



THE
REFORMED
PRESBYTERIAN.

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

VOLUME XVII.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude*.
"Bind up the testimony, seal the law among the disciples."—*Isaiah*.

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THE
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No. I.

THE ISRAELITES BORROW FROM THE EGYPTIANS.

Infidelity not unfrequently finds exceptions to the morality of the Bible, because the grounds of exception are not well examined. The Israelites appear to have borrowed from the Egyptians, without the prospect on their part, or the intention, of returning the loan—and this, with the approbation, and even the command and direction of the God of Israel. Grave reasons thus appear for charging upon such a religion the guilt of fraud, practised by the people who observe it, upon confiding strangers.—“And the children of Israel did according to the word of Moses, and they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment; and the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.” Ex. 12:35, 36. It is evident, from a variety of circumstances, that the sum so acquired must have been very great. The vast number of the Israelites who were employed in accumulating it—for the command or permission was addressed to them all; the high reputation of Moses among the Egyptian princes, for the position he once held in the court of the Egyptian monarch, as the son of Pharaoh’s daughter, had doubtless been recalled to memory by the remarkable events in which he had been recently so distinguished; the dreadful judgments that, by his ministry, had passed, and the mysterious exemption of the Israelites from calamities so fearful and sweeping—all must have concurred to make them regard this people and their leader with secret awe. “The Lord gave the people favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh’s servants, and in the sight of the people.” Ex. 11:3. More than four hundred years prior to the event, this particular circumstance had been expressly predicted. “And he said unto Abraham, know of a surety that thy seed shall be a stranger

in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that nation whom they shall serve will I judge, and afterwards shall they come out with *great substance.*" Gen. 15:13, 14. "Great substance," not their own surely, by the conventional laws of society, nor acquired in the ordinary pursuits of life; for it was preceded by a long period, in which their enemies should "afflict them." Besides, it was intimated that they were to be reduced to a state of bondage, and the facts afterwards sorely confirmed it, for it was from "a house of bondage" (or a house of slaves) that they were delivered; and the unscrupulous cruelty which doomed their male children to death, would not spare their property. The shepherd's life was an abomination to the Egyptians, and in this respect the Israelites may have been spared to minister to the public support, which accounts for the vast herds of cattle and sheep they carried with them out of Egypt.

There is great reason to doubt whether the Egyptians generally understood that the departure of the Israelites was final and forever from Egypt. The request, in the first instance, was for permission to "go three days' journey and hold a feast in the wilderness"—Ex. 5:1—3; afterwards repeated—Ex. 7:16; 8:27.—This, together with other circumstances, justifies our translation in the use of the terms "borrowed" and "lent," though a literal translation might signify no more than "to request" and "to grant." That explanation, therefore, is not certain and determinate. The Jews themselves have a tradition that when Alexander the Great had conquered Egypt, some Egyptian princes who claimed descent from the ancient proprietors of the realm, pleaded that he would enforce the restoration of the borrowed wealth on the Jews, whose forefathers had so wronged them. The Jews appear to have admitted that the charge of "borrowing" was undeniable, but maintained that their progenitors had a long claim of unrequited labor, and this was deemed so just and so great, it is said, that the Egyptian princes in silence withdrew their claim. And beyond all question, the Israelites were entitled to borrow, and the Egyptians required to lend, in their respective circumstances. When a man borrows of his debtor, every principle of right requires that, in the final settlement, the debt previously incurred shall be an offset in repaying the loan.

But there is a higher view of the important moral principles developed in this very remarkable event. It teaches us that wrongs long continued, and dues for unrequited services long accumulating, will be adjusted, and retribution made at last. It teaches that there are times when the Most High interposes directly, effectually and manifestly, to plead the cause of the oppressed, and to execute righteous judgment in the earth. For "the Lord commanded them," "and the Lord gave them favor in the sight of the

Egyptians," "and they spoiled the Egyptians." The authority in this case cannot be questioned, nor the equity impugned by any but such as presumptuously dare the throne of the Almighty and enter into a contest with God, in which their end must be defeat and submission, or eternal ruin. A large proportion of that immense wealth which had been accumulated in Egypt, is now, by the judicial decision of the Most High, enforced by his mysterious power on the souls of men, transferred to the just possession of those who had earned it. Husbands and wives now see themselves and their children well appaared, and provision made for comforts, to which "hard bondage" had long made them strangers. The wages for years, and generations even, of hard labor which they never expected to receive, are now, it would seem, to the last mite, put into their hands by the very hand of God himself. Happy the people who have the Lord on their side.

But it did not end here. Oh slavery, thou hast upon thee a fearful brand! Tyranny and avarice are insatiable, and are never content till they have wrought the ruin to which they are devoted. Overpowered by a long succession of various, mysterious and terrific judgments, closed by one which raised a midnight wailing, heard throughout all Egypt, fearful "beginning of sorrows," and awful note of that wailing which is never to cease, Pharaoh and his servants had consented to the release of Israel by the command of God, who had so often said, "Let my people go, that they may serve me." But now large tracts of Egypt are suddenly a deserted solitude. The flocks and herds, and the industrious Israelites, are gone. The sudden disappearing of such a vast and industrious multitude must have covered with silence and desolation towns, villages and plains. The Egyptians deeply feel the loss, and are roused to a determination to bring back the fugitives and recover the wealth of which they had been so strangely spoiled. "And it was told the king of Egypt that the people fled, and the heart of Pharaoh and his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?" Ex. 14:5. A well appointed army is hastily assembled—the "chosen chariots," "all the horses and chariots of Pharaoh"—numerous, it is certain, from the nature of the enterprise, to vanquish and bring back a host of "about six hundred thousand on foot, that were men, besides children"—(Ex. 12: 37)—and at the same time recover and secure the immense wealth of which they had been spoiled. As that proud monarch, with his servants, marched forth with this vast and magnificent train of chariots and horsemen, where the glory and power of Egypt were gathered and displayed, how many mothers and wives, and children, and old people's hearts, must have thrilled with pride and admiration, and hope, at the long pageantry, as host after host defiled off in their pursuit of Israel. But, oh

God, what doom awaits them who go forth, and what terrific disappointment and heart-overpowering anguish, those who remain behind! How fearful, but oh how certain and inevitable thy judgments! "And I will harden Pharaoh's heart, that he shall follow after them." Ex. 14:4. By the express command of God, the Israelites are guided to the very place where their danger would be greatest, and their defeat and capture easiest. Pharaoh had said, as God foretold, "they are entangled in the land; the wilderness hath shut them in;" but his surprise and triumph must have been great, so soon to find them so enclosed that escape was impossible. Vain and wretched man, little knowing whose awful behest he was accomplishing. "In very deed, for this cause have I raised thee up for to show in thee my power, and that my name may be declared throughout all the earth." Ex. 9:16; Rom. 9:17. And now the hour when the decree of the Eternal is to be executed, has arrived. "I will harden Pharaoh's heart, and he shall follow after them, and I will be honored upon Pharaoh and upon all his host, that the Egyptians may know that I am the Lord." Arminians, and all that class of free-thinkers, are confounded and run mad here. Under various, vain and impious pretexts of vindicating the justice of God, they cloud or deny his providence and sovereignty. God's purpose was, that in this matter His name might be great. Their aim is to make it small—his to show that His power was everything; theirs to show that it was nothing. They do not see, or seeing, dare not acknowledge to themselves, that every word here makes it plain to him that hath understanding, that the brand of "reprobate" was on the brow of Pharaoh from his infancy, and that, in the unsearchable judgments of God, and in a providence past our comprehension, God "raised him up" from the cradle to the throne, to be an eternal monument of his inflexible justice and awful dominion, and hold forth in strong marks the character and state of "the vessels of wrath that are fitted to destruction," "being disobedient, whereunto also they were appointed." Rom. 9:22; 1 Pet. 2:8.

As the evening of the day in which they were overtaken drew on, "Moses said unto the people, Fear ye not, be still and see the salvation of the Lord; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever." Ex. 14:13. Their leader himself appears to have been in deep distress, which even his strong faith in God could not overcome, and is employed pouring out his soul in frequent and earnest prayer, as it grows darker and the night comes on. And even God answers rather angrily; his burning wrath against his adversaries seems to touch him with impatience towards his faithful, favored and honored servant.—"And the Lord said unto Moses, Why criest thou unto me? speak unto the children of Israel that they go forward." Oh answer, at once of majesty, mystery and mercy—all bright with wondrous

glory! It was a mercy to hear God's sweet voice at all, in such terror, uproar and commotion, as must have then prevailed—a mystery how it was to be done; but the awful majesty of the short and sudden reply made it clear that all would be right. "Lift thou up thy rod, and stretch out thy hand over the sea and divide it, and the children of Israel shall go on dry ground through the midst of the sea." What agency so vain and impotent as a rod in an outstretched merely human hand? Methinks the faith of Moses was never more conspicuous. And it was speedily answered. The wind suddenly rises and rapidly increases to a furious tempest, so mighty as to make it easily credible that the waters of the sea fled before it. "And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night." V. 21. Joyful tidings brought that wind to the ears of Moses, as its blasts roared louder and louder. Full of majesty itself—for the voice of the Lord is ever full of majesty—it told him well and faithfully who was at work in their behalf. That wind answered the further purpose of forming the semblance of natural causes for the stupendous miracle which was to be wrought, and judicially blind the Egyptians in their pursuit of Israel, and as they advance, vainly imagine that where the Israelites could go, they could follow. But the wicked cannot follow the righteous. Christ said once, and says still in his ever-living word, "Whither I go, ye cannot come." John 8:21. A diverseness of character, and a gulf instituted by an eternal decree, will yet work out a separation of them wholly and forever.

And now both are well advanced on the bottom of the sea. A feeble light yet shines on Israel—the night has gathered about Pharaoh and his host, and suddenly "the angel of God which went before the camp of Israel, removed and went behind them, and the pillar of the cloud went from before their face and stood behind them, and it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to them, but it gave light to these, so that the one came not near to the other all the night." Ex. 14:19, 20.

That cloud the Egyptians, after various conjectures, judge to be no more than the gathering storm from the east wind, black and threatening indeed; but the tramp and noise of Israel's multitude gave note that they were moving on before—and if these feeble slaves could meet the tempest, surely their own well armed and furnished host could endure its violence. But on the other side, over Israel, men, women and children, there beams from that cloud a glorious and wondrous light. From their utmost rank in the rear, far over their most distant front ranks, it spreads its glorious rays. The way before them is plain, and still safe, as far as they can see, and on both sides they behold its brightness reflected in "the waters, a wall to them on their right hand and on their left." Oh

sight! full of magnificence, beauty and strength. What awe, what delight, what wonder, must it have inspired! It is easy to conceive that there were in the hearts of the pious, thrilling emotions of spiritual joy, thanksgiving, praise and prayer, such as are seldom found on earth. "God was in the midst of them"—"their God."

"And the Egyptians pursued and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen. And it came to pass that in the morning watch, the Lord looked unto the host of the Egyptians through the pillar of fire and the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily, so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians." Ex. 14:23—25. The morning watch is that part of the night from our three o'clock till day-break, or sun-rise. The long host of the Israelites were now far advanced, and doubtless large numbers of the foremost ranks were already on the opposite shore, and its banks sufficiently high would display their safety to the distant rear, while they reflected the beams of the pillar of fire far before them. Joyful encouragement to follow. It is something strange, but sweet, on earth to have a glimpse of the security and happiness of the spirits of the just made perfect.

"The Lord looked unto the host of the Egyptians." This look was such an one as made himself in some sort visible. The verb in the original is almost always so employed, and its peculiar signification in this respect is determined by such phrases as a person's looking out at, or looking through a window, where the beholder becomes visible. And the look must have been awful indeed. "He looked through the pillar of fire and of the cloud, and troubled the Egyptians." The storm that the Egyptians had probably foreboded from the strong east wind, and the cloud that made night darker, now broke upon them with preternatural violence and terror. There is every reason to believe, from the nature of the circumstances and allusions afterwards, that it was an "horrible tempest." Hot thunderbolts, attended with heart-quaking peals of thunder—lightnings so bright and fierce, as seemed to burn the eye-ball, for a moment spreading before them the broken bottom of the sea, and the dark and terrific masses of water roaring and curling high their threatening waves on either side. Egypt had known before, God's hot thunderbolts—had seen his fierce lightnings—had heard his quaking thunder, and they were affrighted. They knew him to be the God of the waters too. Doubtless some time ere this, they had felt disheartened, as they found the footmen of Israel outstrip in speed their horsemen and chariots; and the way would be constantly becoming worse for chariots and horsemen. Deep holes in the bottom

of the sea, and rocks, in the pitchy darkness of that night, would make frequent and dangerous obstructions; the chariot would be broken at times, and the horse and his rider sunk suddenly in an unseen chasm. Now begin mutual reproach and recrimination at their common infatuation. They might have known better. Former judgments were warnings. They had respites, and room for repentance. Why did they not hear and improve them? If the servants of Pharaoh expostulated with him before, saying, "how long shall this man be a snare unto us? let the men go, that they may serve the Lord their God; knowest thou not yet that Egypt is destroyed?"—Ex. 10:7—how loud and fierce must have been their execrations now! And this temper spread through the host, from the very nature of man, each to reproach and hate his fellow, when they are caught together in crime and in judgment.

The horses affrighted become unmanageable, and in their mad career dash themselves and riders and chariots amidst the rocks, and as they had been the pride of Egypt, now help forward its ruin. What fearful sounds! the screams of the dying brutes—the execrations of men, loud and fierce—or vain cries for safety, mingle with the roar of the tempest and the awful peals of thunder. But every thing is aggravated by a consciousness that they feel the wrath of Israel's God. "And they shall know that I am the Lord." Ex. 14:13.

All Israel are now safely landed on the opposite shore—their wealth secure, and nothing of it lost, for it was destined to form the materials and costly ornaments of the tabernacle of the Lord. All the people are there, the feeble, the young and tender child—the aged; no one family mourns a lost one; and joy and thanksgiving shine from countless faces. Methinks I see the elders of Israel looking anxiously back to see if any have fallen behind, or fainted, or wandered on the way. But none are to be seen. The wind too is hushed, for day had now appeared, and it only blew all night. God was at rest, for his people were redeemed and safe.

"And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it, and the Lord overthrew the Egyptians in the midst of the sea: there remained not so much as one of them." Once more all Egypt is covered with mourning. Some time must have elapsed before the full extent of the calamity, and its awful nature, could be entirely ascertained; for not one escaped to tell the tidings of their dreadful discomfiture. They were gone whence they were never to return, and even the last rites of sepulture, which Egypt held pre-

eminently dear, were denied. God's work is perfect, whether of judgment or of mercy.

Who will now rise up and charge on Israel and on Israel's God, fraud with the Egyptians? He that "establishes equity," has liberated his people from their oppressive bondage—has remunerated them for their long toils, out of the hoards of Egypt—has settled up righteously and without appeal, a long standing account, and rebuked with terrible vengeance the guilty attempt again to plunder and enslave. And for the integrity of the transaction he stands forth as a party in it, by appropriating a large portion of the wealth so acquired, afterwards in the costly erection of his tabernacle overlaid with Egyptian gold, the mercy seat, the candlestick of pure gold, the costly apparel of the priesthood, the costly gems that formed the breast-plate, the curiously wrought vail of the tabernacle—all appear to have been constructed with the spoils of Egypt. In all this God has taken part with Israel in borrowing from Egypt.

He has made his name great in all the earth, and recorded in characters that are as bright as the mid-day sun, and too deeply engraven ever to be defaced, the great moral truth that righteousness is the only dignity and security of a nation, and wrong and injustice the way to its ruin. That the silver and the gold are his, and the wealthiest who refuse to honor him with their riches, shall be spoiled and impoverished, that others may glorify and serve him. Discredited, disregarded or forgotten now, a Providence, omnipotent and irresistible, will move onward, working among the nations his righteous retributions, till all the world shall know and acknowledge that He is the Lord; and this very transaction shall contribute to make, as it is destined to make, "His name great in all the earth." C.

JERUSALEM OR ZION ILLUSTRATIVE OF THE CHURCH.

"Glorious things are spoken of thee, O city of God!"

In the works of the best human authors we find much that is pleasing and beautiful; but no one has ever succeeded in combining so many excellencies as we find in the Bible. As regards literary merit, it holds the first rank. Do we look for sublime poetry? What can equal the rapt strains of Isaiah? For tenderness and pathos, what can equal the melting effusions of the weeping Jeremiah? For strength and elegance, what can surpass the narrative and descriptive parts of the Scriptures? One distinguishing literary feature of the Bible is the beauty and appropriateness of its imagery and epithets. There are no similes unsuited to the sub-

ject—no epithets misapplied. The simplicity of the figures employed demands our admiration, and claims our most earnest consideration. The various scripture representations of the Church, form a very wide and inviting field for observation, and from which much practical instruction may be gathered. She is represented as a city surrounded with walls, intimating her security; as the bride, the Lamb's wife, expressive of the most tender affection; as the stones of a building, of which Christ is the foundation; the branches of the true vine; as the members of the body, Jesus being the head; all showing the intimate union that subsists between the Saviour and the Church; and as contrasted with the world, she is the lily among thorns. We propose to make a few remarks on the first alluded to, viz. on Zion or Jerusalem, as illustrative of the Church. Zion was the name of one of the hills upon which stood the city of Jerusalem; but in many parts of Scripture the name may be considered as including the whole city. It is also a point beyond dispute, that it is applied to represent the Church of the living God, particularly in reference to New Testament times. In this sense it is used in Isaiah 60:14 and 62:1; 2 Kings 19:31, and in many other places. And though in many passages it may refer primarily to the literal Jerusalem, yet we only see the fullness of its meaning when applied to the Church.

We now proceed to notice a few particulars in which the ancient Zion or Jerusalem represented the Church.

1st. Jerusalem was an ancient city. It is the general opinion that it was the same with that mentioned in Genesis, chap. 14, of which Melchisedec was king. If this be the case, we may consider Jerusalem as one of the most ancient cities in the world. Babylon and Nineveh are mentioned earlier in the sacred records, but these have long since sunk in ruins, while Jerusalem remains. We do not know by whom it was founded, nor the exact date of its foundation, but we know that it existed at a very early period. And when was it that the spiritual Zion first came into existence? Was it when the law was proclaimed from the midst of the cloud on Sinai, with thunderings and lightnings? Was it when Abraham was set apart to be the ancestor of God's peculiar people, and in whose family the worship of God might be preserved? Or was it when the deluge swept away the old world, and when righteous Noah was saved by means of the ark? Or even when just Enoch walked with God, and was translated to heaven without tasting of death? We have no doubt that it existed anterior to all of these. The first soul that turned the eye of faith towards the Redeemer, made known in the garden of Eden, and typified by the sacrifices, and that rested on him alone for salvation, that one, whoever it may have been, was the commencement of the Church of God on the earth. There is even ground for believing that our first parents themselves were brought to a knowledge of the truth; and at all

events we are certain that Abel had true faith, that he was a real christian. Thus the antiquity of the Church is greater than that of Zion, for it is almost coeval with the world—it existed with the first of men.

2d. Zion was a royal city. Indeed the first mention of it is coupled with the intimation that it was the seat of kingly power. Melchisedec was king of Salem. In course of time it became the metropolis of the kingdom of Israel, and for a long time afterwards it was the capital of the kingdom of Judah. There dwelt David, the shepherd king, the man after God's own heart; and no doubt within her walls the sweet singer of Israel composed many of those sacred songs which have been so comforting and refreshing to God's people in travelling through this bleak wilderness, and in which the city of Jerusalem, and the associations connected with it, are so frequently alluded to. There also lived Solomon, the wisest of the princes of the earth; and of what pomp and pageantry must Jerusalem then have been the scene! With the grandeur of Solomon's own court, and with the splendor of neighboring or tributary princes who came with precious presents and gorgeous trains, Jerusalem must have been a scene of great magnificence. She was then in the zenith of her glory.

And who is the king in the midst of the Church? God is in the midst of her. Solomon was great, but a greater than Solomon is here. He was a glorious king, but the lilies of the field surpass him in glory. How much more must their Maker surpass him! His empire was extensive, far more so than that of any other king of Israel, either before or after him; but how insignificant when compared with the empire of the Church's King and Head! It is as a drop of rain is to the ocean—as a grain of sand upon the sea-shore. Within her reigns one who sways the sceptre of universal dominion: "His kingdom ruleth over all." Heaven's glorious hosts worship before him, and cheerfully obey his mandates. The stars are guided in their courses by His unerring hand; this earth, with its inhabitants, is under His control; and even the powers of darkness acknowledge His authority; they dread His power. Such is Zion's King, possessed of every perfection—surrounded with unspeakable majesty. Glory, honor and power are His, and the Church is greatly exalted and highly honored by the presence of such a great and glorious Being within her.

3d. Jerusalem was a beautiful city, and more particularly so when she was in the height of her power. Her walls and towers, her palaces, and above all, her temple, rendered her an object worthy of admiration. The first temple, which was built by Solomon—the second, repaired and finished by Herod, were the admiration of the world. Jerusalem was also beautiful for situation; she was situated upon a number of sloping hills, and on every side were eminences of greater or less elevation. These, though now

bare and desolate, were once clothed with verdure, and cultivated to the summit—that on the east being the Mount of Olives, so often mentioned in Scripture. But what a faint emblem was Jerusalem of the spiritual Zion! Her beauty sinks into tameness when compared with the fairness of the Church. That she is beautiful, Scripture attests. But what constitutes this beauty?

1st. Jesus in the midst of her. He is the glory of the Church. He is possessed of every excellency—"the brightness of his Father's glory, and the express image of his person." God himself sees in him nothing but what is holy and lovely. He is the only begotten and well-beloved Son of God. In the eyes of the Church he is all fair—"the chief among ten thousand, and altogether lovely." The glory of his person, as God manifest in the flesh—the marvellous nature of his love, and the wondrous depth of his condescension, render him the object of her warmest admiration and affection.

What would become of the beauty and variety of nature, if the sun were torn from the firmament, or an impenetrable veil thrown over it? What a spectacle would this world present, if it were no longer lighted up by his glorious beams! The bright blue sky above us would become darkness; the charms of nature would disappear. No more would we see the glorious rainbow, emblem of God's covenant, spanning the sky. No longer could we feast our eyes with all the beauties of the vegetable world. All would be gloom. There would be a return of ancient night. In like manner, the Church could not exist without the Saviour. He is the sun in the midst of her. He dispenses light and heat, knowledge and comfort; cheers by the smiles of his countenance, and strengthens by the supplies of his grace. Take away the Saviour, and you deprive the Church of her head and glory. He is the source and centre of her honor, beauty and happiness.

2d. The Church is beautiful. But whence is her beauty? Is it natural or acquired? It is freely bestowed upon her, and not of her own procuring. The stones of which Solomon's temple was built, were not in their natural state when put there. They were rough and unsquared when taken from the quarry, and before they were fit for their place, they had to be squared and hewn; and there was no difference between those that were taken and those that were left. So it is with the Church. All men are alike sinful by nature; but when God takes out his own chosen ones, they must be prepared for the spiritual Zion. They must be cleansed from sin; they must be adorned with the spotless robe of the Redeemer's righteousness. They must be squared and polished by the Master builder. When she is thus arrayed, her beauty shines forth. Then she is the pure virgin daughter of Zion; she has put on her beautiful garments. She is clear as the sun, fair as the moon. We have a highly poetical description of the beauty of the

Church in the Song of Solomon. There the Saviour speaks of her as his well-beloved, showing his tender affection. In one passage he says, "A bundle of myrrh is my well-beloved unto me." In another, "My beloved is unto me as a cluster of camphire in the gardens of Engedi." "Behold thou art fair, my love; behold thou art fair; there is no spot in thee." "A spring shut up," &c. The Saviour seems to exhaust language in proclaiming the beauty of the Church, and the richness of her graces. He is filled with admiration of his spouse, and we may be assured she is worthy of admiration, else Jesus would not speak of her after this manner; for he cannot look upon, far less can he love and admire, what is sinful. And her beauty is not only outward, but also inward. She is not only clothed in robes "with needle wrought," but the daughter of the King is all glorious within. The evil heart is taken away from the children of Zion; the Spirit works within them and renews the heart; purges out every pollution, and prepares them as vessels for the Master's use. She is made glorious within. Thus do we see how complete is the beauty of spiritual Jerusalem, adorned with the presence of her God-man Redeemer, glorious in his person, and glorious in his love; and beautiful by the imputed righteousness of Christ, and by the inward purification of the heart.

[To be concluded in next No.]

WHO REGENERATES THE SINNER?

The Scriptures clearly reveal the humbling truth, that man is by nature dead in trespasses and in sins. If left to himself, he must forever remain under the power of spiritual death, for the lifeless corpse cannot re-animate itself. To meet the sinner's case, in this respect, God has graciously made provision, and also revealed in his word the truth, that the Holy Spirit regenerates. No truth is more distinctly and emphatically taught in the Sacred Scriptures than this. The sinner neither can nor will regenerate himself. This is a settled point. Universal experience and the word of God have settled it. Regeneration is a work peculiar to the Spirit of the Lord. It is his appropriate work in the great plan of redemption. Oh! what can poor sinners who are spiritually dead, do without the saving influences of the Spirit of the Lord? No man can put life in himself and arise from the dead. He alone who made us must regenerate us. "You hath he quickened who were dead in trespasses and sins." Our Lord expressly declares that we must be born of water and of the *Spirit*. We never begin with God. He always begins with us. He must seek us, else we would never seek Him. Not a soul on earth would ever seek to leave its natural state of unregeneracy and sin, and

aspire to the life of God, unless the Spirit of the Lord Jesus Christ first entered into it and gave it life, and brought it into a state of grace. They know little of human nature in its fallen and depraved condition, who imagine that it can renew itself, and create itself in Christ Jesus unto good works. Can darkness transmute itself into light? Can enmity change itself into love? Can impurity work itself into perfect holiness? Can carnality make itself spirituality? Can unbelief beget faith? Can death give birth to life? Ah no! these are contradictions, impossibilities. Hence the necessity of the Spirit's work, his mighty regenerating power, his holiest influences, his great creative energy, to renew us in the spirit of our minds. We are nothing, and have nothing, and can and will do nothing.

As the atonement for sin is Christ's work, so the renovation of the sinner is the Spirit's work. It is true that the Spirit operates by the Truth, which is the appointed instrument of our regeneration: "Of his own will begat he us by the *word of truth*." Still it is the Spirit that worketh all in all; for it is He who puts life into the truth. "The words which I speak unto you, they are spirit, and they are life." It is He who wields the sword for the subduing of the impenitent rebel, and that sword is the "word of God." The word of truth is admirably adapted to its purpose; but then the heart of man is not suited to it; the heart hates it and refuses it, and would never yield to it if a higher power did not accompany it, and open the heart, and make it mighty through God for the blessed purpose of accomplishing a thorough, spiritual, saving change. Instrumentality in this case is much; without it, we are not to expect a result; but it is only the inferior part; the power is with the Spirit, who brings about the end.—"Not by might nor by power, but by my Spirit, saith the Lord." As to the mode of the Spirit's saving operations on the human soul, we can say but little, and caution here is our wisdom; speculations are dangerous. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." Still it is not the less true that the Spirit works, though we cannot explain *how*. And it is no less true that the Spirit requires the instrumentality of means by which to operate.

But it is the office of the Holy Spirit not only to regenerate the heart, it is his office also to sanctify the nature, the sinful, vitiated nature of men. Regeneration and sanctification are so closely united, that the one is never found apart from the other. Indeed regeneration may be considered as the first step of the great process of the sanctification of the sinner; it is the first link of the chain, without which there could be no sequence; it is the opening of the door into the heart, through which flows the tide of spiritual influences which stream in continuously from the great source

of saving power in Christ and in his Spirit. O! how much is there to do in sanctifying the vile heart of a sinner! so corrupted is that heart, and so deeply alienated from God. But there is an agency sufficiently competent to this, the great and gracious Spirit of the Lord. He must do the work, and He can do it. No heart is too foul for him to cleanse; no heart-plagues too inveterate for him to cure; no soul is so over-run with the leprosy of sin, that he cannot make it as pure as the driven snow. "Come now and let us reason together; though your sins be as scarlet, they shall be as white as snow, and though they be red like crimson, they shall be as the wool."

How precious and desirable a gift is the Spirit of God to the man who longs to be delivered from the pollution and dominion of all his sins, and to attain that holiness without which no man can see the Lord! Let us then cherish the influences of the Spirit in our hearts; let us coincide with his emotions; let us admit nothing that will grieve him, or hinder the progress of his work within; let us remember that while the merits of Christ entitle us to the heavenly rest, the work of the Spirit qualifies us for it. A true believer covets holiness as earnestly as he covets pardon, and hence Christ and his Spirit are equally precious to him—the one for his atoning death, and the other for his regenerating and purifying grace.

HUMILITY A CHRISTIAN CHARACTERISTIC. •

Meekness is so nearly related to humility, that in the Old Testament the same word is sometimes rendered by the one, and sometimes by the other, and certainly they are never found separate. As the terms are now used in moral and religious subjects, humility more commonly expresses our sentiments and temper of mind towards God, and meekness our feelings towards men who abuse or injure us. The opposite of humility is pride. The opposite of meekness is wrath or sinful anger. A part of the description of charity by Paul, is the exact representation of meekness: "Suffereth long and is kind;" "is not easily provoked." But we can nowhere obtain so complete a view of this virtue, as in the character and example of Christ himself. Under this character, he invites and encourages hardened sinners to come and learn of him, with a promise of rest to their souls. "Come unto me, all ye that are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls."

But Christian virtues never shine so brightly as when beheld exemplified in the life of the Saviour. Though not received by those

whom He came to benefit; though despised and rejected of men, and opposed, calumniated and persecuted, yet he bears all with meekness. When reviled, he reviled not again; when persecuted, he threatened not, but committed himself to Him who judgeth righteously. He never manifested any vindictive feelings towards those who injured him. Even to Judas, when he betrayed him, he gently said, "Betrayest thou the Son of man with a kiss?" When seized and bound, he uttered no angry denunciations, but simply said, "Be you come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour and the power of darkness." And when Peter, transported with anger, drew his sword and made a stroke at one of the assailants, which, though no doubt aimed at his head, only cut off his right ear, Jesus rebuked his impetuosity and said, "Put up thy sword; for they that take the sword shall perish with the sword." And on this occasion our Lord exhibited not only unexampled meekness, but the most extraordinary benevolence; for he immediately touched the ear of the wounded person, and healed him. When persecuted and oppressed persons are unable to deliver themselves, or have not power to take vengeance on their enemies, it is not surprising that they should be submissive and remain quiet, as complaint and resistance would only render their condition worse. But in the case of our Lord, there was power not only to resist, but to have crushed his assailants in a moment. "Think ye not," said he, "that I could not now pray to my Father, and he would give me twelve legions of angels? But how then should the Scriptures be fulfilled? And the cup which my heavenly Father hath given me, shall I not drink it?" During the tedious and unrighteous trial to which he was subjected before the High Priest, before Pilate and before Herod, he for the most part remained silent.—When blindfolded, buffeted and cruelly mocked, he uttered no complaint; he invoked no vengeance on his bloody persecutors. When smitten in the face by one of the officers, he calmly said—"If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" And this spirit of kind forbearance never forsook him for a moment during his long protracted sufferings. As a lamb before her shearers, he was dumb. No hasty or impatient word proceeded from his lips; but with calm, unruffled dignity, he bore every insult; and when in the midst of the agonies of crucifixion, he offered up a fervent prayer for his crucifiers, saying, "Father, forgive them; they know not what they do." And to finish the glorious example, he bestowed his grace and forgiveness upon a thief crucified by his side, who a little before had been engaged in mocking and reproaching him, saying to him, "This day shalt thou be with me in paradise." Let the Christian continually contemplate this perfect example, until he is imbued with the

same lovely spirit. Let him, in obedience to the command of his Lord, and in imitation of him, love his enemies—bless them that curse him, and pray for them who despitefully use him. Such unresisting meekness, such imperturbable calmness, such invincible kindness to enemies and persecutors, will not only be pleasing in the sight of God, but will exercise a benign influence on men. When they see such a light of holiness emanating from your example, they will be led to glorify our Father who is in heaven.

Genuine humility in a sinner differs exceedingly from the humility of angels in its exercise; but they are the same in principle. The angels, while they enjoy the beatific vision of the glory of God, are abased with a sense of their nothingness in the comparison with the great I AM, and feel conscious that all their holiness, which is as perfect as they are susceptible of, is no more than a faint reflection from the uncreated source of light. But they have no sense of guilt—feel no shame for any vile conduct, and experience no defect in their love and gratitude; whereas one principal ground of the sinner's humility, is his disconformity to the image of God, of which he has now some feeble conception—and his manifold transgressions of thought, word and deed, with all their aggravating circumstances. While God is not viewed spiritually as possessing all moral excellence, the heart remains hard, and the mind blind to the evil of sin; but when a ray of Divine light penetrates the darkened understanding, revealing the glory of God as manifested in his holy law, the soul cannot but see its own vile deformity as being altogether disconformed to this law; for by the law is the knowledge of the existence of sin, and by the law is the knowledge of the evil of sin. Men may have correct speculative notions of the extent and binding obligation of the law, and may be convinced that they have failed to obey it; but its spirituality, or moral excellence, they perceive not, and of course they are not affected with the evil of sin. Indeed, when the law comes home with power to the conscience, and not only demands a perfect obedience, but thunders a curse upon every transgression, the soul cannot sleep in quiet as before, but is awakened to serious consideration, and inquires with solicitude how it can escape from the destruction which is imminent. It trembles at the danger, and cries mightily for relief. But, however its false hopes may be slain, and a deep concern produced about salvation, there is no true humiliation yet. All the thunders of Mount Sinai—nay, all the terrors of the final judgment, and the horrible torments of damnation, will never produce true humility. Legal conviction may be salutary, as it opens the eyes of the sinner to see his danger, and urges him from the mere principle of self-preservation, to seek salvation; but this process never softens and humbles the proud heart. The love of iniquity remains unsubdued, though some of its exercises may be suppressed. But when the Spirit of

God moves on the soul, and gives it a renovating touch, new views of God and his law arise; and now sin is seen to be exceeding sinful, to be vile and odious beyond all description. Now the soul is broken, is softened, is humbled at the footstool of mercy. This is strikingly exemplified in the experience of Job. "I have," says he, "heard of thee by the hearing of the ear, but now mine eye seeth thee; therefore I repent in dust and ashes." And the clearer the view of the excellence and beauty of the Divine character, the deeper will be the feelings of humility. The soul, conscious of its defilement, is ashamed and confounded, and knows not how to get low enough before God. One of the first effects of these humbling views, is, that the person is made to see and acknowledge the justice of God in his own condemnation. Before, this was a truth hard to be believed, but now it is rendered as clear as though written with a sunbeam. "Against thee only have I sinned, and done evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest."

ECCLESIASTICAL GRIEVANCES.

From the relations in which the Church stands to God, the world and believers, she is deservedly an object of the deepest concern. Interest in her well-being will be proportionate to the knowledge one has of the importance of these relations, and especially it will be produced and strengthened by the believer's love for her. His regard ever prompts him to fix on her a watchful eye, and whatever, in his opinion, has a tendency to do her harm, will be; to the utmost of his power, exposed and resisted. No one with common concern for her, can withhold expressions of grief when her present condition is understood. Whatever may be the condition of some congregations—however extensive the territory she occupies, and the increase of her membership, there are sufficient causes for her well-wishers to mourn before God. The following are some of these:—

1st. *The low state of piety.* In the Reformed Presbyterian Church we have, by general admission, the highest standard of belief and the strictest rules of practice. Where this is the case, the want of observance will be the more evident, and for this reason our failings may be seen more plainly than the shortcomings of others. It is not admitted that we are, as a people, less religious than those of other denominations, or that we furnish as little evidence of vital godliness as some of them. If attention to private and social worship is an evidence, these ordinances are perhaps more strictly observed among us than among most others. The practice of fellow-christians, however, is not the rule. If it

were, we might possibly congratulate ourselves on the good state of attention to divine ordinances, and on the attainments of some in our brotherhood who might compare favorably with the best of other denominations, for knowledge and strict religious practice. But when we compare the zeal and devotedness of the present generation with the records of the past, and consider the requirements of the divine law, we cannot be ignorant of the alarming difference that exists. Few, very few are as intelligent—observe the Sabbath and its duties as strictly—live as near to God, and speak as readily the language of heaven, as did our forefathers, and as we know the law of God makes obligatory on us.

2d. *The prevalence of worldliness.* It is a lamentable fact, that the distinction in all worldly matters, except perhaps those strictly political, between church members and those who make no profession, is exceedingly slight. As engaged in all departments of business and in all modes of conducting it, and in the manifestations of eagerness for gain, what difference is apparent between professing christians and mere worldlings? All seek their gain from their quarter, and Mammon is the object of general devotedness.

3d. *Unholy ambition.* We have more than sufficient evidence that the principle which caused the disciples to strive about who should be the greatest, is not unknown or inoperative among us. Some readily find for it a pretext in their learning and talent; some in their experience and long connexion with the church, and others in their success in her service. It may discover itself in assuming places of honor in congregations, authority in sessions, the right of dictation to Presbyteries and Synods, and the desire of being or appearing to be leaders. To this principle undoubtedly may be traced the origin of many differences that have disturbed the church, and possibly it may be found lying near the cause of some existing alienations. These, however produced, are grievances to the pious. In some instances, and at least by one of the parties, they may be considered justifiable; and in this view, while they may be lamented, they are not so likely to be the subject of confession and penitential grief, as if it were otherwise. But the most provoking of all considerations connected with them, is, that sometimes their originators and fosterers are the first and loudest in complaining of them. What may be said of the man who, cherishing the idea that he is superior to his brother, and consequently entitled to more honor, will, by an arbitrary, overbearing course of conduct, forfeit the affections of his brother, and it may be, misrepresent and disparage him, and yet whine over the sad alienations among brethren, because he may be kept at a distance, and treated coldly by those whose affections his own conduct has alienated. Or if the differences be among the ministry, and the evidence of their existence is in not being admitted to each other's

pulpit, or invited to communions, and the man who was the first to act on the principle of non-intercourse, or to signify a disinclination to interchange services, or officiously interfered with matters in a brother's congregation, weakening pastoral influence and fomenting discord among brethren, will, when not invited by an injured brother, begin to cry, "O! the alienations that are among brethren;" it will require better evidence than this to satisfy those who know the state of the case, that he is sincere.

4th. *Differences of opinion and practice.* It is comfortable to reflect that while differences exist, and are bewailed, they are not about such things as affect the doctrines of grace, specifically so called, or the principles of our testimony. We have no "Hopkinsians or Arminians among us, nor any who sympathize at all with these or other corruptions of gospel truth. Nor do we lay to the charge of the Church any want of fidelity in regard to the covenanting system of truth." But we are not agreed about some other things, and this has given rise to most of our grievances.— Now each one should inquire whether the importance of these things themselves, or the manner in which some of them have been agitated and pressed, has given rise to the grievances which all should deplore. One thing is certain, as the discussion on these subjects has advanced, differences have increased. It is even possible that in some instances differences now exist where formerly all was union; and it is not impossible that some who formerly courted agitation, and freely asserted and exercised their right to agitate, are ready to call for a respite, and are desirous to have one.

It should be remembered that "all men will not," in the present state of the church, "think alike about every object of thought," consequently, in things that do not affect "the doctrines of grace, or the principles of our testimony," it is dutiful for brethren to treat each other's views with respect, and to bear with one another, and not dogmatically and arbitrarily seek to enforce their own views on all who cannot see as they do. In relation to all such matters it should be our endeavor, "Whereto we have already attained, let us walk by the same rule, let us mind the same thing."

P. C.

A RELIGION OF ACTION.

If action is the fruit of right principle, and guided by discretion, the more we have the better. Now and then we meet with a Christian thus impelled and thus moving. We read of such men sometimes. We should be glad to see and hear of more.

Paul was a Christian of this stamp; he sought to know what was right, and then he did it. He had the mind of the Spirit, and that was his guide. It was of no account to Paul what the world

thought of him. If the honor of his Master and advancement of the Church required it, he was ready for prison or for death, and to do and suffer those things which exposed him to persecution, and the loss of all that others called dear. Perhaps the world never saw an example of greater Christian activity than the life of Paul exhibits. Instant in season and out of season—in labors more abundant—always abounding in the work of the Lord—he carried out in his own life the *principle* he taught to others, and received from Him who called him to be the chief of the apostles.

The beauty of Paul's activity was in its adaptation to the great end he had before him, the advancement of the cause of Christ. He did not fight as one that beateth the air. He set his object distinctly before him—humbly sought the wisdom from above to guide him, and then pressed steadily on and forward toward the mark. He was not a man of impulse. There were no fits and starts in the history of Paul. Steady but earnest action was as characteristic of him as his love for Christ that so engrossed his soul. These traits made Paul a practical and useful Christian. They will make any man practical and useful who will follow Paul as he followed Christ, and press all his faculties of body and spirit into the one central, all-absorbing purpose of glorifying God in the salvation of perishing men.

Is this the religion of ACTION that distinguishes Christians of the day in which we live? It is a day of action, of bold, wide-reaching and efficient action. Ours is an age when great things are expected, attempted and accomplished. The ease with which gigantic schemes in trade and arts are achieved, has its natural effect on the church. Because the conquest of a continent is now contemplated as a summer work, the Church is not staggered when it looks at the conversion of the world. Because commerce sees no obstacles in oceans or mountains, the gospel pauses at neither. Such is the reflex influence of the world on the church.

But this is not all. The same *spirit* that moves the world in its vast commercial enterprise, creeps into the church. The conversion of sinners is looked for as the result of action similarly taken, of means employed in the same spirit of enterprise and progress that marks the speculation and advancement of the arts and arms of nations. We think we are not over-stating the fact, and if there is any truth in the idea we are now developing, it has great and important relations to the progress of Christ's kingdom in the earth. In the body of a single church—in the bounds of an isolated community—in the retired rural parish, we may examine the types of christian character, and inquire if the man of *action* is also a man of *principle*. We may take the individual who is the most disposed to make religion go with a rush, who is never at rest unless he and his brethren are in motion, who is always anxious to have something going on, and is sure that the church will

not flourish unless there is more stir; and when we have found such a man, we may learn from his pastor whether indeed he is also the most humble, prayerful and consistent christian in the parish.— Does his daily walk and conversation bear witness to the depth of his piety, his love to Christ and the souls of his fellow-men, and his own growth in grace? He is a man of action, but is he also a man of principle? In the way of trade, does he govern his business by the law of love, and deal with children and women as he would with men? He is willing to put his shoulder to the wheel of every *machine* to do good with. Is he equally ready to deny himself, and take up his cross, when the gospel asks the sacrifice of personal ease and comfort for the sake of Christ and the souls of men? He is a great friend of the Missionary and Bible Society. Is he equally earnest for the conversion of his own children and servants? And does he ever turn into the cottages of the poor, within a mile of his own door, to give them a bit of the bread of life that he sends by ship-loads to the starving over sea?

And the result of our inquiry in an individual parish, ever so retired, will help us in studying the religion of the age. There is a wonderful family likeness among professors of religion. They have diversities of gifts and graces. Climate, place and circumstances make others. But, after all, they have the same strong features in every land and time; and we are therefore prepared to affirm that there is a vast amount of *action* that has not the basis of *principle*.

All action which springs from the desire of self-aggrandizement is destitute of religious principle. All action that seeks only the honor of a sect or party, is without religious principle. All action that compromises a life of devotion with the offer of money in its room, and substitutes gold for prayer, and talking for penitence, and works for faith, is destitute of religious principle. All action that is impulsive, fitful, ephemeral, is without religious principle.

And such is a large part of the ACTION that marks our day. We call it a day of action, and so it is. It is also a day of prayer, and a day when the Holy Spirit meets and answers prayer—else the world's rush would trample under foot the church, and crush the seeds of piety in the earth. There are many who sigh and cry for the worldliness of the times. The man with the writer's ink-horn by his side sets a mark on their forehead when he goes through the church. They are the Lord's people, and he hears their cries. In answer to their prayers, the alms and the works of others are made efficient in the Lord's cause; the gold and the silver that pride, and even selfishness, may give, are made instrumental of good, and so the very spirit of the age, with all its ungodliness and extravagance, is tributary to Him who planted the mines among the mountains, and converts wars into embassies of salvation to conquered provinces.

We want religion of action. Faith without works is dead—a body without a soul. But the great desire of the Church now is, that religious action should be built on deep religious principle, taking the word of God for the man of its counsel, and seeking humbly the ever-guiding power of the Holy Ghost. So will the Church become fair as the sun, clear as the moon, and terrible, to all her foes, as an army with banners. So shall her righteousness go forth as brightness, and her salvation as a lamp that burneth.

N. Y. Observer.

MISSIONARY INTELLIGENCE.

CHINA.—The congregation in the church at Amoy presents quite a fixed character. The interest manifested by females, continues to afford great encouragement. They have now for a long time formed a pleasant part of the Sabbath congregation; and the service held for them Monday afternoon is well attended. Several of them profess a deep interest in the gospel, and have asked to be numbered among the people of God. The female prayer-meeting is usually attended by all the members of the church, and by quite a number of others. The gift of prayer is possessed by them in a good degree. Two individuals, both young men, have been received into the fellowship of the church. There is also a considerable number of serious inquirers, both of men and women, some of whom afford cheering hope that they have already received the grace of God. At Canton, services are held on the Sabbath.

CEYLON.—The past six months, writes Mr. Noyes, Nov. 5th, have been "very favorable at Chavagachery for sowing the good seed of the word by the side of all waters." The schools were never more flourishing, and they are all so near the station as to admit of their being gathered in the church twice a week for examination and religious instruction. Many of the parents of the scholars attend the meetings held in the school bungalows Sabbath afternoon and moonlight evenings. Among the members of the church there has been a good degree of brotherly love and a healthy state of religious feeling. All have punctually attended the weekly meeting; the male members have been interested in their weekly Bible lesson, and the female in their prayer-meeting, held at Mrs. Noyes' room. The more intelligent native helpers are looking forward to the time when the churches of Jaffna will not only sustain themselves, but will join in the work of sending the gospel to others. The example of the Hawaiian churches is powerfully felt by them. At Narantang, where Mr. H. went, intending to stay only a week or two, he found "such an open door," that he remained six. The people being Roman Catholics, the

Bible "came to them almost with the interest of a new revelation." Great was their surprise in hearing that there is no instance recorded in it of the performance of mass, or of the worship of Mary or of the saints. The priest was much enraged.

ZULUS.—Among the Zulus of South Africa everything is moving pleasantly on in the right direction. At all the stations the interest is increasing. The Holy Spirit has been poured out, and numbers added to the churches. Improvement is making also in civilization, and in general regard for the Sabbath and the institutions of religion. The whole number received into the churches connected with the Zulu mission last year is eighteen.

ARMENIANS.—The intelligence from the Armenians continues to be of the same character as heretofore. The spirit of religious inquiry is extending far and wide, and the demand for more laborers is urgent.

SANDWICH ISLANDS.—Mr. Coan, Oct. 16th, reports a continuance of the religious interest, which he characterizes as "silent, gentle, diffusive, active and general, vivifying and cheering all parts of Hilo and Puna, like the small rain and gentle dew, and causing a more interesting time than there has been since the great awakening in 1837-9." The leading members of the church "speak often one to another." They visit much from village to village, and from house to house; and the attention of most of the people is more or less marked. The Papists have left their teachers in such numbers as to make "their priests feverish with alarm." In the jails of Puna there are no prisoners, and the magistrate, having nothing to do in his official capacity, has turned preacher. Oct. 10th, seventy-two were added to the church by profession, making nearly two hundred who have been received within four months. There are many other candidates.

RELIGIOUS STATE OF GERMANY.—A letter recently received, says the editor of the Lutheran Observer, from one of the most learned and sagacious theologians in Germany, gives some authentic intelligence respecting the religious state of that country, which we are permitted to extract. The information may be relied on. The writer says—

The spirit of an exclusive Lutheranism is rapidly spreading among our clergy, and the "Minister of Instruction and Worship" is of the same tendency, so that in our Consistories the Old Lutherans are now most favored. The clergy in the province of Pomerania have strongly urged that only Lutherans shall be appointed to the Theological chairs in the Universities. Those who hold fast by the established union of the Lutheran and Reformed Churches are now called Rationalists. Thus does the spirit of the times change. The worst thing in this exclusive Lutheran tendency is the hierarchical spirit which comes along with it, so that many of such Lutherans, zealous chiefly for their peculiar dogmas,

speak with disdain of all attempts at reform, which do not have their origin with ecclesiastical authorities, and would restrict the sphere of their Christian labors to the places in which they have a direct ecclesiastical appointment. It is the Lutheran Oxfordism. And in the province of Silesia several of the clergy have gone, or will soon go over into the Roman Catholic Church. In Halle the larger part of the Theological Faculty is now truly evangelical. The newly installed Professor Moll is a sincere christian, and finds much favor with the students. Professor Tholuck has published a work on the "Spirit of the Lutheran Theologians of Wittenberg in the seventeenth century." It is the first volume of the extensive work on the history of Rationalism, which he has for some time been preparing.

THE ST. LOUIS CONGREGATION.

Mr. Editor.—At a meeting of the members of the Reformed Presbyterian Congregation of St. Louis, the following preamble and resolution were adopted and subscribed, and ordered to be transmitted to the Reformed Presbyterian, Covenanters and St. Louis Presbyterian, with a request for publication. A. C. T.

Whereas, Intemperance is a great dishonor done to God, and one principal source of crime and suffering in the world.

And whereas, this evil is produced and perpetuated by moderate drinking, it is the temperate drinker who makes profitable and respectable the traffic by which millions of the human family are annually destroyed. It is from that class alone that drunkards come, or can come. Every moderate drinker is, as far as his influence extends, and therefore to the best of his ability, a teacher, and drunkards are the graduates, and all together form a school of teachers and taught, by which this insidious snare is made successful, and without which Satan would, in this respect, be bound with a great chain.

And whereas, the Church is the chosen agent of God on the earth, by which all such evils are to be eradicated, and Satan bound; and the times have so changed that now peculiarly the glory of God, the good of man, and the prosperity of Zion, demand of every church member that his and her influence be decidedly upon the side of entire abstinence from all that intoxicates. Therefore,

Resolved, That we, the members of the Reformed Presbyterian Congregation of St. Louis, do hereby solemnly engage and covenant with one another, and with God, to abstain henceforth entirely from the use, as a common beverage, of all intoxicating liquors.

OBITUARY OF MR. WILLIAM THOMPSON.

Died at the residence of his father, in the city of New York, on Sabbath the 23d January, 1853, William Thompson, a student of Theology under the care of the New York Presbytery, in the 23d year of his age.

There is something of unusual interest in the life and death of this young man. He was born and brought up in the Reformed Presbyterian Congregation of Ballylano, Ireland, where his parents and forefathers were members. At a very early period he discovered the good fruits of his religious education, and in his abhorrence of that which was evil, and love of that which was good, gave good evidence of his being a child of the covenant. He had an early and good English education, and when about 13 years of age, his parents prepared to put him in a way of entering upon a mercantile life, he expressed his earnest preference and desire for an education that would prepare him for the christian ministry. They were happy to concur in so goodly a purpose, and with much prayer for the blessing and direction of the Head of the church, he commenced his classical studies. At the early age of 14 he was admitted an active member of the fellowship society, and conducted its services in his turn; and before 15 he was received into the fellowship of the church, with the singular approbation of his pastor and elders, for his intelligent profession and exemplary conduct, marked at once with piety, kindness and cheerfulness. During a part of the years 1846 and '47, he pursued his classical studies at Belfast College, Ireland, and in September, 1847, he emigrated to this country with a sister, now no more on earth. Shortly after, he became connected with the 1st Reformed Presbyterian Congregation in the city of New York, and not long after laid his certificates of literary attainments before the New York Presbytery, and on examination was received as a student of Theology. To make provision for his support, for which he found no opening or means in New York, he was under the necessity of passing much of his time during his studies at Mount Hope, Orange Co. N. Y. as a teacher, in which capacity he sustained a respectable and unblemished character. His occasional correspondence with his pastor, and his pieces of trial before the Presbytery, furnished good evidence that he was well employed. His letters were expressive of his concern at being so far from the house of his God and the fellowship of his brethren, and of the deep interest and fears with which he contemplated the sacred and responsible office of the christian ministry. His pieces of trial before the Presbytery were always respectable, and though open to the criticisms to which youth and inexperience are always liable, they were distinguished by an enlarged mind, a singularly happy diction, an appropriate and graceful delivery, and above all, by an acquaintance with the doctrines of grace, and their application to the heart, together with an unction of the Spirit, that was remarkable in so young a man. His last piece, delivered before Presbytery under very unfavorable circumstances, when the disease which at last closed his promising life was beginning its work, won the very high approbation of the oldest minister of the court present, for this last beautiful peculiarity.

During his residence at Mount Hope he married Miss Frances Augusta Finch, youngest daughter of Mr. David G. Finch, of a well known and respectable family of that vicinity, in October, 1851. In the following spring his disease began to discover itself, and in the course of the summer and fall grew worse. Nevertheless he came to the city with the purpose of delivering his pieces of trial, for licensure, before Presbytery, and had his heart much set upon commencing the work of God in preaching his word. But the earnest advice of his pastor succeeded in persuading

him to desist from so manifestly an unavailing effort in his reduced condition of health. Yielding at length to a conviction of its progress and threatening form, he concluded to go to the south, accompanied by his wife, in hopes that a warmer climate might contribute to his restoration. For this purpose they came to New York, where happily some delay occurred to retard their departure. About a week after his arrival in the city he was so struck down, as thenceforward to be no more able to go abroad, but for a little exercise, for a time, and was soon wholly confined to the house of his father and family, among whom at last he died. In the progress of his disease, Mr. Thompson, naturally modest, said little; but the visits and prayers of his pastor were received with manifest interest, and it became evident that he better understood what was coming than any around him. Towards the close he became more free in his conversation, and on his death-bed gave very unequivocal evidence of his own calm and happy anticipations, and his entire trust in the firm rock, Christ Jesus; in the merit of his death, and his power to save. Just towards the last, an unusual glow over his countenance, and an eager look of the eye, seemed, as a pious friend thought, to give notice of the victory anticipated and already begun; and in a few moments he quietly breathed his last, presenting in his peaceful death a strange contrast with the grief of his heart-stricken widow, heart-stricken parents, and mourning brother and sisters.

In William Thompson's death, his family have been disappointed in their fond anticipations, and the church has been disappointed in well grounded expectations of a useful laborer in the vineyard of the Lord; and he himself may seem to have been disappointed in his earnest purpose and desire. But in the most important matter none have been disappointed, and he least of all, if we hope rightly of him. And we are all taught the important lesson, that disappointment awaits every preparation that is merely for earth, and they only are wise who shape their preparation for every thing else so as to make it contribute to preparation for death, and that when it issues right and well in that, no time nor labor that has gone before, has been in vain.

This is the fourth child Mr. Thompson's parents have followed to the grave since their arrival in this country, and in the short space of two years and a very few weeks. They have in this affliction an unusual claim on the sympathy of their christian friends and brethren. But they furnish, we trust, an illustration of the singular worth of domestic piety to mitigate the shocking asperities of death; and our best wishes for them ought to be that they may not only have grace given to sustain so sweeping a tempest, but wisdom to improve the loving and merciful hand of their God, manifest in all their distress. C.

OBITUARY OF MRS. AGNESS EUWER.

The deceased was an aged disciple of Christ, highly esteemed in the circle of her acquaintances. About the time of her marriage she joined the Reformed Presbyterian Church, of which her husband, Mr. John

Euwer was a member, and he and she walked "as being heirs together of the grace of life," until the time of his decease, which took place about sixteen years previous to her's. Some time after that event she removed from the bounds of the congregation of which she had long been a member, to New Castle, within the limits of the congregation of Rev. James Blackwood, where she remained till her death, Jan. 21st, 1853, in the 77th year of her age.

Kindness, candor and firmness were prominent traits in the character of this "mother in Israel." These, under the sanctifying influences of piety, rendered her both amiable and useful in all the relations which she filled. She was the mother of ten children, eight of whom survive her, and the other two had arrived at maturity before their death. In the moral and christian deportment of all her children, she had the satisfaction to witness the fruits of a godly example, religious instruction, and fervent prayer. "Her children arise up and call her blessed."

Her death, like her life, was calm and peaceful. Under a protracted confinement to her room, she was resigned, and even cheerful. At the approach of "the king of terrors" she discovered no undue alarm.—When she walked through the valley of the shadow of death the good Shepherd was with her, and with his rod and staff he comforted her. In a good old age, having seen children's children, a numerous offspring, she was gathered home "as a shock of corn ripe in its season." "Mark the perfect, and behold the upright, for their end is peace."

OBITUARY OF MISS ELIZA J. EVANS.

On the 21st of December, 1852, Eliza Jane Evans departed this life at the residence of her parents, No. 21 Perry street, Philadelphia. Her soul being released from the clay tabernacle, has been carried (we have good reason to believe) by the angels to the bosom of Abraham—to the full, immediate and uninterrupted enjoyment of that Saviour whom she loved and honored by a consistent and godly life. She loved the habitation of his house on earth, and now she can see him as he is, in his glory and majesty. Her death, or rather her departure from this world, was like her life, peace! On the evening previous she took the psalm-book, and with the family joined in the worship of God, as she always had done. As a tender mother would undress her babe, her heavenly Father took down her earthly house, and prepared her for that building of God, that house not made with hands, eternal in the heavens. She would often read and meditate on portions of God's word. The last portion she gave as a subject for meditation in the social meeting, which she never missed, was 2d Tim. 4:7, 8. This was her last night in the society. She had been accustomed from an early age to read the Scriptures daily in order from the beginning. This practice she kept up till the day before her death. In this way she had read the whole Bible many times, and committed large portions of it to memory; all the Psalms often. For many years, as a part of the Sabbath evening's exercises, she recited the portion of Psalmody explained and sung in the morning, and that which had been the subject of lecture. By these means, through the blessing of God upon his own word, her mind was stored with Divine truth, which afforded her subjects for meditation and comfort, in view of eternity.

BOOK NOTICE.

“A Christian Gift; or Pastoral Letters by Rev. F. De W. Ward.” Published by Erastus Darrow, Rochester.

This is a pretty 24mo. of nearly two hundred pages. It consists of eight letters, illustrative of the following topics: Elements of a complete Christian Character—Popular Amusements—Extent of responsibility—A Sabbath Well Spent—Reading the Bible—Reading—A Day Well Spent—Conduct before the World. These several subjects are pertinently illustrated. The book may be especially useful to young people, whose characters are yet unformed, and who of course need advice. Christian purity is the evident aim of the writer; and if the many wholesome counsels which he gives are honestly followed, we doubt not, that the “Christian Gift” may be happily blessed to many a young person. We quote a sentence or two, to show the author’s manner. They relate to the Saturday evening’s preparation for the Sabbath; a matter in regard to which we are afraid many of us need reformation. “Let Saturday evening find you closing all secular business at an hour sufficiently early to allow due preparation for the engagements of the morrow. The tradesman, artisan and housewife will testify, that Saturday is usually the busiest and most fatiguing portion of the week. This earnest and late pressure of secular engagements stands much in the way of a profitable Sabbath. Arrange your affairs so that you can retire to your home at an early hour of Saturday evening,—avoid, to the greatest extent, an attendance upon all public gatherings for business, literature or pastime.”

 CAPE OF GOOD HOPE.

There is a flourishing branch of the Reformed Dutch Church on the Cape. There is one Synod, composed of thirty-five or more churches. This body holds an annual meeting, in which its business is transacted in perfect decorum and amity. The last Synod numbered sixty-six ministers and elders.

We take the following from a foreign correspondent of the *New York Independent*:—

“The Kaffir war would seem to be dying out, but the mail which brings this intelligence also indicates an aggression of a more hateful kind. The following short but significant ‘declaration’ of the Synod of the Dutch Reformed Church has been transmitted to Her Majesty’s government from the Cape of Good Hope:

“We, the ministers and elders of the Dutch Reformed Church of South Africa, in Synod assembled, having observed in the Letters Patent, published in the Government Gazette of this colony, the title given to the chief pastor of the United Church of England and Ireland at the Cape of Good Hope, ‘Lord Bishop of Cape town;’ having also seen the statement, published by authority, that the ‘Diocese of Cape town contains a population of 750,000 souls,’ which must consequently include the whole population of this colony and the adjacent countries; having further observed the designation given by the said Bishop to himself—

'The first Bishop of the Church of God in this land;' and having, moreover, perceived from an official dispatch, the claim to precedence made by him, and the rank allowed him by Her Majesty's Secretary of State, deem it necessary at this our first meeting after the creation of a Bishopric of the United Church of England and Ireland in South Africa, to declare, in order to prevent any misunderstanding as to our exact position, that whilst the Dutch Reformed Church, although the oldest and by far the most numerous religious body in South Africa, claims no precedence to any other branch of the Church of Christ, and is desirous to live in peace, harmony and brotherhood with all who, although differing as to outward forms or principles of Church government, maintain, with her, the grand principles of the Reformation, she will not acknowledge the title of any minister of religion which involves a claim of superiority, or of territorial power, over her own bishops or people; nor will she respect any claim of precedence made by any religious body whatever.

"Thus declared in Synod, at Cape town, on this the 2d day of November, in the year of our Lord 1852.

"In name and by authority of the Synod of the Dutch Reformed Church in South Africa.

WM. ROBERTSON, D. D. *Moderator.*

P. E. FAURE, *Assessor.*

"This Anglican 'Church' is yet destined to be a pest both to the colonies and to the mother country."

ITEMS OF INTELLIGENCE.

PUTTING DOWN THE BIBLE IN ROME.—The Roman correspondent of the London Daily News writes as follows: "The vigorous searches of the Roman authorities after Bibles within the limits of the Eternal City have now extended beyond the pale of Christianity, and the Jewish quarter has been subjected to a strict perquisition by the police agents. One would imagine that with respect to the Old Testament, at any rate, the Jews might be allowed to judge whether the translation of Diodati was sufficiently correct for their perusal; but it appears that the Cardinal Vicar, under whose especial surveillance the Hebrew community are placed, knows better than their own Rabbi what is fit for them to read, and has, therefore, confiscated the forbidden books, together with many of their own editions, which, upon their complaining of the loss, they have been advised to go and ask for again at the police office. It is really astonishing that, in the so-called centre of Christianity, the dissemination of the Bible should be looked upon by the ecclesiastical authorities with much more horror than the circulation of the most atheistical productions."

A new list of books, interdicted as containing "depraved and damnable doctrines," has recently been issued at Rome. Among these, the Bible has a place! How can Popery be regarded as Christianity, or the Popish Church as a Christian Church, which can thus stigmatize the only revealed will of God?

UNIVERSALISM FRUITFUL OF EVIL.—The Rev. H. Ballou, a Universalist, mourns very grievously over the great fecundity of Universalism. It has hatched out, he says, a brood of ministerial Mesmerists, Biologists, Fourierists, and Necromancers; and in conclusion, he asserts that “we (the Universalists) must put a stop to this fecundity, or it will put a stop to us.” Commenting upon this remark, the *Puritan Recorder* says: “This witness is true. Universalism has been the inculcation of all manner of heresy, nonsense, and blasphemy; it gathers congregations of evil doers, becomes the resort of every evil beast, and the cage of every unclean and hateful bird. No reason can be given why it does so, except the sure maxim, that ‘like loves like.’ It is true, they must ‘put a stop to this fecundity,’ or it will put a stop to Universalism; but the only way to do it is, to kill off the bird that lays the eggs.”

CONVERSION OF CATHOLICS.—At a meeting held in London, Dec. 15, in aid of the Society for Irish Missions to Roman Catholics, Rev. Mr. Bickersteith made the following encouraging statements:

Between thirty and forty thousand people have within these four years abandoned the idolatry of Romanism, and made an open and bold profession of their conversion to the truth of the gospel, and who are now living in the praise and glory of God. In one district alone, in the west of Ireland, in a union where this movement commenced, and where, between four and five years ago, there were not more than five or six hundred converts, there are now as many thousand. In the Society’s schools there are between five and six thousand children regularly attending and receiving instruction in Protestant truth. In the western part of Galway, the Bishop has confirmed no fewer than one thousand nine hundred and forty-eight converts from Romanism. In the same district, where, at the commencement of the movement, there were only two Protestant clergymen, there are now eighteen. Eight new churches have been erected, where crowded congregations assemble every Sabbath to hear the gospel of Christ; many additional schools have been built, in which thousands of children, the children of Roman Catholic parents, are taught from week to week God’s holy Word. He spoke not of hearsay or report. He had had the privilege of witnessing the operations of the mission himself, and of seeing with his own eyes the reality of the work.

THE PRESS AT CALCUTTA.—At Calcutta are not less than forty native presses, established for the purpose of publishing Bengali books, which send out 30,000 volumes annually. It is fifty-one years since the Serampore missionaries published the first book in the Bengali language; and within this period every ancient Bengali book, but one, all of which were full of idolatry and obscenity, has ceased to be published, while nearly four hundred works have taken their place—a fact showing a striking advance.

SWITZERLAND.—Letters from Belinzona and Vienna, state that the Austrian government is disposed to pick a quarrel with Switzerland, on the ground of the expulsion of the Capuchin monks from the Canton of Ticino. Austria claims these monks as her subjects, and has addressed a domineering note to the Confederation, threatening to resort to extreme measures unless they be restored.

DISTRESS OF THE POPE.—The Pope has published his "allocution" in relation to the state of things in New Grenada, in which he says he has long been heavily oppressed with the most bitter grief because of the following "great evils," which have for several years afflicted the church in that portion of his dominion:

1. The expulsion of the Jesuits and the breaking up of the establishments of the other orders.
2. The encouragement given to those who had taken the monastic vows, to break them and return to the ordinary manner of life.
3. The giving of the appointment of parish priests and the regulation of their salaries to the people of each parish, convened in public meeting.
4. The interference of the government in the question of the revenues of the Archbishop and bishops.
5. The introduction of "free education."
6. The liberty given to all to print and publish their opinions on the subject of religion.
7. And finally the liberty granted to any one to "*profess privately and publicly whatever worship he pleases.*"

MORMONISM IN ENGLAND.—A late letter in the *Christian Advocate and Journal* states that this miserable delusion is prevailing extensively among the lower classes in England. In the half-yearly report of the London Conference of this sect, dated June, 1852, 35 different branches are enumerated, including 160 ruling elders, 21 priests, 28 teachers, 67 deacons, and 2352 members. A Mormon official paper, published at Liverpool; professes to circulate 23,000 copies.

THE CATHOLICS AND THE COMMON SCHOOLS.—A bill has been introduced into the Legislature of Michigan, providing "that any qualified teacher may establish a private school, within any district, and on presenting a certificate of the number of children taught by him, may draw his proportion of the public moneys." It is worthy of remark, that this is precisely the same measure urged in Pennsylvania by the Bishop of Pittsburgh, and in New York by Archbishop Hughes.

MADAGASCAR.—Recent intelligence favors the hope that this island is to be open to Christian influence. The Prime Minister who has sustained the persecutions is dead, and his death has introduced a favorable change in the policy of the government. At Tanarivo, the Christians amount to about five thousand.

A GOOD WORD FOR PROTESTANTISM.—The *Freeman's Journal and Catholic Register*, of New York, has had a favored communication on "Civil Toleration," based on the Madiai case in Tuscany, wherein the writer says:

"I would conclude by observing that it is easy to show, that while *the Catholic Government* of the entirely Catholic Community *is not bound*, in order to be consistent to its principles, to tolerate any other religious teaching, *the Protestant State*, though having no Catholics established within its realms, *could not, without denying the essential principles of Protestantism, oppose* the introduction of Catholicity, or any other religion."

It is a long day since any Protestant has said so good a word for Protestantism as this Catholic has done.—*N. Y. Tribune.*

THE MADIAT.—It is stated that Archbishop Cullen, of Dublin, has issued a pastoral letter to his clergy, in which he defends the persecution of the Madiat, and denounces all Romanists who will not do the same. He claims the act to be thoroughly Romish and right; that it is the principle of Papists to persecute Protestants even to death. The principle on which he proceeds is, that when one proselytes a Romanist to Protestantism, he ruins a soul, and death is too good for him. That is Romanism judged out of its own mouth.

THE CONGREGATION IN TORONTO.—We are gratified in being able to state, that the congregation of our brethren in Toronto, Canada West, under the pastoral care of Rev. Robert Johnson, have fully succeeded in their effort to provide a house for public worship. With commendable liberality and perseverance they have erected a neat and tasteful edifice capable of seating 400 persons, irrespective of a gallery not yet built. The church was opened for public worship on the first Sabbath of Feb. when Rev. David Scott and Rev. Dr. Roberts assisted the pastor in the services of the day. Rev. Mr. Johnson commenced the services by an exposition of the latter part of Psalm 132. Dr. Roberts followed by a sermon from Hab. 2:20. Rev. Mr. Scott preached in the afternoon from Jude, 3d verse, and Dr. Roberts in the evening from Gal. 6:14. The church was crowded during the time of all these services, and the audience were highly attentive and apparently—we hope really—much interested. The collections amounted to \$160,00, which sum is said to be nearly equal to the debt on the building, to the liquidation of which it is appropriated.

Our brother Johnson's labors have, by the Divine blessing, been very successful thus far in that part of Christ's heritage. Both the pastor and the congregation have our earnest wishes and prayers for their continued prosperity. Proving faithful to each other and to the Testimony of Jesus, they may count on continued and we trust increased success.

A MEETING HOUSE BURNED.—We announce, with deep regret, the painful intelligence that the church edifice formerly occupied by the congregation in Illinois, under the pastoral care of Rev. James Wallace, was consumed by fire some time ago. To us there has always been something peculiarly sorrowful in the thought that a house for the public worship of God by his people, should be destroyed. Nor are we alone in this feeling. It was long since expressed in the plaintive language—"Our holy and our beautiful house where our fathers praised thee, is burnt with fire." We are informed that the congregation have resolved to erect another house, and intend to apply to brethren in other congregations for aid.

The Pittsburgh Presbytery will meet in Allegheny on the 1st Tuesday of April, at 10 o'clock, A. M.

The Rochester Presbytery will meet in Rochester the Wednesday after the 1st Sab. May, at 10 o'clock, A. M.

The Lakes' Presbytery will meet at Utica, O. on the 2d Wednesday of May.

The New York Presbytery will meet in Newburg on the Friday before the 4th Tuesday of May, at 10 o'clock, A. M.

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No. II.

THE CEREMONIAL OR LEVITICAL LAW,
EMINENTLY SIGNIFICANT OF EVANGELICAL TRUTH.

A bad taste in the religious world is impairing very rapidly and lamentably a sense of the wisdom and goodness of God displayed in the writings and institutions of the Old Testament. Their supposed obscurity and apparently exclusive relation to a period long since passed away, and to a people now no longer recognised as the worshippers of the true God, form, with other misapprehensions of a similar kind, pretexts for a disregard of these, and a supposed devotion to the teachings of the New Testament. So distinguished a man as Dr. Isaac Watts was deeply tinctured with this misjudgment—and in his Apology for his own version of the book of Psalms, and for his hymns, spoke of “converting David into a christian, and making David’s Psalms fit for christian lips.” How far those who use his psalms and hymns are led away by the same preposterous and fatal error, another day will show. It admits of no reasonable doubt that they who reject the God and Saviour of the Old Testament scriptures, with equal certainty reject the God and Saviour of the New. Christ has said, “Had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?”—John 5 : 46, 47.

But in no respect perhaps is this error more active and pernicious, than in the general neglect, and even dislike of the numerous and various rites or ceremonies of the Levitical law. And even where some regard is had to them, it is mainly to misapply them to some secular end or purpose, and impart to the Church, like Prelacy and Popery, the character of “a worldly sanctuary.” For such a sanctuary, these institutions in themselves, and divested of their heavenly and spiritual import, formed in the ancient church. Heb. 9 : 1.

In the face of all this disregard, it should be observed that in no part of the whole system of divine revelation is the divine au-

thority more, or even equally direct and explicitly asserted.—“And the Lord spake unto Moses, saying”—“And Moses did as the Lord commanded.” So also with “Aaron and his sons, and the people.” This form of expression is repeated with singular frequency, reiterated again and again in the same chapter, even in a few verses, so that it must be the very “blindness that is happened to Israel,” (Rom. 11:25,) that fails to see that God has there recorded a preëminent mark of his own immediate presence, authority and majesty, and in them singularly disclosed and sealed his wisdom and love. With what awe and wonder must Moses have heard every direction respecting the construction of every part of the tabernacle and its complicated and numerous furniture—every detail respecting the garments of the priests, their consecration, their services, preceded by these words, “thou shalt make,” “thou shalt set,” “thou shalt,” “thou shalt,” “thou shalt,” (see Ex. 25,) and closed by this memorable declaration, “And look that thou make all things according to the pattern showed thee in the mount.” How the words must have rung in his ears! And this voice proceeding from a Being invisible, and of whose mysterious and incomprehensible nature he could form no adequate conception, but of whose terrible majesty he had such unequivocal and overpowering conviction, as made him say, “I do exceedingly fear and quake;” while the infinite sweetness of whose love so ravished his soul, that it poured itself out in the prayer, “Let me see thy glory.”

And moreover, the whole subject acquires a final and determinate evidence of its authority and importance, from the fact that He who then appeared on Mount Sinai was no other than the eternal Son of God himself, our Lord and Saviour Jesus Christ. “The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men, for the rebellious also, that the Lord God might dwell among them.” Ps. 68:17, 18. The inspired authority of the New Testament proves incontestibly that it is no other than Christ, the Angel Jehovah, “who was with the church in the wilderness.” “Now that he ascended, what is it but that he also descended first into the lower parts of the earth?” there to conflict with the deepest humiliation and ignominy—with a load of sin imputed, insupportable by any other power—with such a death as has no parallel in horror and fruit, and never will have, with the grave at last, from all which he emerged triumphant. “He that descended is the same also that ascended far above all heavens, that he might fill all things.” Eph. 4:8—10. Surely then, if he were there, there must strength and beauty shine.

Devout and prayerful believing meditations, for we must be true believers in the writings of Moses, to find Christ there, or any

where but in judgment, will satisfy the christian that these institutions are as replete with spiritual edification and joy as they are marked and honored with the authority and majesty of their Author. Their very termination and disuse, as Calvin somewhere remarks, causes them to emit a clearer light and shine forth with greater splendor. Christ's death "rent the veil of the temple in twain, from the top to the bottom," and from that eventful moment, and by that wonder-working fact itself, the light of heaven was poured down upon the opened "holiest of all," and is thence reflected in inconceivable power and beauty, and innumerable forms. "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18. It would be the highest affront to heaven, to Him who is now enthroned high in heaven, to attempt to renew their observance in any degree or form. But it gives high honor to God, to Christ, to look for Him there, and blessed be his name, to look at Him and behold his glorious form and face, and work, eliminated in that bright and beautiful pattern which was shown in the mount. To look at that pattern also, not as it fell into decay by the inevitable process of time as it "waxed old," till it vanished away,—Heb. 8:13—nor as it was dishonored, misunderstood, deformed and mutilated by the wickedness and ignorance of man, but in its original, pristine, virgin beauty and glory, fresh from the mind, the voice, and part of it from the very finger of the Deity himself. "O God, thou art my God; early will I seek thee; my soul thirsteth for thee; my flesh longeth for thee, to see thy power and thy glory so as I have seen thee in the sanctuary." Ps. 63:1, 2.

This subject may be renewed hereafter, and continued in some few brief articles, in which an attempt will be made to show how richly stored with saving and sanctifying truth are those holy institutions, so long observed by the saints of God, but now silent, and having disappeared from the earth, never to be restored, and only teaching and visible to faith in the word of God. In the meantime it will be well and wise for the pious who are seeking the Lord "in a time when he may be found," and "in whose heart are his ways," to be heedful of that eminent testimony of the Holy Ghost, that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. We are assured that the same "God who now speaks to us in these last days by his Son, did also at sundry times and in divers manners speak in time past unto the fathers by the prophets." Heb. 1:1. And to their sure word we have the best authority "that we do well to give heed, until the day dawn and the day star arise in our hearts."—2 Pet. 1:19. There can be no question in the mind of the true believer in the New Testament, that "the Scripture—preached before the gospel unto Abraham." A testimony singularly formed

and uttered. The Scripture, before the Scriptures were written, preached the gospel to Abraham; for the first written records of the will of God for man's salvation were made by Moses more than four hundred years after God's appearing and revelations to Abraham by voice and vision only. It cannot mean less than that God did preach the gospel to Abraham, and that the Scriptures were continuous of the gospel preached to him; so that the "oracles of God committed to the Jews"—Rom. 3:2—contained that same gospel which was afterwards preached to the Gentiles. Gal. 3:8. And it can admit of as little question, that the gospel preached to Abraham was continued and enlarged in the wondrous frame of the ceremonial law, in its progressive character, like all the works of God, and presenting to the eyes of the pious then the expanding horizon of truth and grace, brighter in its light and lovelier and more majestic in its hues, sure and blessed token of the approaching "Sun of righteousness to rise with healing in his wings."

"To be spiritually minded is life and peace." Rom. 8:5 Its principle is new life in the soul. Its habit fosters peace and promotes the growth of life. How are these more likely to be fostered and promoted, than by an intimate and habitual converse with the word of God, and thus learning his own counsels and perfections, and will, from what he has recorded for this very end? He who is much there, in the din and turmoil of ecclesiastical and civil strife, and amid the temptations and cares of the world, will find a holy, happy, peaceful life, dwelling in the tabernacles of the Lord, in the secret place, the pavilion of the Most High. "His delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." C.

JERUSALEM OR ZION ILLUSTRATIVE OF THE CHURCH.

"Glorious things are spoken of thee, O city of God!"

In our last No. this subject was presented under three particulars, in each of which Jerusalem, or Mount Zion, was shown to be illustrative of the Church. In this it is proposed to follow out the illustration in two additional particulars, and to subjoin a few remarks, *first* to those who are within the Church, and *second*, to those who are without. As Jerusalem was an ancient city—a royal city—a beautiful city—so

4th. Zion was a strong city. Its situation among hills gave it many advantages in those rude times, before the art of war had been brought to any perfection. That it was a place of some

strength may be inferred from the fact that the strong hold of Zion was not reduced to subjection till the time of David, some hundreds of years after Canaan was taken possession of by the Israelites. David, however, subdued it, and made it his residence. It was also fortified by art as well as by nature. It was protected by walls, and gates, and towers, and it was also well supplied with everything necessary for offensive and defensive war. And what are the defences of the Church? A garden abounding with rare and beautiful flowers, whose fragrance regaled the senses—or a field waving with a luxuriant crop, would soon lose all that is beautiful, all that is useful in them, if unprotected, and exposed to be trampled by every beast of the field. And so with the Church. She has beauty, with which that of Jerusalem could not be compared. Her fortifications are of surpassing strength. And these are not merely for ornament or show. What avail walls and ramparts, however fair in appearance, if they are not substantial—if they are unable to withstand the enemies' engines of war, and afford safety to the city? But such are not the fortifications of the Church. *In the first place*, She is founded upon a rock, and that rock is Christ. The Church founded upon the sand of human opinions, traditions, good works, or any other foundation, is utterly unable to withstand the bursting storms and violent tempests with which it must be tried; for there is that within which insures its downfall. But the true Church, like the house founded on the rock, shall outbrave all. Immoveable as the Rock to which she is rooted, the Rock of Ages, against which the gates of hell cannot prevail, she stands firm, heedless of the roaring storm or the dashing of ocean's billows. These may wear down the flinty rocks, but the storms that assail the Church leave no impression. *In the second place*, She is well defended by walls and bulwarks. And what are these? "We have a strong city; salvation will our God appoint for walls and bulwarks." "Her walls, Salvation, and her gates, Praise."

"Walk about Zion, and go round;
The high towers thereof tell;
Consider ye her palaces,
And mark her bulwarks well."

Well might the Psalmist of old sing thus exultingly of the defences of Zion. Nothing can move her from her position—nothing can shake her walls. The salvation of God is her defence. Yea, God himself encampeth around her. "As the mountains stand round Jerusalem, so the Lord compasseth them that fear him;" and who fear him but his Church? He is said to be a wall of fire about her, a wall; and where is the enemy that can scale it? where the engines that can batter it down? A wall of fire, and who can pass through it, to injure the beloved of the Lord, without being consumed? "God is in the midst of her; she shall not be moved."

Ps. 46:5. It is not in an arm of flesh that the Church trusts, for "vain is the help of man;" but Omnipotence is her stay, that God who hurled the rebellious spirits from their blest abodes into the darkness and torture of the bottomless abyss; that God by whose word this universe sprang into existence; that Being who rules all the elements of nature—who restrains the fury of the boisterous ocean—who commands its loud waves and they are still—and who holds the winds in the hollow of his hand. This same Being, omnipotent, omnipresent, awful and glorious, yet withal holy, just and sure, is the Defender, the Shield and Bulwark of the Church. She is protected by the laws, the providences, and the power of God. *In the third place*, the Church is well supplied with all necessaries. A city that is destitute of provisions, or of water, that precious commodity, however sufficient her fortifications, must yield to the enemy. Famine and pestilence will subdue her.—But the Church is inexhaustibly supplied. Like the Israelites of old, she feeds upon bread which came down from heaven, even upon the Bread of Life. By faith she feeds upon Jesus, and thus is she nourished, strengthened and invigorated for fighting the good fight of faith. As the Israelites drank of the water from the smitten rock, so the Church partakes of the refreshing, soul-sustaining blessings which flow from a smitten Saviour. She lies down in green pastures, and is led by the still waters. The ordinances of the gospel are like water to a thirsty traveller; they impart vigor to the soul, and fit it for renewed labors. She "shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures." Ps. 36:8. The citizens of Zion are also armed. Each of them is clothed with armor that is proof against the fiercest assaults of the enemy. What the Christian's armor is, we are informed in Eph. 6:14—18. And what a complete and glorious panoply! How secure then is the spiritual Zion! Seated upon an immovable rock, defended by bulwarks which no enemy can destroy, and supplied with everything, what has she to fear?

5th. Jerusalem was a chosen and highly privileged city. It was this place which God chose out of all the tribes of Israel, to put His name there. This is frequently mentioned in Scripture. Ps. 132:13, 14; 68:16; 77:2, &c. There He delighted to dwell. God is indeed confined to no one place. He fills heaven and earth with His presence. In heaven He sits upon a glorious throne, and receives the adoration of angels and redeemed spirits. "If we make our bed in hell, He is there," there in the exercise of His just authority, to execute His full vengeance, to pour out the cup of wrath upon all those who have rebelled against Him, who have slighted and despised Him. And He is in this earth, throughout its whole extent—in the dreary regions around the poles, and in those portions parched beneath a tropic sky. But Jerusalem

was the place where He was especially said to dwell; it was the favored place where His ordinances were to be established. It was highly privileged as the repository of all the holy things connected with His worship. There the stated sacrifices were offered up. To that place the tribes of the Lord went up to worship at the solemn feasts, three times a year. There God appeared from above the mercy-seat, and from between the cherubims, to commune with his people, and to bless them. In a much higher sense is all this true of the Church. Her members are chosen ones, elect out of the world, separated from it, to be the peculiar rest of God. He dwells in the hearts of his people, and in the midst of his Church. We cannot separate God from her. He will never leave her. And what a privilege is this! She is united to the Saviour, joined to Him; she is one with Him. Christ is related to the Church, as the head is to the members of the body. She is his body. God looks upon them as one. When united to Christ, what he did is accounted her's, and she is invested with his merits; she receives the Holy Spirit to sanctify her, and she can look forward to an everlasting inheritance. As in Jerusalem of old, it is in the Church only that God is worshipped according to his appointment. Those who are professors, but who are out of the Church, do not worship him aright, no more than the heathen who bow down to a dumb idol; they do not love Him, and if adoration does not spring from love, God will not accept it. But his Church loves him; for he hath done much for her. She renders true homage, the adoration of the heart. In the Church, too, there is a feast to be kept, the feast of the Lord's Supper. As the Pass-over typified Christ to come, so the Supper is intended to keep in remembrance that he has come, and died for his people. To this feast, the true members of the Church go up with solemn, yet joyful hearts, in obedience to his command, to commemorate his dying love. They seek to see Jesus there, and to hold communion sweet with God. And another privilege connected with this, is, they hold communion with their fellow-citizens. The Psalmist accounted it a privilege to go up to God's house with his people, to keep the solemn holiday, and so do all true believers. They delight in the fellowship of each other—to talk of Jesus, of his wondrous love, his atoning death, and the blessings that flow therefrom. And they comfort and encourage each other. In Jerusalem the sacrifices were offered, and the Church is a royal priesthood, as well as a chosen generation; but she presents no propitiatory sacrifice; her offerings are broken and contrite hearts, and fervent thanksgiving and praise. But we cannot here go over all the privileges of Zion; they are too numerous and precious. She is justified, adopted, sanctified, and becomes heir of eternal glory.

The remarks now made, bear chiefly on the Church below; but

they are equally true, and appear in a stronger light, when connected with the Church above, the New Jerusalem.

And now, ere we close, we beg to say a few words to two classes of individuals, to those who are within the true Church, and to those who are without; to those who love the Saviour, and those who do not.

1st. To the citizens of the spiritual Zion we say, if all that we have said be true of the Church, and we do not doubt it—ay, and much more too—to you we say in the first place, look with comfort on your secure position. Fear not, neither be dismayed, ye beloved of the Lord! What should annoy you? what should cast you down? Are ye within the city of the great King? Why then should doubts or fears distress you? Is your King able and willing to supply all your wants? Make them known, and they shall be supplied; “for the earth is the Lord’s, and the fulness thereof.” You have many enemies who seek your hurt, and whom you must overcome; but dread them not; for he who is the Captain of your salvation, has already vanquished them every one. Gird on your armor—stand fast—quit yourselves like men. Your victory is sure. Jerusalem of old fell before her enemies. She was plundered, stripped of her glory, and carried into captivity. But no such calamity can befall the Church; she is secure in her foundation—secure in her walls and bulwarks—secure in her defenders. In the second place we would say, be thankful for your privileges, and rejoice in them. Remember the pit from whence you were taken, to be made living stones in the heavenly temple. Once you loved the wages of sin, but now you delight in holiness. Formerly you were the bond-slaves of Satan, the wages of whose service is death. Now ye are free in Christ Jesus; now ye are the willing servants of a better Master. Jesus has struck off your fetters; he hath vanquished your oppressor; he hath delivered you from the curse of the law; he hath won for you an everlasting inheritance; and all this without any merit on your part—all of free grace. Think of these things, and well may your heart be stirred up to magnify the Lord. In the third place we would say, love Him, to whom you are so deeply indebted. He has high claims on your love. You cannot love him too much; love him constantly, fervently and increasingly. Seek to know more of his excellencies, more of the glory of his person, more of the intensity of his love, more of the nature of his work, more of the riches of his grace. Seek more knowledge; for the more you know of him, the more will you love him. And let your love extend to your fellow-citizens. You are closely united—why should you live in strife? How unseemly is contention in a family! And ye are members of one family—children of the same Father—pilgrims to the same country—heirs of the same glory. Oh then, love one

another! Let not outward divisions, which mar the beauty of the Church, cool your affection. By this you may try yourselves. "If any man love not the brethren, the love of the Father is not in him."

And how immensely will your thankfulness and love be increased, when we consider that all your happiness here is but the foretaste, the prelude of the glory that is to be revealed. No end of the Church. Her members, when called hence, do not sink into oblivion.

"Nor sink those stars in empty night,
But hide themselves in heaven's own light."

They are translated to a higher sphere; they join the Church triumphant, the same Church, but in a more glorious state. When time shall be no more, then the New Jerusalem shall descend from heaven. And how glorious is she! Her streets of pure gold, as it were transparent glass; her walls of jasper, and each gate a pearl. Her citizens are the redeemed of the Lord; but their happiness is beyond description. There no sun, such as ours, shoots his burning rays o'er sandy waste or verdant plains, or chases away the shadows of the night. There no calm moon rides in silent majesty through the void air. There no glittering hosts bespangle the firmament above. God is the light, the sun thereof—a sun that will never set, that will never suffer eclipse. There is no night there, no remaining imperfection, no sin, no sorrow; all is holiness, happiness and joy. And what a glorious sight will it be to see the great white throne, the Lamb in the midst of it, surrounded by the ransomed of the Lord! And this mighty throng with one voice singing the praise of God and of the Lamb. No discordant notes grate upon the ear; no contention, save who shall ascribe most glory to the Lamb. And this for ever. Into these bright abodes grim death never enters, to sever the most tender relationships. Millions of ages shall pass; but there will be no diminution of the believer's happiness, but the reverse. Look up then, ye followers of the Lamb, for the time of your redemption draweth nigh.

2d. We would address a word of warning to those who love not God. Sinners, consider your condition. Your position is most unsafe. The Almighty God is your enemy. If He continue so, your end will be miserable beyond expression. You shall endure the fierce vengeance of the wrath of God. "The wicked shall be turned into hell." Do not look upon sin merely as it regards this world, but view it in its consequences. Look beyond the grave. Let your imagination cross the line that separates time from eternity; approach the mouth of the pit; behold the flame and the smoke; hear the piercing shrieks, the agonizing groans, the horrid curses and imprecations of lost souls, tossed and

tortured in the burning lake. This is the fruit of sin; this is the portion of your cup, O sinners! if you die unrepentant. Deceive not yourselves; there is no escaping. But you may escape; flee to the strong hold; lay hold on Jesus as your Saviour; believe and love Him, and it shall be well with you for ever.

LETTERS TO AN INQUIRER.

An interesting series of letters, under this title, has been recently published in the New York Observer. The object of the writer is to give a solution of various difficulties presented to an honest, inquiring mind, and proposed in a series of questions furnished him, with the request that he would answer them. We give below the introductory letter, and the one in reply to the first query, hoping that they will be read with attention, interest and profit.

I have received through the hands of Irenæus, with the request that I would reply to them, a series of questions proposed by "An Inquirer," who, though unknown to me, is recognised as belonging to a class by no means small, who are perplexed with doubts about their spiritual state, and are earnestly desirous to have them solved. This class may embrace some who have not passed from death unto life; but I apprehend that it includes more sincere christians, who, from various causes, are deprived of the consolation of their hope in Christ. An honest, earnest, abiding desire to know the true state of one's heart, may be regarded, not as decisive, but as presumptive evidence that the work of grace is begun. The hypocrite, and even the self-deceived, avoid scrutiny. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth good cometh to the light, that his deeds may be made manifest that they are wrought in God." The principle of this passage applies to the subject in hand. While they who are still in sin avoid close inquiry into their condition, excepting when under the special and powerful operations of the Spirit of God, the children of grace are habitually crying, "Search me, O God, and know my heart; try me, and know my thoughts."

It is an interesting preliminary inquiry—Whence arises the great difficulty which is so often felt in ascertaining whether the soul has been renewed? The marks of christian character are not dubious; they are simple and unequivocal. The difficulty lies in the application. The human mind is naturally so blind, with reference to spiritual things—grace is often so weak—constitutional peculiarities have such a powerful influence in modifying religious experience—and such a variety of causes operate upon the soul,

that it is difficult to apply the tests of Scripture satisfactorily to one's own case.

There are some things which should be kept in mind, in endeavoring to ascertain whether we have actually been born into the kingdom of God's dear Son, or are still under the dominion of sin. One is, that in such an inquiry, the habitual or more permanent state of the mind is chiefly to be regarded. There are many impressions and views, which, like the morning cloud and the early dew, soon pass away and return not again—or if they do return, are again as transient. Strong feeling may be excited, and that which appears like genuine religious feeling, the exercise of a converted soul; but if it abide not, it is like the fruit of the seed which fell on stony ground, and endured for awhile, but ere long withered away.

Most persons are disposed to make too much account of mere emotion, in looking for the evidences of christian character. Feeling is exceedingly variable and very deceptive; nor does it constitute so large a part of christian experience, as is generally apprehended. I have no wish to depreciate the emotions which belong to the christian nature, or to intimate that they are possessed by any in sufficient intensity and fervor; but what I mean to say, is, that in taking an inventory of the soul, to ascertain its character, too much comparative value is attached to the mere state of the feelings. I remember being deeply impressed, many years since, when engaged in such an inquiry, by an observation in the "Rise and Progress of Religion in the Soul," by Doddridge. The thought struck me with great force at the time, and coming up to mind as it has done a thousand times during the intervening years, I have been more and more impressed with its wisdom and importance. The main part of it is a quotation, but from what author, I am unable to say. It occurs in the 22d chapter, in which he is treating upon a kindred subject—"the case of spiritual decay and languor in religion." He says—

"Too great stress is commonly laid on the flow of affections, and in consequence of this, a christian who is ripened in grace, and greatly advanced in his preparation for glory, may sometimes be ready to lament imaginary rather than real decays, and to say, without any just foundation, 'O that it were with me as in months past!' Therefore you can hardly be too frequently told that religion consists chiefly in the resolution of the will for God, and in a constant care to avoid whatever we are persuaded he would disapprove; to despatch the work he has assigned us in life, and to promote his glory in the happiness of mankind."

There is a volume of instruction upon the nature of genuine religion, in the simple expression, "*the resolution of the will for God.*" It is the prevailing bent and desire of the soul, which is chiefly to be regarded—the habitual purpose of the heart. If that is for

God, and for what he requires, it is a far more safe ground of encouragement than any excited emotion. The first question of "An Inquirer" is—

"Can one who has not a saving knowledge of Christ, contemplate with pleasing satisfaction the Gospel plan of salvation?"

The answer to the above inquiry will depend upon the sense in which it is understood. There can be no question that some minds may find a sort of pleasure in a merely intellectual contemplation of the scheme of redemption. It challenges admiration by its infinite wisdom, and the greatness of the love which it displays.—"The angels desire to look into it," and are represented as searching with intense interest into its deep mysteries, although they have no personal share in the redemption. And why should not a scheme so grand and glorious, arrest the admiring gaze of cultivated human intellects? Even with our knowledge of the depravity of man's nature, we wonder that mortals do not more frequently find their thoughts engaged and interested, though viewing it aside from its adaptation to their own wants as perishing sinners.

It is easy also to conceive that a person may persuade himself, upon false grounds, that he has a personal share in the salvation of Christ; and under such a persuasion may have a kind of delight in dwelling upon the mercy of God, as revealed in the Gospel of his Son. It would be strange if he did not take some satisfaction in contemplating any scheme by which he expected to be saved from eternal perdition, and exalted to everlasting happiness. But it is manifest that the pleasure of such an one cannot proceed from an intelligent view of his own lost condition, and of the nature of the remedy.

But if the inquiry is, whether one who realizes that he is a sinner, justly deserving the wrath and curse of God, can intelligently contemplate the method which God proposes for his rescue, and acquiesce in it with pleasing satisfaction, without a renewed heart, the answer undoubtedly is that he cannot; or in other words, that a pleasing and satisfying view of the true method of God's grace to sinners, is an evidence of grace—and this for manifest reasons.

The Gospel plan of salvation confirms the sentence of God's law. So far from setting the law aside in any sense or measure, it establishes all its precepts as right, and its sentence as just. The death of Christ, by which salvation is brought to the repenting, believing sinner, is but a confirmation of the righteousness of his doom as a transgressor. He who looks into the Gospel, therefore, understanding its nature, is compelled to acquiesce in the righteousness of his own condemnation. No one can do this, and find a pleasing satisfaction in the thought, whose heart has not been made thus to contemplate it by renewing grace. It may be doubted whether any one ever acknowledges and feels that God would

be just in executing all that he has threatened, who is not taught it by his Spirit; but certain it is that none can find pleasure in submitting to all the mortifying accusations of the Divine Word, but such as learn of God. Unsanctified nature asserts its innocence, and when forced to confess its guilt, still rebels against the sentence as too severe; and only they who bow at the cross feel that the law, and of consequence the Gospel, are just what they should be. None others can take delight in ascribing all the honor of salvation to Christ. "Not unto us, O Lord, not unto us, but unto thy name, give glory!" can come only from a heart which has been renewed; and this is the language of the Gospel from first to last. The Gospel plan of salvation presents a problem:—how it is possible for a sinner to delight in his own humiliation, and in the exaltation of another; and grace alone teaches the solution, by leading him joyfully to abase himself, that Christ may be all in all. Still further, the Gospel method of grace proposes to deliver the soul *from sin*. It makes no provision for its indulgence, but aims at its complete extirpation. This is one of its essential and most important characteristics. "The grace of God that bringeth salvation, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." Is there anything in this to afford satisfaction or pleasure to a carnal mind? Spotless purity, perfect holiness, is not the object of a sinner's aspirations; and one who can even contemplate its attainment with true delight, must have had such desires kindled by reclaiming grace.

EUSEBIUS.

From the Presbyterian.

FORGIVENESS OF INJURIES.

"And forgive us our debts, as we forgive our debtors."—**MATT. 6:12.**

Our debtors are those who sin against us—who injure us in reputation, person or estate. And it must needs be, that such offences come. Matt. 18:7. Human nature being what it is, and our relations and circumstances what they are, we cannot expect to go through the world without meeting with many things unpleasant to bear; nor can we expect to live long without meeting with difficulties, trials, injuries, cruelties, afflictions and injustice, either from the mistakes, the prejudices, the perversities, or the wickedness of our fellow-travellers to eternity. These things are to be expected, and we must make up our minds to bear them, and to forgive them, as we hope for forgiveness from God.

We should forgive others, because we have need of their forgiveness. We are more apt to remember the injuries we receive, than those we inflict. But were we impartial, we might perhaps find that we injure others quite as often as we are injured by them;

and after all our hard thoughts and speeches about our neighbors, we might perhaps find that they have quite as much reason to think and speak complainingly of us. Did we never need the lenity of others—never need them to pass by our failings, and forgive our improper treatment of them, we might then with more propriety carry an unforgiving countenance; but even in that case, how unlike should we be to our Father in heaven! With Him there is forgiveness. Ps. 130:4. And shall we who have so much need that others forgive us, refuse to forgive, and yet pray, “Forgive us our debts, as we forgive our debtors?”

We should forgive others, because we need God’s forgiveness. That we need his forgiveness, we are well aware; and shall we hope that he will forgive us, when we forgive not others? Is an unforgiving spirit the spirit which he approves, and which he will bless? What saith the Saviour? “For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” Matt. 6:14, 15. And what did he say when Peter came to him and said, “Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times, but, until seventy times seven.” Matt. 18:21, 22. And to illustrate and enforce the duty of forgiveness, our Lord spake the beautiful parable in Matt. 18:21—35, and which has the impressive application—“So likewise shall my heavenly Father do also unto you, if ye, from your hearts, forgive not every one his brother their trespasses.” If we do not forgive others, we have no good reason to hope that we are forgiven. If we do not forgive others, we have no reason to expect that God will forgive us; and as we need his forgiveness, so we should forgive.

For we pray for pardon, when we offer the Lord’s prayer, only as we pardon others; and if we do not forgive others, we do really pray not to be forgiven. Look at it. “And forgive us our debts.” How? unconditionally, whether we have the right spirit or not? whether we forgive others or not? whether we are penitent or not? Look at it. “And forgive us our debts,” as—mark that—“as we forgive our debtors.” Suppose you are injured, and do not forgive. You cherish feelings of anger and resentment, and yet go to the throne of grace, and pray very sanctimoniously, “O Lord, forgive my debts, as I forgive my debtors.” Remember, as you forgive; but you do not forgive at all; and you do, therefore, really pray that God would not forgive you. You pray God to deal with you, just as you deal with those who have done you wrong. If then you would pray God to forgive you, you must forgive others. And “it is hardly possible to imagine a more effectual expedient to promote the forgiveness of injuries, than this, of making it a part of our daily prayers, to ask such pardon from God as we impart

to our offending brother." It is such pardon that we seek—forgiveness as we forgive. If then we would be forgiven, we must forgive.

"I would forgive, but the faults of my neighbor are peculiar. He has injured me, unprovoked! I have not laid a straw in his way, yet he has inflicted a grievous wound on my feelings, and how can I forgive?" And is there nothing peculiar in your sins against God? Have you not injured him unprovoked? And has he ever laid anything in your way? And yet do you not need his forgiveness? and do you not sometimes ask it? And yet you forgive not! Remember, *as I forgive!*

"I could forgive—I have done so time after time—but my friend has sinned so often against me. How can I forgive now?" And have not you sinned often against God? Can you number your sins against him? And do you expect him to forgive, while you forgive not those who trespass against you? Remember, *as I forgive!*

"Well, I can forgive, but I cannot forget." And shall God say the same of you? Shall he forgive, and not forget? But he says, "I will forgive their iniquity, and I will remember their sin no more." Jer. 31:34; Heb. 8:12. And if we would not have him remember our sins against us, we must not remember their sins against others; for not to forget, is not to forgive. And if we forgive not, God will not forgive us. Remember, *as I forgive!*

In offering this prayer, have we not often prayed not to be forgiven? May not this be the case even now? How fearful the thought, that any are praying God not to forgive them! Pray not to be forgiven, when they have so much that needs forgiveness! Pray not to be forgiven, when they must perish, unless God does forgive! O let us forgive, and then we can pray, "Forgive us our debts, as we forgive our debtors." W. J. M.

THE WAGES OF SIN.

Death is the unchanging law of our ruined nature. We may read it in the history of man from Adam downward. We may see it inscribed upon the broken and scattered fragments of that glorious temple, which was created perfect, and in the image of God; but which sin has defiled and marred. We may hear it re-affirmed by the Earth upheaved and trembling, amid the waters that wrapped it about like a funeral shroud, and became the cements of death to its guilty millions. We may read it in the red, angry surges that rolled over the cities of the plain, an everlasting memento of the hatred with which God regards sin. We may hear it re-echoing amid the awful thunders of Sinai.

We may trace it, in its bloody footsteps, through the long line of carnage and war that forms the grand epitome of this world's history.

We may cast our eyes over the vast panorama of misery, and sorrow, and fear, and death; we may behold the aged man, sinking under the weight of years, and the strong man in all his strength and pride, torn like the oak that yields to the breath of the tempest; and the blooming youth and the opening blossom of childhood, withering before the rude touch of the destroyer, and read in it all the Wages of Sin is death. We may trace the progress of the king of terrors, as he breathes forth the pestilence before which nations wither away; in the earthquake that buries populous cities; in the battle field, where the stern monarch makes his home; its smoke his drapery, and its shrieks and groans his unearthly music; and these are *the wages of sin*.

We may inquire of the fallen angels, what they know of this great law, and if it be universal in its execution. We may ask the spirits of despair, once like us, in a world of hope; and they point us to the smoke of their torment, as it ascendeth up forever and ever, and on it is written, "the wages of sin is death."

We turn to the words of infinite wisdom, and of divine truth, and read, "the soul that sinneth it shall die." "Sin hath entered into the world and death by sin." And Reason and Conscience re-affirm its solemn declarations, *Death is the established penalty of sin*. It is the consequence of the violation of Divine Law, promulgated for the highest good of man, by him who is his rightful proprietor and governor. A law, whether human or divine, must be connected with a penalty. Otherwise it ceases to be such, and becomes only counsel.

The whole physical universe teaches us this. Were a single star to break over its appointed bounds, disaster must follow to other parts of creation, or destruction to itself. A mote however minute, in the eye, will send anguish over the whole body. A slight change in the composition of the elements, wisely adapted to our present wants, will make them fearful engines of destruction. These are all laws, embracing both a precept and a penalty. Take from them either element and they lose their character as such. A penalty without a precept is cruelly and oppression. A precept without a penalty is harmless, or powerless advice.

The same principle is confirmed in all our social and political arrangements. And it is fully developed in the moral government of Jehovah. In the law given to Adam, there was the command, and the threatening of death upon its violation. And, to the race of man is it declared, "the soul that sinneth, it shall die. Shall the rebel demur at this, and either call God a hard master, or deny the oft repeated declarations of his word? Let him remember that sin aims at the overthrow of the divine su-

premacv. It would, if successful, spread over the Universe the elements of anarchy and ruin. The punishment of treason is death even by human law; can it be less under the government of Jehovah? It is the constant outbreak of the carnal heart, "we will not have this man to reign over us." It takes sides with the rebel angels against a just God. It is an infinite evil. It reaches to eternity. It deserves eternal punishment. "Its wages are death."

But in thus suffering the penalty of transgression, *the sinner will meet the natural result of present conduct.* Every thing, in his mental and moral constitution, shows this. He will carry with him in the world to come, the habits and tastes he has formed here. Whatever his character is at death, it will remain forever. "He that is unjust will be unjust still, and he that is holy will be holy still." If he passes from time to eternity in a state of spiritual death, there is no power in himself that will work out a change from sin to holiness. Every passion and unholy affection will be unchanged. All his habits will continue, working out, as they did in this life, death. He will be in the midst of society he here delighted in. He will be shut out from the company he here despised. Will not this be death? Enter the haunt of vice, where the revel is high, and the intense and brutal passions of the heart are all drawn out over the gaming table, or roused to madness by the inebriating draught; where the oath sounds loud, and the impure jest passes from lip to lip, and the strange woman in her flaunting attire appears in dreadful contrast to the pure and holy wife or mother; give to that scene the impress of Eternity; project every passion and lust on the great map of endless existence, and say if this be not *Death*, the wages of sin. Or, enter the mart of business, where the slave of Mammon toils in his bitter task, and set all his consuming avarice in eternal motion, and you kindle within him the fire that shall never be quenched. Or, perpetuate the thoughts of him who now hates God; make him feel forever the enmity of the carnal mind; let the conviction settle upon him, which eternity shall surely bring, that he has rebelled against a Being of infinite rectitude and benevolence; let him remember the array of sacred influences against which he has sinned; let him forever recall the obstinacy and pride with which he closed his ear to the whispers of mercy, and barred his heart to the Saviour's entrance, and grieved and quenched his Spirit; let him hear, as he looks back over all his wasted privileges, the stern sentence of his conscience, "thou hast destroyed thyself," and his cup of anguish will be full; the worm will never die, the fire will never be quenched. The sinner carries with him to his eternal prison the very elements of destruction. It needs but a sense of the wrath of God, the withdrawal of hope, the fixedness of despair, to make his death complete. *The Wages of Sin!* O! what an

eternity of meaning in the words! And this is the fruit of transgression. For this the sinner toils; for this he wastes his noblest energies in the pursuit of worldly wealth and pleasure; for this he neglects Christ and heaven, that he may obtain present gratification—that he may seem a hard master, who shall at length reward him with his dreadful wages, *Death*. God's Word has declared it so, and opens to us his eternal sorrow, and writes upon the walls of his sepulchre, upon the gates of his prison, upon the smoke of his torment, *the Wages of Sin!* N. Y. Obs.

A JUDICIAL TESTIMONY.

“Ignorance, prejudice, want of capacity, want of a disposition to understand—of kindness or candor—not characteristic of a faithful witness—a candle lighted to be put under a bushel”—what an array! Alas, that such methods are still resorted to as suitable auxiliaries in the investigation of divine truth. Surely a grave subject would be discussed with greater advantage, divested of such accompaniments. If, in our animadversions on Martur's first article, any thing dropped from our pen, calculated to provoke unto wrath, we can truly say it was unintentional. Personalities are foreign to our scope; and we hope that in the judgment of charity, we shall not, in what follows, be justly chargeable with rendering “railing for railing,” or railing for reasoning.

That we cherish no feeling of hostility to a *judicial testimony*, our opponent charitably supposes; and this is confirmed by our cheerful adoption of the caption which he himself has selected. We could not desire or devise one more directly adapted to our purpose. Also, his signature is very acceptable in point of convenience, although it may not be so appropriate to his sentiments.

Our present purpose is not to follow Martur in a way of replying to what he has advanced, whether personal or theoretical, though this were no difficult task, but it might lead to vain janglings, contrary to the great end of edification, and so defeat our chief design, which is, to ascertain the scriptural nature of a testimony in the church of Christ. But before proceeding to this main object, let the following considerations be premised:—

1. The testimony of the church of Christ is a matter wholly of *supernatural* revelation; consequently, the *natural* man is incompetent to judge in the case.

2. For the same reason, even believers, owing to defective training, will here meet with “some things dark and hard to be understood.”

3. It follows, that in treating of this subject, “great plainness of speech” is requisite, in order to render our conceptions intelligible, even to babes in Christ.

After stating and illustrating our views, the misconceptions of Martur will be more advantageously detected, and the whole subject further cleared.

In the 78th Psalm, which is historical, a fact or event is stated, verse 5—"God established a testimony in Jacob, and appointed a law in Israel." This fact the inspired penman had called a "parable—dark sayings;" yet he adds, "which we have heard and known, and our fathers have told us." Verses 2, 3. The subject historically narrated by the Psalmist, is dark, parabolical to those to whom it was not given to know the mysteries of the kingdom of heaven. Matt. 13:11. Just as Paul—Heb. 5:11—says of another subject, "We have many things to say, and hard to be uttered, seeing ye are dull of hearing." And in relation to the very subject under consideration, another inspired writer declares expressly, "None of the wicked shall understand, but the wise shall understand." Deut. 12:10.

Now the Psalmist evidently distinguishes between the *law* and the *testimony*. The law has been well defined by our approved divines, as being a "transcript of the moral perfections of God." And we add, there was in man's sinless nature an exact adaptation to the law. His knowledge of the law was intuitive. This is confirmed by the assertion of Paul, that even since the fall, mankind "show the work of the law written in their hearts." Rom. 2:15. On the other hand, the testimony is altogether supernatural; and although in exact harmony with the moral perfections of Jehovah, yet it flows from his sovereign will. God could and did govern man by the law, without the testimony; but he never did, nor ever will govern man by the testimony, without the law.

Again—the Psalmist does evidently praise God for the event which he so largely celebrates. Now one who would humbly inquire how or when the event transpired, may easily find a satisfactory answer by consulting the earlier history of the church. Let us go back to the solemn transaction at Sinai, and the whole seeming mystery will be unravelled. In the 20th chapter of Exodus we will find the *testimony* and the *law*, in matter, form and order. That which the Psalmist calls testimony, the Westminster divines designate "the *preface* to the ten commandments." The same thing is expressed by a variety of terms throughout the Holy Scriptures—such as "covenant, promise, faith," &c. Gal. 3, 17, 19, 23. The testimony takes precedence of the law, as both were announced at Sinai; and the Psalmist preserves that order. So do all believers, theoretically and experimentally.

Further—the testimony consists in these words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage"—all matters of fact duly attested by mighty signs and wonders; that is, special, or if you will, miraculous providences. To an Egyptian, these mighty acts will demon-

strate that the agent is Jehovah; to an Israelite, the same acts will attest the same thing, and more, that this Jehovah sustains a covenant relation to his people. So far then as external testimony is regarded, it is the same to Egyptians and Israelites, yet the effects are different, yea, opposite; all which may be further seen exemplified in the cases of Rahab and her countrymen, Ruth and Orpah, &c. The preface to the moral law, is indeed a synopsis of the covenant of grace. It is God's testimony, as distinguished from his law. And although this testimony is from everlasting in the counsels of it, emanating from the sovereign will and free love of God, yet as to the form in which that counsel is carried out in time, it is in mighty acts and wonderful works. In Ps. 40:5, we have these two thoughts united by the man after God's own heart: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward." The wonderful works attest his thoughts to us-ward.

But it may be asked, what has all this to do with a judicial testimony? We answer, "Much every way."

According to the arrangement of the covenant of grace, provision has been made that the Lord Jesus Christ and believers shall identify in law and in fact. John 15:5; 17:23. Eph. 5:30. Among his mediatorial titles this is one—"the Faithful Witness." Rev. 1:5; 19:11. Answerable to this, all believers are called witnesses. John 43:10. But as in the Apostle John's time there were "many Antichrists," while he distinguishes "*the Antichrist*" from them, so among the witnesses of Christ, two are singularly marked by distinguishing characteristics. Rev. 11:3. These have a peculiar relation to Christ, and communion with him, in witness-bearing. And while the peculiar character and work assigned to these witnesses, in Scripture, are well calculated, and no doubt designed, to render their identity clear "to the mind that hath wisdom," it is remarkable that these very traits have proved the occasion of general ignorance or unprofitable speculation. Hence we will find some confidently maintaining that Enoch and Elijah are to re-appear on earth; others advocating the opinion that the Old and New Testaments are the witnesses; while a third class pretend to find the two witnesses embodied in the divine ordinances of Church and State! All these opinions may be rendered plausible by learned ingenuity; because the witnesses of Jesus, during the tyranny of Antichrist, have it in charge to maintain the *same testimony* transmitted from Enoch, Moses and Aaron, Elijah, Joshua and Zerubbabel, Stephen, Antipas, &c. The weapons of their warfare are taken from the ark of the testimony; and the divine organization of society, to the glory of Jehovah, is their grand scope and ultimate object.

It is further to be considered, that the "testimony of Jesus Christ," also called "the witness of Jesus,"—Rev. 1:9; 20:4—is

synonymous, because identical with, the testimony of his two witnesses. In proof of this, compare Rev. 12:11, with verse 17. But how shall this be accounted for? Very easily, when we advert with due attention to another distinction, not of our making, but made and often reiterated by the Holy Spirit.

The last book of Scripture is emphatically styled *Revelation*. For about eighteen hundred years, this book has been confessedly the most obscure of the Bible. It remains so to a large majority of professing christians up to the present hour! Would not this state of christendom argue that this precious part of God's revealed will has not been correctly named? Indeed it would. But the designation of the book is by inspiration, and to imagine that it is a misnomer, would be the highest degree of impiety. It is *Revelation*, whether it be so to us or not. We will assign some reasons among others, why the last book of the Bible is so called. *First*, because it does present in much clearer light some important objects and events, which had been but obscurely hinted, as it were, by the Old Testament prophets, by Christ and the other apostles, especially Paul. That which was working as a "mystery" in Paul's time, is here "*revealed* in his time." *Second*, this book of Scripture was designed by its Divine author to be the special guide and directory of his witnesses, when the gross darkness of antichristianism should overspread christendom. *Lastly*, by its peculiar light, shining, as it were, in the very face of Antichrist, he is left without excuse; and all who take his part against the Lord and his Anointed, may read their fearful doom.

In this book there is a distinction made and kept up throughout, between the "word of God," and the "testimony of Jesus Christ." It is necessary here to observe, that these terms or phrases, are convertible with others of the same import. John "bare record of the word of God, and of the testimony of Jesus Christ." Rev. 1:2; see also v.9. At the opening of the fifth seal, John "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." 6:9. "The testimony which they held," is the same thing as the "witness of Jesus," as is clear, 20:4. But it would be too tedious to trace all the instances where this distinction occurs in Revelation. The reader may consult the 11th and 12th chapters for more instances.

Now, we conceive that since John's time, when the canon of divine revelation was closed, this distinction has a peculiar significance. The man of sin has exalted himself above all that is called God, setting aside the supreme authority of the word of God; and he has, moreover, proposed his own traditions as of equal validity, thereby, in fact, making void the divine rule and test of faith and practice. Add to this, that the great Antichrist, of which moral person the man of sin may be considered the head

or animating spirit, is graphically described as "denying the Father and the Son." 1 John, 2: 22;—not their personality, but their office, standing, and authority; and we may obtain, hence, some just conception of the nature and importance of the distinction in question. Now, as John was in the isle of Patmos, not only "for the word of God," but also "for the testimony of Jesus Christ," we may easily perceive that the witnesses of Christ have something more in charge than to maintain the integrity and supremacy of the Bible. In a word, their testimony comprises a formal recognition of the authority, and a practical exemplification of the power of God's testimony in their hearts and lives, severally and conjointly. Abstract declaration of principle is well, James 2: 19, yet it is not testimony, for it is no more than devils may do, who are not likely to co-operate with Christ's witnesses in tormenting them that dwell upon the earth. Thus the witnesses frame, and through successive generations augment their testimony, by "earnestly contending for the faith which was once delivered unto the saints."

But our article is, perhaps, sufficiently extended, and requires to be brought to a close. The field is ample, the subject important, and we have but touched upon some few things which may be more easily apprehended by a brief recapitulation.

The testimony of the witnesses of Jesus, being a matter purely scriptural, is not to be understood by unregenerate sinners; nor is it to be expected that even believers shall generally approve or adopt it as their own. In the system of the church's praise, (Ps. 78: 5,) a fact is stated and celebrated, which directs an inquirer to an earlier period of her history, where he finds the distinction between law and testimony exemplified, Ex. 20: 2—although the whole matter be dark and a mere parable to most readers of the Bible. That which the Psalmist calls *testimony*, is otherwise familiar to us when called the *preface* to the moral law; and however varied the phraseology, we find that it is in fact a summary of the covenant of grace. And as all God's dealings with mankind by covenant, whether before or since the fall, are *special* acts of providence, so these providences have, in all ages, constituted his peculiar testimony to his people. According to covenant arrangement, a real union and communion obtain between Christ and believers; and this occasions a concurrence in witness-bearing. This joint testimony is plainly and frequently distinguished from the word of God, especially in that book of Scripture which, though confessedly obscure to the apprehension of most readers, is emphatically called REVELATION. *The obedience of faith, or faith manifested by works, on the part of the witnesses, constitutes their testimony.*

We have yet many things to say in confirmation and illustration of the foregoing *thesis*; but we cannot amplify at this time. We

merely notice one or two of the more plausible objections offered by Martur.

We say, by a judicial testimony we understand "the faith once delivered to the saints," &c. That is, the word of God, or the Holy Scriptures; for no argument is required to prove to an ordinary christian, that "the faith once delivered to the saints," and divine revelation, are the same thing. We understand that the "earnest contending" of the witnesses *for that faith, is their testimony*. Moreover, it strikes us that Martur has himself joined with others in a solemn and judicial condemnation of his own assertion as an error. See Reformation Principles Exhibited, Declaratory Part, Chap. 33d;—"That the Bible is the only proper testimony of the Church." We cannot but view our opponent's assumption as in palpable opposition to his judicial declaration above cited.

We notice only one other assertion as an objection to our theory. It is this: "The faithful contendings of the witnesses of Jesus are not, they cannot be the formal testimony of the Church." If this assertion be true, then it follows of necessity that the Church of Christ neither has, nor ever could have, a testimony at all; for all her subordinate standards are just the aggregate result of her contendings, neither more nor less. They are, in a large sense, her testimony.

We would, in conclusion, request the reader's attention to the following sentiments:—"Far be it from us to set a light value on the faithful contendings, &c.—they are above all estimation," &c. Who that is familiar with the history of the witnesses for the last fifty, but especially the last twenty years, will not instantly recall sentiments of like import, exceedingly current among a certain class of reformers? "We *highly appreciate* the Westminster Standards." "We would make *honorable mention* of the Covenants," &c. But alas, those reformers are among the most inveterate enemies to those Standards and Covenants. We hope better things of Martur, though we thus speak; and at parting for the present, would assure him that we are sentimentally in favor of a *judicial* declaration in behalf of all divine truth, accompanied by a *judicial* condemnation of all contrary error; while we continue to believe firmly and to affirm constantly, that not only are "authentic history and sound argument to be highly valued," but when tested by competent authority as to their authenticity and soundness, *ought* "to be incorporated with the confession of the Church's faith;" i. e. embodied in her terms of fellowship, all the while, only "witnessing both to small and great, saying none other things than those which the prophets and Moses did say." For nearly one hundred years our acknowledged ecclesiastical fathers have clearly distinguished the three following things: "Act, Declaration and Testimony;" the first signifying *judicial sanc-*

tion; the second, statement of *abstract principle*; the third, *application of principle*, all in opposition to the usurpation and tyranny of Antichrist. The *third alone*, our fathers called *testimony*; for they knew that by history and argument only, *could the IDENTITY of the witnesses be maintained, and the INTEGRITY of their testimony secured.*

PHILALETHES.

March 10th, 1853.

DR. M'LEOD.

Supposing that many readers of the Reformed Presbyterian will not see the "New York Weekly Times" for March 5th, in which there is published the first of a series of articles entitled "Leaves from the Journal of a New York Clergyman, during the first half of the present century," and believing that they will be interested in its sketch of that eminent servant of Christ, whose name is here prefixed, I take this method of bringing it before them.

This leaf of "the Journal" is headed "Clergy of New York in 1809-10." The first sentence is, "At this period the pulpit of New York was supplied with a ministry of eminent talent and great worth of character." To which is added, "Almost every Protestant denomination had its share." The writer then having sketched the Rev. Drs. Livingston and Abeel, of the Reformed Dutch Church, Moore and Hobart of the Episcopal, Rodgers, Miller and Romeyn of the Presbyterian, says:

"But of the Presbyterian ministers, there are two yet to be noticed, who were men of pre-eminent ability, and yet widely different from each other, Drs. M'Leod and Mason.

"Dr. M'Leod was distinguished for massive strength. At the first glance you saw a Hercules before you. Not that he was destitute of the lighter qualities of the mind. His wit was ready, generally playful, and sometimes exceedingly caustic. He could, when he pleased, make his adversaries so ludicrous, as to oblige them to laugh at themselves. But this was not often his choice when engaged in controversy. He loved to be serious when handling serious subjects, and his mind was habitually bent on the business of his profession as a Minister of the Gospel. Theology was his study, the pursuit of his life; and he was as thoroughly a master in it, as I have ever seen. His power of analysis and discrimination made everything plain, whether in doctrinal, practical, or experimental Christianity. His publications are still extensively read, both at home and abroad. But, however much relished as they appear from the press, his discourses made their deepest impression when heard from the pulpit. In his preaching he was a fair type of what is described as the impas-

sioned strength of John Knox. He usually began in a moderate tone and manner; but before he or his hearers seemed to be aware of it, he was pouring forth a stream of eloquence with the thunder and power of a cataract. I frequently went to hear him; and at times, he has seemed not so much as if he would spring out of the pulpit, as if he would come down upon us, bringing pulpit and all with him. He belonged to that branch of the Presbyterian Church called Covenanters, or Reformed Presbyterian; and while he was the leading star in his own immediate denomination, his worth and ability were acknowledged and respected throughout the whole Christian community."

It is far from my intention to furnish anything that might foster the pride of our nature; but in this connexion I cannot refrain from saying to my brethren, although some of your neighbors may use you despitefully, and talk of you with the design to disparage you, be not ashamed of your ministers, or of your church, or of yourselves for being connected with her. You have had those in your connexion who have ranked with the eminent of other denominations. You have among you *now*, those whose pulpit exercises are as learned, lucid and efficient as those of others. You have such as can wield the pen and direct the press as respectably as their cotemporaries. Hold up your heads, then, not haughtily, but manfully, and while you honor and sustain the servants of Christ, bless God for the good reasons you have to do so. To those who have devoted themselves to the work of the ministry, I add, do not look on the Covenanted cause as being deservedly a despised one. The number who adhere to it may be indeed small, and their wealth and worldly influence comparatively insignificant; but what of that if God be for us? In reliance upon Him, press forward. Your work is honorable, and honorable men have preceded you in it. Raise your eyes to the stand your fathers took—to the niches filled by them; resolve to occupy others as conspicuous as theirs—dare attempt to write your names on the monument of Literature and Worth, along side of theirs, not for fame—it is but a glittering bauble—but that you may be efficient in the service of God, and worthy of such ancestors as
Dr. M'Leod. P. C.

EXTRACTS FROM AN ADDRESS BY F. G. SMITH, M. D.

A copy of this address, sent me by some kind friend, has afforded me so much pleasure that I feel a strong disposition to furnish a few extracts from it for the entertainment and benefit of your readers. Its author is "Professor of the Institutes of Medicine in the Medical Department of Pennsylvania College," and it was delivered before the graduates at the late commencement. Some things contained in it, though of great im-

portance in both a moral and religious point of view, are by many overlooked, hence the need of having them presented in the clear and forcible style of this address. What more inconsistent than for christians to employ a physician who is an immoral man, an infidel, or a papist, when there are in the community others equally skillful, who are also conscientious, God-fearing men? And what more unwise than after employing a physician of reputation, and committing to him, under God, the responsibility of applying remedies for the removal of disease, in perhaps a critical juncture, to throw aside his prescriptions, and substitute in their stead some impotent nostrum, or try some dangerous experiment recommended by an ignorant pretender? There is a direction given in James 5: 14, which, while it refers especially to the miraculous cure of diseases in the apostolic age, evidently requires skill, the use of rational and lawful means, accompanied with the prayers of christian friends, for recovery from sickness. "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." S.

"If we look for a moment at the real position in society of the medical practitioner, we shall hazard nothing in the assertion that next to the sacred work of the ministry, there is none more responsible or more generally appreciated by the community at large. The intelligent, well-read, high-minded, and above all, conscientious physician, holds a place scarcely inferior to him to whom is committed the healing of the souls of men. To establish this, it is enough to know that, under God, he is entrusted with the issues of life or death. He has interests confided to him which expand and widen, embracing not only families, but large communities—it may be whole nations. Mark him at the bedside of a patient, in whom the almost desperate struggle between life and death is raging. Think of the importance of that single life to a family who are anxious witnesses of the contest. Think of the unbounded confidence reposed in his counsels by the patient himself. See the agonizing, breathless interest with which every look is scanned, every word weighed by wife, mother or father, and you will realize, if you have never done so before, that you occupy a position fearfully prominent, and more than ordinarily responsible. But is it necessary to recur to such cases in illustration of this point? We have the concurrent testimony of every cultivated and well regulated mind. We see it in the fact, that our profession is often indulged with a degree of confidence accorded to none others. We have it in the bond of deep affection which unites the physician and his patient. We have it in the ten thousand ties which every new scene of affliction begets on the part of those who have watched with us at the couch of suffering, until death has set his seal, and it only remained for us to weep with those that wept. I may even go further and say, that the feeling of every right-minded community towards a physician who deserves the name, is one of *unqualified reverence*. The eye that can penetrate the inmost recesses of that complicated but beautiful machinery which we recognise in our mortal bodies, and the hand that can adjust its irregular movements, are invested with an almost superhuman power in the estimation of those who feel their utter ignorance of this curious handiwork of God. And when we add to their veneration of genius and skill, the perfectly overwhelming feeling that they have been the favored,

grateful objects of its healing power, we challenge for our common profession a place higher than any which even military prowess or a dignified statesmanship can claim. And I say this, not in a spirit of vain boasting, or with a view to self-flattery, but that, knowing the position which you are now, from this time forth, entitled to occupy, you may endeavor to qualify yourselves for it, by discharging with fidelity, and with a deep sense of your accountability to God and man, the various duties thence resulting."

"We are very sure that the community rarely appreciates, or does justice to the sacrifices, so uniformly, and may I not say it, so *unostentatiously* made by the physician, especially in times of pestilence. Considering his devotion in the mere light of charity, there is no charity like his. Time, professional advice, medicines, personal, nay, even *domestic* services, are all bestowed—*given away*. It is idle to talk of professional *duty*, when the multitude of sufferers, in the season of pestilence, are, as is well known, everywhere to be found amongst the poorer classes, to whom a public hospital is an asylum, a place of hope. There is no more obligation upon the medical man to give his all away in charity, and devote himself to the service of the poor, than upon any other man. But when does *he* talk about prudence, or think about risk, or even ask, as he might, why others of the community do not step forward to share his labor, privation, toil and perils? And when he has given the benefit of all his study, midnight watching, unwearied and unwearying care, how often is he put aside to make way for the presumptuous, Heaven-defying experiments of some ignorant dreamer?"

"I pass, in conclusion, to another attribute of the true physician, for which I bespeak your kind consideration. He should be a *Christian man*. Within the recollection of some of the youngest of those who hear me, the mere name of physician was associated, and too often with reason, with open and avowed infidelity, or with a recklessness to all religious duty or restraint which practically was no better than scepticism. The causes of this deplorable state of things are not shrouded in mystery. Men accustomed to bring medical theories to the test of experiment, nay, to actual demonstration, would be satisfied with nothing else than this. Truth, whether in moral or physical science, was placed in the same category and subjected to the same tests. And where, as must often occur in the deep mysteries of a revealed religion, *faith* must take the place of sensible demonstration, there the evidence was pronounced insufficient, and the hasty conclusion reached, that their assent could not be reasonably demanded. And thus it is that the wisdom of God becomes foolishness to man. Nature is full of mysteries which no effort of science shall ever be able to unfold, and why may not the God of nature, in revealing his spiritual kingdom, also announce truths, which, though not contrary to reason, are yet beyond its finite grasp?"

"Another cause of this insensibility to the claims of a revealed faith, has been the natural tendency to deify nature, forgetting that

"Nature is but the name for an effect
Whose cause is God."

And thus the hand of Him who has constructed the curious machinery has been forgotten, the God of nature has been unrecognised in his own kingdom.

“A want of religion, revealed as well as natural, is not a sign of profound philosophy, for the deepest philosophers have bowed before that Being in whose sight their utmost wisdom is as foolishness; not of extensive erudition, for the most universal scholars have left behind them imperishable monuments of their devotion; not of superior spirit, for the greatest heroes have been as renowned for their religion as for their courage; not of high fashion, for persons of the most exalted rank have been no less conspicuous for unaffected piety; but, on the contrary, the want of true religion marks a man as not valiant, (as he may try to persuade himself,) since his contracted view of things renders him unconscious of what he braves; and shows him the farthest possible from well bred, since good manners would have taught him to treat with deference even the errors, if they be such, of the great and good of all ages and of all nations.

“But in calling your attention to this department of the subject, my mind has been occupied, not so much with personal obligations, which but few have the temerity to disclaim, as it is with the commanding influence for good, which a physician may exercise whose mind has been awakened to the importance of this subject. Aware of danger to which other eyes are blinded, and foreseeing the issues of a disease which friends are unwilling to contemplate, he has it in his power by the utterance of a few kind impressive words, to sound the note of warning, to remind his patient of the necessity of securing the one thing needful, for which nothing can be exchanged. A suggestion from such a source will come with more than ordinary emphasis, and to the satisfaction of having discharged a solemn trust, will be added the assurance, ‘they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.’”

THE GRAVE A BED.

The following stanzas were suggested by the question contained in the first line, being put by the eldest child of deceased, immediately after the interment:

“Is my mother in bed in the grave?”
 My dear little daughter said,
 As we turned away from the place where we laid
 The vase that contained the dead.

Ah me! how it wounded my heart,
 To hear the unconscious child
 Ask a question whose import was not
 Understood by her youthful mind.

And yet 'tis of happy import full,
 The grave is a bed to the just,
 There they sleep and repose till awaked
 By the trump, from their lowly dust.

For death, like sleep, is a state of rest,
 The grave's occupants all are free
 From the troubles and cares of this sinful world,
 And all their attendant misery.

From temptation, from fear, from grief,
 From reproaches, from sinful scorn;
 From weak and unfaithful friends they're freed,
 Awaiting the resurrection morn.

For, remember, my dear little child,
 This is not an eternal sleep;
 Christ has risen, and promised his seed shall arise,
 This promise he'll faithfully keep.

You have often express'd a desire
 To see your dear mother again,
 Then practice her virtues, believe on her Lord,
 And through merey, this wish you'll obtain.

The grave's sleep is long, to be sure,
 But a glorious morn shall arise,
 When you and dear Ma. shall be rais'd from the dead,
 And united again in the skies.

How delightful the thought! when you meet,
 That you ne'er shall be parted again,
 Once at home with the ransom'd in heaven, in bliss,
 In that home you shall ever remain.

Then aspire, my dear child, to that home,
 Lay thou hold on eternal life,
 And remember this kingdom and crown's to be won,
 By maintaining a godly strife.

OBITUARY OF MR. JAMES STEWART.

Mr. S. died at his residence, North Argyle, Washington county, N. Y. on the 2d January, 1853, in the 52d year of his age. He was amongst the first members of the Reformed Presbyterian congregation, Ballylane, Ireland. He was married to Miss Eliza Acheson, 1823, and emigrated with his family to this country in 1828. Soon after their arrival, two of their children were removed by death, and a third about a year afterwards. In March, 1850, his beloved partner was taken from him also, and in Nov. 1852, he married Eliza Cobine, long a member of the Argyle congregation. He has left her and eight children to mourn their loss, but there is good ground to hope that their loss is his unspeakable gain.

The small congregation of which he was long a member feel sensibly the loss they have sustained in his removal. One week before his death he took severe cold, which issued in inflammation of the lungs, from which he suffered much; but his sufferings were endured with calmness and resignation to the divine will. The writer, a few hours before his death,

found him calm and resigned, but apparently near his end. On inquiring of his preparation for death, he exclaimed, "O trust not, trust not, to a death bed repentance, for there is enough to do at this hour, without that!" and in a short time after breathed his last, and, we hope, fell asleep in Jesus. If so, we are assured that God will bring him with Him when the dead in Christ will arise. Well may we exclaim with the holy man of old—

"Help, Lord, because the godly man doth daily fade away,
And from among the sons of men the faithful do decay."

OBITUARY OF MRS. MARGARET FOWLER.

Died, at Montgomery, Orange Co. N. Y. Mrs. Margaret Fowler, Feb. 28, 1853, in the 74th year of her age. The deceased was a native of this county, became in early life a member of the Reformed Presbyterian congregation of Coldenham, and was married to Dr. Charles Fowler, in 1821, with whom she lived in more than usual comfort till her death, and whom she has left far advanced in life, deeply mourning his loss. She had no children, but was of a remarkably motherly disposition. She took a mother's place and did a mother's part to the children of her husband by a former marriage; all of whom seemed to have for her the greatest affection, and certainly showed her all the attention they could have done to their *own* mother.

Mrs. Fowler possessed a remarkably uniform temper, so much so that her husband remarked since her death, "We have lived 32 years together, and I have never seen her angry." Her manner was exceedingly gentle. She was kind to all. Her husband and his family were O. S. Presbyterians, but she maintained, till her death, an exemplary membership in her own connexion. Her death was sudden and most unexpected. On the morning of the day she died, she breakfasted with better relish than for some days previous, although she had not been confined to bed. A short time afterwards she lay down, and almost immediately breathed her last.

Her sudden removal adds emphasis to the voice which says, "Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not."

ITEMS OF INTELLIGENCE.

ITALY.—It appears that the disturbances in Italy had not been entirely quelled, as was supposed to have been the case at the last advices. Fresh but slight discontent has manifested itself in various quarters since the outbreak at Milan. Mazzini had located himself upon the borders, and is said to have forwarded large sums to the chief conspirators, to aid them in the cause; but finding that the police were in pursuit of him, he suddenly disappeared. Marshal Radetzky, the military governor of Lombardy, seems to be but too happy to exercise his brutality upon the unfortunate Italians. Fresh troops are being poured into Milan every day.

Items of Intelligence.

The gates of the town are kept closed, and a forced contribution, equal to \$20,000, has been levied on the inhabitants, who are also to pay additional sum, equal to \$15,000 every week, until further notice. The Austrian soldiers are said, in their revenge, to have committed what, the case of any other troops, would have been called "great excesses, women and children having been indiscriminately killed during the pursuit of the insurgents. Singing is forbidden in the churches of Milan until further orders.

NOT UNCHARITABLE.—Our readers who are not Episcopalians, may be happy to know that there is still some small degree of hope that some of them may get to heaven. A writer in the *New York Churchman*, signing himself "R. Whithingham, Jr." does not think that "*all out of the (Episcopal) Church will be lost,*" and is willing to give them "the full benefit of the abounding mercy of God;" and adds, "Can they ask for more?" Hear him:—

"I am not uncharitable—I do not think that all out of *the Church* will be lost. I do not preach or teach that all are to perish, who do not hold this my view. I only think and say that there can be no true Church, short of that of Jesus' institution; and those who do not adhere to the channels Jesus gave, possess not the regular and natural union with the Vine; and so whatever benefits exist *now* in the Church, they have not a *title* to them. But I do believe that God's mercy and love are not *indispensably tied* to sacraments. And so giving them the full benefit of the abounding mercy of God, can I grant, or can they ask more?"

LORD ABERDEEN A PRESBYTERIAN.—Among the notable facts indicative of a gradual undermining of the old state of things in Great Britain, is the following statement:—"The Earl of Aberdeen is the first Prime Minister who has not been a member of the Church of England since the expulsion of James II. from the throne, and the restoration of Protestant ascendancy by the Revolution of 1688. His lordship professes the faith of his fathers, and is a member of the Presbyterian Church of Scotland."

THE MADIAL.—The case of the Madiai was brought on in the House of Commons on the 17th ult. and caused an animated and interesting discussion. Mr. Lucas, the ex-Quaker Catholic, had the hardihood indirectly to defend the course pursued by the Grand Duke of Tuscany, by quoting what he called cases of Protestant persecution in Switzerland and Tahiti. He was met by a crushing reply from Lord Palmerston; and the speech of Lord John Russell was also very satisfactory in vindicating the principles of religious liberty. His lordship, however, has done more than make speeches; for he has instructed Sir H. Bulwer to remonstrate firmly with the Grand Duke, on this outrageous infringement of the rights of individuals, on the religious ground of reading the Bible.

NO MIND OF HIS OWN.—The notorious Brownson, the "man of all denominations," seems for the present to have made an entire assignment of himself to Popery. If his "Bishop" can take care of him, it will be more than he is able to do for himself. In writing to Dr. Newman, he makes the following confession, than which Rome could wish for nothing more abject:—

"I am, I very well know, a layman, and write on religious and theo-

foundical subjects, which no layman has a right of himself to do; but I of his ver publish an article without submitting it first to my Bishop. I do death t presume of myself to teach." * * * "I have only censured and that Bishops and professional Theologians bid me censure; and I am Jesu ly responsible for the manner in which I have done what they instruct-the c'd me to do."

of (THE SABBATH IN CALIFORNIA.—Efforts have recently been made in California, to rescue the Sabbath from utter secularization and desecration. The Board of Aldermen, in San Francisco, passed an ordinance designed "to encourage the observance of Sabbath as a day of rest," and forbidding ordinary labor on that day. The *Alta Californian* newspaper ridicules the ordinance, and says that no ordinance having this object in view, could succeed there. Perhaps not. But if not, it should not be reckoned among the cities of Protestant Christendom.

PRIESTS' PROTECTION SOCIETY, IRELAND.—The Report of the Priests' Protection Society states, that since its formation, seventeen converted priests and twenty-four converted students have received its aid—three of each since the last Report. The erection of an institution, with a church annexed, for converted priests, is in contemplation, and the Society is appealing for funds, in aid of this object.

THE WESLEYAN MISSIONARY NOTICES for February, gives an account of a remarkable movement in Sierra Leone, where numbers of idols have been given up or cast away by those who had hitherto been addicted and enslaved to their worship. The *London Watchman* states, that at Freetown such a number of idols were given up as no one suspected the place to have contained. The people paraded the streets in crowds, carrying the heathen deities in procession, to deliver them up to the magistrates and missionaries.

REVIVAL OF SUTTEE.—Letters from Bhooj mention that a suttee had lately taken place in the immediate neighborhood of that station. It is said that some English officers pulled the unfortunate woman off the pile—and she was quite willing to be saved; but the attendant Brahmins dragged her back, and on attempting a second time to escape, dashed her brains out.

CALLS.—A call has been made on the Rev. A. M. Milligan, by the congregation of Kensington, Pa. and one on Mr. J. R. Thompson, licentiate, by the congregation of Cincinnati, Ohio.

The Synod of the Reformed Presbyterian Church will meet in the Sullivan Street Church, New York, on the 4th Tuesday of May, at half-past 7 o'clock, P. M.

The Pittsburgh Presbytery will meet in Allegheny on the 1st Tuesday of April, at 10 o'clock, A. M.

The Rochester Presbytery will meet in Rochester the Wednesday after the 1st Sabbath of May, at 10 o'clock, A. M.

The Lakes Presbytery will meet at Utica, O. on the 2d Wednesday of May.

The New York Presbytery will meet in Newburg on the Friday before the 4th Tuesday of May, at 10 o'clock, A. M.

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THE TABERNACLE AND ITS FURNITURE,
AS SET UP IN THE WILDERNESS.

A prominent design in severing the Israelites from Egypt and the surrounding nations, was, beyond all reasonable question, to exhibit the divine authority and sovereignty exercised in the structure of human society in all its forms, national, ecclesiastical and domestic. By the events of this memorable period, the devout and attentive reader will readily perceive that God designed to set this remarkable people apart from the authority, influences and usages of Egypt, and all other idolatrous misrule and irreligion, and place them wholly under his own law and government in all respects. Lev. 18:3, 4. But this was subordinate to a higher end, the manifestation of the glory of God in the eternal redemption of his own chosen people; the exhibition of his church on earth, in her spiritual beauty and excellence, singularly combined with the indication of his will that all things in the structure of human society should be ordered for the welfare, purity and protection of this his peculiar kingdom. "I gave Egypt for thy ransom; Ethiopia and Seba for thee." Is. 43:2. How this truth of preëminent interest to the pious, was taught to his people of old, and inasmuch as "whatsoever things were written aforetime were written for our learning," is taught to us now, we will endeavor to show, in a few meditations on the tabernacle and its furniture, as set up in the wilderness.

It was soon discovered that this was an object of great and commanding interest, for which seemingly all other things had been introductory. Long and busy preparation had been made. A large part of the book of Exodus is taken up in recording the materials of which the tabernacle was to be made, its form, dimensions and furniture; the persons who were to be employed, and the progress of the fabric, and structure of its various parts; all the directions respecting which are delivered in language in which God is represented as being himself the author and speaker.

From the 25th chapter to the 31st chapter, it is commenced and continued to Moses, when "he went up into the midst of the cloud and gat him up into the mount, where the sight of the glory of the Lord was like a devouring fire on the top of the mount, in the eyes of all the children of Israel." Ex. 24:17, 18. It is then interrupted by the idolatry of the golden calf, but not relinquished. God is a sovereign, and immutable in his mercy, as in his justice. Ex. 33:19; 34:1—3. It is then resumed at the 35th chapter, and continued without intermission to the end of that book.

Large requisitions were made of gold, and silver, and brass, and fine twined linen, and purple, and blue, and scarlet of dazzling brightness, and costly jewels. Ex. 35:4—9. And they were as cheerfully and freely brought, till more than enough was supplied, and the people were restrained from bringing. Ex. 36:5. Israel had now "the dew of his youth." "Whosoever is of a willing heart, let him bring his offering, was the thing which the Lord commanded." Ex. 34:4, 5. No Achan, and Ananias, with Sapphira his wife, of aftertimes appeared to defile the camp, and provoke the jealousy of the God of Israel. Perhaps their late sin had humbled the people, and God's judgments awed, and his mercy so signal, undeserved and seasonable, had constrained them.—They to whom much is forgiven, love much, as certainly as they to whom little is forgiven, love little. Luke 7:47. The pious matrons and daughters of Israel were not behind in their offerings—nor are they overlooked in God's book of remembrance. "And they came both men and women, as many as were willing-hearted, and brought bracelets and ear-rings, and tablets, and jewels of gold." Ch. 35:22. The men, husbands and fathers, with their offerings, accompanying and giving an approving consent to the women, their wives and daughters, whilst they offered to the Lord the costly ornaments, once perhaps the admiration and pride of both. The foot of the brazen laver, it is particularly mentioned, was made "of the looking-glasses of the women," (plates of brass polished and burnished with Egypt's highest art and skill,) "who assembled at the door of the tabernacle of the congregation"—curious, as is natural to the sex, perhaps to see the heap of various and costly and beautiful materials which were gathering; curious to see the skilfull workmanship which was in so many forms progressing, but not less devout and joyful in their own offerings for the tabernacle of God. Happy when our curiosity is directed to the kingdom of heaven. What a grateful sight must Israel have then presented throughout the camp! Surprised and filled with admiration they must have been, when they learned that these costly and extensive requisitions were made for the structure of a mere tent, and that in such a waste howling wilderness, but that it was to surpass in costliness, magnificence and beauty, any that eye had seen on earth. How it must have quickened and beauti-

fied and improved the family talk, as from wardrobe and person rich materials and glittering ornaments from time to time disappeared. And how must it have penetrated the souls of the pious with admiration and gratitude, as they better understood the mystery of what God was doing. One heart seems to have animated them all, and the engrossing theme of domestic conversation, and friendly meetings, must have been the great work that was going forward. "Behold how good and how pleasant it is for brethren to dwell together in unity."

And now they discovered the great design of the immense spoils which they had carried from Egypt in their flight. And God here records and publishes to all future ages among his people, why and for what end he makes them rich in this world, any of them, and at any time—that they may be rich in good works, rich towards Him. "Honor the Lord with thy substance and with the first fruits of all thine increase." Prov. 3:9. David, in after times, seems to have been touched with a sense of the honor conferred on him and the people, in being gifted with treasures and with a heart to lavish them in the service of his God. "Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." 1 Chron. 29:14. Far other the way, and at last the end too, of him that is only rich towards himself. "Thou fool, this night thy soul shall be required of thee." Luke 12:16—20. How sudden the summons, and oh how unprepared for the reckoning! But worldly wisdom still scorns the warning, and holds fast an armful and a bosom full of wrath.

And now the materials are gathered—many are employed in the honorable and happy work of preparing them for the tabernacle. "Then wrought every wise-hearted man, in whom the Lord put wisdom and understanding." Nor are the women unoccupied or unnoticed here. "All the women that were wise-hearted, whose hearts stirred them in wisdom, were called, and came cheerfully to the work." Ex. 36:1; 35:25, 26. There is something for every one to do in the tabernacle of God, in the kingdom of heaven. Wickedness and slothfulness are alike forbidden there, and are alike the ruin of the ungodly. "Thou wicked and slothful servant." Matt. 25:26. The greatest business of life calls them. "How shall we escape, if we neglect so great salvation?" And as of old throughout the camp of Israel, were then seen busy hands, and earnest voices heard, so now throughout the true Israel of God, there is one eye that sees the earnest inquiring mind and heart; that witnesses the quickening meditations of the soul on his own word; that watches the feet that often repair where prayer is wont to be made, and God's word heard. One ear, too, that hears the sobs of the penitent—the earnest prayer and cry that none others hear—and rejoices over them in his love. Acts 9:11.

But Bezaleel and Aholiab are preëminent in their call, furniture and work—Ex. 31:1—6—in all which, and in their very names, they are significant types of true ministers of the word in the New Testament sanctuary. Called of God these must be too, else will there not be a voice perpetually sounding, heard or unheard, “Friend, how camest thou in hither?” “What dost thou here?” It was God’s ancient complaint, “I have not sent these prophets, yet they ran.” Jer. 23:21. And it remains a standing New Testament inquiry, “How shall they preach, except they be sent?” Rom. 10:15. Not only their call, but their furniture, was from on high; the Lord had richly endowed them with wisdom and skill for their work—and who else can? “Who is sufficient for these things?” “Our sufficiency is of God.” Faith, hope, love to Christ, love to the souls of his people, a penitential sense of the infinite evil and danger of sin, and unfaltering patience, as they all more or less enter into the furniture of the “faithful and wise servant,” all come down only from above. Their names were significant. Bezaleel “is the shadow of God.” He has the protection of Omnipotence in his work. As of old God said to Abraham, “Fear not, Abraham, I am thy shield;” so he said long after to Paul, “Be not afraid, for I am with thee.” Acts 18:3, 10. And he says as much to every true minister of the word—“Lo! I am with you always, even to the end of the world.” Nothing but a conviction of this unfailing security could have enabled Paul, when he saw such disaster before, so many griefs and disappointments behind and all around, to say, “Nevertheless, I am not ashamed.” 2 Tim. 1:12. The sense of it may indeed be grievously wanting at times; and oh what “anguish of heart” has sometimes overwhelmed with darkness!—but our darkness hinders not God’s sight, nor obstructs his power. “The darkness and the light are both alike to thee.” Ps. 139:12. “Aholiab,” a father of my tabernacle, indicative of authority in the house of God, and of the care, love and interest in the happiness of its inmates, with which that authority is exercised. It assimilates the true servant of God, as it does every true believer, to God himself, and is a part of his image in their souls. “As a father pitieth his children, so the Lord pitieth them that fear him.” Ps. 103:13. And a great pattern of all New Testament teachers has recorded his own manner and mind among the people of God. “Ye know how we exhorted, and comforted, and charged every one of you as a father doth his children.” 1 Thess. 2:11.

At length the various and numerous parts of the tabernacle and its furniture are completed. It is remarkable that the last work mentioned is “a lace of blue,” designed to bind around the head the plate of the holy crown of pure gold, having on it a writing like the engraving of a signet—“Holiness to the Lord.” Ex. 39:31. “A lace of blue,” by itself a matter of little moment, but very im-

portant to give a finish and a security to the rest. Small matters in God's service are not to be overlooked, and whilst greater things are meant here, "of which we cannot now speak particularly," it indicated by its beautiful color, something of a heavenly nature, and at the same time something that would be little seen, and might escape observation. Perhaps, O christian, thy "lace of blue" is secret prayer, in its fervor and constancy. Without this, thy crown of holiness to the Lord, in your solemn profession of his great name, will soon fall from thy head, and discover, though you have all besides of the furniture of the tabernacle, a brow of brass to provoke the anger of thy God. And being finished, on a day appointed, all the work, widely spread over the ground carefully prepared for that purpose, and neatly and appropriately arranged to subject the whole and every part to a thorough examination, is now submitted to the view of the servant of God. Ex. 39:33—43. Doubtless many were there with secret and happy exultation, and some too with anxious fears for the result; and they all watch with eager gaze the eye and the hand of Moses, as he goes through the various work. "Search me, O God; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." At last he is done, and seemingly touched with emotions deep and solemn, Moses blessed the people. Ex. 39:42.

God now appointed a day for the setting up of the tabernacle. "And the Lord spake unto Moses, saying, On the first day of the first month thou shalt set up the tabernacle of the tent of the congregation." This was in the "second year" after their departure from Egypt. Ex. 40:1—17. A joyful day for Israel—and doubtless, as He has the clouds at his command, who appointed that day, he made it bright and clear for his people to behold his own dwelling reared up among them. Multitudes are abroad, and early—men, women and children. There was a very great work to be done, in which each and all had a various interest; and methinks I see them pouring forth from their tents in their best gear, some seeking one elevation in the camp—some another—some climbing on the craggy rocks around—and perhaps even the strange wanderers of the desert had come to look on. Many eyes are turned to that spot, where lay spread around the boards and the pillars, and the ark, and the candlestick, and the altars, and the hangings, and coverings, and vail, and curious garments of the priesthood, brightly and beautifully reflecting the morning sun. At length persons are seen neatly smoothing and levelling the ground on which the sacred structure is to be reared. "My foot standeth in an even place." Ps. 26:12. Then first "the sockets," or rather bases* of massive silver, of dimensions each to sustain its board, and perforated as sockets to receive the tenons;

*So the original Hebrew word indicates.

and as these are adjusted in their proper places, the outline and form of the tabernacle is discovered. Then the golden covered boards are set successively each in its place, so upright and well sustained by the base which receives its tenons, that it needs no hand to steady it—Ps. 55:22—and so true and perfect in their make, that scarce a seam is visible, like “hearts knit together in love.” 1 Cor. 1:10; Col. 2:2. And the bars are shot to make all secure and strong within. The ark of the testimony is then, with peculiar solemnity, set in its place, and the vail of the covering conceals it from further view. Then the table of shew-bread, the altar of incense, and the golden candlestick; the laver, the altar of burnt offerings, the pillars of the court and their hangings. How eager and delighted must the eyes of that vast multitude have followed one beautiful and sacred object after another, as each took its place. And then when the whole assumed its form, what perfect symmetry, what beauty and magnificence! Sure the sun of that region never shone on so glorious an object before. The bright and burnished gold, and silver and brass, must have reflected his rays far over the camp of Israel, carrying to its remotest bounds the lustre and splendor of this wondrous tabernacle. What day is that? when the Sun of righteousness unclouded shall shine upon his congregated saints, and they reflect, in countless forms and hues, his own beauty and glory. Rev. 21:23; 1 John 3:2. The anointing and consecrating of the tabernacle and its various furniture follows. The candlestick is lighted—incense is burned—and Aaron and his sons stand forth apparelled in their sacred vestments; all, it would seem, that congregated Israel may have one full and perfect view of that holy tabernacle, its ministers and its services. How earnest and how grateful the thoughts that passed through many minds, as they recollected the part, great or small, they had had in its preparation. The fellowship of the saints in every form, from the least to the greatest, makes them contribute each in one another something to their preparation for their future perfected state. Eph. 4:16. And doubtless the various incidents in their life here, contributing to that end, will be recalled hereafter with gratitude and joy. ❧

At last all is done, and for a short time Moses and all Israel look at the wondrous work in silent admiration. And now the Lord himself doth come. “Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.”—Ex. 40:34. What awe must have touched many hearts, and bowed many heads, and watered many eyes! That glory of the Lord, which, on Sinai’s summit, “was like devouring fire in the eyes of all the children of Israel”—Ex. 24:17—was now transferred in milder, but not less majestic form to this his holy habitation. For still “the chariots of God are twenty thousand, even thousands of angels, and the Lord is among them, as in Sinai.” Ps. 68:17.

The God of his redeemed, the everlasting God—their Prophet, Priest and King—the antitype and Lord of Moses and Aaron, himself the tabernacle, the light, the altar, the victim, and the Priest in a priesthood that knows no end; his the golden crown that adorned the altars, and his the sacred incense; he whose “name is wonderful” is there. Moses stands apart, and strange to tell, he that gat him up to Sinai’s flaming summit cannot enter here. “And Moses was not able to enter the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.” Ex. 40:35. Oh, christian, there is one secure and happy place, even on earth, where the law cannot follow thee with its terrors; where thine eye and the eye of thy God beholds that law so satisfied, and covered with a mercy seat so pure and perfect, as that He and thou art forever at peace. “He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.” Ps. 91:1.

The day draws to a close, and the setting sun seems to cast its last and admiring ray upon the habitation of its Creator, as it sinks beneath the western horizon. The people, wearied, but solemnized and comforted with such sure and gracious tokens of the presence of their God, are seen from all sides returning to their tents, and as the night comes on their eyes are greeted with the wondrous light that now shines, and which every night during their long pilgrimage was to shine over the tabernacle that day reared. Doubtless “the voice of rejoicing and salvation was that night heard in the tabernacles of the righteous.” Ps. 118:15. And many souls renewed the solemn vow, this God shall be my God and my Guide, even unto death.

Reader, that tabernacle has decayed, waxed old, and disappeared. The gorgeous temple by which it was succeeded, has crumbled into ruins, and both shadow forth the history of all that is of earth. But there is a tabernacle in process of erection, which knows no decay, and, like its God and Redeemer, still present in far higher manifestations of glory, (2 Cor. 3:10,) will know no end. Be found among them who now growing into an holy temple in the Lord, here behold God’s glory “in a glass darkly,” but are fitting to behold it unvailed and unclouded, “face to face,” for ever.

C.

THE HEAVENLY REST.

In the very interesting biography of Owen, written by Dr. Thomson, of Edinburgh, the following statements occur:—“It is a striking circumstance that each of the three great Puritan divines wrote a treatise on the subject of heaven, and that each had his own distinct aspect, in which he delighted to view it. To the mind

of Baxter, the most prominent idea of heaven was that of rest; and who can wonder, when it is remembered that his earthly life was little else than one prolonged disease? To the mind of Howe, ever aspiring after a purer state of being, the favorite conception of heaven was that of holy happiness; while to the mind of Owen, heaven's glory was regarded as consisting in the unveiled manifestation of Christ. The conceptions, though varied, are all true; and Christ, fully seen, and perfectly enjoyed, will secure all the others."

We here view it, as did earnest Baxter, as a *state of rest*. It is frequently presented in the Scriptures in this aspect. The afflicted patriarch of Uz says, "there the weary be at rest." The evangelical prophet tells us that when the believer dies, "he shall enter into peace." The apostle of the Gentiles exhorts us to labor therefore to enter into that rest." And the wrapt seer, in the barren isle of Patmos, "heard a voice from heaven, saying, 'Write, blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.'" Rest is sweet; the laboring man feels this, who has been toiling all day to obtain a livelihood; he welcomes night, which affords him temporary repose, when "tired nature's sweet restorer, balmy sleep," refreshes his weary body and fits him for the labor of the succeeding day. But no earthly rest can for a moment be compared with the heavenly, which is perfect, inexpressibly delightful, uninterrupted and perpetual. We briefly indicate some of the things from which the believer rests, when he is taken to his heavenly home.

He rests from *sin*. The Scriptures teach that all are sinners, and experience confirms the truth of their statements. Nothing could be more explicit than the 3d chapter of Romans:—"For we have before proved both Jews and Gentiles, that they are all under sin; as it is written, there is none righteous, no, not one." The suffering that is in the world—famine, pestilence and death, and even the physical condition of the globe, its bleak mountains, its barren tracts, its sandy deserts and its unhealthy regions, show that sin is universal. The believer is freed from the *guilt* of sin when he comes to Christ, but he never ceases altogether from *sinning*, till he is taken to be with Christ. "If we say we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. Now this language is used in reference to believers. Paul, in the 7th chapter of the Romans, teaches us that there is no sinless perfection in this world. "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death?" It is worthy of special notice, that this was written many years after Paul's conversion, when he was an experienced christian; and

we may legitimately conclude, since Paul so distinguished by his gifts and graces, did not attain to sinless perfection, no other christian in this life ever has attained, or ever shall. The servant of God hates sin, because it is dishonoring to his best and kindest Friend, and he welcomes heaven, because there shall be no sin there; perfect holiness shall universally prevail, and that for ever. O blessed rest, much to be desired, because pure and spotless.—“There shall in no wise enter into it, any thing that defileth, neither whatsoever worketh abomination or maketh a lie.”

The believer in heaven shall be for ever delivered from the *attacks and temptations of Satan*. The Scriptures teach that there is a large number of fallen spirits combined in determined opposition against God and his servants, endued with vast capacity, great sagacity and wonderful power, and filled with malice, envy, pride, ambition and cunning. They have erected a kingdom under the power of the arch-apostate, in opposition to the kingdom of Christ; and their aim is to reduce the world to a state of rebellion, anarchy, and indescribable misery. We see the malignity of Satan in his tempting our first parents—his cruelty in the case of Job—his awful success in the perfidy of Judas, and his boldness in his assaults upon our blessed Saviour, whom he could not possibly lead into sin. Satan hates and envies believers, and therefore tempts them, wishing to destroy them utterly; but as this is impossible, he labors to seduce them into sin, that the cause of Christ may be dishonored, and in this, alas! he too often succeeds; but if he is unable to effect this, he strives to make them unhappy and miserable. He injects thoughts that amaze, afflict and terrify their souls.—When they engage in prayer, the reading of the Word, or any other religious duty, he tries to disturb them, scatter their thoughts and lead their affections from God. Peter understood this subject fully, for he had passed through a severe ordeal, and had experienced the wiles of the tempter. Hence he exhorts us, “Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith.” In heaven there shall be no temptations; within the sacred precincts of the New Jerusalem Satan shall never enter, and the soul of the believer shall enjoy a sweet and perpetual calm. In relation to this precious rest, we may truly say, “No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there.”

After death the believer shall cease to receive *chastisement* on account of sin. In this world they are often corrected by their gracious heavenly Father. “If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments, then will I visit their transgressions with a rod, and their iniquity with stripes.” Ps. 89:30—32. Now this

is done in kindness and love. "Nevertheless, my loving kindness will I not utterly take from him." Ps. 89:33. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6. These afflictions are blessed by the Spirit, and produce the happiest results; and hence they have been beautifully called "*blessings in disguise.*" They show the evil of sin, and the vanity of the world; they wean our affections from every thing that is earthly; they produce humility, repentance and watchfulness; they try our graces; they draw to Christ, and prepare for the enjoyment of heaven and its blessedness. All the godly are more or less afflicted. Some are tried by sore bodily pain; others walk in darkness, and cannot see the gracious face of Him whom they love. Some are grieved on account of sore calamity having befallen dear relatives or friends; whilst others mourn on account of the low and despised condition of the church. These chastisements are in their nature painful, and the believer feels them to be such. Even Christ, who was *personally* innocent, felt his sufferings keenly. How touching are his words:—"But I am a worm, and no man; a reproach of men, and despised of the people. But be not far from me, O Lord! O my Strength, haste thee to help me; deliver my soul from the sword, my darling from the power of the dog." In heaven there shall be no more suffering. Job has long since ceased to repine on account of sore pain. David mourns no more on account of his rebellious Absalom. Heman, the Ezrahite, no longer proposes the question,— "Lord, why castest thou off my soul?" And the tears of the weeping prophet, on account of the sad desolations of Zion and Jerusalem, have long ere now been wiped away by his loving heavenly Father. "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

In heaven there shall be no more *death*. Death has come into the world on account of sin. "By one man sin entered into the world, and death by sin." Rom. 5:12. "The wages of sin is death." Rom. 6:23. There is something very appalling in death. We stand by the death-bed of a dear friend; his eyes become glazed, his tongue is silent, his lips cease to move, his arms lose their power, and his limbs become motionless. The body of him whom we loved, is laid in the coffin, and conveyed to the silent graveyard—the ground is opened, and the coffin is lowered—the clods rattle on its lid, and we shed tears of sorrow. The grave is filled up, and we depart in silence and sadness. Yes, Death is **THE KING OF TERRORS**. But it is cheering to know what the gospel reveals, that "Our Saviour, Jesus Christ, hath abolished death, and hath brought life and immortality to light." 2 Tim. 1:10. He hath swallowed up death in victory. Isa. 25:8. "In that dreadful struggle, Christ's body was brought as low as the grave;

but though the righteous fall, he rises again. *Death was undermost in the struggle.* 1 Cor. 15:26. It was Christ that conquered in falling, and completed the conquest in rising." On account of Christ's victory, the sting of death is taken away in the case of the believer, who can, therefore, triumphantly ask—"O death, where is thy sting?" The grave is not the prison-house of his body, but a bed, where it safely and securely rests; and hence he can ask—"O grave, where is thy victory?" The body of the believer shall not rest for ever in the grave; it shall be raised at the resurrection, glorious and immortal. The language of Dr. Owen, on this subject, is remarkably sublime. Addressing the body, he says—"Rest therefore in hope, for God, in his appointed season, when he shall have a desire unto the work of his hands, will call unto thee, and thou shalt answer him out of the dust. Then shall he, by an act of his Almighty power, not only restore thee unto thy pristine glory, as at the first creation, when thou wast the pure workmanship of his hands, but enrich and adorn thee with inconceivable privileges and advantages. Be not afraid; away with all reluctancy. Go into the dust; rest in hope; 'for thou shalt stand in thy lot, at the end of the days.'" After the resurrection the body shall never die; it shall possess an immortal youth. "Neither can they die any more; for they are equal unto the angels." Luke 20:36. How delightful to turn our thoughts from this world, to the blessed heavenly rest! Here, there is sorrow; there, pure happiness; here, there is pain; there, the highest enjoyment; here, we shed tears; there, all tears shall be wiped away; here, death reigns; there, all is LIFE immortal.

Let all strive to enter into this rest. There are difficulties in the way; but, through Jesus, these shall be overcome. The battle shall soon be fought, and the victory won. Let the prospect of this rest animate the christian to persevere. When he becomes weary and faint, let him meditate on the great recompense of reward. When his trials are great and his labors hard, let him think of the sweet, everlasting rest that remains for him beyond the sky. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

LETTERS TO AN "INQUIRER."

The favor with which the article in our last No. under the above title, has been received by the Lord's people, induces us to give another letter of the series, on the following important question:—

"Can one who is intellectually convinced of sin, and who feels his utter inability to save himself, and his need of an Almighty

Saviour, but whose heart is unaffected with love to God, truly repent, or savingly believe on Christ?"

I presume it was no part of the object of an "Inquirer," in penning the above, to start the question whether a sinner can, by his unassisted strength, exercise repentance or faith. The terms which he employs are sufficiently expressive of a sense of dependence upon Almighty aid. The point of the inquiry seems to be, whether a heart, in which there is no real love to God, can repent, or believe on Christ, and be saved. In answering it, I would take again the gospel method, which is to bring the soul, first of all, to Christ, as the Alpha and the Omega, the beginning and the ending of our salvation.

If there be any initial grace, any which is the parent of the rest, and in which they take their rise, it is faith in Jesus Christ. In reality there is no difference in the order of their existence in point of time. The soul, in its regeneration, is born with all its spiritual faculties, but in the order of nature, and in the language of Scripture, faith is first. There can be no love to God, therefore, without faith in Christ; and faith, as it were, begets this love. "I am the door, (said the Saviour;) by me if any man enter in, he shall be saved." "I am the way, the truth, and the life; no man cometh unto the Father but by me." These passages sufficiently indicate that there is no approach to God, and certainly no love and affectionate intercourse of the soul with him, but through the Redeemer; and faith is the only way of approach to Christ. Repentance also, I may remark by the way, takes its rise in a believing view of the Lamb of God, who was made a sacrifice for sin. In vain do sinners strive to repent, as the means of preparation for believing on Christ. These hearts will never break and melt, until they come to the cross, and look with an eye of faith upon that wonderful provision which God has made for the pardon of sin. They may dwell upon their sins, and seek to be impressed with their enormity, and may call up visions of future punishment, but the waters of sincere contrition will never flow from the rock, until they look away to Christ, and Jesus smites it, and says—"Thy sins be forgiven thee."

But perhaps it is the design of "Inquirer" to ask, whether a heart that is not conscious of possessing love to God, may with propriety cherish the hope that it has repentance, or faith in Christ, and consequently, whether it can be saved. Where there is no love to God, there can be no saving faith, or any other grace; but it does not follow that there can be no love without the consciousness of its existence. The principle of love may exist where, owing to the temperament of the individual, or to some other cause, there is no sensible emotion of love. The heart is often in that state, in which it has no power accurately to analyze its own feelings on religious subjects. Every one that is born again, loves

God; and yet the instances have been many, in which they who have given to others undoubted evidence of their supreme attachment to God, have nevertheless been without the consciousness, or even the hopes of its existence. Not a few eminent instances are familiar to all. The presence of such love, in the absence of lively emotion, is proved by the habitual, prevailing desire of the soul, and the governing purpose of the life. We live for that which we love best. A willingness to obey God, is a surer test of love to him than any mere emotion, however excited. "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." Here is the test which is safest, and perhaps the easiest of application. Let "Inquirer," and all who doubt whether they have any true love to God, look at the purpose and habit of their lives, as an index to the heart; and above all, by faith in Jesus Christ, let them truly and unhesitatingly devote themselves to the service of God, and the feeling of love will ere long be found burning within them, as a never dying flame.

EUSEBIUS.

A JUDICIAL TESTIMONY.

It is not from a fondness of controversy, or a determination to have the last word, that we offer another article on the above subject. The duties and responsibilities of the witnesses of Christ are of such magnitude as to render it necessary that they be frequently and earnestly reminded of them. The times in which we live, both with regard to the general apathy and even dislike to a testimony prevailing in the church, and also on account of the efforts of the world to strengthen and perpetuate those systems of wickedness which the witnesses are to oppose with the armor of truth, demand that this subject receive special attention.

On the matter of the church's testimony between us and PHILALETHES, there is no longer any controversy. He states explicitly that "the testimony of the church of Christ is a matter wholly of *supernatural* revelation." It is true we find some difficulty in reconciling this with another statement—Ref. Presb. page 54—that "the obedience of faith, or faith manifested by works on the part of the witnesses, constitutes their testimony." But this is not our business. The position that the matter of the church's testimony is the word of God, is maintained by us both; and from this common ground we may perhaps see the other questions connected with this subject, in such a light as will bring to harmony of view on them also. May the Spirit of Christ, himself a witness, lead us into all truth.

The point now requiring elucidation is the *form* of the church's testimony. It is not, *what* is she to testify, but *how*? In what manner is she to bear witness for the truth? In our former article we denied that "the affirmation, I *declare* that the Scriptures are the word of God," is the formal testimony of the church; and for this plain reason—it would be limiting to a single article, a testimony that should comprehend all revealed truth. The above affirmation must indeed have a place in the testimony, and a prominent place too, exhibiting at it does a doctrine that lies at the foundation of all the rest; but they too require to be no less explicitly stated, no less strenuously maintained.

The word of God is Christ's testimony to us; and that he was a competent witness, himself asserts. John 3:11. "Verily, verily I say unto thee, we speak that we do know, and testify that we have seen, and ye receive not our witness." The humbling truth asserted in the close of this declaration of our Lord, is that which imposes on his followers the duty of witness bearing. The world receives not the witness of Christ. It believes not the record that God has given of his Son, and has made him a liar. 1 John 5:10.

It is most natural and reasonable that the disciples of Christ should meet the world's impious denial with a clear and strong asseveration. Their testimony cannot indeed add anything to the record of God, but it will leave the world less apology for rejecting it. Besides, it is a divinely instituted means for extending and establishing the kingdom of Christ. When employed in faith, and accompanied by the blessing of the Holy Spirit, it is effectual in opening the eyes of men to the wrong inflicted on themselves, and the dishonor done to God by those who impiously reject his truth and law. Their witness is by some received, and its effect is to determine them to cast off their chains, and become Christ's freemen. And such serve to swell the ranks of the witnesses, responding affirmatively to the call of Christ—"Who will rise up for me against the evil doers? Who will stand up for me against the workers of iniquity?" Like the sons of Levi, they will go forth when the demand is made, "Who is on the Lord's side?" and with their spiritual weapons do execution among the enemies of Christ. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

The testimony of the witnesses must be in their own words. A fact well known evinces this. The defenders of the worst errors and heresies profess to rest their faith on the Scriptures. There is scarcely a dogma, however absurd or impious, whose propagators do not contend that it is sustained by the Bible. The blasphemies of Anti-trinitarians, the superstitions of Papists, the impieties of Universalists, have all, by their respective advocates, the claim set up that they are of divine origin. Nor are the perpetrators and apologists of the worst immoralities, satisfied with a

less sound warrant. Drunkenness, murder, uncleanness, slavery, and almost every other form of crime, have been palliated, if not justified, by reference to Scripture precept or example. And in the church, the errors which are incorporated with the creeds of various denominations—the corruptions in worship, which, in too many places, are allowed—the infringements on divinely appointed government and discipline, are all sustained by some perverted portions of the sacred oracles. The witnesses, in contending for the universal dominion of the Mediator—the supreme authority of the divine law, in civil relations and duties—the obligation that rests on nations to covenant with God, and to be nursing fathers to the church, are met and opposed by arguments professedly drawn from the same source, that constitutes the matter of their testimony.

How is this opposition to be contended against, and effectually resisted? By the church in her judicial character exhibiting, in language clear and forcible, the truths controverted, by direct reference to the appropriate Scriptures, that their author is God; and condemning the errors by which they are opposed. The members of the church, by giving their intelligent and unequivocal assent to these truths, and binding themselves in both their profession and practice to maintain them, and fulfilling their solemn engagements, perform their part of this important work. And the ministers of the gospel, in delivering their Lord's message, are to declare and demonstrate the whole truth, and to condemn and testify against whatever opposes it. This difficult and unpopular part of their duty appears to be described in the vision of John, which presented to his view the ministers of divine vengeance receiving the seven last plagues, to pour them out on the enemies of God and of the Lamb. "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever." Rev. 15:7.

A few remarks may be profitably added, with regard to the *manner* of bearing witness.

This duty must be done *intelligently*. The witness must know what he says, and whereof he affirms. He must be able to render to every man a reason of the hope that is in him. In order to this, an intimate acquaintance and daily intercourse with the Bible, the supreme standard, and with the subordinate standards of the church, are indispensable. It must also be done *faithfully*. Christ's witnesses are accountable to him; an important trust is committed to them. They must declare the whole truth. "A faithful witness will not lie." *Earnestness* is another thing necessary in this duty. "Contend earnestly for the faith once delivered to the saints." The value of the interests at stake, and the strength of the opposition, demand the utmost efforts in order to success and victory. This duty must also be *practically* done.

Mere profession avails nothing. The conversation must be as becometh the gospel. "Faith without works is dead." All connection with the enemies of Christ—all bidding "God speed to them who bring not this doctrine," is calculated to weaken the testimony. And finally, it must be done *seasonably*. "The present truth" must always be witnessed for. "The present truth" is the truth now opposed. In our day the distinctive principles of our church are to have special prominence in our testimony. By some they are opposed; by others slighted; and by none but ourselves are they thought to be of such magnitude as to require us to bear reproach and loss, in order practically to maintain them. Nor are *we* sufficiently alive to their importance. Testimony-bearing, in its true spirit, as far as possible from empty and angry declamation on the one hand, and from trimming and time-serving on the other, is too much overlooked. The "anise, mint and cummin," have sometimes occupied the attention, to the neglect of "the weightier matters."

Whether our views with regard to the *form* and *manner* of witness-bearing, will be approved by PHILALETHES, we are unable to say. We trust, however, that they will be of some value to encourage and direct the witnesses of Jesus at a time when they may be called on to "finish their testimony." MARTUR.

THE TIME TO FAVOR ZION.

Israel loved Zion. Endearred by a thousand recollections—hallowed by the presence of the Holy One, and associated with the brightest hopes, it was the object of fond affection. When David was detained from the holy hill, he longed for its courts and its worship, as the panting deer for the water-brooks. As captives in a distant land, the children of Israel wept when they remembered Zion; her altars, her smoking incense, her solemn sacrifice, her rapturous songs, her temple once glorious, now ruined. Her courts were trodden under foot of the infidel; her stones, once beautiful, were now cast down; her altars deserted; her songs all silent. Zion is desolate.

A bard of Israel among the captives in a strange land, while mourning his absence from the holy place, is suddenly aroused by a vision of future glory. Beyond the gloom of the present he sees the walls of the sacred city rising, and the temple standing again on Mount Zion. The joyful tribes are going up with the songs of thanksgiving; the time to favor Zion has come, the set time. "Her servants take pleasure in her stones, and favor the dust thereof."

When the Church mourns over her wide-spread desolations,

because the beauty that once clothed her has become ashes, and her light gone out in darkness, how consoling and cheering the promises, that the Church shall again put on her beautiful garments—shake herself from the dust—arise and shine—the glory of the Lord being risen upon her. The history of the Church has thus far been a record of revival and decline. Such was the story of the Church in the wilderness, and in the land of promise. Such was it under the prophets and apostles; such it has been from their day to ours, and such it will be to the millennium. It is idle to waste words in saying that these things ought not so to be; that the Church should always be awake and active, and earnest in religion, seeking higher degrees of holiness, and striving to bring sinners into the kingdom. All this is very true, but the fact remains. And it is still true, if the Church is asleep, she ought to awake; if she is cold, she should be warmed; if dead, she ought to arise from the dead, and be revived. The day of Pentecost was a revival day, a time when the Lord appeared to favor Zion.—Such a day the Church ought to enjoy. Thousands are perishing for the want of such a season.

When the people of God begin to take pleasure in her stones, and favor the dust thereof, they will show their love by appropriate works. They will lay aside every thing that interferes with their devotion to the Church. Jealousies among themselves, alienations, dissensions, will all be healed or forgotten, while harmony and brotherly love will reign in all breasts. Perhaps this is one of the earliest evidences of the presence of God's Spirit in a church. Then, in the secret places, christians will mourn on account of past neglect of duty, and backslidings from God. They will long to come back to Him from whom they have wandered, and enjoy again his face and favor.

The worth of the soul rises in their esteem. Compared with its salvation, how vain do earthly possessions appear, and all the objects that before have engaged the mind! The *soul* is the treasure, and that must be laid up in heaven to be safe. The souls of others, of children and friends, are of priceless value, and these must be saved. God must be prevailed upon, as he has offered to be the hearer of prayer, to come and work the salvation of those who are now perishing. Christians, together and apart, at the social meeting, in the family, and in the closet, will pray with earnestness, faith and tears, that the Lord will come and work wonders of mercy among them who are dead in trespasses and in sins.

Look around you in the church, and see if there is any evidence that christians are mourning over the desolations of Zion; that they are anxious for the revival of God's work, and longing to see sinners at the foot of the cross. If you can find no evidence that others are thus waking to duty, and earnestly seeking the revival of religion, look into your own heart and see if there are no

signs of life there. It is time for you to be concerned, if no one else is concerned; and this waiting for others, is not the way to go forward. In the retirement of your own heart and closet, seek the Lord while he may be found, and call down the blessings of heaven on your own soul and the church.

There are signs in the heavens to encourage the hope that a great blessing is in store for the church, and that its coming is near at hand. The Lord is waiting to be gracious. The Spirit has never been wholly withdrawn. If men of faith and prayer would now turn to God with all their hearts, and ask him to open the windows of heaven, we might have a blessing so abundant that there shall not be room to receive it.

BIBLE VIEW OF EDUCATION.

The Scriptures, which give light on all departments of human duty, do not leave unnoticed that peculiar providential arrangement by which the destinies of one generation are connected with the character and conduct of the preceding. Revelation furnishes many instructions of grace and truth, to unfold and enforce the great work of training youth in the proper way.

1. One of the principles of education enjoined in the Bible, is, that *children, as God's creatures, must be trained for His glory.*

As the providence of God gives existence to children, so the Word of God directs that they shall be brought up "in the nurture and admonition of the Lord." The entrance of a soul into the world involves the most solemn destinies of this life, and of that which is to come. The whole nature, moral, intellectual and physical, is to be carefully cultivated and watched over, so as to secure a symmetrical development. A system of education that leaves out of view the "godly upbringing" of the rising generation, forsakes the scriptural basis. "The fear of the Lord is the beginning of wisdom"—is the true end of all knowledge and attainment.

2. Another principle of education derived from the Word of God, is, that *religious instruction should be begun early.*

The intellectual nature must not be allowed to anticipate the moral; but religious truth must shine forth and mingle its rays with the early dawn of the mind. Advancement in knowledge of any kind greatly depends upon early cultivation. But the condition of our moral nature is such as to require in a special manner the illuminating, preventive and quickening influences of religion. "Train up a *child* in the way he should go, and when he is old he will not depart from it." The fulfilment of the promise depends upon an early beginning, even in childhood; and if the work is

postponed, there is no promise of success. In the same spirit our blessed Lord left to his church the injunction—"Feed my lambs." "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

3. It is a scriptural principle, that religious instruction should be *perseveringly* inculcated.

The obligation to discharge the duty, and the hope of discharging it successfully, require christian assiduity and fidelity. Every wise opportunity is to be embraced, in order to unfold to children the truths and duties of our holy religion. "Thou shalt teach them *diligently* to thy children, when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up."

4. Another scriptural principle of education is, that *the Bible is the great text-book of human instruction.*

An intellectual and moral education is as incomplete without the Word of God, as an education in the languages is incomplete without grammar, or in mathematics without arithmetic. The great principles of human duty—the rules for two worlds—the axioms of endless life—are stated with more perspicuity, impressiveness and attraction in the pages of revelation, than anywhere else. The Scriptures having been expressly given for the intellectual and moral elevation of mankind, their study should by all means form a part of daily christian instruction. The duties of this life—industry, justice, benevolence, obedience to parents, truth, chastity, temperance, cannot be authoritatively inculcated, except in connection with the teachings and sanctions of the Bible. And those high duties of "repentance towards God, and faith in the Lord Jesus Christ," are the peculiar treasures of the sacred oracles. "From a child thou hast known the Scriptures," is one of the glories of household and of public education.

There is a wonderful adaptation in the Bible to the human soul. Dr. Rush, in a very able "Defence of the Use of the Bible in Schools," written in 1798, well remarks—"The interesting events and characters recorded and described in the Old and New Testaments, are accommodated, above all others, to seize upon all the faculties of the minds of children. The understanding, the memory, the imagination, the passions, the moral powers, are all occasionally addressed by the various incidents which are contained in those divine books, insomuch that not to be delighted with them, is to be devoid of every principle of pleasure that exists in a sound mind." The religious influences of the Bible, as a practical study, commend it as the text-book of christianity in our schools, academies and colleges.

5. A system of scriptural education must be *administered practically.*

The children of the church have been baptized in the name of

the Father, Son, and Holy Ghost. They are recognised as her youthful members. The covenant obligations of their parents, assumed in the fear of the Lord, give an increased practical solemnity to the whole work of education. It is true, indeed, that all the children in our congregations are not baptized children; but it is also true that the Church should see that all her youth, of whatever class or condition, in all her families, are brought as far as possible under the power of godly training.

Christian education, in its mode of administration, (1.) Possesses a *tender concern for the souls of children*. It is directly antagonistic to the system which regards the youth of our land simply in their relations to human society. The faithful instructor values his rights and privileges as a christian, in displaying an affectionate solicitude for the spiritual welfare of those with whom Providence has so closely and influentially associated him. (2.) *A pious example* is a precious auxiliary, provided in the Bible, to the work of instruction. Parents, schoolmasters and ministers, are called upon to exemplify what they teach. (3.) *Prayer* with and for the children, identifies itself with the successful prosecution of education. The Holy Spirit can alone give such efficiency to the use of means, as shall secure the blessings of a sanctified intellectual and religious culture. (4.) *Faith in God for his blessing*, is required as a steady principle in the hearts of those who have to do with youth. Whilst faith may look upward for a rich and speedy reward, it is also her province to abide patiently God's time and method of dispensing his favors. The results of education, like "the full corn in the ear," are gradual in their progress. Nevertheless, the promise is sure to those who faithfully discharge the duties of the precept—"Train up a child in the way he should go, and when he is old he will not depart from it." (5.) An *aim to promote the glory of God*, belongs to the vocation of those who train the human soul. "Whatsoever ye do, whether ye eat or drink, do all to the glory of God." The high office of educating immortal spirits for the duties of this life and the life to come, demands a holy consecration to the service of Him "who filleth all in all."

Nor let it be said that these principles, whilst they may serve to direct christian parents in the training of their children, assume too high ground for *public schools*. For, in the first place, parents surrender their children to the instruction of others, simply because they cannot so well attend to the duty themselves. In committing their children, therefore, to others, parents are bound to secure the inculcation of the same truths that would be taught at home, were it in their power to engage personally in education. Secondly, the principles of education are not, and cannot be, changed by the transfer of children from home to the school.—Teachers are as much under obligations to act upon Bible princi-

ples, as parents themselves. Education, by whomsoever conducted, must take revelation as its standard. Thirdly, the public school has too important an influence on the character, to be occupied with secularities to the exclusion of religion. "If there is any period of life, in which man receives deep impressions, it is the period of childhood. If there are any hours of childhood in which permanent impressions are communicated, the hours spent in school are such. If there is any place where it is important to inculcate the truth, the whole truth, and nothing but the truth, it is the place of daily common instruction."

The principles of the Word of God, for the regulation of education, have a general application to all places and all institutions for the instruction of youth—whether to the family school or the public school—to the primary school or the college—to Scotland or the United States—to this age, or to past or future ages.

Christianity in its pure form has never been inattentive to education. The circumstances of its early history presented many obstacles to the prosecution of this work on an extensive scale, and in a systematic manner, yet there was a gradual development of religious zeal in its behalf. The idea of public education was by no means a new one. The schools connected with the Jewish synagogues had been instituted for the purpose of educating youth in the knowledge of the law, and of giving public expositions of its doctrines and precepts. The Gentiles also had their schools and academies. It is certain that the Christian Church, which was modelled after the Jewish synagogue, did not omit its wise measures for the promotion of the knowledge of God. In favorable localities, schools were set up simultaneously with the regular administration of the ordinances of the gospel.

"There is no doubt," says Mosheim, "that the children of christians were carefully trained up from infancy, and were early put to reading the sacred books, and learning the principles of religion. For this purpose *schools were erected everywhere from the beginning*. From these schools for children, we must distinguish those seminaries of the early christians, erected extensively in the larger cities, at which adults, and especially such as aspired to be public teachers, were instructed and educated in all branches of learning, both human and divine."—*Ed. Repos.*

PITTSBURGH PRESBYTERY.

This Presbytery met in Allegheny on the 5th ult. and continued its sessions two days. Most of the business was of a local character, which, with some matters more general in their bearing,

was attended to in a very amicable manner, and in most cases the decisions of the court were unanimous.

Rev. T. Hannay was chosen Moderator, and Rev. J. Hunter, Clerk. The committee appointed at last meeting, on the Education Fund of Westminster College, were continued. The committee are, Rev. Messrs. Sproull and Hunter, with Mr. R. Adams, ruling elder.

Inquiry was made as to the observance of the days of Thanksgiving and Fasting, and also as to the performance of pastoral duties. The answers were all satisfactory.

The committee appointed at last session, to devise measures whereby students attending Westminster College may obtain boarding at a cheap rate, were continued. They are Rev. Messrs. Crozier and Sproull, with Mr. W. Hazlett, ruling elder.

Wheeling, Va. and Muddy Creek, Butler Co. Pa. were taken under the care of Presbytery, as missionary stations. Each was represented as a promising field for missionary labor.

The following appointments for supplies were made: 1. Messrs. Hannay and Milligan, to dispense the sacrament of the Lord's Supper at *Greenville*, on the last Sabbath of September. 2. Messrs. Slater and Wylie, with the help of such elders as they can obtain, to dispense the same ordinance at *Brownsville, O.* 3. Mr. Cannon, to dispense the same ordinance at *Manchester*, on the last Sabbath of June. 4. Mr. Galbraith, to dispense the same ordinance at *Brookland*, on the third Sabbath of August. 5. Messrs. Wylie and Sproull, to dispense the same ordinance at *Springfield*, on the first Sabbath of July.

6. Mr. M'Cullough, to preach, April, 2d Sabbath, *Campbell's Run*; 3d and 4th Sabbaths, discretionary. May, 1st and 2d Sab's. *Oil-creek*; 3d, *Sandy Lake*; 4th, *Greenville*; 5th, *Springfield*. June, 1st Sab. *Brownsville*.

Mr. Slater, April, 4th Sab. *Campbell's Run*, and one day soon in *Wheeling, Va.*

Mr. Cannon and Mr. Dodds, each two Sabbaths, *Penn's Run*.

The committee on supplies, consisting of Messrs. Galbraith and Sterrett, with W. Hazlett, ruling elder, was continued as a standing committee till next meeting.

The Treasurer presented the following Report, which was accepted:—

The Pittsburgh Presbytery in account with J. Carson.

1852.		cr.
Oct. 5,	By balance per last report, - - -	\$74 17
Nov. 18,	By donation from Hester Clemmons, - -	1 50
	From L. Derry Cong. by J. M. Hutchison,	4 50
	Amount carried up, - - -	\$80 17

1853.	Amount brought up,	- -	\$80 17
April 5,	From Union & Pine Creek, by Rev. J. Galbraith,	- -	9 25
	From N. Alexandria cong. by S. A. Steel,	- -	20 25
	From Penn's Run, per Rev. R. Cannon,	- -	22 50
	From Camp Run, per Mr. Patterson,	- -	10 00
	From Brookland, by J. Dodds,	- - -	11 20
	From Monongahela, per John Crozier,	- -	10 00
			<hr/>
			\$163 37
1853.		DR.	
	To Cash paid John Boyd,	- -	\$17 00
April 5,	To Cash paid Rev. R. Cannon,	- -	12 00
	To Cash paid Rev. Hannay,	- -	20 00
	To Cash paid Boyd M'Cullough,	- -	13 00
	To Cash paid Rev. M. Milligan,	- -	6 00
	To Cash paid Rev. Slater,	- -	1 50
	To Cash paid D. M'Kee,	- -	18 75
	To Cash paid B. M'Cullough,	- -	7 00
			<hr/>
			95 25
	Balance in Treasury,	- -	<hr/>
			\$68 12

On motion, the sums supplementary to the Pastors' salaries of Piney, Warsaw, &c. congregations, and the Deer Creek branch of Wilkesburg congregation, were continued for another year. Presbytery allowed \$12,00 from Missionary fund to Lackawanoë branch of Camp Run, &c. congregation.

Persons who had received appointments to supply, were asked as to their fulfilment. The answers were all satisfactory.

On motion, a Commission was appointed to visit North Washington congregation, to settle whatever difficulties may be brought before them. Messrs. Sterrett, Roney, Crozier and Milligan, with Robert Henry, John Beattie and Samuel Henry, ruling elders, are the commission, to meet on Tuesday, June 14th, at 10 o'clock, A. M.

The following preamble and resolution were adopted:—

“Whereas Presbytery has appointed a Commission to proceed to North Washington congregation, with power to settle all difficulties in said congregation that may be brought before them—

“Resolved, That Presbytery considers all the business now before it, in the cases of Messrs. John Gill and James Dougherty, as superseded, and hereby declare all past proceedings in said cases cancelled.”

Messrs. Crozier, Sproull, Galbraith and Slater, with Messrs. W. Hazlett and S. Henry, were appointed a committee to attend the examination of the students of Westminster College at the end of the present session.

Presbytery appointed its next meeting to be held at Little Beaver, on the *first* Tuesday of October, at 11 o'clock, A. M.

THE LAW IN THE MEMBERS.

Since the fall, man has been governed by a will impelled to action by a corrupt and depraved heart. The fountain being bitter, the waters cannot be sweet. Consequently we find all the works of the unregenerate only evil continually. This corruption extends to the very imaginations of the thoughts of the heart; they are all conceived in sin, are designed for selfish ends, and not for the glory of God; they are therefore sinful, and though they may sometimes produce fruits good in the eyes of the world, in the sight of God, the discerner of the secrets of the heart, they are an abomination. This depravity of heart is called in Rom. 7:23, the law in the members. This law has universal sway over the carnal mind. It lies at the foundation of all the works of the natural man, and keeps him in complete subjection. Hence he is said to be in bondage to sin. From this state of servitude there is but one way of escape, and that is not of man's device. It is by the finished righteousness and intercession of Christ, through whom, by faith, which is the gift of God, there is opened up a way of access to the Father. But the law of sin continues to exercise unlimited sway over the sinner, until by an act of the Holy Spirit, a new creature is formed in his heart. This instantaneous change is called regeneration, and is absolutely necessary unto salvation; for we are assured, that "except a man be born again, he cannot see the kingdom of God."

From the moment of the new birth, the believer is the subject of a spiritual warfare carried on by Satan and the old man on the one side, and by the Spirit and the new creature on the other. As God is almighty, the result of the struggle is by no means uncertain; for though it may be protracted, and the evil propensities of the carnal heart may often appear to have the upper hand, yet the contest is altogether unequal, and in the hour of death the believer will be enabled literally to obey the injunction of the apostle—"Put off the old man, which is corrupt, and put on the new, which after God is created in righteousness and true holiness." But, in the meantime, it is the duty of every professor to inquire, whether he is willingly remaining in subjection to the law of sin; whether he is careless about the result of the warfare between these two principles. If he has never taken a serious thought on the subject, he is in a dangerous state, and would do well to consider, ere it is too late. But if "he is giving all diligence to make his calling and election sure," this is an evidence which ought to encourage him to continue the "good fight of faith," and "press toward the mark for the prize of the high calling of God in Christ Jesus."

D.

COMMUNION WITH CHRIST.

Written on hearing a sermon by the Rev. J. Kennedy, on the text, "He brought me to the banqueting house, and his banner over me was love."—SONG 2:4.

Oh! weary, weary was my way
Across a desert land;
On nought the glittering sunbeams fell,
But on the burning sand.

And all was bright, but only bright
To glaze the weary eye;
No zephyr, with a balmy breath,
Came softly sweeping by;

No verdant bank of cooling sod,
No tall o'er arching tree,
With whispering shade of quivering green,
And branches waving free;

But gilded bowers, where Syrens wait,
On perfume-laden wing,
To lure the wanderer's careless feet,
And charm him while they sing;

And there to tempt the longing eye
Upon the bending vine;
All fair without, but death within,
The purple clusters shine.

No stream upon the plain, with life
Its waters bubbling o'er;
Bright waves that burned the parching tongue
Were breaking on the shore.

And way-worn, weary there and faint,
As on the brink I lay,
I dreamed of pastures cool and green,
Where living fountains play;

And oh! I longed to kneel with joy,
Where those pure waters glide,
And cool my burning lips and brow
Within the crystal tide,

When, stealing on my ravished ear,
Came accents soft and low—
"The spicy gardens all are mine,
Where living waters flow;

"And there, within the grassy glade,
Where sunbeams softly lie,
I make the flock I love, to rest,
And guide them with mine eye.

“’Tis there I feed my tender sheep,
 Where fairest lilies grow;
 And from the fragrant beds of balm,
 The breezes gently blow.”

He took my hand—His touch was life!
 His breath was on my brow;
 I knew, great Shepherd of the sheep,
 That it was only Thou!

All glorious in majesty,
 The garments Thou didst wear,
 Dropped odors, myrrh and cassia, as
 They swept along the air!

And up, and up this Mount we trod,
 Till all was dim below;
 And waving o’er His tent I saw
 The canopy of snow!

Then spread the portal wide, and lo!
 The Dove of peace was there,
 On spotless pinions hovering o’er
 Upon the ambient air!

“Come,” said those music tones, “and quaff
 The wine that sparkles free!
 Within my banquet hall I’ll break
 The bread of life for thee!”

Around me, with His own right hand,
 A robe of white He flung;
 The heavenly bread He broke for me,
 Was manna to the tongue.

He sat at that high festal board,
 In kingly splendor bright;
 His banner over me was *Love*,
 In drapery of light!

Its waving folds no sword can pierce,
 That earth or hell can wield:
 Hosanna! for it floats on high,
 A banner and a shield.

Oh! fairer than the sons of men,
 My well-beloved, art Thou!
 The glory of the Father beams
 Upon thy matchless brow.

Oh! let thy spicy gardens shed
 Their fragrance on my soul;
 And lead me ever, Prince of peace,
 Where living waters roll.

OBITUARY OF MR. J. M. WALKINSHAW.

John M. Walkinshaw died of consumption, Jan. 4th, 1853, at the house of Joseph Purvis, near New Alexandria, Westmoreland Co. Pa. He was born Dec. 14th, 1822, in the County of Derry, Ireland, and emigrated to this country in 1839. The fall of the same year he was received to the full communion of the Reformed Presbyterian Church, in the congregation of Londonderry, Ohio.

His life we do not intend to write; but his patience under affliction, and calm resignation to the will of God, at the approach of death, deserve a brief notice. During several months of feeble health, and sometimes days together of agonizing pain, a murmur was never heard to escape his lips. When it was remarked to him that God, in his mysterious providence, had "appointed to him wearisome nights and months of vanity," he replied, "when I remember what I deserve, and how much the martyrs of Jesus, and many others of God's saints have suffered, I dare not even think it hard, much less complain." His sleepless nights, he said, were comfortable seasons. Of his departure he often spoke, not only with calmness, but with delight at its approach. It was often difficult, while talking with him, to realize the fact that he was speaking of death, and of his passage through its dark and shadowy valley. Though the clouds were sometimes heavy, yet his faith never faltered. He spoke often of God's amazing goodness to him in those seasons. When it became certain that the hour of his departure was at hand, by a sudden sinking of the system, he gave his hand to each of the family, bidding them a cheerful farewell. After remaining quiet for a while, he remarked to this import, it is good to have the anchor within the veil at such a season. On being asked how it was with him, he replied that he felt that his hope was not resting on a wrong foundation. And shortly afterwards the spirit took its flight, we trust, to mansions on high.—"Mark thou the perfect, and behold the man of uprightness—Because that surely of this man the latter end is peace."—*Com.*

OBITUARY OF MRS. AMANDA C. DODDS.

"Our dying friends come o'er us like a cloud,
To damp our brainless ardors, and abate
That glare of life which often blinds the wise."

The subject of this notice, third daughter of the late Rev. John Cannon, was born, Feb. 16th, 1826. At the age of four years she read fluently in the Bible; at ten she lost the best of fathers; at seventeen she sealed at the Lord's table her attachment to the truths of a covenanted reformation: at twenty-three she was united in marriage with Rev. R. J. Dodds, with the prospect of accompanying him on a mission to the West Indies; and at the early age of little more than twenty-seven years, she finished her course, and (as there is good reason to believe) took her place among the glorified spirits of the just.

In her whole intercourse with society, Mrs. Dodds habitually aimed at

the advancement of God's glory, and of the best interests of her fellow-creatures. As a member of the church, she constantly studied to adorn the doctrine of her God and Saviour. In all her domestic relations—as a daughter, as a sister, as a wife, as a mother, she was a shining example of affection, tenderness and fidelity. Peculiarly conspicuous among the many excellencies which gave solidity and lustre to her character, were an unusually serious and contemplative turn of mind, and a high-toned conscientiousness, qualities which had a remarkable development even in her childhood and early youth, which continued to acquire strength and force while she lived, and which were eminently sanctified in her by the communion which, through the Holy Ghost, she habitually held with the Father, and with his Son Jesus Christ, in her daily Bible reading and prayer. “The fruit of her hands” embalms her memory, and “her own works praise her in the gates.”

Her life was peculiarly one of conflict with infirmities and temptations. Her last struggle was a sore one, but she overcame. Gladly would her friends, especially her husband, had their wishes been of any avail, have stayed her departure. But the King greatly desired her beauty; and on the morning of the 27th of March last—it was the Lord's day, that day which God has consecrated as an emblem of the saints' everlasting rest, and which commemorates the wondrous birth of immortality and eternal life—he came to her in the fulness of his love—bade her shake herself from the dust—arrayed her in the habiliment of the court of heaven—led her into the royal palace, and gave her a seat forever at his own right hand, on his throne of glory.

A husband, two children, and an aged mother, with many others, to whose hearts she was much endeared, comprising a wide circle of relations, friends and acquaintances, are left to deplore, but not with a hopeless sorrow, the loss of her society.

Blessed be He that has said, “I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction.” And happy are they who, by a God-given faith, have embraced the Lord Jesus, who is “the Resurrection and the Life.”

NOTICES OF BOOKS.

A history of the Israelitish nation, from their origin to their dispersion at the destruction of Jerusalem by the Romans, by Archibald Alexander, D. D. late Professor in the Theological Seminary at Princeton, N. J. Philadelphia—William L. Martien—1853.

The advantage connected with a careful study of history is generally acknowledged. Sacred history, the history of a people so eminently favored of heaven as the nation of Israel, must, from the nature of the case, possess preëminent interest. It is a divinely authenticated history of the redemption of sinners, and a sure record of the gracious providence of God toward his church. The Bible is the ground-work of the volume bearing the above title. It is a concise and simple exhibition of the history contained in the sacred scriptures, drawn out in consecutive form, so as to avoid the interruptions necessarily occasioned by genealogies, ritual

laws and ceremonies. The chasm occurring in the history of the chosen nation, between the close of the old and the commencement of the new dispensation, is supplied by a well written and satisfactory account, embracing all that is valuable in the voluminous "Connexions" of Prideaux, covering the same period. The name of the venerable author is the best certificate of the manner in which he has executed his task. It is a principal excellence of this volume, that it is pervaded by that richly evangelical spirit so characteristic of all the productions of the author. Singularly adapted for the instruction and improvement of the young, for whose benefit chiefly it was prepared, it will yet be read with interest and profit by all. We ought to add, that the publisher has done ample justice to himself and his readers, in the neat and creditable style of the work, and in the reasonable price at which it is offered. W.

Robert and Harold, or the Young Marooners on the Florida Coast, by F. R. Goulding, with a map and illustrations. Second edition.

Another work by the same publisher, intended for the special benefit of the young. Of the many works for this class of readers, with which the press teems at the present day, this is decidedly one of the most attractive. It is well conceived, well told, and full of instruction. The narrative in some parts possesses thrilling interest; and we promise our young readers, that when they have read this volume, they will thank the author and the publisher for the rich repast which they have presented.

RELEASE OF THE MADIAT.

These persecuted children of God, in whose sufferings all Protestant Christendom has sympathized, have at length been liberated from the dungeons of Tuscany. Having done his utmost to torture them into a recantation of their christian faith, the Grand Duke has given up the task as hopeless, and has clandestinely sent them away from his dominion—showing his malignity to the last, however, by depriving them even of the clothing necessary for their comfort. They will be every where received by Protestants as martyr spirits, who had long looked death in the face, and would willingly have laid down their lives, rather than renounce the gospel. The particulars of their release are given in the following letter to the London Times, from Marseilles:—

"The Madiat were released from prison on Tuesday last, and were immediately smuggled on board the French Post-office steamer Hellespont, which left Leghorn the next morning for this place. They were not allowed by the Tuscan authorities to communicate with any of their friends, and were sent on board very thinly clad, not being even permitted to take some clothing which was waiting for them at a hotel. Some English gentlemen, learning their destitute situation with regard to clothing, sent them some. Rosa Madiat appears a very intelligent and interesting woman, but the mind of her poor husband is apparently gone. This is, no doubt, mainly to be attributed to the many privations he has undergone. They are uncertain as to their future movements, but will no doubt, sooner or later, visit England, to whose powerful sympathy and interference they are principally indebted for their liberty."

The Grand Duke of Tuscany, of course, deserves no credit for releasing prisoners whom he had so unrighteously incarcerated. Years of kindness, could he have the heart now to befriend them, could not atone for the months of anxiety, gloom and anguish which they have endured at his hands. One of them, worn out by cruelty and sorrows, has probably lost his reason, and may spend the remnant of his days a lunatic. But their testimony is on high.

The case of the Madiari will long be remembered as another evidence of the unmitigated hostility of Popery against the Bible. The Protestant world can never forget that it was for reading the word of God, that these poor people were visited with such months of sorrows. The long and patient sufferings of these martyrs, too, will bear an eloquent and powerful testimony for the gospel, as well as against the iniquities of the Man of Sin.

REF. PRES. CHURCH OF ST. LOUIS.

We learn that, through the liberality of our worthy Postmaster, A. Gamble, Esq. the Reformed Presbyterian Congregation in this city, commonly known by the name "Covenanters," under the pastoral care of the Rev. Andrew C. Todd, have recently been put in possession of a lot of ground, on which to build a house of worship. The lot is beautifully situated near Clark Avenue, now being improved in Gamble's Addition; and being at a considerable distance from any other church, a very extensive field of usefulness is thus opened for the energetic pastor and his congregation. We rejoice to say that instances such as this are not rare among us, when our wealthy citizens have come forward to reward the deserving, and devote their wealth to the public good.

We further learn that the congregation have it in contemplation, during the coming summer, to erect a house of worship on their lot thus acquired, and for this purpose intend calling on some of our liberally disposed citizens to contribute towards that end. We feel assured they will not be disappointed, as several have already stepped forward, and in a spirit of praiseworthy liberality have contributed of their means.

The congregation is small and unobtrusive; hence they are but little known among us. Yet they have, by energy and perseverance, overcome difficulties which might have appeared to many in their situation entirely insurmountable; and having recently been successful in obtaining a pastor, who, as far as we learn, is every way worthy of them, their prospects are somewhat flattering. We recommend the enterprise to all the friends of the Gospel in our midst.—*St. Louis Pres.*

ACKNOWLEDGMENT.

The subscriber has received a certificate of "Public Stock," for the sum of TWO THOUSAND DOLLARS, *in trust*, for the Synod of the Reformed

Presbyterian Church in North America. The interest accruing on this sum, at *five* per cent. per annum, from May 1st, 1853, is to be applied to Domestic Missions; but should the Theological Seminary be reëstablished, it is to be applied to aid such young men as may need assistance in obtaining their Theological education.

J. W. SHAW.

Coldenham, April 4th, 1853.

ITEMS OF INTELLIGENCE.

THE RELIGIOUS AGITATION.—The determination of England and Scotland, to make Ireland Protestant, and that of the Irish Roman Catholic clergy, supported by the strength of their Continental brethren, especially of France and Italy, to preserve it, as heretofore, devoted to Rome, have carried religious discussion into all places. Scripture readers and Bible distributors, missionaries and controversial lecturers, are now found almost everywhere, and schools and controversial conversations multiply. These are often met by gross treatment; often by earnest warnings from the altar, and a reinforcement of clergy, friars and nuns, for schools, and visiting, and great controversialists, especially of celebrated Anglican converts. The people are not in a lethargy, neither are the clergy, Protestant or Roman Catholic, asleep. Such is the state of *severance* the controversy has created in some quarters, that the clergy of the assailed Church not only refuse to approve of union in schools or colleges, but in church-yards; for they will neither let Roman Catholics be buried in Protestant church-yards, nor Protestants in those of Roman Catholics.

HUNGARY.—The work of God goes forward at Pesth, in Hungary, notwithstanding the banishment of the missionaries of the Free Church. The weekly meetings for reading the word of God, and for prayer, continue. Seed has been sown, which springs up and bears fruit. Mr. Sutter, of the Church of Scotland, mentions quite a number of places in Baden, in which he left impressions of the truth, which promise to be productive of good. The Church of Scotland has 16 schools in Cochin, with 25 teachers and 3 monitors, in which are 152 Jewish children, besides 427 other children, 177 of them being Roman Catholics.

STATE OF ITALY.—The accounts from Italy tell of fresh severities, fresh sentences, fresh executions. The military tribunal, sitting in Mantua, which conducts the prosecutions of upwards of two hundred prejudged individuals, is sending them away by tens and twenties at a time, either to death or to ponderous chains. Every thing connected with these processes is enveloped in mystery, save the executioner and the gallows. The accused are not allowed counsel for their defence—they are not allowed a public trial—they are not brought face to face with the spies, accusers and witnesses. Men belonging to the upper and most respectable classes of society, are judged, condemned, slaughtered, or loaded with chains—and what would appear incredible, their judges, in stating the reasons for their sentences, are compelled to do ample justice to the morality of many among them!—*Lon. Mor. Chr.*

PUSEYITE BIGOTRY.—The following *morceau* is from an article in the *Morning Post*, deprecating the conduct of Churchmen in coöperating in religious movements with clergymen beyond the pale of the Church:—"It is always an ungracious task to complain of well-meant exertions in a good cause, yet we shall not on that account shrink from entering our stringent protest against the appropriation of St. Paul's Cathedral to the purposes of the British and Foreign Bible Society. Does the Archbishop believe in his own succession from the Apostles? On what ground then can he coöperate with the Binneys, Burnets, and such like, who, however excellent as individuals, altogether impugn that succession, and place themselves on his level, and claim to be ministers of Christ's Church by an equal mission, and equal orders?"

SYRIA.—Missionaries in Palestine state, that the power and influence of the Greek and Romish convents are artfully and strongly exerted, not only to oppress the many persons of their sects who have been, and are now seeking after the pure word of God, but to crush altogether every attempt at scriptural instruction. The convents being wealthy, possessing houses, lands, and consequent influence, have the means of persecuting inquirers, and depriving them of subsistence by ejecting them from their habitations, and preventing them from being employed in their trades or occupations. Besides this, the sectarian and factious spirit so prevalent amongst all classes of the population, operates in the same manner; and the most unscrupulous methods are resorted to, and often with too much success, to bring the local governors to aid in the designs of the persecutors.

ROME AS IT IS.—An American lady, who has acquired considerable reputation as a writer, under the name of Grace Greenwood, and who is now travelling in Europe, says, in a letter from Italy—"The more I see of the pomps, superstitions, mummeries, frauds, avarice, and arrogant domination of the Roman Church, the more am I convinced that it is the source, strength and subtle essence of European tyranny; that it narrows, blinds, grinds down and crushes out the very soul of the age. It is a fungus growth of error and falsehood, mocking the fair and fruitful forms of truth; a dark and gigantic unreality, for the time fearfully real; the nightmare which oppresses the world. As it seems to me, so must I speak of it. I cannot do otherwise, and keep my own truth toward God and my fellows."

PROTESTANTS.—A late French writer, M. Vivien, estimates the number of French Protestants at one million and a half. In Strasburg there are 30,000 Lutherans, and 15,000 in Paris. More than one-quarter of the population of the Lower Rhine are Lutherans.

The Synod of the Reformed Presbyterian Church will meet in the Sullivan Street Church, New York, on the 4th Tuesday of May, at half-past 7 o'clock, P. M.

The Rochester Presbytery will meet in Rochester the Wednesday after the 1st Sabbath of May, at 10 o'clock, A. M.

The Lakes' Presbytery will meet at Utica, O. on the 2d Wednesday of May.

The New York Presbytery will meet in Newburg on the Friday before the 4th Tuesday of May, at 10 o'clock, A. M.

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THE TABERNACLE IN THE WILDERNESS.

THE ARK AND THE VAIL.

The giving of the law from Mount Sinai had been accompanied with circumstances of extraordinary terror and majesty. The displays of the greatness of God, and his power manifested before in Egypt and at the Red Sea, seem here to have been far surpassed, and to have smitten and overpowered Moses and all Israel with far greater dread. The majesty and dominion of God exhibited in connection with his law, ever sink deep into the soul; and they are therefore dreadful in the awful convulsions of nature, because they have a secret witness in the conscience, which flames with guilt when awakened to a proper sense of his greatness, before whom we stand condemned and helpless. Thus was it with Moses and all Israel. Ex. 20:18, 19; Heb. 12:21. And thus it is with every guilt-stricken sinner. Acts 16:29, 30. How fearful, when the finally disobedient and impenitent shall see all nature arrayed against them, to express the wrath and to inflict the vengeance of Him whose law they have disregarded and cast behind their back! Heb. 10:31. But holy angels who attended in that dread display of the glory of the Deity, beheld with awe, but sinless in their nature, undismayed, and doubtless with admiration and delight inconceivable to us, ministered around the throne of the everlasting God, their Creator and King, in his works of wonder to guilty man.

Far different is the scenery of the tabernacle. A most intimate and secure approach to the Divine presence, is most beautifully and eloquently, though mutely vouchsafed. There perfect peace reigns, with the greatest magnificence. While the glory of God remains unimpaired, nay, is greatly exalted—Ps. 99:1—it is so exhibited that the soul is sustained by the most expressive and encouraging tokens of his gracious regard and acceptance. Instead of such repelling terrors as flamed and darkened around the top of Sinai, here, in countless and in the most winning forms,

atonement and mercy are held forth, shining with wondrous brightness, though in mysterious silence, in this holy habitation of the Most High. It is certainly a significant circumstance, that while "Moses could not enter the tabernacle, when a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle," Aaron and his sons, the priests, who are mentioned as present there when this occurred, are not mentioned as having withdrawn, giving us to understand that man, invested with God's violated law, may not appear before him, yet when clothed with atonement and intercession, the proper functions of the priesthood, he may stand securely amid the most glorious and awful displays of the presence of God. Ex. 40:12; 16:34, 35.

There are a few general principles obvious at the first view of this sacred structure.

1. Its peculiar and accurately defined limits, wherein it stands alone, apart, separate and distinct from all around. "Christ's kingdom is not of this world, even as he is not of this world." A difference as great and marked as that indicated by the limits of the tabernacle and the desert in which it was erected, exists between the church and the world, and in character far greater than that between the fair and beautiful structure, and the unsightly deformity of the waste and howling wilderness in which it stood, well expressing, in strong contrast, the heavenly peace, light and life of the one, and the darkness, desolation and ruin to which the other is abandoned of God. Is. 60:12; Ezek. 32; John 17:9.

2. The wonderful beauty, variety and costliness exhibited in its form, furniture and ministering garments. Israel who first beheld, must have gazed upon it with delight and amazement. Gold was lavished in the mercy-seat and its cherubims, in its massive candlestick,* and throughout. The vail and other curtains or hangings were wrought of costly materials, and with exquisite skill. So also the garments of the priests, and especially the large and valuable gems on the shoulder-pieces of the ephod, and on the breastplate of the high priest, which alone must have spoiled Egypt of immense treasure. Ex. 12:35, 36. But all this was designed to display the glorious beauty of the Divine perfections, as revealed in the covenant of grace, giving clear and constant testimony that "surely his salvation is nigh them that fear him, that glory

*In a popular, and in many respects useful publication of the American Sunday School Union, known as the "Union Bible Dictionary" it is said the candlestick is computed to have been worth, at the modern value of gold, three millions of dollars. There may be some misapprehension in the mind of the writer; but at the modern value of gold, say 16 or 18 dollars to the ounce, this estimate would give to that article of the tabernacle a weight of some four or five tons—a weight altogether irreconcilable with the design of its being carried about with a bar, and borne on the shoulders of the Levites, the sons of Kohath. Num. 4:9, 10, and 7:9. Its weight, however, was no doubt considerable, as it constituted a separate burden, and the bar might have been extended to admiring of several bearers, on the condition of walking together in love, and each bearing his own share of the burden.

may dwell in our land;" for here "mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85:9, 10. And at the same time, the dignity and spiritual beauty of his people, who, in that sacred edifice which that tabernacle typified, constitute a royal priesthood, consecrated and "redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ"—1 Pet. 1:18, 19—and beautified with his salvation—Ps. 149:4. "The King's daughter is all glorious within; her clothing is of wrought gold; she shall be brought unto the King in raiment of needle-work." Ps. 45:13, 15.

3. The exactness with which the whole edifice, in its limits, furniture and order, are made to accord with the Divine appointment. Ex. 39:42, 43. While this no doubt shadows forth primarily the holy, wise and gracious counsel and purpose of God in the definite number and future glory of his chosen, redeemed, sanctified and glorified church, according to which purpose he "blesses them now with all spiritual blessings in heavenly places in Christ"—Eph. 1:4; Rom. 8:30—it also indicates his will that all things in the internal order of his visible church be in correspondence with his word. Deut. 12:32; Matt. 28:20. In this respect he is ever a "jealous God." It remains through all ages unalterably true—"In vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:9. And, "If any man defile the temple of God, him will God destroy." 1 Cor. 3:17. The reasons are obvious. Idolatry is, in every form, and for ever, the abhorrence of God and the ruin of man. He, moreover, who appeared on Mount Sinai, and whose glory filled the tabernacle, is the same Holy One of Israel who now reigns in Sion, his holy hill. His church, too, is still his holy habitation, not less but far more glorious in his eyes, in that it is now invested with the blood of atonement actually shed, and adorned with the spirit of grace and holiness in far greater measure. 2 Cor. 3:10, 11.

This last reflection suggests a momentous, and to the pious a heart-affecting truth, signified by the tabernacle and all its sacred furniture—all bear witness to Christ's real and constant, though spiritual presence, with his church on earth. In proof of this presence, the instant the whole structure was reared and occupied, and with its furniture, solemnly consecrated to the Most High, according to his appointment, he visibly and gloriously descended and took possession. "Then a cloud covered the tent of the congregation"—to conceal doubtless from mortal eye the manner of his entrance and presence—"and the glory of the Lord filled the tabernacle." Then emphatically he said, "this is my rest forever; here will I dwell, for I have desired it"—Ps. 132:14—afterwards revealed and confirmed in another form to the end of time: "Lo, I am with you always, even to the end of the world." Matt. 28:20. A cloud of mystery obscures the fact, and even

the pious are startled at its greatness and certainty: "Surely the Lord is in this place, and I knew it not." And carnal worshippers slight and disbelieve, to give greater security in sin, remissness in duty, and looser reins to wax wanton in the house of God. But O what voice is that, "Behold, I stand at the door and knock!" "Friend, how camest thou in hither?" Whose hand was it that smote down the lying Ananias and Sapphira, but His whose breath kindled the flame which consumed the daring Nadab and Abihu, and who is the Lord still great in Zion; but not less glorious in his mercy to the penitent, and soul-satisfying to them who seek to behold the beauty of the Lord, and to inquire in his holy temple. "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. Weak minds are prone to suppose that Christ's presence was greater then, when visible and audible tokens were more frequent and greater. But that presence is equally real now, as of old—far greater in its majesty, grace and power—and as it is ever the manner of God not to impair or diminish, but to increase and advance, with the progress of his church, the blessings of his presence, so clearer light and greater measures of faith make up to the soul now that which is wanting of what was addressed to the senses of old.

But of that mysterious presence of God with his church on earth, the ark, at first alone in the holiest of all, was the most significant pledge. It is called "the ark of the Lord," Josh. 4:11, to signify that it was His supremely, and the most awful symbol of his presence—"the ark of the covenant"—Josh. 4:7—in that it was at once a visible token of God's covenant with his people, and a summary but perfect representation of the covenant of grace, confirmed in Christ's law-fulfilling righteousness, which covers all the sins of his people, is accepted in their behalf, and laid up as a precious treasure, forever secure in the presence of God. "Your life is hid with Christ in God." Col. 3:3. It contained the two tables of the law, written by the finger of God himself a second time, the former having been destroyed in Moses' impatience and displeasure at Israel's idolatry. Ex. 32:19. These broken tables admitted of no repair; others wholly new, and a second writing, supplied their place. Significant token of the irreparable violation of the covenant of works by the first Adam, and of the glory of the second Adam, the Lord from heaven, in a work never to be broken, or to fail. It was covered with a massive plate of gold; the mercy-seat, with its cherubims at either end, made of one solid piece, Ex. 37:6—9, beautifully indicating the glory of Christ in the union of confirmed angels and redeemed men under one highly exalted head. Eph. 1:10; 1 Pet. 3:22; Heb. 12:22, 23. These holy and happy spirits ever minister before and around the throne of God. Ps. 68:17, 18; Is. 6:1—4; Luke 22:43. They are ever present, as

this symbol signifies, and witness the glory of God in the assemblies of his worshipping people, deeply interested spectators. 1 Cor. 11:10; 1 Pet. 1:12, and rejoicing in the wonders of his wisdom, power and mercy to man. Luke 12:13, 14; 15:10; Eph. 3:10. The very attitude in which they appear to be looking with wonder upon the mercy-seat, only surpassed, methinks, by the delight with which they see the mercy of God to man, indicates the happiness they have in going forth to minister to the heirs of salvation—Heb. 1:14; and then their joy in receiving the departing spirits of the redeemed, to bear them to mansions where they are to be happy for ever, and together, in the immediate presence of their King. Luke 16:22. What love must reign in heaven! how pure, how supreme, how entire! The mercy-seat covering the ark, and of course the tables of the law, signified that Christ's surety-engagements were acknowledged as valid before God, as if already fulfilled, and admitted in behalf of all Old Testament saints; and attested the solemn and inviolable stipulations of an everlasting covenant, entered into before the world began, bound by the oath which was afterwards recorded in time. "The Lord hath sworn, and will not repent;" and at length completed when Jesus said with his expiring breath, "It is finished." Of this covenant there could be no failure, and until its condition was fulfilled, this mercy-seat covering the law was the pledge to the church of old. The golden crown (Ex. 25:10) with which the ark was adorned, signified Christ's future victory and triumph—his regal authority in his church, and his universal dominion. Ps. 24:7—10. It is remarkable, too, that all in the sanctuary conducted to or prepared for approaching the mercy-seat. The altar of burnt offering, the laver of brass, the candlestick, the altar of incense and the table of shew-bread, all pointed to the mercy-seat, where "the poor in spirit" come to hold communion with a sin-pardoning God in Christ, and spread their griefs and fears before him. Is. 37:14—16; Luke 18:13. It indicated that every thing in the house of God is designed to make atonement and forgiveness manifest and conspicuous. How clearly did all testify what inspiration afterwards uttered and recorded:—"I have said, mercy shall be built up forever." Ps. 89:2. The rings and staves of the ark were prospective of future ages, and told of what the gospel of Christ, its antitype, should reveal of the glory of God while borne about among the nations of the earth, until its final rest. Carried from place to place in the wilderness of earth, by true Levites in the house of God, it makes vocal throughout the world, in a voice of ineffable majesty, which the ark silently pleaded of old—"As though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God; 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. The glorious progress of the one through

the wilderness, Ps. 68:7, is analogous to that of the other throughout the world. 2 Cor. 2:14. And the memorable triumph of the ark at the Jordan, Josh. 3:17, sealed to all the pious the same victory which the gospel spreads among the nations of the redeemed. "What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?" Ps. 114:5. "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55.

But the ark, with its mercy-seat, was hidden from common gaze by a vail, signifying for the time being, that "the way into the holiest of all was not yet made manifest—Heb. 9:8—and indicating that, however great and satisfying, and even ravishing, were the discoveries of the glory of God to his people then, Ps. 63:1, 2, far higher discoveries awaited his church on earth in a future age. Luke 10:23, 24; John 1:14; 2 Cor. 3:10, 18. No doubt this vail was designed to awaken and cherish in the minds of the pious, a deep sense of the wondrous and inscrutable mysteries of the kingdom of heaven thus veiled from their sight, ever to be contemplated with awe, as far beyond our comprehension, Ps. 92:5; 139:6, 17, and only to be received and understood by faith—"the evidence of things not seen." Heb. 11:1. The very being of the ark in the holiest of all, while covered with the vail, was a matter of faith to Israel of old, most significant of the condition of the pious in after and in all ages: "Whom having not seen, ye love, in whom, though now ye see him not, yet believing ye rejoice." 1 Pet. 1:8. The vail of a visible heavens, of indescribable beauty and glory, Ps. 8:3, very rarely opened, Acts 7:55, 56, through which Christ has passed—Eph. 4:10—still hides a vision too glorious for any other than "the spirits of the just made perfect."—Heb. 12:23; Matt. 5:8. Besides, the fact so replete with mystery in its own nature, that there was with them an unseen "holiest of all" on earth, where the divine glory was present in such majesty and grace, would suggest that there was a holiest of all, where, in the language of Old Testament saints, "his glory is set above the heavens"—"his dwelling"—"his throne"—Ps. 8:1; 123:1; 10:4. The frail and perishable nature of the tabernacle, its furniture, and even its ministers, who could "not continue by reason of death," Heb. 7:23, would satisfy the pious, that however, like Peter afterwards, they might say "it is good for us to be here," Matt. 17:4, yet that could not be the proper and eternal abode of the Deity—1 Kings 8:27—nor the final rest and blessedness of redeemed man. The aspirations of regenerated souls were then, as now, higher. "As for me, I will behold thy face in righteousness. I shall be satisfied with thy likeness when I awake." Ps. 17:15.—The faith attributed to all the pious of old, in their death, is sufficiently determinate on this interesting subject. "These all died in faith, strangers and pilgrims on earth, looking for a better coun-

try, that is, an heavenly; wherefore God is not ashamed to be called their God." Heb. 11:11, 16. They looked for a time, when, to each individually then, as now, that veil would be opened to admit them to the vision and presence of the glory of the eternal God. Ps. 73:24; 1 Cor. 13:12; 1 John 3:2.

The mystery of the veil was, moreover, wondrously illustrated in the death of Christ, and its typical relation to his human nature, when he expired on the cross, a sacrifice true, perfect, and all-satisfying to God, for the sins of his people—"the veil of the temple was rent in twain, from the top to the bottom." Mark 15:37, 38. Significant this event surely was of its great and momentous relation to Him with whose death it was simultaneous; significant, too, of the true nature of that death, as answering to all that the tabernacle, the ark and the veil have foreshadowed and concealed for ages; the mystery of God in them finished; the mysteries of the kingdom of heaven revealed; the way into the holiest of all made manifest; the glory of the Divine perfections shining forth in all their splendor—Heb. 2:10; and the true dignity, worth and beauty of his redeemed church, typified by the tabernacle and temple of old, disclosed; all, nowhere else, properly and savingly discovered, but in the death of Christ. Besides, the infinite dignity of Christ is not obscurely indicated. The rending of the veil was the work of no other hand than his, who then hanging, weak and visible, in the power of death, on the cross—2 Cor. 13:4; 1 Tim. 3:16—a spectacle most wondrous to God, to angels and to men, was at the same time the Lord and proprietor, omnipotent and invisible, of that temple, whose mysteries he so gloriously and triumphantly revealed and confirmed. Ps. 98:1.

The curious fabric of the veil was not without its meaning—"of blue, and purple, and scarlet, and fine twined linen; with cherubims made he it of cunning work." Ex. 36:35. Various signifying the heavenly nature of the mysteries it veiled—Col. 3:1; the guilt of sin, and its expiation by the shedding of blood—Is. 1:18; Heb. 9:21—24; the wondrous and manifold wisdom in the redemption of his people—Eph. 3:10; the presence of angels, and fellowship of angels, in the service of God—Heb. 12:22; Rev. 5:11; and the elevation of their hope and employment of their souls within the veil—Phil. 2:20; Heb. 6:19, 20. We have already seen its relation to Christ's human nature in his death. It shadows forth also, the ineffable beauty of that nature in his life, as a wondrous expression of the Divine perfections; the second Adam far surpassing in dignity the first, as the image of God; beautiful in his heavenly majesty, blessedness, and spotless purity; beautiful in his blood-stained apparel, as the Redeemer of his people—Is. 63:1; beautiful in that nature he at once reveals, and veils the otherwise insupportable glory of God. John, 14:9; Col. 2:9.

And nothing strange or incredible, that it should teach the pi-

ous that their bodies, curiously and wondrously formed, (Ps. 139: 14,) and destined to be conformed to Christ's "glorious body," (Phil. 3:21,) are now to each a veil fragile and perishable, and, like that of the tabernacle, destined to be rent asunder. But fear not, O christian! no rude hands will do that work. Ps. 116:15. It will be his work, who rent the veil of his temple of old—and then thy soul shall at once look upon all thy eyes have desired to see of the King in his beauty; of the land that is very far off; of the spirits of the just made perfect, and an innumerable company of angels, and to be one with them all, for ever and ever

C.

 STRICTURES.

"THE MARTYRS, HEROES AND BARDS, OF THE SCOTTISH COVENANT."

Such is the title of a new work now lying before us, by George Gilfillan. The title is enough to stir up one's blood; it awakens a thousand endeared recollections, and calls forth a thousand sympathies with the men of those olden times, who did and suffered so much for the hallowed cause of the covenant. Who can read of the heroic struggles of Knox and Melville of an earlier, or of Henderson and Gellespie of a later period; or of James Renwick the last of the Martyrs, without having his spirit stirred up within him? We feel ennobled by a relation to the men, and still more, by those principles developed in the second reformation.

The work is characterized by the author's peculiar style. His somewhat dramatic mode of writing will give the book an interest to many readers. He shows considerable acquaintance with his subject; but the truth is, and we hesitate not to state it, he has little sympathy with the principles of the men of whom he writes. "The purpose of this volume (says he,) is to present a succinct and impartial account of the history of the Scottish covenants, an unbiassed estimate of the character of the principal actors, and some general deductions applicable to the great question of the present day." If this was the author's "purpose," and we must give him credit for his statement, we are bound by a regard to truthfulness to say that he has failed most egregiously in its execution; he has indeed said many true things, and many good things too, of the Martyrs and heroes of the covenant, but that he has presented in this volume "an impartial history of the Scottish covenant, and an unbiassed estimate of the character of its principal actors," we do not admit. Nay, more, we are well satisfied that he is not capable of doing it; for like others, who claim a monopoly of candor, he has set down to his task with prejudices too strong to be controlled by his judgment. Agreeing as he does with the subjects of his story, in many important points,

he yields to them a modicum of praise ; but differing as he does with them in some things, and these too, not unimportant, he deals out his censure with no niggard hand.

He occupies the bench as a judge, and pronounces "ex Cathedra," his *unerring* sentence of displeasure, and all this too, without ever asking a question at the crowd of witnesses that stand ready for examination ! Instead of giving reasons to establish his statements he puts us off with comparisons and poetry ; and it is quite a convenient knack to substitute a metaphor, or a simile in place of an argument, and all the more convenient that a great many readers are too indolent to penetrate the thin film of declamation, and look at the subject without the poetical glitter with which it is covered.

It is not difficult to divine the cause of the author's prejudices on those points in which he differs from the men of the covenant. We do nothing more than refer to his ecclesiastical associations which must have had an influence on his mind in dealing with such subjects as these. There was much in the personal character of of the Fathers of the Secession that claims our esteem, but we are satisfied that there was something radically wrong in the movement ; time has proved the correctness of this opinion ; the course of the secession is downward, and one strong premonitory symptom, has been the disposition long manifested to speak slightly of the men of the covenant. So far our author comes fairly by his prejudices. It is but justice, however, to say that this remark is not applicable to all who have borne the name of Seceder ; in regard to some of the points at issue, the late Dr. McCrie, and those associated ecclesiastically with him differed from the great body of the secession, and was on this account the subject of bitter animosity, and even censure. But this exception only strengthens our remark ; in truth the present position, we do not say of seceders, but of those who have been seceders, is only the original system fully developed, though such results we concede were not anticipated by the fathers of the secession !

Again, our author's prejudices may in part be explained by the last clause of the passage we have quoted in reference to his object in writing the volume. This, says he, is "to present some general deductions, applicable to the great question of the present day." This question is voluntarism. Whatever "estimate," our author may have formed of the "principal actors" of the Scottish covenant, it is but justice to say, that he has not overlooked the avowed purpose of the work. He has a single eye to this, from beginning to end ; a national church is the object of his abhorrence and more to be dreaded than all the plagues of Egypt ; and our readers may perchance bear in mind, that the men of the covenant were not voluntaries, but believed, and we think rightly, that it is the duty of a civil community to furnish

the pecuniary means of supporting the gospel, and on the same principle too, that it is deemed the duty of a civil state to furnish the means of a common-school education to the people. This admitted principle of the men of the covenant is a grievous eyesore to our author. A national church is with him, the "dead fly in the apothecary's ointment" of the covenanters. And that to bring out this, the book has been written, is scarcely concealed; the subject supplies a good opportunity for the display of voluntary rhetoric at least, if not of charity. Here he condemns with all the authority of a master, as if his ipse dixit must be a final settlement of the question. We leave it to our readers to say how far these reasons may be allowed to explain our author's hostility to the solemn league and covenant, and to a national church; for the latter may not be separated from the former.

The solemn league and covenant is denounced by him as unscriptural in such terms as the following: "carnal," "a monstrous mixture of Mohamedanism and christianity." And though "the doctrine and government" of the second reformation were those of the New Testament, the means of propagation were carnal and not spiritual. Again, he says the purpose of the covenanters "was high as heaven—their means were dunned with the smoke of hell." Further quotations in this connexion are unnecessary; the lion may be known "ex ungue," (by his claw.)—That our author has formed an "estimate of the principal actors," is certain; the justness of that estimate is another matter, and one we think, on which enlightened posterity will give, as thousands of cotemporaries now give, a different verdict!

In allusion to the four hundred ministers, who in 1662 resigned their charges rather than submit to the episcopal yoke, our author says, "it was a sad and sublime sight to see these brave men in the depths of winter, leaving their manses," adding, "although to us they appear to come out, not so much on a broad principle, as on the paring of a principle, yet they deserve honour none the less for their honesty, determination and faith." And is this all? The mere earnestness of the men! Why, as much might be said of some Mahomedans and Jesuits. The cause for which those holy men suffered, is only "the paring of a principle." But we think after all, as it was the paring of a principle they should be honoured for taking this with them, as well as for their "honesty." We dare say our author would not have been a martyr had he lived in those days that tried men's souls, though we will not be uncharitable enough to hint that he might have been another Vicar of Brae.

In relation to the views of the covenanters, we do no wrong to our author when we say that he does not understand them, and that in many instances he combats a vile caricature, a figment of his own imagination! Right or wrong the covenanters

well knew what they contended for, and that is more than may be safely affirmed of our author, when with the affectation of an arithmetical exactness, he states or pretends to state the difficulty of adjusting the question of a national support of religion he announces the following formula. Given a spiritual dominion, a power coming from and returning to heaven, governed by Divine laws, and working with Divine power, how to incorporate it with a human device called government, a device of the earth, earthy, and which partakes of all the imperfections of its author, man.—But as if half conscious that he was committing himself, he attempts to escape from the difficulty by adding, “the Jewish system was a theocracy—it was homogeneous throughout—it was identification not incorporation. The kingdom of Christ is not of this world.” What a cluster of blunders is wrapped up in these few words. Civil government “is a human device!” and this said by a man with the Bible in his hand, which tells him that it is the ordinance of God. Romans, 13: 2. Again, the Jewish church and civil polity identical! We wonder that any man acquainted with the writings of Moses should make such a statement in the 19th century. This was too much for the 17th century; but in fact it is only the old, dead and buried, argument of the Erastians, which George Gillespie killed outright two hundred years ago, which our author now gathers up in its winding sheet to scare superficial thinkers into voluntarism. Further, supposing it were time that the Jewish church and civil polity were identified, what does identification make for our author’s purpose? Just to prove that, what he declared to be impossible, did once actually exist by Divine authority. And if once, why not again? But we deny the identification of the two, and maintain that as the civil polity and church of the Jews existed as co-ordinate powers, each acting independently in its own sphere, and this too by the authority of God, it may be so under the new dispensation. We know the author has a salvo in readiness; “the kingdom of Christianity is not of this world.” But in what way it helps his plausible but really silly declamation we are at a loss to know, because it is not very evident what he means. Does he intend to say that the covenanters held the notion that the kingdom of Christ is “of this world?” He knows they did not. Or does he mean to say that the religion of the Jews was “of this world?” If he does, we join issue with him. This is the only meaning that makes anything for our author’s argument. But it is not true. It was the true religion and therefore identical with that of the New Testament church; less clear in its revelation, than that of the Christian, but substantially the same with it! If a certain relation to the civil state was not inconsistent with the purity of the true religion in the former, it cannot be inconsistent with the same true religion in the present dispensa-

tion. A difference as to clearness and fulness of revelation, can make no difference in the moral principle.

Dr. Hethrington in his history of the Westminster Assembly, alludes with much gratification to the critical accuracy of the covenanters in dealing with such subjects and the distinctions they were in the habit of making. Our author might learn something by studying the passage, which we would recommend him to do if we had the opportunity.

Before we close these strictures we remark that our author seems to forget himself by commending the covenant after all the hard things he has said of it—"carnal" and "Mohamedan" as it may be! "The covenant has added a rose to Scotland's chaplet; it is the truest moral crown that has yet been bound round the forehead of the land, just as the Puritan struggle is the greatest in which England has ever been engaged." We are done with George Gilfillan; and we trust he will take the advice which he has so kindly tendered to Professor Ayton; namely, to eschew forever, the covenanters as a subject of history.

LETTERS TO AN "INQUIRER."

"Can one, who is given up of God, have any longings after salvation, or contemplate with satisfaction the gospel scheme of salvation, and sincerely desire an interest in Chrst?"

It is undoubtedly true, that one who is entirely abandoned to himself, may have desires of a certain kind after salvation. The desire of happiness is an instinctive and an invincible part of our nature. No one can be found in possession of his rational faculties, who is destitute of it. It is never satiated by indulgence, nor extinguished in misery. The sinner, in his most depraved and hopeless condition—even in despair—feels it. But a sincere desire after the salvation of the gospel, is another thing. This involves more than a mere desire after happiness. The gospel scheme proposes to deliver the soul from sin, as well as from hell. It proclaims holiness as its end, as much as happiness. It aims at bringing the soul into close and intimate fellowship with God, and placing it at last in a state where no gratifications, other than such as are perfectly accordant with the will of God, can be experienced. Surely such a salvation as this, even regarded as the means of attaining happiness, can never be a pleasing theme, or an object of desire, with one who is given up to himself. It has nothing in it suited to the taste of the natural heart, but every thing to make it repulsive to one in a state of hopeless alienation from God, and irreconcilable opposition to him.

As far as we can judge from the light which the Scriptures

shed upon this subject, those who are given up of God, are either in a state of utter indifference to spiritual things, or of abject despair of the mercy of God, or of malignant and violent enmity to the gospel. Such cases may exist, and the fact that they may, should prove a warning to all who hear the Spirit's voice, even in its gentlest whispers, to obey his suggestions at once, and trust in Christ, and live. But the fact that persons have been reclaimed from these several states of mind, and brought to repentance, and humble faith in the Redeemer, shows that not all who would shut themselves out from God's pardoning mercy, are really excluded by God himself. In many instances such a belief is doubtless a temptation of Satan, which he employs to prevent an application to Christ for pardon, or to harass the humble children of God, whose faith is weak. It is one of the most powerful engines of terror and torments to those whose consciences are pierced with sin, but who are not able to look upon the cross with hope. The temptation should be vigorously and steadily resisted.

It is perfectly clear, that one who is in the state of mind indicated by the above inquiry, cannot belong to the number of those who are given up of God. Such longings after salvation, as are accompanied by a pleasing satisfaction in contemplating the gospel plan of salvation, and a sincere desire after an interest in Christ, are conclusive evidence that the Spirit has not departed. He who has them, should feel that he is authorized, not simply by the invitations of God's word, the most urgent and tender of which describe his very case, but by the more impressive call of the holy One, speaking directly to his heart, to rest his soul upon the sure foundation. If light and peace spring not up at once within his heart, he should not be driven by the terrors of the adversary, or tempted by his deceit, to forsake this resting-place, but should abide there until God, in his wisdom and grace, bestows the joy, which, sooner or later, flows from believing in Jesus. If he trusts in Christ, he is safe; and it is salvation, not the present consciousness or joy of it, which he needs. He that truly abides in Christ can well afford to wait until God dispels the cloud and the darkness from his mind.

EUSEBIUS.

NOTICES OF COVENANTERS.—COL. JAS. WALLACE.*

This eminent christian and heroic soldier was born at Auchans in Ayrshire, Scotland. He early adopted the military profession, and having distinguished himself in the parliamentary army du-

*Much of the information contained in this sketch is furnished by the Notice of Col. Wallace, appended to the memoirs of Veitch and Brysson, by the late Dr. McCrie.

ring the civil war, was raised to the rank of Lieutenant-Colonel. He belonged to the Marquis of Argyle's regiment, which was sent to Ireland in 1642, with the other Scottish forces that went over to suppress the Irish Rebellion. Here he remained till 1645, when he was re-called to oppose the victorious progress of Montrose. During his residence in Ireland, he not only displayed the character of a brave soldier, in the harassing warfare which was carried on against the Irish Rebels, but he rendered most valuable and important service in the re-establishment of Presbyterian order, and in the promotion of the cause of Covenanted uniformity. Being with his regiment when a Presbytery was constituted by the Scots Ministers, who accompanied the army as Chaplains, he was one of those officers who were called to exercise the office of Ruling Elder. By his clear judgment, exemplary piety, and public spirit, he contributed, in no small degree, to strengthen the hands of faithful ministers, and to maintain Scriptural discipline. When the Popish Earl of Antrim was imprisoned in Carrickfergus Castle, he was committed to the custody of Colonel—then Captain Wallace. Through the treachery of an inferior officer named Gordon, "the Earl escaped to Wallace's great grief."*

Col. Wallace was taken prisoner at the battle of Kilsyth, when fighting in defence of the Covenanted Cause against the atrocious Montrose.† When Charles II. was re-called from Breda, in 1650, two regiments of Life Guards, one of horse and the other on foot, were embodied by order of the Parliament, to be composed of the choicest of the army, and the fittest for that trust." Lord Lorn was appointed Colonel, and Wallace, Lieutenant-Colonel of the foot regiment of guards. He was afterwards present at the disastrous battle of Dunbar, and was taken prisoner on that occasion. It should seem that he escaped from confinement soon after, and that he lived retired, both in Scotland and Ireland, for a considerable period both before and after the Restoration. In 1655, he was residing at Red Hall, between Larne and Carrickfergus, Robert Cunningham being then minister of Broadisland, and the Presbytery being on the point of disannexing him from his charge, because of the difficulty of securing him an adequate maintenance, it is stated that Col. Wallace gave "so much satisfaction to Mr. Cunningham for his maintenance in Broadisland, that the Presbytery do not declare him transportable at this time."‡ In all probability, rather than that the people should be deprived of an able and diligent pastor, he charged himself with paying the larger portion of his stipend. This is an instance of the public spirit for which the leading men of that day were distinguished,

* Spalding's Troubles, p. 358.

† Mem. of Montrose, p. 111.

‡ MSS. Min. of Pres. as quoted by Dr. Reid.

and of their unceasing exertions to secure and perpetuate the invaluable blessing of a faithful ministry.

After the Restoration, Col. Wallace was not an uninterested spectator of the melancholy proceedings by which the former covenanted attainments of the Church and State were perfidiously relinquished, and the witnesses for Christ's crown and covenant were exposed to cruel and oppressive sufferings. He firmly held the perpetual obligation of the solemn Federal Deeds of the nation, and he therefore regarded their rejection as fearfully offensive to God, and as injurious to the best interests of the community. In common with many others who had been concerned in building up the house of God, at the celebrated period of the Second Reformation, he was actuated by the purest and most enlightened patriotism; and contemplating the wrongs under which the nation was groaning, and the manifold evils that a perjured Court and a corrupt ministry had inflicted on the church, he was ready to peril life, and all that men hold dear, as a testimony against oppression, and in behalf of Christ's holy covenant cause.

From such motives, in the year 1666, he was induced to take part with those who had recourse to arms, in defence of genuine civil and religious liberty. On joining the faithful Covenanters, he was unanimously chosen as the person best qualified to take the command, although his modesty has led him to pass over this circumstance in the narrative of the rising at Pentland, which he has given.* The history of the appearance at Pentland is familiar to all that are in any measure acquainted with the annals of the sufferings of our covenanted forefathers. It is circumstantially detailed by *Wodrow & Crookshanks*, and in the narrative from the pen of Col. Wallace himself. The following judicious remarks by Dr. M'Crie, exhibit his conduct on this trying occasion in a proper light, and show his military talents to have been not less eminent than his piety and patriotism.†

“In the appearance which he made at this time, and in accepting the dangerous post to which he was chosen, Wallace could be actuated only by the most disinterested motives. He had no private quarrel to revenge; he had given no personal offence to the government; and as he was not involved in the circumstances which led to the first rising, he had no cause to be alarmed for his own safety. The prospects, when he first engaged in the design, were far from being flattering, especially to one of his knowledge and experience in military affairs—and he had it in his power to retire, as others did, after he reached the west, and saw the real state of those who were in arms. Nor was his conduct, during the short

* Kirkton. p. 236; Wodrow, Vol. II. p. 22.

† Notices of Col. Wallace, appended to the Memoirs of Veitch and Brysson, p. 355—302.

time that he commanded, discreditable to his military talents, especially when we take into consideration the small number of men which he had under him—the miserable manner in which the most of them were equipped, and the want of inferior officers to conduct them. ‘Wallace himself was a gentleman godly and resolute; but such an undertaking was for a man of miracles.’ By the line of march which he chose, he gave an opportunity to the friends of the cause, in the most populous counties, if they had been disposed, to join its standard. He prevented Gen. Dalziel from obtaining that advantage which he sought, for attacking him during his march. If the government had been disposed to suppress the insurrection without bloodshed, he gave them an opportunity of accomplishing this, by the moderate letter which he sent to the General of the royal forces. The ground which he chose on Rullion Green, and the disposition which he made of his men, was the very best, when he had to oppose an enemy three times the number of his own troops. By fighting at the time he did, instead of delaying, as he knew he could easily do, he provided for the better escape of his men, in the event of their being worsted; and indeed, the loss actually sustained was less than it would in all probability have been, if, without engaging, he had disbanded his army during the night. The battle of Pentland hills was a well-fought field, not a disgraceful rout, like that which afterwards happened, under a very different leader, at Bothwell-bridge.*

“On the loss of the battle, Col. Wallace left the field in company with Mr. John Walsh, and taking a north-westerly direction along the hills, escaped the pursuit of the enemy. After riding to a sufficient distance, they turned their horses adrift, and slept during the remainder of the night in a barn. Having concealed himself for some time, Wallace at last got safely out of the kingdom. The battle of Pentland was fought on the 28th of November, and on the 4th of December the Privy Council issued a proclamation prohibiting all persons from harboring or corresponding with Col. Wallace, or any of those who had been in arms with him, under the pain of being treated as accessory to the late rebellion. And, on the 15th of August, Wallace, and six others who had absconded, were found guilty, and condemned to be executed as traitors, when they shall be apprehended, and all their lands and goods to be forfeited to his Majesty’s use. This sentence was ratified by Parliament in 1669, and was rescinded at the Revolution.”

* In representing Sir Robert Hamilton as inferior in courage or military skill, to Col. Wallace, and the battle of Bothwell as a “disgraceful rout,” Dr. M’Crie has too implicitly followed Wodrow, who never fails to speak disadvantageously of the Protestors and the Society people. The loss of Bothwell is not to be ascribed to Sir Robert Hamilton, or the valiant men who contended with him for the whole of former Covenanted attainments, but to those who were in favor of the Indulgence, and Erastian Supremacy, who treacherously betrayed the Covenanted cause in the day of battle.

After the defeat at Pentland, Col. Wallace with difficulty escaped to the United Provinces, where, in the gracious providence of God, an asylum was opened for not a few of the persecuted adherents of truth from Scotland, who fled from the violent deaths which the persecutors had prepared for them. For several years he was obliged to wander from one part of the continent to another, for the sake of security. In the year 1670, he was on the borders of Germany; and when he thought the search after him had relaxed, he took up his residence for a time at Rotterdam. Here he enjoyed the society and ministerial labors of his distinguished fellow-exiles, the excellent Robert Macward and John Brown, of Wamphray, whose sufferings and writings will long render their memories dear to the friends of truth, and whom he assisted as a zealous and indefatigable ruling elder, in the Scottish congregation in that city. To this office he was inducted in the congregation in 1676.

The profligate Charles, and his wicked counsellors, did not suffer those excellent men to live unmolested, even in a foreign land. With an implacability and meanness that have few parallels, even in the records of persecution, Charles, at the instigation of Sharp, wrote a letter to the States-General of Holland, entreating them forthwith to expel from their territories Robert Macward, John Brown, and Col. James Wallace, whom he characterized as rebels, and unworthy of the least countenance. To the immortal honor of the States-General, they "respectfully, but pointedly declined acquiescing in this demand." And when, at a subsequent period, they were obliged, through the vindictive importunity of Charles, made known by his ambassador, Sir William Temple, to avoid a quarrel with Great Britain, to yield, they not only spoke of the exiles in terms of commendation, in their letter to Charles, but by a public resolution they gave them a testimonial highly honorable to them, to facilitate their reception in other places in which they might be called to sojourn.

While Mr. Brown was allowed to remain in the country, on the attestation of a physician, that his health would be endangered by his removal—and Mr. Macward, it seems probable, also remained, keeping himself concealed for some time—Col. Wallace was obliged to remove, and took up his residence, either on the borders of France, or of the Spanish Netherlands.

Before his departure, the Scottish Church in Rotterdam, having received the mournful intelligence of the constrained decision of the States-General, at a full meeting of the Consistory, held on Feb. 1st, 1677, passed an act, calling the congregation to special fasting and prayer, in which they speak of the ministers, and of Col. Wallace, in terms of the highest respect. The last, they style "the most painful and useful elder they had amongst them;"

and they agree still to "avouch him to be their elder," notwithstanding any act or ordinance now passed against him.

In the close of the year 1678, this devoted servant of Christ died at Rotterdam, after having suffered much for the cause of the Master whom he loved, and having faithfully served his generation by the will of God.

AN EXCELLENT LETTER.

The excellency of the following extracts from a private letter, induces us to lay them before our readers, that they may have an opportunity of enjoying the satisfaction in their perusal which they have afforded to us. In taking this liberty we respectfully crave the indulgence of the beloved writer, who, we know well, penned his letter without the most remote design or expectation that it would be made public. But a lighted candle should not be put under a bushel.

My very dear Brother.—Our long, and at times frequent intimate intercourse, gives a peculiar meaning to my salutation, and I hope, a meaning deep, enduring and endless. We have been much together in the house of our God, and in his service there; services, of which neither you nor I know the full import. We knew but little what we were doing when we preached and heard the word of our God together; when we handled and tasted sacramentally the word of life. Oh how little did we know! how little do we know yet! Well for us it was and is so, in some respects, for the knowledge would be too great for our feeble vessels to contain or sustain; signifying as it does to us a far more and exceeding weight of glory in reserve for us, and also signifying the most wonderful work of Him whose greatness in his counsels and works, as well as in himself, is such that the very knowledge would overwhelm any created intellect; that it is a part of his mercy to "hold back the face of his throne, and spread his cloud upon it." But it was good, holy and blessed work; and they who are rightly employed in it cannot fail to be in some degree "knit together in love."

Your letter was * * * * I am much alone in my work, and care not greatly to hear very much from without, which I suppose makes me more impatient when I want to hear, and do not. It suggests that there are many good people who get impatient when they do not straightway hear from God, forgetting that it was often and long that he heard not from them. Upon the whole, patience being a grace and fruit of the Holy Spirit, we are entirely destitute of it, except in so far as He is pleased to implant and promote its growth.

The matters to which you refer, and which have recently attracted my attention, have formerly so little occupied my own thoughts, and have so rarely been before me, or seem to have been, that on this account, as well as the singular and wondrous interest of the things themselves, they have filled me with surprise and admiration. I seem to have been long asleep, and the church about me asleep to the sight of her true glory and beauty, and the glory and beauty of her God and Redeemer. And I presume this is too much the case. All the zeal of Bible and Missionary Societies does not satisfy and meet the claims of such heavenly teachings. And though this is excellent in itself, and no doubt designed by the providence of the Head of the Church, for the glory of his name, and the preparing the way for his kingdom on earth; yet the wonder is, that with such a testimony in the church's profession, all eyes are not turned to behold the glory it reveals in such manifold forms. I often have thought of, and more often lately, of a remark made by the late Dr. Alexander, of Princeton, that the age of the Puritans was one of profound investigation and thought—this, the age of action in the church; leaving it, as I understood, to be inferred that this is the preferable age, and its character in advance of the former; in my mind a very great misapprehension, and only a proof how good men are swayed by the society and circumstances into which they are thrown. Afterwards I heard that Dr. A. as he approached his latter end, expressed his growing apprehensions of the wondrous excellence of the cross of Christ. But oh! him first, him last, him without end, we ought to have before us; for we perish forever, if we know him not. Paul's ministry began and ended with Christ; and it is certain that none can know him in the true dignity of his person, but must follow that example. Indeed such is his greatness, that it has an overpowering and absorbing majesty, that has filled the souls of his people and servants with terror and with joy. This is not, therefore, the age of thought, and that is its very lamentable character. Its ministry, ministrations and worshippers, are superficial. God in just indignation with his backsliding people, is withholding and withdrawing his Spirit.—“But thou shalt arise and have mercy upon Zion,” and then “He will appear in his glory.” Nothing is more characteristic of the present age, in the breadth and length of Christendom—the visible church—than that the glory of God does not appear—is not in any form apparent in the disputes and conflicts of the nations, or the movements in the churches. At least my eyes see it not. Even apostate Rome is not hated for her blasphemy before God, but for her tyranny to man. The disputes among the professed and quasi Protestants are more about their respective earthly possessions and territorial limits, and their success and prosperity in comparison of one another, than with the enemies of Christ and

his kingdom; and all strangely enough sit down quietly under the acknowledgment here of a system of civil governments which dethrones and uncrowns the King of kings, to crowd out or jostle one another. And it would not be very wonderful, if, in the midst of such prevailing infidelity and ignorance, the Man of sin, now old in craft, though decrepit in power, should step in and jostle all out for a season, that the professing people of God may learn, under the hard yoke of oppression and persecution, what his service is which they now so greatly disregard.

Much do I wish that, at the coming Synod, particularly on the subject of the education of the ministry, wise counsels may prevail. But our only power for good to Zion is in God, as has been made singularly manifest more than once. Our prayers, therefore, are our best relief; and if there be much of that abroad and prevalent in ministers and people, good may be looked for, but none without it. Let us study, ourselves, to be frequent and earnest, and to get as many as possible in the same way. Without help from above, we must go down, and become a worthless, useless people for God's glory, or bring about a crash that shall throw us back half a century, or let us go on in ways that are not right, at last to mingle with the backsliding churches of our times. I envy not the literature of the ministers of this age. It ministers more to burn incense to the monstrous image of civil government, "without God, without Christ, and without hope in the world," than to minister to the throne of the King immortal, invisible and eternal. It is giving character, consistency and power to ecclesiastical systems framed and adjusted to sustain infidelity inwrought in our whole social fabric, in a very God-dishonoring form. But I do not like to say too much on this subject. God in his mercy grant that better things may come of it than appears.

PRAYER FOR THE INCREASE OF FAITH.

"And the apostles said unto the Lord, Increase our faith."—LUKE 17:5.

In the preceding verses of this chapter, our Lord Jesus Christ had inculcated upon his apostles the self-denying duties of administering faithful and affectionate reproof to those who, on any occasion, might have given them offence, and of exercising forgiveness promptly and repeatedly when such offenders expressed repentance. The apostles, deeply convinced of the difficulty attendant on the performance of these duties, and probably conscious of infirmities which, in past instances, had been manifest in their conduct, unite in saying, with humble and importunate supplication, "Lord, increase our faith." The answer given by the Saviour on this occasion, appears intended to intimate that a large degree of faith is

not absolutely necessary to enable one to "rebuke" and "forgive." So far from this being the case, he informs them that a small degree of faith, if genuine, though but "like a grain of mustard seed," would effect much greater things; even such things as were beyond the power of any principle in nature to accomplish. "Ye should say to this sycamine tree, Be thou plucked up by the roots, and be thou cast into the sea, and it should obey you." Does it not appear, from the conduct of the apostles in praying to the Lord Jesus for an *increase of faith*, that, with all the darkness and confusion of their minds respecting the precise way in which he would accomplish the work of redemption, they yet knew the divinity of his person, and considered him to be "God manifest in the flesh." Had they not believed this, would they have requested him to communicate to them spiritual blessings? "Faith is the gift of God;" but the apostles prayed to the Saviour to give them faith, and were not reprov'd for such conduct. Is not the inference unavoidable, that they believed Jesus to be God? It was from such addresses as this, that the disciples were afterwards known as "those who called upon his name;" and that it was proper to designate "the Church of God," even those who were "sanctified in Christ Jesus" and "called to be saints," as the same identical persons "who, in every place, called upon the name of the Lord Jesus Christ." This view of the subject also accounts fully for the conduct of Stephen when dying, who called upon the "Lord Jesus to receive his spirit;" and for that of the great apostle of the Gentiles, who prayed to the Lord thrice that the "thorn in his flesh might be taken from him;" to which the Lord graciously replied, "My grace is sufficient for thee." Let Christians now imitate those who, in circumstances of peculiar affliction, and who, acting under the influence of Divine inspiration, thus worshipped the Lord Jesus; and then only will they "honor the Son, even as they honor the Father."

Praying for an *increase of faith* shows us also what were the sentiments of the apostles respecting the doctrine of sanctification, viz: that the Divine influence by which they had been separated from the world to the service of God, was *growing* in its nature and *progressive* in its effects. If faith be capable of an increase, and of "growing exceedingly," what good reason can be adduced why hope, and love, and peace, and meekness, yea, why all the "fruits of the Spirit," are not so also? Confounding the doctrines of justification and sanctification, which are different as the act of grace by which a convicted rebel is acquitted and the Divine influence by which a sinner is purified by "the washing of regeneration and the renewing of the Holy Ghost," has been the cause of great and fatal error. The work of Christ imputed to the sinner who believes in Jesus, is so perfect as neither to require nor receive any addition; but the "good work" performed *in* believers is at

present only "*begun*," and will be finally "*perfected*" in "the day when the Saviour shall receive them to himself without spot, or wrinkle, or any such thing." The fruit of the Spirit in believers, in the present state, like the unripe fruit of the fig tree in northern latitudes, never arrives at perfection, because the soil and climate are uncongenial. Grace, which sanctifies the heart, is progressive in its growth and maturity; nor will its fruits be perfect till the believer is transplanted to a more congenial soil and climate. When a person has arrived at manhood, there is no addition to the number of members and faculties which he possessed when an infant; they have only gained strength. The Holy Spirit, when he first communicates grace to the mind, imparts all the several members of the "new man;" but these will not attain maturity *till* the Christian is "present with the Lord," "a perfect man," having reached "the measure of the stature of the fulness of Christ." While dwelling in an earthly tabernacle, the apostle Paul could say, "Not as though I had already attained, either was already perfect; but I follow after, if that I may apprehend, that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the calling of God, in Christ Jesus." Peter also exhorts in accordance with Paul's sentiments. "Beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but *grow* in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The Holy Spirit is the agent by whose sacred energy sanctification is effected; but faith in the person, work, and promises of Christ, is the principle through which it is *commenced, continued, and perfected*.

The *occasion* on which the apostles prayed for an *increase* of faith is also instructive. One might have concluded they would rather have supplicated for an increase of meekness or of patience, for the purpose of being enabled to overcome, or to bear with injuries. In such cases, persons generally say, "Lord, increase our patience, for the purpose of being enabled to overcome or bear with injuries." They should rather say, "Increase our faith." Faith is like the main spring in a watch, which sets and preserves all the other parts in motion; or it is the "root of the matter," by which all the "fruits of the Spirit" in believers are produced and brought to perfection. Faith, being a Divine principle, "the gift of God," will necessarily oppose and conquer the influence of human depravity. Thus Christians are exhorted to "put off the old man, with his deeds, and to put on the new man, which, after God, is created in righteousness and true holiness." Faith will also influence us to regard the precepts and to embrace the promises of the word of God, to endure "as seeing him who is invisible," to

make the glory of God the ultimate end of all our actions. The sweet singer of Israel was influenced by Divine considerations, when he refused to slay Saul at the solicitations of his servants. Saul, who acted from carnal and worldly motives, was perfectly astonished at the forgiving spirit of David, and exclaimed, "If a man find his enemy, will he let him go well away? thou art more righteous than I." The conduct of the "man according to God's own heart," in this instance, illustrates the propriety of the apostles' prayer, when, in order to forgive injuries, they say, "Lord, increase our faith."

The efficacy of faith, however weak in principle, if it be genuine and operative, is strongly expressed by our Lord in the remarkable reply given on this occasion to his apostles, plainly asserting, though in highly figurative language, that effects as far above the power of nature as planting a sycamine tree in the depths of the sea, should be accomplished by its influence. This has been exemplified in thousands of instances; and persons giving full credit to the word of God, have found that "all things are possible to him that believeth." The powerful efficacy of faith has been seen in "removing mountains" of difficulty, of afflictions, and of guilt, as it were, into the "midst of the sea." Its shouts of victory have been heard in the midst of danger, and its triumphs have been seen in the valley of the shadow of death. Faith in God and his promises, gave strength to the Christians of apostolic and primitive times to withstand the assaults of their Jewish and Pagan foes; and through its efficacy, our covenanting forefathers were enabled to display a banner for truth, and become "more than conquerors" over their prelatial foes,—thus illustrating the gospel truth, "that all things are possible to him that believeth." C. S. D.

THE SYNOD.

In the "Presbyterian" we lately read an account of the Meeting of a Synod, and we were exceedingly struck by one circumstance. It was stated that this Synod had for a succession of years never met without occasioning a revival of religion in the towns where it assembled. And the thought instantly occurred, Why should not this be the case with every Synod? Why should the ministers of Christ,—teachers and rulers in his Church, ever come together without giving an immediate and memorable impulse to the Master's cause?

No doubt it is for the transaction of business that our office-bearers come together. But if "Holiness to the Lord" should be inscribed on the shop and the counting-house of the Christian trader and merchant, much more should self-consecration and

singleness of eye be conspicuous in managing the affairs of God's own house, and we should seek to conduct them as much as may be in the devout and loving spirit with which our great Example gave himself to His heavenly Father's "business."

Besides, the time of the Synod is not all to be occupied with mere ecclesiastical routine. Its proceedings will be prefaced by the preaching of the Word, and each *sedesunt* will be opened with devotional exercises.

Of course, matters will come up for adjudication on which there will be diversities of opinion, and possibly some in which personal feelings are involved. But it is very certain that nothing will come up that may not be settled without any losing their temper, or manifesting such works of the flesh, as "hatred, variance, wrath, strife." Such manifestations in Synods where they have occurred, have done more to damage our polity in public estimation than will ever be countervailed by printed demonstrations of the Divine right of Presbytery. To heal local dissensions and personal misunderstandings is one great use of a general Synod; and in order to cure the distemper, it is not necessary that the physician should himself catch the contagion. Difficult cases may occur, but with so many men of prayer, and so many men of sagacity, there is no reason why spectators should not depart exclaiming, "Behold how good and how pleasant it is for brethren to dwell together in unity."

But the hearts of the best of men are not in their own hands, and ministers and elders may go up to the Synod with hopes and wishes the most devout and brotherly, and yet return ashamed. Our safety is in God! our true policy is prayer. Let the lovers of Zion pray for the peace of Jerusalem. Let the Synod be remembered in congregational prayer and in social-meetings. Let its members, and the members of our Church, pray for it in private and in the family. Let them ask for it the wisdom which is "first pure, then peaceable;" let them ask for it a sound mind and a single eye. Then brotherly love will continue. Brethren will return to their homes and their labors with hearts knit together—realizing their unity, and refreshed for a work which they feel that all are conducting in common. Christian spectators will rejoice, beholding our order. Our Church will expand. Our congregations will revive. Our people will be strengthened. The Lord will command the blessing, even life for evermore.—*Eng. Pres. Mes.*

NOTES ON THE RELIGIOUS ASPECT OF EUROPE.

(From the Ec. and Miss. Record.)

The spirited and manly letter of Lord John Russell, to our ambassador at Florence, and the well toned discussion in the House of Commons

in the case of the Madiai, have not been in vain. The prayers that have risen to the Great Head of the church have been heard, and the liberation of the prisoners has been conceded. Yet while thankful to God for this eagerly-sought and much-longed-for act of justice, we must not forget that many hundreds of our fellow-creatures are said to be undergoing imprisonment for the very same offence as the Madiai. What of Guarducci? What of the many other Bible-readers, more obscure in station, who are in a similar predicament? We earnestly, yet somewhat anxiously hope, that the Protestant community will not for a moment think that the contest for religious liberty is over. Though we should have to agitate case by case, let us never rest so long as there is reason to believe that over wide Europe there is a single man or woman undergoing imprisonment for conscience sake. All that we have yet gained is experience of the power of our weapons,—though not carnal but spiritual, we have learned that they are mighty, through God, to the pulling down of strongholds. Even allied Popery and Despotism have been found unable to stand before the force of enlightened opinion, made irresistible through the breath of prayer. Onward, then, let us press,—pillorying every tyrant who dares come between the word of God and any of His creatures, to whom He has given it to be a light to his feet and a lamp to his path.

The tone of the discussion on Maynooth, in the House of Commons, in the end of February, afforded evidence that sound views on that subject are making no inconsiderable progress. Though the motion for the withdrawal of the grant was lost, the majority was small, and the defence lame and generally spiritless. It is tolerably plain that the people of this country are progressing toward the state of feeling regarding Popery which prevailed when Mary was burning Protestant heretics at Smithfield, or James II. was committing Protestant bishops to the Tower. It is encouraging to look back on former Periods of our national history, when the public mind was roused to a proper sense of the danger from Popery: we see the more reason to hope that it will now return to similar convictions. The generosity of the English people made them slow to believe all that was alleged against Rome and her partizans; but, by slow degrees, the truth is dawning on their minds. Let means continue to be employed, with increased activity, for still further enlightening the public mind, and ere long, the pressure of such convictions on the legislature will lead to the withdrawal of the Maynooth Endowments.

We have not yet had the discussion that was anticipated on the proposed opening of the Crystal Palace on the Lord's day; nor does it appear likely at present, that such discussion will be brought on. The company seem to have been somewhat staggered by the formidable opposition that their meditated desecration of the Sabbath evoked.

Turkey has been the chief scene of interest on the continent of Europe during the past month. Her position may well excite compassion. Destitute of internal strength, some of her own provinces rise in rebellion; Austria, her neighbour on one side, presents her bill of demands; Russia, her neighbour on another, determined to outdo Austria, then presents hers; France summons her navy to the neighbourhood, to be ready for emergencies, and the Charge-d'-Affairs of England sends a message for hers. Poor Turkey! We cannot venture to predict the

issue; but many of our readers have doubtless seen the fate of Turkey, and of the world generally, down to the battle of Armageddon minutely described in a catch-penny pamphlet, which has been sold in thousands, entitled, "The Coming struggle of the Nations of the Earth." That Turkey occupies a very prominent place in prophesy, is universally admitted; and that the decay of its strength corresponds to the prophesy of the drying up of the river Euphrates, is also very generally believed. But we can never have much confidence in interpretations of prophesy which go into minute details before the fulfilment itself takes place.

SPAIN AND POPERY.

SPAIN has for a length of time exhibited the exclusive and thorough sway of Popery. Her present state, in contrast with what she once was, and with her superior physical advantages, furnishes a comment on her genius and influence. We shall not refer to her early history before Christ, but begin our references with the Christian era, and the early reception of Christianity there. In the New Testament, we read of the purpose of Paul to visit Spain in one of his missionary tours, but we have no evidence that it was realized. Ecclesiastical history, however, informs us of the early and extensive reception of the gospel there. There are many pleasing traces of the strength of its Christianity in the severity of the persecution for the truth which it was called to endure, and which the faithful nobly endured. Few if any provinces of the Roman Empire were more wealthy or more populous and prosperous than the Peninsula of Spain. The number, strength, and riches of the Roman remains, still existing in the forms of bridges, aqueducts, &c. show the value which was attached to it, and the extent of its prosperity. The very ferocity of the Northern barbarians, and the carnage and devastation spread on its fair territory, proclaim the same. When this moral retribution of persecuting pagan Rome had exhausted itself, and an apostate Christianity usurped the place of the truth, a new instrument of retribution was prepared and let loose, not in barbarians from the North, but in Mohammedans from the South. The Moors of Africa crossed the Straits of Gibraltar, and speedily overran and held the sway over almost all Spain. So degenerate had the Christian Church become before, under Papal rule, and so severely had the country suffered under the convulsions which broke up the Roman Empire, that the Mohammedan rule was in many respects an improvement on the Christian. At least, the fierce followers of the prophet of Mecca, when their government was fully established, became the friends of literature. Almost all the leading towns of Spain possessed colleges, with a large attendance of students and extensive libraries. The Moors were at length expelled, leaving, however, many traces of their greatness behind, which survive to the present day. In the centuries immediately preceding the Reformation, many faithful persecuted Frenchmen took refuge in Spain; there were Christian communities on the Spanish, as well as on the French side of the Pyrenees, and when the Reformation appeared there was an encouraging promise of evangelical fruit; even the "Institutes" of Calvin were trans-

lated into Spanish, with an address by the translator, "To all the faithful of the Spanish nation who desire the advancement of the kingdom of Christ." But Rome was aroused, and put forth her persecuting strength, the faithful gave way, and the Reformation was suppressed. The volume of Dr. McCrie, on the Reformation in Spain, well deserves to be consulted. Ever since, the name of Spain has been unknown in Protestant Christendom. Important religious changes have taken place in other and not distant lands, but she has remained immutable, or rather, putting away from her the light of divine truth, she has been left in deeper darkness, the partizan and tool of Popery. From her natural position, occupying the most western portion of Europe, and (with the exception of one hundred miles) her insular and maritime character, she held a peculiarly favorable place for exerting a great influence on the New World recently discovered. She was relatively powerful among the nations of Europe at the time. She did exert a powerful influence, but of what kind? The vast diffusion of the Spanish language in Central and South America at the present time is a proof. Her influence there was on the side of the detestable love of gain, and unexampled cruelty, and all tributary to the religious iron despotism of the Roman Church. In the righteous, moral government of God, Spain proved no real gainer by her American colonies; judgment overtook her crimes; she was injured at home by the false principles of political economy which she pursued abroad; she underwent a long and sure decline, doomed meanwhile to the mortification of seeing nations once far behind go before her. At length she was deprived of her colonies, so that her colonial possessions are now exceedingly limited, while her internal state at home has greatly deteriorated. She has continued the prey of national disorganization, a picture of dissension and weakness. Nothing can be more striking than the contrast between Spain in the day of her glory, and Spain in her present condition of helplessness and weakness.

It is asked, What is the cause of this? The answer must be, *Popery*: Popery which suppressed the gospel at home: which kindled the fires and employed the tortures of the Inquisition; which then proceeded, in blended covetousness and fanaticism, to propagate itself over a New World, with atrocities almost unknown in the bloody history of man. It may be added, *Popery* which massacred one hundred and fifty thousand Protestants in the Netherlands, and by its Armada aimed an exterminating blow at Britain.

MADEIRA.

DR. KALLEY, recently from the Island of Madeira, lately delivered an address on the recent persecutions in that island, in New York. He said he had not come to preach a sermon, but to relate occurrences in Madeira. We all know the greatness and glory of God, but there are millions who do not know who God is!—men who are taught to bow to and worship a bit of bread held up by a priest. In Madeira, the people worship pictures and little images; each house contains one or more of them, which are worshipped as we worship God? Medhurst,

a Chinese missionary, relates that he saw a Chinaman praying to a European print, and, anxious to learn which of the saints it was, he approached, and discovered that the man was worshipping a portrait of Napoleon! In Madeira I saw among the household deities of a peasant, a little bit of paper, on which was a triangle, within which was marked "Yds. No." &c. a label from a roll of cloth, which the poor Madeiran had supposed to have reference to the Trinity, and so he worshipped it. In 1838, the Madeirans were very ignorant of the Bible; some had heard of the New Testament. I established a school, and in eight years 1000 adults had learned to read, that they might peruse the Scriptures. They were very ignorant of the way to obtain salvation; when asked about it they replied, if they were sinful, they "must *pay* for forgiveness." When informed that they would obtain forgiveness "without money and without price," it is impossible to conceive their joy. Suppose a mercantile community were told they could go to the bank and draw an amount of money without any trouble, and you will understand the feelings of these poor peasants when they were told that forgiveness had been obtained for them by the Saviour.

Dr. Kalley had distributed a number of Bibles among the people; this brought on him much persecution. He was imprisoned, his life threatened, and his property destroyed, and finally he barely escaped with his life from an infuriated Romanist mob by leaving the island. He said the people were very glad to learn the truths of Christianity, and believed with child-like confidence, and he concluded by appealing to his audience, if they, enjoying as they did, the blessings which a knowledge of the true God conferred on them, did not consider themselves called on to extend the hand of Christian sympathy, and lift their fellow-men in Madeira from the depths of spiritual ignorance into which they are sunk.

THE PRIESTS COUNTERMINED IN PIEDMONT.

Signor Mazzinghi, a man of family at Florence, is prosecuted by the clerical party for distributing tracts at La Spezia. By vast efforts, a judgment is obtained against him, the next day the King grants him a free pardon. The Governor of Chambrey, at the solicitation of the Archbishop, forbids the circulation of the Bible in Savoy. The Government instantly demands an explanation, and loses no time in reversing the ungodly *ordonnance*. The Minister of the Interior, Signor San Martino, at the instigation of his Confessor, sends a telegraphic message to the Swiss frontier to forbid the return into the country of Dr. De Sanctis. The Waldensian "Table" appeals to the Sovereign. A Council of Ministers is held, and by a vote of all other Ministers against one—that one being M. San Martino—the order is rescinded, and on the next Sabbath Dr. De Sanctis was to preach at Turin.

The facts connected with the last circumstance are of a most interesting nature. Dr. De Sanctis was the cure of the chief parish in the city of Rome; he left all for Christ. For two or three years he has been in Geneva, winning the regard of all who knew him, and doing some limited work among a few Italian exiles. Three or four months ago a

call from the Vaudois Church decided him to go to Turin, and examine on the spot, whether it were, or not, his duty to settle there as a minister of that ancient Church. The crowds who attended his preaching, and the effects of that preaching, decided him. He returned to Geneva, to bring away his wife and children, and to establish them and himself in Piedmont. He had sold his furniture. The interior of the diligence was taken. On the very eve of his departure, the news of the prohibition to return reached him. It seemed as if the cup was struck down at the moment of reaching his lips. He was not only penniless for the future, but actually houseless. Hear the result. The news spread through Geneva. In twenty-four hours his house was re-furnished from garret to basement by sympathizing friends. Gifts of various kinds flowed in from all quarters; and even persons whose sympathy had previously been less than that of others, came forward to cement in an hour of trial a friendship which brighter days had not been able to produce. The result we have stated. Dr. De Sanctis has gone to Turin, followed by a cordial interest from the north of the Alps, and greeted by a generous not to say *curious* reception, south of the Alps. And this he mainly owes, under God, to the bigotry, the intrigues, and the imprudence of the priests.—*Lond. Ch. Times.*

 CORRECTIONS.

The Editor of the Reformed Presbyterian will please correct the following typographical errors:—Vol. XVII; No. 2, page 52, line 24, for John 43, read, Isaiah 43, &c. Also page 55, line 3, for We say, read, *He says*. This last error of the press wholly changes our meaning—making us adopt *his fundamental assertion*, whose thesis we oppose—furnishing sufficient ground for his assumption in the No. for May, that “on the matter of the church’s testimony between him and us, there is no longer any controversy.” But this desirable result seems as distant as ever. Alas! that it should be so. Our present circumstances are such as to prevent enlargement at all on the general subject.

That the testimony of the church of Christ is a matter wholly of supernatural revelation, we have explicitly stated, and do not hesitate to reiterate the assertion; and yet we do not believe that the Bible is the church’s testimony. In other words, we do advisedly refuse to admit the assertion of *Martur*, that “the faith once delivered to the saints,” is that testimony. A didactic exhibition of truth, and a condemnation of error, we cordially approve; and their efficacy may be increased by having the authority of a judicial sanction. But if a church stop here, she drops “the testimony of Jesus Christ.” Now this is the sum total of what our opponent calls testimony. He explicitly relinquishes the “faithful contents of the martyrs of Jesus”—all “the footsteps of the flock”—asserting that “they are not, they cannot be the formal testimony of the church.” We maintain, and hold ourselves prepared to prove the opposite assertions.

We have time only to express our regret, that *Martur* should have said, and led others to believe “the position, that the matter of the church’s testimony is the word of God;” and especially, that this “position is maintained by us both.”

PHILALETHES.

May 9th, 1853.

ITEMS OF INTELLIGENCE.

MORE MARTYRS IN TUSCANY.—The release of the Madiai has not cleared the Tuscan prisons of their incarcerated martyrs. The correspondent of the London Christian Times, after giving an account of the liberation of the Madiai, says—

“And whilst your readers rejoice in the liberation of these prisoners, (best known and longest confined,) I trust they will not dismiss from their minds the prisons of Tuscany; for Guarducci, and about thirty other brethren, still languish there for the same cause, viz. the reading of God’s word, and having left the Roman Catholic church! By letting off those who have attracted most attention, the Grand Ducal Government possibly hope to get their own way undisturbed, with those less known to fame. Let christians then still watch and pray for the Tuscans who are prisoners of Christ.”

REV. DR. KING.—We understand, says the New York Journal of Commerce, that the following is the position of Dr. King’s case:—

The Hon. W. Marsh, our ambassador at Constantinople, was sent last summer to Athens, to examine the whole affair, both as to the land which the Greek Government had taken from Dr. King, without indemnification, and his imprisonment on account of his missionary labors. After having examined the case, Mr. Marsh transmitted his report to the Secretary of State. It consisted of 200 foolscap pages. Mr. Everett took up Mr. Marsh’s report, and gave it a thorough investigation. His decision has been transmitted to Mr. Marsh, who has been directed to arrange the difficulty according to his instructions. What those instructions are, we cannot of course say; but it is believed that they are such as will bring about the adjustment of the difficulty, in a way that will secure to Dr. King his rights, and protect him in the same in future.

PERSECUTION IN PRUSSIA.—Although Prussia is a Protestant country, yet it seems there is no freedom of speech on the subject of Popery.—Pastor Heinrich, of Langerfeld, a clergyman of the Established Church of Prussia, preached in his parish church, on the last yearly anniversary of the Reformation, a sermon, his subject being, a ‘Biblical Examination of the Chief Catholic Doctrines,’ which was afterwards printed. In this sermon, the chief characteristic differences between the Protestant and Catholic Churches were tried by the Word of God. Pastor Heinrich was accused on the ground of paragraph 135 of the penal law, which says—“Whoever blasphemes God, either in word, writing, or in any other way, or derides one of the Christian churches, or a religious party possessing corporate rights, or the subjects of their veneration, doctrines, organization, or customs, or refers to them in a way which exposes them to hatred or contempt, shall be punished with imprisonment not to exceed three years.” After an able defence of himself, he was sentenced to fourteen days’ imprisonment, and his printer to seven days. Nor is this the only case of the kind that has taken place in Prussia. Pastor Beischlag, of Treves, was recently sentenced to four weeks’ imprisonment, on account of what he had said of Popery, in his answer to the attacks of the Roman Catholic General, Radowicz, in his last work on the Protestant Church.

THE WALDENSES.—The Waldensian Synod have sent their Moderator (Rev. J. P. Revel) to visit the American Churches. It will be really interesting to see this worthy representative of an Evangelical Church which can trace its connection with the Apostolical Age, or at least, with the Church, of the 2d and 3d centuries, through an uninterrupted line of organized bodies (churches) of believers, from our days back to the first centuries,—churches which existed in their mountain-home in the Alps, during ages when all the rest of the nominally Christian world had abandoned the simple and pure doctrines of the Gospel and the practice of Apostolic era, and the greater part had bowed its neck to Rome. It will be seen that Mr. Revel comes to the churches of America for help,—help for the Waldensian Synod, to enable that excellent body to do a great Work. We wish that every church in these United States, would, at an early day, take up a liberal collection in behalf of this object, and give this martyr-people a decisive proof of the interest which is felt here in their history, former sufferings, present condition, and noble enterprises.

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

SANDWICH ISLANDS.—The Providence Journal contains a communication which states that “Private letters of recent date from Peru bring very important intelligence concerning these islands. The independence of the young kingdom is seriously threatened, and urgent demands for assistance have been forwarded to Washington, asking protection against the impending danger. The French government have made demands upon that of Hawaii of an extortionate and totally inadmissible character, incompatible with the liberties of the nation. Perhaps with a view of taking possession of the whole archipelago, these claims are to be supported by a squadron, consisting of two 60 gun ships and four other vessels of war, a fleet fully capable of seizing the islands and subverting the government, as was done with the Society group a few years ago. The infamous conduct of France towards the defenceless Queen Pomare, leads us to expect no better fate for the unfortunate King Kamahameha III, unless the protection now so urgently asked is extended by our government or that of Great Britain.

HOLLAND.—The subject of the reëstablishment of the Roman Catholic Hierarchy in Holland had been brought before the Dutch Chambers, when it was announced by the Ministry, that not only had strong remonstrances been made to the Pope, but the Dutch ambassador had been withdrawn from Rome. This announcement gave the greatest satisfaction to the Chambers. Numerously signed petitions are still being forwarded to the King, praying his majesty not to recognise the Bishops appointed by the Pope. The Amsterdam petition was signed by not less than 51,000 Protestants.

FRANCE.—The Paris correspondent of the London Times says that it is fully decided that the Pope will not attend the coronation of the Emperor—that a dispatch from the Pontifical government enters at great length into the reasons for the Pope's final resolve—and that "the principal reasons assigned were suggested by persons in Paris to the cardinals." One effect of this final refusal is said to be that France will be disposed to speak less tenderly to Austria respecting the Lombard refugees and the confiscation of their property—and that the Sardinian ambassador at Paris has received assurance from the Emperor himself, that Piedmont should be supported in her remonstrance against the Austrian decree.

MRS. SHERWOOD.—The Evangelical Knowledge Society are about to publish an *authentic* edition of Mrs. Sherwood's "Stories on the Church and Catechism." It is probable there will soon be a demand for true editions of many other works that have been corrupted by one or other of the Book-Mutilating Societies. This work was debased by Bishop Kemp, for the Episcopal S. S. Union. The Southern Churchman says—

"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 opinions, and oppose those of the author."

THE NEW TERRITORIES.—The N. Y. Express thinks that slavery is not excluded from the new territories of Washington and Nebraska. The Evening Post, on the contrary, thinks slavery is absolutely excluded from both these territories, by virtue of what is termed the Missouri Compromise, which provides that slavery and involuntary servitude shall be excluded forever from all territory ceded by France to the United States, not included in Missouri, which lies north of 36° 30'. This saves Nebraska. Washington territory is a portion of Oregon; and the Jeffersonian proviso applies to that whole region, and that excludes slavery from that territory. In the territory of Washington, "the land occupied by missionary stations, not exceeding 640 acres to each, together with improvements, is expressly confirmed to the missionary societies respectively, which established the same. Stations that were occupied prior to the passage of the Act organizing the Territory of Oregon, are also confirmed to the societies which established them, even though they have since been abandoned."

THE LIMERICK EXAMINER says that there was remitted to Ireland last year, through the Provincial Bank of Ireland, by parties in America, to enable their friends to emigrate thither, no less a sum than £600,000, in sums under £4, and averaging £3 9s.—the price of a passage.

THE
REFORMED PRESBYTERIAN,

VOL. XVII.

JULY & AUGUST, 1853.

No. V. & VI.

MINUTES OF SYNOD OF REFORMED PRESBYTERIAN CHURCH IN N. A.

SESSION XXVII.

NEW YORK, (N. Y.) May 24th, 1853, 7½ P. M.

Synod met, pursuant to adjournment, and was constituted with prayer by the Moderator. After a sermon from Rom. 13:1, "Let every soul be subject to the higher powers," Synod adjourned with prayer, till 9 o'clock to-morrow morning.

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

Synod met, and was constituted with prayer. The members were ascertained, and are as follows:—

New York Presbytery.

MINISTERS.	RULING ELDERS.	CONGREGATIONS.
James Chrystie,	Jas. C. Ramsay,	First New York.
S. M. Willson,	George Spence,	Kortright.
Jas. M. Willson,	J. Stevenson,	First Phila.
And'w Stevenson,	Jas. Wiggins,	Second New York.
S. O. Wylie,	Robert Sterrit,	Second Phila.
J. W. Shaw,	James Beattie,	Coldenham.
J. M. Beattie,		
Joshua Kennedy,	S. Thompson,	Conococheague.
R. Z. Willson,		
Samuel Carlisle,	David T. Cavan,	Newburgh.
J. B. Williams,	Clark Brown,	White Lake.
N. R. Johnston,*	Josiah Divoll,	Topsham.
	James Shaw,	Argyle.
	A. Bowden,	Third New York.
	A. Lindsay,	Third Phila.
J. R. Wilson, D. D.		

* Ordained since last meeting of Synod.

Pittsburgh Presbytery.

MINISTERS.	RULING ELDERS.	CONGREGATIONS.
Thomas Sproull,	James Carson,	Pittsburgh and Allegheny.
John Crozier,	John Houston,	Monongahela.
John Wallace,		
Thomas Hannay,	Joseph Kennedy,	Camp Run, &c.
John Galbraith,	R. Dodds,	Union, Pine Creek, &c.
M. Roney,		
H. P. M'Clurkin,	David Wallace,	Salt Creek.
R. B. Cannon,	Daniel Simpson,	Greensburg, Clarksburg.
A. M. Milligan,	John Beattie,	New Alexandria.
R. J. Dodds,	Samuel Becket,	Warsaw, Montgomery, &c.
James Love,		
Samuel Sterrit,		
Joseph Hunter,*	John Boyd,	Wilksburg, &c.

Rochester Presbytery.

D. Scott,	Robert Aiton,	Rochester.
W. L. Roberts, D.D.	John M'Crea,	Sterling.
John Middleton,		
Samuel Bowden,	R. J. Guthrie,	York.
John Newell,		
Robert Johnson, †		Toronto, C. W.

Lakes Presbytery.

J. B. Johnston,	James Trumbull,	Miami.
J. C. Boyd,	James Robeson,	Sandusky.
Josiah Dodds,		
W. F. George,*		Macedon.
A. M'Farland,		Utica.
James Neill,		
R. Hutcheson,	Henry George,	Brush Creek.
J. C. K. Milligan,* †		
	D. Boyd, ‡	Second Miami.

Illinois Presbytery.

James Milligan,	John Hunter,	Bethel.
James Wallace,	Thomas Donnelly,	Old Bethel.
J. J. M'Clurkin,		
Jas. M. M'Donald,	S. M'Ihenny,	Lynn Grove.
John Stott,		
	John M'Clurkin,	Elkhorn.
A. C. Todd,	Henry Dean,	St. Louis.

* Ordained since last meeting of Synod.

† Not present at the constitution of the Court.

‡ Took his seat after the action of Synod upon the commission to organize the new congregation.

N. R. Johnston, of New York Presbytery, and Joseph Hunter, of Pittsburgh Presbytery; W. F. George and J. C. K. Milligan, of Lakes Presbytery, were reported as severally ordained to the holy Ministry by their respective Presbyteries. Lake Eliza congregation was organized by Lakes Presbytery.

Resolved, That all those certificates of ruling elders laid on the table on account of informality be sustained, as entitling the persons, respectively, to seats.

Absent—J. Douglas, O. Wylie, J. French, J. Faris, W. Sloane, Wm. Slater, J. Henderson, James M'Lachlan.

A certificate was laid upon the table by a ruling elder from Old Miami congregation, introduced by John Wallace, chairman of a commission appointed at last meeting. Laid upon the table.

W. L. Roberts was chosen Moderator; and J. M. Willson, Clerk; S. O. Wylie was appointed Assistant Clerk.

It having been stated to Synod that Rev. Mr. Revel, the Moderator of the Waldensian Synod is now in this city, and desires to have an interview with this Synod, it was

Resolved, That the court will take a recess, the Moderator and members keeping their places, at the time appointed to meet Mr. Revel, and that the time shall be this afternoon, immediately after the opening of the session. J. Chrystie, and A. Stevenson were appointed a committee to introduce Mr. Revel.

Minutes of last meeting read and approved. *Resolved*, That after to-day the hours of meeting daily be 9 A. M. and 3 P. M. and of adjournment, 12 M. and 6 P. M.

Resolved, That to-morrow evening at 7½ o'clock, the members of Synod will meet in this place for religious exercises. A. M. Milligan, S. O. Wylie and J. J. M'Clurkin, were appointed a committee to report this afternoon an order of proceedings in these exercises.

Adjourned with prayer, to meet at 3 o'clock, P. M.

Same place, 3 P. M.

Synod met, and was constituted with prayer. S. M. Willson absent, who soon came in. Minutes read and approved. R. Johnson appeared, and took his seat.

Synod had a recess, according to the minute of the forenoon.

Mr. Revel was then introduced by Mr. Chrystie, chairman of committee appointed this forenoon, and addressed the members of Synod, giving an account of the present condition and efforts of the Waldensian church. Remarks were then made by Dr. Roberts, and some inquiries were propounded and answered, when Mr. Revel took his leave. The Court came to order. A series of resolutions was then adopted, as follows:—

Resolved, 1. That this Synod has seen and heard with deep interest the Rev. Mr. Revel, the Moderator and representative of the Table of the Waldenses.

Resolved, 2. That we rejoice in this opportunity to extend the voice of fraternal encouragement to a people so long scriptural in their principles, and whose history is a record of trial, of privation, and often of bloody persecution—of patient endurance—of unyielding fortitude, and of heroic effort.

Resolved, 3. That we do sincerely sympathize with these descendants of a witnessing ancestry in their efforts to circulate the scriptures, and to diffuse the gospel throughout the Italian States.

Resolved, 4. That we commend the Waldensian brethren in their important position, occupying a central post among the southern States of Europe, to the sympathies, prayers, and contributions of our people and congregations.

Resolved, That a copy of these resolutions be put into the hands of Mr. Revel, and also that a copy of the standards of this church be sent to the Waldensian Church.

The committee on religious exercises reported. Report accepted and adopted. It is as follows:—

Report of the Special Committee on Religious Exercises.

The committee on religious exercises respectfully report the following order:

That the exercises be opened with singing a portion of a Psalm and reading of Scripture, by Dr. Roberts, and prayer by James Wallace.

1. Subject of discussion—Covenanting: by Revs. Stott and Roney, followed with singing and reading of Scripture by Rev. A. Stevenson, and prayer by Rev. J. Love.

2. Subject of discussion—Revival of Religion: by Revs. J. Chrystie and J. Milligan, followed with prayer by Rev. J. B. Johnston, and singing by J. C. Boyd.

3. Subject—Church Extension: by Revs. T. Sproull and J. M. Willson, followed with prayer by Rev. T. Hannay, singing and benediction by Rev. D. Stott.

Committee would recommend that none of those engaged occupy more than fifteen minutes, and that, after each of the subjects are discussed by those appointed, an opportunity be given to any members who choose to make remarks. Respectfully submitted.

A. M. MILLIGAN, *Ch'n.*

The Moderator appointed the standing committees. 1. Unfinished business, Sproull, R. Z. Willson, Ramsay. 2. Discipline, Stott, Roney, D. Wallace. 3. Presbyterial Reports, A. M. Milligan, J. C. Boyd, M'Crea. 4. The signs of the times, Scott, S. M. Willson, Cavan. 5. Foreign Correspondence, J. Chrystie, J. Milligan, Trumbull. 6. Theological Seminary, A. Stevenson, Hutcheson, Wiggins. 7. Finance, M'Donald, S. Bowden, Guthrie. 8. Presb. Records, *New York Presbytery*, Middleton, W. F. George,

J. M'Clurkin. *Pittsburgh Presbytery*, Todd, Carlisle, J. Stevenson. *Rochester Presbytery*, Niell, Hunter, Brown. *Lakes Presbytery*, J. Milligan, H. M'Clurkin, J. Beattie. *Illinois Presbytery*, M'Farland, N. R. Johnston, A. Lindsay.

Papers read and numbered as follows. No. 1. Letter from Synod in Ireland. No. 2. Letter from Synod in Scotland. No. 3. Report of the Presbytery of the Lakes. No. 4. Call from Cincinnati on J. R. Thompson. No. 5. Reference from Lakes Presbytery, with accompanying documents. No. 6. Report of N. Y. Presbytery. No. 7. Remonstrance and petition from members of Miami congregation. No. 8. Report of Rochester Presbytery. No. 9. Memorial and petition from members of Rochester congregation. No. 10. Report of Synod's Treasurer. No. 11. Protest and appeal of T. C. Loudon, with accompanying documents. No. 12. Answer to above appeal. No. 13. Report of Pittsburgh Presbytery. No. 14. Statistical report of New York Presbytery. No. 15. Protest and appeal of 1st session New York. No. 16. Answers to same. No. 17. Complaint of James M. Ritchie, &c. No. 18. Petition from Morgan county society.

No. 1. Read and referred to the committee on foreign correspondence. It is as follows:

Letter from Synod in Ireland.

BELFAST, 7th May, 1853.

DEAR BRETHREN:—Your highly esteemed favor of June, 1851, which reached our shores a few days after the termination of our Synodical meeting for that year, was read at the last meeting of our supreme judicatory, in July, 1852. "As cold water is to a thirsty soul, so is good news from a far country," and such have we found your gratifying and encouraging communication to be, and we desire to reciprocate that Christian and fraternal affection which it expresses. United together in the bonds of the same profession, covenant and communion, accept our assurance that it always affords us the greatest pleasure to hear of your welfare; and that we desire to cultivate that intercourse which may tend to strengthen those bonds and increase that interest which, as brethren in the kingdom and patience of our Lord Jesus Christ, we feel in each other. We are reminded that there exists a bond of connexion between you and us, besides that of our spiritual relationship as sister churches: whilst you regard our island as the land of your fathers, we look to your extensive continent as the place unto which many of our children have removed—ours is the land of your fathers' sepulchres, yours is the land where our brothers and sisters, our sons and our daughters, have sought a refuge and found a home; and we trust that this circumstance will form an additional incentive to more frequent intercourse.

But if at any time we seem to be forgetful, notwithstanding, be assured this does not arise from any lack of affectionate interest in your welfare, and we shall receive, with gratitude, any communication that may tend to stir us up to our duty, and remind us of our privilege.

In your last letter you refer to the state of these lands, the position our church occupies in them, and the dangers with which we are surrounded. We fully accord to the correctness of your observations, but in this method of communicating we can only briefly touch upon such a subject. It is true that Popery, that old enemy of the truth of God and the welfare of man, has been, of late, putting forth her old pretensions, and making all possible aggression upon the Protestant institutions of these lands; the same system we observe is also at work in almost every other land, whilst little, very little, is efficaciously done to arrest its progress. We rejoice, at the same time, to think that various churches have been awakened to more strenuous efforts to counteract the influence, and thwart the designs, of this insidious enemy—to rescue from her thralldom such as God may enlighten, and to preserve others who might be in danger of being drawn aside by her delusions. The protestant churches of these lands have been generally aroused and taken part in this movement, and are endeavoring, by varied scriptural instrumentality, to spread abroad the truth. We regret to say that our own section of the church, though endeavoring to engage in the same service, has not been enabled to prosecute the enterprise in the manner we could desire. Whilst we believe that good is being done, and that God's word shall not return unto him void, we cannot but think that the comparatively few conversions that have taken place, indicate God's design to use other instrumentality in the destruction of mystical Babylon, than schools and missionaries, and the dissemination of the Bible. What extent of power he may permit her to acquire or exercise before her final overthrow, we cannot tell; but we desire to be among the number of those who, in the maintenance of a faithful profession and testimony, shall await that event.

The position of our church in relation to other protestant denominations, is, we presume, similar to your own. The peculiar principles of the Reformed Presbyterian church do not seem to be extending or becoming more popular of late years. Several of our candidates for the ministry and licentiates have occasionally been resiling from their former profession and engagements, and connecting themselves with more popular bodies; and when we consider how little has been done to extend the knowledge of our principles, how these are opposed and despised when known, and how few will adopt and act upon them, even when known and approved of, we are disposed to say, "We have wrought no deliv-

erance in the earth, neither have the inhabitants of the world fallen." Aware of the reception that truth has ever received in the world, and being taught in prophecy that the witnesses of the Lamb shall be few in number, and must prophesy in sackcloth and dwell in the wilderness during the period of Anti-Christ's reign, we trust we shall never be permitted to doubt the scriptural character of our profession on account of its unpopularity, or the desertion of its former professed friends, but would look to Him from whom every good and perfect gift is received, for a spirit of faithfulness to consecrate those principles which the world will acknowledge, when the nations shall be filled with the knowledge of the Lord, as the waters cover the sea.

We are gratified, dear brethren, to learn the measure of brotherly concord and harmony that characterize your labors and ecclesiastical assemblies. It is matter of gratitude to the Head of the church when Zion, though small, is made a "quiet habitation." We are also gratified to hear of the "large door and effectual," which Divine Providence is opening up before you for the dissemination of the truth, and planting the standard of our covenanted testimony. We rejoice that in any part of the world, and especially in the rising nations of the American continent, the Lord is causing the horn of his Anointed to bud forth, and we are farther gratified to learn, from the statements of your letter, that what has tended to the diminution of *our* members has tended to the increase of *yours*—that those who have emigrated from our congregations have, in general, not forgotten their professions and engagements, but have united with you in the fellowship and work of the Lord and maintenance of our fathers' testimony. May the time be hastened when, both in your experience and ours, this promise shall be fulfilled, "It shall come to pass, that like as ye were a curse among the heathen, O house of Israel and house of Judah, so will I bless you, and ye shall be a blessing; fear not, but let your hands be strong."

Regarding our internal condition as a church, we have little to state with which you are not acquainted; there is little difference in the statistics of our ministers and congregations for some time. We have not yet been able to organize a mission to the heathen, though funds, to a considerable extent, have long been in hands for this purpose. We have not been able to maintain the mission some time ago attempted to the benighted portions of our own land, chiefly owing to the apostacy of the agency employed, and our not being able as yet to find suitable persons to occupy their places. The object, however, is still before the church, and we are anxiously waiting till He who has "the seven stars in his right hand," may give us the proper instrumentality. There are also various *Home Stations* that present an inviting aspect,

but which we have not hitherto had the means to cultivate to the extent desired; still we trust that the partial labors which these have received have been followed with the Divine blessing.

We have also to add that the afflictive dispensations of Providence with which God has recently visited this land have greatly affected all our congregations. It is a "day of small things" with our church, but we desire not to despise even such a day; we have reason still to thank God and take courage. He "has given us a nail in his holy place," and at times "a little reviving in our bondage." We have *twenty-one ordained ministers*, with *four licentiates*, who are employed in preaching the gospel in a number of small vacancies and stations, where the cause of our covenanted profession is acknowledged. Unity of sentiment, and general harmony in deliberation, have characterized our church courts, and prevail in our congregations, and notwithstanding that apathy in the work of the Lord which we may expect many will manifest who enjoy spiritual privileges, we believe there is a spirit of general activity awakened in most of our congregations, and an anxiety, with corresponding effort on the part of many, to promote the welfare of our Zion. May the Lord "make strong what he has wrought for us." May He return to the "long desolations," and in the power of His providence and the efficacy of His Spirit, yet extend prosperity and peace to His people.

Dear brethren, the page of prophecy and the "signs of the times" admonish us that we live in an eventful period, and we ought well to understand the position we occupy, and the duties which that position demands. The fan of the Redeemer is now in his hand, and he is about to purge his floor. The threatenings of the word of God are soon to be executed upon ungodly and anti-Christian nations; his promises are shortly to be fulfilled to his waiting church. May those who have the word of God and the testimony of Jesus Christ be prepared for the last conflict which the dragon is waging with them. May you and we, united in the same bonds of nature, grace and fellowship, and waiting for the same salvation, be found faithful to our Lord and Master—be guided in all truth and duty—be blessed in our present privileges, and kept in the hour of temptation which shall come upon all nations, to try them that dwell on the earth. And though we seem now to stand, as it were, on a dangerous "sea of glass mingled with fire," let us even then have composure, with the harps of God in our hands, to sing the song of Moses and the Lamb.

Hoping that the bonds that bind us together will be strengthened—desiring that our intercourse may be cordial and more frequent, and that, though far separated, we may still "love as brethren," be "helpers of each other's joy," and strengthen each other's hands, till we all reach that shore where there is "no

more sea" to divide the members of the church of Christ; we are, dear brethren, yours in the bonds of the faith of the gospel and covenant of our God. By order of Synod.

WM. M'CARROLL, }
R. A. WALLACE, } *Synod's Com.*

To the Reverend, the Moderator and other members of the Reformed Presbyterian Church in North America.

No. 2. Read, and referred to the same committee, and is as follows:

LETTER FROM THE REFORMED PRESBYTERIAN CHURCH OF SCOTLAND.

To the Moderator and Remanent Members of the Reformed Presbyterian Synod of the United States, N. A.:

DEAR FATHERS AND BRETHREN:—We have to apologize for being so long in replying to the last communication received from you. It was read with much interest in the Synod of 1850; and the intention was to have written to you in sufficient time for the first meeting that might be held by you thereafter; but owing to an oversight which it is unnecessary here to explain, this was not done; and it is hoped that the present communication will be received by you at your meeting in 1852.

We are much gratified to learn that the number of your congregations and communicants is on the increase, and that you have the prospect of a goodly supply of laborers in the gospel vineyard. The question of education, and especially the education of those who are designed for the holy ministry, demands the earnest attention of the Church of Christ, and we are glad to understand that it has been under your serious consideration. The present times most urgently require that those who are set for the defence of the gospel be not only pious, devoted and laborious, but also possessed, in a high degree, of literary, scientific and theological attainments, in order to do battle with the insidious infidelity and the aggressive Romanism, which are threatening the interests of true religion and liberty, on your side of the Atlantic as well as on ours.

We need not inform you that in this country the movements of the Romish Apostacy have, for some time past, been engrossing a large share of public attention. The grasping, insatiable spirit, and the tone of boastful confidence, manifested by its adherents, encouraged, no doubt, in a great measure, by the principles and position of a powerful party within the Anglican establishment, and the secession of numbers of her ministers and members to the church of Rome, have awakened the Protestant population to a sense of danger, provoked a spirit of determined resistance, and even wrought an entire change on the minds of many with res-

pect to the claims and intentions of the anti-Christian party. It is encouraging to us who have all along been sounding the alarm and giving solemn warning against concessions to the sworn foes of truth and liberty, to find our arguments now used, where before they were laughed to scorn, and the ground on which we have taken our stand in behalf of the great reformation, now occupied, to some extent, by prominent politicians and statesmen, and by leading journals and reviews.

During the past year the Popish controversy has occupied men's minds more than it probably had ever done for the preceding period of a century and a half, and by means of the pulpit, the platform and the press, a flood of light has been poured on the question, which, under the blessing of the Spirit of God, will go far to prepare the Protestantism of our day for the struggle on which, it is believed, we are now entering. Such is the spirit evoked, that no candidate for parliamentary honors can expect success in Scotland, and, we believe, in many parts of England also, unless he be prepared to declare himself ready to support a measure for the withdrawal of the £30,000 annuity, with which the Popish College of Maynooth has been endowed out of the national funds.

With regard to our own church we have very little to communicate. We cannot say that of late our congregations or even our members have increased much in number. Neither have they, it is believed, diminished aught. We enjoy great internal peace. Our ministers are laboring assiduously in preaching the gospel, instructing the young, &c., and in their respective localities will generally be found in the foreground when any united public movement is made in behalf of the sacredness of the Sabbath, and in defence of Protestant truth and liberty, &c. &c. We have been endeavoring, we think with some success, to elevate the standard of qualification for the gospel ministry, by exercising a more vigilant superintendence over the studies of our young men. And it is matter of thankfulness to the Head of the church, while it affords promise with respect to the future, that during the past session, as well as the one immediately preceding, there have been more students connected with our church—many of them young men of very hopeful talents and characters—in attendance at our universities than at any former period since the times of the persecution and the covenant. May the Lord himself prepare a noble band of witnesses for his truth in your great and rapidly extending Commonwealth, as well as in our land, so that the kingdom of Messiah may be firmly established in these two nations, which, with all their faults and sins, are yet the most enlightened, powerful and free in the whole world—that these may improve and flourish under the influence of that holy religion to which they are indebted for any truly honorable dis-

tion they have attained to among the nations of the earth, and that they may prove not only an asylum to the victims of oppression and persecution elsewhere, but be the means of diffusing righteousness and peace throughout all the families of mankind.

We have no disposition, dear Fathers and Brethren, to dictate to you respecting the course you ought to pursue with respect to the division by which the professed friends of the Covenanted Reformation in the United States continue to be rent asunder. You must, of course, act according to your own independent judgment, and on your own responsibility. We frankly accede to you what we claim for ourselves. If we do not object to your using the freedom of remonstrating with us in regard to our correspondence with another Synod in America, you must grant us the liberty of expressing our deep regret that, be the cause what it may, you and they have assumed a hostile attitude towards each other; and of suggesting that it might tend to promote a better understanding, and even to heal the unhappy breach, were you, at least, to open a friendly correspondence with one another, and mutually to offer frank and brotherly explanations, with respect to your position and proceedings. So far from thinking ourselves wrong in holding a correspondence with the General Synod, we are rather of opinion that you might, without impropriety, imitate our example in this, recognising them as a sister church, even although their practice might not be in all respects such as you would approve of. Is there no room for inquiring whether or not there is some misunderstanding with respect to the effect of a vote of suspension passed in 1833—but which, as we take it, was never embodied into a formal and solemn sentence, and pronounced by the Moderator of Synod, nor intimated to the parties concerned? And is there no reason to hope that a friendly conference might, to some extent, remove misapprehensions on this subject, and bring to light a greater amount of harmony between the two bodies, than some may suppose to exist?

Trusting that you will pardon the liberty we take in making these suggestions in all respect and brotherly kindness; and praying that you may be blessed with grace, mercy, and peace, from God the Father, Son, and Holy Ghost, we remain, dear Fathers and Brethren, yours in the bonds of the Gospel and in the testimony of Jesus.

By order of the committee on correspondence of the Reformed Presbyterian Church in Scotland.

Ayr, April 9, 1852.

JOHN GRAHAM.

No. 3. Read, and referred to Committee on Presbyterial Reports, except so much as refers to our relations to the Scottish Synod, which was referred to the Committee on Foreign Correspondence. It is as follows:

Report of the Presbytery of the Lakes.

The Presbytery of the Lakes respectfully report to Synod—

Since last meeting of Synod, we have held five meetings. We have within our bounds thirteen congregations—five of which are vacancies. We have nine ordained ministers—one unsettled—Rev. James Neill, and two in a transition state, having accepted calls, and having been ordained, yet not installed, viz.: Revs. W. F. George and J. K. Milligan. We have three licentiates, J. R. W. Sloan, R. Reed, and J. S. Milligan. Our vacancies are, Xenia, Southfield, Bloomfield, Lake Eliza and Cincinnati. We have under our care nine theological students, and upwards of twenty other young men within our bounds, engaged in preparatory studies, in a course of literary training.

We have been endeavoring to do something in the cause of Home Missions, particularly in Canada West. Two of our ordained ministers and one licentiate have visited and itinerated in that field. Rev. J. Neill has spent a good part of the past year there. We would ask from Synod special aid, in sustaining our mission, commenced in that very interesting and important region. We have neither men nor means adequate to our Home Missionary demands.

The following congregations have been organized within our bounds since last meeting of Synod—Macedon, Mercer Co., Ohio, July 5, 1852, Lake Eliza, Sept. 6, 1852, and Cincinnati, Ohio, resuscitated Feb. 24, 1853.

Calls have been moderated at Macedon, Miami, and Cincinnati, for Messrs. W. F. George, J. K. Milligan, and J. R. Thompson, respectively.

We have licensed seven theological students, all of whom have received the usual degrees in the arts: viz., J. M. Armour, J. S. Milligan, J. K. Milligan, B. McCullough, R. Reed, J. R. Thompson, J. R. W. Sloane.

Rev. James Neill was, at his own request, October 6, 1851, released from his pastoral charge over Southfield congregation, and said congregation declared vacant.

The affairs of Utica congregation will be before Synod for adjudication by reference. The subject matter of reference will be found in the papers laid on your table, and numbered 7, 8, 9, and 13.

In Miami congregation, where, for a time, trouble existed, there is now a prospect of peace and prosperity, if the difficulties in relation to the new organization can be adjusted so that the "*Elective Affinity*" divisions could be healed.

At our meeting, held October 2d, 1851, Southfield, your Commission, appointed to organize a new congregation at Miami, sent us a notification in regard to their meeting to fulfil their ap-

pointment. The paper was received, and finding ourselves incompetent to decide on the doings of *your agents*—not *ours*, nor accountable to us—we laid the papers on the table till after the next meeting of Synod. You had given the commission no powers in regard to us, nor had you put it in our power to pass upon the doings of that commission. As commissions report to the bodies appointing them, and as their doings are subject to review and adoption, to amendment or rejection, we could not forestall the action of Synod in the case. And further, we ascertained that their proceedings would be called in question before your bar. Hence our action in regard to their paper marked No. 1, on our files.

We earnestly entreat the attention of Synod to our relations to the Scottish church. There is a very general dissatisfaction among our people with our present connexion with the Synod of Scotland, as she now stands in ecclesiastical fellowship with the party in defection in Ireland, as also with those in this country, who made defection from our covenanted testimony in 1833.

Respectfully submitted. By order of Presb.

Utica, May 12, 1853. J. B. JOHNSTON, *Presb. Clerk.*

No. 4. Read, and laid upon the table for the present. No. 5. Referred, without reading, to the Committee on Discipline, to report whether the papers are in readiness to be acted upon by this court, and if not, in what they are deficient; said committee not to enter upon or report upon the merits of the case.

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

Same place, May 26, 9 A. M.

Synod met, and was constituted with prayer. Absent, A. Bowden, J. Boyd, R. Dodds, N. R. Johnston, M'Crea, M'Donald, Roney, Todd, who soon came in. Minutes read and approved. Papers read and numbered. No. 19. Report of Treasurer of Domestic Mission Fund. No. 20. Memorial from members of Macedon Congregation. No. 21. Memorial from R. Z. Willson. No. 22. Reference from Illinois Presbytery. No. 23. Communication from some persons in Logan County, Ohio. No. 24. Reference from Illinois Presbytery. No. 25. Protest and appeal from Presbytery of the Lakes. No. 26. Complaint of Old Bethel Congregation, Illinois. No. 27. Memorial of Old Bethel session.

No. 6. Read, and referred to the Committee on Presbyterian Reports, except what relates to the publication of bans of marriage, which was referred to a special committee, and also excepting what refers to the traffic in intoxicating drinks, which was referred to a special committee. It is as follows:

Report of the New York Presbytery.

The New York Presbytery report—

That we have now fifteen ministerial members—two having been added since last meeting of Synod, viz.: Jas. R. Willson, D. D., by certificate from the Presbytery of the Lakes, and N. R. Johnston, who was ordained to the holy ministry, and installed pastor of the Topsham congregation, Nov. 10th, 1852. Two have left us to become connected with the Old School Presbyterian Church—J. Little and C. B. McKee: the former in the month of February, 1852, the latter in December last. Both were followed by the sentence of suspension from the exercise of the ministry, and from church privileges.

There are seventeen congregations under our care, four of which are vacant, viz.: Baltimore, 3d Philadelphia, which has made out a call, 3d New York, and Argyle. The last, which is weak, and Fayston, Vt., are the only recognised missionary stations under our care. Albany still receives supplies of preaching, and begins to give promise of again taking its place among our organized congregations. The brethren there are anxious for more preaching than Presbytery can furnish them. There are some other openings to which we have access had we the ability to avail ourselves of them.

Since your last meeting, Mr. Wm. Thompson, then reported as a student under our care, continued to deliver specimens of improvement, giving increased promise of great acceptableness as an expositor of the scripture, and as a public speaker. He had been assigned, and in part had delivered trials for licensure, when his further progress was arrested by disease, which speedily terminated in death—a disappointment to his friends, to whom he was much endeared, and to the Presbytery, but, as we have good reason to believe, a gain to him.

Mr. John Crawford, who was received, May, 1852, as a student under our care, on certificate from the Ref. Pres. Presbytery of Edinburgh, Scotland, has been licensed at this meeting, and from the specimen of his gifts that we have received, we trust that he will be a workman not needing to be ashamed. From circumstances in his case, we recommend, that in the mean time, he be left in our bounds. Besides Mr. Crawford, Messrs. James R. Thompson, and Wm. Milroy, licentiates, and Rev. Joseph Henderson, unsettled minister, are under our care.

We have received from the committee of Synod a share of the labors of unsettled ministers and licentiates, but we cannot refrain from bringing to the notice of Synod the fact that Wm. F. George, who was assigned to us last summer by your committee, did not come within our bounds. Much disappointment ensued, and we respectfully ask Synod to inquire where the blame, if any, lies.

Our Home Mission operations have been rather limited, owing to the want of ministerial help. We have supplemented the salary at Topsham with one hundred dollars, and have given supplies to our missionary stations as we could, both of which have contributed a considerable proportion—Argyle particularly—of the requisite funds. We have paid into Synod's fund, but have made no draft upon it as yet. The field is wide, and should we have help enough, and of the right kind, we hope to enter in future more largely upon the work of disseminating God's truth and testimony through the extended territory embraced in our limits. In the Eastern states particularly we have inducements to make greater efforts.

We have attended to presbyterial visitations in most of our settled congregations by the appointment of committees for the purpose, which have made, generally, full reports. This appears to be the only practicable method, in our circumstances, of performing this duty. The reports have, with a few exceptions, been highly satisfactory.

We have but one student of theology under our care, Mr. Joseph Beattie, a graduate of Union College, who was received at our meeting, Oct., 1852.

Presbytery has made inquiry respecting the observance of the days of fasting and thanksgiving appointed by Synod, and also made appointments of its own for the last fall and spring. All have been observed. We would bring before Synod the subject of the division of our Presbytery. The time seems to have come when the Old Philadelphia Presbytery may be resuscitated. There are now five, and will soon be six congregations within that bounds, and three settled ministers.

We would also call the attention of Synod to the movements now going on in some of the states for the purpose of putting down, by legislative action, the traffic in intoxicating drinks, and ask an expression of its opinion respecting them. Though we are debarred, by the immorality of the government, from taking an active part in political efforts, we would not be insensible to the importance of legislation in itself right, and which promises useful results. The voice of Synod will not be without its influence in helping forward what we regard, in many aspects, as a movement in the right direction.

We would respectfully ask Synod to consider the law respecting the publication of the bans of marriage, to ascertain whether any modification of it be called for.

As it regards the state of our congregations, their numerical condition will be seen by our statistical report. In other respects we have our vicissitudes and trials, and must acknowledge that there is not all the evidence that would be desirable of a proper improvement of religious privileges. But we still hope that the presence of the Master is not withheld from us—that the word is

not altogether fruitless. Society around us presents features similar, we presume, to those of the other sections of the country; diversified, of course, in some measure, by local circumstances, but so nearly alike that it is unnecessary for us to burden your records by our comments. They certainly present many reasons for humiliation, and yet not a few for hope and encouragement.

JAS. M. WILLSON, *Clerk of N. Y. Pres.*

The Committee on Presbyterian Reports were instructed to report on the propriety of organizing three synods and a General Assembly in this Church. Messrs. Chrystie, T. Sproull, D. Wallace, special committee on publication of bans, &c., and J. M. Willson, A. Stevenson, and Trumbull on Traffic, &c. No. 7. Laid upon the table for the present, without reading. No. 8. Withdrawn for amendment. No. 9. Laid upon the table for the present, without reading. No. 10. Read, and referred to the Committee on Finance. No. 11. Referred without reading to the Committee on Discipline, as No. 5. No. 12. Referred as No. 11. No. 13. Read, and referred to the Committee on Presbyterian Reports. It is as follows :

Report of the Presbytery of Pittsburgh.

The Pittsburgh Presbytery respectfully report—

That since your last meeting Rev. James Blackwood, our oldest constituent member, has been discharged from his labors among us, and called home to his reward.

We have in our bounds fifteen congregations, thirteen of which are settled, and two are vacant. The congregation of Brookland, North Washington, and Manchester, formerly the charge of Rev. O. Wylie, has been by him demitted on account of ill health. The congregation of Greenville, Springfield and Sandy Lake has been organized since our last report, and is a promising vacancy, nearly ripe for settlement.

Our ministerial members are fifteen, two of whom, Revs. M. Roney and O. Wylie, are without charges, being unable to perform full ministerial labor, but are engaged in teaching.

Mr. Joseph Hunter was ordained and installed over the congregation of Wilkinsburg and Deer Creek, April 13, 1852.

Rev. R. J. Dodds was installed pastor of the congregation of Piney, Warsaw, Sandy, Montgomery, &c., June 18, 1852, and Rev. T. Hannay was installed over the congregation of Camp Run, Slippery Rock, &c., Nov. 17, 1852. We have under our care two probationers, Messrs. David McKee and Boyd McCullough. We have a goodly number of missionary stations, which, with the Divine blessing upon proper effort, may yet be flourishing congregations.

These, with the two congregations which require nearly con-

stant preaching, second our request for the labors of at least two probationers. We have at present no student of theology. Three young men who were once under the Presbytery's care, have turned aside to other employments.

The days of fasting and thanksgiving appointed by Synod, and those appointed by Presbytery for the past year, have been observed by all our congregations.

The pastors of settled congregations have attended to pastoral visitations and catechetical exercises, and provision has also been made to furnish vacancies and missionary stations with the same privileges.

We have had four meetings of Presbytery, all of which have been characterized by a great degree of harmony and unanimity, and the discipline of the Lord's house has produced in every instance the desired effect. There is not a single case of appeal from our decisions.

While we have good evidence that brotherly love prevails among us as a court, and it affords us pleasure to meet each other in the courts of God's house, yet our bounds are so large, that many find it difficult, if not impossible, to attend regularly the meetings of Presbytery, and so much business is brought before us, that we can seldom get it despatched in less than two days, and even at the end of that time, much often remains undone.

We would therefore suggest to Synod the propriety of organizing the congregations of Tomaka, Salt Creek, Londonderry, and Miller's Run, with adjacent territory, into a separate Presbytery, or in some way reducing our Presbyterial bounds.

The great principles of our testimony are agitated, and begin to make a deep impression upon the community around us; and we would hail the dawn as not far distant when the enemy shall be overcome by the blood of the Lamb and the word of our testimony.

Respectfully presented.

Allegheny, April 5, 1853.

THOMAS HANNAY, *Mod.*
JOSEPH HUNTER, *Clerk.*

No. 14. Referred without reading to a special committee to be appointed on statistical reports, said committee to prepare a general report in form for publication. Galbraith, Hannay, and Brown, said committee. No. 15. Referred without reading, as above, to the committee on discipline. No. 16. Referred without reading to committee on discipline, as above. No. 17. Referred as No. 16. No. 18. Read, and referred to the Illinois Presbytery. No. 19. Read, and referred to committee on finance. No. 20. Read, and laid upon the table for the present. No. 21. Read, and laid upon the table for the present. No. 22. Referred to committee on discipline, as preceding papers. No. 23. Laid upon the table for the present, without reading. No. 24. Refer-

red to committee on discipline, as above, without reading. No. 26. Referred to same committee, as above. No. 27. Laid upon the table for the present, without reading. No. 28. Report of Treasurer of Foreign Missions, read, and referred to committee on finance.

Resolved, That a committee be appointed to prepare a minute respecting the decease of Rev. James Blackwood.

Messrs. Sproull, Scott and Donnelly, said committee.

No. 22. Statistical report of Rochester Presbytery. Referred without reading to the committee on statistical reports. No. 30. Complaint of the elders and deacons of Miami congregation. Referred without reading to the committee on discipline, as above.

Committee on unfinished business reported; report accepted and considered, article by article. On item first, the committee to organize a new congregation in Logan Co. Ohio, reported. Report accepted. While a motion in reference to this report was pending, No. 30 was withdrawn from the committee on discipline, to be considered in connection with this business. Nos. 7 and 23 were then taken up for the same purpose. No. 30 was read, and No. 7 in part.

Adjourned with prayer, to meet at 3 P. M.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Absent, M'I'henny and Thompson, who soon appeared.

Minutes read, amended and approved. Papers received and numbered. No. 31. Protest and appeal of John M'Clurkin. No. 32. Petition of members of Rochester congregation. No. 31, referred as above, without reading, to committee on discipline. No. 32. This paper not being transferred according to the rule, was received on motion, there having been no opportunity for transfer, and then laid upon the table for the present without reading.

The reading of No. 7 was resumed, and finished. No. 25 was then withdrawn from the committee on discipline, as connected with the business now before the court. Read, and laid upon the table for the present. Messrs. M. Wilkin and W. Aiken were recognised as commissioners to act on behalf of the elders and deacons of Miami congregation, and also on behalf of the congregation, and Mr. David Boyd as commissioner to act on behalf of the new organization. Messrs. Wilkin and Aikin then addressed the Synod, urging the complaint, remonstrance and petition, (Nos. 30 and 7.) The members of the commission present, Messrs. John Wallace and James Love, were then heard.

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

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

Synod met, and was constituted with prayer. Absent, R.

Johnson, who soon appeared. Minutes read and approved. Papers received. No. 33. Report of committee on Seminary funds. Read, and referred to committee on finance, and directed that all Seminary funds be handed over to that committee, that the report may be completed for publication.

Resolved, That the committee on the Theological Seminary be instructed to report, as early as possible, upon the expediency of reviving the Seminary; and if they report affirmatively on this, that they also report a plan for reviving it.

No. 8. The report of the Rochester Presbytery was received, read, and referred to committee on Presbyterial reports, and is as follows:

Report of Rochester Presbytery.

The Presbytery of Rochester report that, since the last meeting of Synod, Rev. James M'Lachlan, formerly a missionary from the Scottish Synod to Canada West, with the people of his pastoral charge, has put himself under the care of this Presbytery. Rev. Robert Johnson has been installed into the pastoral charge of the congregation of Toronto, C. W. Messrs. Wm. Milroy and Joseph M'Cracken, students under our care, have been licensed to preach the everlasting Gospel; the former at a meeting held in June, 1851, the latter May 13th, 1853. A second congregation has been formed in Perth, C. W. of members formerly belonging to the united congregations under the pastoral charge of Rev. James M'Lachlan.

We have twelve congregations under our care, seven of which have pastors, and one licentiate—Mr. J. M'Cracken.

The days of fasting and thanksgiving appointed by Synod at its last meeting, have been observed by the congregations within our bounds, as also the corresponding days of the last year. The public ordinances are generally well attended, although there is not any very manifest evidence of the growth of religion among us.

Presbytery suggest to the attention of Synod a modification of the arrangements made at its last meeting on the subject of Domestic Missions; particularly those requiring the payment of traveling expenses to supplies, and the remittance of moneys from Presbyteries to Synod's Treasurer.

In conclusion, Presbytery solicit Synod to allow them two licentiates to labor in our vacancies for the ensuing six months, in addition to Mr. Henderson, whom we expect shortly within our bounds.

S. BOWDEN, *Clerk of Presbytery.*

The business before the Court last evening was resumed, and Mr. David Boyd was heard. Messrs. Aikin and Wilkin heard in rejoinder. Mr. Love, a member of the commission, and Mr.

Boyd, commissioner, were heard in reply. The parties were then, on motion, removed.

Adjourned with prayer, to meet at 3 P. M.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Absent, Chrystie, who soon came in. Minutes read and approved. Papers received. No. 34. Report of Illinois Presbytery. No. 35. Statement of account by Andrew Stevenson. No. 36. Answers to reasons of protest and appeal of John Young.

No. 34. Read, and so much as relates to non-fulfillment of supplies referred to a special committee, and also so much as relates to the non-reception of mission funds. So much of the report of New York Presbytery as relates to the same subject, was taken out of the hands of the committee on Presbyterial reports, and referred to the same committee. A. Stevenson, R. J. Dodds and Robeson, said committee. The remaining part of the report of Illinois Presbytery was referred to committee on Presbyterial reports.

Report of Illinois Presbytery.

The Presbytery of Illinois respectfully report, that we have now eight congregations within our bounds. Of these, one is vacant. There are also a number of missionary stations, and if Synod will give us a proportional share of ministerial and pecuniary aid, their number can be much increased.

We have eight ministerial members. Two have been added since your last meeting—Rev. J. Stott, from the Reformed Presbyterian church, Ireland, installed in Princeton congregation, and Rev. A. C. Todd, ordained and installed in the St. Louis congregation. We have one unsettled minister, Rev. J. J. McClurkin, who has, at his own request, received a disjunction from Walnut Ridge congregation, because of their inability to give him a competent support. We have one student of theology, D. S. Faris, now in his second year, having prosecuted his studies under the direction of Presbytery.

Days of fasting and thanksgiving have been observed. There has also been a commendable degree of punctuality in attending upon ordinances. The youth manifest a disposition to recognise personally their baptismal engagements, so soon as they arrive at a proper age. Yet we have reason to fear that in many instances there is an observance of the *form* of godliness, while its power is denied. Worldly-mindedness is a prevailing sin. But we look to God to revive us according to His word.

Very little missionary labor has been performed since your last meeting. Those assigned to Presbytery never reported themselves either to Presbytery or its standing committee on Supplies,

except Mr. Reed, who reported himself to the committee, received appointments, and, we have heard, preached one or two days, and left. The only licentiate who manifested a disposition to labor in this great field was taken from us and sent into Canada, and Rev. Robert Johnson, who was assigned us, never made his appearance.

We have also made two applications to the treasurer of the Domestic Missionary Fund for a share, but have received none. We earnestly ask the attention of Synod to these matters. We also ask at least two men who will be willing to labor in the great missionary field of the great West, and upon whom we can rely to fulfill their appointments. Now is the time to go in and possess the land. Society is yet in a forming state—there is not that prejudice against us which exists in older States. By prudent and earnest measures, the Reformed Presbyterian Church can gain a strong hold in this part of this widely extended land.

Respectfully submitted,

J. M. M'DONALD, *Clerk of Presbytery.*

Resolved, That that part of the report of Rochester Presbytery which relates to modifications of the arrangement of committee for distributing supplies, be withdrawn from committee on Presbyterial reports, and referred to a special committee. Scott, Wylie and Aiton, said committee.

No. 35. Read, and referred to committee on finance. No. 36. Referred to committee on discipline, without reading, as preceding papers of a similar character.

The business under consideration at the adjournment was resumed. The moderator decided that Rev. J. B. Johnston is a party in the complaint against the proceedings of the commission. An appeal was taken by R. Hutcheson, when the moderator's decision was sustained. The resolution before the court was then stated to be, that the doings of the commission be approved. It was amended by adding, "so far as to sustain the organization," and adopted.

Paper No. 37, a memorial of S. O. Wylie and others, received. Synod adjourned with prayer, to meet at 9 A. M. to-morrow.

Same place, May 28th, 1853, 9 A. M.

Synod met, and was constituted with prayer. Absent, J. J. M'Clurkin, M'Donald, Thompson, R. Z. Willson, who soon came in. Minutes read, amended, and approved. Mr. David Boyd, ruling elder, was then received as a delegate from the session of the second Miami congregation, and took his seat. Mr. James Sloat, a ruling elder from the Bloomfield congregation, Michigan, but not certified, was invited to a seat as a consultative member, which he accepted.

The business under consideration at the adjournment was resumed. The following was then adopted:

Resolved, That the Synod disapproves the doings of the commission in so far, 1. As they received members without certificates, and without any application being made for them. 2. As they received persons under censure, without removing that censure.

From the vote passing the first article of this resolution, J. Chrystie dissented, for himself and for those who may unite with him, for reasons to be given in. The second article was passed by the following vote:

Ayes. John Beattie, J. C. Boyd, Brown, Carlisle, Cavan, Dean, Divoll, Donnelly, H. George, W. F. George, Hutcheson, N. R. Johnston, Lindsay, J. Milligan, A. M. Milligan, J. C. K. Milligan, J. M'Clurkin, M'Donald, M'Ilhenny, M'Farland, Neil, Roberts, Robeson, Spence, A. Stevenson, Stott, Thompson, Todd, Wiggins, J. M. Willson, S. M. Willson, R. Z. Willson—33.

Noes. Aiton, Jas. Beattie, J. M. Beattie, A. Bowden, S. Bowden, J. Boyd, Becket, Carson, Chrystie, Crozier, R. J. Dodds, R. Dodds, Galbraith, Guthrie, Hannay, John Hunter, Jos. Hunter, Houston, R. Johnson, Joshua Kennedy, Joseph Kennedy, Newell, Ramsay, Roney, J. Shaw, J. W. Shaw, R. Sterret, S. Sterret, Sproull, D. Wallace, Wylie—31.

Excused from voting, Cannon, J. Dodds, Middleton, M'Crea, H. P. M'Clurkin, Scott, Simpson, J. Stevenson, Jas. Wallace, Williams—10.

S. O. Wylie dissented in his own name, and in the name of such as may unite with him, for reasons to be given in.

While this business was pending, the rule requiring an adjournment at 12 M. and an afternoon session, was suspended. J. W. Shaw and Jas. Beattie asked and obtained leave of absence until Monday next.

Resolved, That the Presbytery of the Lakes be directed to recognise the second Miami congregation. Committee on publication of bans of marriage reported: report read, and laid upon the table for the present. Interim committee on Supplies reported: laid upon the table for the present, without reading. No. 38. Statement of bequest of Mary White read, and referred to committee on finance.

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

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

Synod met, and was constituted with prayer. Absent, Todd, A. Bowden, J. Beattie, Hutcheson, Roney, Robeson, Stott, John Beattie, D. Boyd, Jos. Kennedy, who soon came in, John Wallace, J. B. Johnston, J. C. K. Milligan, A. M. Milligan, and S. Carlisle. Jas. Beattie and J. W. Shaw, on leave. Minutes read,

amended, and approved. No. 37 read, and referred to committee on Discipline. Committee to prepare a minute in reference to the decease of Rev. James Blackwood, reported.—Report accepted and adopted, and is as follows:—

Report of Committee on decease of Rev. J. Blackwood.

The committee to prepare a notice of the death of Rev. James Blackwood, report the following:

By the removal of the deceased from among us, but a short time after the last meeting of this court, we are reminded of the uncertainty of life. Then he was in his place, concerned in the welfare of the church, and aiding by his judicious counsel in those measures that tended to promote her interests. Now his seat is vacant, his voice is silent, while his absence utters to us in language not to be misunderstood, the affecting truth, that we too are passing away, and that the place that now knows us will soon know us no more. We feel that his dismissal from service in the church below, is a dispensation corrective and admonitory to us all, especially afflictive to the presbytery of which he was a member, and peculiarly trying to the congregation deprived by that event of a pastor whom they loved, and whose labors among them were owned by the Head of the church.

His death took place October 8th, 1851. With the bereaved family in their severe affliction, the Synod tenderly condoles, and we commend them to the gracious care of Him who is the judge of the widow and the father of the fatherless.

Respectfully submitted, THOMAS SPROULL, *Ch'n.*

On item second of report of committee on Unfinished Business, J. Dodds, chairman of committee on Synod's Library, reported. Report accepted.—James Beattie, Jno. Wallace, Carlisle, and J. W. Shaw appeared. Report adopted, and is as follows:—

Report of Committee on Seminary's Library.

The committee appointed to take charge of the theological library would respectfully report, that we took charge of the library soon after the adjournment of the last Synod. We then found in the library 356 volumes;—44 volumes have since been collected that were scattered about in various parts of the church, making in all 400 volumes now in the library, in a good state of preservation.

In addition to the above, we found in the library 178 copies of the Informatory Vindication, and 138 copies of Gibson's Narrative, some of both considerably damaged. A few copies of both these works have been sold.

Your committee would recommend that a copy of the Informa-

tory Vindication, and of Gibson's Narrative be presented to each theological student, inasmuch as they are not likely to be sold soon.

Respectfully submitted, JOSIAH DODDS, *Ch'n.*

Resolved, That any person having books in possession, belonging to Synod's Library, be requested to put them into the hands of the Committee on the Library, which is continued as before.

On item 3, the committee on the Seminary Funds has already reported. On item 4, the committee to attend to the distribution of Mission Funds reported. Report accepted and adopted, with the understanding that a note be appended, regarding funds raised in congregations in Illinois Presbytery, but not received by the committee. It is as follows:—

Report of Committee on Domestic Mission Fund.

The financial committee on Domestic Missions report, that since the last meeting of Synod, they have met a number of times for the transaction of business connected with their appointment. Pursuant to the direction of Synod, a circular was issued, urging upon the attention of the church the duty of prompt and vigorous effort in prosecuting the work of domestic missions. In some cases, the call made by Synod through its committee has been responded to; but there has not been that general and practical interest evinced in the matter to which its importance and beneficence entitle it. Something has been done; we regret, however, to say, that it is but little compared with the magnitude of the work. The fields are white to harvest, but the laborers are few, and the facilities for prosecuting the work most inadequate.

The following is a statement of the amount of moneys transmitted to the committee and sent by them to the several Presbyteries. The New York Presbytery, by its treasurer, \$80,00, and asked nothing. The Rochester Presbytery, \$132,48, and received \$200. The Lakes Presbytery, \$176,35, and received \$326,35. Two Presbyteries, Pittsburgh and Illinois,* transmitted nothing and asked nothing. Total amount received, \$633,83. Total amount disbursed, \$533,60; leaving in the hands of the committee a balance of \$100,23.

It will be seen from the above statement that the committee have been able to meet all the demands made upon them. Whether Synod may see fit to continue the present mode of managing its missionary operations, or modify the present arrangement, is a question to be determined by its wisdom. In the meanwhile, however, it is not easy to withhold an expression of the conviction

*It was stated by members of Illinois Presbytery that moneys had been raised by their congregations and reported to the committee, but the communication of Presbytery's treasurer had not been received by committee.

that throughout the church a criminal apathy obtains in relation to the duty of missions. While others are diligent and persevering in their efforts to extend and deepen their denominational influence, we are satisfied to remain comparatively idle. May the great Head of the church grant a spirit of higher devotion to the interests of his cause and kingdom in the world.

The record of the committee's doings is hereby transmitted as a part of their report.

Philadelphia, May 13, 1853. SAMUEL O. WYLIE, *Ch'n.*

Item 5. Report of committee on Unfinished Business of last meeting, then laid on the table. On item 1st, inquiry was made as to the readiness of those appointed to prepare the Argumentative testimony. J. M. Willson stated that he was not now prepared to report. Mr. Scott stated that he was in readiness to report at any time when called upon. Mr. Chrystie being absent, the further consideration of this item was postponed until to-morrow morning. On item 2. Report of committee on the duty of the church to baptized children, laid on the table. On item 3. Report of the committee on Usury—laid upon the table indefinitely. On item 4. Queries on Presbyterian Visitation, laid upon the table indefinitely. On item 5. Overtures on Covenanting. Subject laid upon the table for the present. On item 6. Nothing done. On item 7. Report of committee of Discipline of 1849.—(1.) Item of said report. Complaint of J. M. Willson against the manner of organizing third congregation, New York. Mr. W. asked leave to withdraw said complaint, which was granted, and the complaint was withdrawn. On item 2. Complaint of A. Stevenson against the same; complainant had leave to withdraw his complaint, which he did. Item 3 of said report, on paper No. 15 of meeting of 1849, was adopted, and is as follows:

Your committee report in regard to paper No. 15, the petition of Wm. Ardry, that,

Whereas, the law of the Reformed Presbyterian church, in the matter of serving on juries, is precise and definite, and absolutely forbids the practice; therefore,

Resolved, That Mr. Ardry be, and hereby is directed to submit himself to the authority of the session under the pastoral care of which he is placed, and that in the premises he should regulate his conduct by the recognised law of the church.

D. SCOTT, *Ch'n.*

On item 4 on paper No. 34 of same meeting, the charge and the case were dismissed. On item 5. The complainants had leave to withdraw their complaint, which was done. Item 6 on paper No. 20 was adopted, and is as follows:

Report of Committee on Discipline.

Your committee report on paper No 20, a memorial of Andrew Stevenson and James Wiggins. Said memorial relates to a complaint made to the Presbytery of New York, by the memorialists, against the corporation of the 2d congregation in the city of New York, and a party in said congregation, which complaint was returned to the complainants by Presbytery. They do not now complain of the Presbytery for having returned their complaint, but they come to Synod, and ask you to condemn, in the proceedings complained of, whatever is contrary to the word of God and the standards of the church.

Whereas, it appears by the accompanying document that a number of persons, of regular standing in the second congregation of New York, were under their act of incorporation, denied the exercise of a privilege in the church, inasmuch as they were excluded from voting in regard to the sale of their property, and the disposal, by arbitration, of the proceeds, and that pew-holders, not members, were admitted to vote; and, whereas, no member of the church, in regular standing, should be so deprived of his right of voting in meetings of congregation, and none but members allowed to vote, therefore

Resolved, That said conduct in the meeting of the second congregation of New York is unpresbyterial, and merits the unqualified disapprobation of this court.

And, whereas, the prevention of similar cases is very intimately connected with the peace and prosperity of the church, therefore

Resolved, That Synod appoint a committee to report at next meeting, whether a common form of a charter or title deed, to be used by congregations under their care, may not be so framed as not to compromise the principles of the church, or infringe on the rights of its members, and if practicable, report such a form.

All of which is respectfully submitted by your committee.

Phila. June 1st, 1849.

DAVID SCOTT, *Ch'n.*

J. Chrystie, A. Stevenson and J. Stevenson, said committee. J. M. Willson, S. O. Wylie and A. Bowden, were added by vote. On item 7. *Resolved*, That the whole case be dismissed. On item 6 of report of committee on Unfinished Business of this meeting, the committee on the Signs of the Times reported. Report accepted, and read article by article for adoption. While under consideration, having reached the 4th article,

Adjourned with prayer to meet at 3 P. M.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Absent, D. Boyd and A. Lindsay, who soon came in. Minutes read, amended and

approved. The committee on the publication of the testimony reported. Report accepted, and referred to the committee on Finance. Committee on Theological Seminary reported. Report accepted, and laid on the table for the present. Committee on foreign correspondence reported a letter to the Scottish Synod. Report accepted and adopted, as follows:

Report of Committee on Foreign Correspondence.

To the Moderator and remanent members of the Reformed Presbyterian Synod of Scotland:

DEAR FATHERS AND BRETHREN:—Your communication bearing date 9th April, 1852, has been received and read by us, now in session in the city of New York.

We need hardly assure you that we receive with lively interest a communication from our brethren in the faith and testimony of Jesus in a land so eminently honored of God of old; from brethren who occupy the honorable position of lineal descendants of the witnesses; and with whom we share in the singular benefits transmitted from the wisdom, piety, fidelity and martyrdom of a race of whom the world was not worthy. Your communication is also of interest to us, inasmuch as it spreads before us the wide field of observation that has occupied your attention, and assures us that you give earnest and thoughtful regard to the movements of Providence around, especially as these bear on the progress and final triumph of our common testimony over our great and common enemy. Popery is every where, though frequently met and rebuked, assuming, under various forms, its ambitious and aggressive character, and its movements are ominous here, we think, as well as in the old world, of an approaching conflict for power; its last, we hope, and to bring about its irrecoverable ruin—when the nations, wearied with her oppressions and impostures, will “hate the whore,” and a verdict of condemnation be heard from every voice.

In the meantime, it ought not to be forgotten by the witnesses who inherit from Scotland, that, though our forefathers suffered long and sorely from Papal usurpation and tyranny in the house of God, their latest, and in several aspects severest persecutions were inflicted by Protestant hands. And this consideration ought to awaken and quicken our attention to the progress and character of the churches bearing the latter name. It becomes, therefore, a very important question how far these are preparing for an intelligent and devout entertainment of the testimony of Jesus; or whether they are not diverging from so noble an end, and preparing to enter the arena of conflict in the last struggle with the Man of Sin, more in unison with the governments and the nations that regard not God and His Anointed, for civil liberty, than with

the witnesses who claim the crown of universal dominion for the Lamb. It is foreboding on this subject, and painfully so, that throughout the vast extent of christendom, Christians, wise, devoted and faithful, exhibit such earnest and wide spread efforts to elevate and improve the condition of the nations, yet succumb with such facility to governments and rules which either tacitly disown or directly impugn the majesty of the King of kings and Lord of lords. In our own country this is lamentably the case; and we have to behold education, devotion, liberality and great personal worth, under the Christian name, arrayed either in the silent approbation or in the open defence of constitutions and laws which know not Christ or His word. It is this that places us and our testimony in a very trying condition. We are not, however, without encouragement. While we suffer unavoidably from the sinfulness and imperfection of our nature, excited at all times, and fashioned by the restless character of society around us, we have great reason for gratitude that there remains, and we think prevails, a strong attachment to our principles of truth and order, subjecting us to the authority of our one only crowned Head in the Church, and binding us patiently and faithfully to prosecute the testimony for His dominion over the nations. The scanty instances of defection, for such occur, neither prevent us from a constant and steady growth in numbers and territory, nor weaken the hands of those who remain. Our present Synod numbers eighty, and is the largest ever assembled in this country; and our Presbyteries present generally increasing vacancies, and, though furnished liberally with pecuniary aid, have not a sufficiency of ministers and candidates to meet all their wants. The additions by our brethren of the old world, we acknowledge with unfeigned satisfaction, are rarely any other than such as gladden our hearts and strengthen our hands, and so greatly contribute to diffuse and perpetuate that ecclesiastical and personal attachment between the churches in the isles of our fathers and this new world, which we earnestly desire may long continue, and ever increase, to the glory of our common and exalted Head, and our mutual comfort and advantage.

It is this very purpose and desire of our hearts that influences us when we turn our attention to the subject with which your interesting and most welcome letter concludes. We are grateful, dear fathers and brethren, that you have given this subject so much of your attention; and so far from being at all offended with the freedom with which you have uttered your minds, we take it in truth as a proof of your affectionate regard and interest, and give full credit to your own assurance that the suggestions are made in all brotherly kindness. And we are the rather gratified in that we take it as a token of your willingness to consider with us as brethren the matters wherein we are now at issue, until, through the blessing of our gracious God and Redeemer, we may

be of one mind and of one heart in this as in everything else that concerns the purity and honor of our testimony, and its consistent and harmonious prosecution.

You are pleased to suggest the propriety of our own opening a correspondence with our backsliding brethren. Most cheerfully would we make such an attempt, were there the slightest encouragement or hope of success in any effort to bring them back to the position which they and we, who yet bear the common name of Reformed Presbyterians, once occupied together. But the reasons at the time they went out from us, the practices since pursued and sanctioned, together with the published and disreputable imputations then charged upon us, never since recalled, but rather confirmed, make it difficult for us to understand how such an attempt can be consistent either with respect to the truth and practical obligations of the testimony we retain, and from which they have departed, or the respect we owe to ourselves as men, Christians and ministers. You refer to a supposed deficiency in the form of the suspension inflicted. When it is necessary, although a new race is springing up, and many of the aged actors of that period are preparing to pass away, we doubt not an ample justification of all its parts will be given. At present, we content ourselves with declaring our entire conviction, after the lapse of so many years, that the deed was seasonable, expedient and valid—incumbent upon us as Presbyterians and Covenanters; and that its fruits have been powerful for good in recovering the testimony then declining, and reëstablishing it in its pristine vigor and purity, without a word or sentiment of addition or subtraction, as it stands this day. But, dear fathers and brethren, this is not the difficulty. Ecclesiastical censures, while they should be removed honorably, especially when of such public and solemn interest, may be also removed meekly and in the gentleness of Christ. The true difficulties lie in the course which our brethren have pursued in regard to civil relations. It was notorious that our ecclesiastical constitution forbade, imperatively, voting at civil elections, sitting on juries, holding office, or swearing to the civil constitutions, by reason of their combined recognition of slavery, and their entire silence on the subject of the Divine law, and the supreme authority of our Lord Jesus Christ over the nations. The determination of our receding brethren to relinquish this practical part of the testimony, was illustrated soon after the rupture in the exposure of a distinguished minister to much scandal by precipitately voting at a political election without the precaution of taking an oath to the constitution, though a life of many years had been passed in this country. People of our profession and principles were unseen on juries till a short time before the rupture, or in public civil office. Now, an elder bearing the name of a Reformed Presbyterian may be seen in a high municipal office, and no scruple is entertained

to sit on juries. In their recently published "Historical Testimony," bearing date June, 1852, a justification for a change in ecclesiastical obligations is clearly sought in a supposed change in the moral character of the civil institutions of our land, and especially on the subject of slavery, after a summary review of which, they say, "Thus the political state of the country became modified, and in correspondence with those modifications, the relations of our people with reference to them were qualified." (See Hist. Test. p. 166, Ed. N. Y. 1852.) How they were qualified, we have already shown, and with what end. Further in the same document, speaking of our civil constitutions, and the social state they form, they say, "The spirit of our social state is neither that of Paganism, Anti-Christianism, nor Infidelity. It is essentially Christian," and so plead, to use their own language, "for a nearer approximation by church members to the government of the country than was once allowable." (Pp. 168-169.) Is not this a change in *principle*, as clearly as it is in *practice*? As regards slavery, it is a singularly unhappily plea, inasmuch as the "Fugitive Slave Law" has since given that whole question an aspect of odium that it is believed it never had before, and it appears to the public Christian mind that the advance has been altogether backward, which our former brethren so openly follow. Nor will any thoughtful observer see how it is apparent that "our social state is essentially Christian," who looks at the like advance in the violation of the Christian Sabbath, unrestrained by law, which, to the sorrow of every true friend of our country and of Zion, threatens wide spread moral desolation. Besides, it is notorious that neither the written Constitution of the Union nor those of the States have undergone any change in these respects; and our testimony was originally against their defective character, as well as against the social character they generate, and particularly as these constitutions declare themselves to be supreme—to which, recent developments give us to understand, there is no higher law.

Now, dear fathers and brethren, it is not in hate that we lay these things before you, but of necessity. Many of us cultivate kind and friendly intercourse with our former brethren, and hold them in high esteem for their personal worth. And we have reason to believe, also, that some, at least, shun the practices to which we have alluded, which others of their brethren unscrupulously follow. But we submit them as proof that they have fallen from their testimony, and gone backward. And, then, in all respect and affection, we earnestly inquire, dear fathers and brethren, whether you can give such an ecclesiastical system your countenance? How is this reconcilable with the high standing you have so long and so honorably occupied, clothed with sackcloth, bearing the reproach of Christ, and testifying, with privation, neglect and opposition, against the impiety and wrongs of the na-

tions, and the defections and corruptions of the churches? In the bowels of Jesus Christ, for the sake of our erring brethren, for your own dignity, wherein you have been an example, we have been delighted to follow, we beseech you to devise some course that may not harden them, discourage your brethren, and leave to a future age to mourn that Scotland's honored witnesses have faltered in the closing conflict. Forgive us, dear fathers and brethren, if in any word or thought here expressed, we have trespassed upon the respect and love we owe you. Our hearts are toward you. The writings of our Scottish forefathers in the testimony have edified us—their sufferings have awakened our deepest sympathies—their piety has furnished such footsteps of the flock as we have found it our duty and comfort to follow. Everything in our remembrance endears the Covenanters of Scotland, and therefore we can speak to you as brethren dearly beloved and honored.

We are sensible, also, that it may be justly said there are sins with us, even with us. But we feel assured that it is not in relaxing our testimony, or indulging the violation of its practical obligations, and that we occupy in all respects, in principle and practice, the position asserted by our fathers in this country, whom you acknowledged, but from whom, and from which, we solemnly testify our former brethren have departed.

We earnestly desire, dear fathers and brethren, a candid and christian interchange of thought with you on this certainly to us interesting subject in many of its aspects, and trust, through the mercy of our God, it may be overruled for good to all concerned. Praying that the Head of the Church may continue to sustain, bless and prosper you, in his testimony and service,

We remain, in all affection and respect,

Your brethren in the Lord,

All which is respectfully submitted. JAS. CHRYSTIE,
New York, May, 1853. *Ch'n. Com. on For. Cor.*

Said Committee also reported a letter to the Irish Synod. Accepted, and recommitted to the same Committee. The consideration of the report of the committee on the Signs of the Times was resumed; and having been considered article by article, and amended, the report was adopted, and is as follows:

Report of Committee on the Signs of the Times.

The committee on the Signs of the Times respectfully report—

As the Lord's people we should not only attend to the voice of his word, but also give due heed to the admonitions of his providence, lest we encounter his own rebuke addressed to an inconsiderate and unobservant generation:—"Ye hypocrites, ye can discern the face of the sky and of the earth, but how is it that ye

do not discern this time?" God's providences have a voice now—a voice both of remonstrance and of encouragement—calling upon us to be humbled, and yet to mingle sincere expressions of gratitude with our humiliation. To aid in answering this call, we thus collect together causes of fasting and of thanksgiving.

CAUSES OF FASTING.

I. Our own sins: and

1. That we *love Christ and confide in him so little*. Love and faith are the prime Christian graces; love to the person of Christ, as he is infinitely excellent, and faith in him as a surety and living head—as an intercessor and friend—as a guide and guardian. "My beloved is white and ruddy, he is the chiefest among ten thousand, yea, he is altogether lovely." "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life—of whom shall I be afraid?"

Language like this may be often in our lips, but alas, we experience little of its power. We cannot say with the spouse, "Stay me with flagons, comfort me with apples, for I am sick of love." The natural indifference, yea, enmity of our hearts to Christ, has been, if at all, but partially mortified, and instead of reclining upon his bosom with our whole hearts, committing the keeping of our souls to him as an ever present, gracious and faithful Saviour, we stand aloof, and rather regard him with a measure of jealousy and distrust, or even as one afar off. These are fountain sins, for which we are imperatively called upon to put on sackcloth and sit in ashes. For them we should cry out, "unclean, unclean," and earnestly beg the Most High to give us his Spirit to "direct our hearts into the love of God," and to endue us with the "full assurance of the knowledge of God and of Christ."

2. *That we do so little for Christ and his cause*. The christian is called to labor in the vineyard of the Lord. The Church is set as the light of the world. Christ "gave himself to purchase a peculiar people, zealous of good works." Here again, "our iniquities, like the wind, have carried us away." Of us it may be said as was said of some of the Apostolic churches, "all seek their own things—none the things of Christ." Our efforts are few, feeble, formal, routine, unduly and unbelievably timid. Neither as office-bearers nor as private Christians do we manifest that "consuming zeal" for the house of God, the salvation of souls, the promotion of social and religious reformation, which our Master requires, and to which we are solemnly bound. Our zeal is rather upon matters of subordinate moment, than directed to the great things of Christ and of his gracious reign. Of this we give painful evidence as ministers, in the heartlessness of our appeals to sinners to be reconciled to God—in the lack of tenderness, earnestness and pungency in our exhortations to believers—in the for-

mality, brevity and unconcern which too often characterize our prayers in the closet and in the sanctuary, for God's blessing upon our labors. We do not "travail as in birth until Christ be formed" in those to whom we are sent to minister the tidings of eternal life. As rulers in the house of God, we manifest indifference to the high and holy functions of the eldership. We do not, in this department of our calling, endeavor to enforce "from house to house," with constant and unwearied diligence, the lessons of the pulpit, "warning the unruly, comforting the feeble-minded, and supporting the weak." "The diseased have we not strengthened, we have not healed that which was sick, we have not bound up that which was broken." We have ruled too much in the spirit of the rulers of this world, who exercise lordship too little in that spirit of meekness which becomes those who are themselves liable to be tempted. As private Christians we have not studied mutual edification; the provoking of one another to love and to good works. The language of our conduct has been, "Am I my brother's keeper?" Nor have we sought by conversation, and by other direct forms of effort, to diffuse around us the "savor of Christ's good ointments." Friends and neighbors are too often allowed to go in that broad way that leads to death, without a note of warning, or a word of remonstrance. How far are we in all this from seeking to follow the example of Christ, who "went about doing good,"—who counted it his "meat and drink" to do the will of his Father!

As a church, also, our leanness is upon us. One spasmodic effort—and one only—have we made to be a "light to the gentiles," to them that still "sit in the region and shadow of death." And even within our own limits we have done little, as yet, as a church, to win souls to Christ. Tardily and feebly have we even attempted it, and this, notwithstanding the avenues of approach to the destitute and the perishing are every where stretching out before us and inviting us to enter. Nor have we been as active and as earnest as becomes our place, calling and testimony, in the work of moral reformation. With the efforts of others we have sympathized, but we have come short in occupying that high and prominent position to which we should have aspired in every good work.

3. *That we have not enough or rightly studied unity and peace.* This we have already, in former years, often acknowledged, but as yet, ineffectually, because hypocritically. The evil still continues, and eats as doth a canker. One in name, one in profession, one in organization, we are not one in heart, in spirit, in confidence, and in effort. Strife and contention have marked our course for years past. There is little forbearance, little patience with each others' infirmities, little disposition to seek out and remove causes of alienation and strife, little manifested desire even to labor with united hand and heart in the great cause with which we have so

graciously put in trust. Brother regards brother with jealousy and suspicion. Schism has been doing, and is doing still, its deadly work in not a few of our congregations. And even when met in judicatory, it is too often apparent that the Spirit of Christ is not our spirit. We speak and act as if the "wrath of man wrought the righteousness of God." Hence our efforts are crippled, our hands are tied—covenant renovation lingers, and even what we attempt fails to accomplish the hoped for result. Time and energy that ought to be employed in carrying forward our testimony, are wasted in intestine feuds, and occasion is furnished the adversary to blaspheme.

The same spirit too often exhibits its presence and its power in rending and dividing church members from each other. It cannot be said of us, "See how these Christians love one another." The intimacy of religious fellowship is too often perverted to the awakening of ill will and personal animosities. For all this we should mourn deeply and unfeignedly, beseeching the "God of peace" to remove from among us every "perverse spirit," to pour out upon us a spirit of fraternal concord, of holy peace, of frank and cordial co-operation.

4. *That we are so worldly.* The age is thriving and active; full of enterprise and life, but mainly in what relates to things transitory and sinful. Men "seek their gain," as in Israel of old, "each from his quarter." There is ample and sad evidence that we have partaken largely of the tendency of the times. The sanctuary is not forsaken indeed, but the world crowds hard upon domestic and private devotions. We have reason to fear that God's complaint against his ancient people in the days of Ezekiel, is not altogether inapplicable to us. "And they come unto thee as the people cometh, and they sit before thee as thy people, and they hear thy words, but they will not do them, for with their mouth they show much love, *but their heart goeth after their covetousness.*

Judged by the "fruit of the lips," we have indeed occasion to write bitter things against ourselves. Not even on the Lord's day, and much less on secular days, and in every day social intercourse do we manifest a conversation "seasoned with salt, ministering grace to the hearers;" and benumbed in our souls, and our affections unduly attracted by the things of this life, we feel little under the ministry of the word, or the strokes of providential inflictions—we are "forgetful hearers, not doers of the work." We are worldly, for while the Most High has been pouring into our lap his common gifts with a munificent hand, we reluctantly acknowledge that we are but stewards of his bounty. There is little of the generous spirit of our earliest fathers and brethren under this dispensation, none of whom said "that aught which he possessed was his own," but who "sold their possessions and goods and parted them to all men as any man had need." Hence,

the ministry are scantily supported, and even the debts of the church are accumulating. She does not honestly meet her deliberately contracted pecuniary engagements. "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?"

5. *That the administration of ordinances among us yields so little fruit.* Few new converts "come to the solemn feast." The word—the word of Christ's gospel—the same word that has many times wrought with signal and prevailing power, is still preached, and divine institutions are still administered among us. We have the faith and the testimony of the saints—but how scanty the fruit. "The heaven over us is stayed from dew, and the earth is stayed from her fruit." Nor do we ourselves give much evidence of growth and fruitfulness under the Lord's culture. "What could have been done more to my vineyard that I have not done to it?—wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes." In this we have sinned. God's hand is not shortened that it cannot save. "We are not straightened in God, but in our own bowels,"—for, alas, we often do not even expect with earnest desire and confiding faith the conversion of sinners, and as to ourselves, we are inclined to rest at ease in Zion, provided we maintain a decent deportment, without longing for the interior quickening, sanctifying and sustaining benefits of gospel truth and promises.

II. The sins of society—civil and ecclesiastical: and

1. *That the gospel of Christ is so extensively disregarded, and exercises so slight an influence upon the hearts and lives of a great majority of the community around us.* God has not indeed left himself without witness that he is a mighty God and Saviour. Some love and honor Christ. But what multitudes do not? How many, in city and country, of the rich and of the poor, the learned and the unlearned, are still, in this land of light, in utter ignorance of Christ, and completely regardless of his gospel. And even of such as pay some outward respect to the forms and institutions of religion, how many are there who refuse to accept of the divine mercy, to enlist under the Messiah's banner, to enrol their names among his avowed disciples. How often have the servants of Christ reason to say, "Who hath believed our report? and to whom hath the arm of the Lord been revealed?" This sin—this damning sin of gospel rejection, is, in some respects, aggravated by the fact that it is committed to so great an extent by the learned, the opulent, the professional, the high in place—that it is still, as of old, "not many wise men after the flesh, not many mighty, not many noble, are called." This is of all social, as it is of all personal sins, the most deadly, the most offensive to God, and should awaken the liveliest emotions of sorrow and of apprehension.

2. *The vast majority of the community, professors of religion, as well as others, and the nation itself, remain obstinately indiff-*

erent to the regal claims of Christ, to His law and supremacy. Christ is jealous of his mediatorial glory. To him all judgment, all moral dominion, is committed, that "all men should honor the Son even as they honor the Father." In his hand as the Messiah, are the law, and the government of Jehovah. But who regards this? Here and there one—while the great mass either repudiate the claim or slight it by practical indifference, and even with contempt. The nation is regardless. It knows, in its constitution, no God. It owns no allegiance to the Anointed. Ignorance cannot be an apology. In word, few of the churches deny the claim, but with rare exceptions, none, even in them, stand before the world as its open and earnest advocates. They may exhibit Christ as a prophet and as a priest. They may even urge his supremacy over the individual man, but they make no call, in his name, upon the nation as such, or upon its rulers in their official character, to recognise his dominion, render implicit obedience to his will, to make his glory a leading end of national administration. Still even this nation cannot plead ignorance. It has his word, and is not without some knowledge of his testimony. Strange sight, indeed, and fearful—a nation living amid light, and yet closing its eyes and "walking on in darkness."

Nor is this all. Rejecting Christ, the nation—we may say the nations, set up the idol of their own supremacy, exalting their authority above that of Him who occupies the throne of universal dominion. Their language is, in act if not in word, "Let us break asunder the bands of the Lord and his Anointed; let us cast their cords from us:" "as for this man, we will not have him to reign over:" "our tongues are ours, who is lord over us?" In this the churches unite their voice with that of the nation, for they not only refuse to present the paramount claims of Christ, but give an active support to governments that dishonor him. And in this land, proceeding even farther than in other lands, not a few of great name in the churches have even dared to impugn the dignity and authority of Christ's "higher law;"—to urge subjection to any law or constitutional arrangement of man's enacting. "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." "Thou, O Lord, shalt break them with a rod of iron—thou shalt dash them in pieces as a potter's vessel."

3. *We mourn over the corruption and worldliness that prevail to so wide an extent in the churches.* We would bring no sweeping, much less any railing, accusation. But we cannot close our eyes to the fact, that even in the evangelical churches—so called—there are not a few tolerated, or sanctioned, departures from the purity, the simplicity, the spirituality, of gospel truth and worship—much of a secular spirit, that allows, and even seeks after, conformity to the world in its laxity of deportment, its love of vain amusement and luxurious display. Arminian, Hopkinsian,

Anabaptist, Puseyite, Socinian, and other errors and heresies, have spread in every section of the land, and most of them are still spreading. They have active and busy advocates. Under various names, men of corrupt minds are bringing in other gospels, which are not gospels, but hurtful and even ruinous delusions. The worship of God is marred, and, may we not say, in many instances entirely perverted, by novel and unscriptural inventions, pleasing the eye and the ear of the gay and thoughtless, at the expense of serious and edifying devotion. Houses of worship, especially in cities, are erected at an immense expense, with all the appliances of art and luxury; and the services in them are, in some cases, conducted with the pomp and circumstance of a theatrical exhibition, inviting to their doors the worldly rich, not to be humbled by the terrors of the law, or attracted by the mercies of the gospel, but to be gratified by the splendor of a magnificent edifice, and the melodies of music, while the poor are too often really, if not intentionally excluded. Other evils, if they do not precede, follow in the train: a fondness for worldly show, a distaste for the strictness and self-denial of the Christian life, a love of worldly society, intercourse and amusement, with relaxed ecclesiastical discipline. In common with the more considerate and devout of the Christian community around us, we do sincerely mourn over these, we fear, rapidly growing errors, heresies and corruptions.

4. *We lament the increasing power of the Papacy, and the growing energies of despotism.* The fact, at least, so far as relates to the political influence of these great enemies of God and man, none can question. Apparently prostrated by the earthquake shock of 1848, the Man of Sin again occupies his seat in the Vatican, and the feudal and despotic authorities of the old world have, with but one exception, almost regained their former position of absolute, or but partially limited authority; and we now see them—the ten-horned beast of the earth and the seven-headed and ten-horned beast of the sea—mustering their confederated hosts against the people of Christ and the rights of man. Their anticipations are high; they are bold and arrogant. On the continent of Europe, the prison-doors are again opened to receive the friends of Christ and of his Bible; and the day does not seem far distant when these unholy allies will make open assaults upon the faithful wherever their power can reach them.

In our own land, the Popish hierarchy is active and vigilant. They establish schools, colleges, numeries, female seminaries and chapels, in the most favorable locations. They strive for political power—to gain influence in the management of the affairs of state. Nor are they entirely disappointed. They have their adherents in some of the highest places of the land. A dark day of conflict seems to be at hand—a season more trying—a conflict more

vehement and earnest than any probably ever yet waged between light and darkness, Christ and Belial.

5. *We again acknowledge the sin of oppression, as it is committed and sanctioned in this land.* We have long testified, as a Church, against the slaveholding compromises of the Constitution, and against the prevalent contempt of the race to which the unhappy slaves of our land belong. These are eminently national sins. The whole nation, with some exceptions, is united as one man in maintaining the constitution, in full view of the fact that it throws its ægis over the crime of the slave-holder. The two great parties, under whose banners the mass of the population is arrayed, entered into the late presidential canvass with the express declaration inscribed upon their respective standards, that they would stand by the South in defence of its constitutional claim to recover its fugitive slaves, with an open pledge to adhere to the infamous Fugitive Slave Law, and to allow the extension of slavery into territory now free; solemnly and deliberately, and most presumptuously, renewing and thus fully sanctioning the iniquitous compact of 1789. No one acquainted with the doings of the national authorities can be ignorant that the slave-holding section of the country exercises, in all the most important matters, a controlling influence over public movements. The spirit of liberty is vanishing away, and that rapidly. The party press of the country, with some exceptions, is either silent on the great question of human rights or vindicates the wrong. To be an enemy to slavery, and of the acquisition of more slave territory, or of the admission of any more slave states, is regarded as fanatical, we fear, by a large majority even of the North. The same causes have chilled the heart of the United States, as it respects the liberties even of the oppressed in Europe; and hence professed friends of American republican institutions, do not blush to rail upon those who took a prominent part in the revolutionary movements of the old world. But more than this. There exists in all parts of the land a deep and bitter contempt and hatred of the colored race. It shows itself in denying them the privileges of education; in schemes of expatriation, the more deserving of condemnation, because they assume the garb and adopt the language of Christian philanthropy; in condemning its victims, so far as it can, to inferior and less lucrative occupations. It enters the Church, and even there often deprives this portion of her members of their equal rights, either by express arrangement, or by an equally effectual ungodly public sentiment. In short, we cannot hide the fact that here, as well as in the old world, the spirit of caste and of oppression is rife and shameless. "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." "Is not this the fast that I have chosen? to loose

the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke."

6. *We mourn over the flagrant and open immoralities of the times, and of this land.* And here, why enumerate? What sin against God or against man, is not committed among us? Sabbath profanation, profanity, blasphemy, theft, lying, perjury, murder, violence, adultery, fornication, drunkenness, and hosts of other crimes of every grade, and often with circumstances of the utmost enormity. Wars and territorial annexation, with the golden discoveries of the Pacific coast, have engendered a wild and reckless spirit. In our great cities thousands of youth are growing up untaught and uncared for—preparing for a brief term of godless and sensual existence—and for a wretched eternity; ingenuity is taxed to discover new modes of amusements, attracting thousands to the ruin of health and morals, and indirectly of the public peace and order. The manufacture, sale, and habitual use of intoxicating drinks, still continues in most of the states, and works out nearly unchecked its fearful issues. City and country alike suffer from this desolating scourge. "The land is full of blood, and the city full of perverseness; for they say, the Lord hath forsaken the earth, and the Lord seeth not." We resemble Israel. "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land; by swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood."

7. *These sins are all aggravated, from the fact that the Most High has not left us without His warnings.* Death has been busy among the great and powerful. Many of the leading statesmen of the nation have been called away from their places of influence on earth, to give in their account at the bar of Him who is no respecter of persons. Property in large amounts has been swept away by conflagrations and floods. There have been earthquakes in divers places, and "wars and rumors of wars." Still, the nations will not see. These indications of a divine hand lifted up in threatening wrath, effect no reformation. Men still run on in their courses of covetousness, of vice, of ambition, of wrong; hardened against both gospel and providence.

For these sins, and that we may, by heart-searching examination, by humble penitence, by earnest and believing prayer, obtain forgiveness, and avert God's wrath from ourselves, personally and as a church, and also that we may unitedly implore God's mercy—that it may be exercised towards this land and the nations—Synod appoint the first Thursday of February, 1854, as a day of fasting, humiliation and prayer, to be observed by all the congregations, societies and individuals under our care.

Notwithstanding our sins, and the sins of the land and of the world, the Most High has not left us without tokens of his good-

ness. "With the Lord our God are tender mercies." Some of these we would record as

CAUSES OF THANKSGIVING.

1. *That God has borne with us in infinite long suffering.* "He has not dealt with us as we have sinned, nor requited our ill." Our candlestick has not been removed from its place, nor has judgment without mercy been visited upon the land. The glorious gospel of Christ is still among us, with its light, its privileges, its fullness of blessing. We still have the Sabbath, and the enjoyment of Christian fellowship. The throne of grace is still seen in the heavens, encompassed with a rainbow, in sight like to an emerald. In the dwellings of the righteous is still heard the voice of rejoicing and salvation.

2. *The Most High has again sent healthful and productive seasons.* The earth has poured forth her treasures; seasonable rains and the shining sun have again filled the barns with plenty. Commerce has flowed in uninterrupted channels, distributing the fruits of the soil, and the productions of mechanical skill, with regularity and despatch. Except the unhappy slave, few have had reason to complain of the scanty reward of labor. New regions have been opened, and are rapidly filling with, as yet, a free population only, and iron ways are fast bringing into the closest proximity the most widely separated districts of our extended country, and opening new regions to the industrious and enterprising.

3. *God has raised up instruments to combat, in some form or other, the most flagrant evils of the times.* There is still some life in the churches. There are some who sigh and cry for the sins of the people and of the land. The protestant world understands better the pretensions of the papacy, and is awakening to the necessity of earnest effort against popish superstition and delusion. The cry of peace with this arch enemy is no longer heard in the evangelical churches. Late events have torn off the mask which he long wore, and by which he deceived the less acute, spiritual and observant; and have roused into action the friends of Christ and of the gospel. The neology of Germany, which has so long spread a religious blight over central Europe, has been met and conquered in the field of argument, on its own territory. The writings of the fathers of reforming times have been sought out, republished, and extensively circulated. Hosts have been raised up to plead for the rights of men and nations, and already are their efforts undermining the bulwarks of political and spiritual despotism in the old world, and of slavery in the new. In this country, many able and eloquent writers and orators are engaged in open conflict with the constitution of the general government, in so far as it gives countenance and protection to the system of slavery, and provides for the recapture and re-enslavement of fu-

gatives. We are not now, as we long were,—the only non-voters. Thousands—though not for all our reasons, for they do not rise high enough to regard much, if at all, the godless and christless character of the national organization—still, thousands no longer take an active part in affairs of state, but refuse to vote or hold office. The traffic in intoxicating drinks has been made the subject of prohibitory legislative enactments in some of the States, which give good promise that they will be effectual in drying up this prolific fountain of poverty, crime, disease, immorality and death. The truth that government has other functions than those which relate to life and property—that it has to do with questions of morals—is rising into notice. In short, the field is making ready—the hosts are enlisting and arming for a great conflict, in much suffering it may be, but surely the victory will remain with the truth and liberty over falsehood and wrong.

4. *We should thank God for the extended circulation of the Scriptures, and that so many doors, great, and soon we trust to be effectual, are opened for the evangelization of the nations.* For fifty years the Bible has been printed, and freely sent abroad, through the efforts of the philanthropic, the benevolent and the Christian. It has been translated into many tongues. It has found its way into every quarter of the globe, attended by the missionary or the colporteur. China, Hindostan, Turkey, the isles of the sea, and papal Europe, have heard of Christ and his salvation; portending the approach of that time when the gospel shall be literally preached to all nations. These are encouraging indications. “Oh Lord! revive thy work in the midst of the years.”

For these reasons—in addition to many of a more personal character—for God has dealt graciously with us, Synod appoint the 4th Thursday of November, 1853, to be observed as a day of thanksgiving by the congregations, &c. under its care. All which is respectfully submitted.

JAMES M. WILLSON, *Chairman of Committee.*

On item 7, the report of the interim committee of supplies was read, accepted and adopted.

Resolved, That when Synod adjourn, it adjourn to meet in the city of Allegheny.

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

Report of the Committee on Records of the Lakes Presbytery.

The committee on the records of the Presbytery of the Lakes report—

That we see nothing contrary to the law and order of the church in the minutes of the Lakes Presbytery, except that that Presbytery had no right to receive a complaint against Synod's commission.

There should have been more form in the dissolution of the pastoral relation between J. Neill and the Southfield congregation.
Respectfully submitted. J. MILLIGAN, *Chairman*.

No. 4. The call from Cincinnati upon J. R. Thompson was taken up, and on motion ordered that the Moderator present the call to the candidate for his acceptance or rejection. Upon the call being offered by the Moderator, Mr. T. stated that on account of the state of his health, he did not feel free to accept, and yet would not finally decline it, but requested that the call be sent to the Presbytery of the Lakes. This was then, on motion, done. The report of the special committee on the publication of bans of marriage was taken up, and considered article by article. While the preamble and 1st section were under consideration, Synod adjourned with prayer, to meet to-morrow at 9 A. M.

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

Synod met and was constituted with prayer. Absent, J. Boyd, Scott, Ramsey, D. Wallace, Dean, who soon came in. Minutes read and approved. The business under consideration at adjournment last evening was resumed, when it was

Resolved, That the report be laid upon the table indefinitely.

The following resolutions were then adopted:

Resolved, 1. That the ministers and elders of this Synod heard with interest, last evening, after the adjournment, the address of Rev. Dr. Fairchild, Corresponding Secretary of the American and Foreign Christian Union.

Resolved, 2. That this Synod rejoice in the fact that the Protestant world is becoming awakened to the evils, the spiritual evils, as well as the political, of the Popish system, and that there is so general a disposition manifested by hosts of Protestants to oppose with energy these evils, and to attempt the enlightening of the benighted votaries of the Man of Sin.

Resolved, 3. That this Synod, while it can neither sanction the principle that it is either wise or lawful to leave out of view, in these efforts, any gospel truth or principle, nor approve of all the regulations of said society, and hence cannot unite with them, does still cordially express its approbation of the objects of the society, in so far as it exerts itself in the spreading of the Scriptures, and making known the gospel to the ignorant, the deluded, and the perishing, and commend this object to the study, the sympathies and prayers of our people.

Papers No. 9 and 32 were taken up and read; while a resolution was under consideration in reference to these papers, Synod adjourned with prayer, to meet at 3 P. M.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Absent, A. Bowen, who soon came in. Minutes read and approved. Committee on records of N. Y. Presbytery reported; report accepted, and laid upon the table for the present. Committee on discipline reported on the papers committed to them. Accepted, and laid upon the table for the present. The committee on the records of Rochester Presbytery reported. Report accepted, amended, and adopted, and is as follows:

Report of the Committee on Records of the Presbytery of Rochester.

The committee on the minutes of the Rochester Presbytery report—

That they have examined the records and find nothing contrary to the usual order. All which is respectfully submitted.

J. NEILL.

Resolved, That the committee on finance include, in the apportionment, unsettled ministers, though they have not paid into the traveling fund.

The business under consideration at the adjournment was resumed, viz. Nos. 9 and 32, and the following preamble and resolution were adopted:

WHEREAS it appears from these papers that the Rochester congregation has been and is disturbed by difficulties arising from discordant opinions in reference to the mode of managing its temporalities, and,

WHEREAS this Synod has already decided that "the business which is ordinarily transacted by congregational trustees, ought to be intrusted to deacons," (see min. 1849, Ref. Presb. vol. ix. p. 134,) and,

WHEREAS a majority of the congregation, as assembled in some late meetings, has been in favor of requesting session to take measures for the election and ordination of deacons; therefore,

Resolved, That the Rochester congregation be directed to elect deacons as soon as possible, for the management of all their congregational temporalities.

S. O. Wylie dissented, in his own name, and in the name of such as may unite with him, against this preamble and resolution, for reasons to be given in.

Rev. T. Sproull then presented the following resolution:

Resolved, That when the congregation commit the management of its temporalities to deacons, the pastor, elders and deacons be warned not to organize themselves into a consistory, an assembly composed of all those officers, claiming to be a part of the divinely appointed order of the congregation, and, as such, to manage

all its temporalities—an innovation on that order both unwarranted and dangerous.

This was laid upon the table by the following vote: *Ayes*, J. C. Boyd, Brown, Carlisle, Cavan, Cannon, Divoll, Dean, Donnelly, H. George, W. F. George, John Hunter, J. B. Johnston, N. R. Johnston, Lindsay, Middleton, J. Milligan, A. M. Milligan, J. C. K. Milligan, M' Crea, J. M' Clurkin, J. J. M' Clurkin, H. P. McClurkin, M' Donald, M' Ilhenny, M' Farland, Neill, Roberts, Roberson, Spence, A. Stevenson, Stott, Thompson, Todd, Trumbull, D. Wallace, Jas. Wallace, Wiggins, Williams, J. M. Willson, S. M. Willson, R. Z. Willson—41. *Noes*, Jas. Beattie, John Beattie, A. Bowden, S. Bowden, J. Boyd, D. Boyd, Becket, Carson, Crozier, R. J. Dodds, R. Dodds, Galbraith, Guthrie, Hannay, Joseph Hunter, R. Hutcheson, J. Houston, R. Johnson, Joshua Kennedy, Joseph Kennedy, Love, Ramsay, Roney, Scott, J. Shaw, J. W. Shaw, R. Sterrett, S. Sterrett, Simpson, Sproull, J. Stevenson, John Wallace, S. O. Wylie—33. *Excused from voting*—Aiton, J. M. Beattie, Chrystie, J. Dodds, Newell—5.

The committee on Presbyterial reports reported in part—report accepted, and read article by article for adoption. While under consideration, Mr. M' Crea had leave of absence for to-morrow. The Synod adjourned to meet to-morrow at 9 A. M.

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

Synod met, and was constituted with prayer. Absent, A. Bowden, D. Boyd, Joseph Hunter, R. Johnson, Roney, who soon came in. M' Crea on leave. Minutes read, amended, and approved. Committee on Records of Illinois Presbytery reported—report accepted and adopted, and is as follows:

Report of the Committee on Records of the Illinois Presbytery.

The committee to whom was referred the records of the Illinois Presbytery would respectfully report—

That they have examined said records, and find nothing in them contrary to the law and order of the Reformed Presbyterian Church.

A. M' FARLAND, *Ch'n.*

Committee on the records of the Pittsburgh Presbytery reported that the records of said Presbytery had not been put into their hands, and asked to be discharged—report accepted and adopted.

D. Wallace and others had, on motion, leave to put on record as follows their reasons for voting in the affirmative on the vote to lay upon the table last evening the resolution of T. Sproull.

Minute of Reasons of D. Wallace and others..

The undersigned beg leave to assign their reasons for voting to lay the resolution of T. Sproull upon the table.

1st. Because the matter contained in the resolution had been settled by a unanimous vote in 1845, and we could see no good reason for renewing agitation on a subject so recently settled by Synod.

2d. Because the resolution introduced for discussion a matter which was not in dispute, inasmuch as Synod in 1847 decided, with only one dissenting voice, that consistory is not an ecclesiastical court.

3d. Because it tended to raise a question not in dispute in Rochester congregation—the question there being, whether the congregation shall manage the temporalities by trustees, or by the scriptural deacon.

DAVID WALLACE.

JAMES WIGGINS.

G. SPENCE.

The consideration of the report of the Committee on Presbyterian Reports was resumed, and having been amended, the report was recommitted to the committee.

Resolved, That the subject of the organization of three Synods and a General Assembly be sent down in overture to the Presbyteries, and that those courts, should they approve of such an organization, be directed to recommend to Synod, at its next meeting, such divisions of their respective boundaries as may seem necessary to accomplish that object.

The Committee on Foreign Correspondence reported again the letter to the Reformed Presbyterian Synod of Ireland. Report accepted and adopted, and is as follows:

Letter to Synod in Ireland.

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

REV. FATHERS AND BRETHREN:—Your Christian and fraternal communications by letter are always acceptable to us in our Synodical meetings, and the comfort we anticipated in hearing from you has thus far ever been realized. That people widely separated in our local habitations, and shut out from a large measure of that religious intercourse which marks the active protestant Christendom of the present age, and gives such impulse and vitality to its movements, should find reciprocal satisfaction, high and encouraging, in the correspondence we entertain, we take as a token for good. Our very principles separate us in a measure even from the busy Christian world around us, and our mutual joys must be as peculiar. And we are grateful to the Most High, that he has endowed men with that wondrous power of transmitting thought from mind to mind, and emotions from heart to heart, wherein the holy and gracious workings of his Spirit in one, are made to minister instruction and encouragement to others, far remote. Infe-

rior, indeed, to the direct, visible and audible fellowship of the saints, yet a most wise, gracious and beneficent substitute, often and powerfully working among the people of God, and destined, we doubt not, to achieve wonders of joy on earth and improvement of mankind, "when the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High," and all intercommunications on earth shall be beautified with the glory of God. In the mean time, we ought devoutly to remember, that under this very form are described communications sent down from the inner and heavenly temple above to the world beneath. In that the pious are "the epistle of Christ, known and read of all men," and in the truth they profess, the holiness they follow, and the hope they cherish, are designed to express the mind that is in Christ, in an epistle written not with ink and pen, but by the Spirit of the living God, sent down from heaven for this very end. Let us study, dear fathers and brethren, that though our intercourse with the world and the church, as it now stands, be very limited, as we greatly fear it is, let us study, that ours always bear this strong impress and image of our high and glorious King.

In the midst of the unavoidable hindrances attendant upon our testimony, our own great inefficiency and imperfections, we have much reason to record and publish the goodness of our God. A steady increase of our numbers, attended, we believe, with an unabated devotion to our distinctive principles, and with a goodly measure of attention to the ordinances of religion in their proper spirit among our people, gives hope that the Most High vouchsafes graciously to countenance our labors and listen to our prayers. Although several of our stated members are absent, our present Synod numbers forty-six ministers and thirty-four ruling elders; these, with a goodly number of probationers and students, give an additional interest to the scenes and prospects of our meeting.

Our theological seminary was dissolved at our last meeting, and our students have prosecuted their studies since under the care of Presbyteries. We are sensible that this system does not furnish the accuracy and entireness of mental training that a well qualified and conducted seminary affords—nor can it bestow that finish in the outward furniture of the public speaker, which is desirable: it lacks besides the great advantage of well directed emulation and fellowship in improvements. Still we trust that our students and probationers are acquiring and will carry forth with them the refreshing doctrines which gladden the heritage of our God, will be stimulated by a hearty purpose to acquire for themselves and their hearers an ever growing acquaintance with the mysteries of the kingdom of heaven, of which they are to be the appointed stewards, and through the goodness of Him who has received gifts for men, will be qualified wisely and faithfully

to fill the places vacated by their fathers, as these are successively gathered to their people. Zion's encouragement is the promise of her redeeming Head: "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

We have to deplore, nevertheless, a lack of zeal in the youth of our church for the ministry. In proportion to our numbers, few seem disposed to say, "Here am I, send me." The number of our vacancies, and the extent of missionary ground we occupy and might extend, together with the pecuniary aid afforded by the church, is greater than the means we have of supplying the destitute with the word of life.

In the condition of the church and of society generally around us, we see few, or rather no indications of national reform. Some forms of immorality appear to be on the increase, but whilst many evils in our social state are assailed separately by earnest effort, and much good is purposed and sought to be done by Christian liberality and zeal, scarcely anything is attempted in the organic forms which God has revealed. The civil institutions of our land contemplate no higher end than the temporal aggrandizement and prosperity of the nation in wealth and power, and all, or almost all that is done by the church, is through associations in which ministerial and lay power are exercised with little regard to the divinely appointed order of Zion's King. The favorite object of each seems to be prosecuted with an earnestness and liberality which claims our admiration, and whilst all give evidence of the various practical workings of Christianity in discovering to lost man his necessities, and some faint disclosure of a remedy, they are too frequently and extensively abortive, and illustrate how little mankind can accomplish, when "they walk in their own counsels." The Bible society and its numerous auxiliaries, steadily advance in the great work of spreading among the nations the written word, which we trust is ominous of future good, and preparatory of a better day. It ought not to be overlooked, that the two nations, Great Britain and America, which have been employed pre-eminently in this honorable service for nearly half a century, have in that period been singularly favored in the providence of God, and are, probably, at this period, far in advance of all other nations in every thing that contributes to the elevation and improvement of man, and the melioration of his condition. Wealthy and powerful associations for the distribution of religious tracts, and for missionary labors, foreign and domestic, in every accessible part of the world, are actively employed, and of late the American and Foreign Christian Union—whose avowed object is particularly to carry the written word of God and a purer form of the gospel to the victims of papal delusion and oppression in this country and

throughout Europe—is rapidly rising in resources and power to occupy a place side by side with the older associations, who have long claimed the regard and devotion of the churches. In every direction protestant Christendom exhibits the most extraordinary activity. Our consolation is, that all is controlled by our glorified Redeemer and King, and must at last issue in the acknowledgement and honor of the testimony for his crown in Zion and over the nations which we now hold amidst such obscurity and infirmity. But, brethren and fathers, “here is the patience of the saints,” where they are “who keep the commandments of God and the faith of Jesus.” Let us be diligent in our sphere, and trustful lookers on and observers of that adorable and awful Providence, which is steadily advancing to an end so fraught with glory to God and consolation to his redeemed, when he shall build up Zion and appear in his glory, and entertain an unfaltering confidence that it will be done. Our part seems singularly dictated in those remarkable words of Christ, “Behold, I come quickly; hold fast what thou hast, that no man take thy crown.”

It cannot, however, be denied, that while there is such an activity in the churches and such remarkable indications of liberality and devotion to the outward spread of Christianity, we see in our own land every where around us, the workings of infidelity in various and insidious forms: we see also the sacredness of the Christian name tinged with hateful lightness in the worship of God, indifference to his truth, and an alarming prevalence of worldly-mindedness. Costly structures for religious assemblies, with every provision to please the eye and gratify the ear, give great reason to dread that a fastidious taste, corrupt and earthly, carries more to the falsely named sanctuary of God, than a holy and earnest desire of the soul to meet with and worship the Most High at his footstool. We have reason to tremble, lest carried away by examples so numerous and so near, we forget “with whom we have to do.” Happy will it be for us, dear fathers and brethren, if in an age so marked with trial, we shall succeed in cultivating in ourselves, and illustrating before our people, that exemplary piety, which marks “the few names even in Sardis, which have not defiled their garments,” and to whom our blessed Redeemer holds out the assurance: “They shall walk with me in white, for they are worthy.”

We notice with much pleasure the expressions of a kind Providence in your condition. We most cheerfully reciprocate your fraternal good will, and earnestly desire, dear fathers and brethren, that the threefold cord of the Scottish, Irish and American Synods, may long and firmly bind in faith and love towards our Lord Jesus Christ, and to one another, the testimony we have thus far been honored to hold together. Let our mutual prayers for this end be frequent and fervent.

We remain, dear fathers and brethren, with all affection and respect, yours in the testimony of Jesus.

JAMES CHRYSTIE, *Chairman of Com. on Foreign Corr.*

The Moderator and Clerk were directed to sign and forward this, and also the letter to Scottish Synod. No. 11. Protest and appeal of T. C. Loudon was taken up and read.

Adjourned, to meet at 3 P. M.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Absent, M'Farland, Trumbull, Ramsey, S. M. Willson, who soon came in. Minutes read and approved. *Resolved*, That the members of Synod will meet to-morrow morning at 8 o'clock, for devotional exercises.

J. Dodds stated that he had a small sum of money in his hands given for the purpose of a Jewish mission, and to be presented to Synod with that design. *Resolved*, That it be returned to Mr. Dodds to apply according to the will of the donor. Committee on Presbyterian Reports reported in full—report accepted, and laid upon the table for the present.

The business before the court at the adjournment was resumed, when Mr. Loudon was heard in enforcing his appeal. Presbytery was then heard. The appellant rejoined. A few remarks were made on behalf of the Presbytery. The parties were then removed. While this subject was under discussion, the rule requiring an adjournment at 6 o'clock was suspended. It was then

Resolved, That the appeal be sustained, and the decision of the Presbytery be reversed.

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

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

Synod met, and was constituted with prayer. Absent, J. Boyd. R. Johnson, M'Donald, Ramsey, Stott, who soon came in; S. M. Willson, by indisposition. Minutes read, amended and approved. Special committee on non-fulfilment of supplies reported—report accepted, considered article by article, amended and adopted, and is as follows:—

Report of Committee on Non-fulfilment of Supplies.

The committee appointed to inquire respecting the non-fulfilment of supplies, respectfully report, that in the case referred to by the New York Presbytery, neither the Lakes Presbytery nor the person appointed to supply, had notice of the appointments of the committee till too late to comply with the requisition.

In the case referred to by the Illinois Presbytery, the person appointed to supply gives as a reason for non-fulfilment, "that the winter set in, and the people where he was pressed him to remain;" which reason Synod cannot sustain. Respectfully submitted.

ANDREW STEVENSON, *Chairman.*

Resolved, That the committee to distribute supplies be continued, with the exception that J. C. Boyd be substituted for R. Hutcheson, as the member for the Lakes Presbytery, and that J. M. Willson be added as the member from the Philadelphia Presbytery.

Resolved, That a committee be appointed to prepare a set of rules for the conducting of ecclesiastical business, such as the conducting of elections, the making out of calls, the managing of trials, the carrying on of appeals and complaints, and other matters of a kindred character. J. M. Willson, D. Scott, and J. Stevenson said committee.

A. M. Milligan presented certain resolutions, which were laid on the table for the present.

No. 24 was taken up and read, and all the papers from the Presbytery of Illinois, relating to the affairs of Old Bethel Congregation, were read for the information of Synod.

Resolved, That all the papers just read lie upon the table for the present, except No. 22, being the petition for a separate organization.

Adjourned, to meet at 3 P. M.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Absent—J. Chrystie, W. F. George, Love, McFarland, D. Wallace, R. Z. Willson, J. C. K. Milligan, who soon came in, S. M. Willson, by indisposition, and D. Boyd. J. Middleton had leave of absence during the remainder of the sessions.

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

The following reasons of dissent from a decision of Synod in the case of the commission to Miami, were presented by J. Chrystie and others.

Reasons of dissent by J. Chrystie and others from a vote of Synod.

The undersigned dissent from the vote of Synod disapproving the action of the commission appointed to organize the petitioners from Miami Congregation, in so far, first, as they received members without certificates, and without any application being made for them; secondly, as they received persons under censure without removing that censure: Because—

1. The case was judged by Synod to be an extraordinary one, and the commission did all that, under the circumstances, could have been reasonably expected.

2. Acting under the express direction of Synod "to receive any other members who may wish to be connected with the new organization, and that the said commission be authorized to adjudicate finally any case of discipline in which such applicants for

admission may be involved at the time of making the application for admission" [see printed minutes, Ref. Pres., page 132.] Commission did take such cases under consideration, and adjudicated them according to the direction of Synod, so far as evidence could be obtained.

James Chrystie, M. Roney, T. Hannay, S. Sterret, R. Sterret, R. J. Guthrie, J. Shaw, J. Boyd, Samuel O. Wylie, J. Houston, A. Bowden, Thomas Sproull, Joshua Kennedy, John Galbraith, R. Dodds, J. Kennedy, Joseph Hunter, S. Bowden, J. W. Shaw, J. Carson, James Beattie, J. C. Ramsay, J. Crozier, J. Newell.

The following reasons of dissent from the action of Synod in the case of the Rochester Congregation were presented by T. Sproull and others.

Reasons of dissent by T. Sproull and others, in reference to the papers from Rochester Congregation.

The undersigned dissent from the vote of Synod on the preamble and resolution in reference to the papers from Rochester Congregation.

1. Because it did not clearly appear that a majority of the congregation were in favor of changing the mode of managing their temporalities, as seems to be intimated in the preamble. Had this been the case, and had Synod made this the ground of its action, we would not have objected, believing that this is a matter to be determined by the congregation.

2. Because the action of Synod makes deacons the mere agents of the people, inasmuch as those who administer the temporal affairs of the congregation must necessarily be under its direction.

3. Because, in our judgment, the measure adopted is calculated under the circumstances, to increase the difficulties in the congregation, instead of removing them, and to renew throughout the church the excitement which had, to a great extent, subsided.

Thos. Sproull, J. Galbraith, J. Crozier, R. J. Dodds, Joseph Hunter, J. Shaw, R. J. Guthrie, James Kennedy, John Boyd, T. Hannay, A. Bowden, James Beattie, J. C. Ramsey, S. O. Wylie, M. Roney, D. Boyd, R. Sterret, J. Carson, S. Becket, J. Love, John Wallace, J. Houston, S. Bowden.

Resolved, That committees be appointed to prepare and report answers to the above reasons of dissent. J. M. Willson, Carlisle and M'Crea to answer the former; A. Stevenson, A. M. Milligan and J. Wiggins, to answer the latter.

The committee on Statistical Reports reported—report accepted, adopted, and ordered to be published in the Reformed Presbyterian and Covenanter.*

The committee on Finance reported—report accepted and laid upon the table for the present. The business under consideration at the adjournment was resumed, viz.: the petition for a new organization in Old Bethel Congregation, Illinois. Joseph Keys was heard as commissioner on behalf of the petitioners for a new organization. Rev. James Wallace, the pastor, was heard in opposition. Mr. Keys made a few remarks in reply, and replied to a few interrogatories. The parties were then removed, when it was

Resolved, unanimously, That the petition for a new organization be not granted.

No. 17. Complaint of James W. Ritchie against a decision of the Illinois Presbytery was taken up, and the complaint dismissed.

No. 24. Reference from Illinois Presbytery was taken up, when it was

Resolved, That the course pursued by the party seeking a new organization since last Synod is altogether unjustifiable—this action to be a final disposition of the matters contained in this paper.

The report of the committee on the Theological Seminary was taken up, and considered article by article, amended and adopted, and is as follows:—

Report of Committee on the Theological Seminary.

The committee on the Theological Seminary respectfully report, that while all admit the necessity of such an institution to the prosperity of the church, yet they find little interest manifested in the subject. The presbyterial reports do not even refer to it. Without the limits of the Lakes Presbytery only two theological students are reported. And to your committee there appears to be great apathy respecting the education and increase of the ministry. The debt still due the former professors seems also to be an obstacle in the way of reorganizing the Seminary at present—and your committee would recommend the adoption of the following:

Resolved, 1. That at present it is inexpedient to reorganize the Theological Seminary.

Resolved, 2. That diligent efforts be made by the church to liquidate the debt due to former professors—that this obstacle may be removed.

Resolved, 3. That Presbyteries be directed to take this subject under consideration, and report at next meeting on the propriety of reorganization, the location desirable, and the amount of funds which each will guaranty, either to endow the professorship or otherwise support the institution.

Resolved, 4. That the students in the interim remain as at present, under their respective presbyteries, who are enjoined to exercise a careful supervision over their theological education. All which is respectfully submitted.

† ANDREW STEVENSON. *Ch'n.*

T. Sproull stated that he now releases all dues to him on the Seminary account.

The rule requiring an adjournment at 6 P. M. was suspended. No. 31. Protest and appeal of J. M'Clurkin from a decision of the Illinois Presbytery, was taken up and read.

Synod had a recess until 7½ P. M.

After recess Synod came to order. Business under consideration resumed. The parties were heard when it was

Resolved, That the appeal be sustained, and the decision of the Presbytery reversed.

The special committee on modification of rates of paying supplies, &c., reported. Report accepted, considered article by article, and adopted. It is as follows:—

Report of Special Committee on Report of Rochester Presbytery.

The committee to whom was referred so much of the report of the Presbytery of Rochester as refers to a modification of the present rate of paying supplies to mission stations, and the transference of moneys from Presbyteries to Synod's treasurer, report as follows:—

1. That instead of paying supplies six dollars per Sabbath and travelling expenses, that said supplies be paid seven dollars per Sabbath.

2. That instead of remitting all moneys to Synod's treasurer, Presbyteries shall report to said treasurer, what moneys have been raised—what amount is required for Presbyterial purposes; and should there be an overplus, to remit the same to Synod's treasurer.

D. SCOTT, *Chairman.*

No. 5. Reference from Presbytery of the Lakes, embracing a petition by members of Utica congregation for the dissolution of the pastoral relation between that congregation and the pastor, Rev. A. M'Farland, and also a remonstrance against this, was taken up and read, when it was *unanimously*

Resolved, That the petition be not granted.

The report of the committee on Finance was taken up, and considered article by article, amended and adopted, and is as follows:—

Report of Committee on Finance.

The committee on Finance report:—

1. That the following sums have been received for the purpose of defraying the travelling expenses of the members of Synod:—

From 1st Congregation, Philadelphia, \$34,00; Old Bethel, 10,00; Salt Creek, 10,00; Topsham, 10,00; York, 12,90; Newburgh, 20,00; Bethel, 20,00; St. Louis, 10,00; Rehoboth, 16,00; Union and Pine Creek, 13,00; Camp Run and Slippery Rock, 10,50; Sandusky and Loudon, 13,00; White Lake, 10,00; Lisbon, 10,50; New Alexandria, 14,50; Brush Creek, 12,75; 2d Philadelphia, 19,13; Ryegate and Barnet, 14,00; Allegheny, 17,50; Londonderry, 15,00; Beaver and Jackson, 10,00; Macedon, 10,00; Sterling, 13,00; Garrison, 10,00; Kortright, 10,00; Coldenham, 5,00; Princeton, 11,60; Greensburg and Clarksburg, 11,50; 2d New York, 71,46; Mononga-

hela, 10,21; Linn Grove, &c., 10,00; Miami, 10,00; Wilkinsburg, 17,00; Conococheague, 10,00; Elkhorn, 10,00; Rochester, 16,00; 2d Miami, 10,00; 3d New York, 27,44; Muskingum and Tomaka, 10,00—Total, \$575,99.

The whole amount of expenses incurred in travelling to Synod is \$786,43. The dividend is 73 per cent. This money has been distributed according to the direction of Synod. Committee recommend that in future those who do not report to the Financial Committee in the first week of the sessions, the moneys in their hands for travelling expenses, shall forfeit their right to draw from that fund.

2. Your committee have examined the reports of Synod's treasurer, the treasurer of Foreign Missions, the treasurer of Domestic Missions, the treasurer of the Theological Seminary, and of the committee on the publication of the Testimony, and finding them correct recommend their publication.*

3. Committee have examined the account of the Rev. A. Stevenson, on the Home Mission Fund and Theological Library Fund, found it correct, and therefore recommend its publication.† Mr. Stevenson asked whether the balance of the Education Fund remaining in his hand at the time of the disorganization of the Seminary, should be paid to the Home Mission Fund? Committee would say that according to the will of the donor it should be so appropriated.

4. Your committee have examined paper No. 24, being a statement by the executors of the will of Mary White, Rochester, to the effect that she (Mary White) had bequeathed to the Synod of the Reformed Presbyterian Church, one house and lot in the city of Rochester, estimated to be worth \$600,00, also she had bequeathed to Synod \$500,00 secured by mortgage, of which it seems there will be \$250,00 available after the payment of all claims. This money is to be kept in a fund, and the avails to be appropriated to young men unable to prosecute their studies for the ministry. Committee recommend that Synod accept the bequest, and appoint Hugh Robinson and James Campbell to hold it in trust, accumulating interest, subject to its order.

5. Committee farther report that there are now in the hands of the chairman \$75,00 of the Home Mission Fund, received from Rev. A. Stevenson, and recommend that it be paid to the treasurer of the Home Mission Fund. All of which is respectfully submitted.

J. M. M'DONALD, *Chairman.*

Resolved, That Mr. John Carothers, ruling elder of the 1st congregation, N. Y., be substituted on the committee on Seminary Funds, in the room of John Nightingale, and that the committee be continued.

Resolved, That A. Stevenson be receipted in full until May 1st., 1853, for interest on bonds which he holds.

J. W. Shaw stated that he had received \$2000 in N. Y. 5 per cent. city bonds in trust, the interest to be employed in aiding students in the Theological Seminary, if it be revived, and to

* See Appendix B, C, D, E, F.

† Appendix G.

the Home Mission Fund in the mean time. On motion accepted. James Wallace stated that a bequest of \$50 had been made by a member of Old Bethel congregation to the Theologica Seminary.

Report of committee on Presbyterian Reports was taken up, considered article by article, amended and adopted, and is as follows :

Report of Committee on Presbyterian Reports.

The committee on Presbyterian Reports respectfully report that we have carefully examined the reports of the various Presbyteries, and find in them much to encourage. Our boundaries are enlarging, and laborers entering the field.

Your committee would recommend, 1. That the old Philadelphia Presbytery be resuscitated with its former limits.

2. That Rev. Joseph Henderson and Mr. Joseph M'Cracken be assigned to the Rochester Presbytery ; Messrs. William Milroy and John Crawford to the New York Presbytery ; J. J. M'Clurkin and J. M. Armour to the Illinois Presbytery ; Rev. O. Wylie and Messrs. D. M'Kee and Robert Reid to the Pittsburgh Presbytery ; and Rev. J. Neil and Messrs. J. R. W. Sloane, Boyd M'Cullough and J. S. T. Milligan to the Lakes Presbytery ; and that Mr. J. Thompson repair to the Lakes Presbytery at his own convenience.

3. That inasmuch as at least five more laborers are required by the various Presbyteries than are reported to your committee, we would recommend that this Synod extend all aid and encouragement in their power to such young men as are looking forward to the work of the ministry to come up to the help of the Lord ; and that a committee be appointed to prepare an address to qualified young men, urging upon them the duty, in view of the greatness of the field, and the fewness of laborers, of devoting their labors to the service of Christ in the work of the ministry.

4. That Synod grant particular aid to the Lakes Presbytery for the vigorous prosecution of the Canada mission in the south-west part of Canada West. Respectfully submitted.

A. M. MILLIGAN, *Chairman.*

J. Chrystie, J. M. Willson, and J. C. Ramsey were appointed said committee.

The following answers to reasons of dissent by J. Chrystie and others were reported and adopted :

Answer to Reasons of Dissent by J. Chrystie.

The committee to answer reasons of dissent by J. Chrystie and others respectfully report : as to their *first* reason ; Synod has never judged this to be an "extraordinary case." 2. That no case could well be so extraordinary as to warrant the organizing into a new congregation individuals neither certified nor asking certificates. There was a session there, from which certificates might at least have been asked. In view of these facts we state,

3. That the commission did not do "all that, in the circumstances, could reasonably have been expected."

As to their *second* reason, it is enough to say that it appeared before Synod that the commission received persons against whom libels had been sustained, the trials upon these libels issued, and censure adjudged, without in any way removing these acts of censure—in other words, the commission did not do what Synod ordered—did not adjudicate these cases. In some of these cases appeals had been taken to Presbytery, and there decided. Hence the commission, in receiving these persons under censure, treated the proceedings of the session and of the Presbytery with the greatest disrespect, and were consequently justly liable to the disapprobation of the Synod. JAS. M. WILLSON, *Ch'n.*

The following answers to reasons of dissent by T. Sproull and others were reported and adopted :

Answer to Reasons of Dissent by T. Sproull and others.

To the first reason we answer, 1st, that Synod has already decided, by a unanimous vote, that the congregational trustee is no part of our covenanted uniformity. 2d. That even congregations have no right to manage their temporalities, except in obedience to the law of Christ. 3d. That it was clearly shown, that at a meeting of the congregation called for this purpose, a fair majority was in favor of the scriptural deacon.

To the second reason we answer, that if this reason be correct, then the Apostles were the "mere agents of the people," for they received and distributed the funds of the church. Acts 4:35.

To the third reason we answer, it is not the carrying out of the good order of the Lord's house that has caused the difficulties in the church and in our congregations, but the captious resistances of minorities to the will of majorities, and resistance to the divine institution of the deacon. The ordinances and institutions of the Lord's appointment are not for destruction, but for edification. Human inventions have caused all our troubles. "It is not I that have troubled Israel, but thou and thy father's house." Respectfully submitted.

ANDREW STEVENSON, *Ch'n.*

Resolved, That J. Chrystie, D. Scott, and J. M. Willson be directed to publish the portions of the argumentative testimony assigned to them respectively, as soon as practicable—the expense to be defrayed out of the Literary fund.

Resolved, That the sum of \$5, contributed by Mr. John Beattie, for a Canada Mission, and \$11 from Elkhorn Congregation, for missionary labors among the fugitives from slavery in Canada West, be transmitted to the Presbytery of the Lakes, to be used by it according to the will of the donors.

No. 20. Petition from Macedon congregation, on the subject of covenanting, and the item of unfinished business on the same subject, were taken up; No. 20 read, when it was resolved that a special committee be appointed, to report in regard to this subject at next meeting of Synod, including a draft of a covenant. J. Chrystie, A. Stevenson, J. Wiggins, said committee.

No 21. Taken up, read, and laid upon the table. The special committee on a part of the report of New York Presbytery report. Report accepted and adopted, and is as follows:

Report of Special Committee on Legislation on Intoxicating Drinks.

Your committee to whom was referred the subject of civil legislation against the traffic in ardent spirits, respectfully report the following, for the adoption of Synod:

The church of Christ is a divinely instituted association, organized, not only for the conversion of sinners and sanctification of saints, but for the reformation of society; and as a reformatory association, she should be in advance of the world in all reformatory movements. In the temperance reform we would not only be active, but until the object of that reform is accomplished, would use all the means in our power to give a proper direction to the efforts put forth by others. We would not close our eyes to the fact that the tide of intemperance, now flooding this land, is truly alarming, calling not only for mourning and commiseration, but for greater activity on the part of the church to stem that torrent, that the appalling amount of crime and misery, consequent upon the use of intoxicating drinks, may be speedily diminished, and the evil wholly removed.

The principles involved in the law of the church, and particularly set forth in the action of this Synod in 1841, should be carried out in civil legislation so as to forbid, and wholly prevent, the traffic in intoxicating drinks as beverages. Civil government is intended, among other objects, to protect the people against the wrongs inflicted by venders of ardent spirits. This can be done effectually only by utterly prohibiting the traffic. Therefore,

Resolved, 1. That we hail with joy the efforts that have been made recently in several of the States, to suppress entirely the traffic in intoxicating drinks, and we earnestly hope that the work may go on until there be no place where license will be given, or the protection of law afforded to that traffic, so wicked and so ruinous in its consequences.

Resolved, 2. That this Synod gives its hearty approbation to the principles involved in the law commonly called the Maine Liquor Law, viz: the right and the duty of civil government to wholly prohibit the sale of intoxicating drinks, except for medicinal, chemical, mechanical, and sacramental purposes.

Resolved, 3. That in the temperance reform we depend wholly upon the Spirit of God for success, and regard the gospel of Jesus Christ as the only efficient means of permanently removing the evil.

JAMES M. WILSON, *Ch'n.*

The report of the committee of Discipline was taken up; and the last item—the only one not already acted on, being a report upon paper No. 37, was laid upon the table. The report of the

committee on the records of the New York Presbytery taken up, and again laid upon the table. Leave was granted to withdraw No. 25. It was withdrawn.

Resolved, That the minutes be published in the Reformed Presbyterian and Covenanters.

Resolved, That the subject of discourse by the Moderator, at the opening of the next session of Synod, be "Home Missions." S. O. Wylie was appointed the Moderator's alternate.

Resolved, That a committee be appointed to report at next meeting a course of instruction for Theological Students; that the present law on that subject remain in force in the mean time. D. Scott, Hutcheson, and Aiton, said committee.

Adjourned with prayer, and singing the 133d Psalm, to meet in the city of Allegheny, the *fourth Tuesday* of May, 1855, at 7½ P. M.

WM. L. ROBERTS, *Moderator*.

JAMES M. WILLSON, *Clerk*.

APPENDIX A.

The Committee on Statistical Reports present the following:

NEW YORK PRESBYTERY.

PASTORS.	CONGREGATIONS.	Elders	Deacons	Families	Communicants	Increase Certificate	Examination	Decrease Death	Dismission	Mixed	Baptism
A. Stevenson,	2d New York,	6	7	139	346	26	55	11	14	..	44
R. Z. Willson,	Craftsbury,	5	3	43	73	..	..	..	..	..	14
N. R. Johnston,	Topsham,	..	..	26	45	..	3	..	..	..	..
Jas. M. Beattie,	Rygate & Barnet,	5	5	67	162	..	16	4	2	..	22
	3d Philadelphia,	4	4	22	52	3	17	2	5	..	3
J. B. Williams,	Whitelake,	4	3	..	53	..	10	..	2	..	10
S. O. Wylie,	2d Philadelphia,	4	..	75	241	19	48	..	..	35	23
S. Carlisle,	Newburgh,	7	3	62	158	13	21	2	16	..	20
Jas. Chrystie,	1st New York,	7	..	98	247	21	22	..	..	22	20
Jas. M. Willson,	1st Philadelphia,	6	5	125	262	11	33	..	..	21	..

ROCHESTER PRESBYTERY.

PASTORS.	CONGREGATIONS.	Elders	Deacons	Families	Communicants	Increase Profession	Certificate	Decrease Deaths	Dismission	Baptism
J. Middleton,	Lisbon,	3	2*	32	70	6	4	3	3	12
D. Scott,	Rochester,	3	0	54	105	9	3	6	9†	22
J. Newell,	Syracuse,	4	3	24	43	17	2	2	1	11
R. Johnson,	Toronto,	..	..	..	..	..	..	..	..	..
S. Bowden,	York,	7	0	55	138	12	8	9	3	12
W. L. Roberts,	Sterling,	..	..	31	62	2	..	1	..	13

* Three more Deacons have been recently elected, but are not yet ordained.

† A further decrease of eight, six of whom are known to be in other churches.

Three Presbyteries gave in no statistical reports, and, except the Rochester, the above are very defective.—*Ed.*

PITTSBURGH PRESBYTERY.

PASTORS.	CONGREGATIONS.	Elders.	Deacons.	Families.	Communicants.	Increase.	Decrease.	Baptisms.
H. P. M'Clurkin,	Salt Creek,	9	6	63	165	..	..	..
John Galbraith,	Union, &c.	6	.	56	130	30	19	23

APPENDIX B.

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

1851.		Dr.	
May 25,	To balance in treasury per last report,	-	\$213 04
June 9,	To cash from Greensburg and Clarksburg, per J. M. Willson,	-	10 00
" "	To cash from James Stitt,	-	10 70
" "	To cash from Ryegate & Barnet, by Rev. J. M. Beattie,	-	12 00
" "	To cash from Southfield, by Rev. J. Neill,	-	5 00
" "	To cash from J. Sterritt, D. Gregg, and A. M. Milligan,	-	16 00
" "	To cash from Rochester, by Rev. D. Scott,	-	8 00
June 20,	To cash from Brookland, &c. per Rev. S. O. Wylie,	-	10 50
" "	To cash from Rev. J. Blackwood, per do.	-	6 00
Aug. 4,	To cash from James Wallace, Sparta, per Rev. J. M. Willson,	-	1 00
1852.			
July 20,	To cash from First Congregation, New York, per Rev. S. O. Wylie,	-	10 50
Sept. 23,	To cash from W. Bradford, Testim'y, \$3 65; Church Gov. 0 74,	-	4 39
1853.			
April 19,	To cash from Rev. S. O. Wylie, for Testimony,	-	1 20
" 30,	To cash from W. Bradford, for Testimony,	-	4 10
May 12,	To cash from D. Gregg, per Rev. S. O. Wylie,	-	26 15
" "	To interest up to 1st of January last,	-	23 09
" 14,	To cash from Rev. J. Galbraith, per Rev. S. O. Wylie,	-	3 30
" "	To cash from Mr. Wm. Brown,	-	2 75
" 17,	To cash from Argyle congregation, per Rev. J. M. Willson,	-	6 00
			<u>\$377 22</u>
1851.		CR.	
June 11,	By discount on uncurrent notes,	-	75
1852.			
July 23,	" " " " " "	-	15
1853.			
May 13,	" " " " " "	-	30
May 18,	" " " " " "	-	15
			<u>1 35</u>
	Balance in treasury,		375 87
			<u>\$377 22</u>

Fund for Superannuated Ministers.

1851, May 22, To balance in treasury, per last report,	-	144	32
1852, Jan. 1, Interest up to this date,	-	5	76
1853, Jan. 1, " " " " " "	-	6	00
			<hr/>
		\$156	08
1849, June 1, To Cash received from Rev. Jas. Beattie, as			
per last report,	-	200	00
1851, July 8, To Cash, interest received on the above,	-	24	00
			<hr/>
		\$224	00

There is nearly two years' interest due on the above \$200, which I have not yet received. Errors excepted.

Philad. May 18th, 1853. W. BRADFORD, Synod's Treasurer.

APPENDIX C.

Report of the Treasurer of Foreign Mission Fund.

NEW YORK, May 24th, 1853.

To the Moderator and remanent members of the R. P. Synod, to meet in New York May 24th, 1853, your Treasurer of the Foreign Mission Fund would report the following:

1851.		DR.
May 19.	By balance due Synod, - - - - -	\$189 44
June 16.	" Salt Creek congregation, - - - - -	3 00
	" Interest up to and including Dec. 30th, 1853,	23 25
		<hr/>
	Balance due Synod, - - - - -	\$215 69
All of which is respectfully submitted.		HUGH GLASSFORD, <i>Treas.</i>

APPENDIX D.

Report of the Treasurer of Domestic Missions.

To the Synod of the Reformed Presbyterian church, to meet in New York, on the 4th Tuesday of May, 1853.

1851.		DR.
July 15,	By cash received of Rev. A. Stevenson, being interest on bond held by him in trust, - -	\$50 00
Oct. 13,	By cash received of Rev. M. Roney, interest do. do.	60 00
" 14,	By cash received of Mr. J. Wiggins, Treasurer of New York Presbytery, - - - - -	80 00
" 24,	By cash received of Mr. H. Robinson, Treasurer of Rochester Presbytery, - - - - -	60 00
1852. May 18,	By cash rec'd of Mr. H. Robinson, Treasurer of Rochester Presbytery, by remittance -	72 48
June 28,	By cash rec'd of Rev. A. Stevenson, interest on bond held in trust, - - - - -	75 00
July 21,	By amount collected by Lakes Presbytery, and by them retained, - - - - -	116 35
Aug. 30,	By cash rec'd of Rev. M. Roney, interest on bond in trust, - - - - -	60 00
Nov. 18,	By am't collected by Lakes Presb. and retained,	60 00
		<hr/>
		\$ 633 83

1851.	CR.
Nov. 6, To cash remitted to Mr. H. Robinson, Treasurer of Rochester Presb. by order of Fiscal Committee,	\$75 00
“ To cash paid Rev. J. M. Willson for printing 1000 copies of committee's address on domestic missions, by order of Fiscal Committee, - - -	4 00
1852. May 31, To cash remitted to Mr. H. Robinson, Treas. of Rochester Presb. by order of do. - - -	125 00
July 21, To cash remitted to Rev. Josiah Dodds, Treasurer of Lakes Presb. by order of do. - - -	100 00
“ To am't allowed said Presbytery to retain of their own collecting, - - - - -	116 35
Aug. 30, To cash paid Rev. M. Roney for printing 1000 copies of committee's address on domestic missions, by order of do. - - - - -	3 25
Nov. 18, To cash remitted to Rev. Josiah Dodds, Treas. of Lakes Presbytery, by order of do. - - -	50 00
“ To amount allowed said Presb. to retain collected by them, - - - - -	60 00
Balance in treasury, - - - - -	100 23

All which is respectfully submitted. \$633 83

WILLIAM BROWN, *Treas. of Dom. Mis.*

APPENDIX E.

Report of the Committee on Seminary Funds.

To the Moderator and other members of the Synod of the Reformed Presbyterian church, to meet in New York, May 23th, 1853.

The Chairman of the committee appointed at your last meeting, to devise and recommend a plan of making collections to liquidate the debt due to the professors, and also to raise the sum of four hundred dollars as an annual salary to Dr. Willson as emeritus professor, respectfully report—

That the committee met on the 12th July, 1852, at the house of Andrew Knox. All the members present. The following plan was unanimously adopted:

1. It is suggested that two collections in each year be taken up in all our congregations, until the next meeting of Synod, one to pay the debt due the professors, and the other to pay the salary of Dr. Willson.

2. These collections to be taken up in whatever way may be found most advisable in each case, and transmitted immediately to the committee, with express instructions to which of the objects it is to be applied, in order that the designs of the contributors in all cases may be carried out.

3. Remittances may be sent to any one of the committee, and they will be duly acknowledged.

Committee have received the following sums:

Salary of Emeritus Professor.

1851.		
August,	Joseph Henderson, - - - - -	\$5 00
“	Members of Society, John Houston, Coldenham, - - -	4 00
Dec. 17,	Newburgh, per E. Weir, - - - - -	23 50
“	25, Southfield, per A. Stevenson, - - - - -	7 00

1852.			
Jan.	2,	Sterling, per Dr. Roberts,	13 00
"	8,	Lisbon, per J. Middleton,	5 00
"	22,	John Houston, Coldenham,	2 00
"	22,	Samuel Arnot,	2 00
"	22,	Samuel Frazer,	2 00
"	31,	2d New York, per Deacons,	34 78
Feb.	16,	Fayetteville, per J. Kennedy,	8 78
"	16,	White Lake, per J. B. Williams,	8 00
March	1,	Craftsbury, per R. Z. Willson,	6 23
"	4,	3d Philadelphia, per J. M. Willson,	3 43
"	4,	1st " " " " "	15 57
"	4,	Bovina, " " " " "	9 00
"	10,	York, per A. Knox,	17 25
"	10,	Allegheny, per A. Bowden,	16 68
"	10,	Brush Creek, per A. Hutcheson,	8 00
July	9,	Rochester,	10 00
"	11,	Rev. J. Milligan,	10 00
"	22,	Cherry Street, Philadelphia, per J. M. Willson,	10 00
Sept.	11,	Salt Creek, per H. P. M'Clarkin,	13 45
Oct.	18,	2d Philadelphia,	25 69
Dec.	5,	Newburgh, per S. Carlisle,	20 00
"	10,	Little Beaver, per J. M. Willson,	9 60
"	16,	Craftsbury, per R. Z. Willson,	4 73
"	31,	John Wiggins,	1 00
"	31,	Fayetteville, per J. Kennedy,	10 00
1853.			
Jan'y	26,	Cherry Street, Philadelphia, per J. M. Willson,	18 57
Feb'y	14,	2d New York, per Deacon,	50 00
"	14,	Brush Creek, per R. Hutchinson,	8 00
"	18,	Cherry Street, Philadelphia, per J. M. Willson,	11 37
"	18,	New Alexandria, per J. M. Elder,	10 17
"	18,	Hugh Park, Ohio,	1 00
"	22,	White Lake, per J. B. Williams,	6 06
March	16,	Sterling, per A. Stevenson,	14 00
"	24,	Kortright, per Mr. Spence,	14 00
May	10,	Topsham, per N. R. Johnston,	6 11
"	24,	S. & J. Cochran, Pleasant Grove, Ala.	10 00
"	25,	Allegheny, per T. Sproull,	14 34
"	25,	Princeton, per J. Stott,	8 67
"	25,	St. Louis, per A. C. Todd,	5 00
"	26,	Sandusky, per J. C. Boyd,	3 00
"	26,	Slippery Rock, per T. Hannay,	4 94
"	26,	York, per Mr. Guthrie,	13 76
"	27,	Wilkinsburg, per J. Hunter,	2 00
"	27,	Monongahela, per J. Houston,	6 09
"	27,	Utica, per A. M'Farland,	13 50
"	27,	Jonathan's Creek,	2 75
"	30,	St. Louis,	6 00
June	1,	Miami,	9 50
Total for salary,			\$541 52

Seminary Debt for J. R. Willson.

1852.	Feb'y 16,	Fayetteville, per J. Kennedy,	- - - -	\$12 95
	April 16,	Allegheny, per A. Bowden,	- - - -	16 00
	July 20,	Cedar Lake, per J. French,	- - - -	4 00
	Dec. 16,	Craftsbury, per J. French,	- - - -	6 27
1853.	May 19,	Craftsbury, per R. Z. Willson,	- - - -	5 00
	" 26,	Slippery Rock, per T. Hannay,	- - - -	4 93
	" 27,	Lisbon, - - - -	- - - -	5 00
	" 27,	Ryegate and Barnet, T. Miss. Soc. per J. M. Beattie,	- - - -	7 00
	June 1,	Miami, - - - -	- - - -	50

Total for Dr. Willson,* - - - - \$603 25

1851.	Oct. 21,	Paid J. R. Willson, per M. Duke,	- - - -	CR. \$25 00
1852.	Jan. 24,	" " " M. Duke,	- - - -	25 00
	Feb'y 2,	" " " Check,	- - - -	40 00
	" 21,	" " " J. B. Williams,	- - - -	8 00
	March 1,	" " " A. Stevenson,	- - - -	36 00
	April 22,	" " " R. Z. Willson,	- - - -	50 00
	July 22,	" " " J. M. Willson,	- - - -	10 00
	" 24,	" " " J. M. Willson,	- - - -	50 00
	Nov. 5,	" " " J. B. Williams,	- - - -	30 00
	Dec. 3,	" " " J. B. Williams,	- - - -	20 00
	" 6,	" freight on packages from Cincinnati,	- - - -	10 87
1853.	Jan'y 26,	" J. R. Willson, per J. M. Willson,	- - - -	18 57
	Feb'y 16,	" " " Mail, Philadelphia,	- - - -	60 00
	" 18,	" " " J. M. Willson,	- - - -	22 54
	March 4,	" " " J. M. Willson,	- - - -	35 00
	May 25,	" " " A. C. Todd,	- - - -	5 00
	" 26,	" " " J. M. Willson,	- - - -	108 91
	" 30,	" " " J. M. Willson,	- - - -	38 36
	June 1,	" " " J. M. Willson,	- - - -	10 00
	Total sum,	- - - -	- - - -	\$603 25

Rev. T. Sproull, Liquidation Debt.

Feb. 16, 1852,	Fayetteville, per J. Kennedy,	- - - -	\$8 27
May 25, 1852,	Fayetteville, per T. Sproull,	- - - -	11 50
May 27, 1853,	Monongahela, per J. Houston,	- - - -	1 25
May 27, 1853,	Wilksburg,	- - - -	1 00
			\$22 02

Feb. 16, 1852,	paid T. Sproull, cash,	- - - -	CR. \$8 27
May 15, 1852,	" " " - - - -	- - - -	11 50
May 30, 1853,	" " " - - - -	- - - -	2 25

All of which is respectfully submitted, - - - - \$22 02

J. WIGGINS.

* The following sums were collected and paid to Dr. Willson, but were not intimated to the Treasurer in season to appear in the report:

Sept. 1852,	Greensburg and Clarksburg,	- - - -	\$8 00
May 24, 1853,	" " " - - - -	- - - -	10 00
May 24, 1853,	James Neilly, " - - - -	- - - -	2 50

APPENDIX F.

Report of Committee on the Publication of the Testimony.

Your committee on the publication of the Testimony respectfully report:

That since our last report, there have been copies disposed of, viz: in half calf 21, sheep 6, and 1 in Turkey morocco, leaving on hand at the present time 53 in half calf, 13 in sheep, and 200 still in sheets.

The pecuniary account stands as follows:

The whole expense of printing the Testimony, distributing, &c.	
as per last report, - - - - -	\$623 37
Received previously to last meeting, as per do. - - - - -	585 66
	<hr/>
Leaving a balance due the Literary Fund, of - - - - -	\$37 71
There has been received since the last meeting of Syn-	
od, as per Treasurer's report, - - - - -	\$78 45
From T. C. Loudon, - - - - -	1 25
From G. Spence. - - - - -	1 12½
	<hr/>
Total, - - - - -	\$80 82½

Leaving a bal. in favor of the Testimony acc't at present time, \$43 11½

All of which is respectfully submitted, JAS. M. WILLSON, *Ch'n.*

APPENDIX G.

A. Stevenson in account with R. P. Synod, Home Mission Fund.

To balance, as per last report, - - - - -	^{DR.} \$50 00
May 6, 1852, To cash, interest on bond, - - - - -	75 00
May 2, 1853, " " " " - - - - -	75 00
	<hr/>
Amount, - - - - -	\$200 00
July 1851, By Synod's Treasurer, - - - - -	^{CR.} \$50 00
April 25, 1852, By Synod's Treasurer, - - - - -	75 00
May 27, 1853, By committee on Finance, - - - - -	75 00
	<hr/>
Amount, - - - - -	\$200 00

P. S. At the disorganization of the Theological Seminary, a balance of \$32, due to the Education Fund, remained in my hands. (See last report.) Shall this balance be paid over to the Home Mission Fund? The words of the donor are: "And if at any time the Theological Seminary shall be disorganized, the donor wills and directs that the principal and interest of the above bond be given to the Reformed Presbyterian Church for Home Missions."

Theological Library Fund.

To balance, as per last report, - - - - -	^{DR.} \$111 68½
June 5, 1851, To cash received from Daniel Ewer, - - - - -	40 00
April 6, 1852, Interest for two years, - - - - -	12 00
Feb'y 15, 1853, One year's interest, - - - - -	6 00
	<hr/>
Amount, - - - - -	\$169 68½
^{CR.} June 9, 1851, By cash paid for Calvin's Books, - - - - -	26 00
	<hr/>
Balance in treasury, - - - - -	\$143 68½

ANDREW STEVENSON.

THE
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VOL. XVII.

SEPTEMBER, 1853.

No. VII.

THE MORAL DOMINION OF CHRIST.

The dominion of Christ, in its usual acceptance, expresses that authority which he has received from the Father, both as a reward for his humiliation, and as requisite for accomplishing the designs of his appointment to the office of Mediator. It includes all creatures, inanimate, irrational, and intelligent—over all these Messiah reigns, employing them in fulfilling his will, and making them contribute to the one chief end, the manifestation of the divine glory. These various classes of subjects are governed by laws adapted to their respective natures. Though constituting one grand system, they may be viewed as belonging to different departments; each sustaining a special relation to the common Head, and all moving in the exactest harmony, guided by his omniscient eye, and supported by his almighty arm. The church, purchased with his blood, is his spiritual kingdom, of which he is the alone Head not only of power, but of influences. She is united to him in a real, vital union, that never can be dissolved. Rational beings, in all their natural relations, constitute his moral kingdom; of which he is the one Lawgiver. These again are of two classes, angels and men. And the angels are subdivided into the good and the bad. All are subjected to Christ, and are ruled by him for the good of his body the church. Besides these, the multitudes of inanimate and irrational creatures with which the universe is filled, constitute a third department; a physical or providential kingdom, over which Christ as truly reigns as over the church, or over principalities and powers, whether of men or of angels.

By the title which we have placed at the head of this article, we mean that department of the Mediator's empire that is made up of rational creatures, sustaining the relations and possessing the rights that flow from God as Creator. And our object in this essay is, to treat of that branch of this vast dominion that includes the human family, and to show that the Lord Jesus Christ is as

really the moral Head and ruler of nations, as he is the spiritual Head and king of the church.

It may be best at the outset, to anticipate and remove an objection to our position, arising from the analogy between the spiritual and moral dominion of Christ. The objection is, that as no professed ecclesiastical association, that is not in subjection to the King of Zion, can be called his church, or be viewed as belonging to his spiritual dominion; so no civil organization that refuses his authority should be considered as included among his moral subjects. We admit the premises here, but deny the conclusion. Union to Christ and consequent subordination to him is essential to the constitution of a spiritual relation, such as subsists between Christ and the church; but even voluntary submission, the result of the obligation of the governed to obey the authority placed over them, is not at all necessary in order to constitute that moral relation that exists between him and his subjects. They may say "we will not have this man to rule over us," but their saying so, and even acting on the rebellious declaration will not release them from their duty to him, nor deprive him of his right to exercise authority over them. And this appears the more evident when it is considered that he reigns by the appointment of the Father; for as he received not his authority from men, so he is in no sense dependent on them for its continuance. "My kingdom is not of this world." John 15:36. It is true indeed, that "we see not yet all things put under him;" but it is also true that "there is nothing left that is not put under him."

What, then, are the limits by which the moral dominion of Christ over men is circumscribed? It includes all the members of the human family in those natural relations that belong to them as creatures, and were constituted by God as Creator. Families and nations were thus constituted; and with these natural institutions all men are connected. Christ is the God of families and the King of nations, not by instituting and organizing these forms of social existence, in which way he is the Head of the church, but by being placed over them subsequently to the fall in order that he might employ them in accomplishing the ends of his mediation. "And hath put all things under his feet, and gave him to be the head over all things to the church." Eph. 1:22.

The political organizations of men belong to and constitute a very important part of Christ's moral dominion on earth. "He is governor among the nations." Ps. 22:28. "The Head of all principality and power." Col. 2:18. "The prince of the kings of the earth." Rev. 1:5. "Authorities and powers are made subject to him." 1 Pet. 3:22. That this relation is not recognized on their part, does not, as we have seen, destroy or impair his claims to authority over them. He is their king, however they refuse to obey him. He has given them laws by which they must be gov-

erned, or suffer the punishment due to rebels. "The nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted." Is. 60:12.

The mode in which Messiah administers his moral dominion requires particular attention. And in this, as well as in its origin, it is specifically distinct from the church, his spiritual kingdom. The moral law is indeed the law of both; and in both, there are officers to whom the duty is assigned of applying the law. In the church, these officers derive their authority from Christ, through the courts that he has appointed, and to those courts alone, under him, they are accountable. The people can neither give nor take away any function of their office; they cannot review their acts, nor set aside their decisions. In the state, the right to rule, while it comes from him who is "the head of all principality and power," is conferred by the choice of the people, so that a man possessing scriptural qualifications, when chosen by the people to an office, obtains a right to its exercise. While he is "the minister of God," he is also the representative of the people. The law of God is put into his hand, and it is his duty to enforce obedience to it by civil penalties. "He beareth not the sword in vain; he is a revenger to execute wrath on him that doeth evil." Through him as his deputy, the enthroned Mediator administers a moral government, enforcing obedience by civil pains, as truly as he administers a spiritual government in the church, enforcing submission by ecclesiastical censures. And thus, these two are coördinate branches of the dominion of Christ, mutually operating in their respective spheres, in promoting mans' welfare in this world and fitting him for the world to come.

The adaptation of this arrangement to repair the moral disorder caused by the fall, cannot have escaped the notice of the attentive observer, and the wisdom and goodness displayed in it, are worthy of the highest admiration. And it might be safely conjectured, that had this arrangement, under the auspices of the divine Head, been left to work out its legitimate results, without interruption or disturbance, by a foreign and hostile agency, the history of the world, and its present condition, would have differed widely from what they really are. But the author of the first rebellion was not disposed to abandon an undertaking in which he had in its beginning been so fatally successful. With a pertinacity inspired by intense hatred, he wars against the throne of God. By his arts he has succeeded in fixing in the minds of men, the impious determination "against the Lord and against his Anointed—Let us break their bands in sunder, and cast away their cords from us." Hence it is, that though in all lands national organizations are formed, they are not in voluntary subjection to Christ, but are employed, more or less openly, in opposing his cause, and dishonoring his name.

The Mediator has, nevertheless, his moral dominion; and by it he is accomplishing the great ends of his enthronement as Lord of all. It is not, indeed, now in actual existence and exercise on earth; but it is held and administered immediately by himself in heaven. In moral governments, both rulers and subjects are under him, and he deals with them according to the principles of inflexible justice. If men will not be his deputies to administer his moral government on earth, according to his appointment and direction, punishing evil doers, and rewarding those who do well, he has instruments always in readiness, who, though they cannot apply his law, can nevertheless execute the penalty. All the judgments that have ever been sent on nations, by war, famine, pestilence, or any other agency, are the inflictions by the great Head of moral dominion, of the penalties due for disobedience and rebellion. "He that sits in the heavens shall laugh; the Lord shall have them in derision—then shall he speak unto them in his wrath, and vex them in his sore displeasure. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Psalm 2:4,5,9.

It is not a little strange that a dominion so clearly revealed in the Scriptures—in the expressive and honorary titles conferred on the Mediator—in the universality of the grant given him by the Father—in the promises and predictions that nations and kings shall fall down before him and worship him, and that in due time all his rational subjects on earth shall submit to his authority and obey his laws; should be practically rejected by political organizations in christian countries, and that the church should countenance and even attempt to justify their constructive rebellion. It was to be expected that in lands not enjoying the light and blessings of the gospel, its divine Author would not be regarded in the formation of social organizations; but where the duty of men individually to submit to him who sits on the right hand of the Father in heavenly places, is acknowledged and urged by the ministers of religion, it is not easy to account for their silence in respect to the duty of nations, and give them credit for intelligence and faithfulness. It is not enough that his royal rights as the Head of the church be vindicated, and all encroachments on them earnestly resisted; the glory of his crown of universal dominion is equally dear to him, and should be equally dear to his servants. To the eye of sense that crown now seems to be profaned by being cast to the ground, but faith sees in the promise, the assurance that it "shall yet flourish upon him."

This dominion of Christ is destined to be the successful agency in mans' moral and political redemption. Philanthropists are busy with the inquiry, how shall the miseries inflicted on the human family by ignorance, vice and tyranny, be alleviated and removed? And long as this inquiry has occupied the attention of the best of

our race, the solution of it remains till this day, in a great measure, an undiscovered secret. The reason is, that the simple but effectual remedy, revealed in the Scriptures, is overlooked in the eagerness of each one to apply a remedy of his own devising. Good men in all ages, have seen with ample clearness, that the church must be entirely under Christ in order to mans' spiritual redemption, and to the promotion of his spiritual welfare. A pity it is, and strange too, that they have not also seen, that men must be morally and politically under him in order to their deliverance from outward ills, and their enjoyment of outward good. Than this there is no truth more clearly revealed in the bible. "Them that honor me, I will honor." "If ye be willing and obedient ye shall eat the good of the land." "Blessed is the nation whose God is the Lord."

That mighty revolution, by which the prince of this world shall be cast out, and the Lord Christ declared king by acclamation, is heralded by the sounding of the seventh trumpet. "And the seventh angel sounded, and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ." These words clearly indicate in what will consist that state of moral regeneration which the world so greatly needs, and for which the wise and good are anxiously looking and earnestly praying. Men in their civil relations will be in subjection to Christ; his law shall be the only rule, and the divine glory, the great end of civil government in its constitution and administration. Happy time for the world, physically, morally, and spiritually. "The earth shall yield her increase, and God, even our own God, shall bless us; God shall bless us, and all the ends of the earth shall fear him." S.

THE JESUITS.

The Reformation was one of the glorious events that have occurred in the world. The Papacy then received a wound which shall never be healed. Multitudes, that had been the slaves of Rome, then cast off the yoke and asserted their freedom; they burst their chains, and stood before heaven and earth a religion-enfranchised people. It was at this crisis that the order of JESUITS came to the rescue of Popery. The history, doctrines, and character of this powerful and pernicious combination deserve to be carefully studied by the christian. Its founder was Inigo de Guipuscoa, more generally known as Ignatius Loyola, a Spanish soldier. He was born in 1491, and in 1521 was wounded severely at the seige of Pampeluna, when having leisure to study the lives of the saints, he devoted himself to the service of the

Virgin. He went on a pilgrimage to the Holy Land, and upon his return to Europe, he studied in the University of Spain; thence he went to France, and formed his scheme for restoring the Papacy to more than its pristine power and grandeur. Having published the "*Spiritual Exercises*," a work which forms the basis of this system, and which has, for more than 300 years, held many minds in the most abject bondage, he applied to Paul III., the reigning Pope, for a confirmation of his Order. This request was earnestly opposed by Cardinal Guidiccioni, but his opposition was vanquished by the dexterity of Loyola, who, changing the articles of his constitution, in which he had promised obedience to the Pope, with certain restrictions, turned it so as to bind his order by a solemn vow of implicit and blind obedience and submission to the Roman Pontiff. This obtained the sanction of the Pope, which he desired. The Jesuits promised also, implicit and unlimited allegiance to the General of their Society. They thus serve, or rather profess to serve, two absolute masters, whose commands may be often contradictory. (Mosheim's Eccl. Hist. cent. 16, Sec. 2.) The members were sworn to maintain, at all hazards, the Papal supremacy, to go at once, wherever the Pope commanded, and on whatever mission he prescribed. The General of the Order was to be obeyed in all things. "In him should Christ be honored, as if he were present in person." Implicit obedience to superiors is a distinguishing feature of Jesuitism. Mr. Macauley, the eloquent historian of England, says: "Let whatever might be their (the Jesuits') residence; whatever might be their employment, their spirit was the same, entire devotion to the common cause, *implicit obedience to the central authority*. None of them had chosen his dwelling place or his avocation for himself. Whether the Jesuit should live under the arctic circle or the equator, whether he should pass his life in collating manuscripts at the Vatican, or in persuading naked barbarians in the Southern hemisphere not to eat each other, were matters which he left with profound submission to the decision of others. If he was wanted at Lima, he was on the Atlantic in the next fleet. If he was wanted at Bagdad, he was toiling through the desert with the next caravan."

The Order of Jesuits is divided into four classes. First, *the professed members, or the professors of the four vows*, who, besides taking the three ordinary vows of *poverty, chastity and obedience*, that are common to all the Monastic tribes, are obliged to take a fourth, by which they bind themselves "to go without deliberation or delay wherever the Pope shall think fit to send them." They are a kind of mendicants, living upon the liberality of others; they are men of great learning and cunning, deeply skilled in the affairs of the world, well acquainted with human nature, and dexterous in managing all kinds of business from long experience;

they are the *true* and *perfect* Jesuits. The *second* class contains the *scholars*, who instruct the youth in colleges. The *third* consists of spiritual and temporal *coadjutors*, who assist the *professed members*, and perform the same functions, without being bound by any more than the three simple vows. The fourth class consists of the *noviciates* or *probationers*. (Mosheim's Eccl. Hist. Cent. 16, Sec. 3.) The church of Rome has derived more influence and support from this Order than from all its other supporters and emissaries. They spread themselves with wonderful rapidity, throughout a great part of the habitable world, establishing the wavering in the superstitions of Popery, gaining many converts from Paganism, and appearing on the arena of controversy, where they exhibit much skill and great learning; but far more artifice, deceit and cunning. The Jesuits claim our special attention as *Missionaries*; they saw how much the Church of Rome had lost by the blessed Reformation, and they resolved to gain for her fresh millions in Asia, in Africa, and in America. With a zeal truly wonderful, and exhibiting the baneful power of superstition, they went forth. They entered Canada, and preached along the waters of the St. Lawrence; they traversed the valley of the Mississippi, the great father of rivers, and gained proselytes; they passed over the extended savannahs of Louisiana, settling their churches among the wandering Indians; they entered Central America, and established, amidst the rich and luxuriant valleys of Mexico, the foundations of the richest church in the world; they penetrated into the heart of South America; they were to be found on the burning plains of India, in the Celestial Empire, China, and in the far distant regions of Japan. It must be admitted, that their energy and success were truly wonderful. They gained myriads of *converts*, as they were called. Now we consider it of much importance, that the causes of this success should be generally known, as they reveal the true character of Jesuitism, and, consequently, of Popery; *for Jesuitism is just the essence of Popery.*

One cause is to be found in *the character of the Jesuit Missionaries*. They were men of learning and science, well acquainted with the arts, exceedingly polished, and very cautious. Wherever they went, by means of their talents and learning, they secured the attention of their hearers. In China, they appeared not so much the missionaries of a new religion, as the missionaries of learning and of science. One among their number relates, of his arrival and that of his companions, that their arrival was announced to the Emperor, as "certain missionaries from Europe, acquainted with mathematics, music and drawing." They were, therefore, received at the court, and they became the personal favorites of the Emperor. Some made watches and clocks for him, and others made organs for his amusement. Some devoted

themselves to sculpture, and others made fire-arms and cannon for the army. While teaching astronomy, they were tampering with the faith of the pupils. The Rev. M. Hobart Seymour, of Bath, than whom there are few living better acquainted with the subject, says: "In China they were immediately installed in all the seats of learning. . . . They became the school-masters, the language-masters, the music-masters, the drawing-masters, and I verily believe, had it been necessary, they would have become the dancing-masters of the Celestial Empire! Such masters easily and effectively tampered with the faith of the pupils." ("The Nature of Romanism, as exhibited in the Mission of the Jesuits: a Lecture," page 8.) They proceeded so perseveringly, that they gained over some of the royal family, even the heir of the throne. Two of the greatest generals in China became converts; many of the Mandarins were subject to their faith, and they had upwards of half a million of adherents throughout the Empire; they erected above three hundred churches, and had nearly five hundred Missionaries!

In Paraguay they pursued a very different course. The inhabitants had no taste for astronomy nor sculpture, but they wished to know how they could expel and exclude the Spanish and Portuguese intruders; they were anxious to learn the science of national defence, and this the Jesuits taught them. They re-modelled Indian tribes, and formed them into a powerful empire in the heart of America. They thus appeared not only as Missionaries, but as the friends of the natives, the defenders of their fatherland and the champions of their liberties. They introduced European fire-arms, located the Indians in strong valleys and fortified places, introduced a system of civil law, and established a well-organized government. The sovereign and chief of this empire was the Father-General of the Order of Jesuits! The Jesuits were the bishops, and the very same Jesuits were the generals; the Jesuits were the confessors, and the very same Jesuits were the magistrates; the Jesuits were the keepers of the conscience, and the very same Jesuits were the keepers of the privy purse. All the wealth was in the hands of the Jesuits; and from this fountain a large stream of riches flowed into the Order in Europe, whilst the *Jesuits took good care that no one knew of the existence of the empire but themselves.* They ordained that no Indian should learn either the Spanish or Portuguese language, lest the fact of the existence of the empire might, through them, steal out; and it did continue unknown for many years. It was, however, at last discovered. God bringeth to light the hidden works of darkness. The way in which it was found out, was marvellous.

The Pope, with much liberality, presented all the discovered world extending to the East, to the crown of Portugal, and all the new world extending to the West, to the crown of Spain; but his

Holiness forgot that the world being a globe, the two rival powers might meet at the antipodes; and this did really happen. They came into collision in the heart of South America; and then a treaty being formed, they sent deputies with some forces to settle the boundaries. But, to the astonishment of deputies and forces, they were met by a band of Jesuits, entreating them not to proceed. They halted in profound deference to their request, and after a few days' delay, they discovered that the Jesuits were all in arms, and that all the Indians were arming. They were obliged to pause, and send home to their respective governments; Spain and Portugal laid the matter before the Pope, and they constrained him to issue a Bull, by which the Jesuits were removed and the empire dissolved. (Seymour's Lecture, pp. 37, 38.) These facts are sufficient to show that the Jesuits are most deceitful, knavish, hypocritical and wicked.

A second cause of the success of the Jesuit Missionaries, was, *that they administered baptism to thousands who knew scarcely anything about Christianity; who were grossly ignorant.* One of the most ingenious advocates of Popery, the wily Dr. Milner, in his "End of Religious Controversy," Letter 30, compares Protestant and Popish Missions, and boastingly points to the larger numbers converted by Romish Missionaries. But Dr. M. should have stated, that the Jesuits first *caught* their converts, next *baptized* them, and then *after* baptism, not *before*, gave them such instruction as they saw fit. Christ commanded his apostles to *teach*, and *then baptize*, but the Jesuits first *baptize* and then *teach*; and strange to say, the propriety of the Jesuits' method has been openly defended in enlightened England, by none other than Cardinal Wiseman, in his Lectures on the Doctrines and Practice of the Catholic Church: vol. 1, pp. 131, 133. Mr. Seymour, in his lecture, already referred to, says: "It is narrated of St. Francis Xavier, the greatest of their Missionaries, that he would habitually walk, ringing a large bell through the streets of their villages and their towns, until he had collected a crowded congregation, and then he proceeded to recite certain forms and confessions of faith; and when he had found among the multitude, any who were able or willing to repeat those formulæ or confessions after him, he forthwith baptized them. It is said that he baptized no less than 700,000 in this way! And a friend of my own informed me, that he was present at the baptism of a whole tribe of Indians. They were marched down to a river, where the Missionary waited for them; he baptized them all, hung a little crucifix round the neck of each, told them that they were Christians; and they, pleased at the pretty ornament they received, marched back, as instructed and as wise, as naked and as savage, as they came!" (pp. 25, 56.) Truly this is an easy way of making converts. But by this, the Jesuits gained what they deemed a mighty

advantage; they got the children of these converts to be their pupils. The fathers would soon pass to the land of forgetfulness, but their children would remain; and, therefore, the Jesuits tried, and *very successfully*, to mould their plastic minds into submissive obedience to a mysterious priesthood. They have always been celebrated as instructors of youth. "They appear to have discovered the precise point, to which intellectual culture can be carried without risk of intellectual emancipation." The impressions produced by their instructions were permanent; they were engraven in the minds of their disciples in infancy—they remained in manhood, and they could be easily discerned in old age; they were retained in life, and cherished in death. The plan they then adopted, and still adopt in their schools, is this: they eagerly watch the *intellectual* progress of their pupils, and when they have found one with a certain amount of talent, a certain pliability of disposition, and a certain susceptibility of impression, they at once fix on that youth, to be made a tool for their work. He is sent to the schools of the mission, thence to the missionary colleges; then he is admitted into the propaganda at Rome, and finally he is sent to some Jesuit establishment, and comes out an accomplished Jesuit. He may have been a generous and kind-hearted youth, but, by a species of diabolical chemistry, he is changed into a cunning deceiver, ruining the souls of many, and alas! finally ruining his own!

[Remainder in next No.]

THE GRATITUDE OF CHRIST.

[From Stevenson's "Christ on the Cross."]

I will declare thy name unto my brethren; in the midst of the congregation will I praise thee.—PSALM 22: 20.

Having obtained relief from the oppressive darkness, and regained conscious possession of the joy and light of his Father's countenance, the Redeemer's thoughts and desires flow into their accustomed channel. What is this channel? The glory of God in the salvation of his church. These were the two objects for which he had lived more than thirty years. He never had a thought or wish that was not intimately connected with the one or the other. But we must not call them two, as though they were entirely distinct. In the heart of Christ these two were one. It was not only God's glory for which he lived; it was not only man's salvation for which he died; it was for both; it was the one in the other. It was to glorify God in saving man, and to save man in glorifying God, that Christ lived and died. God was glorified in the declaration of his name; man was saved by means of this declaration. Christ's thoughts, therefore, ran constantly to their grand, their two-fold object. He bursts forth with an

exclamation of praise; he utters aloud his Father's goodness, and his own gratitude; he expresses anew his determination and delight to do the duty he had undertaken—"I will declare thy name unto my brethren; in the midst of the congregation will I praise thee."

How amiable, how lovely does the Lord appear to the Christian's apprehension, when he thus speaks! He is still the same kind friend that he was before our sins pierced him; he uses the same gracious terms as formerly; he has not forgotten us; his spiritual resurrection is accomplished; the first name he utters is "my brethren." After his literal resurrection he did the same. When Mary met him near the sepulchre, he said, "Go to my brethren and say unto them, I ascend unto my father and your father, and to my God and your God." John 20:17.

Gracious Saviour, how full of love thou art! What condescension is in thy nature! what tenderness in thy words! Thou dost unite us so with God; our timid hearts are comforted, our consciences quieted. What we could not venture to hope, thou teachest us to believe. We know thy Sonship, but we doubt our own; yet in one breath thou callest God thy Father and ours also, as if thou wouldst prove, beyond all doubt, that in thee he is ours, and through thee we are his. It is so of a truth. We behold God in thee, and are glad; God beholds our nature in thee, and is satisfied. Glorious reconciler! in thy single person accepting manhood and bestowing Godhead! More blessed in thy giving than in thy receiving. Thou hast condescended to take our form, and we will aspire to be conformed to thy image, that thou mayest be "the first born among many brethren." Rom. 8:29. Blessed art thou! infinitely more blessed art thou in giving the name of brethren, than in receiving that of brother! We hesitate to call thee so, because it seems to do thee a dishonor; yet thou art not ashamed to call us brethren, as if it were thy glory. Heb. 2:11. Well mayest thou ask, "who are my brethren?" for whosoever shall do the will of thy Father which is in Heaven, the same only is thy brother. Mat. 12:48,52. O help us then to live as ought the brethren of the Holy One; let this be a name of power within us; let it kindle in us all brotherly affection and kindred desires; let it influence us to live worthy of thy name; may we who have already laid enough of sin on thy devoted head, henceforth cast it from us and from thee! Like the brethren of Joseph, may we live on the fullness, and rejoice in the brotherhood, of him we stripped and sold! This will delight thy heart; thou shalt see of the travail of thy soul and shalt be satisfied; thou wilt glorify thy Father; thou wilt magnify his name with thanksgivings; in the midst of the congregation wilt thou praise him. Teach us to learn; help us to sing thy song. Send the spirit of love and harmony into our hearts, that we may learn the strains of the angelic choirs.

That spirit animates the redeemed before the throne, and inspires the redeemed before the footstool; the song is one; the leader is Christ; the singers, brethren; discord is forever fled.

The congregation spoken of in this verse is explained by the apostle in his epistle to the Hebrews. He quotes this passage, and applies it to the church, "For both he that sanctifieth and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." Heb. 2:11,12.

What a view does this present to our minds! Christ looks from the cross to the church. The gratitude of his heart is to be uttered in the assembly of his saints. "Where two or three are met together in his name, there is he in the midst of them." Mat. 18:20. He puts his own spirit within them that they may participate in his sentiments. As he entered bodily into the room where his disciples were assembled, so is he spiritually, but really present, in every company of his faithful people. He meets with them; he blesses them while they are blessing God. While they pray for his spirit, he hears them; and while they are yet speaking, he sends him into their hearts. The petitions which they offer he presents to the Father in his own name; he has a full right to do so, for he makes one in the midst of their assembly. As the elder brother of every sincere worshipper, all the prayers and praises ascend in his name. Christ came to glorify the Father; the Spirit comes to glorify the Son, and the sanctification of the church is the glory of the Spirit. The three persons of the Godhead obtain the triple honor of creation, redemption, and sanctification. The Church is the object of three-fold love, and care, and power. It is to the Church that Christ declares the name of his Father. He reveals it by the instrumentality of his written word, and of his faithful ministers. He gathered his disciples, one by one, around him; he instructed them how to regard God, and how to address him as the Father. He had but small companies of twelve, and seventy, and one hundred and twenty, who steadfastly attended his personal ministry. To them he declared this name of God, and told them to proclaim it to others. For this purpose he endowed them with power from on high, and immediately three thousand souls were added to the number of his professed worshippers. From that time the "Churches, walking in the fear of God and in the comfort of the Holy Ghost, were multiplied." Acts 9:31. At the present day they are found in every quarter of the earth. The promise that was made to the first small company, shall not fail to sustain and comfort the last, "So I am with you always, even unto the end of the world." Time shall fail, but not Christ's promises. The end of the world, but not of his word, shall arrive. He will be better than his

word; he will be with them also throughout eternity. "Rejoicing in the habitable parts of the earth;" Christ rejoices more in the habitable hearts; he seeks to dwell in men by his spirit. We are individually "temples;" collectively a "temple." Jesus is our High Priest. He prays in us, he prays with us, he prays for us, he prays by us. His praises ascend with ours; he inspires us with his own gratitude, and expresses by our lips, his heartfelt thanksgivings. The self-containing and mysterious name "I am that I am," he explains to mean, "God is love." Having cleansed the temple of our hearts from fear and selfishness, by this explanation, written by his own blood, he sits in the midst of our concentrated affections, and praises God with us in our closet. When congregations assemble, he condescends to meet with them. Where his members are, there is their head present. Though unseen by them, he is in their midst. His spirit animates their hearts; in their psalms, and hymns, and spiritual songs, he praises the great Deliver; his Father, and their Father; his God, and their God!

Gratitude is a noble and generous sentiment: it elevates man above the beasts that perish; unites him to the superior intelligence; and, as it were, repays the benefactor with an acceptable interest. Gratitude is one of the fairest plants in the garden of the heart. It is the sunflower of the soul. Roused by the first gift of light, it follows the whole course of the solar orb. With drooping head it mourns his absence, and with upraised gratitude welcomes his return. Let this be the emblem of our souls. The christian's heart should blossom with perpetual gratitude. Looking unto Jesus with glowing feelings, we should mark his course, and follow it with thankfulness. Shall he declare to us the paternal name by which we may address Jehovah, and shall we not cry "Abba Father" with all the love and gratitude of which our hearts are capable?

But this verse sets before us a far higher gratitude than that of the Church: it testifies that of Christ the Head, "I will declare thy name; in the midst of the congregation will I praise thee." Oh how we wonder, with great admiration, at the gratitude of Christ! He is God over all. "I and my Father are one." "Without him was not any thing made that was made." Yet he gives thank for all things, and gratefully acknowledges that bounty and goodness which supplies himself and others. "He took the seven loaves and gave thanks." Mark 8:6. He stood at the grave of Lazarus and said, "Father, I thank thee that thou hast heard me." John 11:41. When the seventy disciples returned to him, Jesus rejoiced in spirit, and said, "I thank thee, O Father, Lord of heaven and earth." Luke 10:21. Likewise, after supper, when he instituted the memorial of his dying love, he gave thanks before them all. Jesus had a grateful heart. Gratitude is an

ingredient in perfect love. We are grateful for being loved. Christ taught us the NAME he loved that we might love it also. God's various names declare what he is in himself, and what he is to us. It is of great importance, by what name we usually think of God. Those who speak of him only as the Almighty, are generally destitute of near, lively, and realizing views of his love in Christ, and of his paternal character. Of all the Scripture names of God, that of *Father* is the most precious. Christ taught his disciples, saying, "When ye pray, say our Father." "I find an indescribable delight in using the words 'Our Father;' and praying, praising, and confessing for myself, as one of his large family. I generally begin with the thanks due to God for having made himself known as our Father."*

All the other titles and attributes of God seem to meet in this name, as in a centre, and to emanate from it with illustrious rays. It is a most simple, yet all-comprehensive name. There is also another we would notice, because it is not peculiar to one, but applicable to all the Persons in the sacred Trinity. That name is JEHOVAH.

"When the Lord speaks of himself, with regard to his creatures, and especially his people, he calls himself Jehovah. 'I am that I am.' Exodus 3:14. We should understand this of God the Father, of God the Son, of God the Holy Ghost, one God. He does not say, I am their light, their strength, their tower; but only, *I am*. He sets his hand as it were to a blank, that his people may write under it what they please, that is for their good. As if he should say: Are they weak? *I am* strength. Are they sick? *I am* health. Are they in trouble? *I am* comfort. Are they poor? *I am* riches. Are they dying? *I am* life. Have they nothing? *I am* all things. *I am* justice and mercy. *I am* grace and goodness. *I am* glory, beauty, holiness, eminency, supremacy, perfection, all-sufficiency, eternity, JEHOVAH! I AM whatsoever is suitable to their nature, or convenient for them in their several conditions. I AM whatsoever is amiable in itself, or desirable to their souls. Whatever is pure and holy; whatever is great and pleasant; whatever is good, and needful to make them happy, that I AM. So that, in short, God here represents himself as one universal good; and leaves us to make the application to ourselves, according to our several wants, capacities, and desires; he saying only in the general I AM."† Well, therefore, may the Psalmist exclaim, "Let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice. Sing unto God; sing praises to his name: extol him that rideth on the heavens by his name, Jah, (Jehovah) and rejoice before him." Psalm 68:3,4.

* Memoir of Miss Jane Graham.

† Bishop Beveridge.

RULES FOR A PROFITABLE SABBATH.

In the first place, watch and pray, as you value your souls, against a spirit of carelessness and indifference in religion. Remember that the life of a Christian is a life of self-denial. It is a race, a pilgrimage, a warfare; its exercises are described by wrestling, striving, watching, and the like. And of all the drones in the world, drones in God's hive are the least deserving the approbation of the Church, and the most under the frown of heaven. The Scriptures probably contain no expression of displeasure more impressive than that which is addressed to the Laodiceans on this very subject:—"So, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Yet it is astonishing how soon we may be beguiled into such a frame of mind. The commonness of religious exercises, the attractions of the world, and above all, the corruptions of depraved nature, have a constant influence to produce this awful indifference. And few greater evidences can be afforded of it than the neglecting of the worship of God in his sanctuary, or carelessly trifling with the morning of a Lord's day.

Secondly. Rise early. Your enjoyment of the Sabbath, and your attendance of the worship of God in the morning of it, greatly depend upon this. If you have much to do before you can unite with God's people in his house, the time of your rising must be arranged accordingly. A lazy, sluggish professor, who can satisfy himself with consuming the best part of the morning in bed, is but ill-prepared for the service of his Maker in the course of it. And scandalous it certainly is to any one who names the name of Christ, that a man who would rise for a six-pence at almost any hour on any other day in the week, should shut his ears on the morning of the Sabbath, when God is calling to him from heaven, and be lulled by the devil to sleep. The conduct of the wicked, who can rise at any time to unite in a party of pleasure; the conduct of heathens, who are waiting the rising of the sun, in order to pay the earliest adorations to him as soon as he makes his appearance; in a word, the conduct of even Satan himself, who is always on the alert to destroy, if possible, the comforts and souls of men, is a sufficient reproof to such individuals.

Thirdly. Endeavor to enjoy a good Saturday evening. It was a custom with the Jews to have a season of preparation previous to the duties of the Sabbath. Their Sabbath began at six in the evening, and at three in the afternoon began the preparation. God grant us that anxiety for the enjoyment of the Sabbath which will lead to a preparation for it as far as we are able; and a good frame of mind on a Saturday evening will seldom lull a person to sleep, or make him indifferent about the worship of God on a Sabbath morning.

Fourthly and lastly. Think of the rapid approach of death, and endeavor to realize yourselves the views and feelings you will then have of what you have been, and what you have done, and what you have left undone, when you are just going to give in your account unto God. It is a lamentable fact, there are not a few in our churches or congregations who are all their life planting thorns in that pillow upon which at last they must lie down and die; and none are doing this more effectually than the careless and the slothful. "Ah!" says one on a death-bed, "that I had been more actively engaged in the service of God!" "O!" cries another, in the anguish of his soul, "that I could but live my time over again! What a different person would I be! O! the sins I have committed; the duties I have neglected; the Sabbaths I have murdered!" But it is in vain! He is just on the borders of eternity; and all the wealth of worlds can neither purchase him a respite from death, nor afford him an opportunity of retrieving his condition forever! "O, that they were wise, that they understood this, that they would consider their latter end!" — *Old Periodical.*

TRUST IN FEAR.

Courage is essential to the hero. Let a military commander exhibit the want of it, in a crisis of peculiar moment, and however elevated his position, and at whatever price it has been purchased, his laurels will wither under popular odium. Admiration is easily awakened by intrepidity in posts of danger. So highly do men estimate this quality, that their plaudits are spontaneously given to acts of daring and bold adventure. The warrior who leads a forlorn hope, and by his efforts turns the tide of victory, is lauded even by his enemies. Nor is it on such a theatre only that courage is extolled. The sailor who plunges into the crested billows for the rescue of a fellow mariner, and the fireman who perils his life to check the flames which are consuming another's dwelling, are equally subjects of popular commendation. So also are those who contend boldly for their individual rights and the integrity and well-being of States. But men who are fearless on the field of blood—fearless when struggling with angry waters, or when surrounded by the fires of half-consumed buildings—fearless in defence of their property, life, or the honor of the nation, may be the veriest coward where courage is most needed. They can march on the pikes of an assailing army, can plunge into the excited seas, can stand where the smoke and flames commingle on the devoted edifice, can dare opposition while striving to secure cherished interests, but they cannot meet with fortitude and serenity, the trials and afflictions of ordinary life. There is a courage far higher and nobler than that which elicits human praise, and it

is displayed by those who can say with tranquility in all their sorrows, "*What time I am afraid, I will trust in Thee.*"

The Christian is a brave man where the unbeliever is desponding. Though the former may tremble, he will not fly from perils which environ him, but from the very midst of them cast anchor within the veil, that he may receive grace and strength according to his need. From the ample field of religious experience we select a single instance of trust in fear.

A pious mother is watching at the cradle of her suffering child. The Lord has not given her another, and all her maternal affection is concentrated on the little one who is wasting day by day, under the influence of disease. The smile of that child repaid nights of watching and days of care, but its smile is departed, and low moans and plaintive cries are the reward of the anxious weeper from the infant of her love. Can you tell what treasures of deep feeling and fond dreams are clustered around that child? You may when you can number the visions which a mother only sees, and paint the years of enjoyment which she hopes shall be given her in the intimate and sanctified friendship of her matured and beloved offspring. Thoughts of these come rushing on her mind, while she keeps her vigils at the side of her babe, and with them come also the sinking fears that the babe will die. There is something so sacred in grief like this, that we almost shrink from lifting that mother's drooping head to inquire if it is well with her and well with her child. But when we do so, the moistened eye and the heaving breast attest the bitterness of the waters which she is made to drink, and the strength of the fears which assail her spirit. But there is courage in her bosom, for she believes that her Heavenly Father has the ordering of all, and she whispers to us in her sorrow, "*What time I am afraid, I will trust in Thee.*" Again we enter that chamber of sickness as the breath of the infant fans the cheek of the mother on its way to a brighter home and a safe Protector. But the stricken parent, looking up to us through her tears, repeats those animating words, "*What time I am afraid, I will trust in Thee.*"

Wherever, among the children of trial, you find hearts renewed and sanctified by divine grace, you find souls attuned to the song of the Psalmist, "*What time I am afraid, I will trust in Thee.*"—*Presbyterian Banner.*

MINISTERIAL COQUETRY.

Ministerial Coquetry may be defined to be, encouraging calls, or allowing them to be made from congregations, without any prospect of their acceptance, and with the predominant desire of

self-gratification. It includes tampering in any way with a demand for professional services.

In the first place, *encouraging calls* for ministerial services, with no intention to accept them, is one of the evident signs of coquetry. There are many ways to encourage a call—by letters, by silence, by the intervention of a friend—by openly stating the desire of translation, or by allowing it to be inferred by doubts and contingencies—if such and such things should occur.

Or, *allowing calls to be made*. Sometimes calls are encouraged and not offered; just as a coquette makes advances which are not reciprocated. Sometimes, however, calls are made out in the spirit of honest devotion, that are doomed to the disappointment which often befalls a true admirer. To allow progress to be made, even when it has not originated in our own advances, partakes of the nature of coquetry, if it is in our power to prevent it, and if we do not intend to comply with the invitation.

The *improbability of accepting the invitation* that has been connived at, enters into the idea of ministerial coquetry. There are obviously cases where a minister is not prepared to give a definite answer, until the case is fully before him with all the materials for a decision. When any doubt even is entertained, we are willing to exclude the case from the odious category. The hatefulness of the transaction is usually in the proportion of the *a priori* improbability of not acceding to the offer.

The *predominant vanity of the motive* is another element in the philosophy and morals of coquetry. This motive is almost always discovered by the coquette who loves to increase the number of her admirers, and to adorn her love-roll with new conquests. But “the heart is deceitful above all things, and desperately wicked.” Alas, that there should be ministers whose vanity entices them to tamper with sacred things!

In short, ministerial coquetry includes all kinds of tampering, or manœuvring, or equivocation in relation to demand for professional services. Hence, even the keeping of a question open for an unnecessary length of time, is guilty indecision; and it is usually coquettish in spirit.

II. Such being the nature of ministerial coquetry, it is easy to be seen why it is to be “abhorred.”

1. It is *sinful in itself*—it is evil in essence. It is selfishness, pride, ambition. It is acting exactly opposite to the example of our lowly Lord and Master. Besides its own inherent iniquity, it is very apt to be accompanied by detraction of others, and by intriguing of various kinds. But even in its purest form of evil, or what some would call an *amiable weakness*, it is departure from the law of righteousness. Let it be abhorred.

2. Ministerial coquetry *injures a minister's influence* and reputation. The ordinary imperfections of human nature too often

lower the appropriate influence of ambassadors of the sanctuary. But when these imperfections take any specially obnoxious form, the charity which often interposes in their behalf, ceases its long suffering and forbearance. No minister, guilty of coquetry, can long command influence in the church. The coquette is of all characters the most unpopular in a ball-room; and think you that the same vice will not wither a man in the church? It will. It is to be abhorred.

3. The sin brings *reproach upon the ministry at large*. In the sacred profession, above all others, it is true that when one offends all suffer. The coquetry of our brother is a brotherhood calamity. It is to be abhorred.

4. Ministerial coquetry *injures the spiritual interests of churches*. It keeps them waiting and waiting upon the indecision of a Master in Israel. Churches remain "vacant" under such circumstances longer than would have been otherwise the case, and have to undergo all the evils and inconveniences of a position thus cruelly and unnecessarily forced upon them. The cause of their difficulties is to be abhorred.

5. Ministerial coquetry is *contagious*. It is natural for all to "seek their own, not the things which are Jesus Christ's," but coquetry may easily become fashionable. Young ministers commencing their professional life amidst the contagion of evil and corrupt examples, will be very apt to follow the prevailing tendencies. We trust that the vice in question will never gain a foothold on sacred soil, but that public opinion will drive it clamorously into its own place. It is contagious and must be discountenanced. It is to be abhorred.

6. Ministerial coquetry *withholds divine blessings*. When the history of redemption is furnished, how many spiritual losses will be found to have resulted from the sins of those who ministered in holy things! God does not ordinarily bestow very rich rewards upon unfaithful and vicious servants. It is true that he does not altogether withhold the converting influences of his grace from his own truth, even when proclaimed by graceless men; but the general law of the spiritual administration is, that the sins of the clergy withhold blessings from the church. How little advancement in Zion could be expected from a generation of coquettish preachers of the Gospel! Ministerial coquetry is not a harmless thing. It is a terrible curse. Let it be abhorred.

We will conclude these remarks by seconding the example and the exhortation of that pure-hearted and noble man, Dr. Ashbel Green, against the sin which has been held up for reprobation. It seems that at the beginning of Dr. Green's ministry, Dr. Rogers, who had been elected Moderator of the General Assembly, engaged the popular young divine to supply the church at New York during his absence, whilst he in turn supplied the church in

Philadelphia. Dr. Green says, in his autobiography, "Dr. Rogers' congregation were at this time looking out for a colleague for him, and soon after my return home, my friend Ebenezer Hazard wrote me a letter, stating that my name was mentioned as a candidate for the contemplated collegiate charge, and earnestly requested me that if I was not disposed to favor the movement, to give it a decided negative. I immediately wrote in answer, that no consideration could take me from the people whom I served, and that any attempt to do it would most certainly prove abortive. MINISTERIAL COQUETRY I HAVE ALWAYS ABHORRED."

In another part of his writings the same sentiment occurs, which it would be well for every minister prayerfully to consider against a day of temptation: "A candidate for the pastoral office cannot be too explicit with the people who call him; he should say YES or NO, *without qualification.*"—*Presbyterian Magazine.*

EARTHLY THINGS—SPIRITUAL INSTRUCTORS.

"Speak to the earth and it shall teach thee." Job 12: 8. The earth, by its stability, plenty, lowness, the laboring about it and its receiving of seed, instructs us in the infinite power of God, the ability of his word to sustain the burdens of the soul, the riches of his throne whose footstool is so decked. It exhibits to us God's goodness to ruined man, in spreading and furnishing for him such a table—his care for his people in so clothing the grass of the field, and providing for the very beasts—and the unsuitableness of pride to man, the earth being his mother, whence he came and whither he goes. It teaches us also wisdom, to get our hearts above these drossy earthly objects, and to have our conversation in Heaven; and the pains which we ought to take to dig deep for wisdom, which is more precious than gold, and to receive the seed of the word in a prepared soil, a good and honest heart. The trees on the earth, in respect of their variety of sorts, growth, shelter, fruitfulness, and decay, teach us that difference which is amongst men: some are wild trees of the wood, and of the field without the church; others are planted in the garden and orchard of the church; some have neither the fruits of holiness nor the leaves of profession; others have leaves who are without fruit; while other trees of righteousness have both. Some are as the taller cedars, some as the lower shrubs—some are rich and noble, some poor and contemptible in the world; but when both are turned to ashes they are alike—the ashes of a beggar are as good as those of a king. Some men fall by old age and want of natural moisture; others are before their time cut down in their green years by the axe of death. There is no spiritual growth nor con-

tinuance, unless we derive life from Christ our root. The more pruning, watering, and heavenly influences God bestows on us the more fruitful we should be—the more laden with fruit, the more we should bow ourselves down in humility and communicativeness. The very grass tells us we are withering creatures, and that the flourishing condition of the wicked is much more withering. The corn dying and putrifying, teaches us the resurrection.

“Ask now the beasts, and they shall teach thee;” Job, 12: 7. They all teach us the greatness of his possessions and riches, whose are “the cattle of a thousand hills;” also the duty of thankfully knowing and owning God. “The ox knoweth his owner and the ass his master’s crib.” The lion teaches us the strength of Christ and the cruelty of Satan. In the horse and mule we see our untaught and refractory nature; in the sheep our disposition to wander, and our duty to hear and follow our Shepherd, and our helplessness without him; also his meekness and patience, who, as a sheep before the shearer was dumb, and opened not his mouth. In the lamb likewise observe him who was brought as a lamb to the slaughter, who was a lamb for innocence and gentleness; a sacrificial lamb for spotlessness and satisfaction. The dog and swine will remind us of the uncleanness of sinners, and especially of the odiousness of apostacy, which is a turning to the vomit and to the wallowing in the mire. The serpent teaches us wisdom to preserve ourselves—the very ant, providence and diligence, to lay up for the future. The despicable worm represents to us the lowliness for our sin, of him who was “a worm, and no man,” Ps. 22: 6. The taking of beasts in a snare, should put us in mind of the man of sin.

“Ask the fowls of the air, and they shall tell thee;” Job, 12: 7. These may support faith, and soothe our distracting cares; they being fed, though they neither sow nor reap. Their observing also their several seasons—the stork in the heavens knowing her appointed times, and the turtle, crane, and swallow, observing the times of their coming, teach us to know the judgment of the Lord, and the day of our visitation. What a lively pattern of meekness and simplicity is the dove! The early chirping and singing of the birds in the morning, may teach man his duty to praise God as soon as he awakens in the morning; as a godly man once said to a bishop who was sleeping in bed too long in the morning, *Surrexerunt passerres, et stertunt pontifices;* (The sparrows are up, and the priests are snoring.) How much greater is the care of Christ in protecting his servants, than that of a hen towards her chickens, in gathering them under her wings!

“The fishes of the sea shall declare unto thee;” Job, 12: 8. These have a speech though they are mute. The sea itself, by its rage, fury, and foaming, shows us the inconstancy and troublesomeness of the world the unquietness of wicked men, the power

of him who stills it, and keeps it within its bounds. By its fulness, notwithstanding the supply of so many floods and rivers from it, it directs us to him who is an inexhaustible fountain of good, having never a whit the less for all he gives. The running of the rivers into the sea whence they came, shows that as all is from him in bounty, so must all be returned to him by duty. The fishes themselves will teach us the misery of the want of government, when men are as the fishes of the sea, that have no ruler over them, but the greater devours the less. Hab. 1: 14. Their sporting and leaping speak the disposition of sinners, who sport in sin as their element. Prov. 10: 23; Titus, 3: 3; and the power of the gospel as a net to catch them. Mat. 4: 19; Luke 5: 10. The fewness of those who are caught, in comparison with those that are left, shows the small number of those who are taken with that net, compared with those who are left. In catching fish with a net or a hook, unawares, we are taught the folly of men taken with the baits of sin, who think not of their time, but are taken in an evil net. In short, the whole creation is a scripture of God, a book; and the heavens, the earth, and the waters, are three great leaves; the creatures contained in these are so many lines, in all which we may read a divinity lecture.—*Jenkyn on Jude.*

CANON LAW.

The following extracts from a Popish work, entitled "Corpus Juris Canonici," published in 1730, we find in a speech delivered before the New York Legislature, by one of its members. The design was to show that a bill, then pending, to legalize the claim of Romanist Bishops to all ecclesiastical temporalities, was dangerous, and should not pass. The facts should be known, and carefully considered, both as showing the grasping spirit of Popery, and as containing a seasonable warning to us, to guard against the secularization of the church by similar causes. The resemblance between the claim of the bishops, and that set up by some for a consistory, cannot escape the notice of an attentive observer, and danger from the latter is not less to be apprehended, than from the former. "Here are the extracts—good Canon Law to be enforced when the institutions of the country will allow."

"But your brotherhood must take care that ecclesiastical property be not entrusted to secular men, and to men not living under our rule; but to the approved clerics of your own faith."

"No layman shall occupy or dispose of churches, or of church property; but he who shall act otherwise, let him—according to the chapter of the blessed Alexander—be driven from the borders of the church."

“As the robe of the Lord was not parted, but they cast lots for it, so neither ought the church be divided, because it consists in entire unity. Let the churches therefore be brought under the control of the proper bishop, and by him let them be disposed—as is cautioned in the sacred canons—otherwise, let those churches and their clergy be deprived of their sacred office.”

“In no manner can any cleric or presbyter obtain a church from laymen, either gratis or by purchase.”

“Laics are not to be appointed stewards over church property, but such stewards are to be chosen from the proper clergy,” for, says the decree, “it is unbecoming that a layman be a vicar to a bishop, and that a secular man should give judgment in a church. For in one and the same office there should not be a different profession. It is even prohibited in the divine law by Moses, who says: ‘Thou shalt not plough with an ox and ass together,’ that is, thou shalt not associate in one office men of different professions.”

“To laymen, though they be religious, no power is entrusted of any ecclesiastical property.”

FEMALE MISSIONARY SOCIETY OF THE REFORMED PRESBY-
TERIAN CONGREGATION OF PITTSBURGH AND ALLEGHENY.

This association has been in existence about fifteen years, and during that period has been employed in raising funds to aid in supplying with preaching the missionary stations within the bounds of Pittsburgh Presbytery. To that field their appropriations are restricted by their constitution. Through their means, in connection with funds furnished by other congregations, “Reformation principles” have been exhibited where formerly they were unknown, and at least one congregation is now enjoying the ministrations of the gospel by a pastor, where there had been scarcely a family of our church. God has not despised the day of small things. The seed sown has not been suffered to perish in the ground, where it was, though sparingly cast.

The members of the society are encouraged, not only to continue, but also to increase their labors, from the consideration, that though something has been done, there is still much to be accomplished. We may view as said to us and our fellow workers in the same enterprise, what was said to Joshua: “There remaineth yet very much land to be possessed.” The heathen are not given to our Lord for his inheritance, nor the uttermost parts of the earth for his possession. “We see not yet all things put under him.” But we know that he is the appointed heir of all things, and that through the preaching of the gospel, which is

the rod of his strength, sent out of Zion, his people shall be willing in the day of his power, and he will subdue the world to himself. In promoting an end so desirable and so glorious, we have labored, and we desire to labor. Our contributions are indeed but small—humble rills on their way to the vast ocean. But the Savior commended the widow who cast her two mites (half a farthing,) into the Lord's treasury, because it was all her living. If we have given more, remember it was at a much less sacrifice. We have done but little compared with what we can, and should do.

In order to encourage the Presbytery to extend their labors in the missionary field, we would state that there is in the treasury nearly four hundred dollars, besides one hundred which has been lately appropriated, and will be paid over to presbytery's treasurer. We trust that the work of proclaiming the truth and testimony of Christ, will be prosecuted by the presbytery with an energy and zeal proportionate to its importance.

The following are the names of the officers and managers of the society, for the year commencing the first of May last.

President, Mrs. J. Robinson; Vice President, Mrs. Sproull; Secretary, Miss M. C. Wallace; Treasurer, Mrs. Stewart; Managers, Mrs. S. Grier, Mrs. Gregg, Mrs. Carson, Mrs. Bradshaw, Mrs. M'Kee, Miss M. Sproull, Miss Slater, Miss A. M'Cracken.

By order of Society.

CIRCULAR—DOMESTIC MISSIONS.

DEAR BRETHREN:—The Committee on the Fund for Domestic Missions take the liberty of addressing you on this subject. You recognize the duty of making contributions of your earthly substance, for the great object before us. In this way, in part, the obligation is met which rests upon every disciple of Christ, to make known his name and salvation to the ignorant and destitute—the obligation that rests upon the witnesses for Christ, to promote the spread of His testimony. Your contributions are needed. The calls upon your committee are likely to be greater than can be met with its present means. To you, of course, the Presbyteries through which our fund is supported, must look for the supplies which go into their treasuries. You have already given to this object, and by your gifts means have been provided for the wider exhibition of our covenanted truth and testimony, and feeble congregations of your brethren have been aided in sustaining among them the regular administration of gospel ordinances. This is a blessed work; a work which is good both to those who receive and those who give—a work eminently approved of Him who came to *give Himself* for the life of His people.

For this season's efforts we will be compelled, in all probability, to wait in part for the contributions sent in by the Presbyteries, after their next regular meetings. Long delay, subsequently, we would not wish to encounter. May we not urge you to remit speedily to the treasuries of your respective Presbyteries, that they in their turn may have it in their power to replenish our treasury, at an early day. We leave the matter with you, reminding you of the Apostolic injunction: "Be not weary in well doing," and that, "He that watereth shall be watered also himself."

By order of Committee,

JAMES M. WILLSON, *Clerk.*

"BY THE RIVERS OF BABYLON."

BY HALLECK.

We sat us down and wept
Where Babel's waters slept,
And we thought of home and Zion as a long gone happy dream;
We hung our harps in air
On the willow boughs which there,
Gloomy as round a sepulchre, were drooping o'er the stream.

The foes whose chains we wore
Were with us on that shore,
Exulting in our tears, that told the bitterness of woe.
"Sing us," they cried aloud,
"Ye, once so light and proud,
The song ye sang in Zion, ere we laid her glory low."

And shall the harp of Heaven,
To Judah's monarch given,
Be touched by captive fingers, or grace a fettered hand?
No! sooner be my tongue
Mute, powerless, unstrung,
Than its words of holy music make glad a stranger land.

May this right hand, whose skill
Can wake the harp at will,
And bid the listener's joys or griefs, in light or darkness come,
Forget its God-like power,
If for one brief, dark hour,
My heart forgets Jerusalem, fallen city of my home!

Daughter of Babylon!
Blessed be that chosen one
Whom God shall send to smite thee when there is none to save;
Who from the mother's breast
Shall pluck the babe at rest,
And lay it in the sleep of death beside its father's grave.

OBITUARY OF MRS. ISABELLA RAMSEY.

Died, in the city of New York, July 22, 1853, Isabella, wife of James C. Ramsey, ruling Elder in the 1st Congregation of the Reformed Presbyterian Church, in New York, in the 44th year of her age, and in the 24th of her married life. At the early period of her 14th year, she had been admitted to full communion in the Reformed Presbyterian Church at Coldenhaw, of which Rev. J. R. Willson, D. D. was the Pastor, and during the long period of 30 years, amidst a life of much affliction, lived in the faith in which she died. Of that period, about sixteen years were passed in great and growing infirmities of the body, which at length assailed and deranged the mind which it contained, but throughout she gave incontrovertible evidence of the enduring presence and power of the incorruptible seed of the word of God. A submission to the divine will, with a meekness and cheerfulness which it seemed nothing could overcome, was her prevalent character to the last, and while her thoughts in her latter years would often wander strangely on ordinary matters, it was still with a childlike and harmless simplicity of temper, and on the great truths of God's grace in Christ, and his providence towards his people, she was ever clear and ready, and often singularly apt and edifying. As a christian, a wife, a mother, a friend, and a lover of such as love God, she has left in the domestic and social circle in which she moved, a deep remembrance of great worth and a valuable pattern for imitation. Well understanding the constant tendency of her bodily ailments to her final dissolution, it was the subject of her frequent conversation, and when the summons came at last, it was evident and satisfying that her long tried and well sanctified spirit was in readiness to depart, and she calmly fell asleep in Christ. She has evidently left, what the truly pious always leave in the domestic circle of the bereaved from whence they are taken, another and a heart-affecting motive and encouragement to "set their affections, not on the earth, but on things which are above, where Christ sitteth at the right hand of God," glorious and wonderful amidst his congregated and congregating Redeemed.

 OBITUARY NOTICE OF THREE FEMALES.

Died March 27th, after a short illness, Margaret, daughter of Archibald and Mary Smith, near Warren, Penna. Also, of consumption, April 13th, Mrs. Jane F. E. Dunn, wife of J. B. Dunn, and daughter of Thomas and Martha Barber, in the 27th year of her age, leaving two daughters under three years of age. Also, of consumption, April 30th, Margaret J. Dunn, wife of Jamison Dunn and daughter of Thomas and Sarah Dunn, in the 21st year of her age.

All these persons were baptized in the Reformed Presbyterian Church, and when they arrived at years of maturity, took on them their engagement, by making a public profession in connection with the North Washington branch of the Brookland, North Washington, &c. congregation. They, in their lives, evinced that they loved the habitation of God's house, and the places where his honor dwells, and in death gave com-

forting evidence that they died in the Lord. Their removal has left a void in the families to which they respectively belonged; and utters an admonitory voice to surviving friends and acquaintances, to prepare for that change the time of which is unknown, but the fact of which is indubitably certain. "Watch and pray, for in such an hour as ye know not, the Son of Man cometh." [Com.]

OBITUARY OF MRS. MARTHA BRADNER.

Died, at Perth Amboy, N. Y., 9th Jan, 1853, in the 62d year of her age, Mrs. Martha Bradner, a member of the First Reformed Presbyterian Congregation of New York. She was the daughter of the late David and Susannah Rainey, well known members of the Reformed Presbyterian Congregation of Coldenham. She was married to Mr. Edward T. Bradner in 1811, and with him joined the Church of her Fathers in 1816. In 1824 Mr. Bradner died, committing the subject of this notice, and four small children to a Covenant Keeping God. She proved herself "a widow indeed, trusting in God;" and He enabled her, not only to bear years of affliction with exemplary patience, but also to bless the hand that held the rod. She maintained through life a consistent attachment to the whole doctrine and worship of Christ's house, and was kindly permitted to die with the joyous assurance that her sweet foretaste of Heaven here was to be succeeded by the full enjoyment of the blessedness of "the dead that die in the Lord." Thus has another aged mother in Israel passed from the church below, to the "general assembly and church of the first born, whose names are written in Heaven."

OBITUARY OF JUDITH McNIECE.

Died, May 17th, after a short illness, aged 18, Judith, oldest daughter of Robert McNiece, Topsham, Vermont.

The deceased was a daughter of remarkably amiable disposition, and early in youth gave evidences of piety. Her sickness was severe, but she never uttered a complaint, and bore all her afflictions with Christian patience. The bereaved parents are not called to mourn as those who have no hope, as she gave very satisfactory evidence of dying in the faith of Jesus. The morning of her departure, she called her friends and relatives to her bed-side, one by one, and bade them farewell, giving advice to her brother and sister, and former companions. Among her dying words were these: "My beloved is mine, and I am his—he is the chiefest among ten thousand; he is altogether lovely." "I see the Lord Jesus coming—I am going through the dark valley of the shadow of death, but I fear no evil." To a friend that stood by, weeping, she said: "do not weep for me, my troubles will soon be over—I shall be happy;" and soon she passed, as we have good reason to hope, to the happy land. [Com.]

ITEMS OF INTELLIGENCE.

MISSIONARY FRUIT IN CHINA.—The following account, from the North China Herald, of the revolutionary party in China, exhibits the movement in an interesting light with reference to its effects on the religious condition of the empire should the insurgents be successful. It shows also, that the self-denying labors of Gutzlaff and others, in the midst of great discouragements, have been owned and blessed of God, and are now yielding their fruit. The article was written by Rev. Mr. Spear, a native of Pittsburgh, and formerly Missionary in China:

The insurgents are Christians of the Protestant form of worship, and anti-idolaters of the strictest order. They acknowledge but one God, the Heavenly Father, the Allwise, Allpowerful, and Omnipresent Creator of the world; with him, Jesus Christ, as the Saviour of Mankind; and also the Holy Spirit, as the last of the Three Persons of the Trinity. Their chief on earth is a person known as "Tae ping-wang, the Prince of Peace," to whom a kind of divine origin and mission is ascribed. Far, however, from claiming adoration, he forbids in an edict, the application to himself of the terms "Supreme," "Holy," and others, hitherto constantly assumed by the Emperors of China, but which he declines receiving, on the ground that they are due to God alone.

Their moral code the insurgents call the "Heavenly Rules," which on examination proved to be the Ten Commandments. The observance of these is strictly enforced by the leaders of the movement, chiefly Kwang-tung and Kwang-se-men, who are not merely formal professors of a religious system, but practical and spiritual christians, deeply influenced by the belief that God is always with them. The hardships they have suffered, and the dangers they have incurred, are punishments and trials of their Heavenly Father; the successes they have achieved, are instances of His grace. In conversation they "bore" the more worldly-minded by constant recurrence to that special attention of the Almighty, of which they believe themselves to be the objects. With proud humility, and with the glistening eyes of gratitude, they point back to the fact, that at the beginning of their enterprise, some four years ago, they numbered but 100 or 200; and that, except for the direct help of the Heavenly Father they never could have done what they have done.

THE GREEK CHURCH.—The orthodox church, to which reference was made in the late manifesto of the Czar Nicholas, is a communion which embraces about seventy million of souls, under rather less than three hundred bishops. There are five patriarchs; that of Alexandria, once the first in dignity, has now only 5,000; the most recent, that of Russia, has, perhaps, fifty millions; that of Antioch, 50,000; and that of Jerusalem, 25,000. Six languages are used in the services of the church, on a large scale. In the Turkish empire, the hierarchy of the communion are jealously controlled by an infidel power, and cannot proselytize, nor even educate freely her own people.

In the Russian empire, the "orthodox church" is governed by a standing spiritual Synod, the members of which, seven or eight in number, are nominated and removed by the crown; nor are any other of the

Synods of the clergy permitted to meet for deliberation, or to make canons. All the officers or servants of the Synod, and those of the diocesan bishops, are nominated, paid and removed, by the civil government, and are under its immediate orders; and all the real and funded property belonging to the church, as well as all educational funds and establishments, spiritual as well as secular, are under the control of the same.

The population of that territorial area which is occupied by the "orthodox" church is "orthodox" in very different proportions. In Russia it may be regarded as almost one homogeneous mass. In the Danubian provinces, also, and in the kingdom of Greece, the "orthodox" form the great bulk of the population. In Georgia, and in European Turkey, the "orthodox" Christians are as two thirds of the whole, the remaining third being Mahometan.

Such being the present state of the "orthodox" communion, its destinies may be said to be practically wrapt up with those of the Slavonic race, and so again with those of the Russian empire. It is by no means improbable that in the course of time it will, through the Russian power, regain the whole of those countries which formerly constituted the Græco-Eastern empire; not only so, but that it will spread over the whole of Asia, to the uttermost shores of the Eastern and Southern ocean.

INSANITY IN ROMISH CONVENTS.—Mr. Seymour has stated, on the authority of an official visitor of the Roman convents, that one half of the nuns die raving mad before they have reached the age of twenty-five. It is not otherwise with their unhappy sisters of Tuscany. A gentleman, whose veracity and whose means of information are unquestionable, informs me that in one of the best-managed convents in Florence, three girls have died during the course of the last year, screaming, foaming, cursing the system to which their youth had been offered up. Hitherto, considerable facilities have been afforded by the Tuscan law for the temporary return of the nuns to their families, in cases where the certificate of the family physician had pronounced such return to be necessary. But the law is constantly evaded or defied by the superiors of the convents. They hold at bay relatives, medical advisers, bishops, and even conceal and disregard the orders which they receive from Rome. In the Papal, as in all other despotisms, the delegated tyranny often defies its head, and effectually escapes from the control by which in theory it is curbed.—*Correspondence of London Christian Times.*

A PASTOR ARRESTED.—At St. Michael, department of Var, are about fifteen families who have embraced the Protestant faith. After the usurpation of 2d December, the exercise of the Reformed worship was forbidden, and the police brutally drove away their evangelist and their school-teacher. But Mr. Saltet, pastor of the National Protestant church, went from time to time among these good people, to bring them the consolations of the gospel. Lately he was called, by a new convert who had lost his wife, to attend her funeral. Hardly had he come to St. Michael, when he was rudely addressed by two soldiers: "In the name of the law follow us," said these police agents. "But what have I done? I came here among friends. I am well known." "Again we say, in the name of the law follow us." Mr. Saltet was led before

the sub-prefect and the imperial attorney, who, under the ridiculous pretence that he had not a passport, ordered him to be led to prison. Meantime, the popish curate, in spite of the remonstrances of the family, took away the body of the deceased woman, and buried it according to the Romish rite! Shameful profanation! Even the sacredness of death is not respected by the priests.

SOCIETY FOR THE MELIORATION OF THE JEWS.—The Thirtieth Annual Report of this Society has reached us. From its contents, we glean the following: The whole amount of receipts for the year 1849 was \$3,221; for 1850, \$5,600; for 1851, \$10,968; for 1852, \$12,634; and for 1853, \$13,269.03. Thus it will be seen that the progress of the cause externally is gradual but certain.

The work of preaching the gospel to the Jews in different parts of the United States has been more extensive the past than any former year. There have been in the field, during the greater part of the year, nine regular missionaries and from five to seven colporteurs, including four students, all of whom are converted Jews, averaging about fifteen laborers for the year. About two hundred Bibles, in various languages, and thousands of tracts and many books have been gratuitously distributed among them. The laborers have every where been gladly received by the Jews, and their messages of consolation and salvation have commanded respectful attention. Access to the Jewish people is no longer a possibility, it is a certainty. Of the twenty-nine Israelites brought into the Church through the instrumentality of this Society, during the period mentioned, one is a missionary, two are colporteurs, two are students preparing for the ministry, and one is a missionary teacher. Hence in this work we are not merely securing converts to Christ, but raising up persons to preach the gospel of Christ to others.

INCREASE OF DOMESTIC MISSIONARIES—CHURCH EXTENSION.—During the months of April, May, June and July, being the first four months of the current missionary year, the Board of Missions in Philadelphia have appointed 37 new Missionaries to the Domestic Field, and re-commissioned 91 of the former laborers; and the Agency at Louisville have appointed 18, and re-commissioned 54, total 200 for the four months, being a gain of 33 upon the appointments of the same period for last year. At this rate of advancement, the Board will soon not only absorb the surplus reported as being in the treasury on the first of April, but will need greatly increased contributions.

On the subject of contributions, we learn, that although the income from legacies and donations has fallen greatly short of the corresponding period of last year, yet the free-will offerings of the churches have been larger, so that the total receipts have slightly increased. To sustain the increased and increasing number of laborers, however, greatly augmented contributions will be required.

RELIGIOUS MOVEMENTS IN OREGON.—A letter in the Vermont Chronicle, dated at Oregon City, gives the following statistics respecting the interests of the church in that State:

The Annual meetings of our Bible and Tract Societies, and our Annual Temperance Convention, were held at Salem the 1st of June.

We were gratified to see a large representation of the ministers of several denominations in attendance, but sorry that so few laymen were present. Six Congregational ministers were there, one (O. S.) Presbyterian, two Associate Presbyterian, one Protestant Methodist, and eight or ten Episcopal Methodists. Usually our Baptist friends are present. We unite in a singular manner. All except the Baptists join heartily in the Bible cause. All except the Episcopal Methodists labor together in the Tract cause, auxiliary to the American Tract Society. All unite in the Temperance cause.

PAUPERISM—IRELAND AND ENGLAND.—The Sixth Annual Report of the Poor Law Commissioners for Ireland, informs us that the persons now requiring out-door relief in Ireland—who were heretofore many hundred thousands—and whose sad condition erewhile excited universal commiseration, though it has now almost passed out of remembrance—does not exceed 4,000 weekly, including heads of families and their dependents. In one week only, during the twenty months that have elapsed since September, 1851, has the number exceeded 4,000.

We regret to see that England is not doing as well with regard to pauperism as Ireland. A return lately issued of the amount of money expended for in-maintenance and for out-door relief, in 608 unions and parishes in England and Wales, during the half years ending Lady-day 1852 and 1853, respectively, shows an increase in the last half-year of £23,478.

THE MADIAI.—A correspondent of the London Christian Times, writing from Genoa under date of July 2d, states that Francesco and Rosa Madiai had arrived at that place, on their way to Geneva. The former, he states, is wonderfully recovered both in body and mind, but Rosa Madiai looks very delicate, and complains of soreness in her chest, which it is to be hoped the pure air of Switzerland, during summer, in a circle of good Christian friends, will gradually dispel. They have been joined there by Mr. Chapman, a gentleman who takes the most lively and active interest in the evangelization of Italy.

SAVAGES CALLING FOR MISSIONARIES—The Marquesas Islands have recently sent one of their chiefs, a man of great energy and strength of character, to the Sandwich Islands, to solicit a visit from some of the missionaries. He says his people are tired of war and idolatry, and are anxious to enjoy the benefits of civilization, such as the Sandwich Islanders have received from the missionaries. They had heard of the mission recently sent to the Micronesian Islands, and had determined to throw open their islands to the light of the gospel.

THE MONTREAL WITNESS says:—We understand that the chief effect of the abominable and cruel outrage which was committed upon the Protestants of Quebec, on the 6th of June, has been to unite them heartily together for the resistance of Popish aggressions on civil and religious liberty in future. They also believe, we understand, that notwithstanding the extraordinary pandering to the mob on the part of the French Canadian papers and authorities, French Canadian juries may yet be relied on to do justice according to the evidence in any cases that may come before them.

POTENTATES AT LOGGERHEADS.—In conformity with a bull from the Pope, the Archbishop of Treves has ordered that “in all cases of marriages between parties of different confessions, the Evangelical (Protestant) bridegroom shall take an oath to the bishop, or any one of his clergy whom he may appoint, by which he shall bind himself to devote the children he may have to the Roman Catholic Church.” Otherwise the marriage is forbidden. The King of Prussia has just issued a general order, declaring that he will dismiss from his service any officer who may take the stipulated oath, “degrading to the man, and to the Evangelical Confession.”

APPOINTMENTS BY COMMITTEE OF SYNOD, FROM NOVEMBER, 1853, TILL APRIL, 1854, INCLUSIVE.—*Pittsburgh Presbytery*.—Rev. O. Wyllie, Rev. John Newell, Robert Reed.

Rochester Presbytery.—Rev. Joseph Henderson, John Crawford, William Milroy.

New York Presbytery.—David McKee, Joseph McCracken, November, December, and January. J. M. Armour, J. S. T. Milligan, February, March, and April.

Philadelphia Presbytery.—J. M. Armour, J. S. T. Milligan, November, December, and January. David McKee, Joseph McCracken, February, March, and April.

Illinois Presbytery.—Rev. J. J. McClurkin.

Lake Presbytery.—J. R. Thompson, J. R. W. Sloan, Rev. James Neil, B. McCulloch.

CORRECTION.—Page 191, minutes. *Fayetteville*, per T. Sproull, \$11,50, should be, *Pittsburgh and Allegheny, &c.*

The Pittsburgh Presbytery will meet on the first Tuesday of October, at 11 o'clock, A. M., in Little Beaver Church.

By appointment of Synod, the Philadelphia Presbytery is to be constituted in Philadelphia, on the second Friday of October, at 10 o'clock, A. M.

NOTICE OF NEW PUBLICATION.

A Commentary on the Song of Solomon, by the Rev. George Burrows, Professor in Lafayette College, Easton, Pa. Philadelphia, William L. Martien, 144 Chestnut street, 1853. pp. 527.

We have perused this volume with interest and satisfaction. The author has supplied, what many have felt to be a desideratum in the religious literature of the present day. There are few portions of Scripture which good people regard with greater interest than the Song, and but few helps to the understanding of it are accessible to the private christian. The manual before us is one of the very few commentaries that are well suited to aid the devout and intelligent meditations of the pious. The style is perspicuous and forcible, and the thoughts judicious and evangelical. The work is one that will recommend itself to the taste and judgment of the Christian scholar, and the humblest of the saints will find in it much to instruct, edify, and comfort. The pastor's library will be enriched by it, and the christian family will be made wiser and better by its careful perusal.

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SAMSON—THE JUDGE OF ISRAEL.

There are few characters in the Sacred scriptures that present themselves in so very remarkable, and at the same time in so equivocal a light, as that of Samson. It holds forth so much power and severity, has such an apparent violence and recklessness, and even at times such disregard of moral virtue, as to create hesitation and perplexity as to the judgment we are to form of it. In regard, however, to the manifest defects of his life it should be observed, that all men but One, whose history is recorded in the Scriptures, are designedly exhibited as sinful and imperfect; and were the same pen to record with equal fidelity the entire character in mind, heart, and life of each one of us, there are none but what would be found far greater sinners than we appear to ourselves or to others. No eye but one sees the full measure of depravity and transgression in all. Ps. 90: 8, Jer. 17: 9, 10. These records in the inspired writings are designed to exalt and illustrate the grace of God reigning supreme in the salvation of his elect. Rom. 5: 20, 21. In regard of those achievements which present strangely incongruous traits of character, he bears strong marks of analogy to his illustrious anti-type, who was "a stone of stumbling and rock of offence." Is. 8: 19; 1 Cor. 1: 23. As a true knowledge of the One discovers him to be "the power of God and the wisdom of God unto salvation," so a devout meditation on the history of the other will discover instructive illustrations of the wisdom and power of God, in his adorable providence to his people of old, prospective too and significant for all ages to come. Rom. 15: 4.

His birth had the most extraordinary indications of a special purpose of God. An angel of the Lord appears to Manoah's wife, who had been long barren, and informs her that she should bear a son eminent for his consecration to the service and glory of God. "Drink not wine nor strong drink, and eat not any unclean thing, for lo, thou shalt conceive and bear a son, and no razor

shall come on his head, for the child shall be a Nazarite unto God from the womb, and he shall begin to deliver Israel out of the hand of the Philistines;" a work to be at length consummated by his successor in power, David of the tribe of Judah. This combined charge, prediction and promise, the woman hastily communicates to her husband, and adds that the countenance of him who had so appeared "was like the countenance of an angel of God, very terrible." Jud. 13: 2-6. Every true and gracious communication from heaven awakens earnest prayer in the pious, and Manoah entreats another visit from this supposed man of God, and an answer is readily vouchsafed. Is. 65: 24. The "man of God" is now before them both, and solemnly renews the promise, and reiterates the charge of Nazarite consecration to God, "from the womb to the day of his death," but ere he leaves them gives such unequivocal evidence that he was more than man as sunk deep into their souls. Judg. 13: 22, 23. They are given to understand that his name was uncommunicable, and their proffered hospitality is declined with directions for an offering of a sacrifice to the Lord. "So Manoah took a kid, and offered it upon a rock unto the Lord, and the angel did wondrously, and Manoah and his wife looked on. For it came to pass when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar, and Manoah and his wife looked on it and fell on their faces to the ground," overpowered by the conscious presence and majesty of God. But, oh! how significant of the worth and power of prayer! A humble request for a visit from "a man of God" is answered by an appearance most glorious and satisfying of God himself to his afflicted people. Prov. 8: 17. How significant, too, of the beauty of the devotions of the pious ascending to heaven perfumed and adorned with the merit and intercession of Christ. And in what strong lines, too, did it foreshadow that one, true, and perfect sacrifice when the great Antitype, himself the rock, and altar, and offering, should bless the earth with his heavenward atonement.

A birth so announced was surely of no ordinary child. And yet it is beyond all peradventure only an outward and very glorious representation of the real but hidden majesty and heavenly interest in every elect infant born into the world. In their case it is eminently true, "children are God's heritage and the womb's fruit is his reward." No paternal, not even maternal, eye looks with complacency as does the eye of God upon the new born babe, destined to the washing of regeneration, and the cleansing of the blood of Christ, and then to be forever beautified with his image, and filled with his tenderest and eternal love. Ezek. 16: 8, and John 17: 26. The thoughtful reader of the New Testament will see, too, that this solemn annunciation was typical of what preceded the birth of Christ, with this strange difference, that here

the King Eternal, Immortal, and Invisible, comes himself in the form of a servant," Phil. 2: 7, to announce the birth of his own servant; while he stoops in an after age to have his own far more glorious advent announced by a minister of his throne infinitely his inferior, Luke 1: 35. Oh, matchless pattern of condescension! "Behold thy King cometh meek and lowly." But what form of created homage could add to thy essential majesty, thou uncreated and infinite Excellence; all distinctions disappear before thy unapproachable glory!

The Nazarite consecration is in conformity to the divine institution, Num. 6: 1–21, was clearly typical of Christ, and in the case of Samson, was the more marked, as his was to continue from the womb to the day of his death. But, alas! the type failed, as all types on earth fail of the perfection of him who is "the Truth." Samson lost his locks, Jud. 16: 19, but Christ retained his crown to the day and forever, Song 5: 11. All God's children bear here only in part "the image of him who is the first born among many brethren," but it is perfected on none till they be numbered with "the spirits of just men made perfect." The Nazaritish vow, besides other rites, comprehended abstinence total for the time from "wine, or strong drink, or any thing that came of the vine." Num. 6: 3, 4. When the moral evil attendant on the abuse of the fruit of the vine is taken into view, and the fact that God placed protection from that evil so stringent and conspicuous in the case of the Nazarite, it may well modify our judgment of the use of wine, and satisfy us that even total abstinence from "wine and strong drink" may be classed among the defences and virtues of the Christian, who is ever the true Nazarite unto God. The pious have bitterly suffered from its misuse, Gen. 9: 21, and burnt children ought to dread the fire. Prov. 20: 1.

The story of Samson's early life is briefly told. "And the woman bare a son and called his name Samson. And the child grew and the Lord blessed him." Jud. 13: 24. Early training requires God's blessing growing out of his covenant. The want of it is the inherent cause of all defection and of final apostacy; but its presence is powerful to preserve in the way of life, or to recover the wandering. It is because of this blessing that Samson is enrolled among them who "obtained a good report through faith." Heb. 11: 32. He passed through a life of great vicissitude, temptation, peril, and bitter grief, but gave frequent evidence throughout, and eminently in death, of his knowledge of a prayer hearing God, and the unseen power by which he was directed and sustained to the end. "And the spirit of the Lord began to move him at times in the camp of Dan." Jud. 13: 25. A clear testimony by whose wondrous agency he was afterwards endowed with such superhuman strength, the spirit of the Lord, who now began

to move him, doubtless to some thoughts of his high calling to deliver Israel, and some trials of his prowess in “the camp of Dan.” Happy the young who attend to the calls of God’s spirit moving them under the administration of his word and providence. It is auspicious of a life and a death secure amid the storms through which they must pass, and is itself the dawning of an endless day. Prov. 4: 18; Eccl. 12: 1; Is. 60: 20.

The first remarkable event in the life of Samson, is his strange choice of a daughter of the Philistines for a wife, in direct violation of a divine law, Deut. 7: 3, so clearly moral in its nature as to be confirmed by express New Testament authority, 1 Cor. 7: 39, 2 Cor. 6, 14. His parents expostulate, but in vain; his only answer is, “Get her for me, for she pleaseth me well.” The sacrifice of duty to pleasure, he found very soon to be prolific of loss, great and distressing. In one of his visits to Timnath the power of his arm had been displayed in a very extraordinary conflict. “And behold a young lion roared against him, and the spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand.” This occurrence provides him with a riddle to promote the mirth of his nuptial feast, but makes that feast horrible by the early treachery of his Philistine wife. His riddle was dishonestly discovered, and roused to indignation by the wrong he perpetrates a deed of terrible retribution. They had gained their prize by cruel threats and fraud, Jud. 14: 15, he gives them for their recompense changes of apparel to wear, won by his arm from their slaughtered countrymen. “And the spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil and gave change of raiments unto them which expounded the riddle. And his anger was kindled and he went to his father’s house.” Brief are the friendships made with the wicked by the godly. Prov. 29: 27. Samson scarce tastes the cup of sinful pleasures ere an unseen hand violently dashes it from his lips. It is a part of the mercy of God to his own that he will not gather them with the wicked. Ps. 5: 8, 9.

But the purpose of God in this unlawful marriage is now discovered. “His father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines; for at that time the Philistines had dominion over Israel.” Jud. 14: 4. This door of Samson’s pleasure, as he thought, was a door of entrance for judgment upon the enemies of God, at which Samson entered most willingly, and the Philistines received him readily, both little knowing what severe rebukes awaited the one, and what sweeping calamities it opened for the others. With what perfect freedom of volition, but with what unerring and accurate subsequence to the awful purpose of God, do men ever act even in their darkened ignorance of his name, or most daring disregard of his

law. Prov. 16: 9, Is. 63: 13, 14. The thirty slaughtered Philistines of Ashkelon, not much over seven days after Samson's ill-omened marriage, gave notice of the end for which he was sent among these devoted enemies of the Most High, alike unsearchable, just and dreadful in his judgments.

Had these thirty changes of raiment been smeared with the blood of the Philistines slain at Ashkelon, doubtless the Philistines who received them at Timnath would not have looked upon with such complaisant eyes, nor seized with such admiration and content the prize which their cruel threat and fraud had gained. Jud. 14: 15. Could they have witnessed the deadly blows dealt by Samson with an arm nerved by Omnipotence—could they have seen the death struggles of his victims, or heard their unavailing cries for compassion, it would sure have made them loathe the apparel so lost by their friends, so won by themselves, ominous of like retribution to their new owners on some coming day. What a deceitfulness is there in riches! Matthew 13: 22. What a seeming good, but what a real evil have they often proved! Could the heirs of the rich man, who fared sumptuously every day, but at length died and was buried, could they have seen what Christ's eye saw, and Christ's ear heard of the state of his departed soul in hell in torments, uttering cries for a drop of water, Luke, 16: 23, 24, methinks his wealth, and purple clothing, and sumptuous fare, would have been little prized since it ended in such horror. "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." 1 Tim. 6: 9.

For a while God gives the Philistines a respite, and Samson is kept quiet at home with his parents. But the great in the service of God are destined "to torment them that dwell on the earth;" Rev. 11: 10. And Samson, forgetting his wrong, as wise men do; Eccl. 7: 9; Rom. 12: 19, or moved with compassion for his erring wife, whose dread of her relations he had probably learned was the cause of her unfaithfulness to him, returns and brings a present, as proof of his forgiveness and reconciliation. But a new disappointment and injustice awaits him. He is forbidden entrance, and informed that his wife had been given to "his companion, whom he had used as his friend;" Jud. 14: 20; and he is invited, moreover, to take another sister in this Philistine family; ch. 15: 1, 2. Treachery, aggravated by insult and new sinister designs, calls for exemplary retribution, and Samson's injured spirit is roused, to inflict a frightful judgment on the enemies of God, and his people; Ps. 5: 9, 10; "and said concerning them, now shall I be more blameless than the Philistines, though I do them a displeasure. And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a fire-brand in the midst between two tails. And when he had

set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives."

He said "now shall I be more blameless than the Philistines;" a comparison which indirectly indicates a conscience not entirely clear of self in the matter, and proves that good men find their most earnest purpose of right stained with somewhat of wrong; Rom. 7: 21. But God, in his adorable providence, overrules both the imperfections of his servants and the malice of the wicked, for the execution of his holy and righteous counsels; Acts, 4: 28.

The device is strange, and apparently incredible. But the frequent reference to the fox, in the scriptures, concurs with other evidence of the natural history of Palestine, to satisfy us that the country frequently abounded with these mischievous and destructive creatures; Ps. 63: 10; Song 2: 15; Saml. 5: 18; and Samson's ingenuity and prowess would soon put him in possession of all he required. It savors also of the ludicrous, and it is not improbable that Samson himself may have indulged in mirthful triumph, at the unwonted ministers of vengeance he was preparing, even when he anticipated its frightful end, and the calamity it should work on others, and perhaps bring on himself. But he was the Judge and Deliverer of Israel, and doing the very work of his calling. The holy and majestic Elijah, ages after, derided the priests of Baal, as he taunted them with a god who was asleep, or on a journey; 1 Kings, 18: 26, 27. The Lord laughs at the wicked, for he seeth that his day is coming;" Ps. 37, 13. "He that sits in heaven shall laugh" at the puny and self-ruinous rebellion of the rulers and nations, "against the Lord and his anointed;" Ps. 2: 1-4; and in the great day of final retribution, God has said of them who have "set at nought all his counsel, and would have none of his reproof, I also will laugh at your calamity, and mock when your fear cometh;" Prov. 1: 25, 26.

When all is ready "he lets them go." The affrighted animals need no charge to send them swiftly on their way—they take, and bear with them such impulse to speed, as needs no other goad. Each couple is a terror to the rest, and though it be difficult to say whether mutual rage and hate, or fear, most urge them on, they give and take, one and all, a wide berth, and scatter in every direction from the point at which Samson "lets them go." Probably it was at night, though some circumstances suggest a preference for the day. But, in either event, far and wide over the fields are seen these bearers of flame, speeding their way. Quickly smoke and fire are seen arising in their path—in spots first here and there, and then strangely but rapidly spreading. The Philistines come forth from their doors, or stand in their fields, amazed at the sudden and frightful ruin which they behold, beyond resistance, or remedy, or even explanation. It was "in time

of wheat harvest," Jud. 15: 1, proverbial for its drought and heat in Palestine; and the standing corn in some fields, the dry stubble in others, the shocks, just before the joy and pride of "harvest home," but recently begun, and even the olive orchards and vineyards, often tilled in part with grain, feel and feed the fast spreading fires. With the hot and devouring flame, the wind rises equally fast and fierce, to whirl high in the air and far away, to kindle where the foxes did not reach, of which vast numbers must have quickly perished, like the wicked, in their own fires; Is. 50: 11. The day following presents a spectacle shocking to the sight, in the black and smouldering fields, terrifying in the anticipations of famine, which it so plainly foretold, and overpowering, by the contrast of the day before. How fearful, how inscrutable, how unexpected the judgments of God. "In the day thou shalt make thy plants to grow, and in the morning thy seed to flourish, but the harvest shall be a heap in the day of grief and desperate sorrow;" Is. 17: 11. But these judgments are equally just and certain. The Philistines had no right there. The Supreme Proprietor of the world, (Ps. 24: 1,) had issued a writ of ejectment against them, and placed his own Israel in their stead; the remnants of these devoted tribes, spared by the sufferance of God, possessed no claim to the soil, or dominion over his people. The Philistines had daringly asserted both. But at last the cries of oppressed Israel are heard in heaven, and the answer is written black and deep in the burnt fields and terrified hearts of their oppressors. "Verily there is a God that judgeth in the earth." Wealth gotten by wrong must be diminished, and riches can never profit in the day of wrath.

These foxes have their antitypes too, in later ages, and other climes. How often have the wicked, in Church and State, been banded by the momentary ties of selfish design, and impelled by the fire-brands of their bad passions, of ambition, greed, or revenge, carried disorder and ruin in their course. Popes and Emperors, ungodly kings, and their mighty statesmen and captains, covering for a season their mutual hate, and united by leagues and alliances, made and broken again and again, holy only in name, have swept over the plains of apostate Europe like a devouring fire; smoking fields, and burnt and smouldering villages marking the course of their allied hosts, till, in the very language of history, all Europe was wrapped in the flames of war. They have their antitypes, too, in the destructives, under the artful pretence of reform, but who know not God, nor his Christ, nor his kingdom, "hateful, and hating one another," are banded only by ties "sensual, earthly, devilish," and sent forth to kindle disorder and desolation, and chastise the nations who fear not God nor obey his law. These all do the work of judgment of a mightier than Samson, even "our God who is in the heavens, and who hath done

whatsoever he hath pleased." But, "Israel then shall dwell in safety, alone; the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew." C.

THE MORAL DOMINION OF CHRIST.

In a former article on this subject, we stated that "this dominion of Christ is destined to be the successful agency in man's moral and political redemption." To illustrate and confirm this proposition is the design of this paper. And the vast practical importance of this truth at the present time, should secure for it attentive and earnest consideration.

The sentiment is by many held that until the actual subjugation of all things to Christ, he does not exercise his kingly office. It is thus expressed by Stevenson in his "Christ on the Cross," a popular and in many respects a valuable work. "Christ is not now reigning as king of the earth, but interceding as priest at the right hand of the throne on high." We cannot but regard the first part of this assertion as an error, denying to Christ, as it does, the glory of the exercise of his regal office, in subduing all things to himself. A superficial view and restricted application of such passages as Psalm 2: 9, Heb. 10: 13, Rev. 11: 15, seem to have led to the adoption of this sentiment; but a careful examination of other Scriptures will lead to embrace the opposite doctrine. It is Christ that will break his enemies with a rod of iron. Ps. 2: 8. "He rules in the midst of his enemies, judges among the heathen, and he will wound the heads over many countries." Ps. 110: 2-6. "He must reign till he hath put all enemies under his feet." 1 Cor. 15: 25. These declarations, and many others of a similar kind that could be produced, cannot be explained in consistency with the above sentiment. And all difficulty or apparent discrepancy between the Scriptures that favor and those that seem to be against the opposite doctrine, is removed by considering that what Christ does as king he does by authority received from the Father, and in the fulfillment of the Father's promise to him. So that the same results may be ascribed to him and the Father. "My Father worketh hitherto and I work." John 5: 17.

The Mediator is now on the throne, and is exercising that authority with which he was invested when he sat down on the right hand of God. There will be, however, a peculiar form of its exercise immediately before the kingdoms of this world recognise and submit to him as their king. This is called in the song of the four and twenty elders, heard by John, the taking to him his great power and reigning. Rev. 11: 17. He will then, when about to bring to a close the rebellion which he had so long suf-

ferred in his dominion, ask and receive from the Father the heathen for his inheritance and the uttermost parts of the earth for his possession, and in order to this, he will break the obstinate with a rod of iron, and dash them in pieces like a potter's vessel. Psalm 2: 8, 9. The efficacy of Christ's kingdom in accomplishing this great result is forcibly illustrated by the symbolical stone in the dream of Nebuchadnezzar, Dan. 2: 44, 45. To explain this of the church, as most commentators have done, contradicts the fact that the church was organized immediately after the fall, and has existed ever since. We are told in the interpretation of the dream, that "in the days of these kings shall the God of heaven set up a kingdom." And that kingdom is the symbolical stone that broke in pieces the symbolical image. "These kings" are evidently the kingdoms represented by the ten toes of the image, generally understood to mean the ten kingdoms of Europe. "The stone that was cut out of the mountain without hands smote the image upon his feet of iron and clay and broke them in pieces." verse 34. There can be no doubt that the fourth kingdom, symbolized by the legs and feet of the image, was the Roman empire, and "the toes of the feet, part of iron and part of clay," verse 42, represent its present divided and weakened condition. Laying aside the imagery of the dream, the interpretation clearly teaches us, that the Lord Jesus Christ will, in the last days of that empire, when it shall have become divided into ten kingdoms, and these kingdoms further weakened by the unnatural and heterogeneous union of immoral, civil, and corrupt ecclesiastical power, the iron and the clay, bring into actual visible existence on earth his own moral dominion, and make it the instrument of breaking down and utterly destroying all symptoms of ungodliness, error and oppression.

That Daniel's vision, chapter 7, and Nebuchadnezzar's dream, chapter 2, were designed to reveal the same series of future events, is abundantly evident from a comparison of their interpretations. What then are the symbols in the dream and in the vision that point out the subjugation of the kingdoms of this world to Christ? In the one case it is the stone cut out of the mountain smiting the image on its feet of iron and clay and breaking them to pieces; in the other, the approach of the Son of Man to the Ancient of Days, and receiving dominion and glory and a kingdom from him. The former exhibits the Lord Jesus Christ as actually obtaining his kingdom by conquest, the latter as receiving it in actual possession from the Father. And we may add, that the dream in all its parts was adapted to the gross and earthly views of a military chieftain, and the vision to the refined and spiritual perceptions of a prophet of the Lord.

The "toes of iron and clay" of the dream, and the little horn of the vision, are symbols of the state of the world when Messiah

proceeds to establish his moral dominion over men. There will be a great appearance of strength, and yet no real union, the iron not combining with the clay, bold and arrogant claims to supreme power, "a mouth speaking great things." At such a time when the nations of the earth imagine they are invincible, and impudently say so, "the God of heaven shall set up a kingdom that shall break in pieces and consume all those kingdoms." Dan. 2: 44. Then because of the great words which the horn speaks, the beast shall be slain and his body be destroyed and given to the burning flame." Dan. 7: 11. "The judgment shall sit and they shall take away his dominion to consume and to destroy it unto the end." verse 26.

The "kingdom of the stone," and the "kingdom of the mountain," terms employed by commentators generally after Mede, fitly express the two states of the dominion of Messiah, the former before and the latter after he shall take to him his great power and reign. The symbol in the first one was a stone, not a little stone to be thrown from the hand or hurled from the sling, as might be imagined, but a piece of rock separated from the mass, a boulder, that would require the Titan shoulders and the brawny arms of a Samson to poise, and heave with resistless and destructive force. And such is the kingdom of Christ in its incipient state. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall it will grind him to powder. Luke 20: 18. This is the stone that the builders among the Jews, and that the political builders in every age, have rejected. It is nevertheless destined to demolish and destroy every superstructure that they in their folly and pride presume to erect. An agency it is, though to the men of this world unseen, that will accomplish mighty achievements in the great conflict between the powers of darkness and the kingdom of light, and leave the issue no uncertain event. The Captain of salvation has given to his people the fullest assurance of a victory and a triumph. "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds." The "kingdom of the stone" exists and acts in the testimony of Jesus, faithfully maintained by his chosen witnesses. "They overcome by the blood of the Lamb and by the word of their testimony." Contending, though a small and despised minority, for the rights of his crown as the Prince of the kings of the earth, they must, they shall be successful. And if we understand by the mountain from which the stone was separated, "the mountain of the Lord's house," we have a striking representation of the church through a spiritual exposition, wielding great moral power, and producing amazing political results. And such results, by the agency of the church, are foretold and pronounced in many other parts of the word of God. "Fear not thou worm Jacob and ye men of Israel. Behold I

will make thee a new sharp threshing instrument having teeth, thou shalt thresh the mountains and beat them small and make the hills as chaff." Is. 41: 14, 15. "Arise and thresh, O daughter of Zion: for I will make thy horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people." Micah 4: 13. "The Lord gave the word, great was the company of those that published it; kings of great armies did flee apace." Ps. 68: 11, 12. "The kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2: 44.

The interpretation that would make all this the work of the church in her purely spiritual character, is attended with difficulties too great for us to attempt to remove. But to understand it of a duty that is an adjunct of her peculiar work, growing out of the circumstances in which she is placed and assigned to her as a means that God will bless for banishing misrule and oppression from the earth, is to present the whole in an instructive and an interesting light. If the nations of the earth have disregarded the honor of Messiah as king, the obligation falls on the church to maintain his honor and assert his rights. Be silent who may, she cannot, she dares not hold her peace. Her members must stand up for him against them that do wickedly, and refuse to incorporate with any national organization under heaven, that does not recognize his claims as King of kings and bow to his high authority. The stone cut out of the mountain is utterly separated from and cannot enter into the mixture of the iron and clay of the feet of the image that it breaks in pieces and makes as "the chaff of the summer threshing floor." A truth this that should be seriously pondered by those who vainly imagine that by incorporating with immoral national societies, they can effect their reformation and bring them into subjection to Christ. There are still many who say, "Let us do evil that good may come."

But "the kingdom of the stone" becomes "the kingdom of the mountain." "The stone that smote the image became a great mountain and filled the whole earth." Dan. 2: 35. This enlargement of the stone seems to have taken place in a very brief period of time. And this teaches us, that when Messiah shall have put down all immoral governments—when society shall have been reduced to its elementary state—when the masses of the people shall have acquired a knowledge of his rights, and of the duties of their rulers from the sacred oracles, the founding and erecting of political structures will be a work of comparative ease. Materials abundant and suitable will be at hand, and builders animated and enlightened by the Spirit of God will bring the work of establishing and building up national organizations to a speedy and successful completion. Then will be realized those comforting promises which have sustained the spirits of the witnesses in the dark-

est hour of their testimony. "I will return thy judges as at the first and thy counsellors as at the beginning, afterward thou shalt be called the city of righteousness, the faithful city." Is. 1: 26. "I will make thy officers peace and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders." Chapter 60: 17, 18. "He shall have dominion from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him, all nations shall serve him." Ps. 72: 8-11.

A consideration of the vision of Daniel will illustrate and confirm these views. The prophet informs us, chap. 7: 9, that he "beheld till the thrones were cast down, and the Ancient of Days did sit."* The "Ancient of Days" can mean none else than the Father in his covenant relation to the Mediator. In the casting down of the thrones, symbolized by the ten horns of the fourth beast, there was exhibited to the wondering eyes of Daniel, the fulfilment of the promise of the Father to the Son. He saw clearly that it was the doing of the "Ancient of Days." He "came, and judgment was given to the saints of the Most High," verse 22. By this we conceive, is meant, that God the Father, according to the stipulations of the everlasting covenant, will, by the Mediator as his viceroy, inflict fearful and desolating judgments on the rebellious nations. Thrones of iniquity shall be cast down. In all probability this will be the work of the revolutionary spirit, already so active as to require all the skill of diplomacy to baffle—so strong as to demand all the force of combined despotisms to restrain it. Other agencies, such as famine and pestilence, will doubtless perform their part in this great drama, but the casting down of thrones seems to be the appropriate work of insurgents, throwing off the yoke of long continued and crushing oppression. And who can estimate how much a faithful testimony for the rights of God and man, will contribute to give direction and efficiency to such a movement. As it is only by shutting out from the soul the light of truth, that tyrants, on either a small or a large scale, can hold their victims in bondage; so it is by enlightening the people that they will become acquainted with their rights, and learn also how successfully to maintain them. By sending the Spirit, to render the diffusion of light and truth effectual, in producing a great moral and social reform, "the Ancient of Days" will cast down the thrones, and give the "judgment to the saints." "The judgment shall sit," and the dominion of the little horn shall be taken away. And "the kingdom and dominion, and the greatness of the kingdom under the whole heaven,

*We are aware that the original of the above will bear the rendering, "till the thrones were established," &c. In that view, this text corresponds with Rev. 20: 4, "and I saw thrones, and they sat on them." But, even admitting this, "thrones of iniquity" must be cast down, to make way for the establishing of thrones of righteousness. The criticism does not, therefore, affect our argument.

shall be given to the people of the saints of the Most High." verses 26, 27.

This last, we presume, presents the counterpart of the scene described in verses 13, 14. There the Son of Man comes near before "the Ancient of Days," and receives from him "dominion, glory, and a kingdom." We by no means understand this of his receiving a right to rule, but of the actual placing of the nations under him, in a state of voluntary subjection. The saints of the Most High having taken the kingdom—they having become the vast majority in all lands, by reason of innumerable multitudes converted by the outpouring of the Spirit, their great care in founding and modeling the structure of civil society, will be to subordinate it to the Mediator, and organize and administer it according to his holy law. Then "dominion, and glory, and a kingdom" will be given to the Son of Man. And the end of this, or that in which it will consist is declared to be that "all people, and nations, and languages should serve him;" verse 14. Then the stone cut out of the mountain will become a great mountain, and fill the earth; and then "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

The combination of immoral, civil, and corrupt ecclesiastical associations, to resist the establishment of Christ's moral dominion, is presented to our view by various symbols, in the different prophetic descriptions of it. In Nebuchadnezzar's dream, we see it in the heterogenous mixture of iron and clay; in the vision of Daniel it is symbolized by the fourth beast and the little horn. To John, in the Revelation, it was exhibited by a "beast rising out of the sea," and another "coming up out of the earth; Rev. 13: 1, 11; and in a subsequent vision by "a woman sitting on a scarlet colored beast;" ch. 17: 3. And the account, in the same connexions, of the destruction of these leagued enemies, is clear and comforting. The stone cut out of the mountain without hands smites the image on its feet, and breaks them to pieces. "Because of the voice of the great words which the horn spake, the beast was slain, and his body destroyed, and given to the burning flame;" Dan. 7: 11. The ten horns of John's beast, "shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings;" Rev. 17: 14. And in one of the most awfully grand descriptions in the book of God, Rev. 19: 11-21, we have set before us the final conflict, the result of which exhibits the just retribution of a long-suffering and highly provoked God; verse 20. "And the beast was taken, and with him the false prophet, that wrought miracles before him. These both were cast alive into a lake of fire burning with brimstone."

If it be still inquired, where in all this do we see the moral dominion of Christ, the agency of which, in producing these results, we propose to review; we reply it is seen in that providential ad-

ministration under which the world is placed, in which there is a progressive fulfilment of the promises of the Father to the Son, that "all things shall be put under him," and a resistless tendency toward that glorious issue. It is seen in the testimony of the witnesses of Jesus, who, when the whole world wonders after the beast, stand aloof from corrupt associations of both Church and State, declaring that Jesus Christ is the only "King of kings and Lord of lords." It will be seen when, in a way to us now veiled in the unknown of the future, he will receive from the "Ancient of Days, dominion, glory, and a kingdom," and take to him "his great power, and reign." It may be, that in the judgments with which thrones of iniquity shall be swept from the earth, there will be such a clear display of the work and power of the Mediator, that the great truth of his dominion can be no longer denied. And it will be seen in the peace and prosperity that will bless the earth, from the rising to the setting of the sun, under his government, who not only reigns by the Father's appointment, but who will be enthroned in the hearts of the myriads of his happy and grateful subjects.

S.

LATE MEETING OF THE IRISH SYNOD.

The Reformed Presbyterian Synod in Ireland, met in Derry, July 12th, 1853, at 12 o'clock, in the Rev. Mr. Nevin's Church, Fountain street. The opening services were conducted by the late Moderator, the Rev. Mr. Dick, who delivered an able and impressive discourse from Zechariah 8: 19, on the love of Truth. He arranged his subject as follows:—1. Divinely revealed Truth. 2. The value of Truth. 3. The duty of loving Truth. His points were illustrated, in various particulars, with much clearness and force. Under the last head, he exhorted his hearers to contend for the Truth, to diffuse it, to transmit it to posterity, and to show their love of it, by advancing their profession with a holy life. The subject was then powerfully applied. At the conclusion of the service, the Moderator constituted the Synod with prayer. The roll was then called by the Clerk, when a large proportion of the ministers and elders answered to their names. The next business was the appointment of the Moderator for the ensuing year. The Rev. Mr. Wallace proposed the Rev. Dr. Houston, who objected, and moved that the Rev. Wm. Toland should be chosen to fill the chair. That gentleman declined, on the ground of bodily infirmity. Dr. Houston was then unanimously elected, to the evident satisfaction of the meeting. Having taken the chair, he offered some judicious counsel to the members of the court, on their responsibilities and duties, taking occasion to

express their obligations to their brethren residing in this city, for their attachment to the church of their fathers, and for their generous hospitality.

The Rev. Mr. Nevin stated, that it was evidently the wish of those who had heard the very able and valuable discourse of the late Moderator, that he would gratify them by delivering what he had prepared on the latter part of his text, but which want of time and strength induced him to omit on that occasion. He therefore suggested that he should be requested to preach on the *Love of Peace* on some evening this week. The Synod promptly acting on the suggestion, conveyed its request to that effect, through the Moderator, who addressed his predecessor in fraternal terms, and made a touching allusion to that gentleman's late illness, by which he was much affected. He at once consented to comply with the request thus conveyed to him, which was entered on the minutes, and Thursday evening, at eight o'clock, was fixed upon for the sermon, in Mr. Nevin's Church.

It was agreed that the hours for Synodical business each day should be from nine, A. M. till three, and from five till nine, P. M. A Committee of Bills was appointed, and instructed to arrange the order of the future business.

The time was occupied till seven o'clock in hearing correspondence with the church in America, and the report of a Committee appointed to confer and co-operate with Committees of the Associate Presbytery and Associate Synod of Ireland, in relation to grievances felt in common about the working of the present Marriage Act. The Committee's report was approved. It was re-appointed, with the addition of Dr. Houston, and Mr. Sandy Small, ruling elder, and instructed to watch over the matter; and, if necessary, send a deputation to Dublin or London, Synod making provision for defraying traveling expenses. At seven o'clock Synod adjourned, to allow time for separate Presbyteries to hold meetings.

Wednesday, July 13th.—Devotional exercises were conducted this morning, at nine o'clock, by the Rev. J. Smyth. The Committee of Bills reported on the order of future business. A slight alteration was made, and the order of subjects stood:—Reports of Presbyteries, and some routine matters arising therefrom, and from former minutes—Covenant Renovation—Missions—Examination of Students with a view to license—and, lastly, whatever required to be considered in *interlocutur*.

Accordingly the report of the several Presbyteries were received and read. It appeared from that of the Eastern Presbyteries, that a call had been moderated in the vacant Congregation of Manchester, which had issued unanimously in favor of the Rev. R. Wallace, of Newry. This call they referred, *simpliciter*, to

Synod, inasmuch as the object of choice was already in a settled charge, and from other peculiarities in the case. Mr. Wallace expressed himself as happy in Newry, wishing to remain there, but willing to act as Synod might direct. Other parties were heard, and, after a good deal of discussion, it was put to the vote and carried that the call should not be sustained.

The next meeting of Synod was appointed to be held in Belfast, on the second Monday in July, 1854, at seven o'clock in the evening.

The Committee on Books of Discipline was continued, with instructions to have a compend published in the form of an overture, as speedily as possible.

The last Thursday in November was appointed to be observed as a day of thanksgiving, and the first Thursday of January, 1854, as a day of fasting; and Committees were appointed to prepare drafts of causes of fasting and thanksgiving.

At five o'clock Synod held a private sitting. When the doors were again opened, the subject of Covenant Renovation came up, but little time could be had for discussion, as it had been agreed to adjourn at seven, in order to allow time for the meeting of the Missionary Board.

Thursday, July 14th.

Synod met for public business at ten o'clock, when, devotional exercises having been performed by Dr. Stavely, the subject of Covenant Renovation was resumed. After friendly interchange of sentiments on the part of the members, it was finally resolved unanimously—previous proceedings for several years having apparently made the way clear for such a step—that the Court should hold a special meeting, each minister accompanied by an elder, at Dervock, in the second week of October next, when the Synod, as such, should renew the Covenants. The same Committee to whom the subject had been entrusted last year, were appointed to arrange the order of the proceedings to be observed on the solemn occasion, and report to a subsequent sitting. The place chosen is one where the Church has long had a footing; where the adherents to her principles are now comparatively numerous, as well as in the surrounding neighborhood; and where the present minister is one of the most venerated fathers of the Church, (Dr. Stavely,) having been their pastor for a period extending now, we believe, to within one year of half a century. Such a conclusion to this part of the proceedings seemed to give the greatest gratification to all parties.

At the request of Synod, Dr. Stavely engaged in special praise and prayer, inasmuch as this part of the proceedings had been brought to such a happy termination. After taking part in this Synodical renewal, it was understood that each minister, on return-

ing to his own flock, should take measures, in concert with Session, to have the renovation effected, in a congregational capacity, with as little delay as possible.

The subject of Missions next occupied the attention of the court. The reports of the Secretaries, and an abstract of the Treasurer's accounts, were submitted. These were adopted, and ordered to be printed for circulation. They furnish pretty satisfactory evidence, as compared with former years, that the missionary spirit is not declining in the body.

At five o'clock, as had been previously arranged, although the missionary business was not yet finished, Synod entered upon the examination of young men, with a view to license. Two had been recommended for this purpose by their respective Presbyteries, Mr. John Robinson and Mr. William Hanna. Their answering seemed to give evidence of a large amount of talent and acquirement, in the branches to which the examination extended. It was still proceeding, when the time approached for Mr. Dick's discourse.

At eight o'clock, a highly respectable audience, including many citizens of other denominations, assembled to hear him. The preacher followed a like arrangement of his subject as when discoursing of the Love of Truth. First, *peace* was exhibited as to its nature and different acceptations; secondly, the *value* of peace was shown, from a reference to its origin, and also from its influence and effects, as manifested in experience, the comfort it imparts in ordinances, and its attractive character; thirdly, we should manifest our love to peace, by constantly seeking it for ourselves and others, consistently with the claims of truth—by praying for it—by maintaining and adorning the truth, and prosecuting the path of duty, inasmuch as it is the truth in Jesus which shows us what true peace is—by a due government of our own spirit—and by a due regard to the rights, judgment, and feelings of others. The discourse, which contained many illustrations of much beauty and power, was suitably concluded by an impressive application.

Friday, July 15th.

At seven o'clock the examination of the young men was resumed, and concluded at nine, when they were recommended back to their respective Presbyteries for license, the examination having been sustained with approval.

A recess of an hour was then allowed for breakfast, and, at ten, devotional exercises having been conducted by the Rev. J. P. Sweeney, the subject of Missions was resumed. A petition was presented from Conway, praying for assistance from the funds in supporting a minister. It was decided to grant them £15 for one year, dating from the time a pastor may be settled amongst them, and on condition that the Board be duly certified that they have

themselves paid up all that they now promise. Supplies were arranged for the congregation in Manchester, up to the first of May, 1854. Some conversation was then had respecting the Connaught Mission, which is at present on a stand, through the impossibility of procuring a suitable agency for a length of time bygone. A member of the Synod had been requested by the Board to consider the propriety of consenting to take the superintendence, the Board believing him to have special qualification for such a work. This was again urged upon him, but he declined to take the charge. He, however, promised to give the matter further prayerful consideration until the month of October. Synod having now a fund available for the education and training of young men of suitable talent and disposition, for the agency in this field, it was recommended that ministers, who had a knowledge of such in their bounds, should introduce them to the Presbytery; and that they should then come forward to the committee for the management of the Education Fund, on the recommendation of Presbytery. A statistical return had been ordered, on motion, last year; but as this part of the minutes had been overlooked by the greater number, Messrs. Kennedy and Chancellor were appointed a committee to prepare a columned circular, to be issued about a month before Synod's meeting next year. The committee for arranging the proceedings of the contemplated renovation of the Covenants, next handed in their report. The programme, as finally agreed to on conversation, stood thus—Ministers and elders to meet at Dervock on the 2d Tuesday of October, at eleven o'clock. The day to be observed as a day of fasting. Public worship to commence at twelve. Mr. Wallace to expound a portion of Psalmody. Dr. Houston to preach on Humiliation for Sin, as preparatory to the work in prospect. Mr. Russell to deliver an address, and read the Confession of Sins. Mr. Nevin to preach an evening discourse on the same general subject as that of the morning. On the following day, Wednesday, ministers and elders to meet again at eleven, for consultation about details—Dr. Stavelly, Moderator *pro tem.* At twelve, Mr. Smith to preach on Covenant Renovation. Dr. Stavelly will deliver an address introductory to the work. Messrs. Toland and M'Carroll to read the Covenants. Dr. Stavelly to preside in the administration of the Bond, then to take the lead in singing, and deliver concluding address. And, finally, Mr. Simms to preach on Covenant-keeping.

When Synod met at five o'clock, after the usual adjournment for dinner, there was a private sitting for some time; and the rest was occupied in some routine matter, and the reading of the minutes. At eight o'clock the Synod stood adjourned for the year, after concluding exercises, conducted with great feeling by Dr. Houston, the Moderator.

THOUGHTS FOR "CHRISTIAN" DANCERS.

"Blessed are those servants, whom the Lord when he cometh shall find watching."—Luke 12: 37.

It is a common saying among believers there will be dying grace for a dying hour. The sentiment imports that it is a solemn thing to pass from time into eternity; that it is a great triumph of faith; even for a christian, to be able to meet death without fear, but that God will enable his people thus to meet it, in fulfilment of his promise, "as thy day is, so shall thy strength be."

You are a professing christian, and you assent to these views? O yes, you reply, but what has this to do with dancing? We want to connect them in your mind by asking you, What would you think of a professing christian, who, being asked if he would not shrink from the summons of death in a ball room, would reply with the above sentiment, "there is dying grace for a dying hour?" We never found any one presumptuous enough to dare to say it, and we can venture to affirm, that many as, alas! are the professors who attend dancing parties, none of them but would shrink from death finding them "so doing," and fear to speak of the grace of God sustaining them were they so found.

We once put the question to a young friend, who admitted that she could not read the Word of God, and pray, after an evening spent in dancing—"And what if you were to die in the act of dancing?" Her reply was, "O horrible! I think I can never dare dance again!" And why is this? If dancing be not inconsistent with your profession of religion, why shrink from death finding you so engaged? Does not the poet well say—

"death cannot come

To him untimely, who is fit to die?"

Is not your shrinking a tacit admission, that if "found" dancing, you are not fit to meet your God? Why, then, do you continue to frequent balls and dancing parties? Let conscience answer faithfully; is it not that you *presume* that you will not get such a sudden summons to meet your God. IT IS! professor, and with the strange infatuation that makes us hope it will be as we would wish it; you hope without any ground of hope, that death will not "come upon you so unawares," Luke 21: 34. Ah! he was equally confident, and had as much ground to hope to whom it was replied, "Thou fool, *this night* thy soul shall be required of thee!" Luke 12: 21. Ask yourself when you next stand up to dance, "What if it be said to me, *This night thy soul shall be required of thee?*"

How can you pray, "keep back thy servant from presumptuous sins," and yet thus presume upon the sparing mercy of God? Be honest with yourself, and press home, we again beseech you, the question, Why do you engage in what you cannot think of in union with the summons of death? May it not be that you love

the things which are incompatible with the love of God, 1 John 2: 15. And if so, is not your finding pleasure in such things an evidence that your profession of Christ is a delusion? It is written, "if any man be in Christ he is a new creature," &c. and many passages of the Word teach us that the desires and affections of the true Christian undergo a change. That, in fact, no one is a christian without being born again, and having his desires and affections turned into a new channel, so that they seek happiness in God, and not in things that *exclude* God. DOES DANCING DO THIS? Can you ask God to bless it? Then does not your love of it say plainly that the great change has never passed over you, without which, the Saviour says, you "cannot see the kingdom of God?"

PARENTAL INSTRUCTION.

No christian parent needs to be told that the religious instruction of his children is a matter of the very highest importance. While we rejoice in the many excellent helps which our age furnishes to parents, we fear that the good old custom of parental instruction in the family is too much neglected. There is a tendency to shift the duties which God has laid upon the shoulders of parents themselves, to the shoulders of the teachers of Parochial and Sabbath-schools. Many seem to think that, provided their children are taught religion, it matters not by whom or where it is done. This, we believe to be a great mistake. It is a matter of much importance, both to the parents themselves and to their children and to the church of God, by whom this duty is performed. God has made it the duty of parents themselves, to "bring up their children in the nurture and admonition of the Lord." "These words which I command thee this day shall be in thy heart, and thou shalt teach them *diligently* to thy children." The Lord commended Abraham saying, "I know him that he will command his children and his household after him, and they shall keep my way that the Lord may bring upon Abraham that which he has promised." This duty of training and instructing the children of a household, naturally and properly devolves upon the parents—nor have they the right to intrust it chiefly to others. They ought undoubtedly to avail themselves of all accessible assistance in this work. Religious schools and pious teachers are invaluable; but nothing in our opinion, can release parents themselves from this responsibility.

They have advantages for this work which no other teacher can have. Their intercourse with their little ones is constant and almost uninterrupted. And in many cases the religious character of children is determined for life before they are old enough to be committed to the care of strangers. Besides this, no teacher

can succeed well in any kind of discipline or instruction, without constant assistance and coöperation of the parents. If parents would have their children improve well in school, they must see to it themselves that they prepare the lesson assigned to them. This is one great fault of which the teachers and superintendents of Sabbath schools complain. Parents seem to think that their duty is done if their children are in school, without troubling themselves farther about their progress, or assisting the teachers by their coöperation, either on the Sabbath or during the week.

There is another evil grows out of this neglect, and another reason why parents should instruct their own children at home. Parents and children ought to exert a mutual good influence upon each other, and will do so if the parents are faithful. Persons sometimes excuse themselves by saying that they are not competent to instruct. This is only a reason why they should both teach and learn. There is no better or pleasanter way for parents to increase their own knowledge, than by teaching their children. The parent who each day reads and expounds God's word to his children, however unskilled at first, will grow wiser and better day by day.

Those who, according to a good old custom, instruct their children every Sabbath in the Catechism, will thereby gain for themselves such a knowledge of Scripture truth and even systematic theology, as they can obtain in no other way.

And, hence, it will be found that in such families, both parents and children are intelligent and well instructed. The reason is, that the parents inform themselves in the very act of teaching their little ones. And here we find another example of that beautiful law of compensation, whereby God has connected both pleasure and advantage with the faithful discharge of duty. For while nothing can exceed the pleasure which a christian parent ought to feel in instructing his children in heavenly wisdom, and from the consciousness of having done his duty, the advantages which he receives from the exercise, richly reward him for all his care.

Here, then, is a source of religious improvement and spiritual culture which the church cannot afford to lose. The reflex influence of parental training upon the hearts and lives of parents is immense. Parental instruction in the family is every way important, both to parents and children, and to the church of God.
Pres. Banner.

WHY HEARERS ARE NOT PROFITED BY THE WORD.

1. Because the hearers are prejudiced against the preacher. This was the case with multitudes who heard our blessed Saviour.

The consideration that he came out of Galilee was enough to lead some of his hearers to turn away from him with disgust, notwithstanding the unsurpassable excellence of his instructions. His being a carpenter, and the supposed son of a carpenter, was enough to close the ears of others against his heavenly counsels. His eating with publicans and sinners prejudiced still others. The probability is that not one in a hundred of those who heard Christ preach, were profited by what they heard. The same is true of the hearers of the Apostles. Some were disgusted with their being Galileans; others, because they were Jews; and others still, because they proclaimed doctrines which were new to their hearers. Some hearers of almost every preacher fail of being profited by his ministry, in consequence of their prejudices against the man.

2. Because they hate the doctrines preached. As our blessed Lord was preaching in Nazareth, the people wondered at the gracious words which proceeded out of his mouth, and seemed likely to be profited by his instructions. But when he exhibited the sovereignty of God, in feeding widows and in cleansing lepers, their intense hatred of this doctrine excited their wrath to such an extent, that they determined to take his life. So when Paul narrated God's dealings with him, while he stood on the stairs of the castle at Jerusalem, his vast audience listened attentively to him, till he threw out the offensive intimation that God had a regard for the *Gentiles*. At this they "lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live." Thus hatred against the known sentiments of a preacher prevents many hearers from being profited by the word preached.

3. Because they do not give sufficient attention to the word preached, to enable them to understand its force and bearing. They suffer their minds to be occupied with the appearance of things around them—with persons, dresses and other externals—or, they allow their thoughts to wander away on other scenes and subjects, during the preaching, so that they do not get a connected view of the subject presented; others lose the train of thought by allowing themselves to doze a part of the time. We cannot wonder that people are not profited by the word, if they do not give close and undivided attention during the preaching.

4. Because they allow themselves to hear for others, and thus turn the point of the sword in a wrong direction to be pierced by it. They are so very charitable in giving away the precious truth, that they do not receive the portion intended for themselves, and of course are not profited.

5. Because they do not come to the house of God with the expectation and desire of being profited. They do not pray that the Lord would go with them, and give them grace to feed

on the sincere milk of the word, that they may grow thereby. They visit the sanctuary from habit, rather than from any definite desire to obtain benefit. Hence as Sabbath after Sabbath passes, without its privileges imparting any blessing to them, they are not disappointed.

6. Because they suffer the influence of the preached word to be counteracted, and effaced from their minds, before it has time to take root. On the way home from church, or soon after reaching home, conversation on other subjects, or other things choke the word and prevent good results.

7. Because the word is not preached with sufficient clearness and simplicity, or with sufficient directness and point. The sword, if drawn out of the scabbard, is wrapped about with so many wreaths, that its point and edge are not felt.

8. Because the hearer suffers his attention to be more taken up with the *manner* of the preacher, than with the word preached. This is apt to be the case in hearing a good minister, especially if he have some peculiarity of manner.

9. Because the word preached is not mixed with faith in them that hear it. This is a very common fault. This is what ruined the Antediluvians, and the sons-in-law of Lot, and the Israelites in the wilderness. This is what ruins all impenitent sinners.

From the Presbyterian.

THE NATURE OF GOSPEL PIETY.

We have reason to fear that much which is current in the world, under the name of piety, is spurious. Hence the vital importance of a correct outline of that which is according to the gospel. We are not to believe every spirit, but should try the spirits by the standard which God has given us. We gain nothing if we try a counterfeit bill by a false detector.

As a definition, we would speak of piety as a present, a willing, an entire, and an unconditional surrender of ourselves and ours to the God of the Bible. We shall find appropriate illustrations of most of these points in the question that King David put to the congregation of Israel respecting the temple, for which he had prepared, and in the call which Joshua made to the assembled tribes of Israel when he was leaving the world.

David was about to deliver over the work to his son Solomon, who was "young and tender," and in the view of what had been done, he asks the people, Who, then, is willing to consecrate his service this day unto the Lord? Joshua, under the most solemn circumstances, calls upon the assembled tribes to choose that day whom they would serve.

1. The surrender which gospel piety contemplates must be a

present one, a surrender now. Many, when awakened, resolve to take this step at some future time, and then settle down, without much concern, in the belief that they are doing very well, while their immortal interests were never in greater peril. The sweet Psalmist of Israel asks, who is willing to consecrate his service *this day*, that is now, and not at some future time. Joshua, too, calls upon the people to make a present, an immediate choice. Nothing less meets the emergency of the sinner's case. The time must come when every one out of Christ will not only resolve to consecrate himself to God, but do it at once, or he is lost. This is what the great destroyer fears, and from it he labors to divert the anxious sinner. He is almost sure of the ruin of those who only resolve to consecrate themselves to God at another day. May the probable consequences of the course of Felix warn us against pursuing the like.

2. This consecration must be one that we make willingly. Who, then, is willing, &c. the king asks. Choose you, &c. says Joshua. There is no true consecration to the Lord but that which we make of our own free wills. Motives may be brought to bear upon the sinner, and he may be terrified beyond measure, but unless he becomes *willing* to make this consecration, as a matter of fact it is never done. It may be as a matter of form. Civil governments may be reduced to the necessity of pressing men into their service—the volunteers may not be enough; but God accepts only the latter. He may present powerful motives to make them willing, but he never accepts them till they are. No others are true to their Master's cause. The soldier that is pressed into any cause, will be likely to desert it if he can. And those who profess Christ from any cause short of their own free wills, will return to the ways of sin which they appeared to abandon.

3. The consecration of which we speak must be entire. Religion is not a partial work. A mariner, in imminent peril, may feel willing to abandon, for the time, his profanity and his cups, with many other outposts of wickedness, while the principle of rebellion is still in his heart. The same is true of profligate sinners, in other spheres of life, when suddenly brought to view themselves near eternity. The alarm that seizes them is like the physical force which presses a soldier into service against his will. The heart is not changed, in the renewal of which true religion begins. It then gradually sanctifies the life till every power and faculty is brought into obedience to the truth. He, who has made this entire consecration to the right being, is brought to feel that he is not his own; that he is bought with a price that lays him under obligations to serve the Lord with all he is, with all he has. He would use all that pertains to him as a faithful servant uses the goods which his master entrusts to him. Such an one, in the

disposition of his master's goods, consults his will, not his own. So the christian's spirit with respect to all he has, is, "Lord, what wilt thou have me do?" "Not my will, but thine be done."

4. This consecration must be *unconditional*. The awakened sinner at a certain stage of his convictions is apt to feel that he would surrender all to God if he knew God would save him. He would put this condition into his consecration. God must save him in consequence of it, if not because of it. The feebler earthly power may propose conditions, and make the best terms it can when it surrenders to the stronger, but there must be no condition would we truly surrender ourselves to God. We must trust him for salvation, and there is no genuine consecration to him till we are willing to do it. The language of such an act is, "Here, Lord, I give myself to thee; deal with me in mercy, but deal as thou wilt."

Lastly. This surrender must be to the God of the Bible. In a state of nature the heart is alienated from God. Such a state is one of alienation from him, of conflict with him, of, at least, latent malignity against him. This heart, which is like the strong citadel where an enemy fortifies himself to the last, must be given up before gospel piety can take possession of it. It is not enough to give up one sin after another, as an enemy does its outposts, when it can hold them no longer; the heart must be fully surrendered as the first step towards heaven. Where it is, all goes with it.

But it is not enough for the heart to be surrendered simply, it must be given up to the right authority. The man who has long and resolutely withstood an easily besetting sin, may at length give himself up entirely to it; but, to say the least, he is as far from gospel piety as before. He has been doing no more than a rebellious subject or province does when it flies from the sway of one usurper to that of another. There is no true submission till the sinner consecrates himself to the service of his rightful prince. It is not in pagan lands alone that false gods are formed, and then adored. Many, it is to be feared, in more highly favored places, do not hesitate to discard such of the attributes of God as are not pleasing to them, after which they pay their nominal devotions to those which remain. But such a being is a god of their own formation, no less than if they had formed one of wood, or clay, or stone, and the worship they pay to it no less idolatry than if paid to one or another of these. But where God is taken in all his attributes and perfections, as he has revealed himself to us in his word, and a present, willing, entire, and unconditional surrender of ourselves is made to him, there, and there only, is found that piety which the gospel requires as essential to eternal life.

PRESBYTERIANISM IN ENGLAND.

The following extracts from a letter by a correspondent of the Presbyterian show the strength and standing of the cause of Presbyterianism in England, where it once flourished and then declined, as satisfactorily as any account we have seen recently.

The lull in politics invites me to give your readers what I doubt not will interest them—an account of Presbyterianism as it exists at the present moment in England. Presbyterianism in this country could once count its congregations by thousands, but this was in the times of Cromwell and the Commonwealth. At the Restoration about 2000 ministers were found faithful, and left their houses and churches, taking up their Master's cross, rather than submit to reordination or institution by a Prelate. At the revolution of 1688, the number had dwindled down to 800, and after a few decades, marked by many defections, and great and increasing degeneracy, the cause may be said to have become extinct, except the embers still smouldering in a few scattered churches on the borders of Scotland, could be said to have saved it from this.

Between twenty and thirty years ago, a desire began to be manifested, especially by Scotch settlers in England, to restore the ancient regimen, and several Scottish ministers presiding over churches in London and other great towns, resolved to associate themselves in Presbyteries, and to claim the superintendence and maternal care of the church of Scotland. This movement, though ably seconded by several influential ministers north of the Tweed, did not result exactly as was anticipated and desired, though it led to the consolidation of the English branch of the Church, and the establishment of a Synod, which since 1836 has met yearly. At the Scottish Disruption in 1843, the Synod declared itself in alliance with the Free Church, but maintains its separate and independent jurisdiction.

The Church has steadily increased, and at present numbers seven Presbyteries and eighty-one congregations. In the Metropolis we have nine churches. Dr. James Hamilton, whose works are well known in America, is a man of mark, not only among us, but wherever the English language is read. All our London ministers are Scottish, with two exceptions, and these are Irish. Three of them were originally ministers in the established Church of Scotland, and resigned their livings at the Disruption. The congregations generally are healthy, and the doctrine preached purely of the *Old School*—sound Westminster and Dort divinity. Their orthodoxy has been lately put to the test, in the case of Mr. Ross, minister at Brighton, who, apparently led away by a love of singularity, or an undue admiration of a certain class of Anglican divines, had given vent to doctrines flavoured with German neology. His aberrations were detected by members of his own flock, who, in the kindest spirit, but with exemplary faithfulness, applied for defence to the Presbytery; and after many attempts to retrieve their wandering brother, the committee found themselves obliged at last to sever their connection with him, and declare his pulpit vacant. This case has greatly raised our polity in the opinion of many good men of the Church of England, as well as among the Independents, who acknowledge that

we possess a power of self-government, of which they are both, for very different reasons, in a great measure destitute.

Our church, on the whole—viewed externally—is in a hopeful condition, and yet I fear she partakes, in no small measure, of the prevailing coldness and lukewarmness of the age in which we live. We want the breath of the Spirit to reanimate our feeble life, and awaken our drowsy devotion. We have our organized agencies, it is true, for every usual department of the church's work—our missions, both at home and abroad; our schools and college; but these are poor substitutes for the living power of a Divine energy, for which many christians among us, I believe, are earnestly praying.

The Presbyterian Church in England is united by strong ties with the Free Church of Scotland and the Presbyterian Church in Ireland, from which its ministers hitherto have been almost exclusively derived. A few years ago an alliance was formed with the rising, but as yet infant Church of Belgium, which consists almost exclusively of converted Romanists, and whose ministers have been generally educated at Geneva, where they have imbibed the sterling theology of Gausson and D'Aubigne.

THE INSURRECTION IN CHINA.

One of the interesting events of the present day in the political world, is the Chinese Revolution. That enormous Empire, comprising within its bounds about one-fifth of the human race, the religion and manners of whose inhabitants seemed to have been stereotyped for centuries, has been convulsed at length by the throes of internal strife; and the Tartar Emperor who claimed to be the brother of the Sun and Moon, and gave all Europeans the title of "Outer Barbarians," is likely to be cast from his throne. The most interesting circumstance connected with this rebellion, however, is the fact that its leaders profess what appears to be a near approach to Christianity, and have resolutely thrown down and destroyed all the idol temples they have found in the towns which have fallen under their sway. Sir George Bonham, the representative of Great Britain at Hong Kong, lately made an expedition up the river Yang-tse-kiang to Nankin, the second city of the Empire, and now in the hands of the Rebels, for the purpose of stating the neutrality of the British in the quarrel. As he approached the city, the river was found filled by the floating remains of wooden idols, "like the figure heads of ships scattered from a wreck." There were the "gods of the heathen" dethroned from their altars, to be replaced, it is hoped, by the emblems of a purer faith—for, even leavened as it seems to be with many errors, there can be no doubt that the outlines they possess of Christian tenets, will be a great and momentous step from the wooden idols they before-times ignorantly worshipped. Sir George Bonham found their religious books to be taken from the Old and New Testament, although not without some additions suitable to the position of the natives. For instance, the seventh commandment in their copy of the decalogue, forbids the Chinaman to commit adultery "*or smoke opium,*" while like additions are, it seems, made to others. Their prayers are offered "through the

merits of our Saviour and heavenly brother Jesus Christ, who redeemed us from sin." They enjoy the observance of the Sabbath, and profess the whole of the Old and New Testament, set forth in a poem, said to possess extraordinary interest.

Altogether, the opening up of that great kingdom, which has until lately been a sealed book to the outer world, is fraught with interest to all who desire the spread of civilization, and gospel truth; and it is gratifying to find that the leaders of the revolution express a strong wish for the promotion and extension of trade, as well as their determination to set aside the exclusive laws relating to foreigners, which have so long kept the people of the "Celestial Empire" in a fixed state, while all the rest of the world were rushing past them at railway speed.

CIRCULAR ON SEMINARY DEBT, &c.

Dear Brethren,—Synod, at its late meeting, appointed the undersigned a committee to devise and recommend a plan to pay off the debt of the Seminary, and collect Dr. Willson's salary.

The committee feels confident that one united effort of our congregations would accomplish this very desirable object; for, kindly and generously, the Rev. Thomas Sproull has freely remitted the Seminary its indebtedness to him, which leaves only that due Dr. Willson to be collected by the church.

The committee would recommend that a collection be taken up in all our congregations, on the third Sabbath of October, 1853, for the purpose of liquidating the Seminary debt due Dr. Willson; and at such other times as each congregation may think most fit, for his salary as Emeritus Professor.

By paying the above debt, the church will remove one of the obstacles in the way of resuscitating the Seminary, so that in the providence of God, a place may be provided, where the sons of the prophets may be taught the great principles of our holy religion, and of God's covenant cause, in connexion with the Reformed Presbyterian Church in the United States.

Congregations will please forward their collections to either of the members of the committee.

JAMEE WIGGINS, corner *Barclay and Greenwich sts.*, *New York.*

ANDREW KNOX, corner *Nineteenth st. and Eighth av.*, " "

JOHN CROTHERS, 504 *Broome street*, " "

OBITUARY OF MRS. ISABELLA RAMSEY.

Died, in the city of New York, Feb. 22, 1853, Isabella, wife of James C. Ramsey, ruling Elder in the 1st Congregation of the Reformed Presbyterian Church, in New York, in the 44th year of her age, and in the 24th of her married life. At the early period of her 14th year, she had been admitted to full communion in the Reformed Presbyterian Church

at Coldenham, of which Rev. J. R. Willson, D. D. was then Pastor, and during the long period of 30 years, amidst a life of much affliction, lived in the faith in which she died. Of that period, about sixteen years were passed in great and growing infirmities of the body, which at length assailed and deranged the mind which it contained, but throughout she gave incontrovertible evidence of the enduring presence and power of the incorruptible seed of the word of God. A submission to the divine will, with a meekness and cheerfulness which it seemed nothing could overcome, was her prevalent character to the last, and while her thoughts in her latter years would often wander strangely on ordinary matters, it was still with a childlike and harmless simplicity of temper, and on the great truths of God's grace in Christ, and his providence towards his people, she was ever clear and ready, and often singularly apt and edifying. As a christian, a wife, a mother, a friend, and a lover of such as love God, she has left in the domestic and social circles in which she moved, a deep remembrance of great worth and a valuable pattern for imitation. Well understanding the constant tendency of her bodily ailments to her final dissolution, it was the subject of her frequent conversation, and when the summons came at last, it was evident and satisfying that her long tried and well sanctified spirit was in readiness to depart, and she calmly fell asleep in Christ. She has evidently left, what the truly pious always leave in the domestic circle of the bereaved from whence they are taken, another and a heart-affecting motive and encouragement to "set their affections, not on the earth, but on things which are above, where Christ sitteth at the right hand of God," glorious and wonderful amidst his congregated and congregating Redeemed.

OBITUARY OF MRS. MARY DU SHANE.

Mrs. Mary Du Shane, of New Alexandria, Pa. died May 25th, in the 60th year of her age. Her death was sudden and unexpected. In her usual health she retired to rest, and in the morning when the family awoke they found that her spirit had fled. So silently had she passed away, that even her husband did not know that the wife of his bosom had been taken from his side till the light of day revealed the secret.

She was a member of the Reformed Presbyterian Church, to the communion of which she acceded in 1826, under the pastoral care of Rev. John Cannon. Her deportment was always such as became her profession. She possessed many rare and admirable traits of character. Habitually mild, her voice was never heard uttering loud or angry words. In scenes of strife, she never stirred up anger by grievous words. Possessing that "charity which suffereth long, and is kind, is not puffed up, doth not behave itself unseemly, is not easily provoked, and *thinketh no evil*," she was always ready to cast the mantle over the faults of others. Under affliction she was patient; in the midst of discouragements persevering. She was never cast down though her faith was often severely tried. A few days before her death, she enjoyed the privilege of sitting down at the King's table to show forth his death. She afterwards stated

to some of her friends, that she never had enjoyed so comfortable a communion season. In strength of that meal she journeyed on to the mountain of God to realize the rest that remains for his people.

She has left an affectionate husband and ten children to mourn their loss. Blessed be God, they mourn not as those who have no hope. This providence speaks to us all in most solemn accents, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." May God by his spirit so prepare us that whether the Master come at midnight, at cock crowing, or in the morning, we may be found watching.
[Com.]

OBITUARY OF MRS. AGNESS ADAMS.

Died on the 21st of July, 1859, at her residence in Perry City, Ill., Mrs. Agness Adams, in the 52d year of her age. She was an eminent example of the connection that subsists between a holy life and a happy death. Her youth was characterized by the reading and study of the Bible. She had committed the larger and shorter catechisms and could repeat the questions and answers of each distinctly. Her strong and enquiring mind was stored with a fund of theological knowledge, beyond what is ordinary. The writer noticed when she was but 15 years of age the readiness and clearness with which she expressed herself on being asked, "What was the altar on which Christ offered himself?" "Not the cross, but his own divine nature which sanctified the gift." She was as exemplary as she was intelligent. By punctual attendance on the public, social, and private ordinances of God she manifested her delight in that place where God's honor dwells. The Reformed Presbyterian Church, especially the congregation of Eden, has lost a tried friend. But to her husband, children, and friends, who knew her best, the loss has been greatest. But all have the consolation of believing that their loss has been her great gain. In social intercourse her desire to give the conversation a religious turn was easily seen, when the occasion was suitable. Soon after the commencement of her last sickness (which was cancer) she seemed to be fully aware that her end was drawing near. Her suffering was great, but she resigned herself with patience seldom witnessed. Long familiarizing herself with death, when it came, it was no new thing to her. When asked about her prospects of future happiness, she replied, "my hope is good;" adding, "I know in whom I have believed." Of the all-sufficiency of Christ's atoning sacrifice, she was fully convinced. Her fortitude and perseverance were great. In her the poor and suffering found a sympathizing friend. In a case of cholera when friends had forsaken, and where the face of a female had not been seen, she boldly sacrificed her own ease for the comfort of the afflicted family. She would ride ten miles to convey information to the panting fugitive whereby he could elude his pursuers. "The tree is known by its fruits." May you and I, dear reader, be found, when our Lord comes, walking in the footsteps of those who "through faith inherit the promises."

ITEMS OF INTELLIGENCE.

REMARKABLE ADMISSION.—The Freeman's Journal, the well-known leading paper of the Romanists, in an editorial on Chaplains in Public institutions, finds much fault with the appointment of Protestants to such posts, and contends for the appointment of Romish Priests, assigning a very extraordinary and significant reason.

"The rule is exceedingly plain," says the Journal, "in reference to prisons, poor houses, and all institutions supported by public money. Under our Government we do not see what business such institutions have with salaried chaplains—but if such are to be, it is evident they should be chosen of *the religion most generally professed by the inmates of such institutions.*"

What sort of religion must that be which furnishes most of the inmates of poor houses and prisons? Popery, its own chosen advocate being witness, sends to the poor houses and prisons most of those who go there.

MISSIONS OF THE FREE CHURCH IN INDIA.—Recent accounts have been received from most of the mission stations—accounts well fitted to draw forth the interest, sympathies and prayers, of all the true friends of missions. The missionaries are diligent in sowing beside all waters. The Rev. Mr. Mitchell, of Bombay, had just returned from a tour of a few weeks in Gujurat, a district almost equal in extent to France. He writes in affecting terms of the extent of the field, and the urgent need of more laborers to occupy it. In that large district there are only two missions, and neither of them strong in point of numbers. Mr. Mitchell, in the course of his journey, visited one of the stations occupied by the missionaries of the Presbyterian Church in Ireland, and bears testimony to the good done by these devoted men. Mr. McKay, of Calcutta, reports, that he and his brethren had received, within a week, eight applications for baptism, and that of the applicants, three had been baptized.

CHINA.—The movement of the insurgents or rebels, as they are called, is advancing. Nankin and Ching-Kiang-foo are in their hands. On the arrival of reinforcements they were to move towards Peking. The North China *Herald* states that the insurgents are christians of the protestant form of worship, and anti-idolaters of a strict order. From this it would appear that, on the overthrow of the present dynasty, a great day would dawn upon millions of benighted souls. The opening of the commerce of China to the whole world, the spread of civilization, and especially the unrestricted liberty to preach the Gospel, may be considered as foreshadowed in the success of the insurgents.

INDIA.—The laws of India, as affecting Missions, have been put to the test in the case of a Coorg convert named Stephens. It was referred by the local authorities to the Governor General, whose decision is favorable to the convert. He is to be re-instated in his house and property, whence he was driven away on the 20th February, and *the principles of religious liberty*, upon which the supreme Government acted, are to be explained to the Coorgs. At this protection extended to converts we particularly rejoice.

PRIESTLY ABSOLUTION, &c. IN THE CHURCH OF ENGLAND.—The Bishop of Cape Town has issued instructions to those of his clergy who hold only the office of deacon, that though in that Diocese the number of priests is insufficient, yet on no account shall the deacons act as priests, by pronouncing any form of absolution or benediction; that they are not to baptize adults, except in cases of sickness likely to prove fatal before a priest can arrive, nor solemnize matrimony when a priest is within reach; and that, unless licensed to preach, they are to read to the people sermons and homilies supplied by the bishop

AN APPEAL TO THE YOUNG.—A young man has lately been convicted in Virginia of robbing the mail, and has been sentenced to the penitentiary. There is an affecting and melancholy incident connected with this young man's criminal history, which goes to exhibit the strength of parental affection. When the father heard that his son had been arrested on the charge of robbing the mail, he exclaimed:—"Have my grey hairs been brought to see this?" and then fell. He was taken to his bed, and died in a few days of a broken heart. If the young would not bring the grey hairs of their parents to the grave in sorrow, let them avoid the first enticements to sin. Once in the downward path they know not where they will stop.

WESLEYANISM IN SCOTLAND.—A plan is said to be in agitation, putting Wesleyanism on a different footing in Scotland, making it an institution of Scottish character, and not an offshoot from English Methodism—to place it, in fact, on a similar footing with Methodism in Ireland or France. One feature, also, of the plan, is to do away with the compulsory removal of a minister whom the people may wish to retain.

A STRIKING CONTRAST.—With all the energy the Romanists have shown in missionary operations in three hundred years, they have not translated the Scriptures into any language for the use of the heathen. This, however, is one of the first works of Protestant missionaries. The one shroud the heavenly light, the other pour its brightness on every spot they visit. Who have the sanction of Him in whom there is no darkness at all?

CORRECTION.—In the Appendix to Minutes, p. 188, the heading to the report of Treasurer of Domestic Missions should be simply,—Synod of the Reformed Presbyterian Church; also, the Dr. and Cr. should be changed, the latter being placed over the moneys received, and the former over those disbursed.

THE PITTSBURGH PRESBYTERY will meet on the first Tuesday of October, (inst.) at 11 o'clock, A. M. in the Little Beaver Church.

THE NEW YORK PRESBYTERY will meet in New York, on the second Tuesday of October, (inst.) at 7½ o'clock, P. M.

THE PRESBYTERY OF THE LAKES will meet at Miami, on the first Wednesday of October, (inst.) at 10 o'clock,

BY APPOINTMENT OF SYNOD, the Philadelphia Presbytery will be constituted in Philadelphia on the second Friday of October, at 10 o'clock, A. M.

THE
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THE JESUITS.

(Concluded from page 202.)

Another cause of the success of the Jesuits was, *that they accommodated their superstition to that of their converts*, and hence these embraced a religion far more than half pagan and much less than half christian. It has been denominated “a *mulatto religion—a half caste theology.*” Popery is composed of Christianity, Judaism, orientalism and heathenism, and consequently, in its purity, it is closely allied with paganism; but the Jesuits still further *paganized* it. In China and India, they allowed “their Christians to practice idolatry itself, by the ingenious device of making them conceal an image of Christ under their cloaks, to which they were instructed to address *mentally* the adorations rendered publicly to their idols.” (Pascal’s Provincial Letters, Let. 5.) In Japan they were for a time quite successful. The religion of that country was very like that of Rome; the divinities of the Japanese comprehended a mother and a son, and the Jesuits changed these to Mary and Christ. The Japanese priests were forbidden to marry, they had convents and nunneries, they had religious processions, lighted candles and smoking incense—all precisely as in the Church of Rome. The adroit Jesuits easily persuaded the simple people, that the two religions were the same, and hence they left the *name* of Christianity, but the Japanese still, in reality, retained their ancient mythology.

We must advert to the system of *morals* taught by the Jesuits. It is long, since they were arraigned on a charge of having systematically debased the standard of evangelical morality, for the purpose of extending their influence. This charge was ably advanced, and clearly proved by Blaise Pascal, himself a member of the Church of Rome. To use the words of Macaulay, in his History of England: “The charge was enforced in a manner, which at once arrested the attention of all Europe, for the chief accuser was Blaise Pascal. His intellectual powers were

such as have rarely been bestowed on any of the children of men; and the vehemence of the zeal which animated him, was but too well proved by the cruel penances and vigils under which his macerated frame sunk into an early grave. His spirit was the spirit of St. Bernard, but the delicacy of his wit, the purity, the energy, the simplicity of his rhetoric, had never been equalled, except by the great masters of Attic eloquence. All Europe read and admired, laughed and wept." The Jesuitical doctrine of *probabilism* is exposed with caustic severity in Pascal's "Provincial Letters." Probabilism is, if one Jesuit doctor has defended any doctrine or action, however sinful and wicked, his defence makes the doctrine or action probably right, and consequently, that doctrine may be held, or that action done, without sin. We give a few specimens of the morality of the Jesuits. Sanchez, a Jesuit doctor, says: "It is lawful to use ambiguous terms to give the impression a different sense from that which you understand yourself." He also states: "A person may take an oath that he has not done such a thing, though in fact he has, by saying to himself, it was not done on a certain specified day, or before he was born, or by concealing any other similar circumstance, which gives another meaning to the statement." "After saying in an audible voice, *I swear that I did not do this*, you may add inwardly, *to-day*; or after affirming aloud, *I swear*, you may repeat in a whisper, *I say*; and then resuming the former tone—I did not do it." Father Bauny teaches that servants may swindle from their master's property, as much as they deem necessary to recompense their services, if they were so poor, when looking for a situation, that they were obliged to accept whatever offer was made them.

Sanchez says: "It is perfectly reasonable to say that a man may fight a duel to save his life, his honor or his goods, if there be any considerable quantity of them. . . . A person may also kill an enemy secretly, and when this can be done so as to get clear out of the affair, it is far better than fighting a duel." "It is lawful for priests and monks to kill others to prevent their design of injuriously calumniating them." The maxims of the Jesuits, regarding our duty to love God, are impious, monstrous and blasphemous. Saurez says: "It is sufficient to love him a little previous to the moment of death." Vasquez says: "It is enough to love him the very moment of dying." One says: "We are under an obligation to love God once in a year." Father Coninck says: "Once in three or four years," and Henriquez says: "Every five years." But what crowns their horrible impiety is, that they teach that Christ shed his blood to free men from their obligation to love God!! "This exemption from loving God is the *great benefit* which Christ has conferred upon the world!" (Pascal's Provincial Letters, Let. 6, 7, 9, 10.) When the Jes-

uits teach such a system of morals, it is natural to expect that they would be guilty of the grossest crimes, and this has been the case. A narrative of all their wicked deeds, if published, would form volumes of the darkest pages of history that have ever been written. They formed various plots against the life of Queen Elizabeth. She wrote, with her own hand, to Henry III. of France, after the conspiracy against her life, informing him that the Jesuits had contrived it, *who, says she, hold it meritorious to kill a sovereign whom the Pope has deposed;* and she then warns him against them, and he would have done well if he had observed her caution. In 1591, the Queen published a declaration against the Society, in which she says, that she has the most undoubted information that the Jesuits form the nests and lurking places of those who are in rebellion against her person and government; that their General had himself been in Spain and armed the King against her, . . . and that the Jesuits, as a society, had been the life and soul of the armies which had been raised against England." (Elliot's Delineation of Romanism, p. 343, London Ed.) The plot to destroy James I. the Prince of Wales, and the two Houses of Parliament by the explosion of gunpowder, was formed by the Jesuits, Garnet, the Superior of the Order in England, being the chief in it. Henry IV. of France, was murdered by Ravallac, who was employed by the Jesuits to do it. They also murdered William, Prince of Orange, in 1584. In the time of George I. both Houses of Parliament reported, that the evidence examined by them on the conspiracy of Plunket and L'ayer, had shown that it had for its object the destruction of the King, the subversion of the laws, and the crowning of the Popish Pretender, and they state that "Plunket was born in Dublin, and bred up at the Jesuits' College at Vienna." They are so dangerous, that they have been expelled from various countries, and many of these Popish, about *forty* times. They were expelled from England in 1605, Venice, 1606, Savoy, 1729, Portugal, 1759; France, 1764, Spain and Sicily, 1767, Malta and Parma, 1768, and they were totally suppressed by Clement XIV. in 1773. But this suppression cost Clement his life. On signing the instrument of suppression, he coolly remarked: "The suppression is accomplished, but it will be my death." In June, the following year, (1774,) he was suddenly cut off, exclaiming on his death bed, in allusion to the secret cause, "I am going to eternity; and I know for what." His throat, stomach and intestines were in a state of the highest inflammation; and immediately after his death, his whole body turned black, his flesh fell off, and became so offensive, although remarkably thin, that it was almost impossible to approach him. He was poisoned by the Jesuits, and thus did they "close their first career with a crowning deed, worthy of their iniquitous principles, and their former execrable

conduct." But Jesuitism is so essentially Popish, and so necessary to the maintainance and support of that accursed system, which has been justly described as the "greatest calamity, next to the fall, which ever befel the human family," that the Order was revived by Pope Pius VII. in 1814. In the bill for their restoration, he speaks of them as "vigorous and experienced rowers, who volunteer their services in order to break the waves of a sea, which threaten every moment shipwreck and death" to the bark of Peter. The Jesuits are now in high favor at the Vatican, and are busily employed throughout the world, trying to extend the system of Popery. They have gone forth to deceive the nations; but the day is surely fixed, and, we hope, fast approaching, when they and mystical Babylon will sink, like lead in the mighty waters, to rise no more. Heaven and earth shall then rejoice, they shall say, "alleluia, salvation, and glory, and honor, and power unto the Lord our God; for true and righteous are his judgments, for He hath judged the great whore, which did corrupt the earth, and hath avenged the blood of his servants at her hand."

The Jesuits! The name awakens reminiscences of dark plots, skillful intrigues, and awful assassinations. The Jesuits! The word reminds us of horrible massacres, and of the sufferings of the witnesses of Jesus, immured in gloomy dungeons, or doomed to exile in foreign lands, or burnt at the stake. The Jesuits! The very sound tells of wide spread desolation, of deeds of tyranny, of the groans of the oppressed, the sighs of the widow, and the tears of the orphans. Who have been the most determined enemies of the blessed reformation? The Jesuits. Who have been the greatest friends of immorality, and the greatest enemies of the sublime morality of Jesus? The Jesuits. Who have been the warmest supporters of despotism and oppression? The Jesuits. Who have been the first to aid in crushing the enslaved, who wished to obtain the precious blessing of freedom? The Jesuits. Who have done most to ruin immortal souls, and spread the kingdom of Satan? The Jesuits. These are awful charges, but they have been often proved, and doubtless they will be demonstrated by an astonishing clearness of evidence at that day, when the earth will no longer cover her blood, or conceal her slain. From the study of Jesuitism, the sincere follower of Jesus may learn many solemn and useful lessons. He is led to feel that human nature is lamentably corrupt and depraved; he sees how skillfully, actively and perseveringly the enemies of Jesus work, in spreading desolation and death, although their only reward shall be everlasting separation from God. This should incite the Christian to diligence and activity in extending the cause of Christ, which promotes spiritual and eternal life, and thus doing he shall receive honor, glory and immortality. O, friends of Jesus! be up and doing; the enemies of your dearest

Friend are busily engaged. Be you energetic. Circulate the Scriptures; tell the story of redeeming love, whenever you have an opportunity, and pray earnestly that Christ's cause may prevail, and His glorious name be honored throughout all the earth.

GOD'S VOICE IN THE PESTILENCE.

Our readers are familiar with the details of the awful scourge which has recently visited, and still lingers in some parts of the Southern portion of our country. We refer to the subject at the present time, not for the purpose of reviving the recollection of scenes, over which many a heart has sickened and bled, but rather that some of its moral aspects may be brought under notice. When God's voice speaks in the pestilence the wise will hear with attention and endeavor to understand.

The visitation has been marked throughout by a severity which hardly leaves room for doubt that it is judicial in its character. As early as 1741 the yellow fever appeared in this country as an epidemic, and subsequently on several occasions prevailed to an alarming extent. The ravages, however, produced by this frightful destroyer during the present season are admitted to be without precedent in this country; at least, never has death held so great a carnival among us. His victims have been numbered by thousands; the young, the mature, and old-aged, alike have fallen under his stroke, while those made widows and orphans will scarcely all be known till God writes up the people. No language can adequately represent the amount of suffering, sorrow and anguish caused by its rapid and successful march. Leaving out of view, however, the unparalleled destruction of human life, it must be regarded as no inconsiderable part of the evil resulting from it, that business in its various departments has been arrested and brought to a comparative stand. This could not be otherwise, and its injurious tendency is manifest in its direct interference with the comfort of the poor, who are dependent for their subsistence upon the fruits of their daily toil. The cries of the famishing as well as of the dying have been heard. Looking at all these things, we are constrained to mark the displeasure of heaven and the righteous vengeance of the Judge of all against men for their sin.

It is a mournful proof of human depravity, that in the midst of all this terrible desolation, the hand of God, except by a few, is not seen and acknowledged. At the very time when the wails of the dying are heard on all sides, physicians, editors and others are gravely discussing whether the disease be indigenous or exotic, of home origin or foreign importation. Men are perplexing them-

selves and multiplying their efforts in striving to ascertain what may be its immediate and exciting cause, forgetful altogether that such messengers of death are commissioned and sent of God, directed, restrained and overruled by his unsearchable providence. What great advantage has been gained, provided the exciting reason of pestilence has been discovered? If there be moral causes at work, all efforts made with a view to the removal of those that are merely physical are vain and to no purpose. The providence of God is not limited in its resources. The same divine agency that produces one class of causes can easily produce another. His purposes are not to be thwarted by the mere investigations of science. The Lord is known by the judgment that he executeth, and it seems to be a blindness, willful and perverse, which sees not his hand in passing events. The Lord's voice crieth unto the city, "Shall there be evil (calamity) in a city and the Lord hath not done it?"—Amos, 3: 6.

It is a principle too well established to admit of denial, that sin is the real cause of all the evil experienced either by individuals or communities. It is not willingly that God grieves any of the children of men. When his hand is lifted up, therefore, in manifest judgment, it is a direct call from heaven upon men to consider their ways. It is but a few years since the nation was alarmed by the presence and destructive progress of the Asiatic cholera. A day of national fasting and humiliation was recommended, and to some extent in form observed, and it was noticed that subsequently the scourge gradually diminished in severity, and in a short time disappeared, but with it, in like manner, disappeared whatever serious consideration and thoughtfulness may have been induced. Men arrested for a moment, forgot what had occurred, and again set off with an increased ardor in their former course. The fears of such as were accustomed to observe the doings of the Lord, that his strange work would be shortly resumed, have been fully realized. When one judgment has proved insufficient to teach repentance and righteousness, another of greater severity will be inflicted. Men will not see when the hand of God is lifted up, but it is his purpose that they shall see and be ashamed before it is withdrawn. Insensibility under the divine dealings is an evil omen, and is not, in any case, permitted to pass without manifest tokens of the Almighty's displeasure. God will be honored, or men will be destroyed.

Seventy thousands of Israel were destroyed by pestilence on one occasion, to mark the displeasure of God against the proud confidence of their king. David numbered the people, and the people perished by multitudes in consequence. The spirit by which he was actuated operates most deeply at the present time. The pride of the nation discovers itself in a countless variety of ways, and in no respect more clearly than in a complacent secu-

city grounded upon the vastness of its numbers and resources. The almost unexampled growth of its population, its unprecedented progress in commerce, in wealth, and in all the facilities for strength and defence, are every where a subject of proud congratulation and confidence. Since the results of the recent census have been made known, our public men and the press have never wearied in their eulogies of the nation. The goodness and the providence of God are not acknowledged as having anything to do with our prosperity. The secret conviction and feeling plainly are, "our arm hath saved us, and by our own sword have we got the land in possession." Connected with this vain and proud confidence and security, is the most criminal ignorance of God in his character, providence and word. It is the practical language of the nation that "there is no God." In the great constitutional charter of its existence there is a studied absence of all reference to the existence of the "King of nations," supreme in sovereignty and infinite in all perfection and glory. One not conversant with the fact would be startled by the statement, that it cannot be known from the written constitution of the country that there is a God, a Providence, or a Bible. Those, too, who are entrusted with the administration of national affairs, it is to be feared, are for the most part both theoretically and practically unacquainted with the discoveries made by God of his character and his counsels, in his Word. It is one design of judicial visitations to teach men righteousness, or if they will not learn, to justify at the bar of conscience the inflexible rectitude and righteousness of the Governor among the nations. It is a truth written not more clearly upon the inspired page, than in the records of the world's history, that "the wicked shall be turned into hell, and *all* the nations that forget God."—Ps. 9: 17.

It is known to all, whether all have been impressed with the fact or not, that the southern part of the country has suffered with the greatest frequency and severity from epidemical disease. When cholera prevailed four years ago, its desolations were the most frightful in cities beyond Mason and Dixon's line, and the same thing has been remarkably verified in connection with the prevalence of yellow fever. It can hardly be received as a satisfactory explanation of the circumstance, that southern climates are more liable to epidemics than higher and colder latitudes. We are afraid that there may be moral causes in existence which overrule such as are merely physical, and have something to do with this curious phenomenon. Three millions of human beings, held in bondage by the hand of oppression, cruel and relentless, is a spectacle which heaven cannot behold with indifference. Admitting in all the force that is claimed for them, the palliating circumstances alleged by the apologists of slavery, it can be nothing less than a most obtuse moral perception which leads any to deny that

slavery, as practised in the Southern States of the Union, is an iniquity to be punished by the Judge. The enormity of this evil is enhanced by the fact that it never exists alone. Ignorance, pride, idleness, Sabbath desecration, licentiousness and other forms of immorality, are its unavoidable concomitants. It is no secret that these hateful vices, to a fearful degree, do pollute the social system in many of the slave holding States. It may be thought superstitious to connect this state of society with the existence of pestilence, but remembering that oppression less cruel has been visited with the same form of judgment, we will say, at the risk of incurring the charge of superstition, that the thoughtful will discern in it proof of the inspired statement: "Verily, there is a God that judgeth in the earth."

There are other reflections suggested by this subject, but having extended these thoughts beyond what was originally intended, we may, perhaps, resume it in a subsequent number.

MINUTES OF THE IRISH SYNOD.

At a period too late for our last number, we received the *official* minutes of the Irish Synod. Upon a careful comparison with the synopsis of proceedings published in that No. we discover no additional items of intelligence. We therefore give simply the reports of the several Presbyteries to the Synod, which are all full of interest.

REPORT OF THE NORTHERN PRESBYTERY.

Since the Synod of 1852, the Northern Presbytery have held five meetings; and they hereby report that the attendance was good, and that the minutes of their proceedings present no occurrence of unpleasant aspect. The gloominess which for years had been hanging over the Church, bedimmed the path of duty, has been and now is, gradually subsiding, and prospects of a more cheering nature are opening to their view. The scourge which, in scarcity of bread, had been for a time so generally prevalent, is now vanishing away. The earth is yielding her increase, and there is bread for them who eat and seed for them who sow. The toils of the husbandman remain not unrequited. Trade and commerce are also returning to their former channels; and the late and early efforts of the industrious, are, under the divine blessing, compensating those who are diligent in business. The congregations under the care of Presbytery are recovering from that languor and inaction which, for a season, as dead weights impeded their progress. There has also been a considerable accession of members during the current months of summer.

Love of truth, attachment to principle, and earnestness in carrying out the testimony to which their names are appended, are becoming day by day more apparent. "The pleasure of the Lord is prospering in their hand."

As in duty bound, Presbytery farther report, that so far back as October last, the Pastor of Ballylaggin Congregation intimated a desire to resign the Pastoral care of his congregation, assigning as reasons age and infirmity. This intimation was accompanied with a request that Presbytery take such steps as to them may appear proper, that the congregation continue in the enjoyment of the Gospel and Gospel ordinances. In reply, Presbytery agreed that a conjoint application, by Rev. Mr. Cameron and his congregation, be made to Presbytery, that in an orderly way, an assistant and successor to Mr. Cameron be obtained, should his declining health render such a measure necessary. In January last his indisposition continued, though he had a partial recovery from a protracted and severe illness. After due deliberation, it was agreed that Ministers in succession supply that congregation one Sabbath each month until the first meeting of Presbytery, which decision was carried out. In April it was understood that, though in the good providence of God, Mr. Cameron was improved in health and strength, he was still unequal to the laborious duties of a Minister; it was therefore determined that the entire case be committed to a special committee, consisting of two Ministers and two Elders, to meet on the 23d of April, 1853, and who, on a regular investigation, concluded that retirement from his ministerial post was his present duty. Mr. Cameron did then intimate to Committee his resignation, which resignation Committee reported to Presbytery, and with this Presbytery also concurred. Inquiry was then made what provision the congregation had made, or were willing to make, that the Minister now retiring from his post—a post which he had honorably filled for many years—should not be destitute during the evening of his day. It was agreed ultimately that this case be held *in retentis* until first meeting, and that application be made to Synod for such supply of Gospel ordinances as can be afforded in existing circumstances.

It may not be improper farther to report that through the Moderator and Clerk of Presbytery, an application had been made to the Worshipful the Ironmongers' Company in London, on behalf of the Rev. Mr. Cameron; and this Company did respond to this application by settling on him £12 per annum, and for this grant, Presbytery feel truly thankful. Presbytery had not been satisfied with the provision made by the congregation for his subsistence; yet both Committee and Presbytery are now satisfied that they are well inclined, as they are well able, to

place their aged and venerable Pastor so as to be free from anxiety and care.

Presbytery moreover reports that appointments made by Synod have been duly observed, and that the Sacrament of the Lord's Supper has been dispensed semi-annually in all the congregations under their care. The Missionary stations within their bounds are still in existence, and have *a little strength*. It is the prayer of Presbytery that this little strength be brought into operation, and that all may have times of refreshing from the presence of the Lord. The great subject of *Covenant Renovation* has commanded the attention of Presbytery, and respectfully do they refer to the several papers forwarded to the Committee on Covenant Renovation.

JAMES SMITH, *Moderator*.

W. J. STAVELY, *Clerk*.

REPORT OF THE SOUTHERN PRESBYTERY.

Presbytery, in reviewing their proceedings during the past year, report that since last Synod they have held four regular meetings, which were characterized by a fraternal spirit among the members. Presbytery have reason to believe that a large measure of peace and harmony pervades in general the various congregations under their superintendence; that the best feeling exists between the Ministers and their people; and that while the former are assiduous in the discharge of their pastoral duties, the latter are more punctual than on some former occasions in the fulfilment of their pecuniary obligations. Presbytery, however, have to regret that to this general prosperity there is one exception—that of the congregation of Ballylane, which is still in an unsettled and unsatisfactory state.

The days of thanksgiving and humiliation appointed by Synod have been duly observed, and the Lord's Supper has been dispensed at least once in all the congregations under the care of Presbytery, and in the majority of them twice during the past year, and it is hoped with manifest evidence of the gracious presence of Zion's exalted King.

While the tide of emigration from Ireland, as well as from the sister kingdoms, continues to roll in the direction of the Western world, and to the antipodes; and while, in consequence of this, in many places our large and flourishing congregations have been greatly diminished in numbers, Presbytery have to report that the congregations under their care have suffered less in this respect than has been felt in some other quarters of the Church; yet they have not altogether escaped the effect of such a movement. To a considerable extent their numbers have been diminished, and their financial resources weakened. Still, the additional burden laid upon the remaining members has not been so severely felt as it would have been in some former years, in consequence of in-

creased commercial prosperity, which has also excited a beneficial influence on those who are engaged in agricultural pursuits, and for which Presbytery, and the people under their superintendence, would desire ever to cherish a sense of gratitude towards the God of providence and of grace.

On the first of February last, Presbytery visited the congregation of Newry, and were highly gratified at the present prosperous state of that congregation, and at the manner in which minister, elders and people were performing their respective duties. At this meeting of Presbytery they licensed Messrs. Thomas and John Hart, brothers, to preach the everlasting gospel, they having delivered the usual pieces of trial, and satisfactorily answered the questions put on such occasions to candidates for license. These young men have since preached with much acceptance within the bounds of the Presbytery, and elsewhere, and give hopeful promise of usefulness in the church.

Presbytery respectfully request Synod's deliverance on the following points:—whether members of our church can, consistently with their principles and profession, sit on juries in the civil courts of this land; and whether, should they be unwillingly compelled to do so, they can be held as regular and in full standing as members, without being called to account for so doing, or subjected to the discipline of the church.

During the past year the vacant congregation of Dromore has been supplied with a preached Gospel almost every alternate Sabbath; the members in that locality continuing warmly and steadfastly attached to a covenanted cause and testimony, and giving regular attendance on the ordinances of Divine institution. The missionary station of Corenery has also obtained a few days' preaching since last meeting of Synod. Presbytery state their belief that, could this station be properly cultivated, a reasonable amount of success might be expected.

Presbytery have under their care Messrs. Gawn Douglas and James Brown, students of the first year; also, Messrs. William Hanna and Robert Allen, who have finished their college curriculum, and the former of whom has attended two sessions, and the latter three, at the Theological Hall, Paisley. Mr. Hanna is recommended to Synod for final general examination; and the case of Mr. Allen, being peculiar, is remitted to Synod.

SAMUEL SIMMS, *Moderator.*

THOMAS CARLISLE, *Clerk.*

REPORT OF THE WESTERN PRESBYTERY.

The Western Presbytery report that during the past year they have had five meetings, all of which have been characterized by much unanimity and brotherly feeling. Three of these were held as visitations at Loughmulvin, Convoy, and Londonderry; but

nothing transpired on these occasions seeming to demand special notice here.

At a meeting on the 18th April, Mr. Chancellor intimated a wish to visit the United States of America, stating that he had been urged often to do so by friends there; that his health, not having been very good for some time, he hoped, as he had been advised, it would be benefitted by the voyage; and that he had a desire to acquaint himself, by personal observation, with the church there, and the country generally. It appeared, on inquiry, that the congregation at Bready had been apprised of Mr. Chancellor's intention to ask leave of Presbytery for this purpose; and no decided opposition being offered by them, Presbytery thought proper to grant him leave of absence for a period of not longer than four months. Mr. Chancellor sailed immediately thereafter, duly furnished with a certificate of his standing; and we have since heard of his safe arrival on the transatlantic shore.

In the same month of April, Mr. John Barr, licentiate, who was at that time laboring by appointment of Synod in Presbytery's bounds, declined receiving further appointments, and has since left the communion of the Reformed Presbyterian Church.

Presbytery, being now so reduced in numbers, beg the Supreme Court to grant them as much assistance as possible in providing the ministration of the Gospel in their vacant congregations and missionary stations. Since the last meeting of Synod the congregation of Convoy have liquidated the debt to their late pastor to the amount of about one-half.

Divine ordinances have been dispensed in Presbytery's bounds with as much regularity as seemed practicable. The Lord's Supper has been observed, as usual, three times in the congregation of Derrybeg and Broadlane; twice in each of the other settled congregations and Convoy, and once in Loughmulvin. The days appointed by Synod, and collections for missions, have been attended to.

The students under care of Presbytery are Mr. John Bates, who has received a Master's degree from the University of Glasgow; and Mr. Thomas Brittin, student of mathematics.

J. P. SWEENEY, *Moderator.*

ROBERT NEVIN, *Clerk.*

REPORT OF THE EASTERN PRESBYTERY.

The Eastern Presbytery of the Reformed Presbyterian Church report that they have held five meetings since last Synod, and that peace and harmony have been enjoyed.

The ordinances of the Gospel have been dispensed as usual in the Congregations under their care in Ireland; and supplies to a considerable extent, by the aid of brethren from other Presbyteries, have been furnished to the Manchester congregation.

The days of fasting and thanksgiving appointed by Synod have been observed, and the Sacrament of our Lord's Supper has been twice dispensed in the course of the year, in the congregations of Knockbracken, Belfast, Ballyclare, and Newtownards.

Emigration is still removing some of our worthy people from among us, but not to the same extent as in some past years; and while these are going forth to increase the number and efficiency of branches of the Church of their fathers planted in other lands, the youth of the Church, and persons occasionally acceding to us from other sections of the Church, come in to fill up their places.

There is still reason for lamentation that the power of godliness is not more generally and strikingly manifested; yet the desire for ordinances, and lively interest taken in them by many, together with the generally becoming deportment of the people, furnish, we trust, reason to believe that their spiritual conditions have suffered no deterioration during the year.

The important subject of Covenant Renovation has been under the solemn consideration of our sessions since Synod. The day of fasting recommended by Synod's Committee was observed, and the documents sent down by them were read, considered, and approved; and it is believed that our sessions are unanimous in favor of an act of Renovation, at as early a period as may be found expedient: our people are generally of the same mind with the sessions, and some seem very anxious that there should be as little delay as possible.

The vacant Congregation of Manchester, being desirous to have a fixed Pastor, did memorialize Presbytery to grant them moderation in a call. The prayer of their petition was granted, and a member of Presbytery sent to Manchester for that object. The proper preliminary steps being taken, the moderation was gone into on the 27th of June, when the Rev. Robert Wallace of Newry, was unanimously chosen. The call of the Manchester congregation was laid on the table of Presbytery, at its late meeting on the 5th of July; but as it is unusual in this church for a congregation to call a minister, sustaining at the time pastoral relation to another people, Presbytery have deemed it their duty to refer the case *simpliciter* to Synod.

Presbytery being convinced that a code of discipline is much needed by this Church, take leave to express their hope that the time is near when a judicious and faithful compend of order and discipline shall be put into the hands of our sessions. Presbytery would also respectfully and earnestly recommend to Synod to adopt measures for having an additional chapter added to our excellent testimony, adapting it more specially to the condition of the church in Ireland.

Mr. John Robinson, having completed his educational course, is recommended to Synod for final examination.

Our prayer is that God would revive his work and make his flock to feed in Bashan and Gilead, as in the days of old.

WILLIAM M'CARROLL, *Moderator.*

WILLIAM RUSSELL, *Clerk.*

REPORT OF THE PRESBYTERY OF NEW BRUNSWICK AND NOVA SCOTIA.

The Reformed Presbytery of New Brunswick and Nova Scotia reports that during the past year two meetings of Presbytery have been held—the one at Annapolis, N. S., the other at St. John, N. B. The sacrament of the Lord's Supper has been dispensed in all the congregations under Presbytery's care, not without some tokens of the Divine favor.

Presbytery still continues to prosecute measures for the purpose of raising up a native ministry. Some young men are under its care, in different stages of progress, who promise usefulness, if spared to engage in the missionary work.

In Southstream and Wilmot, houses of worship have been in course of erection during the past year; that in the former place has been finished and opened for divine service; and in the latter place the work is progressing as the means of the people will admit. Presbytery rejoices in the efforts of the people in these localities to strengthen the stakes of our Covenanted Zion, and trusts that the blessing of Zion's King will accompany these and similar efforts to extend and perpetuate Messiah's renowned fame.

Presbytery would again record its regret that it has not sufficient means at its disposal to enable it to cultivate some additional fields that present a promising appearance. Still your missionaries are attempting some little to extend a covenanted testimony beyond the bounds of their respective charges. Digby, Annapolis, Laurencetown, &c. in Nova Scotia; Black River, Quaco, and Nerepis, in New Brunswick, have received some share of attention. A traveling missionary, to visit these and other places from time to time, would materially strengthen the hands of Presbytery, and increase the efficiency of the mission.

It is with pleasure that Presbytery reports to the Supreme Judicatory that, upon the whole, the prospects of the mission here are more favorable than at last report. The increased accommodation afforded by the erection of new houses of worship has been followed by a marked increase in the attendance on public ordinances. In some places a livelier interest is felt in fellowship meetings; and Bible classes and Sabbath schools are conducted with considerable zeal, and give promise of usefulness.

Still Presbytery cannot say that there is much encouragement to expect that the testimony of the Covenanted Church will be recognized to any great extent in these colonies for some time to come. The obstacles in the way of our progress as a distinct church are so many, resulting from that republicanism of sentiment

which spurns at the restraints of a wholesome discipline, and from the political excitement which pervades these provinces, that the prospects of any extensive enlargement of our Covenanted Zion are for the present by no means bright. That our principles are exercising a *leavening* influence on the communities where they are fearlessly and faithfully proclaimed, is certain; but that there is a proportionate disposition to explicitly avow them cannot be reported. But the time to favor Zion will come. Principles now buried in the dust will be resuscitated. The kingdoms of the world shall become the kingdoms of the Messiah. Enough if we be the honored instruments to prepare the way in our respective spheres of labor for this glorious consummation.

Presbytery cannot conclude this report without recording its sympathy with the Rev. Mr. Sommerville in the affliction with which he has been visited in the recent removal by death of his beloved partner, and its sense of the loss which not only a numerous family, but also the mission, has sustained by such a dispensation.

ALEX. M'LEOD STAVELY, *Moderator.*

J. R. LAWSON, *Clerk.*

THE THEOLOGY OF NEW ENGLAND.—NO. 1.

A writer in the *Christian Instructor* is doing good service to the cause of truth by preparing and publishing a series of articles on this subject. Two numbers have appeared, with both of which we are pleased. They will be read with interest, because they bring to view important historical facts, showing clearly that in New England there has been a sad departure from the faith of the Puritans.

New England men occupy a prominent place among the thinkers of our country. They have, too, exerted a wide-spread and powerful influence on the religious views of a large portion of the American church. Through their instrumentality the theology of New England has ceased to be the "theology of the Puritans." Though still claiming to be Calvinistic, it has at length assumed a character very different from that worn by the Westminster Confession. For these reasons, and particularly since our church is now making vigorous efforts to extend her influence in this direction, it has seemed important to the writer that a brief exposition should be given of the theology prevalent in this section of our country, particularly for the benefit of those who do not enjoy an opportunity of examining the original sources of information for themselves. This task the writer has undertaken. It is his object in this number to exhibit a view of New England theology as it existed previous to the time of Edwards.

The faith of the Congregational ministers of New England, for the first hundred years at least, after the landing of the Pilgrims at Plymouth, was decidedly and unequivocally Calvinistic. Of this we have abundant evidence. In 1648, a Synod, composed of ministers and messengers from all the New England churches, met at Cambridge, near Boston. The Westminster Confession and Catechisms had then been published only a short time. They were adopted by the General Assembly of the Church of Scotland the year before. At this Synod the matter of a Confession of Faith was introduced and discussed; and, as Cotton Mather has it in his *Magnalia*—"A most unanimous vote was passed in these words: This Synod having perused and considered the Confession of Faith published by the late Reverend Assembly in England, do judge it to be very holy, orthodox, and judicious, in all matters of faith, and do therefore freely and fully consent thereunto for substance thereof; and do therefore think it meet that this Confession of Faith should be commended unto the churches of Christ among us, and to the Honored Court as worthy of their consideration and acceptance." It does not appear that at that time there was any theology acknowledged as orthodox in New England different from, or contrary to, that of the Westminster Assembly.

One of the lights of the country at that time was John Norton. He came from England in 1634, and settled first in Ipswich, but afterwards removed to Boston, where he died in 1663. He is represented as a divine of varied learning and extensive influence. About the time of the Cambridge Synod, a New England gentleman published a little volume on Redemption, in which he taught "that Christ bore not our sins by God's imputation, and therefore also did not bear the curse of the law for them." "The General Court," says Mather, "concerned that the glorious truths of the gospel might be rescued from the confusions whereinto the essay of this gentleman had thrown them; and, afraid that the church abroad should suspect that New England allowed of such *exorbitant aberrations*, appointed Mr. Norton to draw up an answer to this erroneous treatise." In the book which he wrote in compliance with this order, he asserted and vindicated the great principle "That the Lord Jesus Christ, as God-man Mediator, according to the will of the Father, and his own voluntary consent, fully obeyed the law, doing the command in a way of works, and suffering the essential punishment of the curse in a way of obedient satisfaction unto divine justice, thereby exactly fulfilling the first covenant, which active and passive obedience of his, together with his original righteousness as a surety, God of his rich grace actually imputeth unto believers, whom, upon the receipt thereof by the grace of faith, he declareth and accepteth as perfectly righteous, and acknowledgeth them to have a right unto eternal

life." "In every clause of this position," Mr. Mather further says, "the author expressed, not his own sense alone, but the sense of all the church in the country," and declares it to be "the primitive doctrine of justification among the churches in New England." This work received the formal commendation of five of the principal divines in the country—Cotton, Willson, Mather, Symmes, and Thompson—who, in the name of others, express their decided and unequivocal approval of the great truths inculcated in it. Mr. Norton also published a work entitled "An Orthodox Evangelist," in which were discussed the leading topics then usually embraced in a course of systematic theology. The doctrines of this book are emphatically what are termed old Calvinism; at least to this effect is the testimony of Mather in his *Magnalia*, and of the editors of the *Boston Congregationalist*.—This treatise was received as orthodox by those among whom it was first published. Flattering, indeed, were the encomiums bestowed upon it by the most distinguished men of the time. These facts serve to show us what the theology of New England was two hundred years ago.

In 1680 another Synod assembled in Boston, composed of ministers and messengers from all the New England churches. The matter of a confession was again introduced. "Accordingly," says Mather, "the Confession of Faith, consented to by the Congregational churches of England, in a Synod met at the Savoy—which, excepting a few variations, was the same with what was agreed by the Reverend Assembly at Westminster, and afterwards by the General Assembly of Scotland—was twice publicly read, examined, and approved, and some small variations made from that of the Savoy in compliance with that of the Westminster; and so, after such collations, but no contentions, voted and printed as the faith of New England." The writer has examined this Confession with some care. It corresponds, as far as its exhibition of the plan of redemption is concerned, in every thing with that of the Westminster divines. Indeed, in many of the most important chapters there is not even a verbal difference. Such was the standard of orthodoxy in New England in 1680.

In 1688, Dr. Samuel Willard, then pastor of the old South Church, Boston, and vice president of Harvard College, commenced a course of monthly lectures on the Assembly's Shorter Catechism. They were continued with little or no intermission for nearly twenty years. They were interrupted by the sickness of the author in the spring of 1707. "Their fame at the time of delivery soon went abroad, and drew many of the most knowing and judicious persons both from town and college, who heard them with a great relish." In 1725 they were first published by "Sewall and Prince," the associate pastors of the old South at that time. They conclude their preface with an unambiguous

and unqualified expression of their approbation of the doctrines inculcated in the lectures. This work was, from the time of its publication, regarded as a standard in New England. Dr. Emons, who was ordained in 1773, said it was customary, when he was a student, to put into the hands of young men preparing for the ministry Willard's Lectures and Ridgely's Divinity as text-books. We do not, therefore, err in taking Willard as a fair exhibition of what was considered orthodoxy in New England for at least the first half of the last century. Looking on these lectures in this light, it becomes a matter of no inconsiderable interest to ascertain the principles they inculcate, particularly in reference to those points on which the orthodoxy of *the present* is believed to differ from that of *the past*. With a view of accomplishing this object, the following extracts are presented:—

“*On Representation, Imputation, &c.*—Adam stood not as a private, but a public person; not for himself, but for us all.” “Adam's sin in eating the forbidden fruit was charged to the account of his posterity. It also became theirs, and that in the full merit of it, and brings the creature under the desert of the wrath of God; and they are legally accounted sinners.”

“*Original sin* is the moral defilement that hath corrupted man's nature, whereby he is not only inclined but necessitated to sin.” “Adam's sin made all mankind guilty.” “The corruption of man's nature is a very great punishment, and is fallen on man by the offence given by our first parents being imputed to him. God's punishing sin with sin is very frequent, and consistent with his holiness and justice.” “By losing the image of God man hath contracted to his nature these two things:—(1.) An utter impotency to do that which is truly good. He cannot do it. (2.) An universal indisposition to that which is good. As they have no power, so they have no inclination to do it.” “Depravity is universal. The image of God is wholly lost; corrupt principles do fill the whole soul.”

“*On Election and Reprobation.*—There are some elected.—There are but some elected. This election is of persons, not of qualifications. Hence it plainly follows that they who are not elected are reprobated. Election and reprobation have no dependence on any foresight of good or evil in the creature, but are acts of God's good pleasure. They are without repeal. A set number of his creatures God elected, and a set number he also reprobated. In reprobation God predestinates to the means, as well as the end.”

“*On Redemption.*—Redemption is a satisfaction made to the law of justice for a certain number of fallen men, by the payment of a sufficient ransom, according to agreement.” It is not all the whole race that are thus redeemed. The doctrine of universal redemption is here to be exploded.” “In this ransom

there was a sufficient price paid down for the utmost satisfaction of justice on their account. It comes to be a redemption price by way of agreement."

"On Effectual Calling.—The author of the habit of faith in us is the Spirit of God. The act of faith doth necessarily suppose the habit of it, or power of believing. This power is one of the graces wrought in conversion. No man in his natural estate hath any of the seeds of this faith in him. There is no co-operation of the man with the Spirit in producing the habit of faith in him. The means themselves have no efficiency in producing this habit by moral suasion. All the orthodox consent that there must be a new power put in man in order to his believing on Christ; that this power or ability can be produced by no other but by the Spirit of God. The making the gospel effectual depends on an omnipotent Agent. The first special work wrought by the Spirit in any is the ingenerating of the new creature in regeneration."

"On Justification.—Justification is an authoritative pronouncing a person to be righteous on a fair trial." "A man must have a righteousness to justify him if ever he be justified. This must be a righteousness that every way answers the demand of the first covenant for him. There is no other righteousness than that of Christ that will thus answer the law for him." The following propositions exhibit our author's doctrine on this subject:—

"1. We are all, in our natural state, under condemnation. 2. The law must be satisfied on our account, or we can never be justified. 3. There must be a righteousness adequate to this law for our justification. 4. We have no personal righteousness that can answer the law demands. 5. God hath laid in a righteousness every way sufficient for us in Christ. There is a double obedience of Christ, that goes in to accomplish the complete righteousness on which our justification is built. (1.) His active obedience, whereby he complied with the condition of the promise of life. (2.) His passive obedience, wherein he complied with the condition of the threatening of death. 6. This righteousness is revealed and offered to men in and by the gospel. 7. God with this offer opens the way in which this righteousness may become theirs.— 8. That which is required to the completing the covenant of peace is their accepting of Christ with his benefits. 9. It is by faith this offer is accepted. 10. Hence, upon our believing, and so receiving, this righteousness exhibited in the promise, the imputation of it is conferred upon us."

Further extracts need not be made to show the type of the theology taught in these lectures. They constitute an exposition of the Shorter Catechism, faithfully bringing out, as a very general thing, the obvious meaning of the text, and boldly and strenuously asserting the great truths therein taught.

The evidence thus afforded is satisfactory, showing clearly what was regarded as orthodox among the Congregationalists of New England until at least the middle of the last century.

We are led to the same conclusion by some transactions in Connecticut during this period. "In the year 1708 there was a General Synod of all the churches in the colony of Connecticut, assembled by delegation at Saybrook, in which they unanimously consented to the Savoy Confession." At a meeting of the President and Fellows of Yale College, November 21st, 1751—present, the President, Rev. Thomas Clap, and eight other clergymen as Fellows—the following, among other resolutions, was adopted:—"That the Assembly's Catechism and the Confession of Faith, received and established in the churches of this colony, (which is an abridgment of the Westminster Confession,) contain a true and just summary of the most important doctrines of the Christian religion; and that the true sense of the Sacred Scriptures is justly collected and summed up in these compositions; and all expositions of Scripture pretending to deduce any doctrine or position contrary to the doctrine laid down in these composites, we are of opinion are wrong and erroneous." (President Clap's Vindication, quoted from Princeton Essays, 2d Series.) From this source, also, we obtain such light on the subject as to know with full certainty that whatever may have been the aberrations of individuals, the prevalent theology of New England, previous, at least, to the middle of the last century,—that called by common consent the orthodox faith,—was Calvinism, of that type now usually known as Old School.

THE PITTSBURGH PRESBYTERY.

This Presbytery met at Little Beaver on the 4th ult. and was constituted with prayer. There was a full attendance of both ministers and elders, and the meeting was harmonious and pleasant throughout. The Rev. John Newell was received on certificate from the Rochester Presbytery, and his name entered on the roll.

A considerable share of the business was of the routine kind. The following items we consider of general interest.

The committee appointed at last meeting to attend to the examination of Students in Westminster College, &c. reported. The report was accepted and adopted as follows:

The Committee, &c. report, That the exercises throughout were interesting, and the evidence of diligence and proficiency on the part of the students, highly satisfactory and encouraging.

To the Committee was also assigned the duty of procuring

teachers in the College. They report that, as Mr. Roney found it necessary, on account of the state of his health, to adhere to his resignation as principal, tendered to Presbytery at its last meeting, they took steps to procure a suitable person to succeed him. To Rev. John Newell of Rochester Presbytery, of whose fitness both as a scholar and an experienced teacher, the Committee had satisfactory information, the situation was offered, and he has accepted it. His brother, Mr. James Newell, who has furnished strong testimonials of his capability as a teacher, and of his success in Baltimore, has been appointed to an assistant Professorship. They have opened with an encouraging prospect, and we trust that the members of Presbytery will exert themselves to make this institution what it was designed to be, useful to the community generally, and especially a blessing to the Church, in preparing for her an able, learned, and pious ministry.

J. CROZIER, *Chairman.*

A call on the Rev. A. M. Milligan from the Kensington congregation, in the bounds of the New York Presbytery, was received and read. The following Preamble and Resolution were offered on the subject: "Whereas, the call upon Rev. A. M. Milligan wants the usual evidence of having been sustained and regularly transferred by the New York Presbytery to this Court, yet, inasmuch as this Presbytery has obtained the evidence desired from the published minutes of that Presbytery, Therefore, *Resolved*, that the call be presented to the candidate. While this motion was pending, a remonstrance by the New Alexandria Congregation against Mr. Milligan's removal was read, and enforced by remarks from their delegate. The motion was then adopted. The call was presented to Mr. Milligan, and he accepted it.

On motion, the pastoral relation between Mr. Milligan and the New Alexandria Congregation was dissolved, and Rev. Mr. Cannon appointed to announce the same to the congregation.

The Clerk was directed to furnish Mr. Milligan, at his request, with a certificate and dismission to the Philadelphia Presbytery.

The Committee appointed to settle with supplies, &c. reported that the Missionary stations have paid the following sums:

Brownsville,	per Rev. O. Wylie,	- - - -	\$9,00
"	" Rev. W. Slater,	- - - -	6,00
"	" B. M'Culloch,	- - - -	6,00
Oil Creek,	" do.	- - - -	5,50
"	" R. Reed,	- - - -	10,62
Campbell's Run,	" B. M'Culloch,	- - - -	4,25
Wheeling City,	" Rev. W. Slater,	- - - -	2,00
Wallaceville,	" D. M'Kee,	- - - -	4,00
Penn's Run,	" Rev. R. B. Cannon,	- - - -	3,15

The following report was accepted and adopted:

The Committee to devise a plan to reduce to the minimum the expenses of Students attending Westminster College, report,

That in the ordinary way of boarding, the annual expenses would not fall short of \$140 per annum. Boarding can be had for \$2,25 per week, including washing, light, &c. This for 44 weeks, the length of the two yearly collegiate terms, would amount to \$110, to which add the tuition fee of \$15 per term, and the whole is \$140.

Were, however, the Students to adopt the plan of boarding themselves, the expenses would be greatly reduced. By renting a house, hiring a house-keeper, and furnishing their own provisions, &c. the weekly expenses could be brought down to \$1,50. Were the spare College rooms in the mean time to be used for this purpose, the expenses would be still further reduced. And were the education fund established by Presbytery liberally sustained, so that the price of class books and the tuition fees could be paid for the students, to whose use it is to be applied, their expenses would not exceed \$75 per year.

We would recommend to students from the country to give this plan a trial. Six at the least should unite in the arrangement. And we would urge on Presbytery to have the education fund well sustained; and on the various Sessions to look out for suitable youths, and encourage them to come forward with the requirements necessary to avail themselves of it.

THOS. SPROULL, *Chairman.*

The Committee on Supplies reported the following appointments, which were adopted:

Mr. REED, Octr. 4 Sab. Nov. 2, Jan. 3 and 5, March 1, 2, 3, *Brookland.* Octr. 5, Jan. 4, *Manchester.* Nov. 1, Feb. 1, 4, *North Washington.* Nov. 3, Jan. 2, *Springfield.* Nov. 4, Jan. 1, *Greenville.* Dec. 1, *Sandy Lake.* Dec. 2, 3, *Oil Creek.* Dec. 4, *Wallaceville.* Feb. 2, *Penn's Run.* Feb. 3, *Cherry Tree.* March 4, *New Alexandria.*

Mr. WYLIE, Nov. 1, 2, *Brownsville.* Dec. 2, 3, 4, *New Alexandria.* Remaining time discretionary.

Mr. SLATER, Oct. 5, Dec. 4, *Wheeling.* Dec. 3, *Brownsville.*

Mr. LOVE, Feb. 1, 2, March 2, *Brownsville.* April 1, *Brookland.*

Mr. HANNAY, Octr. 5, *Yellow Creek.* Feb. 1, *Springfield.* March 2, *Greenville.*

Mr. SPROULL, Nov. 2, Jan. 1, Feb. 1, March 1, *New Alexandria.* Dec. 1, *Brookland.*

Mr. CANNON, Nov. 4, *North Washington.* Dec. 4, *Brookland;* and to moderate a call at same place on the Monday following. Also at *New Alexandria*, as he and the congregation may agree.

Mr. GALBRAITH, Octr. 3, *Greene.* Dec. 1, *Penn's Run.* Dec. 2, *Cherry Tree;* and to moderate a call at *Springfield* when

requested by the congregation; preaching one Sabbath there and one at *Sandy Lake*.

Mr. CROZIER, March 1, *Wheeling*.

Mr. STERRETT, Dec. 3, *Springfield*.

Mr. HUNTER, Feb. 3, *Manchester*.

The Committee also recommend that Muddy Creek be annexed to the congregation of Camp Run, &c. under the pastoral care of Mr. Hannay.

R. J. DODDS, *Chairman*.

T. Sproull, M. Roney, and J. Carson, were appointed a Standing Committee on supplies, till next meeting.

The Treasurer's report was received, and is as follows:

Missionary Fund, in Account with James Carson, Treasurer.

1853.		CR.		
April 6.	By	Balance on hand,	- - - - -	\$68 12
May 25.	"	Cash from Salt Creek congregation, by Rev. H. P. M'Clurkin,	- - - - -	15 00
Oct. 3.	"	Monongahela congr. by Rev. J. Crozier,	- - - - -	10 50
" 4.	"	Female Miss. So. of Miller's Run congr. by Rev. W. Slater,	- - - - -	10 00
" 4.	"	Salt Creek congr. by Rev. H. P. M'Clurkin,	- - - - -	5 00
" 4.	"	New Alexandria, by John M'Clure,	- - - - -	20 00
" 4.	"	Penn's Run Miss. Station, by Rev. R. J. Dodds,	- - - - -	3 00
				\$131 62

DR.

May 12.	To	Cash paid to Rev. R. J. Dodds, appropriated by Presbytery to his congregation,	- - - - -	\$50 00
June 12.	"	John Boyd, appropriated to Deer Creek society,	- - - - -	18 00
Oct. 5.	"	Rev. O. Wylie, for Missionary services,	- - - - -	8 00
" 5.	"	Rev. W. Slater	" " - - - - -	9 00
" 5.	"	Rev. R. B. Cannon,	" " - - - - -	10 85
" 5.	"	Rev. H. P. M'Clurkin,	" " - - - - -	2 00
" 5.	"	R. Reed, licentiate,	- - - - -	3 38
" 5.	"	D. M'Kee,	" - - - - -	3 00
				Balance in Treasury, - - - - - 27 39

Allegheny, Oct. 5th, 1853.

\$131 62

JAS. CARSON, *Treasurer*.

Education Fund in Account with James Carson, Treasurer.

1853.		CR.		
By	Cash	from S. M'Millin; per Rev. T. Sproull,	- - - - -	\$5 00
"	"	by Mrs. M. Young, per Rev. Thos. Sproull,	- - - - -	10 00
				In Treasury, - - - - - \$15 00
<i>Allegheny, Oct. 5th, 1853</i>				

JAS. CARSON, *Treasurer*,

Presbytery adjourned to meet in Allegheny on the first Tuesday of April, 1854, at 10 o'clock, A. M.

THE ETERNAL PUNISHMENT OF THE WICKED.

Who are the wicked? If we were to apply to the world for an answer, they would point us to such persons only as have been guilty of open, flagrant offences. But the Scriptures make a different distinction. They declare, in language whose import cannot be mistaken, that all who have not complied with the terms of the gospel are wicked. Our Saviour himself with solemn emphasis said, "He that is not for me is against me;" and if against Christ, then he is the enemy of Christ.

The meaning of the term "wicked" being thus understood and settled, the question arises, What will be their future condition?

Now, on this point the Bible is as clear and explicit as on the other. It assures us that unutterable woe in hell will be the certain portion of all who die in a rejection of the Saviour.

But, aside from the clear and conclusive declarations of the Bible, there are proofs sufficient to satisfy every candid inquirer as to the certainty of the future punishment of the wicked. To these we will briefly advert.

First, all men admit that God is righteous and just. He cannot be otherwise. He must therefore treat men as they deserve. He must reward those who obey his commands, and punish those who disobey. Now, it needs but little observation to be convinced that mankind are not treated in this manner here. The wicked are here often the most prosperous; they have an abundance of the "good things" of this world, and are unvisited by the reverses and calamities which befall others; while the humble and devoted followers of Christ, whose sole anxiety is to walk humbly before God and do his will, not unfrequently are overwhelmed with trouble and sorrow, or languish on beds of sickness; or are reduced to such extremes of poverty that the very crumbs which fall from the tables of others would be to them a welcome boon. There is many a Dives and many a Lazarus.

It being, then, an undeniable fact that the distribution of good and evil in this world is unequal, and is made irrespective of the characters of the recipients, the question comes up, How can we reconcile this fact with our ideas of God's justice, except on the supposition that there will be a future adjustment of rewards and punishments correspondent to the characters and deeds of men? And if so, then the wicked must be punished hereafter, or God will cease to be just. But let us take another view of the subject.

All civilized nations erect prisons for the confinement of criminals. No one doubts the propriety of them. The safety of society requires them. Without them, all security of life and property would be at an end. Even the most violent objectors to the doctrine of a future punishment acquiesce in the wisdom and

necessity of prisons. Now, shall we concede the exercise of a right to human legislators which we deny to the Supreme Law-giver? Shall we say it is wrong in Him to erect one, and only one place in all his wide universe in which to confine those who have violated his laws, and at the same time admit it to be right in a State or nation to erect as many as it may deem necessary for the confinement of those who violate its laws? And yet this is what all who deny the existence of hell do. How strangely inconsistent men can be on questions which relate to their eternal interests, while on matters of worldly interest or policy they are perfectly rational and consistent! Some persons think that God, being just, cannot punish men eternally for offences committed in so short a time. A single question will meet this objection: Do not human laws often imprison for a long period of years, and even for life, persons who have been guilty of only a single offence, the commission of which occupied perhaps only a few moments? Now, is it wrong for God to act in the same way? Does he become unjust when he shuts up the wicked in an eternal prison, because the period of their transgressions was comprised within the brief limits of this life?

It is also urged that the punishment is disproportionate to the offense, and unnecessarily severe, and therefore that God, being just, never can inflict it. Is this true? Is sin so trifling a matter? Why, what is sin? Is it not opposed to all the attributes of God? Is it not rebellion against the Majesty of Heaven? Would it not, had it power equal to its will, hurl even God himself from his throne? And what has sin done? Has it not robbed man of the favor and image of his Maker, and made him the wretched and degraded being he now is? Has it not filled the world with disease, and misery, and death? Is not its magnitude so great that even God himself could not deliver man from its consequences without giving his own Son to suffer and to die? Now, if such be the character of sin, who will say that its eternal punishment is more than it deserves? Besides, how do they who object to future punishment on the ground of its being eternal, know that a less punishment would answer the purpose of deterring others from a violation of the divine law? Will they undertake to say that a mitigation of the sentence of the wicked would not be followed by an immediate revolt from the government of Jehovah by his subjects in all the provinces of his wide empire? Is it not true, even among men, that the severest forms of punishment which are in use often fail to prevent crime, and would not the substitution of milder forms in the place of them be attended with an increase of crime? And in the moral government of God, might not a similar result follow the substitution of a limited in the place of an eternal punishment? Would not men become more bold in sin and daring in their rebellion?

The considerations which we have here presented we think conclusively prove that all who die without an interest in the Saviour are wicked, and as such will be punished eternally in hell, and that God in thus punishing them will be just.

Thanks to his great name that he has provided a way of escape from so dreadful a doom! "Believe on the Lord Jesus Christ, and thou shalt be saved," is the grand direction of the gospel; while it declares, in language equally strong and decisive, that "they who believe not shall be damned."—*Chris. Intel.*

THE ROCHESTER PRESBYTERY.

This Presbytery met in the city of Rochester October 4th, at one o'clock P. M. The ministerial members were all present, except W. L. Roberts and Robert Johnson. Rev. Joseph Henderson; dismissed to this Presbytery by Synod, was also present.

Petitions were presented from Buffalo, Hamilton, Oneida and 2nd congregation Perth, for constant supplies of preaching. When the petition from Perth was presented, it was stated there was a *fama clamosa*, that a member of the New York Presbytery had preached there by invitation and dispensed sealing ordinances. The elder from Perth stated that Mr. Stevenson had so preached and dispensed sealing ordinances, but he was not aware that it had been by invitation; and he engaged that so far as his influence extended, no such invitation should be given for the future.

Mr. Middleton petitioned Presbytery to be released from his pastoral charge, on the ground chiefly of insufficient support; but he agreed to hold the matter in abeyance, until it was ascertained whether that support could not be increased. The clerk was ordered to write to the Lisbon congregation in regard to the necessity of such increase.

Mr. Henderson was appointed to supply in Hamilton, C. W., until the next meeting of Presbytery, and to dispense the Lord's Supper there on the 5th Sabbath of October, assisted by Mr. McLachlan.

Mr. McLachlan was appointed to preach in Oneida, C. W., 3d and 4th Sabbaths of October; Mr. McCracken in Syracuse, 3d, 4th and 5th Sabbaths of October; Mr. Scott in Syracuse, 1st Sabbath of November.

The remaining supplies were left to be arranged by the Interim Committee as soon as it should be known whether Mr. Crawford, appointed to this Presbytery by Synod's Committee, accepted the call from Baltimore.

Presbytery adjourned to met in Rochester on the Wednesday after the 1st Sabbath of May next, at 10 o'clock A. M.

THE NEW YORK PRESBYTERY.

This Presbytery met in New York on Tuesday evening, October 11th, and was opened with a discourse by the Moderator, Rev. A. Stevenson,

from Isaiah 49: 4,—“Then I said, I have labored in vain, I have spent my strength for nought and in vain.” The aim of the discourse was to present some of the causes—so far as these are to be looked for in the instrumentality—which hinder the success of the gospel ministry, tracing these. I. To contain specified defects in ministerial training, and II. To certain things in the ministry themselves.

The ministerial members were all present with two exceptions, and ruling elders—D. McAlister, *Whitelake*; Wm. B. Acheson, *Coldenham*; Alexander Wright, *Newburgh*; John Crothers, *1st Congregation, New York*; Joseph Torrens, *2d, N. Y.*; Andrew Bowden, *3d, N. Y.*; Henry Floyd, *1st, Philadelphia*; Wm. Brown, *2d Philadelphia*; Wm. Young, *3d Philadelphia*; John Caldwell, *4th Philadelphia*; and James Dickson, *Baltimore*.

The sessions continued nearly two days. We notice the doings, which are of public interest:

1st. The commission appointed at last meeting for this purpose, reported that they had organized the Fourth Congregation, Philadelphia, at the time specified, by the election and installation of six elders and four deacons, two of the former and all of the latter, being also ordained to their respective offices; four of the elders having been previously ordained.

2d. *Calls*.—Two calls were laid upon the table—one from the third congregation, New York, upon Rev. Josias A. Chancellor, of Breda, Ireland, which was sustained as a regular gospel call, and ordered to be transmitted to the Western Presbytery of the Synod in Ireland, of which Mr. C. is a member—the other from the congregation in Baltimore upon Mr. John Crawford, licentiate, which was also sustained—the salary having been supplemented with one hundred dollars for one year, as a regular gospel call, and being presented to the candidate was by him accepted. It was then referred to the Philadelphia Presbytery, within whose bounds the congregation is, for the requisite further action.

3d. Mr. John Rice, a licentiate of the Paisley Presbytery of the Reformed Presbyterian church, Scotland, presented his credentials, which were received, and Mr. Rice, having been subsequently examined according to the rule of Presbytery, was held as eligible to receive appointments.

4th. *Students*.—Mr. Andrew Montgomery, who has been pursuing his studies heretofore under the care of the Presbytery of the Lakes, was received upon a communication from the clerk of that Presbytery, under the care of this Presbytery, so far as to hear his trials, and to direct his studies in the meantime—he being directed to furnish, as soon as possible, a regular certificate, for the want of which satisfactory reasons were assigned. Mr. M. delivered a lecture upon Prov. 9: 1—6, which was sustained, and a committee appointed, consisting of Messrs. Stevenson and Chrystie, ministers, and A. Bowden, ruling elder, to receive his certificate, and direct his course of study until next meeting. Mr. Joseph Beattie was, at his own request, dismissed to the Philadelphia Presbytery.

5th. *Treasurer's Report*.—This is as follows:

To the Moderator and other members of the New York Presbytery, to meet in New York October 11th, 1853:

The Treasurer of the Home Mission would respectfully report.

1853.	Cash on hand, as per last report,	- - -	\$486.79
Oct. 11th.	Ryegate & Barnet F. Mis. Soc. per Rev.		
	J. M. Beattie,	- - -	\$15.94
" "	Craftsbury, per Mrs. Biggam;	- - -	7.00
" "	Newburgh, per Rev. S. Carlisle,	- - -	18.39
" 12th.	Mr. George Spence,	- - -	5.00
" "	Fayetteville, per Rev. J. Kennedy,	- - -	10.00
			<hr/>
			\$543.12

1853.	<i>Disbursements.</i>		
May 26th.	Rev. J. B. Williams, for Whitelake cong'n.		\$50.00
" 27th.	N. R. Johnson for congregation of Topham,		123.45
June 1st.	J. M. Beattie,	- - -	4.00
" 3d.	R. Q. Willson.	- - -	7.48
			<hr/>
			184.93

In treasury - - - - - \$358.19
 All of which is respectfully submitted.

JAMES WIGGINS, *Treasurer.*

6th. *Minute respecting the decease of Dr. Willson.*—Mr. Chrystie, from a committee appointed for the purpose, presented the following minute, which was adopted and ordered to be published.

"We are called again to record on our minutes, the summons of death from the house of God on earth, to his presence in the invisible world. Since our last meeting one of our members, and one of the most aged ministers in the church, the REV'D. DR. JAMES R. WILLSON, has closed his mortal career. He died in the 74th year of his age, on the 29th of September, at Coldenham, a place endeared to him by the commencement of his ministry, where he lived for many years, and faithfully labored in the gospel; where he had reared the most of his family, and where the mortal remains of some of them had been consigned to the grave. There he now reposes with them, and with many seals of his ministry we trust, under the sure protection of that union to Christ, which extends to their bodies even in death, and causes them to rest in their graves, as in their beds, till they be united to their souls in the resurrection of the great day.

Dr. Willson's name is prominently associated with the history of the church in this country, in his earnest devotion to the ministry of the word in its purity and power, in his ardent devotion to the testimony of our forefathers, for the crown rights of Zion's King in the church and over the nations, in the distinguished and successful efforts to rescue the church and her testimony from the defections of his times, in his long and useful labors as Professor of Theology among the students of our church. He has given years of unequivocal love to the habitation of God's house, and to the place where his honor dwelleth. His refreshing ministry has left a sweet savor of life unto life in the souls and memory of many yet on earth—the imperfections of the man are now buried and covered forever out of sight in the grave—the glorious excellencies of the saint and servant of the Lord are now, we trust, advanced and

perfected in the endless rest which remaineth for the people of God. His toilsome, and almost restless life was marked with a singularly serene, consolatory and peaceful death; and the large and respectable concourse which attended his remains to their last long home, gave good evidence that God will assuredly honor them that honor him."

7. J. Chrystie offered the following, which was adopted and recorded in the minutes :

WHEREAS, Synod at its last meeting directed the constitution of the Philadelphia Presbytery by the ministers residing within its former bounds, we hereby record that the ministers residing within those bounds, viz : J. M. Willson, S. O. Wylie, J. Kennedy, now members in regular standing, will at the close of our present meeting of Presbytery cease to be members of this court. They leave us with our grateful remembrance of long-continued friendship in the service of our God amidst many trials and infirmities, and earnest desire that the Head of the Church attend them with abundant testimonies of his presence and favor in their new relation.

8. *Supplies.*—The demands for supplies were large and urgent.—A. Stevenson had visited the city of Boston, had preached there two Sabbaths, and found such a state of things that the Interim Committee of Supplies felt themselves warranted in furnishing constant preaching during the summer from as early date as possible. The people there have procured a hall, centrally situated, and ask a continuance of these supplies. Albany also asked large supplies: The following appointments were made :

The Committee of Supplies would respectfully report—

R. Z. WILLSON, *Fayston*, 2d and 3d Sabbaths of November, 2d and 3d January, 1854.

N. R. JOHNSTON, *Fayston*, 2d and 3d December, attend to family visitation, and take with him one or more elders and constitute a session.

J. M. BEATTLE, 3d and 4th February, *Fayston*.

J. W. SHAW, 3d and 4th November, *Argyle*, and 2d and 3d January, 3rd *New York*.

WM. MILROY, 3d and 4th October, *Boston*.

J. RICE, 3d, 4th and 5th October, 3rd *New York*; November, *Albany*.

J. McCracken, 2d, 3d and 4th November, and 1st and 2d December, *Albany*, 3d and 4th December, 3d *New York*; January, *Boston*.

D. McKee, November, 3d *New York*; December, *Boston*; January, *Albany*.

J. M. ARMOUR, February, *Albany*; March, *New York* 3d.

J. S. T. MILLIGAN, February, *New York* 3d; March, *Boston*; April, *Albany*.

S. CARLISLE, November, 1st and 2d Sabbaths, *Boston*.

A. STEVENSON, February 1st and 2d, *Boston*.

R. T. WILLSON, Sabbath preceding Presbytery, *Boston*.

J. B. WILLIAMS, April 1st and 2d, *Boston*.

That the Lord's Supper be dispensed in the 3d congregation *New York*, at such time next spring as the Session may appoint, by Rev. J. Chrystie, assisted by N. R. Johnston.

Inasmuch as Mr. Crawford, having accepted a call in *Baltimore*, can-

not fulfil his appointments in Rochester Presbytery, therefore resolved, that Mr. J. Rice be recommended to that Presbytery in his place.

9. *Next meeting* is to be held in Newburgh the 2d Tuesday of May, 1854, at 7½ o'clock P. M.

10. *Rule decided*—The question came up in considering a case of appeal, whether an elder representing the session appealed from, *but who had not been a member of session during the time of its action upon the case*, could vote upon the appeal. The moderator decided in the negative, and was sustained by the court.

The meeting was a laborious one, as usual, the time being largely occupied in considering some cases of discipline, but was otherwise sufficiently pleasant. J. M. Willson resigned his place as clerk, and J. B. Williams was appointed clerk for the remainder of the year.

J. M. W.

PHILADELPHIA PRESBYTERY.

At the time and place designated by Synod, the members included in the bounds of the Old Philadelphia Presbytery met for the purpose of its re-organization. J. M. Willson, the oldest ministerial member present, constituted with prayer. The members being ascertained, it appeared that there were present, Ministerial members—J. M. Willson, S. O. Wylie and J. Kennedy. Elders—duly certified by their respective Sessions, Robert Keys, 1st Cong. Phil. William Brown, 2nd Phil. Wm. Young, 3rd Phil. Saml. McMakin, 4th Cong. Phil.

J. M. Willson was chosen Moderator for the ensuing year, and S. O. Wylie, Clerk. Wm. Crawford, ruling Elder in 1st Cong. Phil. was appointed Presbytery's Treasurer for domestic mission fund. Mr. Crawford's address is "Schuylkill 6th, below Locust."

Mr. John Crawford, licentiate, having accepted a call from the Baltimore Cong. at the late meeting of the New York Presbytery, and the matter referred to this Presbytery to take the measures for his settlement, the ordination and installation of Mr. Crawford are fixed on the 3rd Wednesday in November, at 10 o'clock, A. M. J. Kennedy was appointed to dispense the Sacrament of the Lord's Supper in the 4th Cong. Phil. at such time as he and the Cong. may agree, and with such assistance as they can procure. S. O. Wylie to moderate in a call same Cong., at such time as best suits the parties concerned.

Supplies: J. M. Armour, 4th Cong. Phil. November, 1st and 2nd Sabbaths January; S. T. Milligan, 3rd Cong. Phil. November, 4th Cong. December, 3rd 4th, and 5th Sabbaths January.

Jos. Beattie, student of Theology, was directed to prosecute his studies till the spring meeting, under the direction of J. M. Wilson and S. O. Wylie. Sessions were directed to forward their books at the Spring meeting for their examination.

Resolved, That the Presbytery recommend the subject of HOME Missions to the special attention of the Congregations under our care, and that all moneys collected for this purpose be transmitted to Wm. Crawford, Treasurer for said fund.

Adjourned to meet in the city of Baltimore, on the 3rd Tuesday in November, at 7 o'clock, P. M.

ITEMS OF INTELLIGENCE.

DR. REVEL AT HOME.—A letter has been received at New York, from the Rev. Dr. Revel, Moderator of the Synod of the Waldenses, since his return to his home in Piedmont. He speaks in the warmest terms of his reception in this country, expresses his thankfulness at being again among his own people, and refers to the encouragement derived by them from the sympathy of American Christians, and particularly from the hope of having a Theological Seminary at La Tour, "a thing most necessary, and even fundamental, for our work, and for the evangelization of Italy." He had enjoyed the pleasure of spending a Sabbath at Turin, on his way, was struck with the progress of the gospel there in the four months since his former visit. The chapel holds six hundred persons, but was not large enough to give seats to all who wished on that day to attend the services. One hundred new members had been recently admitted to the church, and the Italian congregation now exceeds three hundred.

IMPORTED CRIME.—The latest national statistics of crime are found in the abstract of the seventh census. From that it appears that the whole number of persons convicted of crime in the United States, for the year ending June, 1850, was about 27,000; of these 13,000 were natives (including colored prisoners,) and 14,000 foreign born. By the same authority, and to the same date, we are informed that our population was composed of 17,737,505 natives of its soil; 2,216,828 born in foreign countries, and 30,014 whose nativity could not be determined. While we have, therefore, but about *one* foreign resident to *nine* native whites, there is a fraction *over* one foreign born criminal to *every* native, including black and white. Such was the ratio of crime in 1850, and there is no reason to suppose that it has materially changed since that time.

GENEVA.—A late writer says Geneva is in advance of most cities in Europe as regards popular freedom, and doubtless there are juster views on the whole question of democracy here than are met elsewhere upon the continent. Well should there be, for this city has been prolific of democratic ideas to the world. Scotland and the interrupted development of the Huguenot movement in France, and the expansion of Puritanism in England and the United States, might illustrate the political side of Calvinism. Still one sees even here in the mass, the incompleteness of a liberty which is not strongly christian. Society without christianity is a failure, as christianity wants its fullest development till it lives out its glorious power in regenerate society.

POPIISH BIGOTRY AND INTOLERANCE IN IRELAND.—It is sad to think of the extent to which bigotry and intolerance prevail in Ireland, fostered by the influence of the priests. A number of ministers of different denominations, lately went over from England and Scotland, to preach the glorious truths of the gospel. They were met with violence and tumult, and some of them were even in danger of their lives. A memorial has been addressed to Lord Palmerston by the Scottish Reformation Society, on the subject of these riots.

CHINESE LANGUAGE.—Who would have thought six years ago, that the laws of one of the States of the Union would have to be published in English and Chinese, for general circulation? Yet so it is. The ninth section of an act passed by the California Legislature for the collection of the foreign miner's tax, has been printed in the Chinese language, for the information of more than thirty thousand Chinese in the New State.

An English lady, Miss Cunningham, has been imprisoned at Lucca for distributing tracts in the neighboring villages. She was mobbed, in the first instance, by peasants, and then taken in charge by the police. Her friends promised her immediate departure if she was released; but the Grand Duke declined to interfere, and said that the law must take its course. By the new civil code the punishment for endeavoring to convert the people from their faith, is fixed at five or ten years' imprisonment, with hard labor.

PROGRESS OF ROMANISM IN THE UNITED STATES.—In the "Annals of the Propagation of the Faith," it is stated by the authority of a Roman Catholic priest in St. Louis, that "the Society of Jesus is progressing slowly but steadily, and that it has already seventeen colleges, which number would shortly be doubled, could the requisite teachers be procured. In New Mexico, however, where are 100,000 Roman Catholics, there is not a single school or college, and but 12 priests.

PETITIONS AGAINST NUNNERIES.—One of the most important and most popular subjects which came before Parliament in the course of the past session, was that of the confinement of young females in nunneries. Without popular excitement, without public meetings or speeches, nearly five hundred petitions, signed by upwards of two hundred thousand persons, were presented to the House of Commons on this question; and not only so, but the House itself showed its perception of the importance of the subject, having twice defeated the government, in the presence of Lord John Russell himself, on this very question.

DECREASE OF METHODISM.—The Wesleyan Conference has for some years had to report an annual decrease in the ranks of Methodism. It was officially reported to the late Conference, that the numbers of the Society had fallen off to the extent of more than one thousand members during the past year.

DEATH OF DR. WILLSON.—Many of our readers will hear with concern of the death of this aged minister. He died near St. Andrews, N. Y. at the house of Mr. John Beattie, on the 29th ult. in the 74th year of his age. We refer our readers to the minute adopted by the New York Presbytery, and found among their proceedings, instead of giving an extended notice as we intended.

DEATH OF PROFESSOR SYMINGTON.—It is reported that Dr. Andrew Symington, of the Reformed Presbyterian Church in Scotland, has departed this life. We have heard none of the particulars. The intelligence is painful to us, as we are assured it will be to many of our readers.

CALLS.—We learn that a call has been made by the Southfield congregation, Mich. on Mr. J. S. T. Milligan, and one by the Lake Eliza congregation on Mr. Robert Reed.

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No. X.

CHRIST, THE GOOD SHEPHERD.

The office of shepherd is ancient and honorable. It is nearly as old as the history of our world, and in it great and good men have been employed. Abel, the second son of Adam, was a keeper of sheep. Abraham, Isaac, Jacob, Moses, David, and others whose names are recorded on the pages of inspiration, followed the occupation of shepherds. But ancient and honorable as the office and title are, when viewed in connection with these worthies, they receive a glory that excelleth when applied to him who says of himself, John, 10:11, "I am the good shepherd," and who is elsewhere called, the *chief* shepherd, the *great* shepherd, the *Shepherd* and bishop of souls.

Our design in the present paper is simply to view the Lord Jesus Christ as a shepherd, and assign some reasons why he is called the *good* shepherd. He was *appointed* to be the shepherd of his sheep. His appointment was by God the Father before the foundation of the world, and he was furnished with every thing necessary for the due discharge of the duties of the office. He is expressly and repeatedly called God's Elect. And this must refer to him in his Mediatorial character, and naturally leads to a contemplation of that eternal engagement between the Father and Son which lies at the foundation of the Mediatorial work. It is the more necessary to have the mind fixed upon this truth because it solves the question, For whom did Christ suffer and die? Did his engagement to the Father include the wicked as well as the righteous? Was he appointed to "feed his flock as a shepherd," and did that flock consist of the *goats* as well as of the sheep? Or did he obey, and suffer and die, as has been too often alleged, that he might put mankind into a *salvable* state? Then, verily, the covenant between the Father who appointed, and the Son who accepted the appointment, would be stripped of its meaning; and the Shepherd who gave his life a ransom must have done so at a desperate hap-hazard. His whole work might

have been in vain. A right consideration of this single point should go far in the mind of every judicious man to set aside the unscriptural theory that Christ died for all men. No, no, "The good Shepherd giveth his life for the *sheep*." John, 10:11. Christ was "faithful to Him that appointed him," and he had the most perfect assurance that "he should see of the travail of his soul and be satisfied."

A shepherd *knows* his sheep. This was particularly true in eastern countries, and was indispensably necessary. In the fullest sense, Christ the good Shepherd knows his sheep. "The Lord knoweth them that are His;" He walks among them; He knows them most intimately and minutely; He distinguishes them from others—His own mark being upon them; He knows their names; He knows their natures; He knows their wanderings; He knows their wants; He knows their enemies; and He knows how to deliver them. There is nothing, indeed, that He does not know. "I am the good Shepherd, and know my sheep, and am known of mine." How comforting is this to the true believer! Well may he sing with Israel's Psalmist—"The Lord is my shepherd, I shall not want. . . Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

The Shepherd *leads out* his sheep to the pasture. Thus does Christ with his people, as is plainly declared in the tenth chapter of John, and in other parts of Scripture besides. "When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." To the same purpose spake David of old in Psalms xxiii. 1-3, and lxiii. 23, 24. The Lord leads the way of his people, and they follow him whithersoever he goeth. He leads them in the way of duty; He leads them when difficulties appear in their path; He leads them safely through this barren wilderness; He conducts them into the ever-green pastures of his word and ordinances; and in due time He will lead them into his own immediate presence and glory. This is the secret of the Christian's strength. "It is not in man that walketh to direct his own steps." Duties could never be discharged, nor difficulties overcome, by the believer in his own strength, and feeling this he triumphantly ascribes all the praise to that God who leads, as well as feeds, him all his life long. "I can do all things through Christ who strengtheneth me."

The Shepherd *protects or defends* his sheep. Many are the dangers and enemies to which the shepherd's charge are exposed. They not unfrequently fall into the ditch, where death would inevitably ensue, were there not a vigilant eye superintending them, and a helping hand near to rescue. But besides this, thieves might break in upon the defenceless flock, to steal, and to kill and to scatter. And, yet again, the wild beast of the field

would devour them for his prey. Both by day and night they need the watchman's care and succour. How truly does this picture represent the condition of the people of Christ in this present evil world! Without his guardianship how soon would the best of men fall into some deep pit, and therein perish! An ensnaring world would soon decoy the little flock; and Satan, their great adversary, who goeth about continually seeking whom he may devour, would speedily swallow them up: but the Lord is on their side, therefore they are kept in perfect safety. His vigilance never flags, and thus He never can be taken at unawares; He is all-powerful, and therefore He is able to keep that which is committed to him against the great day. Nay, for the protection of His sheep, "the good Shepherd" giveth his life itself. How safe, then, are all those, and those alone, who belong to this fold! "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Under this feeling the believer can confidently say—"God is our refuge and strength, a very present help in trouble. Therefore will not we fear."

The Shepherd *seeks out and brings back* his sheep when they wander. Every one knows that sheep are exceedingly apt to go astray, and were not the shepherd to follow after them, and restore them to the fold and the pastures, they would be lost to him forever and speedily perish. Just so is it with the people of God; they are liable to wander, a deceitful heart turneth them aside, the world allures them to follow in its train, and Satan is ever ready to tempt them into devious ways. Such has been the experience of saints in every age: thus David says, in Psalm xxiii. 3, "He restoreth my soul;" and again, Psalm cxix. 176, "I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments." How often do we all wander from the path of duty! and if left to ourselves we should certainly perish for ever. But the Lord Jesus came to seek and to save that which was lost. How great is the Divine goodness; how rich His mercy! Not unto us, O Lord; not unto us, but unto thee be the glory!

But why is he called the good Shepherd?

1. Because he is possessed of infinite knowledge and skill. His knowledge is absolutely without limit. He knows all things. His understanding is infinite. "He needeth not that any should testify of man, for he knoweth what is in man." And in harmony with this, the man according to God's own heart of old declared, "O Lord thou hast searched me and known me. Thou knowest my down-sitting and mine up-rising, thou understandest my thoughts afar off. Thou compassed my path and my lying down, and art acquainted with all my ways," &c. See Psalm cxxxix. 1-12. But besides this He is particularly acquainted with the

diseases of His people. He knows all those "ills which flesh is heir to," and the remedies ready to meet them. There are diseases which attack the human frame which have baffled all human skill, and all the drugs of the apothecary's laboratory have been ransacked in vain for a cure. But in these matters Christ is at no loss, and may well be called "The Physician of great value." Above all this, however, he searches out the diseases of the heart and of the soul: particularly does he know the virulent nature of that awful spiritual malady whose end is everlasting death. And He has skill to cure. How cheering the thought! The blood of Christ Jesus, God's Son, "cleanseth from all sin!" Witness the knowledge and skill of the good Shepherd during His stay in our world. He went about healing all manner of diseases that were then prevalent. He opened the eyes of the blind; unstopped the deaf ears; the halt, the maimed, the paralytic, were restored to strength; disease fled if He but laid His command upon it, although He was a distance from the person; an issue of blood was staunched when a poor woman but touched the hem of His garment. Yea, he spake, and once and again death itself delivered back its prey. Truly, then, Christ is worthy to be called the good Shepherd. He healeth all his people's diseases, and relieveth all their painful troubles. "He healeth the broken in heart, and bindeth up their wounds."

2. The Lord Jesus is the good Shepherd, because he is possessed of tenderest sympathy. It is, undoubtedly, a high attainment to be wise; but if wisdom is combined with an unfeeling heart and harsh treatment, great success in the healing art is not likely to follow. But the good Shepherd has the tenderest compassion and sympathy for His sheep. "In all their afflictions He is afflicted." Not only so, but it is declared that He is "*full of compassion.*" "As a father pitieth his children, so the Lord pitieth them that fear Him." It were easy to adduce proofs to establish this point; consider, for example, the case of the three children, Shadrach, Meshach, and Abednego, in the midst of the burning fiery furnace, and hearken to the words of Babylon's astounded tyrant,—“Did not we cast three men loose bound into the midst of the fire? and lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of God.” And witness, moreover, the Saviour at the city of Nain, where He manifested his pity for the widow by restoring her son to life, and at the grave of Lazarus where He mingled His tears with those of the weeping sisters, although He was about to restore their brother from death. See Him on the brow of Mount Olivet weeping over Jerusalem; and finally, behold Him on the cross pardoning a penitent, and commending his mother to the care of a beloved disciple. And still in gushing streams do His compassions flow forth; on the bosom of

His judgments—in the messages of mercy by the Gospel—in the rich experience of believers, His tender pity is borne to prevent sinners from careering down the descent to hell, and lead them safely at length to His heavenly fold. Verily this is “the good Shepherd.”

3. Christ is the good Shepherd, because he has had long experience. Elihu says, “Days should speak, and multitude of years should teach wisdom.” And we all know the common adage which says, “Practice makes perfection.” The saying holds true in reference to the ordinary affairs of life. Well, in the character of Shepherd, Christ has all the advantage (if we may so speak) of long practice. He watched or herded the sheep of his pasture from the days of Abel downward, although he had not then appeared in the flesh. Abraham, Isaac, Jacob, and all the Old Testament saints, were led by Him to the green pastures, and refreshed by the flowing streams of His grace. From the time of his incarnation for now nearly two thousand years, this Shepherd has kept watch over his flocks, by night or by day he never leaves them, his eye follows their every movement, and His arm is always ready for their defence.

4. Christ made an infinitely precious sacrifice for his sheep. He bought them with a price—and such a price! It was nothing less than His own precious blood. He gave His life a ransom for them that they might be delivered from death. “The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. “I am the good Shepherd: the good Shepherd giveth His life for the sheep.” These are the Saviour’s own words. Surely if an ordinary shepherd were to meet unheard of perils in defence of his charge, if he should boldly face the wolf by day or the thief by night, to the effusion of his blood and the danger of his person, men would account him a worthy servant, and in proportion to the hazards incurred, would they laud him for his good deeds. In the case before us, however, the party is far superior in every way. Consider His exalted character—consider the evil characters of those for whom He suffered, the contumely he endured, the poverty he underwent, the threatenings and the clamour that bellowed against Him from enemies on every side; then after all this, the death to which He was put, in connection with His own hearty willingness thus to suffer and die—then say, is not Jesus the good Shepherd? “Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.”

5. The Lord Jesus is worthy to be called the good Shepherd, because he is perfectly without a fault. As much cannot be said of any mortal man. We all have sinned, and are compassed with

infirmities. Time would fail to enumerate the plagues of the human heart, and the sins of actual life. Consequently, we may inquire—"What man is there that liveth and sinneth not?" And we must admit that the description given of man by the Word of Inspiration is fearfully true—"There is none righteous, there is none that doeth good; no, not one. They are all gone out of the way, they are altogether become unprofitable."

But about "the good Shepherd" there is neither spot, nor blemish, nor any such thing. He "is holy, harmless, undefiled, and separate from sinners." "He did no sin, neither was guile found in his mouth." He could boldly appeal to his bitterest foes, saying—"Which of you convinceth me of sin?" All this will appear still more manifestly, if we consider whence He came; how He was occupied while on earth; and whither He has again returned. He came from the abode of unsullied purity; on earth He went about continually doing good; and again has He gone up to those pure regions, unstained by any of the pollutions of this lower world, and there angelic beings incessantly hymn his praise. "There is none good but one, that is God:" hence it follows that the Shepherd of whom we now treat must be Divine. He is possessed both of humanity and divinity: without the former he could not have been a shepherd at all; and certainly without the latter he could never have been entitled "*the good Shepherd.*" "Great is the mystery of godliness, God was manifested in the flesh!" His name is Immanuel, God with us! In connection with the view of Christ's character now exhibited, it may here be noticed that he will never lose any of the sheep entrusted to his care. He is able to keep that which is committed to him. "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father who gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." Let us carefully ponder all these facts, and then say—Is not the Saviour worthy to be entitled "*the good Shepherd?*" He will bring his sheep to the heavenly fold, where they shall be for ever secure from every enemy, and from all danger. Happy they who are the sheep of His pasture, at the great day when He shall separate the sheep and the goats; the one class being set on His right hand, and the other on His left! Then shall His beloved charge go in and out, and shall find pasture!

6, And lastly. Jesus is the good Shepherd, because he continues for ever. Other shepherds grow old, and, in consequence, unfit for their toilsome duties, and in the end death removes them entirely from the scenes of former years. Others grow up and take their charge, traverse their footsteps, and by and by they too give place to others. Thus the earth and all its inhabitants undergo continual change. But the Shepherd of Israel changes

not, old age leaves no impress upon him, neither can he ever die. Throughout unnumbered ages yet to come He will maintain the same character of the good Shepherd, and finally He will remove all his sheep that are now scattered on the face of this lower planet into higher spheres, there to be ever with their Lord. Even now that He may prompt them thitherward, He visits them in various ways, and often, like the Alpine shepherds when seeking to lead their flocks from the sterile vales below, and ascend to the steep sides of the mountains, where luxuriant herbage abounds, he snatches up the lambs and carries them aloft, by means of which the whole flock are induced to follow.

THE THEOLOGY OF NEW ENGLAND.—NO. 2.*

Jonathan Edwards, beyond all controversy, occupies the first place among the theologians of New England. Indeed, his reputation as a metaphysician and divine, for extent and brilliancy, has rarely been equalled. Calvinists of the strictest sect point to him as the best expounder of their leading principles; while men, who little deserve that appellation, claim him as the father of their peculiar views.

That we may fully comprehend the theology of New England, it is important, therefore, that we should correctly understand the doctrines taught by Edwards. The times, however, in which he lived, the position he occupied, as well as the circumstances by which he was surrounded, exerted a powerful influence in determining the peculiar character of his teachings. In order, therefore, to the accomplishment of the object we have in view, we must briefly consider the state of religion in New England at the time of Edwards' appearance on the stage of action, particularly as influencing his character and views. The pilgrim fathers were distinguished for their familiar acquaintance with divine truth, and for their fervent piety. In the primitive times of New England peculiar privileges were enjoyed by members of the church. To them belonged the choice of pastors, the honors and offices of state, as well as the right of voting in all political meetings. At the same time great care was taken to admit none to the privilege of membership but such as gave evidence of being truly converted. Candidates were generally required to make a public recital of their religious experience before the church, that all might thus have an opportunity of judging of the genuineness of their conversion.

*Authorities consulted in preparing this article:—Holmes' Annals, Hubbard's New England, Mather's Magnolia, Hutchinson's Massachusetts, History of Connecticut, Trumbull's Connecticut, Tracy's Great Awakening, Prince's Christian Theology, Dr. Pond.

The second generation, however, exhibited a considerable decline from the high character of their fathers. The multitudes of baptized youth, who, though moral in their lives, and regular in their attendance at church, gave no decisive evidence of genuine godliness, were, in consequence, prevented from coming to the Lord's table; their children also, in accordance with established usage, could not be admitted to baptism, and of course they would be excluded from all those privileges, of whatever kind, in the constitution of the colonial governments made dependent on church membership. In this emergency, what was to be done? "Would it be right and proper to innovate on the established order, and admit persons to communion, without a credible profession of piety?—or was it safe to shut their posterity entirely away from the church, deprive them of christian ordinances, and thus leave the cherished vine, which, at so great sacrifice, they had planted in the wilderness, to the hazard of being wasted, if not destroyed?" These questions, first raised in Hartford, were discussed throughout the country, until the entire New England Church became agitated. At length a Synod met at Cambridge, by the authority of the General Court, and took the whole matter under consideration. This Synod did not decide to admit those who gave no creditable evidence of piety to the communion of the church; nor, on the contrary, to exclude them from all connexion with it, so that their children must remain unbaptized. It assumed medium ground, declaring that "church members who were admitted in minority, understanding the doctrines of the faith, and publicly professing their assent thereunto; not scandalous in life, and solemnly owning the covenant before the church, wherein they give up themselves and children to the Lord and subject themselves to the government of Christ in his church, their children are to be baptized." In consequence of this decision many owned the covenant, and presented their children for baptism, but did not unite with the church in the ordinance of the Supper. This plan, thus recommended by the Synod, and sanctioned by the authority of the General Court, commonly called the "Half-Way Covenant," though at first violently opposed, came at length to be very generally adopted by the churches throughout the country. It was not, however, until near the close of the century that the Connecticut churches conformed to the general custom.

The influence of this measure was most deleterious. It tended to nurture that feeling of security so congenial to the human heart, and at the same time so deadly in its consequences. We find, in fact, the number of communicants in the churches continually decreased, though multitudes were baptized. Soon the sad result was still more apparent, in the very general decay of vital godliness and neglect of family religion. "Solemn and awful dispensations of the Almighty caused many to fear God had a controversy with

them." In order to ascertain the cause of these afflictive providences, and decide on the proper remedy, a Synod, called by the General Court, met in Boston, A. D. 1679. This Synod, commonly known as the "Reforming Synod," was asked to declare "what were the provoking sins of the times, and what duties were to be done to recover the divine favor." "It was voted that the provoking sins of New England are a great decay of the power of godliness, also pride, a profanation of God's name, Sabbath-breaking, want of family religion, daily prayer, and reading the Scriptures, intemperance, uncleanness, violation of promises, inordinate zeal for the world, selfishness, and undervaluing of the gospel of Christ: and that these are matters of the Lord's controversy." The Synod recommended more exemplary conduct on the part of public functionaries, and a more faithful exercise of church discipline, as the proper remedy of these evils. "The admonitions of this Synod," Mather says, "were not without very desirable effects," yet they do not appear to have exerted any very decided influence in promoting the cause of truth and holiness.

In the course of a few years another innovation, still more dangerous in its influence than the Half-Way Covenant, began to make inroads on the churches; indeed, it may be regarded as the legitimate result of that ill-fated measure. In 1697 the founders of the Brattle street Church, in Boston, asserted the doctrine "that the sacrament of the Lord's Supper is among the appointed means of regeneration; that it is the duty of unconverted persons, regarding themselves as such, to come to this ordinance; and, consequently, that a profession of piety should not be required of those who offer themselves for communion in the church." This principle found an able advocate in the Rev. Solomon Stoddard, of Northampton. Though strenuously opposed, it nevertheless prevailed, until it was very generally adopted by the ministers and churches throughout New England. There is good reason to believe that, at the time of the commencement of the Great Revival, in 1740, there were but few churches that did not practically sanction the doctrine of the Brattle street men. "The operation of this practice upon the churches," says Dr. Pond, of Bangor, "was most disastrous. It tended to increase the number of communicants, but to depress and weaken the vital energies of the body as a whole. The churches came to consist very considerably, in many places, of unconverted persons—of those who *regarded* themselves as unconverted, and who came to the Lord's table as a means of regeneration. . . . And when the door was once open for persons without piety to enter the church, there was no hinderance to their entering the ministry. They were grave men, in speculation orthodox, or moderately so, and performed their customary ministerial duties with much regularity; but their preaching was without point, earnestness, and application; their

devotional services lacked warmth and unction; their labors were not blessed of the Holy Spirit; their people slumbered; the tone of religious feeling and sentiment was declining; and true godliness seemed fast retiring from the land."

The state of religion during the period that intervened between the adoption of the Half-Way Covenant and the Revival of 1740, is vividly portrayed in the following extracts from sermons preached on various occasions during that time. Mr. Stoughton, in the election sermon of 1668, used the following language:—"O, what a sad metamorphosis hath there in these latter years passed upon us in these churches and plantations! Alas! how is New England, in this day, in danger to be lost even in New England! To be buried even in its own ruins! How sadly may we lament it that all are not Israel that are now of Israel! . . . It is a sad thing to be styled children that are corrupters; but are we not, indeed, many of us, corrupted, and, what is far worse, corruptors?" Thomas Wally, of Barnstable, preaching before the General Court of Plymouth in 1669, said:—"How is New England fallen! The land that was a land of holiness, hath lost her holiness! That was a land of righteousness, hath lost her righteousness! That was a land of peace, hath lost her peace! That was a land of liberty, is now in sore bondage!" Samuel Torrey, in an election sermon, preached May, 1683, spoke thus:—"There hath been a vital decay, a decay upon the very vitals of religion, by a deep declension in the very spirit and power of it. Religion is dying in all societies, among all orders and degrees of men, in all ways of converse both civil and ecclesiastical. O, there is little or nothing of the life of religion to be seen in the frame or way, hearts or lives of the generality of the professors of it." Willard, in 1700, complains of the decay of the power of godliness, the fewness of conversions, the loose conversation of professors, the grievous neglect of family worship, the prevalent ignorance, and the little savour of godliness in the private conversation of professors. Increase Mather, in 1721, writes as follows:—"I wish it were no other than the weakness of Horace's old man, the 'Laudator temporis acti,' (a praiser of the time past,) when I complain there is a grievous decay of piety in the land, and a leaving the first love, and that the beauties of holiness are not to be seen as once they were—a fruitful Christian is grown too rare a spectacle—the very interest of New England seems to be changed from a religious to an earthly one. 'O that my head were tears, and my eyes a fountain of tears.'" Thomas Prince, of Boston, about A. D. 1740, speaking of a sermon of Cotton Mather's, says:—"This he published in 1702; and yet, ever since, we have been generally growing worse and worse, notwithstanding all the efforts used by God and man, ministers and magistrates, to reclaim and awaken us."

The state of things in New England, at the date to which reference has already been made, seems to have been most deplorable. The churches were, in many instances, filled with unconverted members, and the pulpits with unconverted ministers—the life and power of godliness was almost gone, manifested only here and there—at best only a frozen orthodoxy prevailed, while in many places the leaven of Arminianism had long been working—the ministrations of the pulpit were mostly made up of subtle, scholastic discussions, or of cold, moral disquisitions. “The great doctrines of the Reformation—Original Sin—Regeneration by the influences of the Spirit—Justification by Faith—Effectual Calling, and the Saints’ Perseverance, were very little insisted on.” “The preaching more and more favored the belief that the unconverted might, without supernatural aid, commence and carry on a series of works preparatory to conversion, and that those who were doing it were doing very well, and were in little danger.”

Amid this wide-spread spiritual desolation arose Jonathan Edwards. He was born at Windsor, in Connecticut, in 1703; graduated at Yale College in 1720 was licensed to preach in 1722; and after spending a few months in New York city, and some two years as a tutor in Yale, he was ordained as colleague with his grandfather Stoddard, at Northampton, February 25th, 1727, where he continued twenty-three years and four months.

Edwards was distinguished for his godliness as well as for his intellectual powers, extensive attainments, and theological works. He could not remain at ease amid the then existing state of things. The path of duty seemed plain; he determined to follow in it, leaving the consequences to God. “Believing those doctrines of Calvinism which have given the greatest offence to be scriptural, reasonable, and important, and that to give them up was to give up all,” he soon commenced the preaching of these great truths with all his characteristic energy and ability—not as subjects of metaphysical discussion and angry controversy, but as great practical verities intimately connected with man’s eternal interests. The great doctrines of “Justification by Faith,” and “God’s Sovereignty,” were particularly insisted on. The result was soon apparent. In 1734 Edwards was enabled to gather in a rich harvest of souls in Northampton. A few years later a still more remarkable manifestation of the Spirit’s work was made. In 1740 Messrs. Whitfield and Tennent, in close succession, made, each of them, a tour through the country, preaching in all the principal towns from Boston to New York. The Spirit of God seemed to descend in copious showers, and work mightily in the hearts of the people. Men of God, all over New England, were stirred up to a more faithful and diligent performance of ministerial work. The Boston pastors generally, Edwards, Bellamy, Pomeroy, and Wheelock, were among the most efficient promoters of the work. By the blessing of God it went prosperously on, so

that, as Dr. Trumbull informs us, in the course of two or three years forty thousand souls were believed to have been born into the family of heaven in New England alone.

The doctrines blessed to the accomplishment of this great work were the doctrines of grace, as embodied in our Confession and Catechism. This, in substance, is the decided testimony of Dr. Trumbull, given in his narrative of the events of that period. Prince, of Boston, also, in speaking on the same subject, uses the following decisive language:—"Those who have been the subjects of the late revival hold the same doctrines they have all along been instructed in from the Westminster Catechism, which has been generally received and taught in New England from its first publication, and which is the system of doctrines most generally and most clearly declarative of the faith of the New England churches." The same author also informs us that the people acquired a renewed taste for those old, pious, and experimental writers, such as Hooker, Alleine, Guthrie, Ambrose, Owen, &c. They read, he tells us, evangelical writings with singular pleasure, and relished that preaching the most which was largely imbued with the spirit of those holy men.

Though productive of such results, and carried on by such means, this work met with bitter opposition. The magistrates and principal gentlemen exerted all their influence against it. Laws were concerted by the Arminians, as they were called, both among the clergy and laity, with the view of suppressing the zealous or Calvinistic ministers. They were forbidden, under severe penalties, from preaching out of their own parishes, except in specified cases. Systematic efforts of the most unjustifiable character were made to exclude sound and earnest ministers from the churches, and at the same time introduce those of an opposite character. Instances are on record of men being ordained as pastors without even the formality of a call, and in direct opposition to the will of the people. Those who at this time were found among the opponents of this work of grace in general, settled down into avowed Arminianism. To this source, too, must we trace the Arianism and Socinianism that sprang up so plentifully about half a century ago. Well established facts authorize us to believe that to the principle avowed by the founders of the Brattle street Church, in 1697, so earnestly advocated by Stoddard, and so generally prevalent in New England a hundred years ago, or a little more, we may trace the degeneracy then so wide-spread, the opposition to the revival of 1740, the Unitarianism of the present century, as well as much of that heresy and infidelity now deluging this portion of our land, and fast flowing through the entire country, scattering far and wide their malarious influences.

It could not be expected that such a work could be carried on without being followed by many pernicious consequences. Among these may be reckoned, in some cases at least, the formation of

“separate” churches. The cause of separation, in many instances, is to be found in a spirit of wild fanaticism that prevailed, for a time at least, among some of the new converts. Men, however, who had no sympathy with these peculiar notions, were compelled to withdraw from the regular churches, and establish “separate” organizations. They could not tolerate the admission of persons professedly unregenerate to the Lord’s table, the baptism of the children of non-communicants, the settling of ministers over churches without a call, or against the will of a majority of legal voters, and hence they sought ecclesiastical relations where they would be freed from such abuses. The high-handed measures of the government that prevailed for a time also contributed largely to forward the work of separation. Between the years of 1740 and 1750 there were formed some thirty or forty separate churches. Several of these afterwards became regular as the fires of fanaticism burned out, and the various abuses that occasioned the separation were rectified. Most of them, however, became Baptists. In 1818 no “separate” churches, so called, were known to exist.

Having thus considered somewhat in detail the religious condition of New England at the time of Edwards, we will be better prepared for studying the theology which he taught. We propose considering this in our next number.

From the facts brought to view in this article we see the dangerous consequences of admitting unregenerate persons to the privileges of the church of Christ. The great fundamental principal is, that particular churches ought to consist of regenerate persons. Abandon this position, and you expose the church to untold evils—to disaster—to ruin. Churches composed of unconverted members, under the spiritual oversight of unconverted ministers, are in league with hell; and just so far as they partake of this character, so far is the glory of Christ’s body obscured, and its efficiency impaired. And is there not reason to fear that our own churches are too remiss in guarding the way of approach to the Lord’s table? Are not our sessions accustomed to be satisfied if applicants possess a good moral character, and are familiar with the doctrines of the gospel, not deeming it necessary to inquire after any particular evidences of a renewed heart? The writer is acquainted with more than one instance of pastors compelling young persons to apply for admission to the Lord’s table, and of their being received without any inquiries being made, either in private or before the session, as to their views or experience. This may be regarded as an extreme case; yet, doubtless, it has its parallel. Do not many of our baptized youth seek admission to the Lord’s table as a matter of course, without ever seriously considering whether or not they have been made the subjects of regenerating grace? And are Presbyteries as careful as they ought to be in guarding the ministry against the entrance of young

men who are entire strangers to the power of the gospel? The writer knows of young men being admitted as students of theology, and licensed to preach the everlasting gospel, without any examination whatever on "their experience of the grace of the Lord Jesus Christ," as our constitution requires. And can we expect any thing but a church composed, in the main at least, of God's own people, called and sanctified by his Spirit, to show forth the glory of the blessed gospel of our Lord, or be to any extent efficient in withstanding the powers of darkness or building up the cause of Christ? This subject, it seems to the writer, is far from receiving that attention which its importance demands.

THE LOVE OF THE WORLD.

Demas hath forsaken me, having loved this present world.

Probably the mind of every attentive, reflecting reader has been more or less impressed with this awful annunciation. To one it may have suggested the exceeding wickedness of the unhappy individual spoken of, to another, his extreme folly, and to a third, his wretched end. While we may be ready to blame or to pity the apostate Demas, let us remember that this was written for our instruction, and should serve as a warning to prevent us from following in the same course. In a carnal age, such as the present is, there are numerous and great temptations; and it is to be feared the end will reveal the startling truth that many professors of religion have yielded to them, allowing their hearts to be drawn out after the world, until they have forsaken Christ and his ways. The profession may be, and often is kept up after the affections have been diverted from the ways of holiness, and given up to the things of earth. In such cases, equally with those in which there is open and formal defection, it will be found that the heart has not been right with God. Love to the world cannot comport with true love to him; for the apostle says:—"If any man love the world, the love of the Father is not in him." Let us never forget that "No man can serve two masters; either he will hate the one and love the other, or he will cleave to the one and despise the other. Ye cannot serve God and mammon."

Among the many and various causes which lead to back-sliding, it is believed the love of the world holds a very prominent place. Satan is ever ready to press this temptation. He urged it on the Saviour himself. Having taken him "up into an exceeding high mountain, he showed him all the kingdoms of the world, and the glory of them; and said unto him:—All these things will I give thee, if thou wilt fall down and worship me.—Matt. 4: 8, 9. Do men forget the example of stern, immediate and scornful re-

sistance which the Redeemer set, when they readily yield to the temptation, or tamper with it until they are overcome? Or do they disregard the awful warning which he uttered when, enforcing self-denial on his disciples, he said:—"What is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Truly we evince a shameful and sinful want of concern for our immortal part, when we for a moment jeopardize its eternal interests for the things of time and sense. By considering that the redemption of the soul is precious, effected only by the shedding of Christ's precious blood, let us endeavor to have our minds constantly impressed with a sense of its worth, of the value of the ransom paid for it, that we may the better see that no equivalent at all is received when it is bartered for the best things of which the world and the world's votaries can boast. These all will soon be to us as though they had not been. But we must exist forever. How foolish then to labor for the meat which perisheth, neglecting that which endureth unto eternal life! How fatal the mistake to choose our portion here, thereby forfeiting the durable riches and righteousness, the abiding honor and never failing enjoyment in reserve for those who lay up for themselves treasures in heaven!

Those in whom the love of the world predominates, generally care but little for the honor of the Lord Jesus, or the interests of his cause and kingdom in the earth. With such it is too often a matter of indifference whether true religion prospers or declines. They do not rightly consider that the glory of God is the great end of man's being, nor that union to Christ is the one thing needful for them. Hence they do not choose the better part which shall not be taken away from them. In the blindness of their minds they invert the divine direction. "Seek ye first the kingdom of God and his righteousness, and all these things (all necessary good things) shall be added to you." Hence they neglect the great end of their existence and their best interests both for time and eternity. They labor to increase their worldly riches, honors and enjoyments, instead of diligently employing the divinely appointed means of salvation, or giving due attendance to the ordinances instituted for promoting their sanctification and building them up in holiness and comfort.

Many in the present day, it is to be feared, evince a desire to have a *name* to live—to have the form of godliness, and to be accounted religious. They join the church, are admitted to her most sacred privileges, sit down at the communion table, contribute of their substance to benevolent operations, &c. They may, and often do secure the esteem of their brethren, and, in some instances, be considered great and good. But alas! they are contented with these outward things which will avail them nothing, so long as their hearts are not right with God. Yea, though they should

go farther than a great many nominal professors do in attending to the mere externals of religion, and yet continue to be conformed to the world, instead of being transformed by the renewing of their minds, he who looks not on the outward appearance, but looketh on the heart, will account them among those whom he never knew. "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he which doeth the will of my Father, which is in heaven," &c.—Mat. 7: 21–23.

Just in proportion as a man is drawn away by the world, he forsakes God, and exposes himself to destruction. "If any man draw back, my soul shall have no pleasure in him." Then is such an one liable to be given up to strong delusions, to unbelief, hardness of heart, and even vile affections. Having set his heart on the world, it need not be thought strange that God should say of him:—"He is joined to his idols; let him alone."

On this subject the scriptures abound with warning and instruction. There are two narratives in particular, which seem to be peculiarly appropriate. The one respects the man who, because he had not where to bestow his goods, determined to pull down his barns and build greater. The other is the account given of Dives. In both how dreadful the issue of loving the present world, taking it for a portion, instead of seeking for an interest in the heavenly inheritance. O reader, think of Dives; he tried one way of it. Then think of Lazarus; he tried the other. Which of them was the wiser man? Which pursued the safe and proper course? Which of the examples set by them are *you* following? J. D.

THE TRANSFIGURATION.

MAT. 17: 1–8.

This remarkable event in the history of our Lord, is recorded by two other evangelists, Mark and Luke. Whether we can gather its precise design, in all its particulars, or not, an event so singular and unique in its character, in which the Lord Jesus Christ, who did all things well, was the principal actor, cannot fail to be fraught with important instruction, and furnish a fruitful theme of devout meditation. We design at present to present a few such practical thoughts as the subject naturally suggests.

1. We remark, in the transfiguration, the three disciples were doubtless permitted to see as much of Christ's glory as mortal eyes could bear. O how enrapturing the visions! Then Peter answered, and said, "Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias." He desired to be no where else but there! He wished for no better portion than to be permitted to dwell for

ever in the presence of the glorified Saviour and the glorified saints, and look, and love, and admire! "But he wist not what he said." This was but a mere glimpse, a simple foretaste of that glory which is in reserve for the righteous when they are prepared to enter upon it. Neither had the *time* yet come. The Saviour, as well as himself, had yet an important work to perform. That sacrifice was not yet offered by which this glory would be purchased for the saints, and without which Peter's sinful soul could not be saved—and most important services were appointed to him and his brethren for the glory of God and the advancement of his kingdom. Peter also, on this occasion, as he was wont, had a "zeal which was not according to knowledge," and "savored of the things of men," rather than of God. He seems to have forgotten the other disciples who were left below, from an undue regard for his own present ease and comfort. He, however, hardly understood the meaning of his own proposal, and spoke the language of his feelings rather than of his understanding. A proper apprehension, however, of the glory of Christ, and the glory of his second coming, which was here shadowed forth, is enough to make the children of God forget the glory of the world, and long for the promised day!

2. While it is our duty to "walk by faith and not by sight," while here below, giving full credit to the testimony of God's word in regard to the things that shall be hereafter, there *are* occasions when the disciples of Jesus need peculiar manifestations of his presence and favor, and peculiar pledges of the fulfilment of his promises in the future world. The three disciples who accompanied our Lord on this occasion on the Mount, were the same who shortly afterward accompanied him to the garden of Gethsemane, and witnessed his sorrow, and his agonies, and his bloody sweat: they saw him assailed by a band of soldiers, betrayed, by a professed friend, into the hands of his enemies—and led away as a malefactor to Pilate's judgment Hall; where he was afterwards condemned, without even the forms of justice, and thence led away to be crucified. They, therefore, needed this peculiar evidence of his character and glory, and of the things which pertained to their own future blessedness, in order to sustain them under these trying circumstances, and afterwards to fit them the better for their arduous and self-denying duties as ministers of the everlasting gospel. And though their faith did for a brief period forsake them, yet it did not fail them utterly. And long afterward Peter still remembered this important event, and consoled himself with it as an evidence that he had "not followed a cunningly devised fable"—for he had been an "eye-witness of his majesty on the holy mount." And the apostle John, when in old age he wrote his gospel, refers to this event, when he says, "and we beheld his glory, the glory as of the only begotten of the

Father." Thus the martyr Stephen was permitted to see the heavens opened, and Jesus standing on the right hand of God, to sustain him in the hour of persecution and death. In like manner the faith of the apostles was sustained in the hour of their departure hence; so that they could all, no doubt, have adopted the language of one of them, and say, with a glow of triumph which the dying Christian alone can understand, "I am now ready to be offered up, 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, will give unto me at that day." The same was true of all the martyrs of Jesus in primitive times, who "took joyfully the spoiling of their goods, and counted it all joy that they were accounted worthy to suffer for the name of Jesus." And all God's children have the promise that the grace of God,—which is but a peculiar manifestation of his presence and love—shall be sufficient for them in the hour of peculiar need. "When thou passest through the waters I will be with thee, and through the fires, thou shalt not be burned." God always fits his children for every event of his providence. "As thy day is, so shall thy strength be."

3. There is nothing so delightful to the saints as a sight of Christ's glory. All the perfections of Deity shine with the brightest lustre in the person of Christ, who is the image of the invisible God, and the *shining forth* of his glory. And as the three disciples were delighted with the manifestations of Christ's glory, and said, "it is good for us to be here," so all Christians should delight to be where Christ manifests his glory. The feeling of Peter was *natural*; his love of the glorious presence of Christ and the redeemed was *right*, though he erred in the manner of manifesting that love. *We*, all Christians, should always love the house of prayer, the sanctuary, the communion of the saints, and the ordinances of God's house. Peter desired to make three tabernacles in the Mount, that they might take up their abode there. The "one thing" that David desired, was, that he "might dwell in the house of the Lord for ever, and behold the beauty of the Lord, and inquire in his temple."

4. When Jehovah reveals his majesty and glory to his saints on earth, they are impressed with reverence and awe. When the bright cloud overshadowed the disciples, they "fell on their faces and were sore afraid." It is natural that men should fear the voice of God, because they are *sinners*. When God revealed himself to Jacob in a vision, as he journeyed to Padan-aram, he was afraid, and said—"How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." And if God should now utter his will as he did at Sinai, men would tremble as they did then, when even Moses said, "I exceedingly

fear and quake," and the multitude begged that God's voice should no more be spoken to them, lest they die! At such seasons the saints behold the Divine Majesty, and sink into their own insignificance. His infinite greatness fills them with humility and self-abasement; his perfect purity, with a sense of their own vileness. But we need not be dismayed at the most awful displays of Deity, if Christ be with us. When the disciples were terrified at the displays of Divine Majesty on the Mount, Jesus came to them, and touched them, and said: "Arise, be not afraid." He has a fellow-feeling with our infirmities—a heart full of tenderness towards his children, and delights in speaking peace to them. He has a "balm for every wound, a cordial for every fear." His language at one time is, "Be of good cheer"—at another, "Fear not, little flock"—at another, "Let not your heart be troubled, neither let it be afraid"—and again, "Peace I leave with you, my peace I give unto you." By his death, he has "delivered them, who, through fear of death, were all their lifetime subject to bondage." With Christ for our friend, we may go down confidently to the grave, and "fear no ill"—"thou art with me, thy rod and thy staff, they comfort me." And we may meet God at his awful bar—we may dwell in the full enjoyment of his presence to all eternity, and not be afraid. But, on the other hand, if God's children are so awe-struck at the manifestations of the divine presence, as we have seen in the case of these disciples and other saints, what must be the consternation and dismay of the wicked, when without a Saviour, they shall be assembled before the "Great White Throne" of Jehovah, when he comes to judge the world in righteousness! "If these things be done in the green tree, what shall be done in the dry?"

Finally, After these things, Jesus and his disciples came down from the Mount. The vision was at an end, and the glorious scene was finished. The special presence of Christ with his saints here, is for the most part but of short duration, and subject to many interruptions. Indeed, it never was intended that the Christian, in this present world, should always dwell on Pisgah's top, and in view of the promised land—else had Peter been right in his desire to build three tabernacles in the Mount. As Moses told the Israelites, while they wandered in the wilderness, "Ye are not as yet come unto the rest and the inheritance which the Lord your God giveth you." Whilst the Christian is not *of* the world, he is nevertheless *in* it. Says the Saviour, "I am no more in the world, but *these* are in the world." God's children have many duties to perform, which are connected with the things of time and sense. But a constant overflow of soul, in view of the presence and glory of Christ, would manifestly unfit them for the performance of these duties. Christianity, therefore, gives no countenance to the practice of a monkish seclusion from the

world, to spend our lives in devotion and holy meditation and prayer, to which Popery pretends. It is the duty of every Christian to let his light shine before men, and to work while it is called to-day, and wait for his rest until the shadows of evening. Having enjoyed, as they frequently may, the presence of Christ for a season, in his ordinances, they come down from the mount of vision, and are employed about the concerns of life, until the master shall say, "It is enough, come up higher. Thou shalt be for ever with the Lord, and behold his glory." Their enjoyment of his presence shall thenceforth never be interrupted by sin or the duties of time. Then will it be their privilege to dwell, not in the tabernacles of clay, but in mansions of glory. Who, then, would not be a disciple of so gracious a master? "In the keeping of his commands there is great reward"—an inestimable reward here, in the sweet foretastes of his love; and joy unspeakable and full of glory in the world to come. Listen, then, to the voice as it comes from the "excellent glory." "This is my beloved Son, in whom I am well pleased: HEAR YE HIM."—*Presbyterian Banner.*

THE WOUNDED SOUL.

"My heart is wounded within me."

Reader, you have a soul—a precious, never-dying soul. I would ask you, Is it a wounded soul? God says, "All souls are mine;" and every soul should, therefore, submit to His authority and will; but by nature all are in a state of revolt from His authority, of rebellion against His will, and of enmity with His nature; consequently they wage war against God, and the Redeemer is represented as going forth "conquering and to conquer" rebellious souls, and bring them under His rightful authority. But not one of the rebels will submit to Him until he is wounded; and thus the Redeemer's ranks are composed of the wounded from the ranks of the enemy; and it is on this account I put the question—Is *yours* a wounded soul? If not wounded you must be among the opposers of Christ and his reign of righteousness—you must be missing all the good which those who are His both have and hope for. If you can point to your wounds, there is some ground to hope well of you. But, perhaps, you are ready to ask, What the wounds are of which I am speaking? Not bodily hurts—not sickness—not worldly losses, crosses, or disappointments—Oh, no! The wounds of which I speak, are *soul wounds*—wounds made by the sword of the Spirit, in your heart and conscience. Have you felt them? Then you must know them to be exceeding sharp and painful, and, in your own strength, unbearable; "A wounded spirit who can bear?" Have you heard the word of

God, telling you that you are a sinner—a great sinner—a sinner against God—a sinner by nature—a sinner from your birth—a sinner against light, reason, and remonstrance? And has your own heart told you that all this is *true*? And have you felt ashamed of yourself before God—abhorred yourself—condemned yourself, and been heartily persuaded that if you had your desert, hell would be your portion for ever? Have you been led to cry out, with Job, “I have sinned, what shall I do?” or with David, “Against thee, thee only have I sinned, and done this evil in thy sight?” If this, or something *like* this, has been your experience, then yours is a wounded soul.

Reader, if you ever felt wounded in this manner—if you ever felt yourself guilty before God, what did you do in order to get the wounds of your soul healed, and your conscience quieted? One or other of two things you *may* have done. God says, “I wound, and I heal;” and the Scriptures speak of wounds or “hurts,” being “healed *slightly*.” It is possible you may have been satisfied with getting your wounds healed *slightly*. Soul-wounds are healed slightly, when convictions of sin are allowed to die away, or be forgotten, without leading to a believing apprehension of Christ Jesus, as the only Physician of souls—without being followed by an earnest application to His blood, as the only cleansing fountain and healing balm. Soul-wounds are healed slightly, when the sinner finds rest to his troubled conscience short of an entire approval and hearty acceptance of God’s plan, *as the very best plan*, as the *only* plan, of saving sinners. Soul-wounds are healed slightly, when the sinner seeks refuge in the fancy, that, because God is merciful, he will, perhaps, not be so hard with sinners as the Bible says, (impious thought!) or in the delusion, that salvation is offered on some condition which he has himself the power to fulfil. Soul-wounds are healed slightly, when comfort is sought in a fanciful, partial, or incorrect view of the scheme of Redemption, or in any view that is not *God’s view of it*. Reader, if you have been seeking ease to your wounded soul in any of these ways, I can assure you that you have been using quack medicines—not the genuine balm of Gilead—and your wounds soothed in this way, but not properly healed, may yet prove your everlasting ruin. No balsam of your own devising can ever cure your soul-wounds, except in *fancy*. Your repentance, your amendment of life, your good works, your faith, your prayers, are not the medicine, but only the necessary accompaniments of the medicine. There is only one Physician for wounded souls—Christ Jesus; one cure for wounded souls—“the precious blood of Christ”—one agent who can rightly and effectually apply this cure to the wounds—the Holy Spirit. Christ Jesus came to “heal the broken hearted”—to cure the wounded soul. Make

application immediately to Him, for He hath said, "Him that cometh unto me I will in no wise cast out." And I entreat you to beware of all remedies that can only heal your wounds *slightly*; beware of taking up any notion of the plan of salvation that is not scriptural, and be satisfied with no healing of your wounds which leaves you in possession of high thoughts of your natural ability to believe—light views of the evil of sin—and low views of the Majesty, Justice, and Holiness of God. ZAZA.

REFORMED PRESBYTERIAN SYNOD IN IRELAND.

COVENANT RENOVATION.

A very interesting meeting of this body was lately held at Dercock, near Ballymoney. For some years past, an earnest desire had been manifested throughout the congregations of the Reformed Presbyterian Church, in this country, to engage in a public act of renewing the National Covenant of Scotland, and the Solemn League and Covenant of the three kingdoms, and petitions were addressed to the Synod on the subject. This step was regarded as demanded, from the dangers that threaten the cause of evangelical truth, from the increased power of Popery, and the prevalence of other evils, and as an approved means of union and revival. The Synod had directed a considerable share of its attention to the matter of Covenant renovation, at its different meetings, for a number of years; and, after agreeing upon the mode in which this great duty was to be essayed, various documents were prepared, revised with the utmost care, sent to the various inferior judicatories and congregations for their inspection; and, after alterations were made, in accordance with the suggestions received, were finally adopted, as suitable for the work of covenanting.

It was rather a singular coincidence, that the Synods of the Reformed Presbyterian Church in Scotland and America, about the time that the movement began in the body in this country, adopted measures for engaging in a similar work, and issued some papers on the subject; the other two Synods have not, however, yet come forward to a public act of renovation. Every year, of late, has appeared to those who took an interest in the subject here, to render the call louder and more distinct, to enter into a sacred bond of brotherhood and coöperation, for the maintenance of truth, opposing dangerous and destructive error, and the promotion of vital godliness; and public movements, and the aspects of Providence, have impressed thoughtful and prayerful men more and more, with the importance of having recourse to a measure which was so eminently blessed, in the days of our Presbyterian

forefathers, for successfully resisting evil, and securing and perpetuating true civil and religious liberty.

At the annual meeting of Synod, held in Derry in July last, it was found, on inquiry, that the Church was, in general, earnest in the desire that the work of Covenant renovation should be proceeded in without farther delay; and a remarkable spirit of unanimity and elevated feeling pervaded the deliberations on this subject. It was then resolved that the act of covenanting, viewed as a high and solemn privilege, as well as a duty peculiarly needful at present, should be performed, first, by the ministers and elders, in a Synodical capacity, and should afterwards, with as little delay as possible, be engaged in by the different congregations; and arrangements respecting the manner of proceeding were suggested, and readily adopted. The time fixed for the special meeting was Tuesday, the 11th, and Wednesday, the 12th, of October, and the place, Dervock, in the county Antrim, as being the centre of a district in which many members of the Covenanting body reside, and partly, too, out of respect to Dr. Stavely, one of the most venerable ministers of the Church.

The following is a condensed account of the proceedings which took place on this important occasion. On Tuesday, the 11th inst., the members of Synod, ministers and elders, convened in the Reformed Presbyterian Church, near Dervock, a neat and substantial structure, at 11 o'clock, A. M., and the Synod was constituted by prayer by the Moderator, the Rev. Thomas Houston, D. D.; after which the roll was made up, and the Rev. Robert Wallace, of Newry, was unanimously appointed Clerk, *pro tem*. The stated Clerk, it being understood, not being able to attend, from his having been called to public services at a lengthened distance. After some arrangements were made concerning the order of the services, and the Synod unanimously agreeing to admit Mr. James Renwick Thompson, a licentiate of the Reformed Presbyterian Church from the United States, who submitted excellent certificates of standing and character, to the act of covenanting, the devotional exercises were proceeded in. This first day was observed throughout by the Synod, and by many members of the Church who were present, as a season of special fasting and humiliation; and the whole services were marked by deep and impressive solemnity.

At twelve o'clock, noon, the Rev. Robert Wallace commenced with prayer, and explained, in brief but very appropriate terms, a portion of Psalm cii., from the 10th to the 19th verse. Afterwards the Moderator preached a plain, practical discourse, from Daniel ix. 4, 5, in which he illustrated, with considerable fullness—First, the character of the glorious Being to whom we approach, making confession of sin. After referring to the manner in which God is to be approached in penitential prayer, the object of wor-

ship was spoken of as our own covenant God—as all powerful and terrible to execute vengeance—as ever remembering and faithfully performing all covenant engagements, and as rich in mercy to a remnant left. Secondly, the import of the confession, with special application to the Synod and people assembled, was considered. The characteristics of approved confession of sin, as exemplified by the beloved prophet, were first shown; and then, at considerable length, the sins to be specially confessed were exhibited as those of a professed Christian people, enjoying distinguished privileges; the sins of the ministry and eldership; the transgressions of covenanted witnesses; and manifold sins, in spirit and conduct, towards others in the land. Thirdly, it was shown how penitents are enabled to make such a confession, in sincerity and truth. Among the views suggested, were a minute and particular searching of our own ways, a solemn sense of God's presence, the agency of the Holy Spirit, looking to Christ as pierced by our sins, careful observance of tokens of the Divine displeasure upon the Church and the land, and heartfelt dread of the fearful consequences of dealing perfidiously with God. The discourse was concluded with several suitable inferences and directions, and with solemn appeals to the hearts and consciences of the hearers.

After praise and prayer, the Rev. William Russell read the "Confession of Sins" that had been adopted by Synod. This contained a very full enumeration of the sins of the nation, pointing out various instances of national defection since the Reformation, various evils in legislation, the encouragement given to false and unscriptural systems, and the prevalence of many gross immoralities. It exhibited, moreover, many errors in doctrine, defects in administration, and evils in practice, as existing throughout the Churches; and, in peculiarly affecting terms, pointed out the personal and relative sins of those who were proposing to engage in covenanting with God. After the reading of this paper, Mr. Russell delivered an impressive address, referring to God's peculiar favor to these lands, and the many and mournful instances of apostacy with which they were chargeable, pointing out the sins of various classes, evils in the Churches, the dangers that at present threaten those who faithfully maintain the truth; and in the close, in very cogent terms, the enormous evil and the fearful consequences of sin, and the manner of Divine forgiveness. When this address was finished, Mr. R. offered up, on behalf of the members of Synod and the Assembly, solemn prayer, in which he referred to the various subjects contained in the "Confession," and earnestly implored forgiveness for the Church and the land. This part of the service was in a high degree affecting, and many appeared to feel a holy dread of the Divine Majesty, and yet that it was surely good to draw near to God. The concluding part of the services of this day was a discourse by the Rev. Robert Nevin,

of Derry, founded on Genesis xxxv. 2—"Put away the strange gods," &c. In the illustration, he noticed, first, some of the spiritual idols that are to be relinquished, in order to an acceptable approach to God, and, secondly, the manner in which this important duty is to be performed. These spiritual idols were referred to under the heads of self; the world; inordinate desires of the flesh and of the mind; and formalism, hypocrisy, lukewarmness, in making idols of means of grace and religious ordinances. Such evils are to be mortified and put away, in the spirit of true penitence, with strong faith, under conscious and abiding impressions of our own insufficiency for aught that is good, in dependence upon the sovereign grace of God, in joyful hope, with fervent zeal, and with a steadfast and constant spirit. Various evils existing in the Church were faithfully pointed out, and the discourse contained a manly exhibition of principle, clear exposition of Scriptural statements, and suitable practical directions in relation to the duty contemplated.

On Wednesday—the day fixed for Covenant Renovation—the Synod met at eleven o'clock; and a short session was occupied in ascertaining those who were to join in the act of covenanting, and in fixing the order of procedure. It was gratifying to find that, besides the members of Synod, a number of elders from various congregations, who were certified by their respective sessions, expressed the desire to be admitted, and which was readily granted. An elder from the Covenanting Church in America, duly certified, was likewise admitted, on his earnest request. The public services of the day were commenced by the Rev. James Smyth offering up solemn prayer, and explaining a portion of the 20th Psalm. The Rev. James Dick then preached from Nehemiah ix. 38—"And because of all this we make a sure Covenant," &c. From this subject he illustrated, at considerable length, and with much fulness and convincing argument—First, the nature of the Covenant. Here he showed that covenanting is no sectarian practice; that God has never dealt with any but in the way of covenanting; that mankind, in all ages, and in all countries, have been in the practice of covenanting; that the Church of God, in every age, has been a covenanted society; that there is a sure foundation laid in the Covenant of grace for this practice; that there is a clear and express warrant for the duty, both from the light of nature and from the Sacred Scriptures; that covenanting is in its nature moral, and not confined to any one region or people; that the matter of a Scriptural Covenant is the most important that can be conceived. This he spoke of as a profession of belief in all revealed truth, as a cordial reliance on Divine promises, as an engagement to walk in instituted means of grace, and to perform all required duties. It was then ably shown that our Covenants, National and Solemn League, are, in substance, none other than the Covenant by which God's Church is bound in every age. He considered, in the second place, the making of the Covenant; and illustrated on this head the following observations:—God himself, first of all, made His people's Covenant, and had He *not* made it, they would have had no right to enter into it; man's making a Covenant with God, is just his acceptance of God's Covenant; persons in different offices and stations, are the parties who covenant; and, in making the Covenant, all proper formality and solemnity are observed. Thirdly—the reasons for covenanting were then clearly and forcibly ex-

hibited. Of these the following were noticed:—1. To put away all iniquity. 2. To walk before God in the law given to Moses. 3. Remembering manifold oppressions, in the hope that God would bless them, giving them grace to support trials; and that He would in due time grant them deliverance. Various instances of covenanting, mentioned in both the Old and New Testaments, and among the Reformed Churches in different countries, were then considered, and the occasions on which faithful men betook themselves to this great duty were noticed. The special call of the Church at the present time to renew the Covenants was next pointed out. This was shown to be furnished by defection from covenanted attainments in the Churches, and the active and untiring efforts of enemies against the cause of God. The British Covenants are the best barrier against the inroads of adversaries. The very treatment which our father's Covenants have received, supply a powerful reason for publicly acknowledging them; and at all times, when the Covenant has been renewed in a proper spirit, God has approved the transaction, and visibly owned those who engaged in it. In conclusion, the frame of spirit in which we should covenant with God was considered, as consisting in reverence of the Divine Majesty, deep self-abasement, dependence on God, appropriating faith, the exercise of holy joy, the engagement of the heart and conscience to be God's forever, and in humble anticipation that God will bless us hereafter. This admirable discourse, which abounded in clear exposition of Scripture, powerful and convincing argument, and faithful testimony-bearing, was listened to with sustained and profound attention by the large assembly, and appeared to make a deep impression, not only upon those who were about to engage in the act of covenanting, but also upon all who were present.

After a brief recess, the Rev. Dr. Stavelly, who had been appointed to preside in the work of covenanting, ascended the pulpit, and, after praise and prayer, called upon the Rev. Wm. Toland to read aloud, from the Clerk's desk, the National Covenant of Scotland, and the Rev. Wm. M'Carroll to read the Solemn League and Covenant. This being done, the ministers and elders who joined in the act, and who were ranged in the seats in the aisle, immediately before the pulpit, stood up; and Dr. Stavelly read, in a solemn and distinct manner, the Act of Covenanting, as contained in a bond, embodying the substance of the Covenants, National and Solemn League, adapted to the circumstances of the Church, and the present times. At each separate numbered paragraph, he lifted up his right hand in token of swearing to the matters contained in the bond, and, at the same time, all the ministers and elders likewise elevated their right hands, to signify their cordial joining in the same engagement, and at the close all together pronounced, in a solemn and emphatic manner, Amen. The swearing of the Covenant being finished, Dr. Stavelly descended from the pulpit, and affixed his signature to the Act of Covenanting, which had been carefully written on a roll of parchment, and all the ministers, elders, and licentiates who had sworn the bond, followed, severally attaching their names to the deed. Dr. S. then briefly addressed the assembly, speaking with special commendation of the becoming conduct and devout attention of the people who were witnesses of the transaction. The scene was, indeed, one of the most striking and impressive that we have ever been privileged to witness,

forcibly reminding one of some of those favored occasions, in which our Presbyterian forefathers publicly pledged their allegiance to Zion's Covenanted King. The day was calm and delightful, the sun breaking forth with mellow splendor about the time that the able discourse on covenanting was commenced, and continuing to shine upon the neat house of worship and surrounding grounds, and to gladden the assembly, till he sunk beneath the horizon. The dense congregation, consisting, besides those in the neighborhood, of friends of the covenanted cause who had come from remote distances, and even of several from Scotland, remained immovable in their seats for many hours, and appeared, at different parts of the services, penetrated by deep devotional feelings. When the ministers and elders stood up and swore the Covenant, many of the spectators shed tears; and as they came forward to append their signatures, the act was witnessed with breathless attention. It was as if all felt that God was among His people of a truth, and that an act had been performed which tended to elevate and spiritualize the minds of all, and whose results would extend far beyond the present scene.

In the evening, the Rev. Samuel Simms preached from Psalm lxxvi. 11—"Vow, and pay unto the Lord your God." In discussing this subject, he considered, first, at considerable length, the doctrines which those who had covenanted had sworn to keep, and the practice they had vowed to observe. These doctrines were viewed as Scriptural, Evangelical, Protestant, Presbyterian, and Covenanting; and of the duties there were particularly specified, reading the Word and secret prayer, family and social worship, public worship, and the diffusion of the truth. The reasons why we should pay solemn vows were next exhibited, such as our profession is Scriptural—our privileges a blood-bought inheritance—our cause a covenanted cause; and the faithful maintenance of it is conducive to the glory of God, the good of our own souls, and the benefit of our native land. The discourse, which contained a clear exhibition of a testimony for truth, and many striking illustrations, was concluded with suitable exhortations and directions in relation to the manner of paying covenanted vows.

The public services of this memorable meeting were concluded about seven o'clock in the evening, and the large assembly, that had waited upon them with fixed attention for so many hours, retired under impressions of the peculiar favor of the Covenant God of their fathers, vouchsafed upon the occasion.

The Synod was constituted immediately after, and spent some time in making arrangements for extending the work of covenanting to the various congregations of the Church. The Committee on Covenanting was instructed to prepare and publish, with as little delay as possible, a narrative of the Proceedings of the matter of Covenant renovation, to reprint documents for the benefit of the members of the Church, and to give to sessions and congregations such hints and directions as may aid them in this important work. The expectation was generally expressed that, in the course of a few months, the act of covenanting may be engaged in by all the congregations of the Church.

The death of the venerable Professor Symington was spoken of with sentiments of deep sorrow and regret; and Messrs. Toland and Wallace were appointed to prepare a minute in relation to it, and to express to the

congregation and family of Dr. Symington the cordial sympathy of the Synod in relation to this bereavement.

On the subject of the Irish Mission, the Rev. William Russel expressed his willingness to accede to the wishes of the Synod, and to go on a mission for a period of three or four months to the South or West of Ireland, on the condition that others would succeed him, with the prospect of the work being carried forward. The matter was referred to the Board of Missions, with the expression of an earnest desire that arrangements might be made, with as little delay as possible, for prosecuting with vigor a mission to the benighted parts of this country. The Rev. James Smyth made some gratifying statements respecting the exertions of members of the Reformed Presbyterian Church in Australia to obtain a missionary of the body from this country. This matter was also referred to the Missionary Board.

At nine o'clock the Synod was finally adjourned, after a brief address by the Moderator, with prayer.—*Derry Standard.*

THE CASE OF MISS CUNNINGHAME.

In our last number we stated that this young lady had been imprisoned at Lucca, in the kingdom of Tuscany, for distributing the New Testament and tracts among the peasantry. At first the Duke absolutely refused to release her, even on assurance being given by her friends that she would leave his kingdom. Providentially that refusal has resulted in his confusion, and been made to promote the interests of truth and religious liberty. She has been released from her imprisonment, not as the result of a trial, but under the appearance of an act of grace. How much the fear of British power may have done, and how much the idea that a breach of the law could not be proved, may have effected, we know not. Miss C. however, was unwilling to receive a *pardon*. She felt that she was an innocent and an injured woman, and desired to stand justified. One of her friends thus writes:

“Miss Cunninghame is in spirit as in blood, a worthy descendant of the great Scottish Reformer. I copy her own words on her liberation: ‘I have not accepted the Grand Duke’s *Grazia*. On the contrary, I said at once, that what he owed me in justice I did not wish to receive in grace, and that until I consulted my advocate, I would not go out of the prison. However, in the course of a few hours, I got another message to say that they had orders to send me out, and, that they begged me as a favor that I would go, or otherwise they would be obliged to turn me out. Then, said I, give me a paper stamped and signed, to say that I *am turned out*, and have not gone voluntarily, which accordingly they did. I am told that one half hour later I should have had a decree from the Second Court in my favor, which would have declared that I had done nothing worthy of bonds, and, therefore, that the case could go no further. It is currently reported that the cause of this pardon is, that despatches came from Lord Clarendon to say, that if I was not set at liberty at once, the British arms would be taken down from the Embassy. It is considered here the greatest triumph, since the Grand

Duke has freed me, because England has demanded it, and it is universally known also that I am declared innocent legally.”

Another correspondent writes:—“The anxiety of the authorities to get rid of Miss Cunninghame, by one means or other, was really amusing. They concealed but very ineffectually the trouble and shame this inconsiderate capture had brought upon them, and, too late for himself, the Grand Duke discovered that the Ministers who had strenuously opposed his line of conduct had seen better than himself the humiliation it would, sooner or later, entail upon him.”

Meanwhile, the result of Miss Cunninghame’s imprisonment appears to be really blessed already. People are more anxious than ever to get these mysterious “tracts” which brought her into gaol, and to read that wonderful Bible which they are told, on the best authority (that of the priests,) contains so many things against their church. At first, too, the terms of Miss Cunninghame’s release were her immediate withdrawal from Tuscany. Yet she is still here; and, if it were needful, others might come, too, and bring tracts for the benighted Papists, who are truly thankful for them, and read them with eagerness. In fact, we have arrived at such an unexpected state of circumstances, as to call upon us more urgently than ever for increased earnestness and more fervent prayer.

On each of the four Sabbaths of Miss Cunninghame’s imprisonment, a sermon was preached to all the prisoners, the doors of the cells being left open that they might hear. The Virgin Mary was, of course, the theme, and the name of Christ was scarcely mentioned. Long fabulous anecdotes were recited of the extraordinary merits of the “Rosalia,” a festival now in vogue, and the poor, wretched prisoners were informed, that if they recited the prayers of the Rosalia, and restrained from looking into the poisonous tracts which were being circulated, evil, and even the devil himself, would be powerless against them.

AN EXPLANATION.

We have received a communication from Rev. A. Stevenson respecting a statement in the proceedings of the Rochester Presbytery, published in our last number, in which his name is mentioned. From the communication we learn, that the circumstances of the case were in substance as follows. Being in Canada West, he spent a sabbath in the bounds of a vacant congregation, which had been led to believe that he might be there on that sabbath by a letter from a member of the Rochester Presbytery. (We now quote Mr. S’s language.) “The people partly expected me; they had been long vacant; they urged me to preach; I could not refuse. One of the elders, encouraged by Mr. Middleton’s letter to hope that a minister might be in Perth, had brought an infant and a very delicate mother some twenty-five or thirty miles over a country road, hoping to obtain baptism for the child. This the old elder and father of the flock urged as an additional reason why I should preach, as they could make no calculation on another ministerial visit. When I saw the journey the parents had performed, and when there was no reason

known to elder or member why baptism should not be dispensed, I consented. I, therefore, under these circumstances, dispensed a sealing ordinance. But that I dispensed sealing ordinances, as charged in the *fama*, adjudicated by the Rochester Presbytery, I positively deny."

THE LAKES PRESBYTERY.

We regret that the proceedings of this presbytery came too late for our present number. We could not make room for them after they came to hand. We give a few items of general interest, and the scale of appointments of supplies. The whole will appear in our next.

A call on Mr. J. S. Milligan, from the congregation of Southfield and Bloomfield, Mich. was sustained, presented and accepted. The pastoral relations between Rev. A. M'Farland and the Utica branch of his congregation was dissolved. The moderation of a call was granted to the Second Miami congregation. A part of the Miami congregation, of which Rev. Messrs. Johnston and Milligan have the pastoral charge, asked and obtained a new organization, and also the moderation of a call. The following are the appointments of supplies:

Rev. J. French, *Lake Eliza*, four Sabbaths; *Hennepin*, four Sabbaths, discretionary.

Rev. J. Neill, *Detroit*, October, second Sabbath; *Utica*, April, 1st, 2d Sabbaths; remainder of his time in Canada.

Rev. J. Dodds to administer the Sacrament of the Supper in Second Miami congregation, on third Sabbath November, and to preach in Cincinnati three Sabbaths in February.

Rev. R. Hutchison to dispense the Sacrament of the Supper in Cincinnati, on the fifth Sabbath October, and to preach there, January, first and second Sabbaths, and from third Sabbath of March till next meeting of Presbytery.

Rev. W. F. George, *Xenia*, October, second Sabbath, two or three months during the winter, and to dispense the Sacrament of the Supper, assisted by Rev. J. K. Milligan.

Rev. J. C. Boyd, *Marion*, October, second Sabbath, and three days discretionary; *Savannah*, three days.

Rev. A. M'Farland, *Eden* and *Irville* all his unoccupied time, and to dispense the Sacrament.

Mr. J. R. W. Sloane, *Rushsylvania*, twelve Sabbaths; *Second Miami*, twelve Sabbaths; *Utica*, two Sabbaths.

Mr. B. M'Cullough, *Fort Wayne*, October, second and third Sabbaths; *Cincinnati*, October, fourth and fifth Sabbaths, and November and December; *Utica*, January, February and first Sabbath March; *Detroit*, till next meeting of Presbytery.

ROCHESTER PRESBYTERY.—The Interim Committee of Supplies of this Presbytery, have made the following appointments:

Mr. Rice, *Buffalo*, until the end of January; *Oneida*, *C. W.* February and March; *Syracuse*, April.

Mr. Milroy, *Oneida*, *C. W.* till the end of December; *Syracuse*, January; *Buffalo*, February, March, April.

Rev. J. Middleton, *Perth*, *C. W.* four Sabbaths, at his convenience.

DEATH OF REV. ANDREW SYMINGTON, D. D.

The following just tribute to the memory of Dr. Symington is taken from the *Monitor*, edited by Rev. Thomas Houston, D. D. From another source we learn that he was ordained in 1810, and appointed Professor of Theology in 1820. His age was about 66 years.

“ With feelings of profound and heartfelt sorrow, we record the decease of the Rev. Andrew Symington, D. D., of Paisley, Professor of Theology of the Reformed Presbyterian Church in Scotland and Ireland. This sad event occurred on the evening of Thursday the 22d of September, and being sudden and unexpected, it has affected with deep grief not only the bereaved family and flock of this truly venerable minister, but likewise the Church of which he was so long a distinguished ornament, and many others of different denominations, who knew his eminent attainments and who appreciated his christian worth and usefulness. Towards the commencement of the session of the Theological Hall, a few weeks ago, Dr. Symington met with an injury in one of his legs in stepping out of a railway carriage, but it apparently affected his health so little, that he was able to conduct the business of the class with his usual vigour, only meeting with them in his own house, instead of in the usual place of assembling. On Tuesday morning he delivered his ordinary lecture to the students, and in little more than two days after he was called to cease from all earthly labors, and to enter into his glorious rest. The character of our venerated father is far above any panegyric that we could pronounce. As a christian of a high measure of spirituality—a devoted minister of the Gospel—a faithful witness for truth—and a laborious and most successful instructor of candidates for the ministry—he has left behind him few equals, and none superior, in any section of the Church. His christian character, tried and matured by various and lengthened domestic afflictions, was one of diversified excellence; and those who enjoyed the privilege of familiar acquaintance with him, ever felt the spiritual benefit of intercourse with him, and greatly loved and admired him. He was in the fullest sense, a father to the candidates for the ministry who were committed to his care. A large majority of the present ministers of the Reformed Presbyterian Church in Scotland and Ireland, a considerable number in America, the missionaries from the Scotch Reformed Church to the heathen, and several esteemed ministers of other denominations, attended the Theological Hall over which he presided, and received his invaluable instructions in theology, and his affectionate practical counsels. These, while sorrowing for this heavy bereavement, will ever cherish the deepest veneration for his memory. Would that his mantle may descend upon the race of ministers that he trained! Would that many who yet remain in the service of the Church may be imbued with his prayerful, devoted and loving spirit! As the sad intelligence of Dr. Symington’s removal only reached us when the last part of the present number was going to press, neither our space nor our feelings will allow us to say more at present; on a future occasion we trust to be enabled to give a full memoir and portraiture of the labors and character of this excellent man. Meanwhile, our earnest desire is, that his afflicted family and flock may

be sustained and comforted under this trying dispensation, and that the ministry and members of the Church may lay to heart and duly improve the solemn lessons which it furnishes.

From the Covenanter.

DEATH OF REV. J. R. WILLSON, D. D.

“Died, in Coldenham, Orange County, N. Y., on Thursday, September, 29th, at the house of Mr. John Beattie, REV. JAMES R. WILLSON, D. D., late Professor of Theology in the Reformed Presbyterian Church, in the 74th year of his age.

Dr. Willson's name and services in the Church of Christ, are too well known to need, in this form, any extended notice. As a scholar, a teacher, an eloquent orator, an able writer, a faithful witness, he long held a prominent place before the Church and the world. His pen and his voice were alike industriously and ably employed in vindicating and expounding the gospel, and the testimony of Jesus. In every case of philanthropy he took an active part. The great moral and reformatory movements of the times ever found in him a zealous advocate. His great delight, in his latter years, was to be employed, until growing infirmities prevented, in the instruction of candidates for the ministry. He was early called to this work; and a large majority of those now in the active service of the church, in the ministerial and pastoral office, in this country, received their training, either wholly or partially, under his care. Endowed with a vigorous physical frame, and with a mind of corresponding magnitude and energy, all his powers and attainments were directed to the work of Christ, and he “counted Jerusalem alone his chiefest joy.” He was, singularly, a man of prayer; and, as his intimate friends best knew, lived much in communion with God at his mercy seat. Integrity, unbending integrity, characterized his whole life.

A few years before his death, disease, for the first time, made serious inroads upon his iron frame. He gradually declined; and with a constitution reduced in strength, soon sunk under the effects of an accidental injury. He met death with the utmost composure—looking forward with the confidence of an assured interest in Christ, whom he had so long served, to a resting place in that heaven which he regarded and often spoke of as his home—leaving a name which will not soon disappear on earth.”

ITEMS OF INTELLIGENCE.

EGYPT.—The Nile has this year risen higher than it has during the last 20 years. Almost the entire valley of Egypt is one sheet of water, and travelers proceed to the Pyramids in boats. The damage done to the crops by this excess of water is very great, and very extensive tracts of land sown in Indian corn are covered with from three to five feet of water; and the plants are destroyed. The villages and towns are reduced to islands, and are only saved by the inhabitants raising embankments all round, which they watch day and night. The Feelahs will severely feel the loss of their crops of Indian corn, as it forms their principal article of food during the winter.

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THE HOLY PLACE—ITS ENTRANCE AND ALTAR OF INCENSE.

This name, the "Holy Place," is here used to signify that part of the Tabernacle which was separated and distinguished from the "Most Holy" or "Holy of Holies" within the veil, and also the large uncovered outer court, by which the whole Tabernacle itself was surrounded; which court itself also was definitely marked and enclosed as sacred with curtains and pillars, and had its appropriate entrance. Into the former, the "Holy of Holies," the High Priest only entered, and that once a year; into the latter, the outer court, the promiscuous assemblage of the people professedly in covenant with God, and therefore holy, were admitted; but this under various limitations which forbade or admitted their appearance before the Lord. But in the "Holy Place" of which we speak, which lay between them, without the veil, but within the Tabernacle, the subordinate priests of the family of Aaron, regularly consecrated and furnished for their office, were daily, and even nightly, admitted, officiating in their sacred services. A remarkable distinction is in after times indicated between this holy place and the outer court.

"Rise, and measure the temple of God, and the altar and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." Rev. 11:1, 2. This prophecy furnishes a prospective history of a long and deeply interesting period of the New Testament Church, in language and symbols drawn from the Old Testament economy, at once indicative of the perpetual unity of the Church, and the highly significant nature of those now obsolete institutions. And the remarkable fact it reveals is, that while the temple (which was a representation of the ancient tabernacle in a

more enlarged, costly and magnificent form)* was to be measured by "the reed," the word of God,—the outer court, though nominally within sacred limits, is left out as both incapable and unworthy of measurement by that rule. We are thus forewarned that, during a long period, and one, according to the testimony of the most judicious interpreters of prophecy not yet ended, a vast extent of the visible Church in its religious services and entire character, would go so far astray from the word of God, and be involved in such confusion and deformity, that no part of its ministrations or its occupants could admit of applying or adjusting the divine law to ascertain any analogy or agreement with it. But there would still remain in the tabernacle or temple of the Most High, hidden by the vail and unseen, a "holy of holies," where God was present still with his people, and foreshadowing a state where he dwells with his redeemed, the spirits of the just made perfect in an inheritance eternal in the heavens, and even now revealed to their faith. Ps. 48:9. Is. 33:17. And moreover is particularly applicable to the subject in hand, it indicates that there would still remain on earth a true and constant Church, represented by the Holy Place without the vail, but separated from the court without and around by the curtains of the Holy habitation within which it was enclosed, intact and unpolluted by the corruptions of the times where a holy priesthood (Ex. 19:6. 1 Pet. 2:9. Rev. 1:6.) would still officiate in truly holy services before the Lord, apart from the multitude of profane and merely nominal worshippers without. The type indicated what the prophecy explains and confirms, that God would ever have a seed to serve Him, a people near to Him, while sun and moon endure—a Holy place and worshippers in it, an altar, too, that no disorders could successfully assail, and no violence of earth could overturn or destroy. Ps. 48:5. Is. 33:20–22. 54:17. A holy place and worshippers whose form, furniture and services are all most beautiful and truthfully indicated by the Holy place without the vail, but within the curtains of the Tabernacle set up in the wilderness. Let us observe,

1. The place it occupied. The whole tabernacle extended not

*In the construction of the temple this court appears to have been greatly enlarged, and also subdivided into two, not, however, without the same divine direction, that had prevailed in the construction of the Tabernacle. 1 Chron. 28:11,12. These were distinguished as the "inner court," or "court of the priests," and "the great court," 1 Kings 6:36; 2 Chron. 4:9, and appear to have been separated by a low wall, still presenting the appearance of one court slightly divided, over which the worshippers in the great court, also holy, could have a full view of the altar, the laver, and the porch or entrance of the temple, together with the sacred services of the priests there. Both these Manasseh defiled. 2 Kings, 21:5.

In the greater court, gentile proselytes were admitted; into the inner none but Israelites; and perhaps this low wall is Paul's "middle wall of partition." Eph. 2:14.

over forty-five feet in length, and not quite eighteen feet in width. A full square of this would be taken for the holiest of all within the veil, leaving still but a small apartment for the holy place. This no doubt indicated that the true glory of the Church was not of outward form of extent or numbers; that for a long time she would be few in numbers, Ps. 105:12. Song 1:7. Luke 12:32, and that her devoted servants would be divested of all motives of present greatness, and that their high recompense was unseen. Math. 25:23. But it was very near; its narrow confines made it closely adjoining the Most Holy Place from which it was separated only by a veil, easily turned aside, or capable of being "rent asunder from the top to the bottom." Thus was made known the constant presence and nearness of God with his people. Ps. 145:18, 19. How must the thoughts of pious priests, as they ministered there, have turned to the hidden glories within and so near! It indicated, too, their nearness to the holy place in the highest heavens, and its beautifying and quickening influences upon them. Phil. 3:20. 1 Sam. 20:3. Rom. 13:12. 2 Cor. 5:1. From and among the few and feeble flock of Christ on earth what high and matchless conceptions have prevailed and been proclaimed of the Deity, and of the high glory to which regenerated and redeemed man is to be advanced hereafter. Ex. 15:11. Deut. 33:27-29. Whilst the nations of the earth far and wide have been abandoned to idols, which are vanity, and to the wisdom of the world, which is folly, and to the most delusive, degrading and horrible anticipations of the future, "out of Zion, the perfection of beauty, God hath shined," and glory, honor and immortality unthought of by man hereafter! For there the Most High was known in all his majesty and grace. Ps. 132:14. What gracious sounds are heard from the mercy seat in the Holy of Holies within the veil, in a voice so "small and still" as that none but the quickest and most attentive ear can hear, Is. 55:2,3,—but so sweet as to ravish and overpower with holy and secret delight; Song 2:8—so awful as to cover the face with confusion and dread, 1 Kings 19:12,13, but so full of encouragement as to sustain the most humble and trembling, Song 2:14. Is. 57:15. What thoughts of heaven so near, when at times, mayhap, the glorious light of the Shekinah over the ark within, shot forth such brighter rays as penetrated through the veil itself, and dimly, though wonderously, illumined the Holy place without! Math. 17:2-6. 1 Cor. 13:12. True faith is so, the evidence of things not seen, as to convey also into the inmost soul the very substance of things hoped for. Heb. 11:1. 1 Cor. 9:10.

2. The way of approach and entrance. All who entered to minister in the Holy place before the veil must pass first by the altar of burnt offerings, and then by the lower. "Thou shalt set the altar of burnt offerings before the door of the tabernacle of

the tent of the congregation, and thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein." Ex. 40:6,7. "Before the door of the tabernacle" here means directly in front of and facing it, but at such distance as would preserve the sacred drapery of the tabernacle from the danger of fire, and from the defilement of smoke and ashes which would arise from the burnt offerings, and at the same time leave convenient space for the laver. The first sacrifice offered on this altar was kindled by fire from the Lord, and was on the solemn occasion of Aaron's consecration to the priesthood, Lev. 9:24, which was thenceforward preserved and prescribed with jealous care. Lev. 10:1-3. It intimated that man's natural state is as devoid of the heat and light of spiritual life, as the longest and darkest night of winter, Song 2:11, and that all true and acceptable spiritual offerings are kindled from on high. John 3:27. Phil. 2:12,13.

The laver was significant of both regeneration and sanctification, as one and the same Holy Spirit is the author of them both. John 3:5. Rom. 8:13,15,16. When the priests, Aaron and his sons, were solemnly consecrated, they and their posterity, Moses was commanded to bring them unto the door of the tabernacle of the congregation and wash them with water, and then clothe them with the priest's garments, and "the mitre and the holy crown." Ex. 29:4-9. This service indicated the necessity of regeneration and justification, in all who enter into the tabernacle to minister there in holy things; God sees no beauty in the unregenerate, nor can he accept any services from such as are not clothed in the righteousness of Christ. Rom. 8:8. Heb. 11:6. John 14:6. Such was the priests' furniture for the solemn offering which followed, and thus was faintly but not obscurely foreshadowed the spotless purity, entire innocence, and infinite majesty of Christ, crowned and mitred, King and Priest, when he entered upon his great and perfect sacrifice of himself. Heb. 7:26,9,14, and also taught that the persons of the ancient Israelitish church were regenerated and justified through Christ, before his own offering, and upon his surety engagements to be fulfilled in the fulness of time. But this done, in each case of consecration of the priests by washing, ever after, all who served in the tabernacle were first to approach and offer on the altar of burnt offerings, and then to wash their hands and feet before they entered the holy place. Ex. 30:17-21. Reconciliation by atonement precedes sanctification in the order of grace, as regeneration precedes both, and all are requisite to enter with acceptance into the holy place of God. Ps. 15. The unregenerate, the unreconciled through the atonement of Christ, the unsanctified have no part or title there. Rev. 3:1. The leprosy of their guilt and corruption will yet rise in their forehead, and they, like Uzziah, be driven

out, covered with confusion, shame and terror. 2 Chron. 27:19, 20. Rev. 3:16.

The altar was in the midst of the Court, and a little further on towards the door of the tabernacle stood the laver—both visible to all who were present there. So now Christ, in the fulness of his blessings, and all his provision for regeneration, justification and sanctification unto eternal life is published and revealed throughout the world, wherever his tabernacle or temple has place. Ezek. 36:25. Is. 43:25, 45:22. But of the vast multitudes who occupy the outer court how few understand or regard it. Papal corruptions break down the altar and cover its ruins with superstition—Socinian heresies deny its virtues and refuse its benefits—Arminians dishonor it with man's free will and moral ability, just as did Ahaz' altar set up side by side with the altar of the Lord in the courts of the temple, an altar after the pattern of one he had seen at Damascus. 2 Kings 16:10-13. And among all, such an overpowering devotion to the world as renders them senseless and callous to all the wondrous discoveries of the glory of God. 2 Cor. 4:3, 4. John 12:37-41.

3. Its golden altar of Incense. Directly before the veil, and also before the ark which was within the veil, was placed the altar of Incense, made of the most durable wood,* and overlaid with pure gold. It was square in form, about a foot and a half on each side, and three feet in height; a crown of gold surrounded and adorned it at the top. Ex. 30:1-5, where the accurate description of its form is followed by the command respecting its place and uses. "And thou shalt put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning, when he dresseth the lamps he shall burn incense upon it; and when Aaron lighteth the lamps at even, he shall burn incense upon it a perpetual incense before the Lord throughout your generations." That prayer is the special meaning of the incense need only be mentioned to be admitted. The curious connection here intimates that we ought in the morning, or in the prosperity of life, make preparation for the night of adversity or death which is coming on, Jer. 13:16. Ecc. 12:1. But this is with prayer, or we shall fail of light, Mat. 25:6-10. The light, when the evening comes on must be applied by faith, Is. 50:19,20, but this also must be with prayer, or the light itself may prove too short for us, because of darkness. Job, 17:12. "Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice." Ps. 14:1, 2. The mention of

*The Shittim wood of which the altar of incense and other furniture and parts of the tabernacle were made, is said to be a species of Acacia, hard and durable, common in that region. It is of the family of trees known with us by the name of the Locust.

“the evening sacrifice,” the hour of the lighting of the lamps of the Holy place drew on, naturally suggests the deep and earnest interest with which the pious contemplate and desire the preternatural light prepared, and to be kindled when the night of death comes on, so graciously promised, Zech. 14:7. Sampson, Christ his great antitype, and Christ’s first New Testament martyr, all closed this life in prayer. Jud. 16:28. Luke, 23:46. Acts, 7:59.

The dressing of the lamps in the morning, and the lighting of the lamps in the evening were both to be accompanied with incense, “a perpetual incense before the Lord throughout your generations.” The appearance of the High Priest once a year, with a cloud of incense before the Mercy Seat, Lev. 16:13, indicated Christ’s appearing in the immediate presence of God, Heb. 9:24, in great glory and majesty, Zech. 6:13—this same incense offered daily, morning and evening, signifies the constancy and perpetuity of his intercession, Heb. 7:25. But in its reference to the church of God it signifies that the great business of the true worshipers of God consists in prayers and supplications for instruction, direction and encouragement in all his ways, Is. 56:7. Luke 18:1. 1 Tim. 2:8. The prayerless are not of the house of God, and that soul whose voice is not heard of God in prayer, has never yet heard the voice of God in truth. Prov. 1:24,28. Is. 65:12, 64:7. The intercession of Christ in heaven, and the intercession of the Holy Ghost in the souls of his people on earth, are wonderfully analogous and identical, Rom. 8:26–27. It is this gives a peculiar character to all the devotions of the Book of Psalms; they are unquestionably of the Holy Spirit, and being made according to the will of God, have been, are, and will continue to be answered in works of mercy and of judgment full of wonder until prayer on earth is lost in the eternal praises of heaven. Nor ought the remarkable fact to be overlooked, that the incense offered by the High Priest once a year in the holy of holies before the Mercy Seat, and the incense offered by the subordinate priests on the altar of incense, morning and evening, without the vail, was one and the same. The holy and eternal Spirit who fills and actuates the human nature of Christ in all his mediatory works, Is. 11:2–61:1. Heb. 9:14. Rev. 3:1, breathing forth his intercession before the throne of God, is the same Holy Spirit who quickens, forms, and gives life and beauty to all the prayers of the pious on earth, that are heard in the court of heaven. Hence God’s delight in them. Song 2:14.

Furthermore, the intimate and inseparable connection between intercession and atonement is very distinctly declared. “And Aaron shall make an atonement upon the horns of the altar once in a year with the blood of the sin offering of atonements; once in a year shall he make atonement upon it throughout your generations; it is most holy unto the Lord.” Ex. 30:10. Christ’s aton-

ing death and his intercession at the right hand of God, are as intimately united as they are the work of one Mediator, before one God, 1 Tim. 2:5, and, therefore, for one people, co-extensive and of equal dignity and necessity. Rom. 8:34, John 17:9, Heb. 13:12. As there was but one altar of burnt offerings, so there was but one altar of incense, and that is Christ. The true worshippers of the true God draw nigh to him in all their devotions only in the name of Christ, John 14:14, with a like but exclusive dependence upon his merit and intercession. As the holy of holies on earth knew but one High Priest to appear with the blood of sprinkling and with the cloud of incense, so the holy of holies in the highest heavens knows but one great High Priest, with the blood of sacrifice, and the incense of a true and ever prevalent intercession. The throne of the everlasting God hears in heaven no intercession that is not founded on atonement, and as no atonement but Christ's, so no intercession but his. Believers pray for one another on earth; but there, saints and angels all give place to that one only advocate and intercessor who entered with such infinite dignity into the holy place not made with hands, with his own blood. Heb. 9:12-10:12. Besides, this atonement upon the altar of incense indicates that the prayers of the pious ever need the blood of sprinkling to give them acceptance before God. Eph. 2:13, Heb. 10:19.

The place of the altar of incense directly "before the vail and before the Mercy Seat where I will meet with thee," as God commanded Moses, was not without meaning of deepest import. No other but the God of Israel, the true and living God, is to be worshipped in prayer; none other can answer prayer. The idols of the nations are vanity, so are all the imaginations of the human heart respecting God, and he is known and approached only in that spiritual house of which Christ is the living author, proprietor and head. Heb. 3:6. Oh, of what moment to know that God. John 17:3. From the Mercy Seat within the vail, he communes with his people, Exo. 25:22, speaks peace to them, Ps. 85:8, John 14:27, comforts them that mourn and puts gladness into their hearts, Math. 5:4, reveals and applies his forgiveness and acceptance, Is. 45:22, seals them unto everlasting life, Eph. 1:13, and in all shows how graciously, certainly and wonderfully he is the hearer of prayer. Ps. 65:2-18:6.

Within thy tabernacle I
Forever will abide,
And under covert of thy wings,
With confidence me hide.

IS THE DOCTRINE OF PREDESTINATION ADVERSE
TO HOLINESS?

For centuries, Pelagians, Semi-pelagians and Arminians have charged that the doctrines of Grace, as embodied in the system of the Orthodox, now generally denominated Calvinism, tend to licentiousness. The charge has been a thousand times refuted and often to the confusion of many who have made it. Still the enemies of these doctrines reiterate the charge, and with a zeal worthy of a better cause circulate the foul slander on these portions of our most holy faith. It is painful to know that an equal zeal is not manifested by many of those who profess to hold the truth on these points. Indeed, many who are public teachers of religion fail to give them that prominence, and attach to them that importance which they justly deserve. These remarks have been suggested by reading the following article from the *Presbyterian Banner*, which our readers will peruse with interest and profit:

Wesley, in one of his Tracts, says, "Predestination directly tends to destroy that holiness which is the end of all the ordinances of God." "It takes away those *first motives to follow after it*, so frequently proposed in Scripture, the hope of future reward and fear of punishment." "It naturally tends to inspire, or increase, a sharpness or eagerness of temper, which is quite contrary to the meekness of Christ, and it naturally inspires contempt or coldness towards those whom we suppose outcasts from God."—Doctrinal Tracts, pp. 160-1. And on page 93-4, we read, "The doctrine of absolute predestination naturally leads to the chambers of death." Of those who embrace this doctrine, he says, "One only have I known among them all, after the closest and most impartial observation, who did not evidently show within one year, that his heart was changed, *not for the better but for the worse.*" These are plain statements fearlessly expressed, showing how Wesley and the General Conference regard all predestination, though they very graciously admit, we "do not say, none who hold this doctrine are holy. God is of tender mercy to those who are unavoidably entangled in errors of any kind."—p. 160.

Before considering the tendency of this doctrine, we remark that the theology of the objection drawn from it is erroneous. Our Catechism, with the Bible, maintains that the glory of God is to be the chief end of all our actions. 1 Cor. 10: 31. But leaving this out of view, we have been taught with Whitfield, "that a true lover of the Lord Jesus Christ would strive to be holy for the sake of *being holy*; and work for Christ out of love and gratitude, without chiefly regarding the rewards of heaven or the fear of hell," as Arminians too often do.

We now ask, does the predestination of the Confession of Faith, and of the whole Calvinistic church lead to licentiousness and not to holiness? It is truly said by our Saviour, that "a tree is known by its fruit," and we may safely affirm that wrong principles will be productive of evil practices, and this is the opinion of Wesley and his followers, as quoted above. If, then, we can show that this, with other Calvinistic texts, are interwoven into our faith and religious life, and that holiness is not only recognized, but is the fruit of these, and that this connection can never be broken, then this objection falls to the ground. Says our Confession, "those whom God has appointed to glory, he has effectually called unto faith in Christ by his Spirit, and these are justified, adopted, and sanctified, while others are passed by and ordained to dishonor and wrath *for their sin*. All those whom God has predestinated unto life, he effectually calls by his Word and Spirit out of that estate of sin and death in which they are by nature; and being regenerated, they are sanctified really and personally through the virtue of Christ's death and resurrection, and are strengthened to the practice of holiness, without which no man shall see the Lord." (Confession of Faith, Chap. 3: 10, 13, 16.) And those truths are founded on such passages as Rom. 8: 30; Eph. 1: 4; 2: 10; 2 Thess. 2: 13; Titus 3: 4, 5; 2 Cor. 7: 1; Heb. 12: 14. But this is not the language of our Confession alone, but that of every Calvinistic body. Says the Synod of Dort, "Election is the fountain of every saving benefit, whence faith, holiness, and other salutary gifts flow as its fruit and effect." See Art. of Synod of Dort; also Harmony of Confessions. And on this point, says one who professes not to be a Calvinist, "The Calvinist feels that it is only so long as he experiences the sanctifying influences of the Spirit in his own heart, so long as he himself, in some degree, reflects the image of Christ, and walks imperfectly indeed, but yet sincerely in good works, that he can have any scriptural grounds for concluding that he is one of God's elect, and will have his portion with the saints. This is true Calvinism," &c. See Presbyterian Tracts, Vol. 1, p. 42.

Again, If Wesley's statement be true, then those who profess it will either be careless or immoral. A man is not better than his principles. If predestination directly tends, as he says it does, to destroy holiness, meekness, love, and leads to death, those who cordially embrace it will be generally impure, unholy and subjects of Satan's kingdom. But do facts prove this? We are willing to take classes, communities, or nations, as a test, where Calvinism has had the sway, and see whether profligacy and licentiousness flourish more than in those places where Arminianism has prevailed. The followers of Wickliffe, Jerome, and Huss, were not bad men—Methodists being judges. The Waldenses were not as immoral as those around them. Vice was not as prevalent in England when Puritanism or Calvinism prevailed,

as in the days that followed. "Days," says Macaulay, "never to be recalled without a blush, the days of servitude without loyalty, and of sensuality without love." The English Church was more moral before the days of James, when she was Calvinistic, than after, when she was Arminian. Her two thousand ejected ministers in the days of Charles II, who almost to a man believed in predestination, were the most pure and devoted of her clergy. Calvinistic Scotland is not the most abandoned of all the nations of the earth; neither are Calvinistic churches in our days the most impure, censorious, and quarrelsome of all the churches in the land; and yet these things would be so, if Wesley's doctrines were true. But on this, let us hear testimony. The Rev. J. Jones, an Episcopal minister, and by no means favorable to the Puritans, admits that Puritanism was, in one sense, productive of much good during the reign of Charles I. He says, "The reformation of manners was remarkable—the laws against vice and profaneness were so strict and so vigorously put in execution, that vice was forced to hide itself in corners. There was not a play acted in any theatre in England for about twenty years. Profane swearing, drunkenness, or any kind of debauchery were not heard or seen on the streets. The Lord's day was observed with unusual reverence," &c. The same thing is admitted by the Edinburgh Review, 1841, where a sketch is given of the morals in England in a Calvinistic and Arminian period, much to the advantage of the former. Says Dr. Chalmers, "How comes it that Scotland, which of all countries in Europe is the most signalized by the rigid Calvinism of her pulpits, should also be the most signalized by the moral glory that sits on the aspect of her general population. How is it, that in our courts of justice, when compared with calendars of our sister kingdom, there should be so vastly less to do with their evil works.

It is certainly a most important experience, that in that country where there is the most Calvinism, there should be the least of crime—that what may be called the most doctrinal nation of Europe, should at the same time be the least depraved, either by their weekly profigacities or their Sabbath profanation."

Again, If Wesley's statements be true, Calvinism can never effect a reform upon the morals of a people. Here, again, let us look at facts. What place was more desolate than Geneva when Calvin first entered it; and who was less likely to effect a moral change than he. "Yet," says D'Aubigne, "he struggled hard with the party of the Libertines, and by the grace of God he overcame." Geneva, which was so corrupt before, was regenerated, and evinced a purity of morals so remarkable, that it drew from Farel the expression, "I had rather be the last in Geneva than the first elsewhere." Fifty years after the death of Calvin, John Valentine Andrea, a Lutheran, after a residence in that city said of its good morals, "How beautiful an example to Christianity

is this purity. If the difference of doctrine did not separate men from Geneva, the harmony of its morals could have induced me to remain there forever." John Knox bore a similar testimony when he said of it, "I have not seen in any other place beside, manners and religion so sincerely reformed." "The light of Calvin's genius," says Bancroft, "scattered the mask of darkness which superstition had held for centuries before the brow of religion. His probity was unquestionable, his morals spotless, and when he died he left to the world a purer reformation," &c. The same wonderful change took place in Scotland from the preaching of the same doctrine. So, in New England, Calvinism created a moral atmosphere which has never been surpassed. "A hue of the richest moral excellence covered the whole face of the community," and, says Dr. Elliott, editor of the Methodist Christian Advocate, "Presbyterians have been all along the supporters of constitution, and law, and good order. The course of morals and good order have always found them the first to aid, and among the last to retire from its support."

But we assert further, that *Calvinists are as moral as Arminians*; as a body they are as honest, as reliable, as liberal, and as little given to censoriousness, as any class of Arminians. We know that comparisons are often odious, but in vindicating the results of our doctrines, we are compelled to vindicate ourselves; and under this head we will chiefly adduce the testimony of those who oppose our system, or say hard things of us. If we look into the "Discipline" of the Methodist church we find the fruits of her faith delineated as follows:

"Personal religion, either toward God or man, is too superficial among us—how little faith there is among us—how little communion with God—how little living in heaven!—how much love of the world!—desire of pleasure, of ease, of getting money! How little brotherly love!—what continual judging one another!—what gossiping, evil speaking, tale bearing!—What want of moral honesty! *Our religion is superficial, partial, uneven,*" &c From the Christian Advocate, we also learn, that one of their Bishops sometime ago publicly said, "Our rules required of members received into the church, that they be subjects of experimental religion; yet it is the practice in more than half of the churches, to receive persons who have not experienced a change of heart." In mingling with this church in different sections of our country, we have no hesitation in saying, that this sketch, as drawn by themselves, is generally correct; but in admitting this, we wish to bring no accusation against them, but only to aver, that what they have written of themselves in the Discipline is true, and what is said of Calvinism in the Doctrinal Tracts is false. Yet that they can write differently of us when it suits them, is evident from their Advocate and Journal, April, 1845.

Say they of Calvinists—"These advocates of an enslaved will are the steadfast friends of human liberty. To promote it they have always been ready to pour out their blood like water. They are the men to confront councils and kings, though there be as many devils there as tiles on the roofs of the houses. They are the friends of education—the publishers of the Bible—the sleepless defenders of their country's liberty—the emancipators of the press—the observers of the Sabbath—the inflexible opponents of priestly dominion—the friends of the people—the unblenching martyrs for the truth; how can we do otherwise than love them? They are worthy! They are called Calvinists, but they are Christians and freemen." Dr. Priestly, who hated our system, frankly tells us, "that in the Calvinistic denomination, he had met with some of the *wisest and best characters* that he had ever known." And again, he avows that the principles of Calvinism are generally favorable to that leading virtue—devotion." The same opinion is expressed by Belsham, another leading Socinian. A learned civilian, in the *Encyclopedia Britannica*, who has no friendship for our sentiments, says, "There is one remark which we think ourselves bound in justice to make; it is this—that from the earliest ages, down to our days, if we consider the character of the ancient Stoics, the Jewish Essenes, the modern Calvinists and Jansenists, when compared with that of their antagonists—the Epicureans, the Sadducees, the Arminians, and the Jesuites, we shall find that they have excelled in no small degree in the practice of the most rigid and respectable virtues, and have been the highest honor of their own ages, and the best model for imitation to every age succeeding." The *Edinburgh Review*, by no means an advocate of Calvinism, asks: "What are we to think of the morality of Calvinistic nations, especially the most numerous classes of them, who seem beyond all other men to be the most zealously attached to their religion and most deeply penetrated with its spirit? Here, if anywhere, we have a practical and decisive test of the moral influence of a belief in necessarian opinion. In Protestant Switzerland, in Holland, in Scotland, the Protestants of the North of Ireland, and in the New England States, Calvinism was long the prevalent faith, and is probably still the faith of a considerable majority. Their moral education was at last completed, and their collective character formed during the prevalence of Calvinistic opinions; yet, where are communities to be found of a more pure and active virtue." The same thing is reiterated by Sir James M'Intosh. "The Calvinistic people of Scotland, of Switzerland, of Holland, of New England, have been more moral than the same class in other nations." Such facts give the lie to Wesley's inferences and the assertions of his friends, and shows that the fruits of Calvinism are those of a pure Christianity.

Lastly. If Wesley's deductions are true, wicked men will have a liking for Predestination. *The world will love its own.* But is it so? We need not refer here to one class of opposers who charge it with austerity and undue strictness. To speak of a "blue Presbyterian" is to call up in their minds one, not only well versed in Bible truth—a strict disciplinarian, a rigid observer of the Sabbath—but a non-conformist to the pleasures and amusements of the world. Facts will bear us out when we say, that no system has arrayed against it such a host of enemies. Arminian pulpits have not only rung with flippant attacks against Calvin and Calvinism, by men who never read our doctrines, and were wholly ignorant of them; but our peculiar tenets have been a rallying point for all shades of belief and unbelief. Here Pelagians, Unitarians, Universalists, Roman Catholics, Infidels, and every other class of religious errorists have met and employed the same bitter invectives, and given us the same misrepresentations of them. Now, why is this? We leave the publishers and circulators of the Doctrinal Tracts to answer. The natural heart recoils from Predestination. The ungodly hate it. Our whole system is too humbling to human pride to find friends among the vicious. This is to us a strong affirmation of its truth, and until weightier reasons can be brought against it than the one under review, we will cling to it as a doctrine from heaven, and tending to yield the peaceable fruits of righteousness.

The conclusion from the preceding facts is plain, and which we will give in the language of our Saviour—"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit, wherefore, by their fruits ye shall know them.

DIRECTIONS FOR READING THE BIBLE PROFITABLY.

Among all the books which have engaged the attention of the human mind, the Bible is pre-eminent. If we understand its doctrines, and find spiritual enjoyment in reading it, we will adore its author for giving such a valuable boon to fallen man. It has God for its author, Salvation for its end, and Truth, without any mixture of error, for its matter. Where, then, will you find its equal? In the days of Henry V. of England, it was enacted "that whosoever should read the Scripture in the mother tongue should forfeit land, cattle, life and goods, and be condemned as heretics to religion, enemies to the king, and traitors to the land." Thanks be to the author of all our mercies, these days are numbered among the things that were, and we believe that the time is not far distant, when all people upon earth shall read, in their own

tongue, that precious volume, the Word of God. Happy are they who, by divine grace, have a desire to be instructed by it, and who submit their sentiments and practice to the control of its influence. *A blessed people are they whose God is the Lord.*

1st. We should always remember that the Scriptures are the Word of God. Let that reverence and esteem be cultivated for them which their high authority and excellence demand. Without the Bible we can possess no knowledge that is really and truly valuable, and in regard to a state of existence beyond the grave, nature gives us no information. It is only in the pages of the Bible that we find it. From its sacred pages a child may, in a short time, learn more of a future state than all the philosophy of Greece and Rome taught in thousands of years. We can never be sufficiently thankful that God, in various ways, and with gradually increasing clearness, continued to reveal eternal things, till at length life and immortality were fully made known by the Gospel, and the message of salvation from sin and misery was sent by Him whose dignity gave importance to his injunctions, and certainty to his promises. To read the Bible, therefore, with inattention, must be highly offensive to him. But it is much to be feared, in our day, that even in the households of those who profess to be God's people, secular books and novels engross the time which should have been devoted to its interesting and life giving pages. There are many, even among Covenanters, who read the Scriptures only at the stated periods of Family Worship—yea, even on Sabbaths, idle conversation, which profiteth not, is indulged in instead of perusing that book which the wise and good of every age loved and valued. The man of true piety, however, will not do so. While he reveres the authority of the sacred volume, and esteems its contents better than thousands of earth's treasures, he feels that it instructs him in what belongs to his eternal peace. He finds himself full of darkness, and the world full of contradictions; but from the Bible light and truth break forth, whose cheering beams shine on the wilderness and transform it into a fruitful field. In the Bible we learn the character of God, and the nature of his law; that we have transgressed from the womb, and that infinite love has provided a Saviour for the guilty, able to save to the uttermost all that come unto God by him. The man who thus knows the value of the Bible, esteems it as the best article of furniture in his house, and if put to his choice, would rather be deprived of all his goods and chattels than part with that. Learn, reader, if you would gain improvement from this book, to revere its authority as divine, and its communications as more valuable than all earthly treasures. Where we find the reading of the Scriptures neglected, *there* we will also find the Sabbath profaned,—prayer, private and social, neglected,—the pains taking and laborious minister of God despised and slighted—and God's commandments, in

whole or part, disobeyed—we know what the tree is by the fruit it produces. “The tree is known by its fruit.”

2d. In reading the Scriptures, we should never lose sight of the ends they were designed to answer. “Whatever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope.” The Old Testament was intended by the Holy Spirit to administer comfort to the saints of the former dispensation, and to give support to the first Christians under their trials and afflictions for Christ’s sake; it should answer similar purposes to us, that our faith being strengthened by the illustration and confirmation of the New Testament, we might have hope full of immortality and eternal life. Yet the light of the former economy was in comparison with the present, only as the moon to the bright luminary of the day. Revelation is now completed. “That we might believe that Jesus is the Christ, the Son of God; and that believing we might have life through his name.” The benevolence which runs through the pages of the Scriptures, properly considered, will endear them to our minds, and incline us to read them with more than ordinary interest. On the contrary, if this be lost sight of, our reading will be a mere matter of course, and the “oracles of God” will produce in us no good effect. While, therefore, you rejoice that the providence of God hath placed you in a land of Bibles, rejoice with trembling lest you be found among those who, for the abuse of so distinguished a privilege, will be plunged into everlasting misery. The positions of human authors you may doubt; their conclusions you may question, and their reasonings reject without dangerous consequences; but the Word of God demands your full belief and obedience. If you reject it, you have nothing left that can do you any good, no refuge in the storms of life, nor source of happiness in the hour of death. “He that believeth not shall be damned.” Let us entreat you to read the Scriptures as one who considers them able to make him “wise unto salvation by faith which is in Christ Jesus,” and as intended by their author for that very purpose.

3d. Never should we forget to accompany our reading with prayer for the teachings of the divine Spirit of promise. David was not unacquainted with the contents of the Bible, and had experienced the effects they produced when he wrote the 119th Psalm. Yet in verse 18 he prays, “Open thou mine eyes that I may behold wondrous things out of thy law.” The Scripture is not to be understood by a careless survey; it must be a search—an humble, diligent and sincere inquiry, attended by the blessing of God, or nothing can be understood to purpose. “If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the

knowledge of God." Past light will not do for future guidance. We must be continually looking to Him who makes His word a lamp to guide to "a city of habitation." It is not always necessary on this occasion to go into your closet: an ejaculatory petition offered to God when you peruse the Bible may be of great use to bring light into your mind, for "Prayer is the Christian's watchword; he enters heaven by prayer." If we feel our own ignorance, our need of perpetual instruction, and come to the fountain of knowledge with godly sincerity, it will not be in vain, and divine illumination is absolutely necessary to every sinner. The Bible, in one sense the book of every day, is emphatically the book of the Sabbath. Family Worship, too, beautifully crowns the lessons of parental instruction. There is not a more delightful spectacle than is exhibited when a Christian father sits on a Sabbath evening, in the midst of his children, explaining that volume "that maketh wise unto salvation." Such domestic scenes are the proper and hopeful nurseries of the *church* of God.

4th. It is not an uncommon thing for Satan to assault the people of God by telling them that the Scriptures are a cunningly devised fable. This is a trying temptation, but faith in God will overcome it. "He that believeth hath the witness in himself." What he has experienced he knows is of God, and finding the counterpart of his own feelings in the sacred writings, he can no more be argued out of their inspiration than of his own existence. When thus attacked the believer should remember what God has wrought in him, and hold fast the word of truth. This "sword of the spirit" must eventually overcome the adversary. The word of God contains a mass of truths, a knowledge of which is indispensable to our present and future felicity. Hence the importance of a constant and careful reading of its sacred pages.

C. S. D.

MINISTERIAL QUALIFICATIONS.

It is an old remark and one which has been often repeated, that a *graceless* ministry is a curse to the church. Most right minded men, especially the pious, have received this as almost self evident, and it has had many painful illustrations in past times. Another remark equally true, though not so generally acknowledged is, a *badly educated, unqualified* ministry is an injury to the church. If a man be badly educated, whether from want of due preparation, or from a wrong bias given to his mind in course of training, he is unqualified for filling the sacred office. Let the ministry become despised or degraded, and the entire interests of religion necessarily suffer. On this subject we ex-

tract the following seasonable and appropriate article from the Christian Intelligencer :

The universal complaint of the American churches now is the want of ministers and candidates for the sacred office. It is not a local, or partial, or temporary difficulty, but one which pervades all parts of the country, which is felt by every denomination, which is repeatedly discussed in the religious press, and which finds a prominent place in the formal documents of ecclesiastical bodies. This frequent consideration of the fact has led to many inquiries and speculations as to its causes, among which the scantiness of ministerial support has usually held the first place, and has been treated with great ingenuity and unction by certain popular writers. But our attention of late has been called more to the *consequences* than the *causes* of the fewness of the Lord's laborers in his vineyard.

These are very plain and very lamentable. Ministers must be had. The call for them is loud and always increasing. Good men hear it, and are moved. The long years of preparation which now must intervene between a young man's dedication of himself to this work and his actual entrance upon it, is scanned with a jealous eye, and pastors feel sorely tempted to abridge it, in order to bring the new supply quicker into the field. So far has this extended, that in the Episcopal Church a formal attempt was made, in the late General Convention, seriously to lower the literary qualifications required of the candidates for orders ; and we believe, though we are not sure, as the newspaper reports of the proceedings were imperfect and confused, that the attempt succeeded. We do not think this could be done in our own or any Presbyterian body. As our churches consider the great function of the ministry to be rather preaching Christ than reading prayers, they are not apt to relax the formal requisites which experience has shown to be the ordinary conditions of a successful and permanent ministry. Yet what is not done directly may be as fully and certainly accomplished indirectly. And this there is reason to fear is not unfrequently the case. Young men are hurried through the academy, the college, and—no, not through the Seminary, for our fundamental law forbids that—but through all the preliminary stages, so that even three years' thorough training in the Theological school does not enable them to compensate for previous deficiencies, but they enter on their work embarrassed from the very start.* Now the blame here is to be

*If this be so in the Dutch Church, what must be the condition of young men who never spent an hour in college, who have been taught that a great part of the literary course which the wisdom of ages has sanctioned, is not only unnecessary but hurtful, and who, instead of "three years' thorough training in the Theological school," have received little, if any, training to which the word 'thorough' would apply?

put, not on the candidates themselves, but on their wellmeaning but injudicious advisers, who ought to know and act better. It is no kindness to any man to hurry him into the sacred office with inadequate preparation. On the contrary, it is a wrong done to him and to the Church.

It is a wrong to him, for it exposes him to much painful embarrassment, and puts it for ever out of his power to repair former neglects and lay anew the foundation of a thorough education. It is a wrong to the Church, for badly prepared ministers, as a general thing, do her no good, but the contrary. It is often thought that because half a loaf is better than no bread, therefore a half-minister is better than none at all. We doubt the propriety of this transfer of kitchen economics to the gospel. The half-loaf is as good as the whole, *so far as it goes*, but just here is where the comparison halts. The half-minister is imperfect in whatever he undertakes; he does not suitably fill the functions of his office, and he keeps somebody else, better qualified, from doing it. He is ignorant, rash, dogmatic, crude and intemperate. He does not build up Zion, nor advance the gospel. If he wins some to the truth, he prejudices more against it.

It is true, education is not always a security against incompetency. There are dunces upon whom years and years of tuition have been thrown away. They have been brayed in a mortar with a pestle, and come out just as they went in. But generally a thorough course of training leaves its mark, and guarantees the fitness of those who have enjoyed its blessings. It teaches humility, it adds polish, it imparts discrimination. But to put it shortly, if nine years' training leaves a man rude, unskillful and inefficient, what, oh! what would he have been without such training?

This matter should receive careful attention. The temptation is strong, almost irresistible, to lay hands suddenly on any and every man who is at all situated so as to render it possible for him to seek the ministry. Some clergymen have a mania on this subject; they seem to think every pious youth called to serve God in the pulpit, and they urge him accordingly. Others, more sober, yet overcome by the wants of the fields white unto the harvest, shut their eyes to obvious defects, and say of some good but weak man, he may answer in some obscure position; let us help him forward, and trust the Lord to make him useful. This is all wrong. Such men are an injury to the ministry, the church and the hopes of the world. Once degrade the ministry, lower generally and permanently the standard of its qualifications, and all other religious interests are in like manner deteriorated. Zion is struck at once in head and heart, and no long space of time will be requisite to unfold the mournful results.

THE PEACE WHICH CHRIST GIVES.

Connected with the promise which the Saviour gave to his disciples concerning the Comforter whom the Father would send in his name, is the *peace* which he imparts to all his people when they are found rightly waiting on God in holy ordinances. It has been sometimes, and properly enough, called a part of Christ's legacy to his church. The language containing the promise is, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." John 14: 27. We propose a brief practical illustration of the nature and advantages of this blessed and desirable gift.

1. It is peace in the *understanding*. By this is meant a freedom from doubt, as to what is true in religion. Upon such questions as the true character of God, how his favor may be secured, and what awaits the soul beyond the grave, did ancient philosophers and sages spend a great part of their researches; and nothing but perplexity and confusion was the result. A Roman philosopher speaks of two hundred and eighty different opinions. But in the whole mass there was nothing satisfactory, nothing on which the mind could rely as truth, especially in reference to a future state. In this long series of divisions and refined distinctions, we nowhere find the doctrine of eternal life. And where shall the mind look for an answer to its inquiries, if none can be found in the whole compass of ancient philosophy? And in what sect, or school of modern mere theorists in religion—those who reason without inspiration—shall we find any better relief? Seeking light from such quarters, we should be compelled to use the confession of an ancient Father, before his conversion to Christ: "I passed from sect to sect, and from opinion to opinion; sometimes I declared for one, and sometimes for another. There is none that I did not embrace, and none that I did not abandon." But from all this agitation and suspense, the Gospel of Christ delivers the understanding. Here the mind beholds simple, plain, but glorious truths, supported by clear and amplest evidence. Here life and immortality are brought to light, and God, in Christ, is seen reconciling the world unto himself. The mind no longer wanders in darkness and doubt, but dwells at ease in the pure light of heaven. Its vexatious warfare with a host of conflicting opinions, has ceased, and there is a sweet peace in the understanding in believing the Gospel.

2. Peace of *conscience* is also a part of the Saviour's legacy to his people. It is the province of conscience to remind us of our sins, and reprove us for committing them. No troubles of this world are more severe than those which are thus suffered by a sinful soul. To the pain of self-reproach is added that of anticipation of future evil, felt to be justly deserved, and to which

the swift wings of time are hastening the guilty soul. In this state the soul is laid, as the Psalmist has it, "in darkness, in the deep, in the lowest pit," exclaiming, "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit." It may not be till after many a struggle, till the troubled soul has turned in all other directions: yet the believer does at length turn toward him that loved him and died for him. He finds Christ a propitiation for his sins—offered once for all to take away the sins of many—by whose stripes we are healed. The accusing voice of conscience is hushed, for there is now no condemnation to them that are in Christ Jesus.

3. There is also *peace of heart* left by the Saviour to his friends. Without peace of heart, even amid the most splendid bestowment of fortune, and all possible increase of external gratifications, there can be but the shadow of happiness. And if the *possession* of these worldly advantages will not secure peace, it surely cannot be found in the mere *pursuit* of them, which is a slavish and perpetual round of vexation and restlessness. But what the pursuit and possession of temporal good cannot do, the gift of the Saviour can. This gift is peace to the heart of every believer. It is the peace of a heart obedient to the divine command. The spirit of disobedience, which makes the heart like the troubled waters of the sea, that cannot rest, is subdued, and the man conforms to the law of God with cheerfulness and joy. Cherishing this obedient spirit, he can say with the Psalmist, "Great peace have they that love thy law," and with Solomon, "The ways of wisdom are pleasantness, and all her paths peace." This is the peace of a heart freed from the disturbances of unholy passions. The shameless importunities of lust are silenced. The feverish restlessness of ambition is quieted. The noisy clamors of anger are stilled. The whisperings of envy are hushed. The raging turbulence of pride is quelled. The incessant peevishness and greediness of vanity is subdued. The tumult of the passions dies away at the voice of Him who says, "My peace I give unto you."

4. It is also *peace with man*. Because those evil principles from which flow "variance, emulation, seditions and strifes," with all the works of the flesh, are in him restrained and controlled by the opposite principles of benevolence. And when injured, reproached and abused by others, he does not hasten to draw the sword of revenge, for he knows that it is a righteous thing with God to recompense tribulation to them that trouble him. And he can truly say, "The Lord is my help; I will not fear what man shall do unto me."

5. It is *peace with God*. The believer is reconciled to God's character, and is submissive to God's will. He rejoices that the Lord God Omnipotent reigneth. He cordially acquiesces in all

the dispensations of Providence. And having such a foundation, nothing shall be able to destroy his peace.

How rich then the legacy of Christ to his people. And having a gift so rich and precious in the *absence* of their Lord, what may they not hope He will do for them, when their sojourning in this world is ended, and He shall summon them to behold His glory in His heavenly kingdom. "Then shall the sun be confounded, and the moon ashamed, when the Lord shall reign before his ancients gloriously."

THE "CHRISTIAN" MONEY-HOARDER.

"I hid thy talent in the earth."—Matt. 25:25.

We read of a Syrian king sending a vaunting message to one of the kings of Israel—"thy silver and thy gold are mine; thy wives also and thy children, even the goodliest, are mine;" and the reply of the cowardly and hypocritical Ahab was, "My lord, O king, according to thy saying, I am thine, and all that I have." But when the king of Syria sent to bring away a portion of what was thus in *words* declared to be his, the monarch of Israel showed that he had no idea of its being more than an empty acknowledgement of inferiority, and dared the consequences of a war with Syria rather than lose any part of his property. How like the professing Christians of this generation! They read in the Word of God that their silver and their gold is the Lord's, Hag. 2:8; and they answer, "True, O King." They hear their obligation to use it for the advancement of his cause pressed upon them in the sanctuary, and their consciences assent to the claim. They sit down at a Communion Table, and there virtually say, "We are not our own, but bought with a price; we are the Lord's and all that we have." But where is the evidence of their sincerity? Who *is* spending and being spent for God?

"With their mouth they shew much love, but their heart goeth after their covetousness." Ezck. 33:31. "Let us not love in word, neither in tongue, but in deed and in truth." 1 John 3:18.

1. Christian professor, is your admission that all that you have is the Lord's like Ahab's, unsupported by what you *give* to his claim? 1 Kings 20:2-9.

2. Are you not sometimes *glad*, when you can offer to the Lord that which costs you nothing? unlike David, 2 Sam. 24:24.

3. Do you ever *grudge* comforts to yourself, when the Lord's cause wants means? 2 Sam. 7:2.

4. Or can you enjoy your comforts without a thought what might be given up to Zion? Hag. 1:4.

5. Do you believe that the Lord is able to repay what you sacrifice at his call? 2 Chron. 25: 6.

6. When you meet with a worldly loss, do you ever reflect the Lord may be showing you your sin in your punishment? Hag. 1: 6, 9-11.

7. Have you ever *proved* the Lord whether you might not become richer by giving than withholding? Mal. 3: 10; Prov. 3: 9, 10; 11: 24.

8. Do you give your *best* to the Lord, or what you can best spare? Mal. 1: 7, 8, 13, 14.

9. Do you think most about what you can *get* for your dying body, or what you can *give* for the kingdom of Christ? Matt. 6: 31-33.

10. Does Christ *know* that you so love him, as that you would follow him, were he to require you to sell all that you have? Mar. 10: 21.

11. Did you ever *once* give all that you had in *possession*, and trust the Lord for the morrow? Mar. 12: 44.

12. How many evidences of discipleship will you have on the judgment-day, in what you have given to Christ? Matt. 25:35, 36.

13. How often have you made to yourself a "friend" of this world's wealth so that it shall witness *for* and not *against* you at *that* day? Luke 16: 9.

14. If you think you have the excuse of straitened circumstances, are you as anxious to *give* like a gentleman or lady, as to *dress* like one? 1 Tim. 2: 9, 10.

15. Christian professor, why do you hoard or withhold? It will not enrich you for time, it will impoverish you for eternity. Jam. 5: 3. "So is he that layeth up treasure for himself, and is not rich toward God." Luke 12: 21.

GRACE IRRESISTIBLE.

(Translated from Turretine.)

That the work of grace is irresistible is clearly taught in Ezek. 36: 26, 27. "A new heart also will I give you, and a new spirit will I put within you; and I will take away your stony heart out of your flesh, and I will give you a heart of flesh." Here there are almost as many weighty arguments as there are words. He says, I will *give*, not merely *offer*, a *heart*; not merely a *mind*, but the inmost recess of the soul,—I will give a *new heart*; not I will renew and change the *old one* into a better, but clearly, I will give you another and new one; not joining *mine* with yours, but entirely taking away the hard, stony and lifeless heart; I will give

you a fleshly, that is a tender, soft and yielding heart, endued with a living sense. And that grace may be the more powerful and efficacious, "I will put my Spirit," not I will make him to sojourn as a guest, but I will place him as lord and ruler, not in your nostrils, but *within you*, that he may exercise supreme authority over you. And I will procure not only the power of well doing to be bestowed on you, but the very act of believing; "I will cause you to walk in my statutes;" not I will exhort, I will persuade, I will force you, that you may be able, provided you are willing; but I will *make* you to walk—I will work in you to will and to accomplish—I will do, that you may do. But what place could there be for these glorious promises, if God works in us only by gentle suasion and in a way that can be resisted? Who does not see that in no other words could the invincibility of divine grace be more strongly expressed?

MINUTES OF LAKES PRESBYTERY.

MIAMI, Oct. 5th, 1853.

Presbytery met, pursuant to adjournment, and was constituted with prayer by the Moderator, Rev. A. M'Farland. The ministerial members were all present. Ruling Elders: Samuel Jameson, Sandusky; J. M. Milligan, Garrison; Alex. George, Macedon; W. Rambo, 1st Miami; J. M'Daniel, Utica; James Brown, Cincinnati; and James Sloat, Bloomfield; the latter not having a certificate, was, on motion, admitted. James Gray presented a certificate from 2d Miami—laid on the table for the present.

Rev. W. F. George was then chosen Moderator, and J. K. Milligan, Clerk, and Rev. J. B. Johnston, Assistant Clerk. Minutes of the last meeting were read, corrected, and on motion, approved. The certificate of James Gray was then taken up, and, on motion of Rev. R. Hutcheson, the 2d Miami Congregation was taken under the care of Presbytery, and the certificate of J. Gray accepted. Papers were called for, numbered and disposed of as follows:

No. 1. Report of Rev. J. B. Johnston was read, accepted and adopted, and is as follows: "In accordance with an arrangement of Presbytery, the congregation of Southfield and Bloomfield called on me to preside in the moderation of a call. I repaired forthwith, and on the 19th of Sept. both congregations being convened, I moderated in a meeting of electors jointly for a pastor. Mr. J. S. Milligan was chosen by a large majority. Also, on the same day I moderated in a meeting of electors in Southfield, in which William Marshall and Thos. Hemphill were chosen Ruling Elders; and Hugh Woodburn, Alex. Bell and W. Henman were chosen Deacons.

J. B. JOHNSTON."

No. 2. A call on J. S. Milligan from Southfield and Bloomfield was read and sustained as a regular gospel call. On motion it was presented to the candidate, who requested time for consideration. Granted.

Court took a recess for an hour and a half.

Same place, 2 o'clock. Court came to order.

No. 3. Petition from 2d Miami read, and so much as refers to supplies, referred to a Committee consisting of J. K. Milligan, J. C. Boyd and S. Jameson, and the remainder laid on the table for the present.

No. 4. Report of B. M'Cullough, read and referred to an Auditing Committee consisting of Rev. A. M'Farland, Rev. J. Neill and W. Rambo.

No. 5. Petition from Rushsylvania, read, and item 1st, asking an organization, was granted. Item 2d, asking for stated supply, laid on the table. Item 3d, asking the moderation of a call, was granted. Rev. J. B. Johnston and J. K. Milligan, with Elders Rambo and M. T. Glasgow, were appointed to organize the congregation, and moderate in a call, when convenient to the parties.

No. 6. Petition from Cincinnati, referred to Committee of Supplies.

No. 7. Reference from the Cincinnati session, accepted and referred to a special Committee, Rev. R. Hutcheson, Rev. J. B. Johnston and J. Sloat.

No. 8. Report of J. S. Milligan read, accepted, and referred to Auditing Committee.

No. 9. Petition from Eden and Irville, read and laid on the table for the present.

No. 10. Petition from Rev. A. M'Farland was read. In connection with this, No. 10, of the previous meeting, was taken up and dismissed, on the ground that Synod had acted in the matter. On inquiry, it was ascertained that due notice had been given to the congregation: whereupon, it was

Resolved, That the pastoral relation between Rev. A. M'Farland and the Utica branch of his charge, be and hereby is dissolved. Rev. J. B. Johnston was appointed to preach at Utica, and declare the congregation vacant. The vacancy of Utica was referred to the Committee of Supply.

No. 11. Call on Robert Reed from Lake Eliza, read and sustained, as a regular gospel call, and the Clerk instructed to transfer to Pittsburgh Presbytery, or retain in his hands, as may seem best.

No. 12. Report of Rev. J. C. Boyd accepted and adopted, and is as follows:

"Your Committee proceeded to Miami, and on the 1st of July, 1853, a sermon was preached, and the usual questions put to

the candidate, J. K. Milligan, after which he was, by prayer installed co-pastor of the 1st Miami congregation. A brief charge was then given to the co pastor and people.

Respectfully submitted.

JOHN C. BOYD, *Chairman.*"

No. 13. Report of the Rev. A. M'Farland, accepted and adopted, and is as follows:

"*Rev. Fathers and Brethren*—The session appointed at your last meeting, to organize a congregation at the Rocky Fork, met Aug. 23d, and after sermon by the Moderator, was constituted with prayer. Mr. James Stitt, a Ruling Elder, being present, was invited to a seat as a consultative member. Certificates of standing as regular members of the Reformed Presbyterian church, were presented by 21 persons residing at the Rocky Fork, West Bedford and Irville, who wished to be organized into a congregation. Their certificates were sustained. In addition to these, Messrs. James Beal and Walter B. Finncy, both Ruling Elders of the Associate Reformed congregation of Martinsburg, presented certificates of their regular and official standing in the aforesaid church: their certificates were received, and they were examined at length, principally on our distinctive principles: their examination was sustained, and they received into the communion of our Church. The members being ascertained, (23 in all) proceeded to vote by ballot for Ruling Elders, which resulted in the unanimous election of James Stitt, James Beal and W. B. Finncy. These persons being already ordained Elders, were, after reading an edict and answering the questions to Ruling Elders at ordination, installed by prayer, over the congregation, as their Elders, under the name of the Eden and Irville Congregation.

All of which is respectfully submitted. In the name of the session.

A. M'FARLAND, *Moderator.*"

No. 9 was then taken up, and, on motion, it was

Resolved, That its prayer, and that of all others asking for stated supply, be not granted.

On motion, the hearing of Theological students was made the order for 6½ P. M.

The moderation of a call was granted to the 2d Miami congregation, in which J. K. Milligan was appointed to preside.

Unfinished business was called for. Rev. R. Hutcheson reported that he had procured, as directed, a Hebrew Concordance for \$22,00, which he would forward in due time for the winter session. Report approved and adopted. Rev. J. French, appointed at last meeting to inquire into a "certain disorder in Lake Eliza," reported that he could not proceed, inasmuch as the instructions were too indefinite; no person being named as guilty of disorderly conduct. Reasons sustained. Leave of absence during the evening session was granted to the Moderator and Rev. J. French. Rev. J. Dodds was appointed Moderator *pro tempore*. Rev. A. M'Farland reported \$35,00 for the Home Mission fund, from three members of his congregation, who had adopted a plan of systematic benevolence. Recess till 6½ P. M.

Same place, 6½ P. M. Court came to order. The order of the day, hearing discourses, was called for. Mr. J. H. Johnston delivered a lecture on Rom. 5: 1-5; M. Wilkin, one on Zech. 13: 1-6; R. Shields

a sermon on 1 Pet. 2: 7; and James A. Thompson on 2 Cor. 6: 18; all which were sustained. Hearing pieces from the other students was postponed until to-morrow, 2 P. M. Adjourned with prayer by the Moderator to meet to-morrow, 10 A. M.

Same place, Oct. 6, 10 A. M. Presbytery met and was constituted with prayer by the Moderator, Rev. W. F. George. Members all present. Minutes read and approved. Rev. J. B. Johnston reported \$18 received per Rev. A. M. Milligan from a member of his congregation for Canada Mission. Received and put into the hands of the Treasurer to appropriate as directed. The report of Auditing Committee accepted and adopted. The interim Com. of Supply for last six months reported—report accepted. J. S. Milligan had fulfilled all his appointments. J. R. W. Sloane all except in Detroit,—reasons for non-fulfillment sustained. Rev. J. B. Johnston had not fulfilled—reasons sustained. Rev. W. F. George had fulfilled in part—report satisfactory. Rev. R. Hutchison only in part—reasons satisfactory. Rev. J. Dodds had fulfilled all. Mr. B. M'Cullough's report accepted and approved. Committee to instal Rev. W. F. George reported—report accepted and adopted, and is as follows: "The undersigned would respectfully report, That on Monday, 26th Sept. at Macedon, after the close of the sacramental exercises, he, with the assistance of Wm. Magee, Ruling Elder, did, in due form, instal Rev. Wm. F. George in the pastoral charge of Macedon Reformed Pres. Congregation. J. Dodds."

Moved that Detroit be made a mission station.

Motion laid on the table. Recess for an hour and a half.

Same place, 2 P. M. Court came to order and proceeded to hear discourses from the students. P. H. Wylie delivered a lecture from Heb. 2: 14-18; and D. J. Shaw an Exercise and Additions from Heb. 6: 1-6, both of which were sustained. Rev. J. B. Johnston was appointed to assign pieces to the students. The Southfield session was directed to give certificates to the Detroit members when requested by them.

No. 2. Call on J. S. Milligan from Southfield and Bloomfield was then presented and by him accepted. Rev. J. B. Johnston, J. French, and Messrs. M'Naughton and Trumbull were appointed to repair to Southfield on Friday, 11th Nov. to ordain and instal the pastor elect, and attend to all other judicial business. 1 Tim. 3: 16 and Rom. 8: 1 were assigned as trials for ordination. The Committee of Supplies reported—report accepted, taken up article by article and adopted, as follows:

Scale of Appointments.

Rev. J. French, *Lake Eliza*, four days, and *Hennepin*, four days, discretionary.

Rev. J. Neill, *Detroit*, second Sabbath October; *Utica*, 1st and 2d Sabbaths April; remainder of his time in Canada.

Rev. J. Dodds to administer sacrament in second Miami, third Sabbath, November, and preach in Cincinnati three days in February.

Rev. R. Hutchison, *Cincinnati*, to dispense sacrament fifth Sabbath October, and preach first and second Sabbaths January, and from third March until Presbytery.

Rev. W. F. George, *Xenia*, second Sabbath October, and two or three months during the winter, and to dispense the sacrament, assisted by J. K. Milligan.

Rev. J. C. Boyd, *Marion*, second Sabbath October, and three days discretionary; *Savannah*, three days.

Rev. A. M'Farland, *Eden* and *Irville* all his unoccupied time, and dispense sacrament.

Mr. J. R. W. Sloane, *Rushsylvania*, twelve Sabbaths; *Second Miami*, twelve Sabbaths; *Utica*, two Sabbaths.

Mr. M'Cullough, second and third Sabbaths October, *Fort Wayne*; *Cincinnati*, fourth and fifth Sabbaths October, November and December; *Utica*, January, February, and first Sabbath March; *Detroit*, till meeting of Presbytery. Respectfully submitted.

J. K. MILLIGAN, *Chairman*.

Recess till 6½ P. M. Recess expired—business resumed. J. K. Milligan reported that Messrs. H. George, J. H. Johnston, D. J. Shaw and P. H. Wylie, known as *literary* and theological students, had completed their literary course in Geneva Hall, and had received the first degree in the Arts. Mr. J. M. Johnston, a student of Geneva Hall, was received under care of Presbytery as a student of Theology. Mr. A. Montgomery, a student of the 3d year, was, at his own request, certified and dismissed to N. Y. Presbytery.

On motion, P. H. Wylie was put under trial for licensure next spring, with the understanding that he pursue studies the ensuing winter. The clerk was ordered to assign him subjects for trial.

The Treasurer was directed to pay the supplement to the Macedon call.

Leave of absence was granted the clerk for the remainder of the sessions, and Rev. J. C. Boyd was appointed clerk pro tem. Macedon congregation was supplemented \$50.00 for the coming year. Session of Lake Eliza is directed to receive David M'Knight on his certificate.

Report of Committee on paper No. 7 was received and adopted, and is as follows:

The committee to whom was referred the reference from Cincinnati session, find that advice is asked in relation to a member leaving the church in a disorderly manner, and joining another denomination. The following advice is respectfully submitted: 1st. That such person should be suspended from privileges. 2d. That the process may be more summary than that which is required in other cases of discipline. 3d. That sessions should endeavor to adjudicate all disorders before a delinquent has time to join another church.

Respectfully submitted.

R. HUTCHISON, *Chairman*.

The report of the Treasurer was received and approved, and is as follows:

Since your last meeting I reported to Synod's Treasurer fifty-seven dollars, and asked from the general fund \$200.00 in addition to that amount, and I have received in answer to this request \$100.00, and more is yet expected.

The account now stands:—

1853.	Cash on hand as per last report, . . .	\$27,94
June 2.	From Synod for Canada Mission, . . .	5,00
"	" " " Colored Mission, . . .	11,00
July 15.	Wm. Brown, Synod's Treasurer, . . .	100,00
Oct. 5.	Three members of Utica cong. . . .	35,00
"	Cedar Lake, per Rev. J. French, . . .	9,00
"	Macedon, per Rev. W. F. George, . . .	6,00
"	Brush Creek, per Rev. R. Hutchison, . . .	17,00
"	Sandusky, per Rev. J. C. Boyd, . . .	6,59
"	1st Miami, per Wm. Aiken, . . .	58,00
"	Two members of Southfield, . . .	2,00
"	A member of N. Alexandria cong. per Rev. . . .	
"	A. M. Milligan, for Canada Mission, . . .	18,00
"	Cincinnati, per J. Gray, . . .	6,00
		\$301,53

1853.

DISBURSEMENTS.

May 30.	Paid Rev. J. Neill, . . .	\$28,00
Oct. 6.	" Mr. B. M'Cullough, . . .	36,00
"	" J. S. T. Milligan, . . .	37,69
"	" Rev. J. Neill, . . .	90,00
"	" Rev. W. F. George, . . .	50,00
		\$241,00
	Balance in Treasury, . . .	\$60,53

All which is respectfully submitted.

J. DODDS, *Treasurer.*

Rev. J. B. Johnston and J. K. Milligan were appointed to superintend the instruction of the theological students until the next meeting of Synod. On motion, *Resolved*, That Rev. J. B. Johnston be paid \$150,00 annually for his services as Professor, M. T. Glasgow to act as Treasurer. Rev. J. B. Johnston and J. K. Milligan were appointed a committee of correspondence with Illinois Presbytery with respect to the instruction of theological students.

Resolved, That when Presbytery adjourn, it adjourns to meet at 1st Miami Church the second Wednesday of April, 1854, at 10 A. M.

J. K. Milligan and J. C. Boyd, with Elders Trumbull and Glasgow, are appointed a committee to hear pieces of trial from students at the middle of the coming session.

On motion the call from Cincinnati upon Mr. J. R. Thompson was declared dead. Adjourned with prayer.

J. K. MILLIGAN, *Pres. Clerk.*

PHILADELPHIA PRESBYTERY.

Agreeably to adjournment, this Presbytery met in Baltimore on the 15th November, at 7 o'clock P. M. Rev. A. M. Milligan was admitted as a constituent member on a certificate from the Pittsburgh Presbytery.

Mr. John Crawford, licentiate, who had accepted a call from the Baltimore congregation, proceeded to deliver pieces of trial for ordination on the subjects formerly assigned,—a lecture from 2 Tim 1: 8–10, and a sermon from 1 Thess. 5: 17; both of which were unanimously sustained as highly satisfactory. An examination upon the Greek and Hebrew languages, Ecclesiastical History, Church Government, Systematic, Polemic and Pastoral Theology, was also unanimously sustained.

Next day, at 10 o'clock A. M. Presbytery proceeded to take the ordinary steps for the ordination, &c. of Mr. Crawford. Rev. J. M. Willson preached a sermon from Rev. 1: 20. The candidate answered satisfactorily the queries prescribed by Synod, and was then solemnly set apart by prayer and the imposition of the hands of Presbytery to the office of the holy ministry, and installed as pastor of the Baltimore congregation. Rev. J. Kennedy gave the charge to the pastor, and Rev. J. M. Willson that to the congregation. Rev. Mr. Crawford, after signing the terms of communion, took his seat as a member of Presbytery.

A notice from the clerk of the Pittsburgh Presbytery, stating that Rev. A. M. Milligan had accepted the call made on him by the 3rd congregation, Philadelphia, was received and read. Rev. Messrs. Willson and Wylie, with Mr. R. Keys, Ruling Elder, were appointed a commission to install him as pastor of that congregation. Rev. Messrs. Wylie and Willson, with Mr. J. Stevenson, Ruling Elder, were appointed a standing committee on supplies till next meeting of Presbytery, which is to be held in the second church, Philadelphia, on the second Tuesday of May, 1854, at half past 7 o'clock P. M.

The standing committee on supplies have made the following appointments since the adjournment of Presbytery:

Fourth congregation, *Philadelphia*, Rev. J. Crawford, 4th Sabbath December, and 1st Sabbath January; Rev. S. O. Wylie, 2nd Sabbath January; Rev. A. M. Milligan, 5th Sabbath January; Mr. J. M'Cracken, February, and 1st Sabbath March; Mr. D. M'Kee, 2nd and 3rd Sabbaths March, and 1st, 2nd and 3rd Sabbaths April.

MEMOIR OF MR. JAMES C. LYNN.

(Extracted from Minutes of Old Bethel Session.)

The subject of this notice was born in Chester District, S. C. of Covenanters parents, and early in life was admitted to the privileges of the Reformed Presbyterian Church. In the fall of 1849, he emigrated to Illinois, and soon after joined the congregation of Old Bethel. On the 11th Feb. 1853, he was chosen by nearly an unanimous vote to the office of ruling elder, a place, by God's mysterious providence, he was not long destined to fill—for after a lingering illness, he departed this life on the 23d June, 1853.

When we contemplate his eminence as a Christian in all the relations of life, his extensive qualifications for ruling in the house of God, and undisputed call to that work, together with the very great apparent need, in our present situation, of his efficient aid, we are led to exclaim, with

the Psalmist, "O God, thy way is in the sea, and thy paths in the great waters, and thy footsteps are not known." We would also recognize God's voice in this as in other recent providences, saying to us, "Trust not in princes nor in men's sons, in whom there is no stay, his breath departs." While the church's Head is removing from us those fully ripe for glory, may our prayer be that he may raise up and qualify other laborers to succeed them.

T. DONELLY, *Clerk.*

OBITUARY OF MR. ROBERT KYLE.

Died, on the 26th Nov. in the 40th year of his age, Robert Kyle, a member of the congregation of Rochester. His disease was consumption. For several years he lingered under its slow and insidious power. For the past ten months, (with the exception of a short time in the early part of summer, when the disease was partially alleviated,) he was confined to his bed. His conduct and character were those of an exemplary Christian: he was indeed a living epistle of Gospel simplicity and truthfulness, which he especially exemplified by the Christian-like patience with which he endured his very protracted illness. He fell asleep in the certain hope of a blessed immortality.—*Com.*

ITEMS OF INTELLIGENCE.

INSTALLATION.—The commission appointed by the Philadelphia Presbytery to install Rev. A. M. Milligan, met for that purpose at the time fixed, Thursday evening, December 8th. An appropriate discourse was delivered by J. M. Willson, from Coll. 1: 28, "*Whom we preach.*" After prayer, in which Mr. Milligan was, in due form, installed into the pastorate of the 4th congregation of Philadelphia, the charge was given to the pastor by J. M. Willson, and to the congregation by S. O. Wylie. The evening was pleasant, the attendance good, and at a late hour the congregation was dismissed, apparently pleased and encouraged.

RUSSIA AND TURKEY.—After a considerable period of suspense and diplomacy, during which the wisest seemed to be at a loss as to the result, hostilities actually broke out between these two powers, near the close of November. They were commenced by the Turks, who crossed the Danube, and several bloody battles have been fought on each side of that river, in which the Russians have been generally defeated with very considerable loss of men. In one engagement they are said to have lost 1200 men and several officers. Late accounts state that more than 30,000 Russians have been slain. The larger part of the Turkish army, which crossed the river, have returned, their leaders not wishing it to be between them and their succors, which they might need, nor to be in their rear in case a retreat might become necessary, after the winter had set in. Meantime, the parties are engaged in active warfare in Asia,

and with such results as greatly encourage Turkey. But the most important item, if true, is that a treaty has been concluded between England and France, in which they pledge themselves to the full protection of the Turkish territory, including the Principalities, and that this treaty has been sent to Austria and Prussia that these powers may join therein if they see fit. In view of the mighty events which we know will sooner or later be brought about in divine providence, the Christian, and especially Christ's witnesses, should rejoice that Jehovah reigns.

CHINA.—The Insurgents are advancing in China. It is rumored that Pekin has surrendered. This is probably the case by this time, but by last advices the news was not corroborated. Several contests are noted in the accounts received, in which the imperial troops were generally worsted. The directors of the London Missionary Society have resolved upon adding at least ten new missionaries to the number already at work in the Chinese Empire. Whatever differences of opinion there may be among the friends of evangelical religion as to the essential character of the revolutionary movement, there can be none as to its tendency greatly to facilitate the operations of Protestant missionaries, and to secure for them a degree of attention which they have not hitherto attained.

DAY OF FASTING.—Synod appointed the *first* Thursday of February next to be observed by all under its care as a day of fasting, humiliation and prayer.

NOTICES OF BOOKS.

A PRACTICAL TREATISE ON CHRISTIAN BAPTISM: By Thomas Houston, D. D. Pastor of the Reformed Presbyterian church, Knockbracken.

In one respect this is the best work we have read on Baptism. Writers on the subject have generally confined themselves to the points of controversy; but Dr. Houston, while he discusses these with sufficient fulness and great clearness, has made his work what may be truly called "a practical treatise." He discusses the subject under thirteen distinct chapters or divisions, and most happily brings to view, among other things, the Sacraments of the church, the Institution and ends of Baptism, the Doctrines it exhibits,—its Subjects, Mode and Place, the Preparation of parents, the Engagements and Duties of parents and children, the Improvement they should make of the ordinance, the Benefits which it seals, &c. &c. We heartily commend the work as one of more than ordinary excellence.

THE REFORMED PRESBYTERIAN CATECHISM: By W. L. Roberts, D. D. Pastor of the Reformed Presbyterian Church, Sterling, N. Y.

The author of this work informs us that it is partly a compilation and partly original. Its object is to explain and enforce the peculiar principles of the Reformed Presbyterian Church. This is done in the catechetical form—a form, when judiciously employed, happily calculated to fix the reader's attention, and to impart instruction. Much care evidently has been bestowed upon the production, and the reader will be amply repaid by a careful perusal of it. Young persons, especially, and they

who are investigating the principles of which it treats, may find much advantage by studying it attentively.

CIVIL GOVERNMENT; an exposition of Romans 13: 1-7: By James M. Willson, A. M.

The advertisement to this little volume says it "contains the substance of Lectures delivered upon Rom. 13: 1-7, in the course of a regular exposition of this Epistle." It furnishes a good explanation of a portion of Scripture that has too generally been misunderstood and often greatly perverted. While the author does not present much that is new, bearing directly on the passage, he has happily divided it so as to furnish a view of the distinct topics which it embraces. A careful consideration of these, severally, is well calculated to give a clear understanding of the whole. We wish such a treatise could be put into the hands of all who plead divine authority for submission, "for conscience sake," to any and every civil government which, in the providence of God, is permitted to exist.

ODD-FELLOWSHIP EXAMINED IN THE LIGHT OF SCRIPTURE AND REASON:
By Joseph T. Cooper, Pastor of the 2d Associate Presbyterian Church, Philadelphia.

A work like this has long been needed—especially needed for some years past, during which secret societies have so greatly multiplied. These associations we regard as awfully detrimental to the interests of both morality and religion. Among them "Odd-Fellowship" holds, perhaps, the first place. By exposing its evils and bringing to view its very objectionable character and tendencies, warning is given against them all. These things the author has done in a clear, able and masterly manner. The quotations made from works published and circulated under the sanction of the association, are more than sufficient to condemn it in the eyes of every intelligent, moral, religious man. Viewed in the light of Scripture and reason, which Dr. Cooper has happily done, it is plainly a wicked, godless institution. The work is for sale by James M'Candless & Co. Wood street, Pittsburgh.

THE FAITHFUL MOTHER'S REWARD,—Presbyterian Board.

This is a narrative of the conversion and happy death of a child in his tenth year. It is interesting, and presents in detail the method of training employed, and the satisfaction enjoyed, by a pious mother, who seems to have felt, in a high degree, her responsibility as a Christian parent. Much that is useful, instructive and encouraging to parents who desire to train their children for God, may be learned by a careful reading of this volume.

REMEMBER LOT: By Rev. J. C. Ryle—Pres. Board.

The writer applies the lingering of Lot in Sodom, (Gen. 19: 16) to the case of professing Christians generally, and of those who defer making a profession, urging incumbent duty in a happy and impressive manner. It is an excellent little book.

THE INFANT READER—Presbyterian Board.

A book for children, handsomely got up, and incomparably better than the story books that are too generally put into their hands.

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CONFESSION OF SINS.

It gives us pleasure to lay before our readers the following "CONFESSION OF SINS," used by the Irish Synod, in connection with their recent Covenant Renovation. Also the "ACT OF COVENANT RENOVATION," or Bond sworn to and subscribed on that solemn occasion. They are admirable documents, and will be read with interest and profit. It would be a token for good from the Church's Head, if our Synod, at its next meeting, would take efficient steps for preparing, as soon as practicable, similar documents, using these as models, that so the Covenanting Church in this land might engage in the important, but long neglected duty of renewing her Covenant with God.

Believing that we are authorized by the Word of God, and called, by Divine Providence, to the solemn work of Covenant Renovation, and being persuaded that it is a necessary preparation, to so great and solemn a duty, that we be duly sensible of, and humbled for, our own and the nation's sins, and that we freely and fully confess them; therefore, professing faith in the Lord Jesus Christ, and reliance on His grace who is exalted a Prince and a Saviour to give repentance unto Israel and remission of sins, we do confess our own and our fathers' sins, the sins of the Churches and the nation, in consequence of which we, and the people among whom we dwell have been exposed to many spiritual plagues and outward judgments.

1st. With shame and confusion of face, we confess and lament *the national provocations of these lands*. We have done wickedly, our kings, our princes, our nobles, our judges, our magistrates, our ministers, and our people. Though the Lord hath long and clearly spoken unto us, we have not hearkened unto His voice, and though He hath followed us with providential goodness and tender mercies, we have not been allured to wait on Him, and to walk in His ways. Though He hath stricken us, we have not

grieved; we have not remembered to render to the Lord according to His goodness, and according to our own vows and promises.

Especially, we confess and lament that these nations have perfidiously cast off their allegiance to Messiah, the Prince of the kings of the earth, by abandoning the National Covenants, and have not only broken solemn vows, sworn before God, angels, and men, but have persevered in courses of defection, on account of which the Lord's hand is heavy upon us.

At the close of the second Reformation period, the stated enemies of a covenanted work of reformation were, in palpable violation of vows recently renewed, and despite the protest of God's faithful servants, admitted to places of authority and trust in the nation; and the general national defection was still more deplorably manifested at the Restoration, when, by public measures of unexampled perfidy, the legal securities which had been previously given to covenanted attainments were swept away, Presbyterian order was overthrown, and abjured Prelacy set up in its stead, the Covenants of our fathers were declared to be unlawful oaths, and ignominiously burned, and, by the assertion of the blasphemous supremacy of the Crown, the Headship of Christ, and the independence of His Church, were wickedly invaded.

We lament, moreover, the aggravated and complicated national wickedness which followed these steps of backsliding, in the long and bloody persecution of Christ's faithful witnesses—in the imposition of sinful and ensnaring oaths, declarations, and bonds—in the indulgences offered, on sinful conditions, by Erastian supremacy, and readily accepted, as well as in the toleration issued by a Popish monarch, in furtherance of Popish objects, and thankfully acknowledged by almost all the Presbyterian ministers and people.

Furthermore, we mourn that, at the time of the Revolution, when the Lord wrought a great deliverance for the nation from arbitrary power and Popish oppression, there was not a return to former Scriptural attainments; on the contrary, the nation sinned yet more, by leaving untouched all that was done against the covenanted work of reformation, by public acts at the Restoration, and by retaining in the statute-book the Act Rescissory, by which valuable reformation attainments were condemned and set aside, by establishing an unscriptural supremacy in the settlement of the Crown, and by introducing an oath of allegiance instead of the oath of our Covenant, which was regarded as exhibiting, on a Scriptural and constitutional basis, the relation and duties of rulers and people in the reforming period, and binding both to discharge their respective duties consistently with their allegiance to the Prince of the kings of the earth.

We regret still further the sins committed by the British nation, in framing the Incorporating Union between England and Scot-

land, in open violation of a principal article of the national vows, inasmuch as an essential condition of it is the perpetual establishment of Prelacy in England and Ireland—in enacting the law of Patronage in Scotland, whereby, in opposition to the word of God, the people are denied the choice of their pastors, and a wide door is opened for the entrance of an unworthy ministry. While, in accordance with the Solemn League and Covenant, we desire the union of these three kingdoms, on the basis of Scriptural truth, we lament that the nation is again pledged, in opposition to our solemn vows, by the Legislative Union of Great Britain and Ireland, to perpetuate and support the Prelatical establishment—a system not only unscriptural, but intolerant and oppressive. We also grieve for the sin of the nation in requiring many unnecessary and sinful oaths, as essential to qualify persons for holding office in the public service. We lament that the administration, equally with the constitution of the British empire, is in opposition to the authority of the Mediator, and conducted on principles at variance with the sacred Scriptures, the statute-book of Heaven.

Rulers, supreme and subordinate, are elected to office who are devoid of Scriptural qualifications, and many of them are irreligious, infidel, and immoral. The requirements of God's Word are overlooked equally by those who choose and those who are chosen. Papists, open enemies of Scriptural truth, have, by the Roman Catholic Emancipation Act, been raised to power, and exalted to a place in the councils of the nation; and Popery, Prelacy, Erastianism, and Infidelity, exercise a preponderating influence in the administration of the affairs of the nation, not only preventing the progress of evangelical truth, but likewise provoking the Most High to send upon us heavy and repeated judgments. The nation, by its rulers, makes no proper acknowledgment of the Lord's Anointed, but is often found in league with His enemies, and in open hostility to His laws and the interests of His kingdom. Wicked and idolatrous systems are fostered and encouraged by the State, and the national treasures applied to their support. While public endowments are given to ministers of evangelical sentiments, and to the abettors of Socinian and Arian heresies, on principles sinful on the part of the State, the recipients are not only degraded, but involved in the sin of the rulers. Public property is largely appropriated to uphold an unscriptural hierarchy in England and Ireland, and an Erastian Presbyterian establishment in Scotland, to endow the Popish College of Maynooth, to support the Popish hierarchy in Canada and Malta, and to propagate the destructive delusions of Popery in other British colonies and dependencies.

We lament the defects and evil principles of many of the educational institutions of the nation, and particularly of the Queen's Colleges and National system of Education in Ireland. The Word

of God is dishonored by not being recognised as the basis of moral and religious instruction, and by the restrictions placed on it in these seminaries. Neither is there provision made to secure for the pupils sound instruction in religion and morality, while, by the regulations of both colleges and schools, error is protected. We deplore the sin of the nation in its connexion with these things, and especially the sanction and encouragement given to the National System by evangelical Christians of different denominations.

Furthermore, we confess and lament, the prevalence and increase, throughout these lands, of many gross immoralities, the fruits of national apostacy. The Sabbath of the Lord is grievously desecrated by the transmission of the mail, the opening of post-offices and news-rooms, and the running of Sabbath trains on railways, which modes of Sabbath profanation, being sanctioned by the civil rulers, gives encouragement to increasing disregard of the sanctity of the Lord's-day by all ranks in the community.

To national perjury has been added a vast multiplicity of unnecessary oaths, often taken without any due sense of the object of worship, and in a superstitious manner. Profane swearing, drunkenness, and oppression, greatly abound. The idols of political expediency and national glory are more regarded than the authority and honor of the Moral Governor of the nations, or than the claims of philanthropy. Legislation at home, and intercourse with other nations, are not conducted to promote the kingdom of Christ, but to uphold and perpetuate systems which the Lord will destroy with the breath of His mouth and the brightness of His coming. A flood of profaneness and wickedness overspreads the whole land; persons of all ranks have corrupted their ways; "the whole head is sick, and the whole heart faint." All these our public sins are greatly aggravated on account of the singular privileges which Britain has long enjoyed, in being favored with the pure light of the Gospel, and in providential preservation and prosperity, and by the mournful impenitence of all classes under recent solemn judgments. For all these aggravated evils we desire to be sincerely grieved in heart; and, while we sigh and weep for the abominations that are done in the land, we confess that, by our own unfaithfulness, we have had a part in national provocations, and that we deserve to share in national judgments.

2d. With sorrow of heart, we bewail the existence of many and great errors in doctrine and order, and evils in practice *among the Churches throughout these lands*. While, at the Revolution, the nation showed no disposition to return to a sense of Covenant obligation to the Lord, the Presbyterian Church shared in the guilt, by accepting the civil establishment without remonstrating, in an ecclesiastical capacity, against what was unscriptural and defective in it, or making any acknowledgment of former mournful backslidings and oppressions. It became a partaker in the aggra-

vated sin of the State in retaining the Act Recissory, by offering no reclamation against it. It also refused, by any public act, to acknowledge the perpetual obligation of the Covenants, National and Solemn League, or explicitly to approve of the Covenanted attainments of a former period. It accepted from the hands of an unscripturally constituted State its doctrinal confession, leaving other essential parts of a glorious reformation buried in oblivion, and virtually rejected. It grievously failed adequately to assert, and faithfully to carry out in practice, the following great principles:—The exclusive Headship of Christ, the Divine right of Presbyterian Church government, and the intrinsic power of the Church to hold her own ecclesiastical assemblies. Instead of acting on these noble principles, it meanly succumbed to various gross Erastian encroachments of the State; and, by admitting into ecclesiastical offices, at the dictation of Erastian rulers, known enemies of the Covenanted Reformation, and persecutors of God's people, and neglecting to exercise discipline upon the erroneous and the immoral, the Revolution Church receded from the ground of the former blessed Reformation, encouraged the nation and its rulers in apostacy, and opened the door for the mournful backslidings and defections that have ever since characterised the Churches of Britain.

The Headship of Christ over the Church and the nation has been infringed, the Covenants of our fathers have been abandoned by nearly all the Churches that had acknowledged them, and the supreme authority of the Divine Word, in its application to the doctrine, worship, discipline, and government of the Churches in these lands, is lamentably disregarded.

We lament that, within the pale of the Episcopal Establishment, some of the worst errors of Popery have been spreading, and Episcopal dignitaries have done nothing to arrest the evil; but, on the other hand, have sought to oppress conscientious individuals within the Establishment who have dissented from some of its unscriptural doctrines and usages, and have displayed intolerance towards dissenters without its pale. The Presbyterian Establishment in North Britain is now exhibited before the nation, in accordance with our fathers' faithful protest, as in a state of degrading bondage under Erastian control and direction. Other religious bodies, claiming connection with our reforming ancestors, and maintaining evangelical sentiments, have not yet returned to Reformation attainments, but acknowledge unscriptural systems, and do not faithfully testify against the evil measures and practices of civil rulers. Ignorance and error in doctrine, and laxity in discipline, extensively prevail throughout religious communities, important duties are neglected, and sealing ordinances are profaned by unworthy persons being allowed to partake of them. Great masses of the people are left to live in ungodliness, and

perish in sin, without any adequate means being employed to reclaim and instruct them. Such things do great dishonor to the King of Zion, foster deception in multitudes, confirm the world in ungodliness, and are followed by the ruin of many souls.

With departure from our fathers' testimony, gross errors are avowed, and, in some quarters, spreading. Socinian and Arian heresies pervert the Scriptures, and blaspheme the only Lord God and our Saviour. Arminianism, aiming to subvert the Gospel of sovereign free grace, leavens large portions of the ecclesiastical community. The carnal views of Millenarians tend to mar the progress of true godliness, and impede exertions for the establishment of the kingdom of Christ.

And Voluntaryism, as opposed to the Headship of the Mediator over the nations, and to the duty of rulers to foster the Church, encourages still further departure from former Reformation attainments, and would prevent the return of the nation to a Scriptural standard. For these manifold evils, existing in the British Churches, amidst abundant light and privilege, we desire to be deeply humbled before God, and to mourn in secret places. "We are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. Our holy and our beautiful house, where our fathers praised Thee, is burnt up with fire, and all our pleasant things are laid waste."

3d. Our own great and aggravated transgressions, as individuals, and as a covenanted, witnessing people.

Desiring to be deeply humbled, we confess with shame before God, the Searcher of hearts, that we have provoked the Divine displeasure by neither duly remembering nor fulfilling the obligations under which our solemn Covenants have placed us, we have not practically testified as we ought against the sins of the nation, nor endeavored, by our exhortions, prayers, and examples, to bring back the people from courses of backsliding; even some of our members, inconsistently with their Covenant engagements, in a time of great public excitement, towards the close of the last century, were drawn into an unscriptural confederation for the attainment of political objects. We have greatly undervalued the inestimable blessings of the Gospel, nor have we been duly concerned to experience its power. We confess and lament our unbelief, formality, selfishness, worldly-mindedness, and carnality, our declension from first love, lukewarmness, and sinful security, and our great want of tenderness, watchfulness, and spirituality in our disposition and deportment. Our remissness in secret, family, and social worship, bears testimony against us, and we have, alas! taken too little delight in searching the Scriptures, self-examination, and wrestling with God in prayer. We have not walked as becomes the Gospel of Christ, but have greatly

failed in all duties that we owe to God, ourselves, and our neighbor.

Sufficient care has not been taken to instruct the ignorant, and to separate the precious from the vile in the fellowship of the Church. We have not been affected as we should by the falls of professors, nor taken warning from them ourselves, nor sufficiently mourned in secret for the dishonor done to God by these scandals, nor pitied nor prayed for those who have so fallen.

We have not exhorted one another daily, according to the Divine direction, nor cherished the love of the brethren as we ought; and, by our apathy and unfaithfulness, we have largely partaken in the sins of others.

We desire to be humbled greatly because we have neither duly watched against carnal company and converse, nor studied to recommend religion to others, by a holy, edifying conversation and consistent example, nor have we, as we ought, exhorted and admonished one another in meekness and love, and we have failed to improve many precious opportunities of social prayer and spiritual conference.

We have been barren and unfruitful in the ways of the Lord. Parents have not been duly careful to bring up their children in the nurture and admonition of the Lord, nor to make them early acquainted with the distinctive principles of a faithful testimony. We mourn the breaches of Zion, and would confess that, by our pride, self-seeking, worldly spirit, and want of brotherly affection, we have had a great hand in her divisions; many have been seeking their own things, few the things that are Christ's.

We have come short in obeying the command of our ascended Lord, to preach the Gospel to every creature. In the enjoyment ourselves of eminent privileges, we have been too much at ease—we have dwelt in our ceiled houses, while the Lord's house lies waste, and multitudes have lived and died ignorant of Christ and His salvation, without adequate efforts on our part to enlighten them. More than is meet has been withheld from the support of a faithful ministry and the extension of truth in the dark places of the earth.

While we complain of our poverty, we have provoked God to deal with us as unjust stewards; we have, in some instances, inordinately sought the advancement of our families—property is still consumed on intoxicating drinks and the vanities of life. We have come short of our duty to live as the lights of the world and the salt of the earth—we have not walked worthy of our high vocation as Christians and covenanted witnesses, notwithstanding eminent privileges, a high profession, repeated solemn vows, and many manifestations of God's favor.

For all these, and other sins not mentioned in this Confession, we desire to be deeply humbled before God. We acknowledge

that the Lord our God is righteous and holy in the judgments which He has sent upon this nation, and that, should He cast us out of His sight, and, still further, send a sword among us to avenge the quarrel of His Covenant, He would only be dealing with us in deserved indignation. Seeing that the Lord, the Covenant-God of our fathers, is yet waiting to be gracious, and that He has left Him yet a small remnant in the land, we earnestly desire and pray that He would pardon our personal and relative offences, and purge away the sins of this whole Church and land, bring back His departed glory, and dwell among us, owning us as His people, and thus accomplish a speedy and blessed reformation. All which we unfeignedly and earnestly seek, through the sacrifice and intercession of Jesus Christ, our redeeming Head and Lord.

ACT OF COVENANT RENOVATION.

We, whose names are underwritten, professing the faith once delivered to the saints, and resting our souls for eternal salvation on the merits and mediation of our Lord and Saviour Jesus Christ, do, with grateful and united hearts, desire to praise the Lord for the light of the Reformation, and especially for the glory and fulness of the Covenanted Reformation, as it once shone in Scotland, and in part also in England and Ireland. Regarding its rise and establishment as a singular and eminent fruit of the Divine favor to the lands of our nativity, we this day recognize the Scriptural excellence of its grand principles as they were embraced by the Church and Kingdom of Scotland, and as exhibited in the National Covenant, and afterwards avouched by persons of all ranks in the Solemn League and Covenant of the three Kingdoms. These federal deeds, being moral and Scriptural in their nature, and entered into by these nations through their representatives, are and will be binding upon them till the latest posterity. Although we are not now in circumstances to renew these Covenants in a national capacity, we, nevertheless, acknowledge them as the righteous and fundamental compact, according to which the legislation and administration of these kingdoms should be conducted, and the qualifications of rulers, and the reciprocal duties of rulers and people, should be settled. We also gladly express our approval of the conduct of our worthy ancestors who renewed the National Deeds on several occasions, pledging themselves as a minority, to the whole of the Covenanted Reformation, when the majority of the nation had violated the oath of God. Deploring the sin of the nation in the rejection of these Covenants, and desiring to be free of any participation in its guilt, after mature deliberation and much searching of heart, we resolve, following the

example of God's people in former times, both in these and in other lands, and relying on the strength of Divine grace, to renew the National Covenant, and Solemn League and Covenant, in the terms of this bond adapted to our present condition and circumstances.

WE, therefore, with all reverence and humility, approach the Majesty in the Heavens, and lifting up our heart with our hands, do jointly and severally Swear, in His great name—

I. THAT having, after careful examination, embraced the true religion as it is taught in the Scriptures of the Old and New Testaments, and exhibited in the Doctrinal Standards of the Reformed Presbyterian Church, the National Covenant and Solemn League and Covenant, the Westminster Confession and Catechisms, and the Testimony of the Reformed Presbyterian Church, we joyfully, before God and the world, profess this as the true Christian faith and religion, and by the grace of God we shall sincerely and constantly endeavor to understand it more fully, preserve it pure and entire, and transmit it faithfully to posterity. Confessing with our mouth the Lord Jesus Christ, and believing in Him with our hearts, we accept of God in Christ as our all-sufficient Portion, and we yield ourselves soul and body to be the Lord's now and for ever.—And as His professed servants, relying solely upon the Redeemer's righteousness for acceptance, we take the Moral Law as the rule of our life, and engage that we shall study to walk in all God's commandments and ordinances blamelessly. Living to the glory of God as our chief end, we shall diligently attend to the duties of the closet, the family, the stated fellowship meeting, and the sanctuary, and shall seek in them to worship God in spirit and in truth. We solemnly promise, in reliance on God's grace, to abstain from known vice and all appearance of evil, to cultivate Christian charity, to do good to all men as we have opportunity, and to endeavor, by a constant course of godly practice, to adorn the doctrine of God our Saviour in all things.

II. And while we own and profess the True Religion, pledge ourselves to its preservation, and to endeavor to bring the Churches in these kingdoms, and throughout the world, to the nearest Scriptural conjunction and uniformity, we, at the same time, solemnly abjure all false religion, superstition, heresy, schism, profaneness, and whatsoever is contrary to sound doctrine and the power of godliness. Particularly, we abjure and condemn the tyranny, heresy, superstition, and idolatry of the Romish Antichrist; we condemn his usurpation of the prerogatives of our Lord Jesus Christ as Head of His Church; his blasphemous priesthood and wicked hierarchy; and his subjugation of civil government to their cruel domination. We wholly reject the claims of the Romish Church to supremacy and infallibility; its perversion of the rule of faith by unwritten traditions; the exaltation of Apocryphal writings to equality with the Word of God; and its denial of the

use of the Scriptures, and of the right of private judgment, to the people. We repudiate and abhor its manifold corruptions in doctrine, as they respect original sin, justification by faith, the meritorious work of Christ, and the work of the Spirit in sanctification; the nature, number, and use of the Sacraments; and the state of the dead. We condemn its corruptions of the moral law, by the wicked distinction between mortal and venial sins; the merit and satisfaction of human works; mental reservation; absolving from oaths and contracts; and impious interference with the law of marriage. We abhor its idolatry, superstition, and corruption in worship, by the adoration of the Virgin and of images, and invocation of saints and angels; the offering of the mass as a sacrifice for the sins of the dead and the living; veneration of relics; canonisation of men; consecration of days and places; and prayers in an unknown tongue; processions, and blasphemous litany; and, finally, we detest and condemn its corruption and cruelty in discipline and government, by granting indulgences, enjoining penances, promulgating and executing cruel decrees, warranting persecutions and bloody massacres; with its countless superstitious rites and usages, and its gross and intolerable bigotry, in excluding from the hope of salvation all who do not acknowledge its wicked supremacy, and maintain its soul-destroying heresies. And we engage, according to our places and stations, and by all Scriptural means competent thereto, to labor for the extirpation of this monstrous combined system of heresy, idolatry, superstition, and oppression, believing it to be fundamentally opposed to the glory of God, the enemy of Christ and His Gospel, and destructive to men's souls, liberties, and civil rights; at the same time, in love to the persons of those who are under the thralldom of Antichrist, we shall earnestly seek that they may be delivered out of Babylon, that so they may not be partakers in her coming plagues.

In like manner, we reject and abjure Prelacy, as essentially unscriptural and Antichristian, and as oppressive to the Church of Christ and hostile to the interests of pure and undefiled religion. We testify against the established Church of England and Ireland for its imperfect reformation, and its long continuance in the sin of many Antichristian practices; for its abject acquiescence in the Erastian supremacy of the Crown; for its want of Scriptural discipline; and for sinful connivance at the propagation, by many of its ministers and members, of Puseyism, which embraces some of the worst errors and usages of Popery. We reject Socinianism, Arminianism, Arianism, Erastianism, Antinomianism, Millenarianism, Voluntarism, and all systems opposed to the truth. Disowning and condemning all infidelity and libertinism, falsely called liberality, we pledge ourselves to pray and labor, according to our power, that whatever is contrary to sound doctrine and the

power of godliness may be removed, that thereby a free course may be opened up for the diffusion of the Gospel throughout all nations.

III. Believing that the peace and prosperity of the nation and the quietness and stability of the Reformed religion, depend in a great degree for the establishment of a Scriptural system of civil rule, and upon the approved character of rulers, supreme and subordinate, we engage, with all sincerity and constancy, to maintain, in our several vocations, with our prayers, efforts, and lives, the doctrine of Messiah's Headship, not only over the Church, but also over the civil commonwealth. We promise that our allegiance to Christ shall regulate all our civil relations, attachments, profession, and deportment. We shall labor, by our doctrines, prayers, and example, to lead all, of whatever rank, to confess that Jesus Christ is Lord to the glory of God the Father. And we shall constantly endeavor, by all Scriptural means, as far as in our power, to bring these nations to own the Mediator as the Head of all principality and rule, to subject the national polity to His authority, and to set up those only as rulers who submit to Christ the Lord, and are possessed of a due measure of Scriptural qualifications. We recognize the obligation of the Public Covenants upon the nation, we protest against the subversion of the Scriptural and Covenanted Constitution of the land, and we hold ourselves bound faithfully to testify against, and in every righteous way to resist, whatever would prevent the nation from returning to former righteous attainments. At the same time, we shall continue to promote the ends of public justice, and give our support to whatever is for the good of the commonwealth in which we dwell, when this can be done without any sinful condition; and we shall continue to pray to God for the coming of His kingdom, in the overthrow of all systems of iniquity, and in the universal pacification of the nations of the earth.

IV. Being persuaded that a time is coming when there shall be a high degree of unity and uniformity in the visible Church, believing, moreover, that schism is sin, lamenting the existence of divisions, and firmly trusting that divisions shall cease, and the people of God become one Catholic Church over all the earth, we shall seek the reformation of religion in the lands in which we live, and shall endeavor after a uniformity in religion among the Churches of God in the three Kingdoms and throughout the world. Considering it a principal duty of our profession to cultivate a holy brotherhood, we regard ourselves as bound to feel and act as one with all who in every land pursue the grand ends contemplated in the Presbyterian Covenanted Reformation. We take ourselves pledged to assist and defend one another in maintaining the cause of true religion. Whatever shall be done to the least of us, for that cause, shall be taken as done to us all; and we shall suffer

ourselves neither to be divided nor withdrawn, by whatever suggestion, allurements, or terror, from this blessed confederation, but shall continue to display the testimony of our fathers as the ground of approved union, and by the dissemination and application of the principles embodied therein, and by the cultivation of Christian charity, we shall labor to remove stumbling blocks, and to gather into one the scattered and divided friends of truth and righteousness.

V. Believing that the ascended Mediator is not only king in Zion, but also king over all the earth, and that His glory is destined yet to fill the whole world, we desire to dedicate ourselves, in our respective places, to the great work of making known His light and salvation throughout the nations. We solemnly engage, by our prayers, pecuniary contributions, and personal exertions, to seek the revival of true religion, and the conversion of Jews and Gentiles, that men, both in their individual and national capacity, may submit themselves to the Redeemer—that men may be blessed in Him, and all nations call Him blessed.

And this solemn act of Covenant Renovation we enter upon in the presence of Almighty God, the Searcher of all hearts, with unfeigned intention, through the grace of the most High, of paying our vows to the Lord. In entering upon such a great and momentous undertaking at the present time, we trust we are actuated by no sinister, selfish, or carnal motives, but simply by the desire, in our several places, of promoting the glory of God and the best interests, for time and eternity, of immortal souls. We commit ourselves, and ours, our cause and influence, our safety and life, into His hands who is faithful and true, waiting continually for his certain and glorious appearance. Seeking grace from on high to fulfil our solemn engagements, we most humbly beseech the Lord to strengthen us, by His Holy Spirit, for this end, and to bless our proceedings with such success as may be deliverance and safety to his people, and encouragement to other Christian Churches to join in this or a similar bond, with a view to the peace and prosperity of Christian commonwealths, and the enlargement and establishment of the kingdom of our Lord and Saviour Jesus Christ, to whom be glory in the Church throughout all ages, world without end.—AMEN.

THE DUTY OF PROVIDING A MINISTRY FOR THE CHURCH.

The conversion of the world to Christ, is an event that believers confidently expect, and for which they earnestly pray. The promises and predictions of the Word are the ground of their faith, and cheered by these they look forward through all the discour-

agements of a dark and unpromising future, to a brighter day for the Church and the World. But these expectations and hopes are not productive of their appropriate fruits in active and energetic efforts to accomplish the desired object. The apathy of christians in our day with regard to the means by which Christ will establish his moral dominion on the earth, would seem to indicate a want of confidence in divine institutions, and a secret impression that God will fulfil his purpose, in some extraordinary way, without them.

The Ministry of the Church stands forth prominently in divine revelation, as an agency which God has appointed, and which he will bless for saving the world. This is strongly presented in the emphatic language of the Saviour on two occasions to his disciples. Math. 9: 37: 38. Luke 10: 2. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." "The field is the world," and the harvest, the multitude of souls, that, like grain ripe for the sickle, must soon perish if not gathered in. To every attentive observer, the words of our Lord on another occasion have a present and practical signification. "Lift up your eyes, and look on the fields, for they are white already to harvest." John 4: 35. And not greater was the disproportion between the number of laborers and the work to be done, when the twelve apostles and the seventy disciples were sent to the "lost sheep of the house of Israel," than in the present age with all its boasted light, philanthropy and religion. "The harvest truly is plenteous, but the laborers are few."

To the Church it belongs to send forth laborers into the Lord's harvest. How far she has failed in fulfilling this part of her obligation, the paucity of her ministers furnishes humbling proof. And the interest of this subject is painfully increased when viewed in connection with our own condition as a Church, our obligations, and our faithlessness to them.

It is very evident that in this case, as in many others where the duty is rather of a social than an individual character, the opportunity that this consideration furnishes of shifting responsibility is readily embraced. Because a direct demand is not made on Christian parents to whom God has given sons to train them up for the ministry, they act as though they were under no obligation with respect to this matter. Rarely, it is to be feared, does the thought enter their mind, that God has a claim on their sons that bars all other claims, and that until in his way he indicates that it is not his will to employ them in the service of the Church, their attention should not be devoted to secular callings. No inconvenience, but much good, will result from pursuing this course, for the same education, moral and religious, and to some extent literary, that is necessary to fit a youth for success in any

of the honest and honorable pursuits of life. The discerning eye of a pious parent will perceive in his son, time enough, the want of mental endowments, or the absence of an inclination to the work, that evinces that God does not design him for that peculiar service.

We will not conceal our apprehension that avarice has much to do in preventing parents from dedicating their sons to the ministry. The fear of expense, and the desire of gain, are strong motives to enslave children to the world. Without much regard to the associations they are likely to form, and the habits they are likely to contract, boys are sent to those places where they will make the most money. And this, too, when they have given no evidence by their own choice, of a preference of the service of the world to that of Christ. Did parents but consider to what jeopardy they are exposing their sons at a time when they are peculiarly susceptible of evil impressions, they would surely pause before they would do the unkind and unwise act. And we cannot but look on it as a judicial visitation on parents when such youth turn their backs on the Church, and become either mere worldlings or open profligates. "Demas hath forsaken me, having loved this present world." "Render unto God, the things that are God's." "Lo, children are an heritage of the Lord, and the fruit of the womb is his reward."

There is another class who are interested in this matter, and on whose attention we would earnestly press it. We allude to young men who have entered the communion of the church, or who are determined to do so, from a conscientious attachment to the principles of her testimony. The fewness of the laborers in the Lord's harvest should not only excite in their bosom commiseration for the millions who are perishing for lack of knowledge, but also induce them to inquire whether it is not their duty to offer themselves to supply the defect. When God is in his word and in his providence, saying "whom shall I send, and who will go for us," each one should seriously inquire whether his answer should not be, "Here am I; send me." If God has brought them into his kingdom of grace, it is but reasonable to expect that they should desire to be employed in bestowing the same privilege on others. Those to whom much is forgiven love much. The call is loud and imperative, and when it is accompanied by the influence of the Spirit inclining to hearken, let there be no hesitation nor delay. "And who then is willing to consecrate his service this day to the Lord."

And while we are far from encouraging a spirit of cupidity in the ministry, or inducing any to undertake that office for "filthy lucre's sake," we are constrained to say that the want of liberality, not to say of justice, on the part of congregations, has much to do with diminishing the number of laborers. It appears to be

a settled rule with them to ascertain what is the minimum amount on which a minister can, in the most favorable circumstances, and with the strictest economy, subsist, without any reference to their own ability, and then offer this sum as a remuneration for his labors. And however his expenses, and their wealth may increase, and notwithstanding the congregation may be enlarged under his ministrations, he is still expected to live on this amount. In other callings it is reckoned but just that men reap the fruits of their own diligence and success, but if to a Pastor there is made an advance of salary, it is looked on as an act of generosity, not of right. It seems to be in a great measure forgotten that "The Lord hath ordained that they which preach the Gospel should live of the Gospel," and ministers are made to feel that what they receive is given rather as alms than as honestly earned wages. The effect of this on those who have a desire to enter the ministerial office is discouraging.

These remarks are made with reference to a particular section of our Church, though we doubt not they are suited to every other meridian. We refer especially to the want of students preparing for the ministry. Within the bounds of Pittsburgh Presbytery there is not now one student of theology, and very few indeed engaged in literary studies with that object in view. It was not always so. Only a few years ago we had a respectable number of both classes. But the zeal of former days appears to be extinguished, and apathy to have taken its place.

This state of things is truly alarming. Are we to be left without a ministry? When those whose feeble hands are now holding up the standard of the Testimony, shall have been gathered to their fathers, will there be none to take their place? Parents who are neglecting to train up your sons for the ministry, and young men who are devoting your talents to the world, you are giving a practical answer to this inquiry. And that answer is, we will give ourselves no concern on this point; we will not make the sacrifices that the claims of Christ on our children or ourselves require. And is this your deliberate determination? We hope not. We believe better things of you. The importance of the subject you have overlooked. We have now called your attention to it, and we urge you as you value the ordinances which Christ has appointed the ministry to dispense, and as you would secure to posterity these blessings which yourselves enjoy, to awake from your slumber and without delay put your hand to the work.

Before we close this article, we have a word to say to those who, on account of being too far advanced in life to turn their own attention to the ministry, and having no sons, may claim exemption from this obligation. You are not exempted. You all have influence, and many of you have wealth. These are talents, and talents too very available in the cause for which we plead. And

happily there is a way at hand in which they can be now employed. Pittsburgh Presbytery has established an education fund, which, if liberally sustained, would do much to remove difficulties out of the way of young men who have the desire to devote themselves to the service of Christ, but who have no pecuniary resources but the fruits of their own industry. Would not money laid out in such a cause be more in accordance with the duty of a steward, than invested in houses and lands, or put to usury? We ask the question and leave those to whom it applies to answer it to their own conscience, and to God who is greater than conscience.

S.

JAMES, THE LORD'S BROTHER.

In Paul's epistle to the Galatians, Chap. 1: 19, this expression occurs, and it is presumed that there are few readers whose attention has not been arrested by it. Curiosity is at once awakened, and a desire felt to know something respecting the individual marked with such eminent distinction. What was the degree of relationship between James and Christ, or, in other terms, in what sense is James called the brother of our Lord? The inquiry is interesting, but, as every one who has examined the matter, well knows, is difficult of satisfactory solution. A man of no less erudition and research than Neander has pronounced it one of the most difficult questions connected with Apostolic history.

There are, at least, four persons mentioned in the Gospels as standing in the relation of brethren to Christ—James, Joscs, Simon and Judas. Mat. 13: 55. Mark 6: 3. From a comparison of these passages with Luke 6: 11, Acts 1: 13, it appears that of these not less than three were chosen and ordained by Christ as Apostles, and thus constituted one-fourth of the whole number. This apparent partiality for family relations may, on first view, appear somewhat singular, but as an offset to this, there is the marked circumstance that none of these belonged to the triplet of favorite Disciples. The James who, on several occasions, was associated with Peter and John as witnesses of their master's glory and power, and in one instance of his mysterious agony, was not the Lord's brother, but the son of Zebedec and brother to John. This fact, to say nothing more, is significant, and furnishes an instructive comment upon the Saviour's own declaration: Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother. Neither his judgment nor his feelings were in any measure affected by considerations of mere family propinquity. Besides the brethren of Christ, we read of sisters whose names are not given, but who were evidently well known to the Jews.

There are three modes in which the solution of the question respecting the relationship of James to Christ has been attempted. 1. It has been suggested that James was the son of Joseph by a previous marriage, and, therefore, in accordance with common usage, is called the brother of Christ. This might be regarded as a satisfactory explanation, provided there was any reason for supposing that Mary was the second wife of Joseph. In absence of all information on this point, most readers will be likely to regard it as a very insufficient and unsatisfactory method of removing a difficulty or expounding a passage of Scripture. 2. It has been held that James was literally the brother of Christ—the true and real offspring of Joseph and Mary. The remark has been made, and it is incapable of denial that there is apparent force in it, that the brethren of Christ are generally associated with his mother in such manner as to indicate that all were united in one and the same family. For the sake of illustration the following passages may be consulted: Matt. 12: 46; Mark 3: 31; Luke 8: 19; John 2: 12. Though not to be regarded as direct and conclusive proof, it cannot be questioned that Matt. 1: 25, gives apparent countenance to this view. 3. Another explanation, and one which has met with more favor than either of the preceding, is based upon the well-established principle that the Greek term for brother is employed, as in various other instances, to denote any near relative, without respect to the degree of relationship. This principle of exegesis is indisputably correct, and its application in the present case, furnishes the most satisfactory solution that has been given of the point in question. It will be seen on comparing Matt. 27: 56, 28: 1, Mark 15: 40, with John 19: 25, that James was the son of Mary, sister to Christ's mother, by Cleophas. Now if we suppose that Alpheus, Luke 6: 15, Acts 1: 13, and Cleophas designate the same person, the latter according to the Hebrew, and the former according to the Greek orthography, and an inspection of the name in the Hebrew form will at once discover the strong probability that this is the case, the result obtained is that James, the Apostle, was a sister's son of Christ's mother, and a cousin-germain or first cousin to our Lord.

One or two incidents are referred to in Scripture history that may be regarded as furnishing collateral proof of the view expressed above. John, the beloved Disciple, was entrusted by Christ with the care and protection of his mother, subsequently to his decease. There is a reasonably strong presumption, however, that in case James and the other brethren of our Lord had sustained the filial relation to Mary, a different disposition would have been made of her by her son and Lord. To suppose that a stranger would have been enjoined to look after her interests, and, especially, that he would, as we learn was the fact, have taken her from that day to his own house, while so many of her children survived,

and children, too, of a character so excellent as they plainly were, wears an aspect of the highest improbability. An additional circumstance which cannot well escape notice is, that in the Acts of the Apostles, after the martyrdom of James, the son of Zebedee, by the impious Herod, Acts 12: 2, we read of only one person bearing this name, from which it may be inferred, with a considerable degree of certainty, that James Alpheus and James Cleophas were not different persons, but one and the same individual.

It is admitted that the view given of this question above, is not unencumbered with difficulties, some of which it is no easy matter to obviate and remove. It presents the anomaly of two sisters having the same name, and, besides, it is obvious from some hints that are given (John 7: 5) that at a period posterior to the appointment of the twelve Apostles, some of those who are called the brethren of Christ, were disbelievers in his Messiahship. The language of Luke, Acts 1: 13, 14, does manifestly appear to regard the brethren of Christ as distinct from the Apostles. Every candid mind must admit that there are difficulties formidable in no slight degree connected with the hypothesis asserted and maintained in this paper, but on the other hand, candor must acknowledge that some considerations can be urged to modify these difficulties, and further, that this hypothesis is burdened with fewer of them and such as admit more readily of explanation, than any other which, as yet, has been put forward. Perhaps some of your learned and critical readers may have examined this curious and, we might say, undecided question, the results of whose investigations it would be interesting and instructive to peruse.

ADELPHOS.

IN SIGHT OF CALVARY—IN SIGHT OF GLORY.

The great error of the Galatians was, that although they began in the Spirit, they ended in the flesh. They still seemed to regard Christ as the Alpha, but not as the Omega, as the author, but not as the finisher of faith. The consequence was, they soon lost the blessedness of which they once had spoken. A legal spirit is as great a foe to comfort as it is to gospel grace. Indeed it is the bane of piety. Believers, through the law, are dead to the law, that they might live unto God. This is the secret of growing conformity to God.

The greatest contests ever known in the wars of opinion, have been on the question, whether Christ is the sole sufficient cause of salvation, or whether human merits and endeavors are not to divide with him the honors of a complete redemption? It may seem strange that any, who receive the Scriptures, should hesitate on a matter made so clear in God's word. "We believe

that through the grace of our Lord Jesus Christ we shall be saved," is the summary creed of the early Christians. But the Gospel is not the progeny of human wisdom. The heart of man is strangely and obstinately wedded to a plan that will not abase his pride, and although in regeneration this folly is so far cured that the soul reclines upon Jesus, yet the regenerate often fall into sad declensions, and lose sight of the one way of God's providing; and so they get into trouble. As Paul expresses it, they are "bewitched," and the enemy leads them captive.

So important are right views on this point, and so prone are men to lean to their own doings, that perhaps no man has ever made a gratuitous salvation too prominent in his ministrations; and it is certain that no believer ever fed too much on the bread that came down from Heaven. Christ is the hidden manna. By faith in him we are nourished up unto life eternal. Christ's very name is an ointment poured forth. In Solomon's Song he is described as being to his people as "a bundle of myrrh," "as a cluster of camphire in the vineyards of En-gedi;" and "his cheeks are as a bed of spices, as sweet flowers; his lips like lilies, dropping sweet smelling myrrh." "He is altogether lovely." And when he is seen to be such, peace in the soul is like a river, and righteousness is like the waves of the sea.

From the great prominence given in preaching to what is often and properly called "*the act of faith*," as constituting the crisis in one's spiritual history, some seem to have drawn the inference that the subsequent life of a Christian is not sustained by the same means. But the act of faith is followed by the work of faith. In other words, God's people begin their heavenward course by looking to Christ, and they run their whole race and win their crown by "looking unto Jesus." There is no intrinsic or essential difference between the first and subsequent acts of faith. They are all the fruit of the gracious operations of the Spirit; the object of all of them is the person of the Lord Jesus Christ; and they are all accompanied with self-renunciation. They all bring Christ into the soul, and waken living joys. And if it were possible to bring all believers constantly to practice entire simplicity in their reliance on Christ's love, they would abound in spirituality.

But by reason of indwelling sin, this is seldom, if ever, the case. The law must be called in to slay their legal hopes, as often as they revive. It is through the law that they die to the law. As often as they flee to Sinai, its lightnings and thunderings and words of terror must be let loose upon them. If they cannot be driven thence, they will soon be found sinking into idolatry. Mount Sinai was much farther removed from Jerusalem than was Mount Calvary. It is therefore well for God's people daily and carefully to study the law of God, not only as it is a transcript of

the character of God, and the rule of holy living, but also as it shows the impossibility of our acceptance by personal merit. It is also eminently useful for ministers to explain the law in all its extent and strictness, that all may cease to have hope of life from that quarter. The law is still a school master to lead us to Christ. Bunyan, in his "Holy War," well represents Mount Sinai and Mount Calvary as opposite to each other, and the town of Mansoul as between them. The nearer we are to the former, in the way of hope, the further we are from the latter.

What a different aspect the church of God would wear, if all its members had clear views on this subject, and walked in the light of Christ, which is the life of the world. "Give me Christ or I die," has been the cry of all the host of eminent saints of former days. They saw that in him they were complete. In him are hid all the treasures of wisdom, and grace, and glory. Whosoever believeth in him, though he were dead, yet he shall live forever; he shall never die. "I recommend Christ to you—I have nothing else to recommend to you," said the dying Nevins. John Brown, of Haddington, near death, said: "The command is, 'Owe no man any thing.' What a mercy that there is no such precept as this: Owe a Saviour nothing; or even this: Study to owe him as little as possible." Again he said: "Oh what a mercy that my admission into eternal life does not in the least depend on my ability for any thing; but I, as a poor sinner, will win in leaning on Christ, as the Lord my righteousness; on Christ, 'made of God unto me righteousness, sanctification and redemption!' I have nothing to sink my spirits but my sins; and these need not sink me either, since the great God is my Saviour." M'Cheyne said: "Live within sight of Calvary, and you will live within sight of glory."

IMMUTABILITY OF TRUTH.

Truth is eternal in its nature, and it cannot be changed or destroyed. There are men who seem sometimes to have the impression that truth is a mere creation of the fancy, and exists only in the brain. They seem never to have learned that truth is a substantial, living reality, which has a being entirely independent of man's belief, a thing that men can neither create nor destroy, any more than they can create or destroy the everlasting pillars upon which God's throne rests; and yet, men in their pride and arrogance, will sometimes talk as if their own belief created the truth, and their own unbelief annihilated it.

But this impression is a most dreadful delusion. *Truth is truth,* and it will remain, though men and devils should disbelieve it.

What if men should disbelieve that God is angry with the wicked every day? Will that disbelief appease the anger of God, and make him smile upon the sinner and take him to his bosom in all his vileness as a beloved friend? What if men will not believe that sin is odious and dreadful in the sight of God? Will that unbelief take away the odiousness of sin, change its vile features, and make it a charming and beautiful thing in God's esteem? What if men, in their deep depravity, will disbelieve the word of God, and say, there is no punishment and no place of punishment in the world to come? Will that unbelief extinguish the everlasting flame that God has kindled? Will it blot hell from God's Bible, and from God's creation, and leave him no place to punish his enemies, or show that justice is one of his unchangeable attributes? Just as well might you say, there is no happiness, and no heaven, and think by this simple denial to blot the world of glory and the throne of God out of being.

Let us say to every caviller, and to every impenitent sinner,—you *may* disbelieve as much and as long as you will. God's truth will still be a living and a solemn reality. It is something more than a *mere name*. It has a tangible, living existence. It is as fixed and unmovable as God's throne, and you cannot blot it out of being. You may turn your back upon it; it is still there. You may make light of it; it will stand immovable before you. You may disbelieve it; it will still stare you in the face. You may sneer at it; it will still stand up a living and solemn reality in your presence. You may fight against it, you cannot conquer it. It will still remain your uncorapromising enemy or your best friend, if you will only embrace it. You may tear it out of the Bible; still it will be written in God's book of remembrance, and have a being upon the pages of his providence. You might as well annihilate God's throne as to annihilate his truth. Every truth which God has established, will stand as firm as the pillars of heaven. "The gates of hell will not prevail against it." And when the world is consumed, God's truth will still survive.

LIGHTS AND SHADOWS.

It is related of Philip of Macedon, that receiving one day intelligence of an exceedingly pleasing nature, he became alarmed lest his good fortune should prove the precursor of some fearful calamity, and therefore besought the gods to spare him from so severe an affliction, and send only a slight misfortune in return for so many favors. Probably he had found that the prosperity of this world is transitory and uncertain.

And in the life of man here, how often does it happen that a

few bright days of prosperity are followed by clouds and darkness,—a few moments of rejoicing by sorrow and affliction! Sometimes we congratulate ourselves on our prosperity, and paint the future in the bright colors of hope; a few days pass away, and we find that the vision which looked so lovely in the distance has become changed. The life of every man is composed of expectations and disappointments—of pleasures and sorrows. And perhaps there has not been one single desire fully realized by any of us. Many hopes which have been indulged in for years, have proved to us delusive indeed.

And is there not reason that the Christian should apprehend danger when everything seems to prosper with him in this world? He is possessed of everything which is supposed to make life pleasing, and he seems to be altogether free from those trials which are the birthright of the followers of the Redeemer. But if he is wise, his prosperity should tend to excite him to more watchfulness. He should be alarmed lest the enemy should seek to lull him to repose by a continuance of good fortune. Or he should fear that the evil days of reverse will soon come, and prepare to meet them. The tropical sea may be calm before the sailor, and the sky may be cloudless over his head, and to the eye of the ordinary observer no danger is to be feared or provided for; but the veteran mariner abates not his vigilance, and his practised eye sees indications of the coming hurricane, and prepares to meet its mighty force with the promptness which it requires. If you are then in the full tide of prosperity, fellow-Christian, be prepared for disaster and reverse. If your life is untroubled with cares or sorrows, be prepared to meet them. They will soon come, and the dark waters of affliction will prove too much for your strength in the hour of trial, if you fly not to Him for help who is the refuge of the afflicted and the support of the weak.

BUSINESS AND PRAYER.

If a professed disciple would not have his secular business become as a mill stone about his neck to drown him in perdition, he must be a man of prayer; he must daily secure spiritual communion with God. If he suffer his business to consume his time and spirits so as to deprive him of opportunities for prayer, reading the Bible, and real communion with God, he must decay in piety, and his services of mammon eat up his service of God. No one who believes that God answers prayer, will think of omitting either secret or family devotion for want of time, even when business is urgent. Which is worth most to you or your family, an additional period of your own unblessed labor, or the blessing

of God on your efforts, won by spending that time in pleading with him in prayer? The plea of want of time is essentially atheistical; none should urge it but those who regard prayer as an empty mockery that never receives an answer from the Lord. Let the day begin with communion with God, let the disciple pass the whole day in the spirit of prayer, and all its duties will become spiritual duties, and all its scenes be inscribed with "Holiness to the Lord."

But this must be real communion with God, and not a mere formal prayer. Many morning prayers are a sort of paying compliments to the Most High. A Frenchman, it is said, visited his chapel in Paris to say his family devotion, but he found no priest in attendance, and the building undergoing repairs. He walked up to the altar, laid his card on it with a low bow, and withdrew, well satisfied with the homage he had paid to the Lord. It is to be feared that too many of the morning prayers of the closet and the family are little more than laying a card upon the altar, a complimentary presentation of respects. But nothing less than such a communion with God as touches the heart and draws forth its earnest desires, can be any safeguard to us in the busy scenes of the day. Hence it were well if every Christian would make and keep the resolution by which some have been profited, to have so many seasons of prayer, and continue them so long as to keep the heart in a tender and lively spiritual frame, so as never to leave the closet without some meltings of the heart, some sensible manifestations of God's love.

THE EASTERN WAR AND POPERY.

The *Edinburgh Witness*, in an article on the providential results which may probably ensue from the great war in the East, speaks in the following terms:

"We read in all this the probable purpose of a righteous Providence to overthrow that corrupt and idolatrous power (Popery) whose present mildness and toleration, springing from feebleness and torpor, cannot atone for the cruelty and blood of its past career, nor cancel the sentence of doom under which it lies. In an age of great movements, all of which are visibly stamped with the finger of Providence, this movement, of which Constantinople is the centre, strikes us as signally providential. Stupendous occurrences are starting up on all sides of us, which proclaim the immediate proximity of a great moral crisis. Our globe, so long the scene of common-place and every-day events, which led to nothing but ordinary and prosaic results, is suddenly becoming a stage of marvels. The gates of China, hermetically sealed for

thousands of years, are opening with majestic motion, impelled evidently by no mortal hand. Amid the solitude of the Southern Ocean there suddenly strikes on the ear the hum of cities and of men; infant communities start up into empires, with the language, the literature, the religion, and the institutions of liberty. And now the gates of the North suddenly expand, not, as in the East, to let in the light of civilization and truth, but to pour upon Europe the darkness and barbarism of a thousand years ago. But the descent of Russia, as well as the revolution in China, though pregnant only, so far as can be seen meanwhile, with destruction and ruin, is, equally with the other and apparently beneficial revolution, a part of the great scheme by which the regeneration of the world, and especially the purification of Europe, are to be wrought out. For, should the Ottoman power fall, or should the great river Euphrates be crossed—to use a figure of the Apocalypse, without inquiring into its interpretation as a symbol—should, we say, this broad river of defence—for such it now is to Europe—be crossed by Russia, it is not difficult to foresee, as an inevitable political necessity, the almost immediate downfall of the Papal system.”

IRISH RIOTS.

The *Western Tablet* (Popish) undertakes to defend the Irish Catholics, who have been charged by the press generally, and what is more conclusive, by the facts in the case, with being the instigators and actors of the multiplied and murderous riots which have taken place on our rail roads. In his defence he praises the Irish character. To this we have no objection. Ireland has not only produced noble spirits, but some of its national traits of character are particularly deserving of admiration. It is not the fact that men are Irishmen which impels them to such brutal outrages, but because they are Romanists, brought up under the unlimited sway of priests who have sedulously guarded their minds and hearts against the entrance of the smallest ray of true light. As a body, the Irish Catholic laborers, as is well known, are, of all men pretending to civilization, the most profoundly ignorant. What can be expected of such a population? Surely they are not as responsible for their murderous outbreaks as the men who have held them, soul and body, in the most degrading ignorance and vassalage.

This same paper, in an article laudatory of Mr. Mitchell, who has recently escaped to this country from a British penal colony, but who it seems is not a Roman Catholic, but leaning kindly towards them, makes this remark :

“Mr. Mitchell is a noble man, and American Catholics, especially his own countrymen, should not neglect to pray for him. But should it not be the will of God to grant him the grace to know the great essential truth, without which all other truths are fictions, let us hope at least that he may be a powerful instrument in the hands of Providence to chastise the oppressors of his country—to stir up among his countrymen a hatred of British tyranny—to ‘rouse the vengeance blood alone can quell!’”

Here we have a specimen of Popish piety. Prayers are to be offered in behalf of Mr. Mitchell, that he may obtain grace from God to become a true Roman Catholic, and if God vouchsafes not this, that he would at least make him an eminent instrument in cutting the throats of the English!—*Presbyterian*.

OBITUARY OF MR. JOSEPH THOMPSON.

Died, on Tuesday, October 18th, 1853, in the city of New York, Joseph Thompson, aged 60 years. The subject of this notice was born 22d October, 1793, in county Armagh, Ireland. At an early period of life he became a member of the Reformed Presbyterian Church, at Ballylane, of which his parents were members. He was soon after ordained ruling elder, and continued such until his emigration to this country, in which capacity he conscientiously and faithfully discharged his duty. In 1822 he married Jane, eldest daughter of William Harrison, who had been a ruling elder of Ballylane upwards of 30 years, and one of its oldest members.

Mr. Thompson was a useful and influential member of society, easily gaining by his consistent walk and conversation, the confidence and esteem of all who knew him. He was an humble and conscientious Christian, possessing great and exalted ideas of the Most High, a careful observer of His providences, and a faithful attendant upon His public ordinances, where his place was seldom vacant; and in all the other relations of life most exemplary. Especially as a parent, was his and his companion's wise and judicious training manifested in their unusually interesting family, most of which have, ere this, been transplanted to a better and a fairer clime.

In 1850, they emigrated to this country, with five children—their eldest son and daughter having preceded them two years. In the city of New York, where he passed the remainder of his days, he connected himself with the First Reformed Presbyterian Church, under the charge of the Rev. James Chrystie. Here they promised themselves much comfort, but death soon entered their abode and bore away the olive plants from their table, and in less than three years four of their number were removed, we trust, to the “home of the blest.”

He was wonderfully supported in all his afflictions by the grace of God; but the last stroke was the son of his hopes, and it came like a “crushing weight” upon his spirits, from which he never recovered. He gradually sank in health and strength until death came and took him

gently away. As his life, so was his death—peaceful. He committed his family unto his God, and his spirit confidently and trustingly unto Him who gave it. “Let me die the death of the righteous and let my last end be like his.” *Com.*

OBITUARY OF MRS. MARGARET MARSHALL.

The deceased, wife of Hugh Marshall, Pittsburgh, was suddenly summoned from the church militant, on Monday morning, November 7th, 1853. She had spent the previous day in the house of God, in her usual health, which had for some time been rather infirm, and in the evening she took part in the profitable exercise of family catechising and reading the scriptures. It is worthy of observation that the last chapter she read was the 14th of John, and the last words, those of our Saviour, “arise, let us go hence.” She dwelt with evident delight on the consolatory declaration of the 2d verse—“In my father’s house are many mansions,” &c., and even recurred to it again after the reading was finished, expressing her hope that there were mansions in heaven for herself and the dear friends of her family circle. Next morning, about 5 o’clock, she spoke to her husband, but gave no intimation of sickness. In a very few minutes he perceived that she was ill. He called one of his sons from an adjoining room, and by the time a light was procured, she was expiring. Her disease was an affection of the heart, from which she had suffered for some time.

Mrs. Marshall joined the Covenanting church, under the ministry of Dr. Stavely, Ireland. With her husband she came to the United States, in 1828. They located in Pittsburgh, and united with the congregation under Dr. Black. At the time of the defection they remained firm; joined in the call for the present pastor, Rev. Thomas Sproull, whose ministrations she enjoyed till her death.

Her character was that of a kind wife, a fond mother, and a devoted christian. Whatever concerned the honor of the Church, was to her a matter of deep interest. She desired to see the covenanting cause prevail, was greatly delighted with the prosperity of the congregation to which she belonged, and was most anxious that her children, (three sons,) should take their place among the witnesses.

It is hoped that their mother’s often expressed desire, uttered almost with her dying breath, and now reiterated, as it were from her grave, will, by the blessing of God, influence them, and her other young acquaintances, to declare themselves on Christ’s side—to confess him before men, as they expect him to confess them before his Father.

ITEMS OF INTELLIGENCE.

RUSSIA AND TURKEY.—Since our last the reports of several engagements between these contending powers, by land and sea, have reached us. The success has been various; but on the whole the representations

are more unfavorable for the Turks than formerly. In a bloody sea fight, on the Black Sea, near Sinope, they were defeated with great loss of life, and the destruction of eleven vessels of war. The Rev. I. N. Prime, one of the editors of the New York Observer, writes from Constantinople, that the city is quiet, and the recent defeat of the Turks at Sinope, have produced great misgivings as to the result of the struggle. Volunteers are pouring in from all parts of the country, flocking to the Sultan's standard. The combined fleets of England and France, with that of Turkey, were up the Bosphorus, one of the grandest sights in the world. The number of vessels assembled is very great. Other accounts state that the Divan was in perfect harmony with the representatives of France, England, Austria and Prussia, as to the conditions on which the Porte could with honor concur in the re-establishment of peace. That the ratifications of a treaty, offensive and defensive, were exchanged between Persia and Russia. That the mortality among the Russian troops has considerably increased. That the Arabs of the Desert have raised five thousand men to aid the Sultan. That the Shah of Persia has dismissed all the English, French, German, and Italian officers serving in his army. That the Russian army in the Caucasus has been reinforced by fifteen regiments of Cossacks. That Sweden and Denmark are both arming, in expectation of active hostilities in the battle in the Spring. The Porte has consented to accept the last note of the Vienna Conference. If Russia refuses this, *the Four Powers will commence active hostilities.*

CHINESE REVOLUTION.—The Rev. Mr. Speer of San Francisco, late a Missionary in China, has received a letter from a missionary friend in Shanghai, China, which he says expresses the views of the most intelligent missionaries. This letter states that they consider the revolution as virtually decided, since, even should Peking hold out for a few months, the empire, with an empty treasury and a soldiery who have made up their minds to be defeated, is lost. After taking Shanghai, the rebels are said to have behaved admirably. All plundering was punished in a summary manner. Nine mission families were obliged to vacate their premises on account of the danger from stray balls; but both parties were disposed to be on friendly terms with them. Mr. Speer also states that he has learned by other communications, that "a number of the revolutionists have visited the American missionaries, who have been satisfied of the Christian principles and character of the men," and that "it is believed by some of the Americans, that the errors published by certain of the revolutionists, are to be traced, not to those who originated the movement, but to inferiors, who are not so well acquainted with the doctrines of Christianity."

THE IRISH SYSTEM OF EDUCATION.—Dr. Whately, Archbishop of Dublin, has withdrawn from the Board of Commissioners, followed in this step by Baron Green and Mr. Blackburne. The Archbishop has since explained the state of things which has led to his resignation. It appears that of late, especially since the death of Dr. Murray, Popish influence has begun to work upon the system, which was previously advancing in a harmonious way. Teachers and individual officers some-

times took it upon them to dispense with the Books on Religious instruction, which had received the unanimous sanction of the Commissioners. Dr. Whately remonstrated, but the result was that the Scripture Lessons, and the Lessons on the Evidences of Christianity, were excluded from the list sanctioned by the Commissioners. Dr. Whately, after waiting to ascertain what the Government would do, at last tendered his resignation, on the ground that he could not with honor consent to be a party to proceedings which amounted to an abandonment of all fixed principles, and a consequent subversion of the existing system, and a misapplication of the Parliamentary Grant. It is deeply to be deplored that the Government appears to sanction the proceedings of the Romish party.

ROMAN CATHOLIC IGNORANCE.—Archbishop Purcell, in a late number of the "Catholic Telegraph," writes :

"Within a few months, nay, even the last few days, while writing this pastoral, we have been called upon for matrimonial dispensations, by Catholics who could not recite the Lord's Prayer, or the Hail Mary, or the Creed, or the Ten Commandments, or tell the number, name and meaning of the Sacraments, or say the Acts of Faith, Hope and Charity. By others who had not been for years to Confession. By one who wanted to marry a divorced Protestant; by another who did not know that the marriage by an Anglican Minister to a woman he had met somewhere in England, was binding; by another who thought that she might marry again, since many years had elapsed since she had heard from her husband, who had deserted her, or whom she had deserted."

DOMESTIC MISSIONS.—The following suggestions occur in a report on Domestic Missions to the Synod of Virginia :

"If ever the great doctrines of the Gospel, as they are embodied in our Presbyterian system are successfully vindicated,—if ever the wide destitutions of our fields are supplied by the ordinances of the church of Christ,—the work must be accomplished by patient, persevering, individual toil, made efficient by the power of Divine Grace. To accomplish the great enterprise before us we do not need any new organization; all we require is, that each and every man should do his own work, and all the work within the sphere of his ability. Perhaps the very greatest need of our church at this time is a revival of religion in the hearts of her ministers. If during the ensuing ecclesiastical year, every pastor and licentiate, instead of preaching a single Sabbath 'at discretion,' in some vacant church, and then coming home, and calling that little excursion (oftentimes recreation) *missionary work*—would devote two, three, or four weeks to *real service*—preaching day after day, not only to large congregations, but to small—not only in churches, but in private houses—distributing tracts and books as he went,—we might reasonably hope that at our next meeting, there would be such reports of the display of the riches and glory of Divine grace as would gladden and animate the heart of this whole brotherhood."

* DIED near Blairsville, Pa., on the 19th November, 1853, Mr. Moses Thompson, aged 80 years.

