things unseen, its vigorous exercise is indispensable to rejoicing in God. Faith is, besides, the leading grace of the Spirit. According as it is strong or weak, so do other graces flourish or decline. If it is not exercised, all other fruits of the Spirit wither and decay. In this connexion alone, spiritual joy is realized. "In whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory." (1 Pet. i. 8.)

Lastly.—*The want of a distinct apprehension of the foundation and nature of spiritual joy, and the absence of fixed meditation on its objects, hinder rejoicing in God.* Clear views of the scheme of the Covenant,—of the person and work of the Mediator,—of the agency of the Spirit, and of the order and connexion of

gracious privileges, are essential to joy and peace in believing. By fixed and frequent meditation on Divine things the heart is enlarged, the affections are warmed and elevated, and the soul becomes like the chariots of Aminadab. Many believers deny themselves the comfort that is properly theirs, from obscure views and misconceptions; some, through the darkness that is in them, rejoice on a wrong foundation; while the absence of fixed meditation on heavenly things either wholly prevents the realization of spiritual joys, or causes them to be slight and transient.

That we may come to the gracious exercise of rejoicing always in God, and may see it to be the believer's constant duty and privilege, we submit a few cursory remarks.

Spiritual joy is a holy pleasure or satisfaction, produced by the indwelling and influence of the Divine Spirit, and enjoyed in living on, and walking with Christ, and in those promises and earnestings by which future blessings are anticipated. It is frequently termed "*Joy in the Holy Ghost,*" because the Spirit of all grace works it in the heart, and because it is experienced in walking in the Spirit, and in the exercise of those graces which are the fruits of the Spirit. The foundation and object of this joy are not in ourselves, not in our fancied or real excellencies, not in advantages or privileges, however eminent, not even in any gracious frames or attainments to which the believer has reached. None of these could form a solid or permanent ground of joy, and were the believer in any measure to rest in them, it were vain to require him to rejoice evermore. Frames are variable. The believer feels it to be his interest to have no confidence in the flesh." Of nothing about himself does he dare to boast. His pleasures neither centre nor terminate in himself. Nor are the believer's joys fixed in the creature. Then would they be subject to continual ebbings and flowings, in many cases prove illusory, and in all be liable to decay. Apart from God, the creature in its fairest state is only vanity and vexation of spirit; and viewed even as holy and subordinate to God, the creature is only the stream of comfort and joy,—the ineffable and inexhaustible fountain is in God himself. By way of peculiar emphasis the source of holy joy is declared, when we are enjoined to rejoice *in the Lord*. This joy is,

1. *In God's Covenant character, and in the gracious relations which he sustains towards his people.*

God is the believer's "exceeding great joy,"—Psalm xliiii. 4,—or as the word may be rendered,—the gladness, greatness, or sweetness of his joy. He is the God of peace. With an everlasting love he loved his people, and in infinite wisdom he contrived a plan, ordered in all things, and sure, for their eternal salvation. All his perfections harmonise in the wondrous method of

their deliverance from guilt and misery, and in securing for them the enjoyment of all excellent and enduring blessings. God is for them, and none can be against them. He spared not his own Son, but delivered him up to the death for them all, and he cannot, therefore, possibly withhold from them any good thing. His dealings towards them are always in loving-kindness and tender mercy. He never changes, therefore the sons of Jacob are not consumed. His bowels of pity yearn over his people, and even a wayward and backsliding child is earnestly remembered in mercy. He is not ashamed to be called their God. He condescends to be called their Father,—their Friend,—their Shield,—and exceeding great Reward,—their Strength and their Portion for ever. How ample a ground for rejoicing does this view of the Divine character furnish to the redeemed of the Lord! They are “heirs of God,” heirs of his perfections, creation, and fulness. “All is theirs, and they are Christ’s, and Christ is God’s.” Believers have every reason to joy in God as their portion, and to delight themselves in God. His character is an object of their highest complacency. They love him who is Love himself, because he first loved them, and their souls return to him as their “quiet rest.” Nothing of creature good,—none of the enjoyments of unrenewed men are once to be compared with the believer’s inheritance. “Their Rock is not as our Rock, our enemies themselves being judges.” “The Portion of Jacob is not like them; for he is the former of all things; and Israel is the rod of his inheritance; the Lord of Hosts is his name.”—Jer. li. 19.—The Covenant, ordered in all things and sure, is the guarantee that the believer’s joy in God shall be abundant and unchangeable. Resting on the glorious and immutable character of Jehovah, and on the precious relations which he sustains towards his people, the believer may say in triumph,—“The Lord is my Portion, saith my soul; therefore will I hope in him,”—Lam. iii. 24. “Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.”—Ps. lxxiii. 25.

2. The believer rejoices in the Lord, as *he embraces promises rich, suitable, and glorious.*

Promises “exceedingly great and precious” are given to the children of God. They are the conveyance-deeds of the legacies of the New Covenant, and being all “yea and amen in Christ Jesus,” every believer has the indefeasible right to lay hold of them, and appropriate to his own necessities all the rich supplies which they contain. Divine, unchangeable faithfulness secures the fulfilment of the promise, and the recorded experience of the saints in every age attests the certainty of the good things promised. “The Strength of Israel will not lie nor repent; for he is not a man that He should repent.”—1 Sam. xv. 29. “Ye know,” said Joshua,—and the appeal may still be made to all

who confide in the true and faithful word,—“in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.”—Josh. xxiii. 14. In no possible condition can the promise fail; and comprehending as it does a supply adapted to the believer’s peculiar necessity, and calculated to satisfy his largest spiritual desires, he may rejoice with exceeding joy in the assured truth of Jehovah. The God of the Covenant is a promising God. The Covenant itself is a cluster of exceeding great, precious, and unconditional promises, none of which are negative or repulsive, but all of them come to the believer under the double seal of God’s word and oath, as heaven’s high security for the possession of a glorious and soul-satisfying inheritance. Have we embraced the promise, and are we resting upon it? Have we made Jehovah’s word the anchor-ground of our hope, and are we clinging to it amidst the tempests of hell and earth? Then may we rest fully persuaded that it will remain sure and steadfast, by whatever storms it may be assailed, and in due time there will be an accomplishment of all the good words that the Lord hath spoken. Clinging to the promise, the believer, even when exposed to afflictions and temptations, and notwithstanding his own manifold sins, has the fullest reason always to rejoice in the Lord. The unfailing word of the Eternal is his assured pledge of future good. Trusting to it he may anticipate completed enjoyment. Faith is the “evidence,”—the firm demonstration “of things not seen.” Inheriting the promise, we have all things in sure title and begun possession. “He that overcometh shall inherit all things, and I will be his Father, and he shall be my Son.”—Rev. xxi. 7.

3. The believer rejoices *in the Lord the Saviour as his Beloved and Friend*. The Lord Jesus Christ, or “God become our Salvation,” is especially intended in all the animating calls to rejoice in the Lord. He is the great object and end of the believer’s joy. He undertook his people’s cause from all everlasting, and when none in heaven or earth besides could mediate between an offended God and the guilty sinner, he became surety in law for all that were given him of the Father. In pursuance of his high undertaking, he became incarnate, submitted to a life of ignominy and sorrow, and at last to an accursed death, that he might attest the greatness of his love to his saints, and ransom them from going down to the pit. The salvation which Jesus purchased is brought nigh by the Spirit, and in the reception of Christ as their Saviour, and laying hold of his finished salvation, believers obtain a solid, and permanent ground of rejoicing. God’s “unspeakable gift” becomes theirs. With joy they draw rich and refreshing waters from the wells of salvation. The privilege of all who are interested in the redemption purchased by Christ is the same.

“We joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” (Rom. v. 11.) Even in the lowest acts of faith there is a measure of “joy and peace.” The weary and heavy laden find rest in coming to Jesus. In appropriating the precious benefits of the Covenant, there is full ground for holy satisfaction and delight. If a plenary pardon brings joy to the condemned criminal,—if health restored ministers joy to him that has pined long under wasting disease,—if a great treasure conferred gives satisfaction to the poor and wretched,—if suitable food yields pleasure to the hungry,—if glad tidings bring comfort to the wounded in spirit, then the believer coming to Christ has the highest reason to rejoice evermore. His sins are forever cancelled: he is clothed with the righteousness of his Elder Brother, that the shame of his nakedness may no longer appear; he has a share in the unsearchable riches of Christ; he is under the care of an almighty and tender Physician, and numerous sources of boundless and unfailing consolation are opened up to him. Being united to Christ, the believer has a proper right to all that the Redeemer is, and to all that he has done. He can say in truth,—“My beloved is mine, and I am his.” His is the joy of possession. Christ is his Elder Brother, Husband, and unchangeable Friend. If there is comfort in these endearing relations among men, how much more in having Christ Jesus, the ever-living Redeemer, ours! His character, the work in which he is engaged within the vail, and all his gracious dispensations towards his people, furnish grounds of holy and exalted rejoicing. All providences, all the circumstances of the believer’s lot, are in the hands of his Redeemer, and the promise of the Covenant secures it, that the pleasure of the Lord shall prosper in his hand. Jesus is the same yesterday, to-day and for ever. His compassion and sympathy are extended toward his people in their every possible condition of trial and distress, and there is no case of life or death that can ever separate them from his love. Confiding in this precious Saviour, believers may rejoice with joy unepeakable and full of glory. Christ is theirs, and with him the Father freely gives them all things. Even amidst their sorrows, the discoveries of his glory, and the visits of his love animate their hearts. Ye now, therefore, says he, have sorrow; but I will see you again, and your hart shall rejoice, and your joy no man taketh from you,—John xvi. 22. Nothing can rob the saints of their interest in Christ. He is now, and will be hereafter, the centre and crown of their delights; and when other desirable objects are taken away, he is still the same rich, ineffable Fountain of satisfaction. Well may the believer say in triumph concerning him,—“He is the chiefest among ten thousand; yea, he is altogether lovely,”—“This is my Beloved, and my Friend.”

Lastly.—*The nature of the believer's hopes, comforts, and everlasting portion, furnishes a ground of abundant rejoicing.*

The Christian's hope rests as an anchor within the veil. Christ is the hope of glory in his heart. The comforts of the Spirit which he enjoys, are the earnest and foretaste of the fulness of joy, and rivers of pleasure which are at God's right hand. Heaven is the Father's house, his appointed and much-desired home. An inheritance undecaying and undefiled is reserved for him in glory, and he is kept for it, by the mighty power of God, through faith unto salvation. These hopes are not illusory; the consolations of the Gospel are under the seal of the Spirit; and the heavenly portion is bright in prospect, and all-enriching in enjoyment. With this hope in his heart, shining as a heaven-lit taper in earth's darkest scenes, and the heavenly treasure in sure prospect, may not the believer greatly rejoice in spirit? Holding fast the rejoicing of his hope to the end, he may say with confidence, even when outward trials press, or evils are anticipated,—“Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.”—Hab. iii. 17, 18.—Ere long his comforts will be complete, and his hopes abundantly satisfied. Heaven, the “great recompense of reward,” will be his rest and dwelling place for ever. The believer's joys are “sweet in prospect, in possession, and reflection. They are joys which flourish in the blackest earthly desolation, and whose brightest triumph is on the brink of eternity.”

We should learn daily to be more fully acquainted, and more frequently conversant with these grounds of spiritual rejoicing. The effects would be most salutary. The sorrows of time would be unstinged, and would be felt to be light and momentary,—the joy of the Lord would minister strength and comfort in duty,—others would be attracted and encouraged from the observed pleasantness of religion,—and the saint of God would be ripened for glory. Let believers come frequently to this delightful exercise,—“Rejoice in the Lord alway, and again I say, rejoice.”

REPORTS OF PRESBYTERIES TO IRISH SYNOD.

In our last No. we published a full synopsis of the proceedings of the Reformed Presbyterian Synod in Ireland, which renders unnecessary the publication of extracts from the printed minutes, which we have since received. The Reports of Presbyteries, however, were not embraced in the synopsis; and as they will be

interesting to most of our readers, we give them in full from the official documents.

The following reports from the different Presbyteries were read and received:

THE NORTHERN PRESBYTERY reported, That since the Synod of 1851, their minutes presented no new feature. The quarterly meetings of Presbytery have been regularly held—the attendance of members good; and there has been no occurrence of a vexatious nature to record. The appointments of Synod and Presbytery have been observed, the Sacrament of the Lord's Supper dispensed in each congregation twice during the last twelve months, and some supply of preaching has been furnished to Cloughmills, Bushmills, and Portglenone.

The general aspect of this section of the church is more promising than when the report of last year was written. Then, emigration was one continued current; and it is so still, but it is less in breadth and depth. Presbytery would feel discouraged in surveying their several congregations, were it not that the enlargement of our church in the Western World much more than compensates for the loss which they now sustain. The dispersion of the primitive Christian Churches was the means by which the glad news of salvation were circulated through the widely extended Roman Empire; and the dispersion of Christians in our own times, has been a channel through which the Gospel has found a way to the Islands of the Pacific Ocean, Australia, New Zealand, and the most remote regions of the world. "This is the Lord's doing, and it is wondrous in our eyes."

The congregations under the care of Presbytery are recovering from losses lately sustained by them. The revival of trade and commerce, with the appearance of an abundant harvest, dispose them to thank God and take courage. Presbytery have had frequent opportunities of conversing respecting the contemplated subject of *covenant renovation*. The aspect of Providential occurrences indicates approaching judgments; and at such times, we are enjoined to come into our chambers and shut our doors. The adversary is employing every agency which he can command, that the truth as it is in Jesus might be borne down, and that the reign of darkness and delusion might be continued. In place of saying what should be done by the Church at present, Presbytery look to the Supreme Judicatory for a decision—such as the terms and circumstances of the Church require. Now that the enemy is coming in like a flood, it is our prayer that the Spirit of the Lord may lift up a standard against him.

REV. SIMON CAMERON, *Moderator*.

REV. DR. STAVELY, *Clerk*.

THE SOUTHERN PRESBYTERY report, That they have held their usual quarterly meetings during the past year, and one special

meeting. Nothing of importance has occurred connected with the congregations under the care of Presbytery since last Synod. Ministers continue to discharge their pastoral duties, and, it is hoped, with some measure of success. The ordinances of the Gospel continue to be regularly dispensed within their bounds, and the days of thanksgiving and fasting have been observed. Presbytery, at its last meeting in August, appointed a Committee to devise the best means for carrying into effect the design of Minute 26 of last Synod. This Committee submitted a report at a subsequent meeting, on the best method of managing the financial concerns of the Church, which was adopted, printed, and sent down to the several congregations under their care.

Six Sessions reported on this paper to Presbytery, and expressed their general approbation of it, accompanied with the desire that it should be carried into effect as soon as practicable.

Presbytery also required, and received from sessions, a statement of the financial affairs of the congregations; from which it appeared that, with the exception of three congregations, they were, upon the whole, in a tolerably satisfactory state.

The vacancy of Dromore has been supplied with preaching about half time, and two members of Presbytery have preached at Corenery during the past year. The people at the last named place had agreed to raise the sum of £5 10s, provided the Board of missions would grant them a like sum, to aid them in obtaining a supply of sermon.

Messrs. Thomas and John Hart, William Hanna, and Robert Allen, are students of Theology, and Gawn Douglas, a first year Student, under the care of Presbytery.

REV. SAMUEL SIMMS, *Moderator.*

REV. THOMAS CARLILE, *Clerk.*

THE EASTERN PRESBYTERY report, that harmony has prevailed in their Church Courts, and the ordinances of the Gospel have been celebrated in their congregations during the past year.

They have held five meetings for judicial business, and find that the congregations under their superintendence, are in much the same position as when last reported. The Lord's supper has been dispensed twice in the congregations having stated pastors, and once in Newtownards and Killinchy. The days of thanksgiving and fasting have been observed.

At their meeting in August last, Presbytery appointed a deputation to visit Manchester and inspect the state of that congregation, the result of which was favorable in regard to the settling and strengthening of the members of the Church in that place.

The financial condition of the congregations is in as good a state as formerly, and considerable activity and zeal are manifested, particularly among the young, in contributing to the cause of Missions. The congregation of Newtonards and the station at

Killinchy have not enjoyed so much preaching as formerly, owing to the fewness of our Licentiates. Presbytery have endeavored to ascertain the state of the congregations as to their fitness for entering on the duty of covenant renovation, and find that there is a general desire, that this work should be entered upon at as early a period as may be practicable. We would look up to Him, who has the power to quicken, and say "Wilt thou not revive us that thy people may rejoice in thee." Presbytery report, in conclusion, that they have under their care Mr. John Robinson, Student of Theology.

REV. WILLIAM M'CARROLL, *Moderator.*

REV. WILLIAM RUSSELL, *Clerk.*

THE WESTERN PRESBYTERY report, they continue to enjoy peace and harmony within their bounds, and have not been without other tokens of the gracious favor of Zion's King. During the past year they have held six meetings. On the 19th Dec. last, Mr. John Barr, who had passed Synod's final examination last year, after submitting satisfactory trial exercises, was duly licensed to preach the ever-lasting Gospel, and has since been employed in preaching in various places with much acceptance. On the 11th May Presbytery held a visitation of the congregation of Faughan, and found much reason to congratulate Minister and people on the prosperity which they found existing among them.

The Lord's Supper has been dispensed thrice in the congregation of Derrybeg and Broad Lane, twice in each of the other congregations, and once in the Missionary Station of Lough Mulvin.

Appointments made by Synod have been attended to, and an increasing interest has been manifested in the Mission schemes of the Church, as witnessed by enlarged contributions.

Presbytery have made some inquiry into the state of preparedness of the several congregations, for engaging in covenant renovation, the result of which was a belief that the majority of the people would be willing to enter on that work when the Synod should lead the way. As respects evidences of vital personal religion, it is presumed there is no deterioration.

Presbytery have under their care Mr. John Bates, Student of Theology, and Mr. Thomas Brittin, Student of Greek and Logic.

REV. JAMES KENNEDY, *Moderator.*

REV. ROBERT NEVIN, *Clerk.*

THE PRESBYTERY OF NEW BRUNSWICK AND NOVA SCOTIA reported that in the midst of many discouraging circumstances they have been enabled, during the past year to maintain their position as covenanting witnesses. Two meetings of Presbytery have been held, in which the deliberations have been conducted in a spirit of brotherly kindness. The sacrament of the Lord's

Supper has been observed in all the congregations with unmistakeable evidence in some cases of the "good will of him that dwelt in the bush;" and taking all things into account, your Missionaries in these Lower Provinces feel, that they have encouragement to go forward in the work in which they are engaged. The field is God's,—the seed is God's,—the increase is of God, and therefore the seed, though but an handful, and sown too, on the top of the mountains, must yet bring forth fruit that shall "shake like Lebanon." In St. John the prospects are cheering. The change from the former place of worship to that which the congregation now occupies has been attended with very beneficial results. A more favorable opportunity has been thus afforded for bringing our distinctive standing as a Church before the notice of the community, so that with a more thorough acquaintance with the principles of the Reformed Presbyterian Church, it is to be hoped, there will be a higher appreciation of them on the part of enquirers after truth, in that rising city. The other congregations and Missionary stations under the care of Presbytery still continue to enjoy the administration of word and ordinances as formerly. During the past year a few have made there accession to the membership of the Church, though barely sufficient in number to fill the places of those who have gone, it is believed, to enjoy a purer communion in the Church above. In some places, as South Stream and Wilmot, arrangements have been made for the erection of houses of worship, there being at present a very inconvenient building in the former place, and none in the latter. Arrangements have also been made recently for the extension of our Testimony to localities which have not been regularly visited, but where favorable openings have presented themselves. The fields are whitening to the harvest—may the Lord stir up the hearts of many laborers to come with us and engage heartily in the service of the best of masters. Presbytery very much regret, that the fewness of their number and the smallness of their means prevent them from cultivating other fields that present very encouraging openings. From many places the cry comes "Come over and help us," and yet there is no one to step forward and say, "here am I, send me." In consequence of this, the agents of other Missionary schemes are continually stepping in before us, and taking possession of places, where our Missionaries would be warmly received, and every facility given for the diffusion of our Testimony. Still we would not despond.—Presbytery gladly report, that they have recently received under their care, as candidates for the Holy Ministry, three young men, who give indication of talent and piety, and promise of usefulness in the vineyard of the Lord. These are J. B. Calkins, J. R. Miller, and R. M. Sommerville. The first of these has entered on his collegiate course,—the others

have made considerable proficiency in their preparatory studies;—two of them are from other sections of the Church, and Presbytery look forward, with pleasure, to the time when, through the blessing of the King of Zion, they may become their fellow laborers in the cultivation of the moral wilderness.

Presbytery would hail it as a boon, if they would receive from the mother Church, a supply of such publications as present a clear view of the distinctive principles of the Reformed Presbyterian Church; such as the Confession of Faith, Act and Testimony claims of the Divine Government, and Larger and Shorter Catechisms.

Presbytery finally desire to commend themselves and their work to the care and blessing of him, who has given the gracious promise—"Lo I am with you always, even unto the end of the world;" and remembering that the time is short, they would desire to feel the obligation resting upon them, whatsoever their hand findeth to do, to do it with their might.

REV. ALEX. MLEOD STAVELY, *Moderator.*

REV. JAMES REID LAWSON, *Clerk.*

ON SENDING CHILDREN TO THE DANCING SCHOOL.

A writer in the Presbyterian, is addressing a series of plain, practical and seasonable "Letters to Delinquent Church Members." We give below the third letter of the series on a subject which in this age needs to be kept before the Christian mind. It is addressed to a Lady who sends her children to the dancing school. Though the writer presents no labored argument on the subject, we trust, the practical suggestions which he makes will claim the attention of every reflecting, pious mind favored with their perusal.

As I have a right to suppose that you intend to be governed, in all your conduct, by honest convictions of duty, I take for granted, that in giving your children the opportunity to learn to dance, you do not act without mature reflection. I feel constrained to say, that my judgment in reference to this matter differs entirely from yours; and I am sure you will not blame me, if I state to you candidly my reasons for believing, as I do, that you have fallen into a serious practical error.

I wish, however, to speak on the subject with due discrimination. I do not mean to intimate, that in the mere act of dancing there is any thing necessarily wrong. Dancing, considered as a mere exercise, and apart from the circumstances which usually attend it, could not reasonably be objected to. And I can suppose circumstances in which, even as an amusement, there might be comparatively little to be said against it. Nevertheless I cannot

view it, as it actually exists, or as it is likely to exist, as other than a serious evil; and I cannot but think, if you will give due weight to the considerations which I am about to adduce, that you will regard it so also.

The great argument that is generally used, and that I suppose has prevailed with yourself, in favour of sending children to the dancing school, is that it gives them easy and graceful manners. My answer to this is, that if your children are accustomed to refined society, they do not need any such auxiliary—their manners, unless they happen to be constituted with the most invincible tendencies to awkwardness, will become graceful, of course—if they are not accustomed to refined society, the efforts of the dancing-master will accomplish nothing more than to make them miserably affected. I remember to have heard President Dwight once say, that “manners acquired at a dancing-school, were apt to be like something tied on with a tow string.” When I was at home, during one college vacation, I found that a new dispensation of refinement had opened upon my native village in the establishment of a dancing-school. A new set of rules had been given for entering a room, for taking off the hat, and divers other small matters entering into the economy of social intercourse. I was unfortunate enough to see the new rules reduced to practice first at the church door; and such was the flourish with which the uncovering of the head was accompanied, that instead of being grave enough to enter the church, I could hardly keep decent enough to stay outside. The secret of it was, that a number of the lads who had been brought up in the plainest way, were then in a course of training under a dancing-master, to become gentlemen; and each one acted as if he thought that the graces had all settled *en masse* upon his own person. For myself, I had much rather see rusticity united with simplicity than with affectation.

Allow me to say, that you can yourself do more to make the manners of your children what they ought to be, than all the teachers of dancing in the world. Endeavour to encourage in them benevolent dispositions, and check all tendency to rudeness and impropriety of conduct, and teach them that there is nothing so beautiful in manners as the simplicity of nature, and you will have little occasion to invoke any foreign aid.

My great objection to sending children to a dancing-school is, that I am persuaded it puts in serious jeopardy their immortal interests. As an amusement, it soon becomes exceedingly attractive, and even absorbing. Children will neglect their lessons in every thing else, but the lesson in dancing nothing must interfere with. The young lady will dance all night, though she sleeps the whole of the day before as a preparation, and the whole of the day after as a consequence. And then, too, she is hereby brought into a scene of unrestrained levity, not to say of boiste-

rous mirth; and if a word were to be spoken that had even the remotest bearing upon a serious subject, it would be felt to be sadly out of place. There is on these occasions, every thing to stimulate and to exhaust the animal nature; and I may add, not unfrequently much to blunt the natural sense of delicacy, without which, female character is never really attractive. I think I may appeal to all experience to justify me, when I say that the direct tendency of mingling in such scenes is to cherish spiritual insensibility, and to render religion every way more distasteful. Quite in harmony with this remark is the fact, that whenever a young person who has been accustomed to attend balls and dancing parties is brought to serious consideration, *that* is uniformly the signal for giving up all such amusements.

You will say, perhaps that you agree with me in this, and that you are no more an advocate of large dancing assemblies than I am; but you do not consider it at all a necessary or even probable consequence of your children learning to dance, that they should ever be found in any such adverse circumstances. But permit me to ask, why not? If they understand the art of dancing, and have acquired, as they naturally will in learning it, a strong relish for it, it is almost presumption in you, to say the least, to suppose that they will never practice it, except within such bounds as you may prescribe! If they have grown up devoted to this amusement, doubtless they have grown up in a state of indifference to religion; and what else can you expect but that their views in regard to the extent to which the amusement may be indulged, will be much more liberal than your own? And by and by, in all probability, their importunity will prevail over your scruples, or else they will claim that they are old enough to judge and act for themselves. They have reached a point now, where you cannot disguise it to yourself that they are doing wrong, and that there is great danger that they will always be "lovers of pleasure more than lovers of God." Have you no painful sense of responsibility in the case? Would it not have been better that you should have never led them into this temptation? If you were to see a beloved child lying on her death-bed without any of the consolations of religion, reviewing a life of folly and anticipating an eternity of misery, would there be any thing to alleviate your anguish in the reflection that you had not refused her the advantages of the dancing-school?

I cannot but think that the course which you are taking is fitted to depress the standard of Christian character, and to hinder the progress of true religion. Your children are given to you to educate for the Lord; and you have recognised this obligation in dedicating them to him in baptism. But can you really feel that you are discharging this obligation in learning them to dance? Do you expect that their thoughts will be directed seriously to

the subject while they are thus being trained? Nay, if they really should become serious, would you not expect them to exchange the dancing-school for the prayer-meeting! Would you give credit to any pretensions of seriousness which they might make, so long as they retained their accustomed interest in this amusement? But it is not merely that you oppose an obstacle to *their* becoming religious—your example has a much wider influence; it helps to confound the Church and the world; and *that* not by bringing the world up, but by bringing the Church down. If professedly Christian parents will educate their children upon mere worldly maxims, and with a view chiefly to enable them to shine in worldly circles, can we wonder that the world should look on and say with a measure of triumph, “What do ye more than others?”

I must not omit to say that you do not duly consider your obligations to those with whom you have covenanted to walk in the gospel. Doubtless there are those among them who see no evil in what you are doing, who, on the contrary, testify their approbation of it by doing the same themselves. But I put it to your conscience whether these are among the more spiritually minded members of the Church; whether, on the other hand, they are not among those whom you would fear most to see on their death-bed; and whether, finally, you have not reason to believe that your example in this matter strengthens them in their worldliness. But it is not thus with all your fellow-professors. There are among them not a few who believe your course to be fraught with serious evil, and who feel well nigh paralyzed by its influence in their efforts to break up the reigning spiritual lethargy around you. Your minister, too, I know, sympathizes in their anxiety. He feels that you are opposing an obstacle to the success of his labors. If he has never spoken to you on the subject, I am sure it is not because the subject has not rested heavily upon his spirit.

I will venture, finally, to say that you are not taking the course which will secure the highest happiness to yourself. You must, at no distant period, either die and leave your children, or they must die and leave you. In either case do you believe that you are consulting your own highest enjoyment? What gratification would you feel as you were closing your eyes upon a beloved daughter, to reflect that she was first in this elegant accomplishment, though she had not even begun to think of an hereafter? Or if the case should be different, and she should go before you to mingle in the scenes beyond the veil, would the remembrance of her dancing-school days—days in which she was trained to nothing but vanity—make it easy for you to bend over her coffin?

MONITOR.

AUTUMN.

Each season of the year has its lessons of instruction. Those of autumn are grave and subduing. Those who, in the hurry and bustle of business, and in the tumult of excited passions, may have forgotten that all material things have their conclusion—that the joyous hilarity of youth and the strength of mature manhood are destined soon to pass away, may learn a lesson from a falling leaf. How changed is the face of nature. The forest, which has long retained its verdant hue, is now variegated with yellow and red, and the signs of rapid decline are multiplying to the view.

A tree which lifts its ample and numerous branches is rapidly fading. While some of its leaves are pale, and some crisped and falling to the ground, there are still others which seem to make a desperate effort to retain their freshness and hold to their position. What an illustration is this of the decay of the vigor of life, and the approach of death. Some earlier than others feel the symptoms of physical decline—some are old at fifty, or even forty, while others flourish in a green old age, at sixty or seventy. The time finally arrives which dislodges every leaf—the most tenacious of life finally falls.

It is melancholy to see men of talent and influence blighted in the midst of usefulness, when they seem to bid the fairest to run a long and brilliant course. It is glorious to see an old man with the vigor, the hopes, and the enjoyments of youth. Objects which seem so strangely to contrast with each other are to be found in the same community, and sometimes in the same family. A difference of physical constitution, or of the wear and tear of nerve and muscle, may be the proximate cause of this diversity. The hand of God is, however, concerned in it, and it presents a variety which is not altogether repulsive. That some leaves should fade, and wither, and fall, while others upon the same tree, and of the same age, should retain nearly all their indications of life, may to a partial observer look like partiality. But when it is considered that the difference in the period of life and health is but a day, and that the soonest ripe is the soonest removed from the stormy blast, the disadvantage of early decay seems to be compensated by early repose.

Variety is not deformity. If every leaf of the forest were to be smitten with death at the same moment, the change would be horrible. Now the change is gradual, and, in the meantime, there is something sublime in the contrast which is seen between feebleness and vigor, sickness and health, death and life. The contrast enables us the better to understand and the more fully to appreciate both. Here trembles in the breeze, for a few mo-

ments, and then falls, a father of the Church of threescore years; while there is one who is just closing the fiftieth year of active public duties, standing erect as an arrow, and moving around through scenes of labor and usefulness with firm step and manly vigor. Both serve their generation according to the will of God, and each has his peculiar blessings; and whose lot of the two is the most to be desired, it might be difficult to determine. The frailty and the vigor of the human body are both themes full of instruction, and each can be seen in the strongest light when viewed in contrast.

How exceedingly brief are the seasons!—Spring is past—summer comes—is gone! Autumn is upon us!—hark! the howling winds of winter break upon our ears! Everything has its day—but oh, how short is the day of all material things! Whether vegetation is blasted by early frost, or is suffered to reach maturity and then wither by the natural process of decay, the difference is trifling, and the longest period is short. The longest human life has an end—there is a period beyond which it cannot go, and that period is but a step beyond us.

Reader, is the sear of autumn stealing over thy locks, and shrivelling and marring thy visage? How art thou admonished of the chill winter of death which is soon to follow! This is especially the season for grave thought and reflection. Look in the mirror, and then see the evidence that youth and beauty have departed, that old age is upon you, and that death is soon to follow. Consider also that retribution, inevitable and changeless retribution, will then immediately succeed. Death terminates the working season. “The harvest then is past, and the summer is ended.” “There is no work, nor knowledge, nor device in the grave.”

Let the fading landscape, the drooping flower, the falling leaf, bring home instruction to our minds. Let us receive from them a lesson upon the *brevity of life*, and the *fading nature of all the glory of this world*. Let us be admonished that all earthly things have their end, as well as their origin and progress—that their is nothing lasting, nothing unfading, but the crown of righteousness. Upward, then, let our hopes and aspirations tend. Let us seek a home in the verdant Paradise, and be satisfied with nothing short of that perennial health, youth, and beauty, which shall crown the resurrection of the just.

NOTICES OF COVENANTERS.—RICHARD CAMERON.

Richard Cameron was originally of the Episcopal persuasion, and officiated for some time as precentor or clerk to the curate of

Falkland; but having been, by the grace of God, converted under the preaching of the Presbyterian ministers, who were then preaching in the open fields, he joined himself to the Covenanters, and with all the ardor of a new convert, he lifted up his testimony for Christ's cause and Scotland's covenants. Soon after his conversion, he went to the south of Scotland, where he became acquainted with the famous John Welsh, of Irongray. Mr. Welsh urged him to accept of a license to preach from a Presbytery of the *outed* ministers. He was accordingly licensed in a private house at Haughhead, in Teviotdale.

In 1669, an act of indulgence was passed, the design of which was to provide for the return of the more moderate of the Presbyterian clergy to their various parishes. The most obnoxious provision in this act was, that the indulged were strictly prohibited from preaching against the supremacy of the king, in matters ecclesiastical. This was followed by a second indulgence, in 1672, which was intended to confine the indulged ministers within the limits of their several parishes, and especially to suppress all field-preaching. Thus tempted, many of the persecuted ministers fell gradually away from the great principles which they were bound to defend, and on these dishonorable terms they returned to the parishes from which they had been ejected. But there were others who, with stern and inflexible determination, refused all sinful compliances, and resolved to adhere to their Presbyterian principles, even unto death. Richard Cameron, tracing his first serious impressions and his conversion to God, to field-preaching, had no patience with those ministers who had accepted the indulgences. He lifted up his testimony with manly freedom and godly faithfulness against the indulged, and urged the non-indulged to separate themselves from their time-serving brethren. For this he was called before a meeting of Presbytery, and was there prevailed upon to promise that, for a certain time, he would not preach against the indulgences. Finding that he could not help preaching against them, he retired to Holland till after the stipulated period.

While in Holland, Mr. Cameron was ordained at Rotterdam by a number of banished Scottish ministers. At his ordination, after the other ministers had lifted up their hands from his head, Mr. M. Ward still continuing his on the young minister's head, cried, "Behold, all ye beholders, here is the head of a faithful minister of Jesus Christ, who shall lose the same for his Master's interest, and it shall be set up before sun and moon, in the view of the world." The same faithful minister, addressing Cameron just before his return to Scotland, said, "Richard, the public standard is now fallen in Scotland; go home and lift the fallen standard, and display it publicly before the world; but before you put your hand to it, you shall go to as many of the field-ministers as you can find, and give

them a hearty invitation to go with you; and if they will not go, go alone, and the Lord will go with you."

In 1680, he returned to Scotland. He was joined by Donald Cargill, and a public fast-day was observed by them and their adherents, at Darneid-muir, in Clydesdale. On the 22d of June they published a declaration and testimony at the market-cross of Sanquhar. This paper breathes the very spirit of civil and religious liberty, and declares open war against Charles and his supporters, as enemies of the Lord Jesus Christ, and his cause and covenant. This little band of determined patriots and fervent christians here laid the foundation stone of Britain's religious liberty, and they afterwards cemented it with their blood! A comparison of this Cameronian Declaration with the Declaration of the Convention of Estates at the Revolution, and with our own Declaration of Independence, shows how widely, how deeply we are indebted to these true-hearted Presbyterians, who, amid storm and tempest, planted the germ of that tree of liberty, under the shadow of whose branches we now repose amid calm and sunshine.

Mr. Cameron, now separated from Mr. Cargill, went from place to place, preaching every Sabbath in the fields. Many of these sermons were prophetic of the downfall of the Stuarts, of the sufferings of God's people, and of the final triumph of Christ's cause in Scotland. Two Sabbaths before his death, he preached from the text—"Ye will not come to me, that ye may have life." During this sermon he burst into tears, and the greater part of the vast multitude wept with him. On the last Sabbath of his life, he, along with Mr. Cargill, preached to many thousands in Clydesdale. His text was, "Be still, and know that I am God." Mr. Cargill and he parted, to meet again on the second Sabbath from that day; but this was their last meeting on earth.

Mr. Cameron seemed now to be ripening fast for heaven. Much of his time was spent in secret devotion. He had such a longing for his heavenly inheritance, that he seldom prayed in a family without asking patience to wait until the Lord's time should come.

On Thursday, the 22d of July, Bruce of Earlshall, a violent persecutor, came upon a small band of armed Covenanters, who, with Mr. Cameron, were holding a meeting at Airdsmoss, a desert place, near to the river Ayr. Earlshall had the command of a party of soldiers, together with a troop of dragoons. The Covenanters had twenty-three horsemen and forty foot. On seeing the approach of the enemy, they gathered close around their minister, while he offered a short but fervent prayer, during which he thrice repeated the pathetic petition—"Lord, spare the green, and take the ripe." When the prayer was ended, he turned to his brother Michael and said, "Come, let us fight it out to the last. This is the day I have longed for, and the death I have prayed for, to die

fighting against our Lord's avowed enemies. This is the day that we will get the crown." Then addressing the rest, he said, "Be encouraged, all of you, to fight it out valiantly. For all of you who shall fall this day, I see heaven's gates open to receive you."

At the first onset the Covenanters broke through the ranks of their enemies—but they were surrounded by the soldiers, when, forming back to back, they continued to fight till nine of them were slain, and the rest were wounded and made prisoners. Richard Cameron died fighting, back to back, with his brother.

"When the righteous had fallen, and the combat had ended,
A chariot of fire through the dark clouds descended;
The drivers were angels, on horses of whiteness,
And its burning wheels turned upon axles of brightness.

"A seraph unfolded its doors bright and shining,
All dazzling like gold of the seventh refining;
And the souls that came forth out of great tribulation,
Have mounted the chariot and steeds of salvation.

"On the arch of the rainbow the chariot is gliding;
Through the paths of the thunder the horsemen are riding!
Glide swiftly, bright spirits, the prize is before ye,
A crown never fading, a kingdom of glory."

Cameron's head and hands were cut off and carried to Edinburgh. They were taken to his father, who was then in prison, and he was cruelly asked if he knew to whom they belonged. "I know them, I know them," said the good old man, as he affectionately kissed them. "They are my son's, my own dear son's. It is the Lord; good is the will of the Lord, who cannot wrong me nor mine, but has made goodness and mercy to follow us all our days." His head was fixed upon one of the gates of the city, and his hands beside it, in the posture of prayer. "There," said one of his persecutors, "there are the head and hands of a man who lived praying and preaching, and who died praying and fighting."

His headless trunk was buried near to the place where he fell. A hillock and simple tombstone mark the place. It was here that Alexander Peden, another of Scotland's holiest sons, a stranger, broken-hearted, weary and home-sick, lifted up his eyes to heaven and cried, "O to be wi' Ritchie!" It was on the same spot that James Hislop, the shepherd boy, composed those beautiful tributary verses, entitled, "The Cameronian's Dream," which are so full of the most solemn recollections, and the most sublime hopes, which cluster around the memory of the single-hearted, godly men, who died for the Covenant.

A DEFENCE.

GENEVA HALL, SEPT. 27, 1852.

MR. EDITOR:—In the June number of the *Covenanter*, it will be remembered that I was made the subject of an attack by the

Editor, on the account of certain sentiments advanced in an address that I delivered before the Board of this Institution. It was my determination to bear the odium which was thrown on me in that article without attempting a defence, and probably, that would have been the best course; but I have been urged, and re-urged by different persons to defend myself, told that it was injuring the Institution, and that in certain quarters regret was expressed that a son of Mr. Sloane's should turn "New-Light."

I do not deem professions of attachment to the Church of much importance, but I will say, that when I adopt such sentiments as those charged on me in that article, I will discard the name that I bear, and quit forever the pale of the Church of which, by birth, by baptism, and by profession, I claim to be an unworthy member. In order to show that I have been misrepresented, I shall introduce a few quotations.

First. I quote from an Oration delivered by Rev. J. R. Willson, D. D. at Walden, July 4, 1825, which will be found published in the *Evangelical Witness*, vol. 3, No. 9, page 397. He says: "*Our Institutions* are essentially peaceful in their character, and on their representative principle all nations will be governed when millennial peace shall bless the nations." Again. "However much the thrones of iniquity may envy *our liberty*, and wish its destruction, they do not, and perhaps I may add, they dare not attack us." Again. Page 401. "The influence of *our Republican Institutions*, and the development of our resources and comforts have produced, and must long continue to produce powerful effects upon all civilized Kingdoms. The notes of the *American jubilee* trumpet this day will be heard, even to the Ganges, and while they roll over the hills and plains of Europe, will convey pleasure into the hearts of millions of oppressed men, animated by new and cheering hopes of emancipation, and sound terror in the proud palaces of their oppressors." Again. Page 402. "The eyes of the old world are on us as a *free* and happy people, on our land as the *asylum of the oppressed*, &c."

Now hear the "Covenanter," vol. 7, No. 11, page 350. "Now, on this we remark—1. That we are not accustomed to hear the institutions of this country spoken of by Covenanters as '*our*' institutions. They are not *ours*. We claim an interest in the country. It is *our* land. But until the institutions become *Christ's*, we will not claim them as '*ours*.' We take no part in making them, and do not even acknowledge any claim on their part to our conscientious obedience; how, then, are they '*ours*?' 2. What is the '*spirit*' of these institutions? Mr. Sloan seems to think it a '*spirit*' of liberty: we judge it to be a spirit of oppression as well."

The reader will please remove from these quotations from the

“Covenanter,” the words “Mr. Sloane,” insert “Dr. Willson,” and say whether they fix the quotations taken from the “Evangelical Witness;” nor were these expressions of Dr. Willson unguarded; it was on the eve of the New-light controversy, that they were uttered; his eagle eye had already scanned the forces of the enemy, and he was preparing to take his stand in the fore-front of the battle, which, in after years was conducted to a glorious issue. He did not consider it inconsistent with the principles of Covenanters, to call the institutions of the United States “*ours*,” to assert that they were animated by a spirit of freedom, and that in the millennium the world would be governed on their principle. No man, much less the Editor of the Covenanter, would dare to charge *him* with New-lightism. In a sermon on “Political Danger,” he speaks of “*our* halls of legislation,” “*our* Senate Chamber,” “*our* chairs of State,” “*our* benches of justice,” &c. Nor is he alone. Dr. M’Leod in his “War Sermons,” frequently makes use of the expression, “*our* government.” Dr. Wylie in the “Sons of Oil,” Dr. Roberts in the “Powers that Be,” Mr. Scott in his “Calm Examination,” have all gone further than I, in commendation of the government, and yet, I presume the “Covenanter” would hardly dare to arraign any one of these as contrary to the received opinions of the Church. In an address delivered by Rev. A. M. Milligan, before the Elders’ Ridge Academy, Oct. 10, 1851, he says: “And what is the cause of all this danger? It is found in the fact that there is incorporated in *our* national compact, an element at once in opposition to the whole frame work of *our* government, &c.” This address was *favorably* noticed by the “Covenanter,” so that it seems the Editor does not always, with the same keenness, scent the word *our*. But in his reply to the strictures of M’Leod in a later No. he changes the ground of attack, and says: “Any Covenanter who calls the institutions of the United States “*ours*,” in any *connexion* like this—for example, insisting, at the same time, upon our imbibing their spirit—we will, as we can, openly rebuke.” Now the reader will observe, that in the first attack there was no mention of “*connexion*,” the stress was on the word “*our*,” in the meantime he discovered by some means, that he had been too fast, and he attempts to qualify. I am willing however to meet *this* issue, and, I *do* say, that if Dr. Willson was right, when he asserted that they were destined to exert a powerful influence for good upon all civilized nations, and that the world is to be governed in the millennium on their principle, if Dr. M’Leod, Dr. Wylie, Dr. Roberts, Mr. Scott, and other distinguished Covenanter writers were right, when they asserted that they were the freest and best upon earth, that we *should* imbibe their spirit, and *they* must say so too, or otherwise they have been uttering nonsense. Of course I mean, and *they* meant, in *so far only* as they are *good* and *free* and *no*

further; nor have I said anything that the most jaundiced imagination could fairly construe otherwise.

As it respects the charges in the latter part of the review, I hardly deem them worthy a reply. I never dreamed, much less said, that teaching the distinctive principles of the Church, was *Jesuitism*, nor did I ever call them sectarian; I had reference to another matter entirely. I do maintain, however, that teaching the distinctive principles of the Church, is not the design of the College, but of the Theological Seminary.

With the regard to the fling at the *literary* character of the address, I can only say that I make no pretensions in that way. I may be permitted, however, to quote from a review of it, by a Senator from the State of Ohio, a man of more than ordinary *literary* polish. "I have never heard a literary address superior to it, and I have listened to many by men of eminence in the literary world." I have now done. Whether I have been fairly dealt with, I leave the candid to judge.

The Covenanter will please copy. J. R. W. SLOANE.

PITTSBURGH PRESBYTERY.

This Presbytery met in Allegheny, Oct. 5, 1852, at 10 A. M. All the Ministerial members, except Rev. Jno. Wallace, and a large number of ruling Elders were present. REV. H. P. M'CLURKIN, was chosen Moderator, and REV. A. M. MILLIGAN, Clerk.

"The Committee appointed to attend the examination of the Students of Westminster College, at the close of its last session, report that all the members being present on the occasion, and having heard the various classes recite in the several branches, taught in both the Preparatory and Collegiate departments, were highly gratified with the evidence furnished of the fidelity and diligence of the Faculty, and the industry and proficiency of the Students. In the judgment of your Committee, this Institution bids fair, if properly cherished, to meet the expectations of Presbytery, and is worthy of the patronage of the community, and especially of those who are desirous of obtaining a thorough education for their children, free from any contaminating influence."

JNO. GALBRAITH, Chairman.

A call made by the Congregation of Camprun, Slippery Rock, &c. on Rev. T. Hannay, was received, sustained and presented, and by him accepted. A Commission, consisting of Rev. John Galbraith, Rev. S. Sterrett, and Rev. A. M. Milligan, with ruling Elder R. Dodds, was appointed to attend to his installation at Slippery Rock, on the third Wednesday of Nov. at 10 o'clock, A. M.

At the request of the Brookland and North Washington Session, Rev. T. Sproull was appointed to moderate in that Session, at North Washington, on the last Monday of October, at 10 o'clock, A. M. and to preach in that place on the Sabbath preceding.

The Committee of Supplies were directed to state, in their report, the facts respecting the right of this Presbytery to send supplies to Brownsville, Monroe Co. Ohio.

That committee reported the following preamble and resolution:

Whereas the following paragraph appeared in the July No. of the Covenanter, page 366, in a note appended to extracts from the minutes of the Presbytery of the Lakes—

“Yet it cannot be more inconsistent (with the benevolence of the good Samaritan) in the Presbytery of the Lakes to appoint preaching to professed Covenanters within their Presbyterial boundaries, than in the Pittsburgh Presbytery to appoint supply of preaching in Brownsville, Ohio, within the boundaries and under the jurisdiction of the Presbytery of the Lakes. Is it premature to ask to whom may the Presbytery of the Lakes appoint preaching by and by? And how far must it suffer foreign supplies to overrun its territory, with or without appointments from coordinate judicatories, directly or indirectly?”

Therefore, Resolved, That this Presbytery, with the view to correct the wrong impressions made on the minds of many in the church, and others, by the glaring misrepresentation contained in the foregoing paragraph, state that Brownsville, O. to which we have sent supplies, is a long distance within the boundary line of the Pittsburgh Presbytery, as fixed by Synod.

A. M. Milligan, who was appointed to collect money for Westminster College, reported, that

Pittsburgh, &c. Cong.	had subscribed	\$465,00	—Paid	\$233,00
Greensburg, &c. Cong.	“	25,50	“	16,50
Salt Creek Cong.	“	80,25	“	75,50
Monongahela Cong.	“	60,00	“	21,75
Miller's Run Cong.	“	30,00	“	30,00
North Washington Cong.	“	80,50	“	47,00
Beaver, &c. Cong.	“	66,00	“	66,00
Londonderry Cong.	“	23,00	“	8,00

Mr. Milligan's agency was continued.

Rev. O. Wylie, the former agent, also reported.*

The committee appointed to devise a plan for raising an Education Fund, to aid young men preparing for the ministry, reported. Report accepted, amended and adopted, and is as follows:

The committee appointed to prepare a plan for raising and appropriating an Education Fund, respectfully present the following:

1. That Presbytery hereby engage to establish an Education Fund, the object of which shall be to aid young men and lads, whose circumstances may require it, pursuing studies in Westminster College with a view to the holy ministry in the Reformed Presbyterian Church, with means to defray their tuition fees, and expenses for Class Books.

* This report was not put into the hands of the Clerk.

2. That the people under our care be recommended to raise this Fund by contributions, subscriptions, donations, bequests, or such other modes as congregations may think best, forwarding the amounts raised, to Mr. J. Carson, Treasurer.

3. That applications, accompanied in each case by a certificate of recommendation from the Session under whose jurisdiction the applicant may be, be made to Presbytery, or to a committee appointed to act during the intervals between meetings of Presbytery, and if favorably received, the Faculty shall receive an order, signed by the Moderator or Chairman of Committee, on the Treasurer for the sum appropriated.

4. That it be expected that young men, who have arrived at suitable age, will be in communion with the church, and if afterwards they fail to enter the ministry by choosing some other calling, they refund, as soon as they may be able, the amount appropriated for their assistance.

Respectfully submitted.

M. RONEY, *Ch'man.*

Rev. T. Sproull, Rev. J. Hunter, and ruling elder, Adams, were appointed the committee to attend to this business in the intervals of Presbytery, and to address the people under our charge, on this matter.

The last Thursday of November next was appointed as a day of Thanksgiving, and the first Thursday of February, 1853, as a day of Fasting, and the Causes of last year to be used, so far as they are suitable.

Rev. J. Crozier, Rev. T. Sproull, and ruling elder, Wm. Hazlett, were appointed a committee to devise means for reducing the expenses of attendance at Westminster College, to the minimum, and publish the same as soon as they can arrive at any practicable plan for securing this object.

The Treasurer reported as follows:

TREASURER'S REPORT.

The Presbytery of Pittsburgh.

	Cr.
By balance at last meeting, - - -	\$81 17
Donation from John Tibby, - - -	10 00
From Mrs. Martha Stewart, Treas. of the F. M. Society, R. P. Cong. of Pittsburgh and Allegheny, - - -	50 00
From Salt Creek Cong. per Mr. M'Clurkin, - - -	26 00
From Brookland, per R. J. Dodds, - - -	11 00
From Miller's Run, by W. Slater, - - -	10 00
	————— \$188 17
<i>Dr.</i>	
To spurious note, - - - - -	\$1 00
July 16, Cash, per order of Rev. R. J. Dodds, - - -	25 00
Aug. 31, Cash, " " " - - -	50 00
Oct. 5, Cash to Rev. R. B. Cannon, - - -	10 50
" Cash to D. M'Kee, - - -	17 50
" Cash to Rev. T. Hannay, - - -	4 00
" Cash to Rev. J. Hunter, - - -	6 00
	————— 114 00
Balance, - - - - -	\$74 17

The following contributions, included in the above \$114,00, were made by the Missionary stations:

Penn's Run,	per R. B. Cannon,	- - - -	\$1 50
Yellow Creek,	' T. Hannay,	- - - -	8 00
Oil Creek,	' R. J. Dodds,	- - - -	6 15
Wallaceville,	' R. J. Dodds,	- - - -	4 00
Montgomery,	' R. J. Dodds,	- - - -	19 00
Oil Creek,	' D. M'Kee,	- - - -	4 50
Brownsville,	' D. M'Kee,	- - - -	10 00
			\$53 15

JAMES CARSON, *Treas'r.*

Campbell's Run was recognised by Presbytery as a missionary station.

Committee of Supplies reported as follows:

Your Committee on Supplies beg leave to report the following scale of appointments:—

Mr. D. M'KEE—October, 4th Sabbath, *Campbell's Run*. Oct. 5th Sab. and Nov. 1st Sab. *Brookland*; 2d Sab. *Manchester*; 3d and 4th Sab. *Brookland*; Dec. 1st Sab. *Springfield*; 2d Sab. *Sandy Lake*; 3d Sab. *Wallaceville*; 4th Sab. Dec. and 1st and 2d Sab. Jan. (1853,) *Oil Creek*; 3d Sab. *Wallaceville*; 4th and 5th Sab. *Springfield*; 1st Sab. Feb. *N. Washington*; 2d Sab. *Brookland*; 3d and 4th Sab. and 1st Sab. March, *Brownsville*; 2d Sab. *Greene*; 3d Sab. *Campbell's Run*; 4th Sab. *Sewickly*; 1st Sab. April, *Brookland*.

Mr. M'CULLOUGH—5th Sab. Oct. and 1st Sab. Nov. *Oil Creek*; 2d Sab. *Wallaceville*; 3d Sab. *Sandy Lake*; 4th Sab. Nov. and 1st Sab. Dec. *Greenville*; 2d and 3d Sab. *Springfield*; 4th Sab. discretionary. 1st Sab. Jan. (1853,) *N. Washington*; 2d Sab. *Brookland*; 3d Sab. *Manchester*; 4th and 5th Sab. *Brownsville*; 1st Sab. Feb. *Greene*; 2d Sab. *Brookland*; 3d and 4th Sab. discretionary. 1st Sab. March, *N. Washington*; 2d and 4th Sab. *Brookland*; 3d Sab. *Manchester*; 1st Sab. April, *Campbell's Run*.

Mr. GALBRAITH—2d Sab. Nov. *Greenville*; 4th Sab. Dec. *Brookland*.

Mr. CANNON—2d Sab. Dec. *N. Washington*—and two Sabbaths at Penn's Run.

Mr. MILLIGAN—3d Sab. Nov. *Springfield*—and one Sab. at Penn's Run.

Mr. M'CLURKIN and Mr. SLATER, one Sabbath each at *Campbell's Run*.

Mr. HANNAY, two Sabbaths at *Yellow Creek*, and two at *Sewickly*, at discretion.

Mr. LOVE, stated supply at *Wills' Creek*, till next meeting of Presbytery.

Adjourned to meet in this place on the 1st Tuesday of April, at 10 o'clock, A. M.

A. M. MILLIGAN, *Clerk.*

PRESBYTERY OF ROCHESTER.

This Presbytery met in the City of Rochester on the 6th of October, at 10 o'clock, A. M. The ministerial members were present except Rev. J. M'Lachlan and Rev. R. Johnson.

Joseph M'Cracken the only student under the care of Presbytery, to whom pieces of trial had been assigned for licensure, was unable to attend the meeting in consequence of severe sickness in his father's family. The appointment was continued.

At a meeting of Presbytery, held in June last, a committee was appointed to make arrangements for Mr. Johnson's installation in Toronto. The arrangements were made but not carried into effect, because Mr. Johnson informed the Committee that the time appointed by them was inconvenient for the congregation. Rev. W. L. Roberts, D. D. with H. Mulholland of Rochester, ruling elder, were appointed a committee to install Mr. Johnson on the first Wednesday of November, at 10½ o'clock, A. M. with instructions to all concerned, that this arrangement must not be interfered with.

Mr. M'Lachlan, on whom a call has been made by the united congregations of Oneida and Hamilton, C. W. not being present; the Clerk was instructed to write to him, directing him to inform the Interim Committee of supplies whether he purpose accepting said call at the next meeting of Presbytery; that they may be guided thereby in their arrangements for supplying the vacancies.

The congregations of Carlton, Ramsey, &c. remonstrated to Presbytery against Mr. M'Lachlan's removal from them. The Clerk is instructed to inform them that their remonstrance will have very little weight, unless they make some addition to Mr. M'Lachlan's very meagre salary.

Mr. Middleton was appointed to preach four Sabbaths in the congregation lately organized in Perth, C. W. as also to dispense the Lord's Supper, if he be able to do so unassisted. Mr. Newell's appointment to preach two Sabbaths in Buffalo, made at the May meeting, but not fulfilled, was renewed.

Presbytery adjourned to meet in Rochester, the Wednesday after the first Sabbath of May, 1853, at 10 o'clock, A. M.

 NEW YORK PRESBYTERY.

We have waited beyond the usual time of going to press, hoping to receive an account of the proceedings of the New York Presbytery, especially the appointments of the supplies. No account has come to hand, which we hope will be a sufficient apology on our part for not publishing the proceedings in due time. From a private source, we have received the following information.

Mr. Crawford, student of theology, delivered an excellent discourse, which was unanimously sustained, and pieces of trial for licensure assigned him to be delivered at the Spring meeting.

It was resolved that hereafter, under existing circumstances, licentiate coming to this Presbytery shall be examined.

A petition from the session and congregation of Baltimore was presented, asking a dissolution of the pastoral relation between them and Rev. C. B. M'Kee. As Mr. M'Kee was not present, a Commission was appointed to meet in Baltimore, having power to act as the circumstances of the case may require.

Presbytery refused to sustain a call from the Kensington congregation on Rev. A. M. Milligan, on the ground that the congregation had never had an opportunity of hearing him preach.

A call from the congregation of Topsham, Vt. on Mr. N. R. Johnston was accepted and arrangements were made for his ordination and installation by a commission during the first week of November next.

The fourth Thursday of November next, was appointed as a day Thanksgiving, and the first Thursday of February, 1853, as a day of fasting to be observed by the congregations and people under Presbytery's care.

PROGRESS OF CHRISTIANITY.

THE BURMESE EMPIRE.—The aspect of affairs in the Burmese Empire, seems to indicate that one of these events likely to arise out of the present war, will be the opening of that country to the messengers of the gospel, and to Christian civilization. All classes of the natives are imploring British protection. They express themselves sick of a tyranny to whose ravages they have been long exposed, under which "life, fame, property, and families, are not worth five minutes purchase." The Karen Christians have been long praying for the English to come and take their country, and give them liberty; and now that there is some appearance of their prayers being answered, they are watching the events of the war with intense interest. The Karens are a portion of the aboriginal inhabitants of the country who occupy all the mountain regions of the Southern and eastern portions of the Burmese territory—many of whom are Christians, under the care of native evangelists, who some years ago introduced the gospel among them. They are a patriarchal people, whose traditions have so much of a Scripture character, as to have led some to conclude that they are of the Jewish race. This, however, is very improbable. It is more likely that these traditions are faint vestiges of primitive Christianity. The Karens, wherever they have been met with, have manifested great readiness to receive the gospel.

INDIA.—The English Chaplain at Jubbulpur, in Central India, writes:

"The change which has recently taken place in the native mind, is so remarkable, as to form the subject of common discourse amongst both natives and Europeans, namely, that the Hindus are fast deserting their idols, and the worship of them. Both Hindus and Mussulmans are willing to listen to the Holy Scriptures, and acknowledge their excellence. There is an unusual demand for Christian books, and many pundits are enquiring diligently into these things."

The American Missionaries at Madura, in Southern India, say that there is not in that district a town, village, or hamlet, in which they could not, as far as the feelings of the people are concerned, establish schools and Christian instruction to any extent. They further state, that they are surrounded by a population greater than half that of the United States, throughout the whole of which a way is prepared for the preaching of the gospel; and that they seldom pass through the streets of the towns and villages, without being assailed by the question, "Why do you not send a Missionary here? We will receive him gladly; we will send our children to your schools; you must not pass us by."

This state of preparation for the reception of Christian instruction, is not peculiar to the people of Central and Southern India; all the mission stations throughout the whole of that great continent, are become doors of entrance to more remote and extensive fields of labour, whither the Scriptures and other religious books; have in many instances found their way, and excited desires which nothing but Christianity can satisfy.

DECAY OF HINDOOISM.—A work entitled "Principles of Hindooism" has been recently published by a learned Brahmin, for the purpose of explaining and defending the system, in which are the following admissions:

Since Hindoostan became subject to the English, the ministers of the Christian religion have turned the minds of many from Hindooism to Christianity. This work of conversion is still going on; and doubtless thousands of Hindoos will forsake their own religion, and become Christians. The Hindoos are an ignorant people, and wanting in judgment; hence the government, with a view to their improvement has generously devoted large sums of money to the support of numerous schools, in which many have received a liberal education. But of late a large portion of these wholly pervert the education which they receive by abandoning and seeking to destroy their ancestral faith. They do not even put the mark on the forehead which is the distinguishing sign of Hindooism. The religious washings, the appointed daily and occasional rites and ceremonies, as well as those which are left voluntary, are held in contempt. They deny that caste is of divine appointment; the rites for the repose of the dead are abandoned as useless; all religions are declared to be false; and those who adhere to them are regarded as fools. The ancient and noble edifice of Hindooism is now on all sides stoutly assailed by the the adherents of a hostile faith; and we are filled with dismay at finding that there is also treason within. Hindooism is sick unto death. I am fully persuaded that it must perish. Still while life remains let us minister to it as we best can. I have written this book, hoping that it may prove a useful medicine.

ITEMS OF INTELLIGENCE.

REFORMATION IN IRELAND.—The evidence of its progress accumulates. The Bishop of Tuam has just finished his tour round the counties of Mayo and Galway. During his Lordship's progress through those parts of his extensive diocese, he has consecrated several new churches, and

confirmed more than a thousand persons, of whom about nine hundred have left the Church of Rome. At one place, near Westport, the uncle of the parish priest came to his Lordship to be confirmed.

DR. BRIDGEMAN ON CHINA.—Rev. Dr. Bridgeman, who has been for twenty-three years a Missionary in China, was one of the speakers at the meeting of the American Board of Commissioners for Foreign Missions, held in Troy last month. He said that when he went to China, there was but one missionary laborer in that country, while it was a capital offence to preach the gospel. Now the country is open to a great extent, and seventy missionaries are in the field.

Dr. Bridgeman estimates the population of China at four hundred millions. He appealed most earnestly to members and officers of the Board in behalf of those perishing souls. In October next he expects to return to his field of labor.

RELIGION IN ALGIERS.—Among the three millions of people inhabiting Algiers, now under the rule of the French, there are one hundred and twenty-five thousand Europeans, chiefly French and Spaniards. Of these, about six thousand are Protestants, who are scattered over the whole country. Protestant worship is held in the city of Algiers, and in six other places. Protestant preachers and colporteurs have free access to Europeans; and by preaching the gospel to Spaniards, they are virtually giving the gospel to Spain, while Spain is shutting it out. A door of access is open also to the Jews and to the Mahomedans; and one of the missionaries has preached the gospel in a mosque, to a mingled assembly of Arabs, Protestants, and Papists.

ROMANISM IN TAHITI.—The English Missionaries, whose long continued and faithful labors have been signally owned of God in the Tahitian islands, are not allowed as formerly to go where they choose and preach as they think proper, but each one is confined to a particular district; and they are forbidden to ordain native preachers without the consent of the French authorities. This the genuine and indestructible spirit of Popery all the world over; it opposes truth, extinguishes liberty, and hunts piety out of human habitations.

ENCOURAGING.—The government of Buenos Ayres has recently decreed that the "Word of God" shall be included in the course of instruction pursued in the public schools of that country. Let the same thing be done in all the South American republics, and the next generation will be wiser and better than their fathers, and republican institutions will become permanently established on the great southern continent coëxtensively with the honor rendered to the Bible and its Author.

MORMONISM.—The progress of this silly and disgusting imposture is amazing. The Mormons have become so numerous in the north of Germany that they have established a weekly newspaper in the city of Hamburg and prepared a German translation of their Bible.

POPERY IN PERU.—A correspondent of the London Christian Times says:

"A priest in Lima, the capital of Peru, about a year ago published

an extensive work in that city, condemnatory of the Pope's usurpations and aggressions on the civil and ecclesiastical authorities. The nail was hit on the head. The Pope felt it; in consequence, the work was formally condemned, and prohibited to be read. A pamphlet was published by the priest in Lima, in which he related all the grounds which the Pope had alleged for condemning the work. This pamphlet was circulated extensively, as it was easier of access and sooner read than the work about which it treated. This again brought the work into notice. A second and an enlarged edition was then published, and to this the government of Peru openly subscribed, in the face of the Pope's prohibition. The subject is taken up with interest in that country, both in a civil and religious point of view."

ROMAN STATES.—Accounts from Rome state that a recent interview between Sir Henry Bulwer and Cardinal Antonelli, Roman Secretary of State, the subject of establishing relations more friendly between the Governments of England and Rome was discussed. It was intimated by the Cardinal that until a Papal Nuncio shall be duly recognised at London, no closer relations between England and Rome need be looked for. At the same interview, a demand was made by Sir Henry for the documents connected with Murray's trial, but they were refused. The above information rests on the authority of the *Journal des Debats*.

Francisco and Rosa Madiari, of Florence, at the age of fifty years, have been condemned for reading the gospel, to four years at the galleys. Their Prince has rejected their appeal for mercy. Their heads have been shaved, and they are clothed in the dress of criminals, and undergoing punishment in the Maremme, in Tuscany. As the only crime of these persons was reading the Bible, the King of Prussia has caused it to be represented to the Grand Duke, that he takes a great interest in these Christian confessors and requests a mitigation for their sentence.

FUGITIVE SLAVES.—The Free Will Baptists are about sending Rev. J. B. Smith on a mission to the Fugitive Slaves in Canada. It is said that the number of said persons in Canada is 36,000, and that at one place the average of arrivals is three a day.

THE PROTESTANT POPULATION IN IRELAND.—It has been ascertained by individuals not likely to be deceived, that 2,500,000 is far within the mark. This number is daily increasing, while the Roman Catholic population is still more rapidly diminishing. It has been clearly proven by competent and honest calculators, that if the thousands who are inmates of poor-houses were deducted from the number of Romanists in Ireland, the product would exhibit a very considerable minority to the number of Protestants.

CORRECTION.—In the obituary of Mrs. Reed, published in the May No. instead of *April* 20th, 1851, stated to be the time of her decease, it should be *August* 30th, 1851. The place of her residence was Piney, Armstrong co. Pa.

THE
REFORMED PRESBYTERIAN,

VOL. XVI.

DECEMBER, 1852.

No. X.

THE PRECIOUSNESS OF CHRIST.

It is said, "Unto you, therefore, which believe, he is precious." 1 Pet. 2:7. These are very precious words; they have afforded consolation to many believers—have supported them in the time of darkness and trial, and cheered them when they were bidding farewell to the scenes of time forever. The literal rendering of this text is very striking, implying that Christ is the joy, the boast, the crown and the glory of the believer. Our present object is briefly to give some reasons *why* Christ is precious in the estimation of believers. The grand reason is, because he is their *Saviour* and *Redeemer*. These names are sweet, for they suggest the idea of deliverance from awful destruction, and release from the most terrible bondage. All believers have been brought to feel that they are sinners, and that they could not save themselves; they were led to Jesus, and found peace and comfort in him, and, therefore, he is precious to their souls.

Jesus is an Almighty Saviour: "He is able to save them to the uttermost that come unto God by him." Heb. 7:25. He is an all-powerful Saviour, inasmuch as he is *God*; as he has made an atonement of infinite value, and as all power has been given to him in his mediatory character. He is *God*: this doctrine is plainly taught in the Scriptures; they ascribe to Him all the names, perfections, titles, works and worship of Supreme Godhead. He is called "the *mighty God*," (Isa. 9:6,) "*God blessed forever*." (Rom. 9:5.) The name *Jehovah* can be applied to none but the true God: "Thou whose name alone is *Jehovah*." Ps. 83:18. Now, this appellation is given to Jesus: he is called "*the Lord (or Jehovah) our Righteousness*." Jer. 23:6. Creation is ascribed to him: "Without him was not anything made." John 1:3. Divine worship is rendered to him: "When he bringeth in the First-Begotten into the world, he saith, And let all the angels of God worship him." Heb. 1:6. Hence we infer that Christ is God; and if he were not so, he could not be the object of faith, because "cursed

is the man that trusteth in man." The command to believe in Christ implies more than belief in his doctrines; for if this were all, we might be said to believe in Paul, for we believe his teachings. It means that we are to trust in *Christ himself* for all that we need for time and eternity; and if he were not God, we could not do this. Christ is precious to his saints because he *is* God; their Deliverer is the Almighty, Immanuel, God with us, God on our side, manifested for our salvation.

Jesus has made an atonement of infinite value Sin is an infinite evil, because it is committed against a Being of infinite dignity and power, and it therefore requires an atonement of infinite value. The Son of God, to make such an atonement, assumed human nature into union with his Divine person: "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. 2:14. "The Word was made flesh." John 1:14. He is God and man in two natures and one person. Now this was necessary to the performance of his great work. As *man*, he obeyed and suffered; and his obedience and suffering derived value and efficacy from the infinite dignity of his own Divine person. Hence it is said, "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. The name, *Son of God*, denotes the second person of the Trinity. Now it is *His* blood that is said to cleanse from all sin, implying that it derives its efficacy from the Divine nature. All believers have felt the value of this atonement; when oppressed with a load of guilt, they trusted in it and found deliverance. They feel that on account of it, all their sins are forgiven and remembered no more; they know that the blood of Christ has cleansed the most guilty sinners. David, Manasseh and Paul belong to this class; they were great transgressors, but through this atonement they are now in glory. David now strikes the chords of a harp which emits far sweeter tones than that on which he played when he was the shepherd of Bethlehem. Manasseh now wears a brighter crown than when he was monarch of Judah, and Paul now knows Christ far better, and loves him more ardently, than when he sojourned in this vale of tears. When the believer meditates on these things, Christ cannot but be precious to him.

Jesus is an Almighty Saviour, inasmuch as all power in heaven and in earth is given to him as Mediator. He has dominion over all things—over angels, principalities and powers—over all mankind—over the kingdoms of the world and their rulers—administering the vast kingdom of providence in subserviency to the display of the Divine glory in the redemption of the Church. This is plainly taught in the word of God: "*All power is given to me in heaven and in earth.*" Matt. 28:18. "And hath put all things under his feet, and gave him to be head over all things to the Church." Eph. 1:22. Now, the language, "*given to me,*" "*put*

under his feet," shows that the mediatorial character is meant, because *as God* nothing could be *given* him or put *under* him. Perhaps the strongest text in support of this doctrine, is 1 Cor. 15:27: "For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him." This is the only place where an exception is stated to the universality of Christ's dominion; and the exception strengthens our view. The Father is the only exception; consequently, everything in the universe is subject to the Mediator but God.

This dominion is necessary to make Christ a complete Saviour. He came into the world to effect the salvation of his people. Now, this includes not only the payment of the ransom-price, but, also, the application of the redemption to their souls; and to accomplish this, he must be invested with dominion. It is necessary to meet the wants of his people, and to overcome the opposition of his and their enemies. His people need to be made willing to embrace the offer of mercy; their corruptions must be subdued; they need pardon; they need to be governed and also sustained in the midst of difficulties and trials. All their enemies must be destroyed; the opposition of Satan, the world, and of all systems of iniquity must be overcome. Now, to effect all this, Christ must receive universal dominion. The children of Zion are joyful in their King. He is precious to them because He has power to subdue their corruptions, to bruise Satan under their feet, to cause all things to work together for their good, to make death their friend, and to carry them to realms of unfading glory and mansions of unending bliss.

Jesus is a Saviour exactly suited to the wants of his people. They are by nature spiritually blind and ignorant, and need illumination and instruction; they are guilty, and require an atonement and way of access to the Father; they are the slaves of Satan and of sin, and need One able to deliver them from such powerful enemies. Christ is able to supply all their need. *He is a Prophet:* "The Lord thy God will raise up unto thee a Prophet from the midst of thee." Deut. 18:15. As such, he reveals the will of God for salvation, and by his Spirit enables his people to understand it. *He is a Priest:* "Thou art a Priest forever." Ps. 110:4. In this office he made atonement by the sacrifice of himself, intercedes for believers, and imparts to them his benediction. *He is a King:* "I have set my King upon my holy hill of Zion." Ps. 2:6. "He shall be a priest upon his throne." Zech. 6:13. As such, he delivers his people from bondage, rules in their hearts, and also in the church and in the world. All these offices are essential: as priest, he purchased; as prophet, he publishes; and as king, he applies. Of course, there could be no salvation without the purchase, but it could be of no avail were it not published and applied. The believer embraces Jesus in all his offices, and all his wants are supplied. Christ is of God made unto him wis-

dom, and righteousness, and sanctification, and redemption. As prophet, he is his wisdom; as priest, his righteousness; as king, his sanctification; and in his one office of Mediator, he is his redemption. Jesus is his *all in all*, and is, therefore, exceedingly precious to him.

Jesus is a very tender Saviour. We love one that is tender; and in the time of trouble, when our hearts are overwhelmed, we tell our sorrows to him, assured that he will feel for us and speak words of comfort. Now, Jesus is tender beyond all others: he deals gently with the lambs of his flock; he sustains his people in all their trials, gives them light in the time of darkness, heals their broken hearts, and binds up their wounds; and when the waves of tribulation roll around them, threatening to overwhelm them, they hear his sweet voice saying, "It is I, be not afraid;" and when they come to die, he enables them to sing,

"Yea, though I walk in Death's dark vale,
Yet will I fear none ill;
For thou art with me; and thy rod
And staff me comfort still."

The following passages describe his great tenderness: "He shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young." "A bruised reed shall he not break, and smoking flax shall he not quench." "He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." He manifested great tenderness when he was upon earth; he gave sight to the blind, hearing to the deaf; he gave the lame strength to walk; he caused the widow's heart to sing for joy; he raised the dead, and saved immortal souls. When the Disciples, in doleful dark Gethsemane, fell asleep, he tenderly said: "The spirit indeed is willing, but the flesh is weak." He manifested great tenderness on the cross, when the dying malefactor offered to him the prayer, "Lord remember me when thou comest into thy Kingdom;" he immediately said, "To-day shalt thou be with me in paradise." For his murderers, he presented the memorable petition, "Father, forgive them; for they know not what they do."

We here introduce an extract from a striking discourse of one of the "illustrious dead," in which the Redeemer is introduced as giving the Apostles directions how they were to proceed in preaching the gospel to all nations, *beginning at Jerusalem*. "Tell them, (the Jews,) that as I was sent to the *lost sheep of the house of Israel*, so, if they will be gathered, I will be their Shepherd still. Though they despised my *tears*, which I shed over them, and imprecated my *blood* to be upon them, tell them 'twas for their sakes I shed both; that by my tears I might soften their hearts towards God, and by my blood I might reconcile God to them. . . . Tell them you have seen the prints of the nails up-

on my hands and feet, and the wounds of the spear in my side; and that these marks of their cruelty are so far from giving me vindictive thoughts, that, if they will but repent, every wound they have given me speaks in their behalf, pleads with the Father for the remission of their sins, and enables me to bestow it. . . . Nay, if you meet that poor wretch that thrust the spear into my side, tell him there is another way, a better way of coming at my heart. If he will repent, and *look upon him whom he has pierced, and will mourn*, I will cherish him in that very bosom he has wounded; he shall find the blood he shed an ample atonement for the sin of shedding it. And tell him from me, he will put me to more pain and displeasure by refusing this offer of my blood, than when he first drew it forth." Jesus is infinitely tender, and is, on this account, very precious to his followers. *Christ is a very faithful Saviour*. He never leaves nor forsakes his people; he is the friend that sticketh closer than a brother; he is with them in prosperity and adversity, in sunshine and in storm, in health and in sickness, in life and in death. The love of Jesus is never withdrawn from his people; hence Paul says, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Believers experience his great faithfulness, particularly in the time of sore trial; and at death he supports and sustains their souls, filling them with a joy that is unspeakable and full of glory. He has enabled martyrs to triumph at the stake and exclaim, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The following words of a young christian, when dying, Mr. Jancway, in England, strikingly illustrate the faithfulness of the blessed Jesus: "O! my friends, stand by and wonder; come look upon a dying man. What manifestations of rich grace! *If I were never to enjoy more than this, it were well worth all the torments that men and devils could invent—worth coming through even a hell to such transcendent joys as these*. If this be dying, dying is sweet. Let no true Christian ever be afraid of dying. Christ's smiles and visits! even they would turn hell into heaven."

O! believer, rejoice in Christ; let him be more and more precious to your immortal soul. Think of the manger of Bethlehem—meditate on the agonies of Gethsemane and the sufferings of Calvary's cross—remember Bethany and Olivet, and lift up your hearts to Christ, now upon the throne, and assuredly he will appear unspeakably precious. Anticipate with joy the day that will terminate your sorrows, and be the commencement of unalloyed happiness; when your Beloved shall say, "Rise up, my love, my fair one, and come away;" and then you shall follow to the mountain of myrrh and the hill of frankincense, where CHRIST SHALL BE FOREVER PRECIOUS TO YOUR SOUL.

DUTY OF PROFESSING CHRIST.

It is a property of true religion that it is unobtrusive and retiring. Like its Divine author, it is averse to everything that partakes of the character of ostentatious display. The religion of the Pharisees was impertinent and fond of show. This circumstance was marked evidence of its insincerity, and was made the ground of its condemnation by Christ. Pure religion, the religion of which the Holy Spirit is the author, essentially consists in the soul's intercourse and communion with God. The existence of true piety in the heart will be discovered as well in acts of adoration, thanksgiving and praise as in its controlling influence over the life and conduct of its subjects. A Christian, in the proper sense of the term, is one who desires concealment, but who cannot be hid. By the nature of his calling, he is a light to the world. A living epistle of Christ, he is seen and read of men.

Religion, however, has its public and social, as well as its private character and relations. If it be true of it in one sense that it courts secrecy, it is true of it in another sense that it seeks for publicity. The disciples of Jesus are not forward to make a display of their convictions, neither are they backward to have it understood that their convictions are those of the Christian. Any disinclination, on this point, is inconsistent with the character and claims of true religion. The approbation and acknowledgment of its obligations before the world, the Bible proclaims as indispensable to salvation.

Nothing is more easy—few things are more common—than to misapprehend the nature of a scriptural profession. If men misunderstand the character of Christ, or mistake and pervert his truth, it is not a profession of religion to avow their adherence to the mutilated system constructed according to their own apprehensions, and substituted in the room of that exhibited in God's word. It is something very different from a profession of Christ to rob him of his Divine character, to repudiate his atonement, to torture the gospel of his grace into a mere system of cold morality, to wrest the plain truths of his word, and then profess belief in and attachment to what is left. It embraces an acknowledgment of his authority and claims. The heart and the life must be in subjection to the requirements of the gospel. Jesus of Nazareth is owned as the true Messiah and Redeemer of men. The system of truth which he has revealed is assented to and embraced in its entirety, and allegiance is given to him as King of saints and Lord of all. A profession of the name of Jesus must be open and public in its character. It must be made before men with the mouth, and not left to be inferred from something done or said. It is professed subjection to the gospel of Christ.

That there are serious difficulties in the way of publicly avouching the Redeemer, is not for a moment questioned. The temptations which men are under, if not to deny Christ, at least not to own him, are many, insinuating, and powerfully effective. The corrupt and deceitful heart is averse to it; Satan, by his subtle suggestions, labors hard against it; and the hostility of the world is evinced by the reproach and persecution which it visits upon the consistent and steadfast followers of the Redeemer. Men frequently attempt to persuade themselves that the world is improved; that it is more friendly to the interests of Christianity than at former periods. Such convictions, if real, have their origin in deep and dreadful delusion. It is possibly the case that, so far as mere profession is concerned, there is less hostility shown by the world than at some former periods; but real subjection to Christ and his gospel was never more an object of dislike to the spirit of the world than at the present time. There is a sad misjudgment respecting the temptations which men are under to conceal their religious sentiments and feelings, originating in the condition in which most Christians, at the present day, are found. Nurtured and reared in the bosom of a religious society, they are incompetent to appreciate the trials which have to be encountered by those who are differently circumstanced. It is another case altogether where parents and friends, the companions of youth and the associates of manhood treat all experimental religion as a dream of fanaticism, or the ravings of insanity. In these circumstances, it is no easy matter to profess Christ. But few persons have just ideas of the self-denial that is requisite to induce submission to the chastisement of such cruel mockings.

But the obligation to the duty is not diminished by the difficulties and discouragements that meet us. Certain as it is that unfeigned piety rejoices in retirement, it is yet impossible for a true Christian to maintain absolute secrecy. The gospel has no affinity for the hidden things of dishonesty; it is manifest and open, conscious of its capacity to endure the light it instinctively loves and seeks after. The reader's attention is solicited to such inspired statements as the following: "Whosoever, therefore, shall confess me before men, him will I also confess before my Father which is in heaven." Matt. 10:32. "Whosoever, therefore, shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels." Mark 8:38. "Be not thou, therefore, ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel, according to the power of God." 2 Tim. 1:8. Salvation seems to be conditioned, to some extent, on a public profession of Christ. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou

shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10:9, 10. These passages are replete with solemn instruction and admonition. No room is left to doubt the impossibility of a true Christian being desirous to conceal the fact of his subjection to the gospel and its author. They sweep away, by a single stroke, every vestige of apology and excuse for refusing to own Christ before men, which the deceitfulness of sin, aided by the father of lies, has ever invented. The sinner is left standing before the judgment bar of God, naked and shivering, without a plea to extenuate his conduct. If we confess Christ, he will confess us; if we deny him before men, he will deny us before his Father at his second coming. We must willingly endure the reproach and contradiction of sinners on Christ's account, else we have no reason to hope for participation in the glory which it is only Christ's to give.

Another class of scripture passages, in which the duty of professing Christ is held forth with singular explicitness, is those in which submission to the seals of the covenant of grace is enjoined. Nothing can be more certain than the obligation of men to receive the sacraments of Baptism and the Lord's Supper. Concerning the latter, the Saviour commanded, "Do this in remembrance of me;" an injunction rendered doubly tender and powerful in its obligation, by the solemn and sacred character of the circumstances in which it was given. It was the night in which he was betrayed. The cup of his affliction was rapidly filling up. He looked forward into the future, and beheld many of those for whom he was then enduring an anguish more dreadful than death, reluctant to own and honor him before the world. Willing to furnish every facility for an acknowledgment, required alike by gratitude and love, he instituted a simple memorial of his death; and that none might ever forget their obligation to avow their faith in that death, as a proper satisfaction for sin, he published the command, "Do this in remembrance of me." Submission to the ordinance of baptism is made equally imperative: "He that believeth, and is baptized, shall be saved." Mark 16:16. When the multitudes convinced on the day of Pentecost, by the preaching of Peter, inquired what they must do to be saved, the answer of the Apostle was, "Repent and be baptized, every one of you, in the name of the Lord Jesus." Acts 2:38. Baptism is the badge of Discipleship—the door of admission to the visible house of God; and the reception of it involves a public profession.

Let us endeavor to ascertain what are the feelings and desires of the godly on this subject. There is nothing doubtful in the character of these. With one voice they publish their attachment to the Church, and place their membership in her above the highest of earthly joys. Those providences which hinder them from

joining in the administration of the worship and truth of God in his house, are esteemed the most afflicting that can befall them. They have just reason to regard them in this light. Their purest satisfaction and delight are found in communion with God and the saints—in the devotions and other religious services of the sanctuary: “One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.” Ps. 27:4. “When I remember these things, I pour out my soul in me; for I had gone with the multitude: I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.” Ps. 42:4. See, also, Ps. 65:4, 84:1, 2, 4. It may be said, indeed, that more is meant in these texts than mere relationship to the visible Church. Undoubtedly, this is the case; but while membership in the invisible Church is especially intended, the idea of publicly avowing allegiance to Zion’s King, it cannot be supposed, is excluded. The breathings and aspirations of true grace in the heart, are in all cases like what is expressed in the above cited passages. The inference is obvious: where such feelings are not cherished, the influence of Divine grace cannot be felt.

It is an extremely superficial view of the nature of true religion, which harbors the idea that secrecy is consistent with the fact of being a true Christian. The green leaf is a scriptural emblem of an approved profession. Of the godly man, it is said, “his leaf, also, shall not wither.” Ps. 1:3. Can it be supposed that a tree never covered with foliage possesses a principle of life? or would a few scattered and blighted leaves be deemed satisfactory evidence of the existence of vigorous life? And have those who are without the leaf of a visible profession any better reason to conclude that they are the subjects of a spiritual renewing, and that Christ by his Spirit lives in them? Whatever may be the fact of the case, it is undeniable that the evidence of life is not discernible. Besides, it is the nature of true religion that it regulates outward deportment, as well as the inward thoughts and emotions. In many cases it condemns what the world approves, and approves what the world condemns. An object of hostility to the world, there is necessarily a complete line of distinction between the friends of the one and the other. The designation, saints, so frequently applied to christians, imports that they are a distinct and separate class, and peculiarly consecrated to God. It must be the case, that those who have left the world, who have set their affections on things above, who are looking at things invisible and eternal, are seen to be distinct from those who have their part and their portion in the present world. It cannot but be supposed that they will appeal to the authority and example of Christ to justify their singularity; and what is this but to avow their allegiance and submission to him?

Like most other duties enjoined by the gospel, the one under present consideration is in entire harmony with the feelings of the pious mind. The services required by true religion, in most cases, are esteemed by the Christian as his sweetest privilege, and eminently beneficial to himself. The outward command sanctions the duty, but it is not the only motive to obedience. The pleasant and delightful nature of the service has much to do with this matter. The commandments of God are not grievous; the yoke of the Redeemer is easy, and his burden light and agreeable. A command is not necessary to secure the obedience of a subject to a sovereign whom he reveres. It is not the mere consideration of authority that leads a dutiful child to honor and reverence a parent; nor is it the mere fact that Christ has required it of his followers to confess him, that impels them to do so: they esteem it their highest satisfaction and delight that they are permitted to avouch him as their Redeemer and King, and to proclaim themselves as his subjects. It is not pretended, and much less is it asserted, that none of the truly pious were ever ashamed of Christ. Would that we were able to say that such had never been the case; but we remember that even Peter thrice denied him. Pungent remorse and shame, however, were the consequences. A good man may fall in this, as in other respects, but he never can forgive himself for having disowned and dishonored a Saviour so worthy of his constant devotion and love.

Reader, where do you stand in this matter? Are you for Christ, or against him? Are you of those who declare that they are not ashamed of him, or of those who practically regard him as a deceiver and impostor? There is no middle ground to occupy. Let the echo of these solemn words ceaselessly ring in your ears:—"Whosoever, therefore, shall be ashamed of me and my words, in this adulterous and sinful generation, of him shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels."

COUNSELS FOR THE YOUNG.

The following is inserted specially for the benefit of our youthful readers. Its advices are powerfully enforced by the recent death of the writer, a young artist, and a member of the Reformed Presbyterian Church, who was cut off in his twenty-ninth year, after having given evidence of no mean talent in his profession, in the exercise of which he resided for some time in London. The letter is dated Edinburgh, 12th December, 1851; the writer died on the 22d of the same month. Though he was in poor health when it was written, his illness was not such as to create the least apprehension of death in the minds of his friends. It was addressed to a boy about twelve years of age, the son of his

landlady in London. Reference is made to an occurrence which is sought to be improved: the writer having rescued his youthful friend from the impending blow of a pugnacious playmate. The letter contains advices simply and earnestly stated, which may be of advantage to a wider circle than was ever contemplated by the writer, and it affords an admirable example of solicitude for the spiritual welfare of young friends.

MY DEAR CHARLIE,—Had I not had the expectation of being in London long before this time, I should have replied to your kind letter during the time I was in the country, when I had some leisure evenings on my hand. I am sorry to say that I derived little or no benefit from my sojourn in the country, and am now in such poor health that I have been obliged to confine myself to the house, and some days to bed. These frail bodies of ours are subject to many and varied attacks, which are all ordered and designed of God to make us *think*,—to urge on us the duty of making preparation for a future state of existence, ere “the last enemy” obtains his commission to shake the tenement to pieces, and let the soul go free. Oh, that such visitations were sanctified to us! That we might by grace be enabled to welcome the king of terrors as a messenger come to release us from a prison-house, and let us ascend to our Father’s home in heaven, where there is “fulness of joy, and pleasure for evermore!”

I hope, dear Charlie, you sometimes have thoughts of that *better land* into which all God’s redeemed people shall be gathered, to enjoy the light of his countenance through the endless ages of eternity. If you have given yourself to Jesus, your title to it is secure. None are excluded on account of poverty, want of education, or meanness of birth or station. “Him that cometh to me,” says He, “I will *in no wise* cast him out.” “Ho, *every one* that thirsteth, come ye to the waters,” and obtain eternal life, “without money, and without price.” He does not require us to be *good* before we come to him for salvation. If we think we have any good about us, we are not the objects of his mercy. “He came not to call the (*self*) *righteous*, but *sinner*s to repentance.” “To seek and to save them that are lost.” And “if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” The greater the amount of guilt we have contracted, the stronger may be our plea for forgiveness. David’s prayer was, “pardon mine iniquity, *for* it is *very great*.” Many delay coming unto Jesus under the impression that it needs a certain degree of preparation. They are not *ready*, they say; perhaps in a month, in a year, or two, or three, they may be in a *fitter state* for approaching him to ask pardon. Ah, what folly! What ignorance of the plan of salvation by Christ!

“If we tarry till we’re ready, we will never come at all.”

Convinced of our sin and danger, and that nothing that we can do can atone for past guilt, or render our best services acceptable to God, our wisdom is at once to go to the Saviour with the cry, "Lord have mercy upon us! Lord save us, or we perish!" "*Now* is the accepted time, *now* is the day of salvation." The door of mercy stands open now, and Jesus stands beckoning us to enter. Shall you, or I, or any who hears the gracious invitation, put from us the great salvation, and refuse to enter and be safe? Shall we prefer earth to heaven?—death to life?—the perishing things of time to the ever-during realities of eternity? For a few years' indulgence in this world's guilty pleasures, which can afford no satisfaction, or true joy, shall we incur everlasting woe and perdition? Shut out from the presence of God, and his holy angels, and "the spirits of just men made perfect," and such delights as we are told in his Word, "eye hath not seen, nor ear heard, neither hath it entered into the heart of men to conceive."

Perhaps you say these things are beyond your comprehension, —that you are yet too young to think of them,—and that you might not get on in the world if you thought or acted differently from most other people whom you see around you. On these three points let me assure you from the true Word of God:—

First.—That if you read that Word with a humble desire to learn, and pray to God to teach you by his Holy Spirit, you will soon be wise in these things. Other knowledge is taught by *man*, the knowledge of eternal things can only be communicated to our souls by *God himself*, the maker of both soul and body, and this is what multitudes fail to discover. If it were only the grown-up people who could *believe*, how could any of those who die in youth be saved? Put it to the proof, my dear boy. Every day go on your knees and ask God for Christ's sake to teach you, seeing you are but a child, and I can promise you on the faith of a faithful God, that he will make you as wise as all your teachers; that he will fill your soul with *peace* (which otherwise cannot enter,) and cause you to go on your way rejoicing as if you had found a treasure. "They that seek me *early*, shall find me."—(Prov. viii. 17.)

Secondly.—You may think you are too young to think of these things. There never was a greater mistake. No one ever regretted having gone *too soon* to Christ; but thousands, after he has blessed them, have mourned that they were so long ignorant of him. He takes peculiar delight in *young disciples*, although he *casts none out* who "come" to him, be they ever so aged. You remember, how, when on earth, He took little children in His arms and blessed them, and said, "Suffer the little children to come unto me, for of such is the kingdom of heaven;" and His gracious language is still the same. I was reading lately an interesting account of the labors of a missionary named Roger Miller,

in the district of Lambeth, amid courts and lanes inhabited by some of the lowest characters in London. He did a great deal of good amongst them; bringing many to a knowledge of salvation by Christ Jesus, who were sunk in the lowest profligacy; but was cut off in the midst of his usefulness, being killed in a railway carriage in a moment, one evening when returning from the burial of his mother at Manchester.

“Well, what I was going to tell you, was an incident that is detailed in the little volume. Roger Miller had got a school established in the district, which was soon attended by upward of 150 scholars; and his heart was gladdened, when going his rounds, to hear the children at play singing some of their school hymns or pieces, who, but for this instruction, would, in all probability, have been singing profane or lascivious songs instead. Two of these children, named John and Mary ——, fell victims to scarlet fever. Calling upon their mourning mother, shortly after, the missionary received the following statement:—as they lay together in their last affliction, John began to repeat

“I think when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold;
I should like to have been with him then.
I wish that his hand had been placed on *my* head,
That his arms had been thrown around *me*;
And that *I* might have seen his kind look when he said,”—

Here he stopped, being interrupted by his little sister, who after repeatedly trying to join him, but finding herself unable, through weakness, gave it up, and wished her brother to do so too. But he proceeded with the words—

“Let the little ones come unto me.”

In less than an hour after, they both slept in death, and their spirits ascended to the Saviour they loved and praised.

As to the *third* objection a young person may have to close with the Saviour’s offer, namely, that it might interfere with his worldly prospects, I can only repeat to you God’s own assurances—“Them that honor me I will honor.” “They that wait upon the Lord, shall not want any good thing.” “When a man’s ways please the Lord, he maketh even his enemies to be at peace with him.”

What we all want is *Faith*,—the belief of things that are *real*, though *invisible* to the eye of sense. If we went to God and told Him all our cares, and asked Him for direction in all our difficulties, instead of consulting our poor fellow-creatures, we should oftener have cause to cry out, “See what the Lord hath done for me!” One thing I am fully persuaded of,—that, if a person be once anxious about his or her soul, and intreat God to reveal His Son Christ Jesus to him or her, and to impart peace,

such will not be disappointed. *He never sent any empty away.* He never said to any, "Seek ye my face in vain." They serve a good master who serve the Lord Jesus. His promises are stable as the everlasting hills. Nay, what is his language to us? "The mountains *may* depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, who hath mercy upon thee." Shall we doubt any more after this? Shall we believe the word of a fellow-creature, and treat with contempt the word of the Great Jehovah, the maker of heaven and of earth? What infatuation if we do! "How shall we escape if we neglect so great salvation."

I was much pleased with your description of the Crystal Palace and its contents. I should have been pleased had I seen it, but God did not permit me to visit London, by reason of sore sickness, so I am perfectly contented, feeling assured that he knows what is best for me. And I know there is something that I shall see, far more wonderful, by-and-by. I shall see the *great white throne*, and Him that shall sit on it, "from whose face the heavens and the earth shall flee away, and no place be found for them." I shall see the judgment set, and the books opened. I shall see, not a limited number of spectators, say 50,000 or 100,000, but "a great multitude, whom no man can number,"—all the dead, "small and great," who ever lived, or shall live, and all who are now alive, gathered into an awful and imposing group, awaiting the irrevocable sentence which shall consign them to never-ending weal or wo. The judge on the throne at that great day is the same Saviour who now offers to be our friend, to obtain our reconciliation with an offended God, and to present us to his Father with exceeding joy. Shall He recognise us *then* as His own, and welcome us to sit down beside Him? (such honor have all the saints!) or shall we be amongst those on his left hand, who, then beyond the reach of mercy, and quivering with despair, shall hear the dreadful doom pronounced,—"Because I called and ye refused: I stretched out my hands and no man regarded,—Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!"

Dear Charlie, I warn you thus tenderly and affectionately because I know you will soon be going out into the world, and will be beset with temptations on every side, *within* and *without*. You used to look to me for protection, when any rude boy assaulted you on the street; and I well remember how your eye glistened when on such an occasion you found I was by to defend and avenge you, when you least expected it. I would have you, in like manner, put your unwavering trust in Jesus, and believe that he is near to guard you, although you cannot see him. He is "the friend that sticketh closer than a brother." I might have

proved untrue, or been unable to contend against a powerful enemy; but he has promised, "I will never, never leave thee; I will never, never, never forsake thee," and the strength of His mighty arm is irresistible. "The angel of the Lord encamps around them that fear Him, and delivereth them."—(Ps. xxxiv. 7.)

I intended to have written more about the things you describe in the Exhibition, but have already occupied too much space. I was glad to see you had noticed *the Bible* printed in so many languages. It says a great deal for your acuteness, (I intend no flattery,) for several of my grown-up acquaintances, who visited the Palace, failed to discover "the whereabouts" of the case containing them, although some of them had the aid of the police in the search. Ah, if that precious volume were more generally circulated, and read, and acted on, this world would present a far different scene from what it does present! Wars should cease unto the ends of the earth; the sword should be bent into ploughshares, and the spears into pruning hooks; and there would be nothing to hurt or destroy God's holy mountain. Such a period is coming, although there may be as yet little sign of it—"the zeal of the Lord of Hosts will perform even this." If we look over the world just now, we shall see that in every country where the Word of God is *not* circulated, *anarchy* and *infidelity* are rampant, and the people live in constant danger of their lives. How happy ought we to be who enjoy so many privileges! Oh that we had wisdom to improve them as we ought! They may soon be taken from us, or *we from them*. Throughout Italy and a great part of the Continent, if any one looks into a Bible, he is thrown into a prison or compelled to quit the country, by the emissaries of the Pope. And such would likewise be the case if we allowed him to get a footing *here*. You and I may yet live to see a great battle betwixt the powers of light and darkness. The opposing forces are evidently now mustering for the fight, and soon the cry will be, "Who is on the Lord's side, who?" None then will remain a neutral party. But I have exceeded all bounds, so will "have done."—*Scottish Presbyterian*.

THE FAMILY.

The word family is a sacred one, even among the children of the world. There is a hallowed tenderness about it, which few save the *wickedest*, do not in some measure feel. One of their own poets has thus expressed the feeling:

Beneath the foulest mother's curse
 No living thing can thrive;
 A mother is a mother still,
 The holiest thing alive.

I by no means accord with the sentiment contained in these words; the language is too strong. Still it shows the world's feelings as to the sacredness of the family bond. And there is much of truth contained, or at least implied in it. No other earthly circle can be compared with that of the family. It comprises all that a human heart most values and delights in. It is the centre where all human affections meet and entwine, the vessel into which they all pour themselves with such freedom. There is no one word which contains in it so many endearing associations and precious remembrances, hid in the heart like gold. It appeals at once to the very centre of man's being,—“his heart of hearts.” All that is sweet, soothing, tender, and true, is wrapt up in that one name. It speaks not of one circle or one bond; but of many circles and many bonds—all of them near the heart. The family home, the family hearth, the family table, family habits, family voices, family tokens, family salutations, family melodies, family joys and sorrows; what a mine of recollections lies under that one word! Take these away, and earth becomes a mere churchyard of crumbling bones; and man as so many grains of loosened sand, or at best, but as the fragments of a torn flower, which the winds are scattering abroad.

All that is beautiful in human relationship, or tender in human affection, or gentle in human intercourse;—all that is loveable and precious in the movements of a human heart, from its lowest depth to its uppermost surface, all these are wrapt up in the one name of family. For close-knit bonds, for steadfast faithfulness in love, for depth of sympathy, endurance in trial and danger—where shall we find any that can be compared to the story of earth's family circle? Conjugal love, parental love, filial love, brotherly love, sister love,—all are here. The many streams of human affection empty themselves into it, or flow out of it for the fertility and gladness of the earth.

We need not wonder, then, that this name should be chosen as one of the Church's peculiar names. God delights in it as the name by which his company of chosen ones is to be specially called. **THE FAMILY OF GOD**—that is the Church's name. As such he dwells in the midst of it, and watches over it. His dealings with it are those of a father—fond yet strict—loving yet wise—sitting amongst his children, having his eyes on each, and ordering in his gracious wisdom all the concerns of his household.

There is one thing that strikes us much concerning this family. It is the way in which Christ speaks of the special interest which he takes in *each* member. “Those that thou gavest me I have kept, and none of them is lost.” How like the family feeling! Each name, each face is known; known so familiarly that the least and youngest would at once be missed. The place where each sits, the room which each occupies, the time of their going out

and coming in; their looks, their habits, their tones, are so thoroughly known, that the moment any one is absent he is missed. And then no other can supply his place. His absence makes a blank which none but himself can fill. An acquaintance or fellow-townsmen may drop away and never be missed. His place is easily filled up by another. Not so with a member of the family. A break there is a dismal blank: and when death has carried off a brother, a sister, or a parent, who, or what, can ever fill their room? When one flower fades, another springs up, fresher perhaps, and more fragrant—and we forget the faded one. But the withered family flower can have no successor: it dies, and there is a blank forever. Might it not be with some such feeling that Jesus looked round upon his vast household circle, and, while surveying each well-known face, gave thanks that none was lost: as if he could not have spared so much as one of those whom the Father had given him.—*Rev. H. Bonar.*

A VERY PRECIOUS PROMISE.

FROM THE N. Y. OBSERVER.

To me it is one of the most precious in the precious word of God. It follows the assurance that we have a great High Priest, who is passed into the heavens—who can be touched with the feeling of our infirmities; and then we are invited to “come boldly unto the throne of grace, that we may *obtain mercy and find grace to help in time of need.*”

MERCY is the boon we need. Sinners, doomed to die; sinners, richly deserving death—no righteousness of ours to plead—no merits to commend us to the King, in whose hand the sword is, and on whose nod our life depends; sinners, whose existence is the most stupendous wonder since the death of him who purchased mercy for us; sinners, *such as we are*, may draw nigh to God and obtain mercy. O matchless, O amazing love! Mercy for sinners!

And GRACE to help in time of need. We are not SINNERS only: we are poor, weak, sickly, ignorant, tempted, dying sinners; and the time of need will come to us, one and all. It came to our Master. Though he was rich, for our sakes he became poor; though he knew no sin, he was made sin for us; and though he was the brightness of the Father's glory, there came a great black cloud between his face and his Father's, and he cried out in agony that shook the earth to its centre, “My God, my God, why hast thou forsaken me.”

And we are to drink of His cup, and to be baptized with His baptism. Our times of need, many of them and sore, will come; if we are his friends, if we watch with him in the garden, we shall wrestle, and sweat, and bleed, and die. Even if the Spirit were

always willing, the flesh is often weak. Disease, and pain, and danger, may make children or cowards of us all; and when the flesh and the heart fail, God is the strength of our heart and our portion forever.

We may lose our *property*, or *reputation*, or *friends*; and in that time of need, we may be ready to say that there is no help for us. But then the promise comes, O how precious, and we plead it till we obtain grace to help. Great *riches* are in Him. There is no honor like that of being kings and priests to the Most High. And Jesus is a friend that sticketh closer than a brother.

And when these dark hours come on—such as Jesus encountered in Gethsemane and on the tree—such as Brainerd knew in the wilderness, and Payson, almost even while he was yet in the flesh—and such as saints in all ages have experienced in sympathy with the pious bard of Israel, who cried in his time of need, “Deep answereth deep at the noise of thy water-spouts. All thy waves and thy billows have gone over me”—then comes the blessed word of promise, that he who was in all points tempted like as we are, will strengthen us and carry us out in the light of his countenance, and give us the joy of his salvation. “I shall yet praise him, who is the health of my countenance and my God.”

Even in the last great conflict, when death stands at our side, and with his icy fingers feels for the heart-strings that he may snap them all—even then is the time of need, when he who once breathed out his soul in anguish, and was under the power of death for a time, will send grace to help the believer; nay, will come himself and step down with him into the cold waters of the Jordan, lend his arm to lean on, his rod and staff to comfort him, and guide him safely through to Canaan’s happy shore. It is a blessed promise: grace to help in time of need.

IRENÆUS.

MORNING OF THE RESURRECTION.

What a sight will the morning of the resurrection disclose? Time no longer! At the sound of God’s trump, all the dead start from their long, long homes of the grave, and come forth to the judgment! Many shall awake to everlasting life. The sea and earth shall yield up their innumerable dead. But some men will say, “How are the dead raised up, and with what body do they come?” And here Paul illustrates the subject by the comparison of grain, which must die before it can be quickened, and that the immortal body is no more like the mortal, than the blade and full stalk is like the corn which was sown. He continues his incomparable description of the scene: “God giveth it a body as it hath pleased him, and so to every seed his own body.” As with

the seed, so with the Christian at the resurrection: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." As much as to say, we can no more comprehend the change in the plant than that in man; but, "as we have borne the image of the earthly, we shall also bear the image of the heavenly." To the grandeur of the scene in the resurrection, in which the dead are raised from the grave, and their bodies changed to such an incomprehensible degree, that corruption puts on incorruption, and mortality immortality, he makes this extraordinary addition, that those who are then living shall be changed in a moment, in the twinkling of an eye, and their bodies of flesh and blood be made immortal bodies; the saying being for the first time brought to pass, Death is swallowed up in victory; and all the redeemed, clothed with their house from heaven, break forth in harmonious concert, O death! where is thy sting? O Grave! where is thy victory.

What a scene,—the resurrection morn! God gathering home his saints; Christ come to take his bride home to the mansion he has prepared for her! For whom are those glories prepared? for whom those spiritual bodies? For those who shall have part in the first resurrection.

FAITH'S HARD FIGHT.

It is not easy to walk by faith. "Who is sufficient for these things?" What need have the best of us with increasing earnestness to cry, "Lord, increase our faith!" Among things seen, to love the unseen—to be in the world, and not of it—to live below, and yet to dwell above—never to forget our home yonder, in the sunniest hours of a home here—to obey the apostolic injunction, for them who have wives to be as though they had none—for them that weep, to be as though they wept not—for them that rejoice, to be as though they rejoiced not—for them that buy, to be as those that possessed not—for a king to remember that he is but a beggar at his prayers—for a Lazarus at the gate to remember that he shall be a king in glory—to believe that God is kind when his hand is smiting, and this flesh smarting—to be content that Christ came down into our garden and plucked the sweetest flower in unblown bud or blossom, even to place it in his own bosom—when the screws go into the coffin, and the mould rattles hollow on its lid, to rise to the scene where the spirit shines and sings in glory—these, I grant, are no easy things. Faith has a hard fight

of it, but she shall have a grand victory—a rough passage of it, but she shall have a happy landing. Angels through the shore—Jesus, with a train of saints, awaits the believer's coming. To those who mourn departed saints, we say, "Weep not for the dead." Happy are they who are anchored in the desired haven—they are with the Lord—they are at home—they are at rest; and is not that better than to be left to battle here with fierce tempests and a troubled sea?

ADDRESS ON THE SUBJECT OF AN EDUCATION FUND.

The Reformed Presbytery of Pittsburgh having, at its late meeting, engaged to establish a fund to aid young men in preparing for the ministry, would now, through their Committee, call the attention of the people under their care to this subject.

Of the importance of a sound and liberal education to the ministry of the church, you are, dear brethren, fully sensible. This object the Presbytery earnestly desires to promote. With this mainly in view Westminster College was founded, which, we feel gratified to say, bids fair to realize our hopes, and, through the liberality of the church, is likely soon to be free from the incumbrance of debt. But this is not all that is required to accomplish the end contemplated. Young men wishing to avail themselves of the advantages of our institution, must necessarily incur expenses which they feel unable to bear. They are thus either discouraged from prosecuting a literary course, or forced to avail themselves of the best facilities to which their means give them access, but which are inadequate to furnish a thorough training for the ministry. Tuition fees and class books form a pretty large item in a student's expenses, which it is the design of Presbytery to meet by the measure proposed.

We have no definite plan to suggest as to the mode of raising this fund. It is thought wisest to leave this to individual or congregational action, as may be deemed best. There are many who feel able to give yearly a stated amount. Others can give occasional donations. Sessions may appoint special collections. And there are individuals who, we doubt not, will make liberal appropriations to be invested, and the interest applied to promote our object.

To this last mode, we would especially invite attention. A permanent fund, safely invested, and producing a regular income, would give stability and efficiency to our undertaking. It would not only be substantially an endowment, but it would have this additional advantage, that the benefits would inure to the church

in preparing for her a learned ministry. To many persons there are times when the subject of making a proper distribution of the wealth with which God has prospered them, is one of earnest and anxious solicitude. Among the claims for consideration at such times, we trust that of "the Education Fund" will be felt in its weight and importance by all Covenanters who are concerned that the church have faithful and able standard bearers, when they themselves shall be dismissed from the field of their conflict. We desire to commend this matter to the judgment and conscience of those to whom God has given ample means, and who remember that they are but stewards of what is entrusted to them. Will any such hesitate to appropriate a part of their substance to promote this important object?

The necessity for a measure of this kind, is strongly pressed on us at the present time. There are known to us young men of promising talents who have manifested a desire to devote themselves to the ministry, but they have not the means of obtaining the necessary education. Unwilling to relinquish the hope of usefulness in the Church, they betake themselves to teaching, or some other employment, that they may earn a sum sufficient to carry them through a literary course. In this way, years of precious time will be, in a measure, lost; the education, owing to the frequent interruptions and an earnest desire to press through, is likely to be hurried and defective, and the health so endangered by close application as greatly to becloud the prospects of future usefulness.

To prevent these and similar results, and to furnish to the church a ministry learned, energetic, and faithful, is now in the power of those to whom God has given amply of the things of the world. Can they appropriate, of their money, to a more laudable object, than to prepare devoted and talented youth for maintaining the cause of Christ as public witnesses for the truth? We appeal confidently to the intelligence, the piety, the zeal, and the liberality of the church to sustain us in this movement; and we are greatly deceived in the estimate which we have formed of Covenanters, and their love to their principles, if we shall not have in our treasury enough and to spare. We would respectfully direct the attention of sessions to the duty assigned them of looking out among their youth for suitable objects for the application of this fund. With you, dear brethren, we leave this matter, commending it to the blessing of the great Head of the Church, for whose glory we are conscious it was undertaken.

Let contributions be sent to James Carson, Treasurer, Allegheny, so soon as convenient, that we may not be delayed from the want of funds, in entering on the practical part of our scheme for raising higher and unfurling wider the banner of a Covenanted Testimony.

THOS. SPROULL, *Chm. of Com.*

CONVERSIONS IN IRELAND.

A correspondent of the N. Y. Observer, under date of October 15, writes:

Not long ago, I sent you a statement of the Presbyterian mission, which, while its chief seat is in a district of the West of forty miles in extent, in the counties of Roscommon, Galway, and Sligo, has ramifications in various other parts of the South, West, and Centre. The mission of the Episcopal Church has "twenty-three missions, eighty stations, and sixty-nine schools; with thirty ordained missionaries, seventeen lay agents, a hundred and seventy-eight Scripture readers, sixty school masters, and thirty-two school mistresses. Some hundred of Irish teachers besides, are engaged. Dingle in the South has spread inland; till a traveler says he thinks half the population of Kerry are Protestant. Achill has long been known as showing what the Gospel can do in civilizing barbarians; and persecution in banding together simple-minded believers. In a district in West Galway, where there were not 500 Protestants, there are 6,000 converts, and 5,000 children attending Scriptural schools. The Bishop of Tuam has confirmed nearly 2,000 converts in three years, under the very eye of his neighbor Dr. MacHale. And now they have opened a mission in the far-famed Ennishowen in Donnegal.

That it is the Pope's tactics to have Ireland and England too, banded with France and Belgium, I have no doubt; and that all who in both countries, will continue to adhere to him, will be separated from their countrymen in education and politics, as well as religion, is equally certain. But that, on the other hand, multitudes rebel against his authority, dislike this exclusiveness and separation, and still more renounce it altogether, is not less unquestionable; and that the crowds of emigrants still hurrying away, and the influx of English and Scotch settlers that are occupying farms, and the numbers that are renouncing Romanism are combining to strip this country of its character of Popish, and therewith of its uncultivatedness and misery as well as ignorance and superstition, is not less so. So that, while there is not much ground for alarm about the issue of a war, if war there shall be, there is every reason to hope that the result of the conflict of opinion, between Popery and Protestantism, now so vigorously and universally waged, will be still more glorious and triumphant.

At Ballinrobe Petty Sessions, the other day, some half dozen of "the baser sort" were arraigned for insulting and ill-treating the Scripture readers. The majority of the magistrates happen to be Roman Catholics; and one or two of the intolerant bigot class. The court-house was filled with the mob. The Attorney for the defence wanted to show that the wrong-doers were pro-

voked by the insulting terms the readers and their clergy were accustomed to apply to their religion. So he elicited from the clergyman, who had witnessed the assault and stoning, his opinion that the Roman Catholic religion is "idoltrous and damnable." Hereupon one of the magistrates started up from the Bench, in a fury,—declared he would not believe, on his oath, the man who would apply such terms to his religion. The attorney, encouraged hereby, called the clergyman "a devil incarnate." The mob yelled and huzzaed; and the prosecutors withdrew the other cases till there was a Bench by whom justice should be done: and the Chairman adjourned the Court. Of course the Government will overhaul the said Bench; but this is a sample of the spirit of the bigotted adherents of the old religion, and of what might be expected were there a government in office that "ruled through the priests."

THE BIBLE IN AUSTRIA.

The British and Foreign Bible Society has just published its forty-eighth annual report—a document of unusual interest. In reference to Austria the report says:—

"It is with conflicting feelings that your committee draw the attention of their friends to these countries. It will be recollected that in the month of October, 1850, Mr. E. Millard was commissioned, as an agent, to superintend the renewal of the society's work in these countries. No sooner had he reached Vienna than he put himself in communication with the proper authorities, and sought permission to begin the business of distribution. An objection, however, was raised by the Government officials to his personal efforts to circulate the Scriptures; yet they allowed him to avail himself of the book trade and other legitimate channels.

"With this license, Mr. Millard at once proceeded to print several editions in the German, Bohemian, and Hungarian languages; and his efforts were crowned with such success that during the first six months of his residence he dispersed 6,965 volumes.

Encouraged by such a result, he undertook still larger impressions, and their rapid absorption, as they issued from the press, still further stimulated his ardour to go forward. The consequence has been that at this time 25,000 copies are lying unfinished, independent of 36,328 volumes circulated within eighteen months.

While these wide openings were thus presenting themselves, the opposition of the authorities was awakened; and the books of your agent were denounced from the pulpit by several priests. Shortly after this the Government interfered; and the depots at Guns, Pesth, and Vienna were closed by the police. Nothing

daunted by these proceedings, Mr. Millard waited upon the Earl of Westmoreland, the English Ambassador at that Court, and sought to enlist his good offices to guard the property of the Society. With a view to strengthen the case, it appeared advisable to your committee to appoint a deputation to wait upon her Majesty's Secretary of State for Foreign Affairs. Lord Malmesbury received the deputation with marked courtesy, and expressed his willingness to do all that his office would allow, and to support the claim for indemnity urged by the Society for the loss of property. This demand the Austrian Government steadfastly refuses, but they consent to resign the depots with all their contents, provided the books are immediately withdrawn from the country.

After a careful consideration, your committee have requested your agent to transfer the stock of Bibles without delay.

Whilst your committee deeply regret these untoward events, they cannot but rejoice in the consciousness that 36,238 volumes have been left behind in the hands of the people. They bow in acquiescence to the will of God, perplexed, though not in despair; for they know that He who possesses all power in heaven and on earth, can yet make a highway for them into the vast empire."

ON LOWLINESS.

While the man of the world is aiming at something great, and crying, Oh that I were higher, the true Christian, with grace in his heart, cries, Oh, to be lower, lower, lower! When shall I be lower? Lowliness of mind is not a flower that grows wild in the fields of nature, but requires to be planted by the finger of God. It is a most excellent disposition: it makes a worm stand higher than an angel. All experience has proved it safer and better to be humble with one talent, than lifted up with ten. It is one of those lessons a man sits down and learns at the feet of Jesus Christ. It is one of those parts of practice which enlist the sympathy of angels, and call down the care and condescension of Jehovah himself, for "He giveth grace to the humble." Palaces and thrones have no attractions for him, so he passes them by; but "to the man will I look, who is poor and of a contrite heart." It is a preparative for receiving grace, and the effect of grace received, from both which considerations the more a man has of it the better. It not only fits a man for the grace of God, but evidences him to be in possession of a God of grace; and he who seeks earnestly the best gifts, will find this to be one of them. Let us not be satisfied with a small degree of this lowliness, but strive after it, make it an object, "so run as to obtain" it, and remember that he who is contented with grace enough to get to heaven, and desires no more, may be very sure that he has none at all.

THE NEW YORK PRESBYTERY.

This Presbytery met in the 11th Street Church (Rev. A. Stevenson's,) on 5th October, at half-past seven o'clock, P. M. and was opened with a sermon by the Moderator, J. B. Williams, from 2 Cor. vi. 20: "We are ambassadors for Christ." All the ministerial members were present except J. Douglass, C. B. M'Kee, J. Kennedy, R. Z. Wilson, J. M. Beattie. The Ruling Elders were G. Spence, Kortright; D. M'Allister, White Lake; S. Arnot, Coldenham; D. Cavan, Newburgh; J. Nightingale, 1st N. Y. J. Kennedy, 2d N. Y. J. Carlisle, 3d N. Y. M. Mackie, 1st Phila. J. Brown, 2d Phila. W. O. Lindsay, 3d Phila. and J. Smith, Baltimore.

Presbytery sat two days, transacting a large amount of business.

1. *Calls*.—N. R. Johnson accepted the call from Topsham,—it having been supplemented, previously to its being offered, with \$100 per annum,—and a commission was appointed, J. Chrystie, R. Z. Wilson, and J. M. Beattie, ministers, and Alex. Shields, Craftsbury, Wm. M'Lauren, Barnet, and Wm. Johnson, Ryegate, to attend to the hearing of Mr. J's trials, on Tuesday, Nov. 9th, in the Topsham Church, at 11, A. M. to proceed to his ordination the next day, at the same time, should the way be clear. J. Chrystie to preach the ordination sermon and preside; R. Z. Wilson to deliver the charge to the pastor; J. M. Beattie to the people. The commission to assign the pieces for trial Mr. Johnston was examined, and his examination sustained by the Presbytery. The call from Kensington was *not* sustained, and the grant of a moderation was again given to that congregation.

2. *Students of Theology*.—Mr. John Crawford delivered a popular sermon from Song of Solomon i. 4, "We will remember thy love more than wine," which was unanimously and heartily sustained, and he was then assigned Gal. iii. 15—17, for an Exercise and additions, and Rev. i. 4—6, for a Lecture to be delivered as trials for licensure at the next meeting of Presbytery,—the discourse just delivered being accepted as the popular sermon for licensure. Mr. C. is to pursue his studies as before, under the direction of J. M. Wilson and S. O. Wylie.

Mr. Joseph Beattie, a graduate of Union College, was received as a Student of Theology under the care of Presbytery, to pursue his studies until next meeting under the direction of J. Chrystie and A. Stevenson: the assignment of a subject of discourse, to be delivered by Mr. B. at next meeting, being left with them. Mr. Wm. Thompson, who had been assigned his final trials for licensure, was not present, owing to the state of his health. Presbytery expressed, by resolution, its sympathy for him in his affliction, and continued his appointment. Mr. Wm. Graham, of the 2d congregation, N. Y. who has been pursuing literary studies with a view to the ministry, asked and received the advice of Presbytery in reference to them. He will prosecute these studies until next meeting.

3. *Presbytery's Mission Fund*.—The Treasurer presented the following report:—

To the Moderator and other members of the New York Presbytery, to meet in the Church of the 2d Congregation, New York, on first Tuesday of October, your Treasurer of the Home Mission would respectfully report:

1852.	DR.	
	On hand as per last Report,	\$180 06
April 23d,	1st Congregation Philadelphia,	100 00
April 24th,	White Lake Congregation,	3 75
May 24th,	East Craftsbury Congregation,	8 00
July 8th,	Ryegate and Barnet Female Missionary Society,	7 70
Oct. 1st,	From a few Members of the Society of the Coldenham Congregation, sitting in the house of John Huston.	4 00
		<hr/>
		\$303 51
1852.	CR.	
April 24th,	By order of Presbytery to Rev. J. B. Williams,	\$50 00
		<hr/>
Balance in Treasurer's hands,		\$253 51
	All which is respectfully submitted,	
	<i>New York, Oct. 5th, 1852.</i>	
	<i>JAMES WIGGINS, Treasurer.</i>	

4. *Presbyterial Visitation.*—The committee appointed to visit the congregations of White Lake, Kortright, and Bovina, had attended to the duty assigned them, and presented reports through their chairman, J. B. Williams, which were accepted as satisfactory, with one exception in the case of the Bovina Congregation, where it appeared the bans of marriage were not proclaimed according to the rule of the church. From the Committees in Vermont, nothing is heard. The other visitations had not been performed, for reasons assigned, which were sustained. J. Henderson was appointed on the committee to visit Coldenham in lieu of Mr. Chrystie, resigned. With this exception, the Committees were continued.

5. *Supplies.*—The Interim Committee of Supplies presented the following report, which was accepted and adopted:

The Committee of Supplies, ad interim, respectfully report:—

That immediately after the adjournment of Presbytery, Mr. N. R. Johnston and Mr. J. S. T. Milligan, both licentiates from the Presbytery of the Lakes, appeared and presented certificates of dismissal from that to this Presbytery. Mr. Johnston we advised to repair and labor among the people who had, it appeared, given him a call, and there remain till the ensuing meeting of this Court. Mr. Milligan had not been transferred by Synod's command to this Presbytery, and your committee were at a loss how to dispose of his case. We, nevertheless, gave him some few appointments in Albany and Argyle, where he could labor with least inconvenience to himself and some profit to our vacancies, until a regular transfer could be obtained from Synod's Committee. After considerable delay, and two successive applications, we learned from the Moderator of that Committee that no answer to his inquiries respecting the transfer that had been received; but that we might consider it as made from the silence of the members. This form your Committee did not conceive satisfactory, and did not authorize them to give appointments in

your bounds. They, therefore, communicated the same to Mr. Milligan, and informed him that he might preach in any of the neighbouring vacancies, at the invitation of sessions. He soon after left the bounds of Presbytery, and his certificate is still in our possession, which, together with Mr. Johnson's, accompanies this report

All which is respectfully submitted,

New York, Oct. 1852.

JAS. CHRYSTIE, *Chairman.*

It was stated by Mr. Chrystie that the Committee of Synod had assigned to this Presbytery, J. Henderson, minister, N. R. Johnston, Wm. Milroy, and J. R. Thompson, licentiates. It was resolved, that licentiates, coming from other Presbyteries into our bounds to receive appointments, be examined previously to their reception. Mr. Thompson being present, his certificate of licensure and of dismissal from the Presbytery of the Lakes was read, and Mr. T. having been examined, in pursuance to the above resolution, was received. Presbytery made out the following scale of appointments:

Mr. Milroy, 4th and 5th Sabbaths Oct. *Argyle*; Nov. and 1st and 2d Sabbaths Dec. *Albany*; 3d and 4th Dec. and January, 3d *Congregation, N. Y.* Feb. 3d *Congregation Phila.* 1st and 2d Sabbaths April, 3d *Phila.* till Synod, 3d *Congregation, N. Y.*

J. R. Thompson, Oct. 3d 4th and 5th Sabbaths, 3d *Congregation, Phila.* Dec. 3d and 4th Sabbaths, and January, 3d *Congregation, Phila.* Feb. 3d *Congregation, N. Y.* March, 1st Sabbath, *Albany*; 2d, 3d, and 4th Sabbaths, *Argyle.*

J. Chrystie to dispense the sacrament of the Lord's Supper in the 3d *Congregation, N. Y.* on the 2d Sabbath April, assisted by J. Henderson.

J. Henderson, Oct. 4th and 5th, and Nov. in the 3d *Congregation, N. Y.* January 3d Sabbath, *Albany.*

S. M. Wilson, two days missionating in his own neighborhood.

J. W. Shaw, two days, discretionary, in *Albany* and *Argyle.*

S. Carlisle, Dec. 1st and 2d Sabbaths, 3d *Phila.* 1st Sabbath, April, 3d *N. Y.*

A. Stevenson, 1st and 2d Sabbaths, March, 3d *Congregation Phila.* and to dispense the Lord's Supper there, assisted by J. M. Wilson.

S. O. Wylie, Dec. 1st and 2d Sabbaths, 3d *Congregation, Y. Y.* 4th Sabbath April, 3d *Congregation, Phila.*

J. M. Wilson, March, 3d Sabbath, 3d *Congregation, Phila.* to preside in the election, &c. of an additional ruling elder there, and also in the moderation of a call, when requested by that session and congregation.

N. R. Johnston, two Sabbaths, discretionary, *Fayston.*

J. B. Williams, Nov. 1st and 2d Sabbaths, 3d *Congregation, Phila.*

R. Z. Wilson, two Sabbaths, discretionary, at *Fayston.*

6. *Commission to Baltimore.*—A commission, consisting of S. O. Wylie, J. M. Wilson, and J. Kennedy, ministers, and J. Renfrew, of Conococheague, and Wm. Brown, 2d *Phila.* were appointed to meet in Baltimore, Nov. 2d, at 7 p. m. for the purpose of adjudicating certain matters brought before Presbytery by petitions from the elders and congregation respectively.

7. *Days of Thanksgiving and Fasting.*—The last Thursday of November was appointed to be observed as a day of thanksgiving, and the first Tuesday of February, 1853, as a day of fasting, by the congregations under the care of Presbytery.

8. *Next Meeting* is to be held in Newburgh, on the Friday before the 4th Tuesday of May, 1853, at 10 o'clock A. M. J. W. Shaw was appointed the Moderator's alternate to preach the opening sermon.

These items with some other business of a judicial character, were disposed of by the Presbytery,—not all unanimously, but with a good measure of harmony, and throughout the sessions, there appeared nothing to mar, in any serious degree, either personal, or ministerial, or official communion. While laborious, the late sessions of the N. Y. Presbytery were refreshing and interesting.

JAS. M. WILSON, *Clerk of Pres.*

MISSIONARY INTELLIGENCE.

We extract from the Journal of Missions for November, the following items. They show that the word of God is fast spreading among the heathen and pagan nations of the earth, thus preparing the way for the coming of "the time of the end." May the Lord hasten it in his own time.

ARMENIANS.—Mr. Dwight writes, August 5th, that there is no part of Armenia to which the word of God has not found access. The pastor of the church in Nicomedia, who has now been several months on his excursion into the interior, sends word back that no one can conceive of the extent to which the minds of the Armenians are moved to search after the truth, unless he is an eye-witness; and that he himself knew nothing about the work which God is carrying on among the Armenians, until his present tour. He says, "My pen is too weak to portray the greatness and extent of the work of the Lord in our nation. You know it is one thing to hear, and another thing to see. and only a personal observer can have correct knowledge of the wonderful doings of God among the Armenians. I am not aware that I have visited a single place where Armenians are found, in which there is not either an actual awakening, or a preparation of mind for the reception of truth."

KESSAB.—This place is about 6,000 feet above the sea, at the base of the highest peak of Mount Cassius. Although no missionary has been there, yet, it is manifest that the reformation has commenced in very favorable circumstances. And the inquiry arises at once, "If the gospel has made such progress in Kessab, with so little human agency, why may we not expect signal displays of the grace of God in all the Armenian field?"

MR. DUNMORE, on a tour, came to a village without a church or a priest, where the party were received with great kindness and cordiality. In the afternoon Thomas addressed an attentive audience of twenty, besides our own company, from an appropriate passage of Scripture. It was the first discourse they had ever heard; and, after listening awhile,

one exclaimed, "Our empty heads! Our empty heads!" There was not a man in the village who could read, and our hearts yearned over them; for they are emphatically as "sheep without a shepherd."

NESTORIANS.—This mission reported, in June, that there was no diminution in the interest of the people, either in preaching or in education. Almost the whole of the congregation at Oroomiah, numbering in summer about 150, attends the Sabbath school. The school at Geog Tapa, is double this number. On a recent occasion, 800 attended preaching on the Sabbath, although the whole population of the place is only about one thousand. At Ada, sixty adults attended the Sabbath school.

ALEPPO.—A church was organized at Aleppo, the second Sabbath in June, consisting of six members, three from the Armenian, and three from the Arab community. The general aspect of the field was encouraging, and there was a manifest increase in the Sabbath congregations.

SATARA.—From a letter of Mr. Burgess dated July 2d, it appears that there are nine native church members at Satara. Respecting Krishna Row, a young brahmin, who was received into Christian fellowship a few months ago, he writes as follows:

From our first acquaintance with him he has appeared to be convinced of the claims of christianity; and of late the truth has evidently been making an impression on his heart. He has sometimes been affected to tears, as we were urging him to accept of Jesus Christ as his Saviour. At length he came to a decision to forsake his idolatrous friends and people, and be numbered with the followers of Christ. From our previous acquaintance with him, and from his education and abilities, we entertain high hopes of his usefulness.

SANDWICH ISLANDS.—The general meeting of the mission commenced May 6, and closed June 4. Among the subjects which came before it, were several of great importance to the missionaries and the churches,—such as the plan of having the mission hereafter conducted on the principle of Home Missions, and the new mission to Micronesia. Prayer and conference meetings and other religious services were freely interspersed with the deliberations. There were also meetings for their children and female prayer meetings every morning, and other seasons were set apart for special religious exercises.

The Sandwich Islands mission was established in 1820. At the end of five years, the native church members numbered only ten; and in twelve years no more than 578. Eight years afterwards they had swelled to 20,120. The number of churches is twenty-two. The whole number received into them on profession of their faith from the beginning is 31,271. The present number of church members is 20,118. The number received on profession last year, is 1,404 over the preceding year.

CHINA.—Mr. Harper speaks of an aged man, an attendant at the dispensary at Canton, who "professes to have renounced his idols, and to worship and trust in Jesus alone." An aged woman, also, is under the care of Mrs. Rankin at Ningpo, concerning whom it is hoped, that

she has "indeed tasted the grace of Christ." The country round is so densely peopled that it is impossible to get out of sight of a village; and this teeming population are found to listen with respect, and generally with some degree of attention to the gospel.

Mr. Syles, having made several excursions into the country from Shanghai, recently remarks, that there is everything, as far as the accessibility of the people is concerned, to encourage the missionary. In countless neighborhoods, schools might be established, which in due time would become preaching stations, if there were only teachers and preachers to carry on the teaching and preaching.

ITEMS OF INTELLIGENCE.

THE FUTURE OF FRANCE.—The London Christian Times says: We are not amongst those who can lightly regard what is now doing across the English Channel, and we shudder at the bare idea of what has been perpetrated already, and which may perhaps be but the mere preliminary flicker of that intense and lurid glare of blasphemy which is destined to attend the literal apotheosis of the new Emperor of France. If God had never revealed Himself from Heaven as a jealous God; if His own autograph, in retributive providences, were not written in the pages of history; and if His own priceless volume of Inspiration had never been committed to man; if the human conscience were a dreary blank, upon which no character of solemn remonstrance had ever been inscribed; if these things were indeed so—the agitated feelings of the over-wrought mind might be like meaningless shouts into a dark abyss, from which no answers were expected or returned. But with the light of prophecy flinging its bright radiance across our path, with a Bible—open, thank God—in our hands, who can hear of events which are happening every day close to us, and who can look back upon the years that have rolled on since the era of the French Revolution, and especially that portion of it which has become more than memorable by the national edict which proclaimed the abrogation of Divine authority in France, without assuming a posture of the humblest reverence, and exclaiming, with his mouth in the dust, "Lord, how long!"

CORSICA.—The situation and character of the inhabitants of this Island, fairly illustrates the influence of Popery where it is left to its own tendencies, without anything to excite or control it. The following statements are made by one well informed on the matter.

The Corsicans are extremely jealous; they detest and exclude foreigners. More than once the French government have tried to send into this island colonies of industrious emigrants, in order to drain the swamps, clear the forests, explore the mines, to bring out, in a word, the natural riches of the island. But with all the protection of the government, these emigrants have been ill-received, maltreated, hindered in all their plans, and at last constrained to abandon the work they had begun.

The inhabitants of Corsica have some good qualities, but many bad ones. Simple and sober, they can live upon little. Hardy and brave,

they cheerfully make sacrifices, and expose themselves to dangers. They are hospitable, and also intelligent, skillful in conducting business, patient and persevering in carrying out their plans. Unhappily, this favorable side of their character is tarnished with faults. They are boastful, and fond of occupying public attention. To effect this, they do not shrink from vice and crime. Artifice and fraud, as well as audacity in executing their purposes, are familiar to them. They have hardly any moral sense. They are corrupt and superstitious. Roman Catholics in their forms, they are ignorant of the most essential doctrines of the Gospel, and remain almost as much heathen as their first ancestors. The Virgin and Saints take the place with them of the divinities of polytheism, and they render them a purely bodily worship.

FRUIT FROM SEED LONG SOWN.—The city of *Chalons-sur-Marne*, situated in the centre of France, near *Rheims*, contains about 12,000 inhabitants. Before the revocation of the edict of Nantes, there were in this city a great many Protestants, and one of the streets is still called the *Consistory street*. The sad intolerance of Louis XIV. constrained the disciples of the Reformation to quit Chalons. They were mostly men of business. Their departure was a great damage to the city; from that time, Protestant worship ceased.

But the hand of man cannot destroy the work of God. After more than a hundred and fifty years, new Protestants settled themselves at Chalons. An English lady, Madame T***, widow of a captain, having fixed her residence in this city, made a sacred duty of seeking out the Christians of the Reformed church, who lived unknown to one another; and the pastor of Rheims, Mr. *Augustus Bost*, was invited to come from time to time to preach the pure Gospel of Christ. He hastened to comply with the call. A chapel was opened. The audience was at first composed of from twenty to twenty-five regular attendants. Their number is now more than a hundred, without reckoning the Roman Catholics, who attend occasionally the religious service.

JEWS IN AFRICA.—In October, a meeting of the British Society for the propagation of the Gospel among the Jews, was held in London, to hear from the Rev. Ben Oliel, a convert to Christianity, a statement of the condition of the Jewish population of Northern Africa. The Rev. Ben Oliel, in describing his former brethren, assured the meeting that they were strict observers of the Talmud and all Rabbinical rites, and best described as Pharisees. They numbered nearly 800,000 souls—a spacious field for missionary labors. They lived, however, in a district which had been sadly overlooked by Christendom; for while the preachers of the gospel were busy, on the other side of Africa, in converting the savage population, no steps have been taken to place such a blessing within the reach of the Jews of North Africa, through whom only the Mahometans of that district could receive it. A tariff duty of five pence per pound upon imported books was, he said, a great impediment to the progress of the gospel in Algiers, Fez, &c. still his own experience was full of lively hope. If he gave them away gratis, he might think that they would cast them aside unread; but inasmuch as he sold them, he was sure that they were perused, and would, in time, bear fruit. The British Society have now nineteen agents employed in the district,

and had seven under preparation for the same mission. He himself was about to proceed to Tunis, from whence he hoped to be able to send home favorable tidings.

PROGRESS OF POPISH RE-ACTION.—In further continuance of facts illustrative of Papal efforts to undo the work of the Reformation in Europe, it may be mentioned that, lately a sermon was preached in Danish, for the first time since the Reformation, in the Roman Catholic Chapel at Copenhagen. The Roman propaganda is showing increased activity in the northern capitals. One method is free schools, often accompanied by moneyed and other temporal assistance—a temptation which the parents of some poor children, unfortunately, are weak enough to give way to. These children are afterwards made proselytes. This convert-marketing is a foul blot on the Roman clergy in the north, and excites more bitterness than any other part of their proceedings. In Denmark and Norway, the Roman Church has full liberty; in Sweeden, it is under the severest restrictions, in the same way as the other sects; but it enjoys the private and all-powerful patronage of the Court, the mother and wife of King Oscar being Papists.—*London Patriot.*

BRITISH AND FOREIGN BIBLE SOCIETY.—From the report just printed we learn that the receipts in full during the year, have amounted to £108,449 0s. 10d. being an increase, as compared with last year, of £5,118 18s. 2d. The sum applicable to the general purposes of the Society is £56,683 8s. 1d. The receipts for Bibles and Testaments have amounted to £51,765 12s. 9d. being an increase of £2,230 17s. 11d. The most striking feature in the actual receipts is the item of free contributions from auxiliary societies, &c. which have reached £34,100 19s. It should be borne in mind, that this is the more important, as it best proves the hold the Society possesses on the public mind. The expenditure of the year has amounted to £103,930 9s 10d. being £3,86 19s. more than in the preceding year. The donations have amounted to £6,754 17s. 10d. The issue of the year have amounted to 1,154,642 copies, showing an increase of 17,108 copies over the preceding year. The total issues have now amounted to 25,402,300. The engagements of the Society amount to £52,341 2s. 7d.

A TRIO.—The Presbyterian of the West publishes an anonymous communication, signed "An American Infidel," who warns the Editor of that paper that, if the issue of the "Bible in the Common Schools," is made at the polls, the German infidels, American infidels, and the Catholics "will come to the polls in solid columns, and vote only for those candidates who will, if elected, kick the accursed book out of the common schools!" The union of Catholics and Infidels has long been one of the greatest dangers that have threatened our country. If they succeed in the public rejection of the Holy Scriptures, to which we owe our present elevation, how long will a righteous God permit us to enjoy the privileges which his word has secured to us?

THE REV. T. HANNAY was installed over the congregation of Slippery Rock, Camp Run, &c. Pa. The Rev. R. Johnson over that of Toronto, C. W. and Mr. N. R. Johnston, was ordained and installed at Topsham, Vt. all during the past month.

We understand the Rev. James M'Lachlane declines accepting the call made on him, by the congregations of Oneida, and Hamilton, C. W.

THE
REFORMED PRESBYTERIAN,

VOL. XVI.

JANUARY, 1853.

No. XI.

DEATH TO THE BELIEVER A SLEEP IN JESUS.

Nothing can be more in direct opposition to Scripture and experience than the heartless assertion, that the religion of Nature is completely adequate for all the purposes of time and eternity. Yet there have been, and now are men who teach that it is sufficient for all the ends connected with God's relation to us and our relation to him. Such are ignorant of the truth that man is fallen, or they disregard it. The religion of Nature may be the appropriate title of that worship which a sinless creature gives to God, whom he has never offended; and it is true that we, in our fallen state, bear some relations to God, in common with the unfallen portion of his moral creation. But it is true that we bear another relation—awful indeed, but indisputable—even that which exists between a king and a rebel, between a judge and a criminal. Now, while the religion of Nature affords no ground of hope of recovery from such a condition, its very want of glory in this respect only serves to show forth the glory of that which excelleth. The darkness of Nature, when men are laid in the grave, gives an additional lustre to the Gospel, which emphatically brings life and immortality to light. In the one case there may be a dim, distant conception of a future state; yet it is only like the momentary glare of the electric fluid, skirting the bosom of a dark cloud, amid the fury of the tempest; while the revelation of the Bible is like the pure, bright, yet mellow dawn, foreboding by its welcome tints the near approach of meridian glory.

Wisely adapted as an instrument at once of moral deliverance and spiritual comfort, the gospel, as it proceeds, exhibits a purity of faith and an immutability of virtue, which powerfully influence the minds and hearts of men. In a peculiar manner it is an instrument in the hand of the living Spirit, for effecting the same hallowed purposes by its constant and vivid representations of a future state of existence beyond the boundaries of time and of sense.

It might have been predicated, even anterior to an examination

of its contents, that the Word of God would embody the evidences of its own celestial origin. There is, accordingly, one portion of the internal evidences of the divinity of the Scriptures, which we would mention in connection with the subject of the present essay; that is, its adaptation to the circumstances in which mankind are placed in the present state of their history. The Bible is the world's book. All men are equally interested in its revelations; and their respective circumstances, vary them as you may, are all equally consulted. Proofs, directly taken from the volume itself, might be adduced in abundance, not merely as embodied in its more general and clustering promises, but also as exhibited in individual instances of direct address and special suitableness. How opportune, for example, was that sermon which the Saviour preached in paradise immediately on the back of the fall! How comprehensive in its statements, and how encouraging to our conscience-stricken progenitors:—"The seed of the woman shall bruise the head of the serpent." Abraham, the first believer under a new dispensation, is, amid weakness, and danger, and difficulties, addressed in these words—"I am God all-sufficient, walk before me, and be thou perfect." That voice—"To you is born a Saviour, Christ the Lord"—was heard not only at the moment which God had fixed upon from everlasting; it was also heard when Nature was expectant, and the necessity of Divine interference had been fully manifested. "I am the resurrection and the life," was Christ's sermon to the sorrowing sisters of Bethany. "My grace is sufficient for thee," was the gracious answer to a prayer presented once, and again, and a third time, by the apostle of the Gentiles.

Man is a sinner—the Bible reveals a Saviour. Man is mortal—but Christ reigns in heaven in our nature, and still says to his followers, "Because I live ye shall live also." Is a lover and friend removed into darkness? The adapted consolation is complete—"If we believe that Jesus Christ died and rose again, even so them also who sleep in Jesus will God bring with him." The apostle in this passage contrasts the religion of Nature and the religion of the Bible; for by those who sorrow without hope we may understand those who dwell in the unevangelized parts of the world, and whose hopes are all buried in the grave. In opposition to this sad state, the Gospel not only reveals a hereafter, but, in connection with the work of the great Ransomer, a *glorious* hereafter. Dense as is the gloom which rests on the grave, it is a place, above all others, where the blessed Gospel of God, if it enters at all, not only sheds a heavenly radiance, but exultingly exclaims, "O death, where is thy sting? O grave, where is thy victory?" At the sepulchre the unbeliever looks wistfully around him, but the world has fled, and left him sad and hopeless. In the same situation the man of God looks around, and lo, Jesus is at his side,

saying—"Fear not; I am the first and the last: I am he that liveth and was dead, and behold I am alive for evermore, Amen; and have the keys of hell and of death." And not only does the Gospel irradiate the shadow of death; it also directs us to the world beyond, and shows it to us peopled with those who have died in Jesus, while it takes us gently by the hand, and, leading us into the chambers of the grave, bids us look on its silent inhabitants, and look on them with the firm conviction that they only sleep, and shall, in due time, be awakened out of their sleep.

The pleasing representation which is thus given of death is no uncommon thing in the Bible. Of David it is recorded, that after he had served his own generation, according to the will of God, he fell in sleep. Daniel prophesies that many that sleep in the dust of the earth shall awake. Christ said concerning his friend Lazarus, "He sleepeth; but I go that I may awake him out of sleep." The apostle Paul also declares, in reference to the last day, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the sound of the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Nor is this figure confined to the Bible. The ancient Greeks called their sepulchres *dormitories*. They, however, employed this word as a figure, and nothing more; whereas the Gospel employs it as denoting a reality. They spake from fear and doubt; the believer, when he speaks of sleeping in Jesus, uses the language of confidence and hope.

The death of the believer is a sleep, inasmuch as it is *not the destruction of the living principle, but only a temporary change in the mode of its operation*. Sleep, the image of death, lays the body in profound repose, yet the spirit lives, and moves, and has its being. The mind, indeed, during sleep, operates more through the imagination, and those faculties which do not depend so much as some others on our volition. The mode in which it acts varies from that which it observes during our waking hours. But this is a different thing from its not acting at all. So, after death, the spirit lives, although greatly changed. If at death the thinking principle should rest, should cease to act, it would at the same time cease to exist. Its very being and character imply its action. But the Scripture informs us that the identity as well as the existence of the soul remains after death, as well as those of the body. Were this not the case, the mind formed for inhabiting the glorified body at the last day, would be another mind altogether than that which formerly possessed the body while in this world. In such a supposed case, God would require to *create* a soul for every body at the resurrection of the latter. But although the same soul will live in heaven which lived on earth, and live, too, immediately after death, and without at any time ceasing to act until it

again meet its former partner, yet how changed from what it was while laboring under the effects of sin and sense! Of the *way* of a disembodied spirit, we know little or nothing; nevertheless, we may safely affirm that the change will be great and inconceivable. We are, while in the body, so conversant with tangible objects—with the sights and sounds of this world, that the power of thinking, and thinking consciously and correctly, apart from our bodies, must be one, and that none of the least, of those changes which follow the separation of the two constituent parts of our being. Yet, as in sleep, the change in the mode of the operation of the spiritual principle is only of a temporary character; for the hour will arrive when we shall be again clothed with the outward man, having all those organs necessary for the expression of the sentiments of the mind as before.

As in sleep it is the body that is chiefly affected, so is it in the case of the believer at death. The greatest change in sleep is the sealing of the senses to all outward objects. The still, calm, death-like composure of the external frame, which only a moment before had been so active, so buoyant and full of life, is particularly striking. But the spirit remains in a great measure unchanged: it still thinks, for thought is essential to mind. The change which passes on the body at death is very great. How silent, cold, and, in a short time, how loathsome. It very soon becomes the prey of corruption, and we must bury our dearest friends out of our sight. Still it exists: it is not annihilated. It is in the grave—in a bed of rest; and, although mingled with the clods of the valley—though scattered to the four winds of heaven, none of the particles which are essential to its composition as an organ of mind shall be lost. The body will be *raised*, not *reproduced*. Death has then only a partial empire; it chiefly affects what is corporeal and mortal. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; fear him, who, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him."

As in sleep the activity of the soul not only continues, but is sometimes greatly increased, so will it be at death.

In sleep, the mind does not seem to be in a dormant state. It is always either more or less in action. Of its activity in a state of sleep, our dreams are a sufficient evidence. These we can review when we are awake; and even when sleep has spread his wings around us, we are conscious not only of existence and enjoyment, but also of our own identity. We are conscious when we dream of holding intercourse with a friend; and thus it is proved that we not only exist and are deriving pleasure from the supposed interview, but also that we are the very persons who knew him

before. Our not recollecting our dreams affords no proof of our not having dreamed; for we may have been told by those who witnessed us during sleep of various circumstances, such as our holding conversation with others and crying out as if in danger, while we, on waking, were entirely ignorant of them.

In sleep we do not only retain our consciousness—that is, the power by which the mind recognizes itself and its own operations—but we also find that our minds are then even more active than at other times. In dreams and visions of the night, how often has the human spirit ranged and revelled in such a manner as would have been beyond our conception in our waking hours. The clown has turned philosopher, and the beggar has, in imagination, worn a crown and wielded a sceptre. And O! how different will be the state of the soul when set free from the present *natural* body, and springing into light and liberty, enjoy God in Christ as its own blessed and everlasting heritage! In heaven the spirit will be in full possession of itself, and its happiness will be no dream. Enjoying the full range of all its faculties, and these enlarged and refined to the highest possible degree, it will be full of bliss. The departed spirit will be prepared for the place of its new and eternal residence. There the peasant will know far more than all the Rabbis of this world; will feel holier raptures than ever thrilled any heart while on the footstool, and be holy even as the Redeemer is holy! The change which thus passes on the soul will be the very opposite of what passes on the body at death. It will be made perfect in holiness, and immediately pass into glory; while the body, being still united to Christ, shall rest in the grave till the resurrection.

[To be concluded in next No.]

MISSIONARY REPORT.

The twenty-fourth Annual Report of the Reformed Presbyterian Home and Foreign Missionary Society, Ireland, submitted to the Irish Synod at last meeting, is an interesting document. We give below such extracts as contain intelligence, in which most of our readers will feel interest. The statements respecting the success of the missionary cause at large are especially important, because they can be depended upon as more reliable than some that come from other sources. We cannot but feel that the exertions made by the congregations of our brethren in Ireland, weakened in their resources as most of them have been of late years by emigration and otherwise, rebuke our comparative apathy in the work of spreading abroad the "Gospel of the kingdom." Their example should stir us up to greater diligence, and increase our sense of the important duty.—*Ed.*

With mingled feelings of gratitude and sorrow, the Directors of the Missions of this Church submit to Synod their twenty-fourth Annual Report. We are deeply concerned that in so great and godlike an undertaking as the conversion of the world, we have put forth exertions so inadequate and ill-sustained; and that we have effected so little, notwithstanding many precious opportunities, and many loud and reiterated calls to diligence and devotedness. While we desire to be humbled on account of our negligence and unfaithfulness, we would yet be grateful that we have been honored to take any part, however little, in sowing the good seed of the kingdom; and that we are not left altogether without some encouraging tokens that these labors will be honored in the future glorious harvest.

In presenting the record of a year's proceedings in a limited field of missionary labor, like that which has been entrusted to our superintendence, we cannot propose always to exhibit details which, from their novelty or variety, are striking or attractive. Save in extraordinary cases, it is in the progress of spiritual cultivation as in the natural—the methods of labor admit of little variety, and success is generally indicated by sure and silent progress. This is our Lord's own account of the matter: "So is the kingdom of God, as if a man should cast seed into the ground, and sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of itself; first the blade, then the ear, after that the full corn in the ear."

In all departments of the great missionary field, there has been of late evidence, on the one hand, of the zeal and unwearied perseverance of the laborers; and, on the other, through the blessing of Him whose glory this devoted agency has sought to advance, it is apparent that the seed has been watered by showers from above, and has begun to germinate and spring up—the joyful precursor of an approaching harvest.

Throughout the nations of Continental Europe, while despotism is ascendant, and popery is developing its long cherished and deep laid schemes, and putting forth its most strenuous efforts to oppose and suppress evangelical truth, it is gratifying to observe a spirit of serious inquiry awakened in various parts of the kingdoms of the east; and that earnest protestants are excited to redoubled exertions for the diffusion of Scriptural knowledge, and for the salvation of perishing sinners. The "*Inner Mission*" in Germany, and the labors of many devoted men in Holland and Sweden, and in some parts of Belgium and France, promise to be productive of the most salutary results to the protestant churches, even if they should not, for a season, be permitted directly to influence those who are in connection with idolatrous systems. Even the oppressions which protestants are called to endure in Hungary from the

iron yoke of Austria—the banishment of missionaries, and the prohibition of the English version of the Scriptures by the Austrian authorities—the cruel persecution of converts in Italy, and the abridgment of protestant liberty in France—will serve to display more clearly the character and designs of the papacy, and must ultimately tend to promote the diffusion and triumph of evangelical truth.

It is most gratifying to notice that in many parts of the territory of Eastern Antichrist, the light of the Gospel is rapidly advancing. The profession of Christianity is now fully permitted and protected throughout Turkey; and no fewer than *fourteen* or *fifteen* evangelical churches have, within the last few years, been established in Constantinople, the capital of the empire. Throughout the localities of the ancient famed Asiatic Churches, numerous societies, professing the truth as it is in Jesus, have been springing up—the fruit of the persevering labors of devoted missionaries. An extensive awakening and revival is now in progress among the Nestorians, in the East, which affords hopeful promise of a still wider extension of evangelical christianity.

These movements, and many others of a similar kind, which might be noticed, indicate that while the Scriptures are spread, and the Gospel made known to Jew and Gentile, the Spirit of life from on high is coming to revive the dry bones that are scattered throughout Christendom, and thus to usher in the powerful and glorious revival which is promised in the latter days. New regions, of great extent, and presenting many facilities for spreading the Gospel, have been recently discovered in the interior of Africa. Sanguinary customs, which existed from time immemorial in some regions of that continent, have been abolished; the cause of humanity and civilization has advanced in connection with missionary efforts; the infamous slave trade has of late been effectually put down along almost the whole extent of the Western coast, where it had been hitherto particularly vigorous; and even the issues of dire war, in the southern part of Africa, already afford the cheering prospect of a wider field being opened for the peaceful labors of the heralds of the cross.

In India, the work of evangelization has of late made rapid and gratifying progress. Impediments of all kinds have been giving way; thousands of the youth of India are now under christian instruction; and not a few of the educated converts, who have been trained at the educational establishments of the different missions, are now among the most devoted and successful of the preachers of the crucified Saviour to the millions of their idolatrous countrymen. Many such encouraging tokens of progress in the work of the world's conversion are presented from various lands. The Scriptures, in the different languages of heathen nations, are circulated more extensively every year: the mind of the Pagan pop-

ulation, in many countries, has been remarkably preparing to receive the living messengers of the cross, and through them to welcome the tidings of salvation. These things clearly indicate the speedy accomplishment of Jehovah's blessed purpose to give the Heathen to the Redeemer for his inheritance, and the uttermost parts of the earth for his possession. They should be regarded as holding forth special encouragement to every friend of missions to diligence and perseverance; and they address a loud call to the Church, in all its sections, to enter upon a field that is whitening for the spiritual harvest. A new baptism of the Spirit is greatly needed to excite to earnest, persevering prayer and self-denial—to call forth and qualify a suitable instrumentality for the Lord's work, and to endue them with a steadfast faith to rest in Divine power for producing joyful and long expected results.

Under the head of our Home Mission Field, we report, That appropriations out of the Mission Funds have been made:—

1. To congregations having pastors. 2. To some vacant congregations. 3. To a number of scattered missionary stations. We have pleasure in reporting generally, concerning the first class, that they enjoy a considerable measure of prosperity. Without the aid derived from the mission funds, they would not have been able, in the first instance, to obtain a stated ministry; whereas, by means of this allowance, they have not only enjoyed the privileges that are derived from pastoral superintendence and instruction, but have been enabled, to some extent, to advance the testimony of the Church, and to augment the contributions that are made for the missionary cause.

These congregations are Belfast, Newry, Ballyclare, Grange, and Baliesmill. The two first of these (Belfast and Newry) have of late years raised, chiefly through the exertions of the young, large sums for the cause of missions; the former contributing among the largest congregational collections for the spread of the Gospel.

The congregations of Ballyclare, Grange and Baliesmill, considering their circumstances, have likewise manifested a gratifying interest in the missionary cause; and their regular contributions attest that they regard it as a special duty to make efforts to sustain a fund, from which they feel that they have received no inconsiderable advantages. We have reason to believe that in these congregations special benefits have resulted from the regular ministrations of the Word; and we know that in connection with one of them (that of Ballyclare) a large and well conducted Sabbath school, which enjoys the constant attention of the pastor, is exercising a salutary influence upon the surrounding neighborhood.

The congregations that receive assistance out of the mission funds, and that are without pastors, are those of Dromore, Portglenone and Cloughmills, and Newtownards. Of these, Dromore has been supplied with public ordinances during the past year,

generally on alternate Sabbaths, and has, on the whole, been in a favorable condition. The congregation of Portglenone and Cloughmills has, for some years past, been in a weak and apathetical state, and has received but a limited supply of public ordinances. Newtownards has, we regret to state, likewise had fewer waterings of the word than on some former seasons, though the prospects there are not so discouraging. The missionary stations which have obtained aid out of the funds during the past year, are Donegall, Loughmulvin, Binn, Bushmills, Killinchy, and Corenery. These stations have generally maintained their position, without declining in numbers or profession, during the past year. One of them, Killinchy, has recently enjoyed the dispensation of the Lord's Supper, and has had, besides, some accession to the membership of the church. The people that have espoused the Covenanted Testimony at the others, have manifested, to a considerable extent, a spirit of steadfastness and zeal in the maintenance of Christ's cause. The congregation of Manchester has obtained a very limited supply of public ordinances since the last meeting of Synod. A deputation from the Presbytery, under whose care it is placed, visited the congregation in the end of last September, and were instrumental in leading the people to take a more favorable view of some parts of the procedure of the Ecclesiastical Courts respecting them, which they had misapprehended, and in putting their pecuniary affairs in a course of proper adjustment. Since that time, by the appointment of the Board and the concurrence of several Presbyteries, the Revrs. William Toland, William Russell and Robert Nevin visited Manchester, preached each several Sabbaths, and attended to other pastoral duties in the congregation. During the last six weeks, the congregation has been supplied with ordinances by a licentiate from the Western Presbytery. We have pleasure in reporting that the account of the state of the congregation, received from all the ministers who visited Manchester, was favorable. The people were found attending diligently to private, domestic and social duties; and their conduct was, in general, becoming their profession. We regard with deep interest their union and steadfastness in the maintenance of our fathers' testimony, notwithstanding their want of pastoral attention and public ordinances; and we cherish the confident hope, that, should we be honored to give our cause a firm footing in Manchester, we or our posterity may, by this means, do much for the extension of Covenanted uniformity in England.

The accounts which have been received from our beloved brethren in the British North American Colonies, in the course of the season, have been encouraging. They have been sustained in their arduous and self-denying labors, and have had reason to say that their labor has not been in vain in the Lord. The different congregations under the care of the Presbytery, in the Colonies,

have been making progress, and the stations visited by the missionaries in different localities have likewise, in general, given evidence of advancement. We feel happy to mention that the congregation of Southstream, under the pastoral care of Rev. James Reid Lawson, has made progress in the erection of an enlarged house of worship, and that they have received gratifying aid in this undertaking from christians of various names throughout the Provinces. In the district of Wilmot, too, in Nova Scotia, where Rev. Robert Stewart chiefly labors, the people have likewise engaged in the erection of a house of worship. We rejoice, moreover, to find that the Presbytery in the Colonies has of late devised measures for extending the field of their missionary labors in these interesting regions. We earnestly trust that, in carrying out this design, our brethren will enjoy the countenance and blessing of the God of our fathers; that many doors of opportunity will be opened before them, and that the seed which they scatter will be watered by the copious dews of heaven, and will spring up and bear abundant precious fruit. We regard it as the duty of the managers of our missions to give all encouragement, and as liberal assistance as they possibly can, to our brethren in the Colonies, in their exertions to sow the good seed of the Reformation in a most important part of the British dominions. The Directors furthermore report, with satisfaction, that the Presbytery in the Colonies have under their care *three young men* in preparation for the ministry in the Covenanted Church. They have thus opened up before them a cheering prospect, that, by the good hand of their God upon them, they may be honored to raise up native laborers to cultivate a vast field that has been assigned them—to do a great work for the honor of the Church's Head, and the salvation of perishing sinners.

The Directors feel sorry to be necessitated to report that they have not yet been able to obtain a suitable agency for recommending the mission to the Roman Catholics in the south and west of this country. They have been fully impressed with the conviction that every thing must depend, under the blessing of Divine Providence, on a well qualified agency, in which the Church would have all confidence; and they have considered it to be their duty to wait and make inquiries until such an instrumentality be obtained, rather than to enter hastily upon a work in a way that may result only in disappointment. We have not, however, been indifferent to the importance of this mission; and at every meeting of the Board held since last Synod, it has occupied a principal place in our anxious deliberations. While we would express our unfeigned regret that we have been so far unsuccessful in efforts to recommence the Irish mission, we would at the same time avow our strong and cordial conviction that it is the special duty of the Reformed Presbyterian Church in this land, to take a distinct part in the great work of evangelizing the dark parts of our native country. The providence

of God has wonderfully opened our way. The faithful members of the Church earnestly desire to see us engaged in vigorously prosecuting this enterprise of mercy. Such a mission, by the Covenanted Body, would find large favour in the eyes of devoted christians of other bodies, both in this and in other lands; and, above all, the present condition of Romanists in Ireland demand that we should make strenuous exertions for their deliverance from the spiritual thralldom of the papacy. Our earnest desire is, that the Supreme Judicatory may be directed to adopt wise and prompt measures for resuscitating the Irish mission. We long for the time when the church of our fathers will everywhere present the aspect of being the herald of deliverance and salvation to the millions of our countrymen who are ground down by Rome's idolatry and oppression. Thus, while blessing others, would we ourselves be blessed. Our efforts would give practical effect to our testimony against Antichrist, and would be the fulfilment of many prayers offered by faithful witnesses for Christ. They would be owned, too, for hastening the downfall of Babylon the Great, and for the establishment of the Redeemer's glorious kingdom.

Under the head of Funds, we report with interest, the children of the Church have, in some instances, done good service to the cause of missions, by raising a special offering of considerable amount. By an effort of this kind, the sons and daughters of Zion are trained for future usefulness, and the Lord accomplishes his gracious purpose. "Out of the mouth of babes and sucklings, He hath perfected praise."

We report, furthermore, with gratitude, that during the past year, our Treasurer received two donations from congregations of our brethren of the Reformed Presbyterian Church in Scotland—those of Penpont and Eaglesham—to aid in the Irish mission; and that recently the congregation of Pittsburgh and Allegheny, under the care of the Rev. Thomas Sproull, remitted the sum of fifty dollars (£10) to our missionary fund. Such instances of fraternal interest in the missions of the Church, by brethren in other lands, should excite and encourage us to redoubled diligence and perseverance. We notice, too, with interest, that the contributions to the mission funds, furnished by one of the congregations of this Church, that of Derry, during the past year, amounted to upwards of *forty-four pounds*. The christian activity and liberality thus manifested by the members, a comparatively small congregation, will, we trust, be the means of provoking many others to zeal in the great cause of spreading the Gospel and extending the testimony of Christ.

While we rejoice that the silver and gold are the Lord's, we are never permitted to doubt that he will abundantly supply the means for carrying forward his own work. Let it be ours to labor with all diligence—to embrace eagerly every opening for

spreading abroad the savor of Christ's name. Let us aim to spend and be spent in the service of the best of masters; and He will assuredly furnish sufficient for the establishment of his Kingdom on the earth.

"Blessed are they that sow beside all waters—that send forth thither the feet of the ox and the ass." May the time long-promised and long-expected speedily come, when the Redeemer's name shall be one, and his praise one in all the earth! When "He shall have dominion from sea to sea, and from the river to the ends of the earth."

For the Reformed Presbyterian.

ANIMADVERSIONS.

In the number of this magazine for September last an article appears, on which some animadversions may not be unseasonable. It purports to treat of "A Testimony—its use and importance."

The writer deserves credit for a number of excellent sentiments interwoven throughout the article—especially on the *use* and *importance* of a Testimony. These sentiments are creditable and seasonable somewhat in proportion to their unpopularity.

To perceive the use and importance of a Testimony, as a part of the symbols of the Church's profession, it is of the utmost importance that the nature of such a document be defined with accuracy, that its advocates and opposers may understand its import. This, it is humbly conceived the writer has not done in a satisfactory manner.

He admits that "a correct understanding of the subject is necessary, in order to witness faithfully and intelligently for the truth." To assist the reader in this correct understanding, he is informed that "a very common distribution of the Word of God, is into the law and the testimony." In proof that this distribution is *very common*, Ps. lxxviii. 5; Isa. viii. 16–20, are duly cited. Why did the writer stop his Scripture quotations so soon? Three texts of the sacred writings will scarcely prove that a supposed doctrine or fact is *very commonly* taught or stated in them. The reader will notice that the texts above cited, are not adduced to prove any doctrine or establish any fact; but the obvious design of the writer is to show that a certain "distribution of the Word of God is *very common*." More instances ought to have been given to satisfy a diligent and honest inquirer. Perhaps the writer could find no more such instances, and if so, this circumstance should have suggested caution in venturing his fundamental assertion.

But farther, the *truth* of his assertion may be very safely ques-

tioned. That "the law and the testimony," or terms equivalent, are often distinguished, each from the other in Scripture, is obvious to any attentive reader of God's Word. But to say that the law and the testimony are often distinguished in the Word of God, is a proposition very different from this,—That the Word of God is "very commonly distributed" into these *two parts!* The former is proved by the texts, already quoted; to which many might be added: the latter is not sustained, either by these texts, or any others.

Having laid a wrong foundation, the superstructure must needs be homogeneous! And accordingly confusion of thought is discernible in almost every succeeding paragraph. Thus having said that the "law is the rule of our obedience—the testimony the matter of our belief," (a distinction itself not very clear;) it is added—"In some respects, though not fully, the counterpart of this is the duty of the Church, &c." The counterpart of what? Here is lamentable obscurity. If we may guess at his meaning, it is something like this: The counterpart of God's law and testimony will be the Confession and Testimony of the Church: a correspondence, if real, not exhibited with sufficient clearness.

Again, "The confession is the bond of union by which they (Christians,) are held firmly together; the testimony is the exertion of this combined strength, &c." Now we may ask, what "combined strength?" And again, how is the strength combined? Grammar rules would suggest *their* "combined strength" for *this*, &c. but the writer's whole theory militates against the formal nature of a judicial testimony, as appears in the phraseology under consideration. "The confession is the bond of union." This seems to exclude the testimony from the bond. It is presumed the writer does not mean this exclusion, for the evident scope of the article is to defend a testimony, a judicial testimony; yes, a testimony which will constitute a part of the bond of union among the disciples of Christ. He had said, the law and the testimony, or the Word of God, which he takes as synonymous, constitute "a perfect system of practice and belief." Let this assertion pass without qualification or explanation, and most ordinary readers will infer that all creeds and confessions are not only unnecessary but unlawful—anti-scriptural. The majority of professing Christians are crying out continually,—The Bible is, or ought to be, the bond—the only bond of union in the Church of Christ. And a respectable number, of better quality, admit the necessity, or at least the propriety and expediency of a confession, while they oppose a testimony: and both parties are too much countenanced by the looseness of the writer's language—all taking rise in his inadequate, obscure, or erroneous conception of the scriptural term testimony. Still we believe he "means not so, neither doth his heart think so."

We would reasonably expect clearness when the writer proposes to state the *specific difference* between a testimony and confession. Let us hear the difference specified. "The latter means no more than a declaration of belief, without respect to the evidence on which it rests." Is this the specific nature of a confession? To what purpose then, did the Westminster Divines subjoin the Scripture proofs to sustain the doctrines of our Confession? Certainly just to furnish to friends and foes, the "evidence on which their belief rested," contrary to the sentiment of the writer. In defining the *specific* nature of a *testimony*, the writer is equally unhappy. A testimony, we are assured, "declares not only what is believed, but furnishes the proof of it, &c." Is this really so? So far is this from defining the nature of a testimony, as distinguished from a confession, that it is a correct description of a confession, as just now proved by reference to the Westminster Confession. Let the common apprehension of mankind be consulted here. What is the specific business of a witness? To state facts. Will any intelligent Court, civil, or ecclesiastical, tolerate a witness, who will impertinently rehearse *his belief*? No; so far from suffering such irrelevancy, he will be instantly rebuked or dismissed as incompetent. Hence it is not the specific nature of a testimony to "declare what the witness believes, and to furnish the proof of it."

That "a testimony, as a distinct part of the Church's standard, has become quite unfashionable and unpopular," is too true to be disputed, and we join the writer in deprecating the "spurious charity, and faint perception of the excellence of truth," to which he justly attributes this popular feeling. His answers to popular objections are in general satisfactory and seasonable. There are, however, some sentiments even here, which partake of the vagueness discernible in the former part of the essay.

To the "assertion, that the Church of Scotland, in her purest days, had no testimony, &c." among other things he replies:—"Her confession and catechisms contain in them one of the elements of a testimony, the proof of the doctrines in which she declared her belief." He had already taught us that a "confession means no more than a declaration of belief, without respect to the evidence on which it rests." *Then* he strengthened the hands of those whom he *now* opposes. For, either the Church of Scotland had no testimony, or she confounded a confession with a testimony; and this latter charge is evidently implied in the language of our author. Those who are acquainted with the character of the Church of Scotland, *in her purest days*, will not thank him for such an injurious insinuation. Well would it be with our Zion, if the degenerate sons of the Church of Scotland in her purest days, could distinguish between a confession and testimony with as much clearness and fidelity as their fathers. And indeed it is highly

probable, yea, it is morally certain, that much of the apathy and opposition to a faithful testimony which the writer deplures, arises from losing sight of the formal nature of a testimony in general, and of the Church of Scotland's testimony in particular.

Our author proceeds in answer to the objection taken from the Church of Scotland; "she had her covenants—by which the successive attacks of popery and prelacy had been effectually resisted." This is to some good purpose, and now light is thrown on the specific nature of a testimony from the fact that "opposition to a testimony and to the covenants comes from the same quarter." Yes, this is indeed "significant and suggestive." It is to be hoped the writer may hereafter profit more than heretofore by the suggestion.

The next objection seems to be admitted by the writer, viz: That the Church of Scotland "had no testimony against *other churches*;"—"there were no other churches holding error, to be testified against." Is this historically true. The Churches of Rome and of England were not the exclusive reservoirs of error at the time referred to; neither did "purity and peace" reign in all other ecclesiastical fellowships; but the Church of Scotland had "enough to do at home," and shaped her testimony to her "condition and circumstances," as he acknowledges. This confusion arises from viewing the subject matter of a testimony as clothed with, or embodied in, a visible symbol. This external form of exhibition is comparatively a modern expedient. Few churches that take a complacency in the title REFORMED, can produce a testimony in the modern shape of a volume, among her subordinate standards, which dates one hundred years back. We care not what external dress or visible form a testimony may assume, provided it be scriptural, full and faithful. It may appear with its integral parts interwoven, be placarded in detached parchments on church doors and market crosses, live in burning words and valiant deeds among the witnesses of Jesus: if only the formal nature and subject matter be avouched, and intelligible, it will declare the glory of Immanuel and torment his enemies. Such a testimony the Church of Scotland had in her purest days; such a testimony Christ's witnesses ever had, especially since the rise of Antichrist; and such a one they will be honored to hold fast, till victory crowns their efforts. Rev. xii. 11.

A deep impression, and of long continuance, that the specific nature of a testimony is not understood, even among those who desire to be witnesses for Christ; and this impression strengthened by the efforts of the writer of the article under consideration, to shed light upon the subject, will account for these animadversions.

The Christian public are familiar with such declarations as these,—“The Bible is our Testimony”—“The Confession of Faith is our Testimony; &c.” Sentiments of this kind are irrational

and impious: and however the ignorance of those who utter them may extenuate, it will by no means justify their impiety. Alas! that such pietists and enthusiasts should have the least shadow of countenance from any who profess adherence to the testimony of the Church of Scotland. But so it is, when the fundamental position of the article under review is, that at least *one part* of the Word of God identifies substantially with the church's testimony.

It will be seen by the judicious reader, that we have not given our own view of the *specific nature* of the church's testimony. This may be done at a future time. In the meantime, our animadversions on the contributions of another on the general subject, are perhaps subservient to that end, as tending to prepare the way for successful investigation.

Let us all bewail our spiritual darkness, and especially that those among us who are reputed masters in Israel, know so little of that testimony which God established in Jacob, that law, which he appointed in Israel; that we resort so seldom to the testimony as well as to the law for greater clearness in binding up the testimony and sealing the law among the Disciples of our great Lord and Master.

Nov. 16th, 1852.

PHILALETHES.

LETTER FROM IRELAND.

We have permission from the brother who received the letter from which the following extracts are taken, to publish them. The writer is a highly esteemed brother in the ministry in Ireland, who, we feel persuaded, will kindly pardon the liberty taken with a private communication. The excellency of the extracts constrained us to desire that our readers should have an opportunity of enjoying the same satisfaction which we had in their perusal.

MY DEAR BROTHER—I regret the interruption of our correspondence. I think I am generally kept busy; but the truth is, in things of the greatest moment we are sadly indolent. Among these I place intercourse with dear brethren who hold the testimony of Jesus, and the enjoyment of the communion of saints.

At times I try to meet you at the mercy seat—and in solemn moments, to remember you and your family and flock, and your public work. It would afford me heartfelt gratification to hear that you are sustained and comforted, and that the Lord's work prospers through your instrumentality.

Here, we have reason to say, amidst some trials, and manifold short-comings in duty, that the Lord is mindful of his grace and truth to Israel's house. Numbers of our best people, feeling the oppressions of the land, emigrate to other countries. This is in

one aspect discouraging, as our congregations are thereby weakened, and religion is in too low a state throughout the land, to lead us to expect that their places will be supplied by accessions from other bodies. Still we have cause of rejoicing that the decrease of numbers is not so marked as one would be led to imagine—there are always a few worthy individuals coming to us occasionally from other denominations; and we desire to rejoice that some that go away from us may be instruments of advancing Christ's cause in other lands.

In these countries, many things bctoken solemn and great changes approaching. The former proprietors of the soil are rapidly passing away—and the “encumbered Estates Commission” are giving over large portions of the country to practical men of the classes below the aristocracy—many of them Scottish and English. There can be no doubt that in many parts of Ireland, the numbers of Romanists are rapidly diminishing. Those who are laboring in the South and West for the conversion of Roman Catholics, and for the instruction of their children, are meeting with considerable success. I regret greatly that the Covenanting Church has for some time past had no agency in this field. We are sadly at a loss for a devoted instrumentality to occupy fields that are white for the harvest: and perhaps we should seek for the cause in the want of spirituality among our ministers and people, and in the absence of earnest wrestling prayer for the establishment of the Redeemer's Kingdom.

From British Rulers—of whatever class, I do not look for any measures that will place truth in its proper position, and discourage error. The present ministry, though making Protestantism a watch word, have strong Puseyite and High Church leaning, and from such men nothing effectual may be expected to check the progress of Popery.

Our ecclesiastical affairs present little that is new or striking. Several of our ministers are aged and infirm, and cannot be expected much longer to be in active service in the Church—we have few licentiates, and no bright prospect of many others coming forward. Still our comfort is, that the residue of the Spirit is with our Covenant God—and that He will be at no loss for an instrumentality to carry forward his own work. The party that left us, are now nearly without any aged or experienced minister among them. Drs. Henry and Alexander, died some months ago, within a few weeks of each other, and Dr. Houston,* of Cullybackey, is very infirm at present. The surviving ministers are young men, raw and inexperienced, and already they have been disputing and going before the public with their disputes about the Sustentation Fund, and other matters. Still, I have little hopes of any of them returning to the right way.

I am glad to mention that we appear to be in the way of coming

* Dr. Houston is since dead.—Ed

to an act of Covenant re-venovation before the lapse of a long time. Our people, and many of the ministers and elders are anxious on the subject—yet there are difficulties which may tend to protract the work, or to prevent it altogether. We need much the prayers of the Lord's servants in this matter. It would be a most important step for the revival and extension of Zion's cause if we were privileged to avouch our father's God to be ours in solemn covenant. Do pray for us, and stir up brethren who have an interest at the mercy seat to do the same.

APOSTOLIC SUCCESSION.

The historian, Macaulay, who has written many good things and many bad, sometimes presents his subject with a power and clearness of which few men are capable. In the following extract he shows the impossibility of proving or ascertaining an unbroken succession in the line of Episcopal Bishops, and consequently the absurdity of believing such a dogma.

The transmission of orders from the apostles to an English clergyman of the present day, must have been through a very great number of intermediate persons. Now, it is probable that no clergyman in the Church of England can trace up his spiritual genealogy from bishop to bishop, even so far back as the Reformation. There remain fifteen or sixteen hundred years, during which the history of the transmission of his orders is buried in utter darkness. And whether he be a priest by succession from the apostles, depends on the question whether, during that long period, some thousands of events took place, any one of which may, without any gross improbability, be supposed not to have taken place. We have not a tittle of evidence to any one of these events. We do not even know the names or countries of the men to whom it was taken for granted that these events happened. We do not know whether the spiritual ancestors of any of our contemporaries were Spanish or Armenian, Arian or Orthodox. In the utter absence of all particular evidence, we are surely entitled to require that there should be very strong evidence, indeed, that the strictest regularity was observed in every generation, and that episcopal functions were exercised by none who were not bishops by succession from the apostles. But we have no such evidence. In the first place, we have not full and accurate information touching the polity of the Church during the century that followed the persecution of Nero. That, during this period, the overseers of all the little Christian societies scattered through the Roman empire held their spiritual authority by virtue of holy

orders derived from the apostles, cannot be proved by contemporary testimony, nor by any testimony which can be regarded as decisive. The question, whether the primitive ecclesiastical constitution bore a greater resemblance to the Anglican or to the Calvinistic model, has been fiercely disputed. It is a question, on which men of eminent parts, learning, and piety, have differed, and do to this day differ very widely. It is a question on which at least a full half of the ability and erudition of Protestant Europe has, ever since the Reformation, been opposed to the Anglican pretensions.

It is surely impolitic to rest the doctrines of the English Church on an historical theory, which, to ninety-nine Protestants out of a hundred, would seem much more questionable than any of those doctrines. Nor is this all. Extreme obscurity overhangs the history of the middle ages, and the facts which are discernible through that obscurity prove that the Church was exceedingly ill-regulated. We read of sees of the highest dignity openly sold; transferred backwards and forwards by popular tumult; bestowed sometimes by a profligate woman on her paramour; sometimes by a warlike baron on a kinsman, still a stripling. We read of bishops of ten years old; of bishops of five years old; of popes who were mere boys, and who rivalled the frantic dissoluteness of Caligula; nay, of a female Pope. And though this last story, once believed throughout Europe, has been sought to be disproved by the most discerning of those who reject it have admitted that it is not intrinsically improbable. In our own island, it was the complaint of Alfred that not a single priest, south of the Thames and very few on the north, could read either Latin or English. And this illiterate clergy exercised their ministry amidst a rude and half-heathen population, in which Danish pirates, unchristened, or christened on the field of battle, were mingled with a Saxon peasantry scarcely better instructed in religion. The state of Ireland was still worse. "*Tota illa per universam Hiberniam dissolutio ecclesiasticæ disciplinæ—illa ubique pro consuetudine Christiana sæva subintroducta barbaries,*" are the expressions of St. Bernard. We are, therefore, at a loss to conceive how any clergyman can feel confident that his orders have come down correctly. Whether he be really a successor of the apostles, depends on an immense number of such contingencies as these: Whether under King Ethelwolf, a stupid priest might not, while baptising several scores of Danish prisoners, who had just made their option between the font and the gallows, inadvertently omit to perform the rite on one of these graceless proselytes? Whether, in the seventeenth century, an impostor who had never received consecration, might not have passed himself off as a bishop on a rude tribe of Scots? Whether a lad of twelve did really, by a ceremony huddled over when he was too

drunk to know what he was about, convey the episcopal character to a lad of ten?

Since the first century, not less, in all probability, than one hundred thousand persons have exercised the functions of bishops. That many of these have not been bishops by apostolical succession, is quite certain. Hooker admits that deviations from the general rule have been frequent, and, with a boldness worthy of his high and statesmanlike intellect, pronounces them to have been often justifiable. "There may be," says he, "sometimes very just and sufficient reason to allow ordination made without a bishop. Where the Church must needs have some ordained, and neither hath nor can have possibly a bishop to ordain, in case of such necessity the ordinary institution of God hath given *oftentimes*, and may give place. And therefore we are not simply without exception to urge a lineal descent of power from the apostles by continued succession of bishops in every effectual ordination." There can be little doubt, we think, that the succession, if it ever existed, has often been interrupted in ways much less respectable. For example, let us suppose—and we are sure that no person will think the supposition by any means improbable that, in the third century, a man of no principle and some parts, who has, in the course of a roving and discreditable life, been a catechumen at Antioch, and has there become familiar with Christian usages and doctrines, afterwards rambles to Marseilles, where he finds a Christian society, rich, liberal, and simple-hearted. He pretends to be a Christian, attracts notice by his abilities and affected zeal, and is raised to the episcopal dignity without having ever been baptized. That such an event might happen, nay, was very likely to happen, cannot be well disputed by any one who has read the life of Peregrinus.

Now, this unbaptized imposter is evidently no successor of the apostles. He is not even a Christian; and all orders derived through such a pretended bishop are altogether invalid. Do we know enough of the state of the world and of the Church in the third century, to be able to say, with confidence, that there were not at that time twenty such pretended bishops? Every such case makes a break in the apostolic succession.

Now suppose that a break; such as Hooker admits to have been both common and justifiable, or such as we have supposed to be produced by hypocrisy and cupidity, were found in the chain which connected the apostles with any of the missionaries who first spread Christianity in the wilder parts of Europe; who can say how extensive the effect of this single break may be? Suppose that St. Patrick, for example, if ever there was such a man, or Theodore of Tarsus, who is said to have consecrated in the seventh century the first bishops of many English sees, had not the true apostolical orders, is it not conceivable that such a cir-

cumstance may affect the orders of many clergymen now living? Even if it were possible, which it assuredly is not, to prove that the Church had the apostolical orders in the third century, it would be impossible to prove that those orders were not in the twelfth century so far lost that no ecclesiastic could be certain of the legitimate descent of his own spiritual character. And if this were so, no subsequent precautions could repair the evil.

THE UNRIGHTEOUS MAMMON.

It is not money, but the love of it which is the root of all evil; not its use, but its abuse; not the accumulation of it, but the spirit in which is amassed. As an instrumentality it may be as powerful for good as evil. If, in the hand of a bad man, it may become the minister of vice, oppression, and cruelty; in the hands of a good one, it may powerfully aid in the mitigation of human woe, and in the diminution of the varied ills of human life. A little reflection will satisfy any one, that while it is no crime to be rich, it is a very difficult thing to accumulate wealth, without, at the same time, awakening and fostering a disposition which is criminal. In the tide of earthly prosperity, the attention is apt to become unduly absorbed, the affections to become worldly, pride and ambition stirred up in the heart; and in the same ratio, the higher interests of our nature to be forgotten, our better emotions suppressed, and the devotion of the heart transferred from God to the creature. It is an every day's tale, that religion gradually loses its hold on the mind which directs its energies to the accumulation of the unrighteous mammon; and that effort for the conversion of the soul is always least hopeful in the case of those who act on the principle that wealth is the chief good. It is a principle so absorbing, and yet so natural and likely to occur in the successful prosecution of worldly business, that the rich man finds the most formidable obstacles to his entrance into the kingdom of heaven.

There is one aspect of this subject to which we would more particularly direct attention at the present time. The low state of religion in the churches is felt and acknowledged. There may be much profession, while the evidences of ardent, humble, and self-denying piety are exceedingly unsatisfactory. Few evince, by their lives, that religion is, in their esteem; the one thing needful. While the world proves itself to be without God, the Church, in a great measure, shows that it has but half a heart for God. What is the cause of this? Eternity has unspeakably higher claims upon us than time, and the salvation of the soul is of infinitely greater importance than any supposed advantages

derivable from earthly wealth. If, then, that which is most truly valuable is subordinated to that which is less excellent, there must be a reason for it, and that reason is, that the god of this world blinds the eyes of the children of men, perverts their judgment, and makes them the dupes of a fatal cheat.

In this country where the avenues of wealth are open to all, and where the rewards of industry are so certain; where agriculture, commerce, and trade of every kind flourish; where the surface of the earth richly recompenses labor, and where its carefully wrought mines pour forth incalculable wealth, there exist the strongest temptations to induce men to expend their energies in the acquisition of the unrighteous mammon. Hence it is apparent everywhere that this is the ruling passion, in the Church and out of the Church. All are running in this race, all are reaching forward to this goal. Some are grasping at their millions, others at their thousands or hundreds, according to the position they occupy, and the facilities they possess. In all cases, however, the disposition to become rich is the predominant one, and the effect of it is to pre-occupy the heart and mind to the exclusion of the higher concerns of duty to God and our own souls. While such is the prevalence of this temper, can we expect that the Church will be characterized by the ardour of its piety? If the fathers are so occupied, will the children learn to set their affections on heaven? If the creature is thus preferred to the Creator, will God be found in the midst of us in the glory of his spiritual presence? If the world thus prevails, will the spirit of religion dwell in our hearts and families? Can we expect the revival of religion while this root of bitterness finds in our hearts a congenial soil? The great contest of the age is between God and mammon, and if we side with the latter, we stand in opposition to the former. The spirit of worldliness, now so alarmingly prevalent, casts a deep shade over the Church, obscures its light, represses its energies, and obliterates one by one, the landmarks between the Church and the world. From the whole subject this one great lesson is to be learned, that a true revival in the declining Church of our day must commence by ridding the hearts of men of this inordinate love for money. The riches of grace must be permitted to assume their true value over the love of the unrighteous mammon.—*Presbyterian.*

MINUTES OF THE PRESBYTERY OF THE LAKES.

MIAMI, Oct. 20, 1852.

Presbytery met pursuant to adjournment, and was constituted with prayer by the Moderator. Members present—Rev. R. Hutchison, J. Neil, J. C. Boyd, J. Dodds and J. B. Johnston. Absent—J. French,

and A. M'Farland. Ruling Elders—Stephen Bayless, William Ramsey, John M'Daniel, Samuel Jamison, Mathew Wilkin, and William M'Gee, from Macedon, reported as having been recently organized. Mr. M'Gee not being regularly certified, was admitted to a seat on motion. The Moderator and Clerk were continued. Rev. A. M'Farland arrived. Minutes read and sustained. Rev. J. French arrived. Rev. J. Wallace, a member of Pittsburgh Presbytery, was on motion invited to a seat as a consultative member. He took his seat accordingly. Papers were called for. No. 1. Petition from Cincinnati for supplies, &c. No. 2. Petition from Xenia for supplies. No. 3. Petition from Morpeth, Canada, for supplies. No. 4. A call from Macedon. No. 5. Report of J. Neill. No. 1. was read, accepted, and so much as refers to supplies referred to a committee on supplies, and the remainder laid on the table. The committee are Rev. J. Dodds, J. C. Boyd, and J. M'Daniel, elder. No. 2. was read, accepted, and referred to committee on supplies. No. 3. was read, accepted, and referred to committee on supplies. No. 4. accepted and laid on the table. The committee appointed to organize a congregation, &c. at Macedon, reported as follows:

"The committee appointed to organize a congregation, &c. at Macedon, report That seventeen members were received on certificate, or personal examination; and that William M'Gee, a ruling elder, was duly elected and installed, and Alex. George duly elected, ordained, and installed elders of the congregation. Alexander Fishbaugh was elected, ordained and installed deacon.

To the congregation organized, the Supper was dispensed, and afterwards a call was moderated unanimously for W. F. George. Respectfully submitted.

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

No. 5 was read, accepted, and referred to an auditing committee, except so much as refers to supplies, to committee on supplies. M'Farland, Johnston and Ramsey, are the auditing committee. No. 6. A petition from Miami for the moderation of a call for a co-pastor, &c. read, accepted, and laid on the table for the present. No. 7. A petition from thirty-six members of the Utica congregation, for a disjunction of the pastoral relation between Rev. A. M'Farland, and the Utica congregation; accepted, and laid on the table for the present. No. 8. Report from Utica congregation read, and laid on the table for the present. No. 9. A petition from the Utica congregation, signed by fifty-four members, read and laid on the table for the present.

Unfinished business was, on motion, taken up. Item 1. Theological Students. Inquiry was made, if students were in readiness to deliver pieces of trial. Hearing Students, made the order of the day for this evening, 6 o'clock. Item 2. Fulfilment of appointments. J. R. Thompson, fulfilled, and was dismissed to New York Presbytery. R. Reed, reported fulfilled; report accepted and approved, and so much as refers to accounts, referred to the auditing committee. J. Neill's, fulfilled. J. B. Johnston, fulfilled. J. C. Boyd failed to fulfill the appointment at Southfield, Mich. on account of sickness in family. J. Dodds reported in regard to Lake Eliza. Report accepted, and adopted as follows.

"To the Presbytery of the Lakes to meet at Miami, Oct. 20, 1852: Rev. Fathers, and brethren,—the commission appointed to adjudicate finally, the affairs of the Societies of Lake Eliza, would respectfully

report, That said commission met at Lake Eliza on the 6th of Sept. 1852. Two members were present, viz: Josiah Dodds and James Neill. All the cases of discipline there, requiring judicial action, were taken up and finally and amicably settled. After which, the Societies unanimously requested an organization, which was granted. Fourteen members were found to be in regular standing. These chose by ballot two of their number—Joseph M'Farland and William Russel, to the office of ruling elder; the former receiving twelve, and the latter eleven votes on the first ballot. These elders elect, were subsequently examined on the doctrines, worship, discipline and government of the church. Their examination being sustained, they were in due time and form ordained to the office of ruling elder, by fasting, prayer and imposition of hands, and installed to rule over the congregation of Lake Eliza. A charge was then given to the new elders and to the people by the chairman of the commission. After which the commission adjourned, and the new Session was constituted in the name of Christ, the King and Head of the Church, and some sessional business attended to. The Session was then adjourned with prayer. There is now a fair prospect of the Reformation vine taking root, growing and spreading abroad its branches in this portion of the earth.' Respectfully submitted.

JOSIAH DODDS, *Chair'n.*

The Treasurer reported verbally in part—a written report forthcoming. Rev. R. Hutchison, in behalf of Brush Creek Congregation, tabled \$15, for Home Missions. Wm. M'Gee for Macedon, \$4 for Home Missions. Rev. A. M'Farland for Utica Congregation, \$23,25 for the following purposes, \$5,50 to be transmitted to Synod's Treasurer, and an order obtained for its use in the Lakes Presbytery—the balance to be used as missionary money. Rev. J. C. Boyd, Loudonville \$4,64 for Home Missionary purposes, and from Sandusky, \$15 for the same. Rev. A. M'Farland, from Jonathan Creek, \$8,25 for Home Missions, and \$3,25 for Mission to the Jews. This last sum, \$3,25, was ordered to be transmitted to Synod for the purpose designated. Moved a recess till 2 o'clock, P. M.

Court came to order. William Woodburn, elder, certified from Southfield, appeared and took his seat in Court. Miami Congregation tabled by W. Aiken, \$40 for the Presbytery's Home Missionary fund.

Resolved, That the Treasurer be instructed not to transmit, or report to Synod's Treasurer, any sums given to Presbytery's Home Mission fund, which the donors refuse to have so transmitted.

Reasons of protest by J. Young, tabled, read and laid on the table. Mr. Sloane delivered an exercise, and additions, read a Historical Essay and Latin Exegesis; these were sustained as pieces of trials for licensure, except that the Latin Exegesis was, on motion, referred to a committee. Rev. J. C. Boyd and J. Wallace are the committee. Paper No. 10. A petition from James Gray, &c. While this paper was the subject of some remark, it was resolved to reconsider the motion of the Presbytery passed at Southfield, by which, paper No. 1. was laid on the table till after next meeting of the Synod. Recess till 6 o'clock.

Court came to order. R. Shields delivered a discourse from James ii. 19. M. Wilken, from Prov. xxiii. 11. and P. Wylie, from Jno. xiv. 1—3. These were all sustained as specimens of improvement. D.

Shaw read a Historical Essay—sustained as a piece of trial for licensure. Adjourned with prayer, to meet here to morrow morning 9 o'clock.

Same place, Oct. 21, 1852, 9 o'clock, A. M. Court came to order, and was constituted with prayer by the Moderator. Members all present. Minutes read. Mr. J. K. Milligan reported his fulfilment of appointments. Received and approved, and the fiscal part referred to the auditing committee. Mr. W. F. George reported his fulfilment of appointments. Received, and as amended, the fiscal part referred to the auditing committee. Mr. J. M. Armar reported his fulfilment of appointments in part. Paper No. 11. A complaint from the Session of Tomaka and Muskingum against Rev. A. M'Farland, read and received, and its consideration made the order of the day for this afternoon, after hearing trials of Mr. Sloane, the hearing of which, is now made the order of the day for this afternoon. Paper No. 4. Call from Macedon, was taken up and sustained as a regular Gospel call. In connection with this, the congregation of Macedon were, on motion, supplemented with one hundred dollars for one year. The call was then presented to the candidate, and by him accepted. Rom. x. 1—4. was assigned as the subject of lecture, and — for popular sermon, trials for ordination. Rev. J. Dodds, J. B. Johnston, and J. C. Boyd, with Elders W. Rambo, of Miami; David Wilson, of Xenia; and W. M'Gee, of Macedon; were appointed a Commission of Presbytery to ordain and install Mr. George. Commission to meet at Macedon, 2d Wednesday 8th Dec. next. Paper No. 6. taken up—a petition from Miami Congregation for the moderation of a call for a co-pastor. While under consideration, Court took a recess till 2 o'clock, P. M.

Court came to order. The committee on Exegesis of Mr. Sloane, report that they sustain it as a piece of trial for licensure. Report accepted and adopted. Mr. Sloane delivered a lecture from Isa. xii chap. and a sermon from Micah, v. 2. both were sustained as pieces of trial for licensure. Presbytery proceeded to examine Mr. Sloane on the evidences of christianity, doctrinal theology, church history, church government, discipline, experimental and practical religion. The examination was sustained. After answering to the queries put at ordination, Mr Sloane was licensed in the name of Jesus Christ, to preach the everlasting Gospel.

The order of the day, the consideration of the complaint of the Session of Tomaka and Muskingum, was taken up. Rev. J. Wallace, on behalf of complainants, was heard. Rev. A. M'Farland, the defendant, was heard. Rev. J. Wallace rejoined. The complaint was not sustained. The subject under consideration at recess, was resumed—the petition from Miami. Adjourned with prayer to meet at 7 o'clock.

Hall, 7 o'clock, Court met and was constituted with prayer by the Moderator. Members all present. Minutes read. William Woodburn, elder, petitioned verbally, in the name and behalf of the Southfield and Bloomfield congregations for supplies, sacrament, addition of elders, and deacons, &c. Referred to committee on supplies. The subject, petition from Miami congregation, on which Court adjourned, was resumed; and the whole petition was by a unanimous vote granted. J. B. Johnston was appointed to moderate the call. Paper No. 12. Petition from W. F. George, concerning certifying baptized youth leaving one congregation and removing to another. A motion to grant the prayer,

was laid on the table for the present. Paper No. 7. was taken up; also 8 and 9, in connection therewith. Paper No. 13. A remonstrance from Utica congregation. On motion, received, and taken up in connection with No. 7, 8 and 9. In answer to petition, paper No. 9, a visitation Presbytery was granted, and all the papers in this connection referred to that Presbytery. *Resolved*, That when Presbytery adjourns, it do so to meet at Utica, 3d Wednesday, Nov. 10 o'clock, A. M. for visitation specially. The motion, to grant petition of W. F. George, laid on the table, was taken up for consideration. When, on motion, the petition was referred to the Moderator, a committee to report thereon. Adjourned with prayer to meet in the church to-morrow 9 o'clock, A. M.

Oct. 22, 1852, 9 o'clock, A. M. Presbytery met, and was constituted with prayer by the Moderator. Neill absent. Minutes read. R. Hutchison reported in regard to the purchase of Hebrew and Greek Concordances; accepted and approved, and is as follows: Neill appeared.

"Your agent to procure certain books for the use of the Students, would respectfully report, That he has procured those directed, viz: One Englishman's Greek Concordance, \$4,50; One Frisest's Hebrew Concordance, \$16,20—\$20,70. Received for the above purpose, as follows: From Rev. J. Dodds, \$3; Rev. J. C. Boyd, \$4; Rev. A. M'Farland, \$4; Brush Creek, \$7,70; Michigan, \$5; Rev. J. B. Johnston, \$7—\$30,70. Balance on hand, \$10. Respectfully submitted."

R. HUTCHISON.

The remaining money retained in Mr Hutchison's hands till further orders. Auditing committee reported. Report accepted and adopted. Mr. Neill reported, That he has received settlement with Southfield congregation, and relinquishes all claims on them. The consideration of the motion, to lay paper No. 1 on the table, (minutes, page 178,) was taken up, when, on motion, the said motion was reaffirmed. Hutchison, Boyd and M'Daniel, were appointed a committee, to answer reasons of protest of J. Young. Recess for 1½ hour.

Court came to order. Paper No. 10. Petition of James Gray, &c. was received. On motion, so much of the petition as refers to supplies of preaching was granted, so far as the new organization may desire, and Presbytery can give. From this decision, Rev. R. Hutchison dissented, for the following reasons:

"Reasons of dissent from the above resolution. 1. Because the petition was withdrawn before vote passed. 2. Because the petitioners declared they would not receive preaching without sealing ordinances.

R. HUTCHISON."

"I concur in the above.

J. DODDS."

The Treasurer reported. Report accepted and adopted. "Report of the Treasurer—since your last meeting I reported to Synod's Treasurer for Domestic Missions, the sum of \$116,35; and I asked for the sum of \$150 from the Synod's treasury, in addition to the sum reported. The Treasurer has forwarded to me the sum of \$100, and informed me that \$50 more would be forwarded before the present meeting of Presbytery, if the state of the treasury would admit of it. This sum I have not yet rec'd. The receipts and expenditures since your last meeting of Presbytery, are as follows: Sums received Oct. 20, 1852. Loudenville, from Rev. J. C. Boyd, \$4,64; Sandusky, per do. \$15; Macedon, \$4; Brush Creek,

per R. Hutchison, \$15; Jonathan's Creek, per Rev. A. M'Farland, \$8.25; Utica, per do. \$23.25; Miami, per W. Aiken, \$40; Southfield, per Rev. J. B. Johnston, \$5; Synod's treasury, for Domestic Missions, per W. Brown, \$100. Amount received, \$215.14. Amount paid out, \$206. Balance in treasury, \$9.14. The following sums have been paid out. 1852, Sept. 7, paid to Rev. J. Neill, \$15; Oct. 20, to Rev. J. C. Boyd, \$67; Oct. 21, to W. F. George, \$9.25; Oct. 24, to Rev. J. Neill, \$15; to R. Reed, \$9; to W. F. George, \$90.75—\$206.

JOSIAH DODDS, *Treas'r.*"

Presbytery's Concordances were committed to the charge of Mr. J. K. Milligan. Mr. Armar reported farther, and explained in regard to failing to preach a few days as appointed by Presbytery. Adjourned with prayer, to meet in the Hall 7 o'clock.

Hall, 7 o'clock, P. M. Court met, and was constituted with prayer by the Moderator. Members all present. Minutes read. Presbytery deemed Mr. Armar's reasons for not fulfilling his appointments, unsatisfactory. Messrs Shaw and Montgomery, students of Theology, were permitted to pursue literary studies during the coming year. *Resolved*, That Theological students may pursue their studies under any Minister of the Presbytery, as may best suit their convenience; or, they may pursue literary studies. *Resolved*, That Mr. Johnston appoint Theological Students pieces of trial.

Committee on supplies reported. Report accepted, and as amended, was adopted as follows: "The committee on supplies report the following scale of appointments. Robert Reed, *Cincinnati*, Oct. 5th Sabbath, and Nov. the 1st, 2d and 3d Sabbaths, and March, 4th Sabbath, and April till meeting of Presbytery; *Southfield*, Nov. 4th Sabbath, Dec. 1st, 2d and 4th Sabbaths, Jan. 1st and 5th Sabbaths, Feb. 2d and 3d Sabbaths, March, 1st and 3d Sabbaths; *Bloomfield*, Dec. 3d Sabbath, Feb. 1st and 4th Sabbaths, March 2d Sabbath; *Lake Eliza*, Jan. 2d, 3d and 4th Sabbaths. J. R. W. Sloane, *Xenia*, Nov. 3d Sabbath, Jan. 1st Sabbath, Feb. 1st and 3d Sabbaths, March, 2d and 4th Sabbaths; *Cincinnati*, all Dec. Jan 4th and 5th Sabbaths, Feb. 2d, and March, 1st Sabbath. Rev. J. Neill, *Morpeth, Canada West*, till next semi-annual meeting of Presbytery. W. F. George, *Macedon and vicinity*. Rev. A. M'Farland, to preside in the election of officers at *Southfield*, and dispense the Sacrament there, on the 1st Sabbath of Nov. and with the assistance of William Woodburn, to hold a Session at *Bloomfield*. Rev. J. Dodds, *Cincinnati*, Feb. 3d Sabbath, and to dispense the Sacrament on the following Sabbath, assisted by Rev. R. Hutchison, to re-organize the congregation, and to moderate a call if the people are in readiness. Rev. A. M'Farland to spend a few Sabbaths during the winter at discretion in *Canada West*. Your committee would recommend that \$50 be appropriated to missionary labor in Canada West, during the following six months. Rev. J. French, is appointed to preach at *Byron, Laporte Co. Ia.* one Sabbath at his own convenience. Mr. Sloane is appointed to preach at *Detroit*, two or three Sabbaths before the close of navigation. All, which is respectfully submitted.

J. DODDS, *Chair'n.*"

Mr. Neill is permitted to hold a Session at Morpeth, Canada, with

any elder, or elders he may obtain, for the purpose of receiving members. The following was passed in regard to publishing the minutes.

Resolved, That it be hereafter a standing rule of this Presbytery, to send, by their Clerk, to the Periodicals for publication, their minutes entire. Presbytery ordered Mr. Armar to receive a certificate and dismissal to the Presbytery of Illinois. *Resolved*, That the Spring meeting of Presbytery, be the 2d Wednesday, May next, Utica. Adjourned with prayer.

J. B. JOHNSTON, *Pres. Clerk.*

UTICA, NOV. 17, 1852.

Presbytery met pursuant to adjournment, and was constituted with prayer by Rev. A. M'Farland, the Moderator being absent. Members present, Rev. A. M'Farland, J. C. Boyd and J. B. Johnston. Ruling Elders J. M'Daniel and Cornelious Jamison. Rev. A. M'Farland was chosen Moderator, and J. B. Johnston continued Clerk. Minutes not having been transcribed, were read in part, viz: So much as refers to Utica congregation

Paper No. 1. A call from Miami congregation, on Mr. J. K. Milligan, laid on the table for the present. No. 2. A letter from Mr. J. K. Milligan, informing the Court that he could not be present, but had made up his mind to accept the call. Laid on the table for the present.

The special business, viz: Visitation was taken, and papers No. 7, 8, 9 and 13 were read. On motion, the Clerk was called to read, and put the queries on visitation, in overture, to pastor, elders, &c. While attending to the visitation, Presbytery had a recess till 6 o'clock, p. m.

Court came to order and business resumed. Moved that the decision of Presbytery on the visitation, be deferred till to-morrow morning 8 o'clock. The parties concerned in papers No. 7, 8, 9 and 13 were heard. *Resolved*, That papers No. 7, 8, 9 and 13, be referred to Synod. The call on J. K. Milligan, was taken up and sustained as a regular gospel call, and Mr. Milligan's letter of acceptance sustained under the circumstances, as his acceptance of the call. But for the sake of form, the commission to ordain, are directed to present formally to Mr. Milligan, the call. W. F. George, provided he be ordained—Rev. A. M'Farland, and J. B. Johnston, with Elders, W. M'Gee, of Macedon, and M. T. Glasgow, are the commission to ordain and install Mr. Milligan, 1st Thursday Jan. Also, to visit Miami congregation and hear Students of Theology. J. B. Johnston, to assign to Mr. Milligan trials for ordination.

The Presbytery having put the usual queries of visitation to pastor and elders, and heard statements at length, with regard to the state of the congregation, find that a great part of the duties of the congregation have been satisfactorily attended to. But that in cases where some dissatisfaction prevails, the Session have been negligent in affording the pastor the assistance and encouragement they ought to render, and he needs. And therefore, Presbytery direct that they be more careful hereafter, in this respect. And farther, the Presbytery recommend to the congregation to increase the number of elders, and to elect deacons as soon as can prudently be done. Adjourned with prayer, to meet here according to previous adjournment.

J. B. JOHNSTON, *Pres. Clerk.*

OBITUARY NOTICES.

DIED, at his residence in Brooklyn, N. Y. in the 70th year of his age, on the 5th August, John Greacen, for many years a member, and ruling elder in the First Reformed Presbyterian congregation, in the city of New York.

Mr. Greacen was originally from Ireland, of a respectable family, connected with the dissenting Presbyterians, but prompted by his singularly active and eager mind, emigrated to this country soon after he had attained the years of manhood. Devoting himself to mercantile pursuits, he was eminently prospered, and alike remarkable for industry and sagacity in his business, pre-erving also through a long life, a character honorable for integrity, and free from reproach; he has bequeathed in this respect a name of higher worth than the respectable estate which descends to his heirs.

The active pursuits of life did not exclude from Mr. Greacen's mind an earnest attention to the higher claims of religion. For many years, he was in communion with the Associate Reformed Church in the city of New York; but dissatisfied with the changes which were there making, his attention was turned to the First Reformed Presbyterian congregation, at that time under the pastoral care of the Rev. Dr. Alex'r. M'Leod. After much deliberation he became satisfied with the principles of that profession; and becoming a member of the congregation, he maintained for many years a blameless reputation, and was much respected by his brethren. When the unhappy defection of 1833 took place, which carried off many with whom Mr. Greacen had been on intimate terms of fellowship, he gave proof that his devotion to principles was higher than his devotion to men, and firmly retained his position with the large majority of our ministers and people who persevered consistent with their profession and faithful to their vows. His respectable and influential position in society was cheerfully devoted in connection with his brethren, to sustain the congregation of which he long continued a member, creditable for his kindness and liberality.

Several years before, his death, he had been elected to the office of ruling elder, and his brethren of the Session cherish a grateful remembrance of the assiduous devotion, and christian spirit which were the principal characteristics of his conduct as an office bearer and overseer in the house of God. In this office he remained till his death closed all relations on earth.

Mr. Greacen was distinguished for a very inquiring mind, and a large portion of his time was devoted to reading. He could find, or make that leisure which few men look for, even during the very active and business part of his life to converse with books of the best class. And when, as his years advanced and a bountiful Providence had spread around him the recompense of his industry and diligence in his business; many entire days were passed in his study, largely furnished with the most valuable writings which the Christian church of past ages, or the present time has produced. All the works that occupied his reading and his thoughts, were referable to the Word of God, and designed to improve his mind in the knowledge of the oracles of life, and aid in solving the deep and awful

interests which they propose. It is believed that few ministers of the Word are as well read as was Mr. Greacen, and a vast number are far behind him, though the charge solemn and enduring is specially addressed to them, "Give thyself to reading." His interest in this matter did not terminate in himself. Works that breathed a more than usual share of evangelical truth, and which eminently addressed themselves with the power of godliness to the minds of men, he would often gratuitously distribute to friends, or at much cost and trouble to himself, effect their reprint for more extensive circulation.

In the duties of religion, Mr. Greacen was constant and exemplary. No one that knew him can doubt that the Sabbath was his delight, and that he loved the place where God's honor dwelleth. Whilst health allowed, his seat in the sanctuary was never vacant, and there he gave proof that he was an attentive hearer of the word, and a humble worshipper of God. His attention to social ordinances with his brethren and to the services of the family altar were alike constant and exemplary. And when it is remembered that all this was connected with the communion of a people and a profession of religion of low esteem in the world; that his prospered condition in life placed him in a position in society where he would be assailed by countless temptations to let go his profession—it furnishes strong proof that he is to be numbered among the upright who hold fast their integrity before God, and that he was moved in his conduct through life, by the secret and saving power of that "faith which is the evidence of things not seen, and the substance of things hoped for."

The last two or three years of his life were marked with affliction. A paralytic stroke impaired both body and mind. It was a loosening of the cords which bound him to earth, and prepared the immortal soul more cheerfully to leave its uncomfortable mansion.

Mr. Greacen was not perfect, but like other men and other christians, had his faults. Who is without them? Let the sincere grief of his family, and the sorrow of his surviving brethren who knew him best, among whom the writer of this article claims a place, furnish strong proof, that in the domestic relations of life, and in the social ties of friendship, as well as in the church of God, Mr. Greacen must have possessed much of what constitutes the worth of a man and a christian.

DIED, in Rochester on the 29th July, after an illness of several months continuance, borne with much christian composure, Mrs. Mary Knowles, wife of Mr. R. Knowles, in the 24th year of her age.

Also, on the 3d of Sept. Mrs. Catharine Dorn, wife of Mr. David Dorn, after a few days sickness, in the 27th year of her age.

Also, on the 14th of Sept. Mrs. Catharine Gormly, wife of Mr. Samuel Gormly, after a short but severe illness, in the 26th year of her age.

These three female disciples, all members of the Reformed Presbyterian congregation of Rochester, thus in early life removed from the church militant, were distinguished for their domestic virtues and consistency of christian character.—*Com.*

DIED, of a severe attack of Bilious Colic, on the 28th October, Mr.

Robert M'Burney, in the 56th year of his age, full of christian hope. Mr. M'B. was born in Rathfriland, County Down, Ireland, where, at the age of twenty-two years he connected himself with the Reformed Presbyterian Church, of which he continued, till his death, an exemplary member. He emigrated to this country in 1827.—*Com.*

ITEMS OF INTELLIGENCE.

RELIGION IN OREGON.—A missionary in Oregon writes: At one of my stations there are three families who have lately been organized into a church by a Presbyterian minister of the Old School. Excepting this minister, there is not a Congregational or Presbyterian clergyman, besides myself in eight counties. There are about six clergymen of the Associate and Associate Reformed Churches in this country. While they are Calvinists in doctrine they are Close-Communion in the ordinance of the Lord's Supper. They are good people, and doing good; active in the benevolent efforts of the day.

INCREASE OF THE SLAVE TRADE IN CUBA.—All accounts represent a large increase in the slave trade in Cuba. A letter from Havana gives a list of nine vessels, which have landed at different parts of Cuba during the present year 4,170 slaves from Africa. The letter referred to adds:

"This is but the beginning. There is a tacit understanding for the extension of this scheme until ten thousand more have been brought hither, on each for which is paid to officials, for winking at it, three ounces, or fifty-one dollars, making in the aggregate \$150,000.

PAGANISM AND POPYRY.—Foreign advices state that the Pope has received a letter from the King of Siam, promising that, during his reign, there shall be no persecution of the Christians within his dominions. This is more than the Pope would be willing to promise, by a great deal. Witness Achilli, the Madaiais, and a whole army of Christians, upon whom Popery has laid its cruel hands.

TAHITI.—It is stated in the late advices received by way of Chili, that the French authorities in Tahiti had again interfered with the English missionaries, ordering them to reside at Papeste, and directing that their churches should have only such preachers as the nobles of the village might select, thus placing the missionaries entirely in the power of the government.

A secession from the Methodist Episcopal Church, Georgia, have adopted the name of the Congregational Methodists. The basis is a general representative unity, under which each congregation may organize and choose its own pastor and other officers. They abolish the itinerant system. The discipline of the Church they regard as opposed to the spirit of the civil institutions of the land, and have rejected it.

UNITED PRESBYTERIAN CHURCH OF OREGON.—We learn from the Preacher, that the Associate and Associate Reformed Churches in Oregon

have made arrangements for becoming one body. On the 17th September last they unanimously adopted a Basis of Union, and on the 13th of October they were to meet and constitute the United Presbyterian Church of Oregon. Their basis is the Westminster Confession of Faith and Catechisms, and their terms of Christian communion, it is said, are "much simplified, consisting of a few plain points of Christian faith and duty."

THE LONDON MORNING HERALD states, that recently, at the Earl of Malmesbury's house, a convention received the united signatures of England, France, Russia, Bavaria, and Greece, declaring that none but a prince professing the Greek religion shall reign over the Greek people. The present King is a Roman Catholic.

REV. DR. KING.—A London correspondent of the Boston Journal, alluding to the contradictory reports that have been circulated respecting the opinion of Mr. Marsh, on his investigation of Dr. King's case, says: I believe I can state confidently that Mr. Marsh is satisfied that the government of Greece is in the wrong, and that he is now only awaiting instructions from Washington before proceeding to demand satisfaction and reparation for the wrong inflicted upon Dr. King, and if this is refused, to enforce this demand with such power as he may have at his disposal. It will not therefore be surprising if this matter is not so easily disposed of as many have been inclined to believe.

THE NORTH BRITISH REVIEW says: "Ireland is being depopulated, at the present time, at the rate of a *quarter of a million* per annum—a process which, if continued, will empty her entirely in the course of *twenty-four years*."

BOOK NOTICE.

The Covenanter's Catechism, or an Exposition of Public, Social or National Covenanting, &c. by Rev. Samuel Simms, pastor of the Reformed Presbyterian Church, Loughbrickland, Ireland.

The appearance of this work is seasonable, and the catechetical form of exhibiting the subject treated of, is well chosen. Our brethren in Ireland seem to be near the goal of their and our ardent wishes, the Renovation of the Covenants. That this may be done intelligently, and that the results may bear a proportion to the magnitude and importance of the work, it is indispensable that correct information may be diffused among the people with respect to the nature of a covenant, the duty of covenanting, and the perpetual obligation of such public deeds on communities that have engaged in them. This is the design of the catechism prepared by our esteemed brother, which, by the divine blessing, will, we trust, be a means of preparing the witnesses of Christ in a covenant breaking land, for renewing their engagement to him as Lord of all, and thereby giving more efficiency to the testimony committed to them. It is probable some copies will be sent to this country for sale. If so, we recommend our readers, who may have an opportunity, to procure and peruse the work.

THE
REFORMED PRESBYTERIAN.

VOL. XVI.

FEBRUARY, 1853.

No. XII.

DEATH TO THE BELIEVER A SLEEP IN JESUS.

(Concluded from page 325.)

In a former article on this subject, we illustrated in three particulars the appropriateness of the term *sleep*, as expressive of the death of the believer. We now add, in further illustration, the following remarks:—

Death, like sleep, is a state of rest, setting us free from all the concerns of this world, and particularly from its labors and sorrows, while it is connected with the assured hope of future improvement. In sleep we are rendered insensible to all that may be going on around us. The rest of the laboring man is sweet. The hireling accomplishes his day, and his sorrows and toils are forgotten in sweet repose. Death is REST. And although the believer, like Job, will have to say, "I have made my bed in the darkness," yet he will not sleep the less soundly on that account; for who, after the fatigues of the day, either dislikes or dreads the refreshment of *night*? The believer when he dies, is discharged from his warfare. As a *servant* he labored on earth, but in heaven he will hear that welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord!" He may have run an arduous *race* of duty and suffering; but his hand is now on the goal, and the crown is placed on his head. On earth he was a *pilgrim and stranger*; but now he is within the gates of the New Jerusalem. As a *soldier*, his garments, while on the battle-field, were often rolled in blood; now, having vanquished the last enemy, he sends up a shout of eternal victory. While here, he was often like a *mariner* tempest-tossed, becalmed, and in fogs. At death he shall have reached the celestial port, the haven of everlasting rest.

God takes his children away from the evil to come. He hides them in his pavilion. He removes them from all the temptations and griefs of this world; from the reproaches of the ungodly; from the unfaithfulness and weakness of those on whom they may have

too much depended; from a tempting devil, and a carnal heart. In death all will be peace and assurance for ever. There the wicked cease from troubling, and there the weary are at rest.

And as *sleep* refreshes and invigorates the outward frame, so the rest of the body in the sleep of death shall be followed by a glorious change. As a giant refreshed with wine, the body shall arise, and put on incorruption and immortality. Death itself shall be turned into life, and that too on the very spot where death had reigned and conquered. "Neither can the bodies of the saints die any more; they are equal unto the angels, and are the children of God, being the children of the resurrection. The body is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

The death of the body, like sleep, will not be perpetual, but only endure for a night. Of all the portions of our time, that spent in sleep appears the shortest, and passes away unheeded. A long night in the grave will appear but short on the morning of the resurrection; and there will be an immortal awakening. Death has not the seal of eternity upon it. "Christ is risen, and become the first fruits of them that slept." As surely as Christ rose from the grave, so surely shall all his people rise. He said again and again, for our faith and comfort—"I will raise him up at the last day." His own resurrection is the pattern and pledge of the believer's resurrection. He saw no corruption, and yet he lay in the grave for a certain period, proving the reality of his death. The affording of this proof was, however, sufficient, and he did not lie long in the grave. His victory was won. He had abolished death by dying, and he lives for evermore. So it will only be for a comparatively short period that the bodies of the saints shall remain in the grave. The sleep of death will only detain us one short-lived night, and then be over for ever. The thousands of years which have elapsed since Abel's body was mingled with the dust, will appear to him as but a single night; and the difference between Abel and the last who shall die, will only be like that between one who has gone a little earlier to rest than another. We are informed in Scripture that the dead in Christ shall rise before the multitudes that will be alive and remain at the coming of Christ shall be changed; and that *all* the ransomed family, together, shall "meet the Lord in the air, and so shall we be *ever* with the Lord." Wherefore, let us "comfort one another with these words."

The grand reason why the Believer's death is compared to a sleep, is because he is united to the Lord Jesus Christ. This union had its origin in the councils of peace; and, in effectual calling, the whole man, soul and body, is united to the Saviour in an indisso-

luble relationship. This union is frequently spoken of in Scripture. There is no condemnation to them who are *in Christ Jesus*. If any man be *in Christ Jesus*, he is a new creature. Believers are not only connected with Christ by the bond of an outward profession of faith, which may be the case with multitudes who shall never attain to the resurrection of the just—they are not only in Christ as the anti-typical ark of safety from the flood of fire—not only in him as the true city of refuge for guilty men—they are in him, and connected with him, as the building is with the foundation; as the living branch is with the stock on which it has been engrafted, and as the members of the body are connected with the head.

In consequence of this union, the believer is interested in all the blessings of salvation; and, amongst others, in the unspeakable blessing of a happy death. Death can neither be safe nor comfortable to any one who is not united to Christ. The Redeemer gave body for body, as well as soul for soul; and in the day of believing, a union takes place not only between the soul and Christ, but also between the body and Christ. The mystical body of Christ, therefore, includes the whole persons of all believers.—Hence the Spirit of Christ has foretold the resurrection in these terms—“My dead body shall arise.”

Those who sleep in Jesus *are such as have lived in him, and persevered unto death in bringing forth the fruits of righteousness*. The union subsisting between Christ and his people is a vital union; and the signs of life are given in this world from the time when the union takes place, onward and increasingly, until the temporary separation between the soul and body at death.—“Be thou faithful unto death, and I will give thee the crown of life.” “Blessed are the dead who die in the Lord; they rest from their labors, and their works do follow them.” How necessary then to have this evidence of union to Christ as a ground of hope that when we die we shall sleep in Jesus!

The believer who sleeps in Jesus *does so in the certain hope of an interest in all that Christ has procured for his people*. The salvation that is in Christ is *present* salvation; yet it is progressive till we die—nay, it extends its blessings through all eternity.—Among those blessings which are to succeed death, the resurrection of the body, its re-union with the soul, and the glorification of both to all eternity, are none of the least. For these the believer hopes. He dies in the faith of them, and he will most assuredly find in his own personal and happy experience that this hope and faith are neither the dreams of visionaries nor the delusions of fancy, but the graces of the Spirit exercised on such a sure and sweet declaration as this—“Because I live, ye shall live also.”

Believers fall asleep *under the providential management of Christ*. Their death is precious in his sight. He orders the time

and manner, the harbingers and concomitants of dying, according to his infinite wisdom and unspeakable love. He will spare them so long as it shall be good for them, and good for the advancement of his glory. He will take them away with pining sickness, or with a stroke suddenly. They may die with "their breasts full of milk, and their bones moistened with marrow;" or they may have lived long on earth, and never "eaten with pleasure." But they are under a wise Father, a kind Redeemer, and therefore they may leave all this, without thoughtfulness or care, to Him who can do his people no hurt.

The Christian sometimes sleeps in Jesus *in the way of solemnly committing himself, in the very article of dying, to His gracious care.* It is not given to every one to have the opportunity of doing this in a verbal, audible manner; nor in every instance is the mind in that state in which it can be done mentally. Yet all have done so at one time or another; yea, frequently and solemnly, ere the decisive hour of death had arrived. To some, however, God has given the honor and the privilege to depart *in the direct exercise of faith*, saying with Stephen, "Lord Jesus, receive my spirit;" with Christ himself, "Father, into thy hands I commit my spirit." This is to die *trusting*; and some have died *triumphing*, beginning the new and never-ending song in the very air of heaven. Such was the exercise which characterized the *departure* of the apostle of the Gentiles:—"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Though death be an event that must happen to all, *yet it is not a privilege to all.* It is only so to those who die in the Lord. He in whom they are found when death comes for them, has abolished death by removing its sting, which is sin, and by magnifying the law, which is sin's strength; and the final destruction of death at the last day is secured to all his followers in these words: "O death, I will be thy plagues; O grave, I will be thy destruction." "Death shall be swallowed up in victory." How different, however, is the condition of those who have lived and died without Christ—and there have been many such persons! Nor is this class confined to those who have died saying with the infidel, "I give my body to the dust, and my soul to the great Perhaps." All who are *out of Christ* are unprepared for death. They are under the law; and as many as are under the law are under the curse. They have no righteousness in which to appear before God; they have no title to a happy death and a glorious resurrection; they have no meetness, no capacity for the holy joys and spiritual employments of the world of glory.

Reader, you must die—you may die soon—you may die sud-

denly—and there is one, and only one way of dying safely—sleeping in Jesus! What is your wisdom? Is it not to live by faith on the Son of God—to make the concern of Paul supremely and immediately your own, “that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.”

DIVINE ILLUMINATION.

A man will gain no information by looking at a sun-dial in a cloudy day. He who is wholly in the dark, can neither enjoy nor profit by the most beautiful prints, nor the most valuable treatise, any more than if it were all blank paper. It is just so with regard to spiritual things. When the eyes of the prophet's servant were opened, he, as well as his master, could see the mountains round about full of horses of fire and chariots of fire. The hand of God may be working wonders near us and for us, yet if our eyes be holden we shall see nothing.

The Scriptures abundantly teach the necessity of divine illumination. They assert that men are blind—are ignorant—have their understandings darkened—that there is a veil over their hearts—that they have eyes, but do not see, and hearts, but do not understand. They speak of the Holy Spirit as one that teacheth all things. If God's people come to know the truth, he guides them into it. If they believe, it is by the Holy Ghost given unto them. The Scriptures promise that all God's children shall be taught of him—that upon them the Spirit shall be poured out from on high, and rest upon them, giving them wisdom, discernment, a sound mind, and the knowledge of the glory of God.

It is a great mercy that God looks graciously upon us in our low estate, and sends his Spirit to teach us of his ways. How safe and thorough his instructions are! None teaches effectually but he. In his late admirable treatise on the office and work of the Holy Spirit, Dr. James Buchanan, of Scotland, says—“The *word of God is the instrument*, the *Spirit of God is the agent*, in this great work of illumination. The Bible is the text-book, but the Spirit is himself the teacher. He is not only the author of that book, but the interpreter of it also, who guides us into a knowledge of its truths. He puts the Bible into our hands, as a ‘light unto our feet and a lamp unto our path;’ but knowing that we are naturally blind, and cannot see afar off, he opens our eyes and shines into our heart. All the truth which the Spirit ever teaches is in

the Word; but never would it *find entrance* into our hearts, unless he put it there."

He teaches us our true condition. The world lying in wickedness is well pleased with its state. Men act like the maniac, who said his chains were the badges of his royalty. Men love their strong delusions. Strange that the sick should be so pleased with their maladies. The wicked are not grieved that their state should be so dismal and hateful. They are well satisfied. But when the Spirit of truth enters the soul, he chases away the clouds and darkness—he opens the eyes of the blind—he shows men their folly, guilt and misery. Then they doubt no more of all the Bible says of their sad condition. There is no resisting of "the demonstration of the Spirit."

This blessed guide leads the soul to apprehend Christ. He takes of the things of Christ and shows them unto men. He reveals Christ in us—forms Christ in us the hope of glory—shows us how we have all fulness in him, and teaches us the great mysteries of salvation. To the natural man, every step towards God and glory is strange and perplexing. Conviction, designed to lead the soul to Christ, is supposed many a time to be an arrest previous to execution. The nearer a burdened soul is to relief, the further does it often seem from hope. Coming to Christ, at first, is often preceded by thoughts bordering on despair of salvation. The cry of the soul is, Save, Lord—I perish. O Lord, I am oppressed—undertake for me.

The subsequent steps are no less surprising. Temptations bring the soul into great distress. Often, for a while, no way of escape from their power seems open. At length light breaks in; the Spirit illuminates the soul with rays from heaven, and the roaring lion is made to flee, like beasts of prey slinking to their dens as the sun begins to pour his beams upon the earth. Thus, to the end of life, He is a light and a joy unto his people. Without him our power is weakness—our wisdom folly—our light darkness.

Therefore it is always kind and right for us to pray for our brethren, as Paul did for the Ephesians:—"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Such prayers are never out of place, never out of date. If we ever attain to the stature of the fulness of Christ, it must be by the help of the Spirit.

A JUDICIAL TESTIMONY.

The appropriateness of this heading, to a Notice of the "Animadversions" in the last No. of the Reformed Presbyterian, will perhaps appear as we proceed. The writer of the animadversions complains of a want of clearness in the article which he reviews. The fault may be either in the article, or in the reviewer. If the latter, it may arise either from ignorance or prejudice—either from a want of capacity, or from a want of a disposition to understand. How it is in the present case, is for others to judge.

Objection is taken to the sentiment that "a very common distribution of the word of God is into the law and the testimony." Our meaning was, that "the law and the testimony," terms found in Psalm 78:5, Isa. 8, 16 and 20, and in many other places, embrace the whole of divine revelation. And the writer so understood us, for with this very sentiment expressed in his own words, he finds fault, though he does not give us his own interpretation of those Scripture terms. Is this either kind or candid? If we are in the dark, it would be no more than friendly to enlighten us; and fairness would certainly require, that when taking exception to the views of another, he should give his own. Meanwhile we will abide by our explanation of "the law and the testimony," until a better is given.

A fair and intelligent reviewer, in endeavoring to comprehend the meaning of a writer, will take into the account all the words by which it is expressed. We will see if this has been done in the present case. We had said, referring to a distinction laid down above, between God's law and his testimony, that "in some respects, though not fully, the counterpart of this is the duty of the church—to confess Christ, and bear witness for him." Though we did not express the point of coincidence in so many words, yet we think our language was so plain as not to be easily misunderstood. We were particularly careful to use the words, "in some respects, though not fully," as qualifying terms of the proposition. These qualifying words, though quoted by the writer, are entirely overlooked in what he calls a "guess at our meaning," which he says "is something like this—the counterpart of God's law and testimony will be the confession and testimony of the church." What we find fault with is his representing us as asserting that there is absolutely and without exception, a correspondence between the law and the testimony of the Scriptures on the one hand, and the confession and testimony of the church on the other, which we said existed only in some respects, and to a limited extent.

We do maintain the mutual relation between God's revealed will, in the aspects in which he is pleased to present it, and the specific duties of the confessors and witnesses of Christ. What this relation is, we will now endeavor to show.

The law of God is his authoritative will, addressed to the heart and conduct of men. It prescribes what is required of them as the subjects of the divine government. On their part, they are to acknowledge God as their Lord—to take his word as their rule—embrace the whole truth as the matter of their faith—and declare his glory as their chief end. This is their confession, a formal declaration that they are the servants of Christ, by which they are distinguished from all who refuse to submit to his authority and law, or who add to or take from the system of doctrine which he has revealed. And by this they are united in one visible association, pledged to one another to “hold fast the profession of their faith without wavering.” Again, the testimony of God is his revealed will, under the particular aspect of doctrine and truth, addressed to our reason and our faith. It is both to be understood and believed. To its truth God himself bears witness. It is his testimony, containing in itself clear and convincing evidence that it is “the very word of God.” This, though not formally, yet really is the subject matter of the church’s testimony. She is to bear witness for the truth, the whole truth, and this she finds in the Scriptures. The simple affirmations, I *believe* the Scriptures to be the word of God—and I *declare* that the Scriptures are the word of God—are not respectively the confession and testimony of the church. The words, I *believe and profess*, and I *declare and testify*, exhibit the characteristic and distinct forms of these symbols; but a detail more or less enlarged, as circumstances require, of the duties and obligations enjoined by divine authority, is necessary to an intelligent confession; and a faithful testimony demands an exhibition of the doctrines taught in the Bible, with the proofs by which they are sustained, together with a judicial condemnation of the errors to which they are opposed. It is thus that we view the confession and testimony of the church, as “in some respects” the counterpart of the law and testimony of God in the Scriptures. We hope that now no intelligent and candid reader will “infer that all creeds and confessions are not only unnecessary, but unlawful, unscriptural.”

In the first paragraph on page 194, we referred to the ordinary meaning of the terms *confession* and *testimony*, in order to show the correctness of the distinction we had laid down. Here again the writer mistakes us when he says we “proposed to state the specific difference between a testimony and a confession.” We indeed stated that the very word *testimony* conveys an idea specifically different from that conveyed by the word *confession*; and we gave what we conceived to be the meaning of the terms in their common use. He seems to understand us as giving their technical meaning—as defining a *Testimony* and a *Confession*. Had he attended to what we said, he would have seen that his reference to the Westminster Confession, as exemplifying the incor-

rectness of our definition, was wholly irrelevant. And he might have seen, moreover, that his attempt to place us in a position of self-contradiction, because we admitted that there was in the Confession and Catechisms of the Church of Scotland, "one of the elements of a testimony, the proof of the doctrines in which she declared her belief," which we excluded from the idea of a confession properly so called, would be a complete failure. Where it suits himself, he can see the two-fold acceptance of the terms. Hence he appeals to "the common apprehension of mankind," to convict us of error in our definition of testimony. Having inquired, "Will any intelligent Court, civil or ecclesiastical, tolerate a witness who will impertinently rehearse *his belief*?" he answers, "No—so far from suffering such irrelevancy, he will be instantly rebuked, or dismissed as incompetent." We ask in turn, will any Court tolerate a witness rehearsing what is *not his belief*? and we answer in his own words, with the grammatical inaccuracy corrected, "No—so far from being suffered in such irrelevancy, he will be instantly rebuked, or dismissed as incompetent." We still maintain that testimony is a declaration of what the witness believes and knows to be true, with the evidence on which his faith is founded. And, to sum up all we have to say on this part of the subject, the specific idea of a religious Confession is exemplified in that ancient form of belief called "the Apostles' Creed," and that of a Testimony, in "Reformation Principles Exhibited;" while both are combined and exhibited in harmonious juxtaposition in "the Westminster Standards."

It is indeed to be regretted that incorrect views prevail in the churches generally, respecting the nature and use of a judicial testimony. By many it is looked on as no more than a mere exposition of the Confession—of no binding force as an ecclesiastical deed, and not entitled to a place in terms of communion. Such a Testimony would be no Testimony. Yet this, it is plain, is what is demanded by one of those bodies that seem to be now mutually approximating with a view to visible union, and to be conceded by the other. Call such a document a summary of doctrines—an exhibition of opinions—or give it any other appropriate designation, but call it not a Testimony; for this it is not, either in form or in fact.

By a judicial Testimony we understand "the faith once delivered to the saints," formally accepted, and carefully guarded by the church as an important trust, and diligently employed in promoting the end for which she received it. Having "the testimony of Jesus Christ," as one of the main instrumentalities by which she shall overcome, she is under obligation to use it vigorously against the strong holds of "the prince of this world." She is to remember that the eye of her Lord is on her, and she is to attend to his animating voice sounding high above the tumult and noise of op-

posing hosts. "Ye are my witnesses. Be faithful unto death." "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation." "He established his testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known unto their children, that the generation to come might know even the children which should be born, who should arise and declare them to their children."

In the only place where the writer of the "animadversions" has given any hint with regard to his own views of a Testimony, they appear to be in striking incongruity with the general drift of his article. The reader, until he has gone through three-fourths of that production, is continually reminded that the sentiments of the church in general, and ours in particular, on the subject treated of, are entirely too lax. But on page 335, we are informed that a testimony "may live in burning words and valiant deeds among the witnesses of Jesus." And these, it is evident from what follows, he considers all that is necessary to "the formal nature" of a testimony. Now we would ask, are these faithful words and heroic deeds of the witnesses, formally the testimony of the church, irrespective of any judicial declaration of truth and condemnation of error, of which they are the exemplification and legitimate fruits? Far be it from us to set a light value on "the faithful contendings of the witnesses of Jesus." They are above all estimation, but they are not, they cannot be the formal testimony of the church. Every true follower of Christ is required to be, in word and deed, a faithful witness. This is the personal duty of all, individually considered, and it is at their peril if they neglect it. But the church as such, a moral person, the spouse of Christ, is bound to do the same thing, and this she does when formally, in her highest judicatory, she exhibits openly to the world her declaration of the truth, and her condemnation of error.

We have noticed this particularly, because a common and plausible objection to a judicial testimony is founded on the same mistake. How often is it said, all God's people are witnesses! Ministers in preaching bear testimony. In Baptism and the Lord's Supper, we declare that we are for Christ. All very true—but what is the inference? That a formal testimony emitted by the church, and subscribed to by her members, is not necessary? To this conclusion we must demur. Our inference is, that the church should, by her own solemn act, give direction and efficiency to the words and deeds of her ministers and members as witnesses for Christ.

We do not charge on the writer the sentiment that a judicial testimony is unnecessary, however it may seem to follow from the incidental remark which we have noticed above. He doubtless has views on the subject that are in entire consistency with all

that he has written. Why he has so cautiously withheld them, we are unable to conjecture. One thing we must say, that it is not characteristic of a faithful witness to keep back the truth at any time, and especially when there is crying need for a declaration of it. A candle is not lighted to be put under a bushel, but on a candlestick.

We are glad that our attention has been turned again to this subject, as we deem it to be one of great practical importance. What our views are, we have honestly stated. They are open to the candid consideration of the disciples and witnesses of our common Lord, and so soon as any of them are shown to be at variance with his word, they will be retracted as readily as they have been advanced.

MARTUR.

SIGNS OF THE TIMES.

The nations of the earth are tottering on their foundations. The signs of the times are momentous. We live in times of change; and there are anxious watchers, who look with intense anxiety for every indication which marks the shifting horizon of the political hemisphere. But of the multitude who thus intently watch the demands of the people, the deliberations of statesmen, the discussions of senates and the councils of kings, how few can truly be said to discover the signs of the times. They are keenly alive to the interests of commerce and trade, and property. In all their commercial bearings they can discern the face of the sky and of the earth, but in their bearings upon THE ARK OF GOD, they do not discern the signs of the times. That the people of God may be aroused, and made more tremulously alive to the interest of Christ's cause, we ask the prayerful attention of our readers to the following remarks:—

I. *One of the most alarming signs of our times is the low state of religion.*

We can but glance at the more obvious views of this great subject. Look at the nations on the continent of Europe, where the Reformation once prevailed, and from whence it was hoped that the breath of the Spirit of the living God had for ever swept away the dense clouds of Papal superstition. What a dismal, dreary night of superstition and rationalism has settled down upon the lands of Luther and of Calvin! The few faithful ones who remain, are prophesying in sackcloth and ashes, and some of them amid bonds and imprisonment. Even in Britain, the bulwark of Protestantism, how much there is of Puseyism, and Rationalism, and Arianism, and Infidelity. Secularity pollutes the churches. Conformity to the world dishonors the christian profession. The principles of a worldly policy supersede the counsels and the

claims of God. On the whole theatre of action, man, with his rights, his liberties and his progress, is everything, and God is disregarded. These views are regarded as illiberal and enthusiastic. We would they were less true. It appals the thoughtful mind to contemplate the upshot of this state of things, when the three-score years of life shall give place to eternity. The day of God is at hand, and where are the signs of preparation for its advent?

Our days have fallen in a cold, freezing night-time of religion. There is a sad lack of warmth and whole-heartedness, and single-mindedness. There is less of avowed infidelity than at some former periods, but never was there more of negative infidelity—of Sadducean indifference, and of Sardonian coldness. Even God's people seem to breathe in the frozen zone of piety. And then, of the tens of thousands who throng our cities, or are scattered through our villages and hamlets, how few there are who sincerely and truly avouch the Lord Jehovah to be their sovereign God, and Jesus Christ to be their Saviour and their King. Look in upon their families—how few acknowledge God there, and bend their knees around the hearth-stone! How few live godly lives in Christ Jesus! Do not many nominal christians sneer at everything like serious religion as fanaticism and Methodism? Do not they practically seek to strip this life of its connection with a mightier state of existence, and to reduce the whole duty of man to a round of employments and recreations which leaves God and eternity out of sight altogether?

But while there has been a great falling away from the faith, there are still individual and local revivals of religion, which testify that God hath not forgotten to be gracious. While the church has well nigh quenched the Spirit, God is nevertheless carrying out his own work of gathering a people together to himself; and he is warning those who are his, to linger no longer about the threshold, but "to draw near with true hearts and with the full assurance of faith, into the holiest of all."

II. *The progress of despotism is another sign of the present time.*

A few years ago every anxious eye and every generous heart was turned to Europe, and as the panorama of falling dynasties and rising constitutions passed before our eyes, many fondly imagined that a millennium of civil and religious liberty had come at length. Four years are gone, and where is it? It hath passed away just like a vision of the night. Who would have ventured to anticipate that so bright a morning would so soon have been darkened by such a dismal mist as now rests upon the nations of Europe? Who would have ventured to foretell, that in France men would have been persecuted, imprisoned and banished, for preaching the Gospel, and distributing tracts and Bibles, under the

pretence *that they were revolutionists!* and that in Florence, men, aye, and a tender woman, would have been condemned to an infamous punishment in the galleys for reading God's word. In Austria, too, there is the same barbarous persecution. The princes of Europe have entered into an alliance with Popery, the undisguised aim of which is to trample liberty, both civil and religious, under the iron heel of despotism. For the present all is peace, but it is a fearful stillness. Louis Napoleon has entered upon a course, in imitation of the meteor-like career of his great uncle, and where all this may end, is known to God only. The liberties of France are already destroyed. Europe's peace is threatened, and men's hearts are failing for fear of what is to come next.

There is but one bright spot in Europe, on which the weary eye can rest, and that is Britain, the land of Sabbaths and of Bibles. May she, through the grace of God, be spared, and enabled to maintain her independence. But while she remains an asylum for the oppressed, and holds out her example to the nations of Europe, who can for a moment doubt that she will be the object both of hatred and of fear to those who seek the total extinction of liberty? It becomes the Church of God, in this matter, to distinguish the signs of the times; and should the day of England's invasion ever arrive, every believer should stand in readiness to press close around the ark of the covenant. Clothed with the irresistible might of meekness, it will become the Christian to stand fast in the evil day; and if such be the will of God, he should be ready to mingle his blood with that of patriots and of saints.

III. *From the signs of the times, in connection with the sure word of prophecy, we believe that a brief time of trouble is at hand, such as never has been, and never will be again.*

The limits of this article will not admit of any attempt to lay before the reader an account of the argument from the chronological prophecies, by which the conclusion has been arrived at, nor is it necessary. It is enough to state the conclusion itself, to which generally the students of prophecy have been brought, viz. that we are upon the eve of the millennium; that while the day and the hour are uncertain, there are unmistakeable evidences of its near approach. But it is distinctly foretold, that before the dawn of that blessed day, there is to be a time of fearful trial to the Church, and of awful vengeance upon the Gentile nations. The time has already come when we hear of wars and rumors of wars. Already hath nation risen up against nation; already there have been famines, and pestilences, and earthquakes, in divers places. All these are but "the beginning of sorrows." Prophecies are now in the course of fulfilment. Many false prophets have arisen, and are deceiving many. In view of the impostures and the pretended signs and miracles of the present day, and in view of the

multitudes who are drawn away by such follies, and who with all earnestness embrace and propagate them, we can hardly fail of arriving at the conclusion that the prophecy has begun to be fulfilled which declares that "there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible, they shall deceive the very elect." Alas, how true it is that "iniquity abounds, and the love of many is waxing cold." In connection with these prophecies there is one of a different character, which is also being brought to pass in a very remarkable manner. Even now "the gospel of the kingdom is being preached unto all nations for a witness." From these accumulating evidences we know that the end is at hand. What is to accompany and follow these events? We are distinctly told by our Saviour that then there shall be "great tribulation, such as was not from the beginning of the world to this time; no, nor ever shall be." Who knoweth how soon the abomination of desolation spoken of by Daniel the prophet may be set up? See Matt. 24—Mark 13.

Yes, reader, a time of fiery trial is at hand. It becomes you to examine the foundation of your hope, for it will soon be proved and tried as by fire. We are on the eve of a stormy period, a period which will try every man's work, of what sort it is. The chaff on the thrashing floor of Zion is to be winnowed out; and amid the omens of coming storm, and the gatherings of a dark and cloudy day, we affectionately lift up the warning voice and cry, "Flee ye to the strong hold, ye prisoners of hope."

IV. *Amid all that is ominous in the signs of the times, we have Jehovah's assurance of the safety of the Ark, and a glorious morning of universal blessings, which is soon to dawn.*

Hear the Saviour's gracious invitation to his Church, in such a day as this:—"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." The ark of the covenant is safe. Like Noah's ark, it will ride securely on the top of the waters; it cannot be overwhelmed. Satan's attacks are all the more fierce, because he knoweth that he hath but a short time. But he will not prevail. He that is for us, is greater than he that is against us. Hold fast, therefore, the beginning of your confidence firm unto the end. Though the man of sin, that son of perdition, climb up to the highest pinnacle of his ascendancy, still the ark is safe, and amid perils and persecution she shall not die, but live, and the very hour of her extremity will be God's opportunity.

There is truth in the old adage, that "the darkest hour is nearest the dawn." When the calamities have reached their height, "then cometh the end." And how glorious the end! What a bright prospect dawns on God's elect people, when the Son of

man shall appear in his kingdom, and the Church of Christ shall shine forth as the stars for ever and ever, and the whole earth shall be filled with the knowledge of God's glory!

We conclude with the following remarks:—

1st. This is a time for earnest preparation. A near eternity is a very solemn thing. If it be true that the night of darkness and perplexity is gathering around us; if a judgment be at the door, say, impenitent reader, where will you look? to whom will you go in that emergency? Oh, come to Jesus! Guilty, helpless sinner, come to Him who saith, "Him that cometh unto me, I will in no wise cast out." Cast yourself at the foot of the cross. Raise the strong, fervent cry of urgent necessity, the cry of a perishing sinner. Leave not without peace and a blessing. In Christ you will be like Noah in the ark, or Lot in Zoar. No evil will come nigh you.

2d. This is a time for faithful witness-bearing. As a Church we are called upon to lift up a testimony in a declining day for Christ's name and prerogative; and never was the necessity for faithfulness more urgent than now. In the prospect of trials that are coming, the martyr memories of our fathers are precious. We unfurl the banner of the covenant; and our banner God has given us to display, because of the truth. We call upon you then, ye covenanted sons of covenanted sires—come up to the help of the Lord, to the help of the Lord against the mighty. In the name of God we will display our banner. And may the Spirit of God give us grace to be faithful unto death.

3d. This is a time for watchfulness. Let us watch and be sober. This is a time to watch against sin and error, to watch as those who must give an account. There are some who would tolerate a little sin in practice, and a little error in doctrine. Watch against this time-serving; watch over your hearts and mind, and words and ways; watch against slothfulness, and pride, and bitterness, and evil speaking; watch, remembering that every sin is as it were another thorn pressed upon the brow of Jesus—another nail driven into his bleeding hand.

4th. This is a time for prayer. This is a time to pray that God would remember Zion. There is nothing that would so paralyze all the movements of Christ's enemies, as to see the whole Church prostrate before his throne of grace, pleading for the Divine blessing. Let all the faithful—let every man, woman and child, who wrestleth with the Angel of the covenant, cry mightily, that when the enemy cometh in like a flood, the Spirit of the Lord may lift up a standard against him. Pray that the Church may be graciously prepared for that day of trial, and that, according to Christ's promise, for the elect's sake, it may be shortened, and the millennium hastened.—*Record.*

AT EASE IN ZION.

From the Presbyterian.

We are too apt to pass by such warnings as that of the prophet, "Wo to them that are at ease in Zion," with the flattering unction laid to our souls, that "*this is not for me.*" Let us examine our hearts, and see whether, while we rejoice in the precious consolations that drop from the promises as "honey from the comb," there may not be reason for a personal application of such scriptures to ourselves. Contemplate for a moment the general state of the churches. Has not the love of many grown cold? Does not the pall of spiritual declension cover Zion, denoting the withdrawal of the presence of the great Shepherd from his flock? Is it not true that very few are asking, "What must I do to be saved?" that Jesus Christ is wounded daily, even in the house of his professed friends? that those who "did run well," when none hindered them, have apparently forsaken their first love? If we do know all this, and more, to be true, let us ask if it is not against such as ourselves the prophet's "wo" is uttered? And let us learn also the purport of this denunciation. Can it be such a curse as fell upon the "peculiar people" of Jehovah when they forsook the altar at which their fathers had worshipped, and offered sacrifices to Baal? Or such a withering blight as fell upon those who "provoked the anger" of the great Searcher of hearts, "with their graven images and strange vanities?" Can it be that by this wo a similar end is foreshadowed to that of the church at Laodicea, and that those against whom it is denounced are to have their spiritual vision so darkened that they cannot behold the evil which is portended? that they are to continue to believe themselves "rich, and in need of nothing," while they are "wretched, miserable, poor, blind and naked?" May He who has promised to keep his own from falling, avert such consequences, and remove the cause of such self-deception from all who have named his name.

Who are they "that are at ease in Zion?" Oh, that momentous query! "Lord, is it I? Is it I?" "Judgment must begin at the house of God." Fellow-traveller to the bar of God—brother in the hope of a glorious resurrection morning—you who believe yourself to be an "heir of salvation"—to whom "the angels are ministering spirits"—art *thou* the man? Are *you* at ease in Zion? Look around and see the thousands who are famishing for lack of the bread of eternal life, while there is enough in our Father's house, and to spare! Do the soul-interests of these perishing immortals lie heavily upon *your* heart? Are you giving of the substance with which God has blessed you, to send the word to those who have never heard the "glad tidings of good news?" Are you growing in grace, and in the knowledge of our Lord Jesus

Christ? Do you rejoice, in anticipation of the morning and evening hours, when, in the retirement of your closet, you may hold sweet communion with the Father of spirits? Are you instant in prayer, wrestling in spirit, with all supplication to your Father in heaven, that he will revive his work in the midst of your community; that he will visit with the dews of divine grace, the vine which his right hand hath planted, and of which you are a grafted branch; that he will make known his glorious outgoings and incomings, even to the ends of the earth? Is the "place where God's honor dwelleth," beautiful in your sight? Are the stated seasons for social prayer precious to your heart? Is your love for the brethren fervent? Are you doing all in your power to promote the interests and advance the prosperity of the kingdom of Christ? Do you prefer the glory and honor of your Master above your chief earthly joy? Are you willing, and do you desire to spend and be spent in His service? Do you practically understand the meaning of that command, "Submit yourselves unto God," and do you obey it? Do you rejoice "with the angels in heaven over one sinner that repenteth?" Oh, brother, ask your heart the solemn inquiry, "Lord, is it I who am 'at ease in Zion?'" Let us examine ourselves more closely—believe more trustingly—live more consistently—walk more humbly, and pray more earnestly that *our* Father will keep us nearer his side, and that he will,

"In answer to our fervent cries,
Give us to see the Church arise;
Or, if that blessing seem too great,
Give us to mourn its low estate."

A PASTOR'S COUNSELS TO HIS FLOCK.

1. Remember that in joining the Church, you publicly declare yourself to be the Lord's, to serve him with *all you are and all you have*. Isaiah 44:5; Acts 2:41—47.
2. You have professed to become a *witness for Christ, an example to others, and a light in the world*. Isa. 43:10; Matt. 5:13—16; Phil. 2:15, 16.
3. Solemnly reflect upon the responsibility connected with your profession, and examine, as in the sight of God, how far you are endeavoring faithfully to *discharge it*. Phil. 1:27; Eph. 4:1.
4. Often put to yourself such questions as these:—Am I living to *the Lord*, and *not to myself*? Is God *glorified* in my *private* as well as *public* conduct? Are others likely to be benefited by my *example*? Am I doing my utmost to *make Christ known*? Is my spirit and temper like *Christ's*, meek, humble, patient, loving, holy and heavenly? Rom. 14:7, 8; 1 Cor. 6:19, 20; 10:31; Matt. 11:29.

5. Reflect that you cannot live a godly life without reading and applying God's Word daily, and without cultivating habits of prayer, self-examination, meditation and watchfulness. If the head of a family, you must, like David, "bless your house," and walk in a perfect way before your household, by worshipping God in the family morning and evening; by faithful instruction and government, and by a holy and consistent example. Is your attendance upon the Fellowship meeting such as to fulfill your solemn vows, and such as tends to edify and encourage others? Remember the Lord's gracious assurance to social prayer meetings—"where two or three are gathered together in my name, there am I in the midst of them." "They shall be mine, saith the Lord, in the day when I make up my jewels." Matt. 18:20; Mal. 3:17.

6. As a witness for Christ's crown rights, you are called to "keep the Word of the Redeemer's patience," and to "hold fast that which you have, that no man take your crown." You must study to keep your garments clean by standing aloof from ensnaring connexions, social and political, and by testifying faithfully in behalf of despised truths. To be an approved witness for Christ, you must aim to be intelligent, blameless, and useful in all things. Let others take knowledge of you that you have been with Jesus. Seek earnestly preparation for yourselves and others, for renewing and faithfully carrying out the covenants of our ancestors.—The last trial of faithful witnesses approaches. Pray unitedly, socially and fervently, for Babylon's speedy downfall. Take to yourselves the whole armor of God, that you may be able to stand in the evil day, and having done all to stand. Rev. 3:10; 11:2, 3; Eph. 6:14.

7. The Holy Spirit is promised to them that ask him. The churches greatly need the accomplishment of many bright promises respecting the Spirit's abundant effusion. Isa. 44:5; 32:15; Joel 3:28; Zech. 12:10. For the conversion of sinners—power in the word—purity and a blessing in ordinances, and the edification and comfort of believers, we greatly need this blessed agent. Do you seriously and frequently consider your own need of the Spirit to quicken, revive and sanctify you? And do you aim to be the Lord's remembrancer, and to give Him no rest till he establish and make Jerusalem a praise in the earth? Isa. 62:6, 7.

8. Remember that you can only perform these duties, and walk worthy of your high calling, by the Holy Spirit *renewing your nature*, and supplying you every moment with fresh *grace and strength*. Titus 3:5; Eph. 3:16.

9. This grace and strength is lodged in Christ, and is to be obtained by those who are *in him*, through *faith and prayer*. John 1:14—46; 15:15; Eph. 6:10; Phil. 4:13; 2 Tim. 2:1; Isa. 40:31; 14:24.

REMARKS ON 1 COR. 10:4.

For they drank of that spiritual Rock that followed them; and that Rock was Christ.

The term *spiritual*, in this passage, denotes that it is to be understood not in a literal, but typical sense. Christ says, "If any man thirst, let him come unto me and drink." And again, "I will give to him that is athirst of the water of life freely." Before the water flowed from the rock in the wilderness to give drink to the Israelites, that rock had to be smitten. So before the blessings of salvation could flow from Christ, it behoved him to be smitten for our sins, according to Isa. 53:4, 5:—"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." In the Divine purpose, he was "the Lamb of God slain from before the foundation of the world." In various types he was set forth under the Old Testament dispensation as crucified for sin, and in the fulness of time he actually gave his "back to the smiters," and died, the just for the unjust, that he might bring us to God.

Water is not more needful to the body, than the grace of Christ is to the soul. All are conscious of the necessity of the former for cleansing the body, and for quenching, as a cooling draught, its thirst. What a pity that the necessity of the latter, for far more important purposes, was not equally seen and felt!

The water from the rock was not more free than the grace of Christ. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea come, buy wine and milk without money and without price." Isa. 55:1. The term *buy* is employed, not to denote that we must render an equivalent, but to fix attention upon the value of that which we are invited to take; as we are supposed to expend money only for what we esteem valuable. Hence the language of Christ to the Laodiceans, and to all lukewarm professors:—"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. 3:18.

As the water from the rock fitly represented Christ in his sanctifying influences and the refreshing operations of his Holy Spirit, how necessary, how desirable does the representation show these to be! We need cleansing, for we are defiled from the sole of the foot even to the head. "The blood of Jesus Christ cleanses from all sin." "There is a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness."—Zech. 13:1. How refreshing a draught of cold water to the thirsty,

weary traveller, especially when exposed to the scorching rays of a vertical sun! More so are the influences of the Holy Spirit to the soul thirsting for God, when it is made to say,

"My soul for God, the living God, doth thirst; when shall I near
Unto thy countenance approach, and in God's sight appear?"

The apostle says that they of whom he spake, "drank of that spiritual Rock that *followed* them." This is in allusion to the water from the rock in the wilderness flowing after the children of Israel on their journeyings, and is a very expressive and appropriate emblem of the spiritual provision which Christ affords his people during their pilgrimage on earth, through the medium of his word and ordinances. These are represented as wells of salvation out of which they draw water with joy. Isa. 12:3. From the gracious manifestations which Christ makes of himself to them, they can say, "Truly our fellowship is with the Father and with his Son, Jesus Christ."

An additional idea is suggested by the term *Rock*, as applied to Christ, which corresponds with another passage of scripture that brings him to view as "the shadow of a great rock in a weary land"—a cooling, refreshing shade, in which the weary traveller may rest. In allusion to the same thing, under another metaphor, the believer says, in the language of the spouse, "I sat down under his shadow with great delight." The whole brings Christ to view in that blessed and gracious promise, "Lo I am with you always, even to the end of the world." Amen. J. D.

THE LATE MADIAI MEETING IN NEW YORK.

Our readers have been informed of the vile persecution of the Madiai by the Popish authority in Tuscany, for the simple and single act of reading the holy scriptures. The New York Observer makes the following remarks on a meeting lately held in that city on the subject. They are worthy of grave consideration.

In this paper we give a full report of one of the largest, most powerful and effective meetings ever held in this city. It was called by many of our most distinguished laymen, and was attended by as large an assembly as could sit and stand in the METROPOLITAN HALL, the largest hall in this country.

The Mayor of the city, but a week old in office, (as Dr. Cox said,) presided with dignity and ability, and it was highly gratifying to see him so early in his magisterial career, giving the force of his character and position to such a cause as that which had assembled this great meeting.

The speaking was of the highest order—earnest, eloquent, strong in the cause, the facts, the spirit and the style, and was heard with enthusiastic applause. We never saw a religious meeting in this country wrought up to a higher pitch of excitement, now of sympathy with those in prison for reading the Bible—now of indignation at their oppressors—now of burning shame that Popery in the 19th century is still the same bloody, persecuting monster that it was in the tenth.

We have heard but one objection made to the meeting. It is said by some that it was too anti-popery; that it should have been so conducted that Romanists as well as Protestants might sympathize in the whole proceedings. To this we reply, that a meeting in behalf of religious liberty is necessarily an anti-popery meeting, and to make it otherwise to please the weaker brethren, would be as absurd as to perform the play of Hamlet, the part of Hamlet being omitted “by special request.” There is no other opposition to religious liberty on all the earth, but in those lands where Popery rules with its rod of steel. The world’s religions are these five:—

1. PAGANISM; 2. MOHAMMEDANISM; 3. JEWISH; 4. POPERY; 5. PROTESTANTISM. Paganism allows religious liberty. Witness the progress of the gospel in all lands of idolatry. Mohammedanism allows religious liberty. Witness Christian churches in the lands of the Moslem. Jews have no power, and would not have the will, if they had the power, to persecute. Protestantism glories in the religious liberty of its people. Popery alone has the shameful preëminence of being the only RELIGION that imprisons, tortures and destroys men, women and children, who will worship God in their own way. A man may preach the gospel in China, in Turkey, in Jerusalem, in New York, in Algiers or Morocco, but let him try it in Rome, or Florence, or Leghorn, or Genoa, and unless the stars and stripes of his country’s flag protect him for the hour, the fate of the Madais will be his fate before sunset.

It is the idlest folly, then, to talk of a meeting in favor of religious liberty, without making it, out and out, an anti-popery meeting. What communion can there be between Christ and Belial, Christ and Anti-Christ? To this complexion it must come at last. The arm of Romanism is the only persecuting power now on earth. That God will break it speedily, is every Christian’s daily prayer.

THE KING AND HIS SCOTCH COOK.

BY GRANT THORBURN.

The witty Earl of Rochester being in company with King Charles II. his Queen, the chaplain, and some ministers of state,

after they had been discoursing on business, the king suddenly exclaimed, "Let our thoughts be unbended from the cares of state, and give us a generous glass of wine, that cheereth, as the Scripture saith, God and man. The queen, hearing this, modestly said she thought there could be no such text in the Scriptures, and that it was but little else than blasphemy. The king replied that he was not prepared to turn to the chapter and verse, but was sure he had met with it in his Scripture reading. The chaplain was applied to, and he was of the queen's opinion. Rochester, suspecting the king to be right, slipped out of the room to inquire for a Bible (a pretty king by the grace of God, and defender of the faith, and a pretty chaplain to a king, that could not muster a Bible between them,) among the servants. None of them could read but David, the Scotch cook, and he, they said, always carried a Bible about him. David being called, recollected both the text and where to find it. Rochester told David to be in waiting, and returned to the king. This text was still the subject of conversation, and Rochester proposed to call in David, who, he said, was well acquainted with the Scriptures. David was called, and being asked the question, produced his Bible and read the text. It was from the parable of the trees of the woods going forth to appoint a king over them—Judges 9:13: "And the vine said unto them, should I leave my wine, which cheereth God and man, and go to be promoted over the trees?" The king smiled, the queen asked pardon, the chaplain blushed. Rochester then asked this doctor of divinity if he could interpret the text, now it was produced. The chaplain was mute. The earl therefore applied to David for the exposition. The cook immediately replied—"How much wine cheereth man," looking Rochester in his eyes, "your lordship knoweth—(no doubt David had seen him *fou* a dozen times)—and that it cheereth God, I beg leave to say, that under the Old Testament dispensation, there were meat offerings and drink offerings. The latter consisted of wine, which was typical of the blood of the Mediator, which, by a metaphor, was said to cheer God, as he was well pleased in the way of salvation that he had appointed, whereby his justice was satisfied, his law fulfilled, his mercy reigned, his grace triumphed, all his perfections harmonized, the sinner was saved, and God in Christ glorified."

The king looked astonished—the queen shed tears—Rochester, after some very severe reflections upon the chaplain, gravely moved that his majesty would be pleased to send the chaplain into the kitchen to turn cook, and that he would make this cook his chaplain. Now, by way of conclusion to this historical fact, I will only remark that this same cook is a true specimen of what the Scottish peasantry are at this present day. Few of them learn more at school than to read the Bible and write their own name; but the beautiful and sublime language in which the narrative is convey-

ed—the true and concise descriptions of men and matter, &c. make those whose Bible was their school-book, and who make it their companion by the way, to be wiser than their teachers. Hence in the heather hills among the shepherds, and in the lowlands among the ploughmen of Scotland, you will find thousands deeply read in science and language.

Now, Mr. Printer, I challenge all the Popes, from the days of Miss Pope Joan the First, down to the present incumbent, to produce as many Bibles in any country under the sun, of the same dimensions, as are to be found in Scotland. It is therefore a fair inference, that the Bible alone makes them to differ from the restless Frenchman, the ferocious Spaniard, the German serf, the Russian boor, and other white slaves in Europe.

The present policy of the crowned heads in Europe, popes, priests and cardinals, is to blot the name of Republic from the earth. No Bible, no Republic, is their watchword. Hence, when they see a Bible in the hand of a white slave, they tremble on their thrones. The Church of Rome, always the right hand agent of tyrants, is now in the full tide of successful experiment to drive the Bible from our schools, colleges and firesides. This accomplished, the Republic dies.

STATEMENT OF COMMITTEE ON FUND FOR PROFESSORS.

MR. EDITOR—Will you favor the Chairman of Committee appointed by last Synod to collect funds to pay debt due Professors, and annual salary of Dr. Willson, as Emeretus Professor, with a place in your columns for the following items; together with an editorial notice directing the attention of the Church to the small amount already collected.

1851.		FOR DR. WILLSON'S SALARY.	
August,	Rev. Joseph Henderson,	- - - - -	\$ 5 00
"	Some members Coldham congregation, per J. Huston,	- - - - -	4 00
Dec. 17,	Newburgh congregation, per E. Weir,	- - - - -	23 50
" 25,	Southfield " " A. Stevenson,	- - - - -	7 00
Jan. 2,	Sterling " " Dr. Roberts,	- - - - -	13 00
" 8,	Lisbon " " J. Middleton,	- - - - -	5 00
" 22,	John Huston, } " John Huston,	- - - - -	2 00
" 22,	Samuel Arnot, } " " " " "	- - - - -	2 00
" 22,	Samuel Frazer, } " " " " "	- - - - -	2 00
" 31,	2d congregation, N. Y. " Deacons,	- - - - -	34 78
Feb. 16,	Fayetteville congregation, per J. Kennedy,	- - - - -	8 78
" 16,	White Lake " " J. B. Williams,	- - - - -	8 00
March 1,	Craftsbury, " " R. Z. Willson,	- - - - -	6 23
" 4,	3d congregation Philadelphia, per J. M. Willson,	- - - - -	3 43
Carried over. - - - - -			124 72

	Brought forward.	- - - - -	-	124 72
March 4,	1st congregation Philadelphia,	per J. M. Willson,	-	15 37
" 4,	Bovina congregation,	per J. M. Willson,	-	9 00
" 10,	York	" A. Knox,	-	17 25
April 16,	Allegheny	" A. Bowden,	-	16 68
" 16,	Brush Creek, congregation,	per R. Hutchison,	-	8 00
" 16,	Rev. James Milligan,	- - - - -	-	10 00
July 9,	Rochester congregation,	per H. Robinson,	-	10 00
Sept. 9,	Salt Creek	" H. P. M'Clurkin,	-	13 45
Oct. 18,	2d congregation Philadelphia,	per A. Knox,	-	25 69
Dec. 3,	Newburgh congregation,	per S. Carlisle,	-	20 00
" 10,	Little Beaver congregation,	per S. Sterrit,	-	9 60

\$279 76

1852.

FOR LIQUIDATING DEBT DUE DR. WILLSON.

Feb. 16,	Fayetteville congregation,	per J. Kennedy,	12 95
April 16,	Allegheny	" A. Bowden,	16 08
July 20,	Cedar Lake	" J. French,	4 00

33 03

Total, - - - - -

\$312 79

1852. PAYING DEBT DUE REV. THOS. SPROULL, AS PROFESSOR.

Feb. 16,	Fayetteville congregation,	per J. Kennedy,	-	8 00
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CONTRA.

1851.

Oct. 28,	Paid Dr. Willson,	per M. Duke,	-	25 00
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1852.

Jan. 24,	"	" M. Duke,	-	25 00
Feb. 2,	"	sent by mail,	-	40 00
" 21,	"	per J. B. Williams,	-	8 00
March 1,	"	" A. Stevenson,	-	36 00
April 22,	"	" R. Z. Willson,	-	50 00
July 24,	"	" J. M. Willson,	-	50 00
Nov. 5,	"	" J. B. Williams,	-	30 00
Dec. 3,	"	" S. Carlisle,	-	20 00

\$284 00

Dec. 15,	Paid Rev. T. Sproul,	- - - - -	-	8 00
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New York, Dec. 15th, 1852.

J. WIGGINS.

WHAT IS TIME.

I asked an aged man, a man of cares,
 Wrinkled, and curved, and White with hoary hairs;
 "Time is the *warp* of life," he said; "O tell
 The young, the fair, the gay, to weave it well!"

I asked the ancient venerable dead,
 Sages who wrote, and warriors who bled;

From the cold grave a hollow murmur flowed,
 "Time sowed the *seeds* we reap in this abode!"

I asked a dying sinner ere the stroke
 Of ruthless death life's golden bowl had broke;
 I asked him, What is time? "Time," he replied,
 "I've lost it. Ah, the *treasure!*" and he died!

I asked the golden sun and silver spheres,
 Those bright chronometers of days and years;
 They answered, "Time is but a *meteor's* glare,"
 And bade me for eternity prepare.

I asked the seasons, in their annual round,
 Which beautify or desolate the ground;
 And they replied, no oracle more wise,
 "'Tis folly's *blank*, and wisdoms highest *prize!*"

I asked a spirit lost, but, O the shriek
 That pierced my soul! I shudder while I speak!
 It cried, "A particle, a speck, a mite
 Of endless years, duration infinite!"

Of things inanimate, my dial I
 Consulted, and it made me this reply,
 "Time is the season fair of living well,
 The path to glory, or the path to hell."

I asked my Bible, and methinks it said,
 "Time is the present hour, the past is fled;
 Live! live to-day! *to-morrow* never yet,
 On any human being, rose or set!"

I asked old father 'Time himself at last,
 But in a moment he flew swiftly past;
 His chariot was a cloud, the viewless wind
 His noiseless steeds, that left no trace behind.

I asked the mighty angel, who shall stand
 One foot on sea, and one on solid land:
 By heaven's great King, I swear the mystery's o'er!
 "Time *was*," he cried,—"but time shall be no more!"

ITEMS OF INTELLIGENCE.

RELIGIOUS CHANGE IN IRELAND.—The following extract from an Irish Popish Journal (*The Nation*) goes far to confirm the accounts previously received, of a great religious change in progress among the poor, benighted Roman Catholics of Ireland. The reader will remember that it is a Popish paper which says this:

"There can no longer be any question that the systematized proselytism has met with an immense success in Connaught and Kerry. It is

true that the altars of the (Roman) Catholic Church have been deserted by thousands born and baptized in the ancient faith of Ireland. Travelers who have recently visited the counties of Galway and Mayo, report that the agents of that foul and abominable traffic are every day opening new schools of perversion, and are founding new churches for the accommodation of their purchased congregations. Witnesses more trustworthy than Sir Francis Head—(Roman) Catholic Irishmen who grieved to behold the spread and success of the apostacy, (true Christianity,) tell us that the *West of Ireland is deserting the ancient fold*, and that a class of Protestants more bigoted and anti-Irish, if possible, than the followers of the old Establishment, is grown up from the recreant peasantry and their children. How is it to be met and counteracted? is the problem. How is it to be arrested? is a solemn question, which priest and layman, which citizen and politician should seriously consider. For our history tells us that the most persistent and formidable enemies to (Roman) Catholicity were the children of the first generation of Irishmen who joined the Established Church. Shall the souters and tract distributors accomplish the work which all the force of England, for three hundred years, has been unable to effect?"

A LARGE DIOCESE.—The Freeman's Journal, of New York, claims for the Pope of Rome the following extensive limits:—

"The Pope of Rome has rights, that is, spiritual rights, and supreme authority in every diocese, and over every square foot of the surface of this globe. His rights are circumscribed only by the ends of the earth, and the consummation of ages."

The Journal distinguishes between spiritual and civil jurisdiction, although it is well known that the Pope of Rome aims to unite the civil and ecclesiastical government in his own person; and that, whenever the opportunity occurs, he grasps power which may render him the full and undisputed master of the souls and bodies of men. Even with the qualification interposed by the Journal, what will Americans say to the claim urged in behalf of the Pope, that he has supreme spiritual authority over every foot of the earth's surface? Protestants confessedly have some portion of the earth's surface under their control, but it is by usurpation! Are we ready to admit it?

THE DUKE OF TUSCANY'S WARRANT.—Rev. Dr. Murray, at the Madiai meeting, produced a fact that thrilled the great assembly with a sense of indignation, and many with great surprise. He took up a copy of the Rheimish New Testament, with the notes appended by the Popes and Bishops of the Romish Church, and read from the parable of the tares, where the Saviour teaches to let the tares and wheat grow together until the harvest. But the Romish Church says, in the note on this passage—

"Ver. 29—*Lest you pluck up, also.* The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance to the whole church, and commit the matter to God's judgment in the latter day. Otherwise, where ill men, be they *heretics*, or other malefactors, may be punished or suppressed without disturbance and hazard of the good, they may and ought, by public authority, either spiritual or temporal, to be chastised or *executed*."

Here, said Dr. Murray, is the authority under which the Duke of Tuscany acts, when he lays his iron hand on these Madiai! He is bound to do it by the command of the Church which he obeys. Popery enjoins PERSECUTION wherever it has the power; it TOLERATES only where it must. If it had the reins here, it would imprison, starve, burn and execute, as in Rome and Florence.

FRANCE.—From France the latest intelligence is that the Senate have agreed to the modification of the Constitution, giving the Emperor unlimited power over all the public departments of the country. The Emperor has pardoned a great number of persons in the army, condemned by the courts martial. Out of 488 persons undergoing imprisonment, 443 have obtained the remission of the remainder of their punishment, and 45 a reduction. A dreadful storm occurred recently, which did great damage.

A decree has been published in France, naming the Emperor's uncle, Jerome Bonaparte, as successor to the throne, in default of legitimate or adopted heirs. Louis Napoleon is reported to have been very indignant at the recent coalition of the Emperors of Austria and Russia, and the King of Prussia, against France, and to have exclaimed that "Prussia should recollect that she is within twelve hours' journey of Paris."

It is said that the coronation of Louis Napoleon will cost more than that of Napoleon the Great. That of the last named cost more than two millions of francs.

ITALY.—The intelligence from Italy is as distressing as ever. Such is the universal feeling among the population, that the Austrian soldiery look upon every man as a conspirator, and no one can reckon upon his safety for a single hour. Radetzky has lately demanded reinforcements, and his merciless system is again in full vigor. The Pope refuses to allow casts to be made for the Crystal Palace at Sydenham, London, from the works of art at Rome. Naples, after four years of languor, has resumed much of its wonted gaiety.

PRUSSIA.—The Emperor of Austria has returned to his own dominions, and it is said his visit will be reciprocated by the King of Prussia. Much significance is attached to a speech made by the Emperor of Austria to a circle of officers at Berlin, in which he said, "*whatever may happen*, I am persuaded that the Austrian and Prussian armies will always remain united as faithful brothers-in-arms."

OUTRAGE UPON AN AUTHOR.—The mutilation of Mrs. Sherwood's "Stories Explanatory of the Church Catechism," referred to in the following paragraph from the Southern Churchman, finds a parallel only in the "pious frauds" of Romish priests.

"We are not aware that any material alterations were made by Bishop Kemp in this work, except on the subject of *Baptism*. The author was explicit in denouncing the opinion that *Regeneration always accompanies Baptism*, and took some pains to guard her young readers against this dangerous error. Bishop Kemp substituted passages of precisely an opposite character for such as expressed the author's views on this subject, and added some explanations of his own, to enforce his own opin-

ions and oppose those of the author: It was intimated in the preface to Bishop Kemp's edition of the 'Stories,' that a '*few alterations*' had been made, '*principally to maintain the views and illustrate the doctrines of the Church,*' &c. But there is nothing to indicate to the reader where these alterations occur, or to enable him to distinguish between the teaching of the author and that of the editor."

Who will doubt, after this, of the mutilation of the "Fathers," as they have come down to us through the corrupt channel of the Church of Rome? If an author may be made to teach the doctrine of sacramental grace in the age in which she lived, while she taught the opposite, is it strange that this doctrine should be found in the early Fathers, whose works have for centuries been in the keeping of the believers in this doctrine?

POPEY THE ENEMY OF LIBERTY AND PROGRESS.—The following admission, occurring as it does in the columns of the *London Spectator*, a journal perfectly indifferent to the intrinsic merits of Protestantism, as compared with Romanism, is valuable, and shows that the conduct of the Church of Rome, in its bearings upon civil liberty, is compelling even the most apathetic to open their eyes. "Since the Stuarts were discarded, mainly for the Popish tendencies of the last king of the line, never was the English and Scotch feeling against the religious beliefs, the ecclesiastical polity, and the civil conduct of those who lead the Irish Papists, stronger or more bitter than it is now; and never, we will venture to say, *were such feelings more natural and more provoked.* The conduct of the Papal Church abroad, too, wherever it has the upper hand, is such as to recall the worst days of its history, in alternating imposition, arrogance, servility and cruelty. Englishmen are more alive than they have for long years been, to the fact that the Papacy is, whatever its theory may be, *a huge everywhere ramifying conspiracy against civil liberty, national independence, and individual progress and happiness;* and this conviction must and ought to have its weight in their treatment of, and dealings with that branch of the conspiracy which is, unfortunately, located among them."

MISSIONARIES FOR INDIA.—In the British possessions in India, containing 94,500,000 inhabitants, are 337 missionaries, which is the same as if Massachusetts had only three ministers of the gospel, or New York city two only. In the States tributary to Great Britain are 40,500,000 inhabitants, with only two missionaries, which is the same as if there was only one minister of the gospel to the whole United States. And yet all these regions are open for the Church to go up and take possession of them for its Redeemer. When will it awake to its duty and its privilege?

THE POPE OF ROME has recently granted plenary indulgence to all who visit the places for religious worship, and pray for the league of Roman Catholic princes against heresy. Louis Napoleon, of France, is included in this league. The Pope and the little Emperor are great friends, and will stand or fall together.

GREECE.—The plan of a law, called ecclesiastical, has just been passed by the House of Representatives and the Senate of Greece, according to which, no act of the Synod will be valid, unless approved by the civil authority.

