



THE
REFORMED
PRESBYTERIAN.

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

VOLUME XVIII.

"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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No. I.

PREPARATION FOR BAPTISM BY CHRISTIAN PARENTS.

BY REV. THOMAS HOUSTON, D.D.

God early and impressively proclaimed the manner in which He is to be approached in Holy Ordinances. "I will be sanctified in them that come nigh me, and before all the people I will be glorified." (Lev. x: 3.) This is still the standing law of the house of God. He is "greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." (Ps. lxxxix: 7.) While, in all ordinances, holy fear and devout reverence should characterize religious worshippers, those which may be regarded as the highest and most sacred institutions of Christianity—the seals of the covenant—should be approached with peculiar solemnity, and with a frame of mind corresponding to the nature and importance of the service—to the spiritual benefits expected from its performance, and to the weighty obligations which it involves.

It is generally admitted to be a gross profanation to partake of the Lord's Supper in a rash and hasty manner, without due preparation. The very formula of institution appears to imply, as indispensable to a right participation, solemn previous preparation. "Let a man examine himself, and so let him eat," &c. And not only the practice of our Lord and his apostles, but the profession also of almost all sections of the church, declares an unprepared approach to this sacrament to be presumptuous sinning; not only unproductive of any real benefit to the participant, but fraught with fearful danger.

Although there is reason to fear that, from low views of the nature and design of the other sacrament, and from the unfaithfulness of those who dispense it, numbers come to it destitute of due solemnity, ignorant of the necessity of special preparation,

and unconcerned about making it, yet is such preparation equally important and beneficial in partaking of baptism as in coming to the Lord's Supper. The gracious presence of the King of Zion is assured to faithful ministers in baptizing, equally as in preaching the Word, and should be earnestly sought and expected, and should be reflected on with reverence and godly fear. Those who came to the baptism of John at Jordan, "confessed their sins," (Matt. iii: 6,) and this implied reflection, humiliation, self-examination and prayer. The awakened on the day of Pentecost were bid to "repent and be converted." Saul was enjoined by Ananias to "rise and be baptized, washing away his sins." The eunuch, when baptized by Philip, was instructed, as indispensable to receiving the solemn rite, of the need of "believing with all his heart," and in the apostolic practice generally, the converts baptized are described as being "pricked in their hearts," crying out, with earnestness, What shall we do? as "having gladly received the Word," and being made "partakers of the Holy Ghost."—(Acts ii: 37, 41; x: 47.)

Now, substantially the same preparation is required still to a right participation in the baptismal seal of the covenant. Although it is admitted that the instances referred to were cases of adult baptism, and infants cannot give the same evidence of faith and repentance, yet this does not render the less necessary a proper spiritual state of mind in those who claim the ordinance as a privilege to themselves and their offspring. It cannot be regarded as less than presumptuous sin to partake of a seal of the covenant, ignorant of its nature, and without faith in the spiritual mysteries which it exhibits, and a real, heartfelt desire after the blessings which it is designed to communicate. Parents require to have knowledge of Divine things and spiritual affections for themselves, and they require the exercise of grace, in connection with the dedication of their children to God. It is true that the blessing in baptism is not absolutely conferred because of the faith of parents; yet, when it comes, it is generally in this way. There is a *gracious*, though not a *necessary* connection between the faith of a parent exercised in the act of baptismal consecration, and the spiritual blessing upon the child, whether conferred at the time, or enjoyed afterwards. On these grounds, Christian parents, like those who came to the Saviour while on earth, in behalf of their children, should be concerned to approach in baptism in a right frame of spirit. Viewing the service as unspeakably important to themselves and to their little ones, whom they present to God, they should aim to come to it with special preparation of heart, putting away from them whatever is inconsistent with the holy solemnity, and cherishing dispositions of mind befitting the enjoyment of the blessing desired. The preparation requisite for receiving the ordinance of baptism consists in

1. Serious meditation and self-examination.

In every instance of drawing near to God, we should solemnly consider the character of the glorious Being with whom we have to do. We should think seriously on the spiritual objects exhibited, ponder the nature of the service required, and reflect upon our own character and the state of our hearts, when engaging in its performance. To the people of Israel, as they stood at the base of the mount, it was said by Moses, in the act of sprinkling the blood of the victims, "Behold the blood of the Covenant which the Lord hath made with you concerning all these words." (Ex. xxiv: 8.) The immediate preparation for the observance of the Lord's Supper is enjoined in the command—"Let a man examine himself, and so let him eat of that bread." Self-scrutiny is equally necessary towards a right participation of the sacrament of initiation. In baptism we come to take hold on God's covenant, to profess reliance on the Saviour and his merits for all blessings to ourselves and to those who are to us objects of the dearest interest, to join ourselves to the Lord's people, and to dedicate ourselves and our children to be wholly the Lord's. We publicly declare that we renounce every other service, and all other grounds of dependence. In the solemn transaction, we have to do with the vast concerns of God's glory, and with the interests of immortal souls for eternity. It seriously concerns us to see that we have duly considered these important matters, and that we are acquainted with the way of acceptance. We approach an ordinance which may either be a signal means of blessing to ourselves and others, or which, if profaned by an inconsiderate and unhallowed observance, must be fraught with imminent danger. "If we regard iniquity in our heart, the Lord will not hear us." (Ps. lxxvi: 18.) The person who does not meditate on such things, and who does not weigh the question of his fitness to approach this ordinance, must be in a state far from safety. His ignorance and thoughtlessness betray a heart unchanged, and the prevailing power of unbelief within. He provokes God, profanes a holy ordinance, and may not expect the blessing to himself and others. On the other hand, serious meditation and self-examination may tend to discover the real state of the heart and life, and may lead to apply for the blessing which is never denied to them that humbly seek it.

2. Due consideration of the truths, privileges, and obligations held forth in the ordinance.

It is sad to come in contact with the truths of revelation without feeling their momentous nature and importance, and to be presented with high privileges without a due estimate of their value. To be brought under solemn obligations to duty, and yet not to feel a sense of responsibility, betrays a state of conscience at once degraded and revolting. In no position is this insensi-

bility more criminal than in coming unprepared to the sacraments. Those who partake of the Lord's Supper without *discerning the Lord's body*, are declared to "eat and drink damnation," or judgment, to themselves. This *discernment* implies some measure of knowledge of the great truths connected with the character, mission, and work of the Redeemer, and a spiritual acquaintance with their influence on the heart and life. By analogy, we infer that it is most dangerous to come inconsiderately to the other sacrament without reflection on the truths and privileges which it exhibits, and without a feeling of the solemn and weighty obligations which it imposes.

Baptism embodies an epitome of the great truths connected with the work of Christ, and the momentous affair of human redemption. It holds forth impressively the evil and demerit of sin, the necessity of pardon and moral purification to the enjoyment of happiness, a perfect atonement provided, deliverance from condemnation, the moral renovation of the nature by the agency of the Spirit, fellowship with the family of God, and all the weighty and affecting obligations to holiness which are furnished by the cross of Christ, the enjoyment of special and high privileges, and the professed dedication of the person to God and his service.

Right preparation for coming to such an ordinance must, in the nature of the case, imply that these great truths are duly considered in their vast magnitude and importance, believed on in the heart, and embraced as principles to purify the mind, and influence the life and conduct. We are justified, regenerated, and sanctified by the knowledge of the truth, and all the saving operations of the Spirit are conducted through the same instrumentality. In no position can a rational, immortal being, be placed more favorable for the contemplation of divine truths, than when these are not only addressed to the ear, but exhibited also in embodied action. If this opportunity of studying them and receiving impressions from them be neglected, it can hardly be expected that, in any other case, they will be received so as to exercise a salutary, spiritual influence. On the other hand, it is not less our duty than our privilege, to ponder deeply these vital truths, and to surrender ourselves to their influence, when we approach to an ordinance which most vividly exhibits them.

Every separate truth should be made the subject of distinct, prayerful meditation and application. We should receive the doctrines of the word in faith and love, feed on them for soul nourishment and spiritual strength, and should be prepared joyfully to profess these in the baptismal act, as the ground of our sure hope. Privileges and obligations to duty are necessarily and inseparably connected in the dispensation of the covenant of peace, and in the administration of holy ordinances. The one we cannot possibly enjoy without feeling the other; and in proportion as "spir

itual blessings" in "heavenly things with Christ" are really enjoyed, so will we be constrained in love to walk in newness of life. Coming to partake of eminent privileges in baptism, we should seriously consider the obligations which are thus laid upon us to be the Lord's, to live not to ourselves, but to Him who died for our sins, and who rose again for our justification. When we take the cup of salvation and call upon God, we come to pay our vows to the Lord before all his people. The plentiful provision of high privileges in baptism demands the consecration of ourselves and all we have to Him who has satisfied us with good things, and crowned us with tender mercy. To Abraham, when God gave him the Covenant of circumcision, the announcement of the highest privilege was connected with the precept enjoining all holy obedience. To Christian parents, in like manner, the gracious declaration and promise—"I am God Almighty:" "I will be a God to thee, and thy seed after thee"—is inseparably connected with the comprehensive command, "Walk before me, and be thou perfect." Let these truths, privileges, and obligations be duly considered. Let them be felt as a solemn, personal concern in their proper connexion and influence, and thus will be attained a main part of the preparation for receiving baptism as an ordinance fraught with blessings important and permanent.

3. *Lively faith in the great mysteries presented in the ordinance.*

In every religious service, we are solemnly reminded, "that without faith it is impossible to please God." The grand principle of all acceptable obedience is the reliance of the heart upon divine truths—the dependence of the whole man upon Christ and his finished work. "He that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek him." Every right view of the sacrament of baptism shows its observance to be eminently a work of faith. This is the essential and pervading principle of the whole service, and without it, there can be no proper attendance upon the ordinance. We require faith to perceive the authority of the institution, and to discern its glory and excellence. Faith is needed to discern the connexion between the outward symbol and the spiritual substance. By faith we behold in the service the blood of the covenant, and take hold of the blessed charter of salvation. The dedication of ourselves and ours must be the work of faith: in the exercise of the same holy grace, we alone can apprehend the worth of the soul, estimate aright the grand provision made for its salvation, and trust the Redeemer for the accomplishment of his gracious assurances—"Nurse this child for me, and I will give thee thy wages." "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

In approaching to this ordinance, it is specially required, not only to have the principle of faith in the heart, but to have it in lively exercise. It is by *actually believing*, and not by *reflecting on the nature and operations of faith*, that we realize divine mysteries, and receive the blessing. In baptism, the great objects of faith are brought very near. They are "*represented, sealed, and applied to believers.*" We should, therefore, by looking to "the Author and Finisher of faith," draw near to these glorious objects. We should embrace a *personal Saviour*, as he is revealed appointing the ordinance, presiding in its administration, and dispensing all the blessing. His faithful word of promise should be received in faith; and his finished righteousness should be taken as the ground of all our dependence and hope for acceptance. The ordinance not only exhibits impressively the grand objects of faith, it presents likewise the strongest *supports and encouragements* to believing confidence. The Saviour's boundless compassion in receiving helpless, sinful human beings; the full provision of his love and mercy displayed and brought near to bless them; and his truth and gracious offers declared and confirmed by an expressive rite—all supply "strong consolation" to them who flee for refuge to lay hold on the gospel hope. What higher encouragement can we possibly expect to enable us to draw near in "the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed as with pure water?" As we ought, in a special manner, to have faith in exercise before approaching to the baptismal service, so, in partaking of the ordinance, the blessing is to be sought and obtained only through the working of this grace. If we believe with all the heart, water may not be denied us to be baptized; and in the act of its application, by faith we apprehend the great mysteries of redemption, and receive the all-enriching blessing which is entitled—the baptism of the Holy Ghost, as with fire.

Lastly, As preparatory to the reception of baptism, we should, with much prayer and in humble penitence, and full purpose of heart, *take hold of God's covenant.*

The blessing dispensed through ordinances is enjoyed in answer to prayer. There is the amplest encouragement to expect it in this way. "I will yet for this be inquired of by the house of Israel, to do it for them." "Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not." "Ask me of things to come concerning my sons, and concerning the work of my hands, command ye me." (Ez. xxxvi: 37; Jer. xxxiii: 3; Is. xlv: 11.) These divine declarations furnish a large warrant and encouragement to expect acceptance and blessing in surrendering ourselves and our offspring to God in baptism. In an act of spiritual dedication, there is special need of genuine contrition of heart, and of Godly sorrow for sin. We are natu-

rally estranged from God, and devoted to the service of idols. Our children are under guilt, and the taint of moral depravity, and are exposed to condemnation. Solemn vows voluntarily made, we have frequently broken, and because we regard iniquity in our heart, we have reason to fear that the Lord will not hear us. The frame and exercises of the genuine penitent peculiarly befit us, when we draw near to the holy Lord God, and when his name is named upon us. When we renew our own baptismal vow, we should do it in fervent prayer and in deep humility; and when we present our children to God, to be called by his name, to receive the seal of his covenant, and to be consecrated to his service, such exercises are specially becoming. From us they derive a polluted nature; and they are exposed to innumerable evils and dangers, which they have of themselves no power to escape. Their welfare for time and eternity is connected with the results of their baptismal dedication. In such solemn circumstances, the heart of a parent must be callous indeed, that is not humbled in the divine presence, and that is not excited to earnest entreaty in behalf of his child. Fearing that God may justly remember against him former sins, and that the blessing may be withheld because it is not asked, or because it is asked amiss, he should seek the "Spirit of grace and supplication," and should pour out his heart in fervent prayer. Like "the father of the faithful," when he feared the exclusion of one child from the promised blessings, and earnestly asked, "Oh! that Ishmael might live!" he should plead for the life—spiritual and eternal—of his offspring. In baptism he should be able to declare, as the mother of Samuel, "For this child I prayed, and the Lord hath given me my petition which I asked of him. Therefore also I have lent him to the Lord, as long as he liveth he shall be lent to the Lord." (1 Sam. i: 27, 28.)

Taking hold of God's covenant by personal vowing is not only a chief part of the baptismal service, but is likewise an eminent preparation for it. By repentance and prayer, we renounce all dependence upon works of our own for acceptance. We confess and mourn over our manifold breaches of God's law; and we come to the Mediator of the New Covenant, and lay hold of his righteousness. By appropriate symbols, the great provision of the "counsel of peace" is set before us in baptism. God graciously proposes to be a God and Portion to us and our seed. The Mediator is willing to receive "little children" to himself, and to bless them. His blood is exhibited, in symbol, to pardon and cleanse them—his Spirit is offered to sanctify and seal them, and all the benefits of a "Covenant, ordered in all things and sure," are held out, in impressive manifestation and gracious offer, to be to them an everlasting portion. What encouragement have we, by faith and solemn dedication, to avail ourselves of this merciful

provision, and to declare, on the footing of such high encouragement, "I am the Lord's!" *Personal vowing* is a singular means of preparation for the reception of the Sacraments. We come to them, not so much to engage, for the first time, to be on the Lord's side, as by bringing our previous acts of dedication with us, to renew them solemnly, and to have our personal covenant accepted and ratified. The promise to parents and their children in connexion with such preparation is most gracious and abundant. To the "sons of the stranger," that *join themselves to the Lord, and take hold* of his covenant, it is promised, "even unto them will I give, in my house and within my walls, a place and a name better than of sons and daughters. I will give them an everlasting name, that shall not be cut off. Even them will I bring to my holy mountain, and make them joyful in my house of prayer. Their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people." (Is. lvi: 5-8.)

COVENANT RENOVATION.

The transaction of binding themselves anew by covenant obligation, in which our brethren in Ireland have recently been engaged, cannot be contemplated by the Church in this land with any other feelings than those of deep interest. Identifying with them as members of the same ecclesiastical family, for us to withhold a warm expression of our approbation of the step which they have taken, would be a reproach to ourselves, unkindness to them, and faithlessness to our common Lord and Master. It cannot be but that they are looking with affectionate solicitude across the wide Atlantic, to see some indication of fellow feeling and coöperation on our part, that will encourage and cheer them in going on to consummate the work which they have so nobly and auspiciously begun.

But the subject needs to be brought nearer home, and to be viewed as one of incalculable practical importance. It has both its retrospective and future bearings, which require to be carefully considered, and their teachings wisely improved by those who would have "understanding of the times to know what Israel ought to do."

If we are not greatly mistaken, our present position with regard to this duty admits of neither justification nor apology. The acknowledgment by the synod, thirteen years ago, that it is "high time that the witnessing Church should renew their solemn engagements, and according to the example of our martyred fathers in the British Isles, essay the all-important duty of

lifting up our hands to the Most High God," and the measures then adopted in connection with this declaration were full of promise and encouragement. But the hopes thus cherished have not been realised. The history of Covenant Renovation from that time to the present, as recorded in the minutes of Synod, cannot be read by a true Covenanter without feelings of regret and sorrow. It is not for us to say where lay the blame of that retrograde course that has been followed, for on this point there is doubtless a variety of opinions; but it cannot be denied that in the inability to prepare a suitable bond, which seemed to be the main difficulty, there is painful evidence of the want of the presence of the Spirit of God. And why has this been withheld? Because it was not sought with earnest and believing prayer. "Our heavenly Father will give the Holy Spirit to them that ask Him." Had the whole Church, with fixedness of purpose, and an earnest desire to glorify God, sought wisdom from above to go forward in this duty, the framing of a bond would have been found to be a practicable task, and the duty itself a delightful and profitable service.

Regrets for the past are, however, vain, unless they be accompanied with humiliation for our sinful remissness, and earnest resolutions now to bestir ourselves to do the work which the indications of divine providence, as well as our own repeated declarations, evince to be required of us. The mere shadow of a pretext for deferring it, the want of a suitable bond, which may be plead as a palliation of past neglect, will no longer avail. The accomplishment of the duty by our brethren in Ireland, in a bond, the result of years of laborious and prayerful deliberation, leaves comparatively little to be done by us; and their prompt and harmonious action when bringing the matter to its consummation, furnishes strong encouragement to us to go on confidently in a service in which they have set before us so successful an example.

An examination of the "Act of Renovation," used by our brethren, will satisfy any one that its adaptation to our circumstances will be no difficult matter. The main points of difference between them and us are of a civil and local character. They live in lands once in covenant with God, but which have cast off their obligations. In this country, inasmuch as the United States never entered into covenant with God, this nation is not as such chargeable with the sin of covenant breaking. These and other peculiarities of the governments respectively under which we and our brethren reside, render some diversity in the catalogue, both of sins confessed and of duties sworn to, necessary. But in all that belongs to us in common, in our individual, family and ecclesiastical relations, we see no need for a departure from those forms which have been prepared by the Irish Synod. And in order to preserve the unity of the Church both in fact

and in appearance, there is an evident propriety in taking them as our own, adapting them to our circumstances, and using them in renewing our covenants.

There are other advantages that will result from pursuing this course. The delay which the preparation of a new bond would necessarily occasion, will be prevented, and the fact, whether or not there is such unity in sentiment among ourselves, and such agreement with the sister Church in Ireland, in matters of faith and practice, as is requisite in covenanting, will be ascertained. The introduction into the documents necessary in covenanting, of sentiments differing from those exhibited by our brethren, would be an unkind reflection on their faithfulness, mar the doctrinal unity of the Church, and by the distractions and heart-burnings which it would produce among ourselves, place inseparable impediments in the way of the object so much desired. We feel strongly persuaded that the great body of our ministers and people, had they been present when the covenants were renewed in Ireland, would have joyfully joined in the solemn transactions, and that they will be entirely satisfied to use the same forms, with the necessary alterations, when engaging in a similar duty at home.

These documents are now before the readers of the Reformed Presbyterian, and their intrinsic, as well as their relative, importance, demands for them a careful consideration. One excellence of the "Act of Renovation," is its explicitness in recognising the Federal deeds of our fathers in the British Isles as "moral and scriptural in their nature, and binding on the nations entering into them till the latest posterity." Covenanters will not consent to any abridgement of these obligations either as it regards their extent or their duration. We hold that to all that is moral in those Covenants, we, in this land, are bound, as being the descendents of those who entered into them, and that this obligation neither distance of place nor lapse of time can impair. Nothing less than this should satisfy, and beyond what is contained in those deeds, either expressed or plainly implied, we are plainly not now in circumstances to advance. This is evidently what is embraced in the "Act of Renovation," and here we have a harmonizing point where all true Covenanters can unite in this great work.

The call from without to engage in renewing our covenants is distinct and urgent. The enemies of Christ, under their respective leaders, are binding themselves more strongly together for the great struggle which they seem instinctively to know is not far distant. Oppression, irreligion, immorality and error, are leagued "against the Lord, and against His Anointed." It is right to learn from an enemy. Let the followers of Christ be united, firm and "strong in the Lord, and in the power of His

might." Let them anew take hold of God's Covenant. "All people will walk, every one in the name of his God, and we will walk in the name of the Lord our God, for ever and ever." S.

THE LIGHT OF NATURE.

That the fall has not totally deprived man of his knowledge of God, the Scriptures plainly teach, and few, if any, deny. But with reference to the extent of this light, there exists difference of opinion. Some assert that, if used aright, it is sufficient without revelation to lead the mind to God, and gain acceptance in His sight. This conclusion, however, upon examination, proves to be drawn from false premises, viz: That God's mercy requires him to exercise that attribute at the expense of His justice. This is an untenable position, for it supposes imperfection in the Deity contrary to the teachings of Scripture, and the dictates of reason.

Others, not holding that reason, unassisted can find out the Almighty to perfection, nor supposing the light of nature to be sufficient to discover the way of reconciliation, claim exemption from punishment—a certain negative salvation—for such as are without God's word. This error also is grounded on a fallacy in the premises, viz: That man, under the mere light of nature, is not accountable for his actions.

Others again, in some measure, blend the doctrines of revelation with those deducible from reason, so as to make every thing essential to salvation common to both systems. If this opinion were correct, there would be little need of a Gospel, for without it all would at least be in a salvable state, and with it they could be no more.

The first and last of these errors agree in denying the doctrine of total depravity, and differ only in appearance; the first asserting that the light of nature is sufficient to salvation, the last that the leading truths of revelation are discernible by reason. The first admits salvation without revelation; the last makes revelation nothing more than the light of nature. The second denies that man, after the fall, and before he receives light from above, is accountable, which, if true, proves that without revealed light men are safe; with it, in danger of incurring eternal wrath. If this be so, the heathens are better off than those who have the Bible, and the hearers of the Gospel "are of all men the most miserable."

Having noticed these wrong views, we proceed to consider the scriptural doctrine of Natural Theology, as declared in Romans,

1: 20—"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Here we have pointed out what may be known of God from the light of nature. Sense is not competent to the discovery. The knowledge here spoken of is above sense—belongs to a higher order of faculties. Yet the invisible things of God are said to be clearly seen, of course figuratively and indirectly; for God being a Spirit, His attributes are spiritual, and not literally visible. But they are understood to exist from their effects. These attributes sustain a relation to reason similar to that existing between an object of sight and the eyes. They are summed up in the terms: "Eternal power and Godhead." The latter of these might include both, but the former being very evident from "the things that are made," properly occupies a prominent place, and is distinctly named. Nothing but infinite power could call the things that are not as though they were—could *create*, make every thing of nothing. Eternal power and Godhead, then, may be considered to sum up the attributes of Deity essential to creation and providence, and seen in the works of His hand. Others may and do exist, but nothing created bearing their image, they could never be known without revelation. They are above reason. Of these, however, we do not speak at present, as they belong to revealed light. Some of the former are unity, eternal power, infinite wisdom, mercy, justice, &c., which may all be clearly seen even by the natural man.

Whence comes this knowledge? From the things that were made. The chief faculty employed in the acquisition is reason. God's works are the premises from which is drawn an undoubted conclusion. A work full of design implies a designer. Reason finds such a work in creation, and from this, as an effect, necessarily concludes that there must be a cause. This cause is matter of investigation. It is traced back from the effect, till reason can go no further. Thus we are carried from the visible to the invisible—from the creature to the Creator. The first cause has attributes which the Apostle declares to be clearly seen. Consequently each must be distinctly written on some part of His works. How else could the creature acquire such knowledge? Reason turns the leaves of the book of creation, searching for the handwriting of these attributes. It is plain, so that "he that runs may read." The almost boundless extent of the universe teaches God's eternal power. Nothing short of Omnipotence could call into being the myriads of worlds that gem the skies. What being of finite power could preserve the harmony of nature, and prevent all things from running to confusion? What finite

mind could, at one and the same time, overrule the greatest events, and the movements and changes of the least atom? Certainly this is the power of God, written on His works.

Infinite wisdom, too, is displayed by creation work, inasmuch as every thing is disposed to the best advantage. No design fails.

The conformity of every part of the vast whole shows that God is one. If systems entirely different in nature and design occurred in creation work, we would conclude that there are several divinities; but as every thing, great or small, remote or near, is framed according to the same general laws, no room is left to doubt the unity of the Godhead.

His mercy, justice, and indeed all His attributes, are displayed upon man, whose soul, at first made after the divine image, and not entirely deprived of it by the fall, teaches unequivocally that God is holy, just and merciful—that sin, the abominable thing which He hates, shall be punished—that the righteous shall not receive the reward of the wicked, nor the wicked that of the righteous—that every man shall certainly render to God a final account of the deeds done in the body. That He is to be worshipped is stamped on the heart. Hence all nations have their rites, religion and ministerial orders. These are so deeply impressed on the heart of man, God has shown him so plainly their truth, as to defy the combined power of devils and men to blot them out. They cannot be erased. They form such convincing evidence of the existence of a Supreme Being, and such clear proof of our duty towards Him, that it is vain for any to attempt to disregard them. Though in health, and amidst the enjoyments of sense, one may succeed in subduing his conviction and fears, they will overtake him in an hour he knoweth not of, and even in this life give him a foretaste of eternal wrath.

This power to know God was given to man as soon as he became a living soul. The primeval light was vastly clearer than that after the fall, but the Apostle affirms its continuance in a degree sufficient to leave men inexcusable. It is not local—all enjoy it—nor confined to any period. It shines ever, like the sun, without losing its splendor.

Now that the world has this knowledge, of what use is it? The answer is given: "So that they are without excuse." They who have only the light of nature cannot be saved. The best heathen who worship the Deity in that way most consistent in their view with His perfections, are still without hope, and without God, in the world. Except by revelation Christ is not known, and "there is no other name given under heaven among men whereby we may be saved." The light of nature teaches that atonement for sin must be made before God's favor can be enjoyed, but never directs to any merit but that of the creature. Reason tells the sinner he must die, but has no means of discovering

that this may be done by substitution. The most enlightened sons of nature have built their hopes on the sandy foundation of self-righteousness, which will be found to vanish when balanced against their sins. They are therefore without hope, yet inexcusable. "They have no cloak for their sin." Their knowledge and endowments, the means of knowing God's perfections, are such as to leave no excuse, conscience being judge. How much less when summoned into the presence of the Judge of all the earth. "Because that when they knew God they glorified Him not as God." The wisest heathen changed the glory of the uncorruptible God into an image; worshipped Him as a creature, not as a Spirit. "For this cause God gave them up to vile affections." When they came short of their duty, as taught by reason, they were given up to excesses greater than before. The use, then, of the light of nature, is plain. It is not to save, but to condemn; not to draw the sinner to God, but to show the justice of the latter in the condemnation of the former. How grateful should we be for what God has done for us. "To those who sat in the region and shadow of death great light has arisen." We have supernatural light. "Of how much sorer punishment shall we be deemed worthy if we do despite to the Spirit of Grace." If the heathen are inexcusable, how much more we, who have the light of revelation, if we misimprove it? How shall we escape if we neglect so great salvation? D.

CLOSET RELIGION.

The religion of the closet, or that which is strictly secret between the soul and God, is enjoined by Christ, is practicable, is indispensable, and yet most sadly neglected. Evangelical piety in the soul is an exotic, and hence requires the most careful culture. It must have the light and dews of heaven, or it will decline and wither; and finding in the heart of man no congenial soil, it will be choked with weeds, unless carefully watched. The proof of this every Christian has within him. He finds that there can be no spiritual growth unless his attention and care are constant, and he has equally conclusive evidence that unless he grows daily his grace will perceptibly decline. He cannot remain stationary at any given stage of his Christian life. The tendency is always forward or backward. It becomes then a question of singular interest, how may religion be best promoted in the soul? Perhaps the most common theory of the day is that the object will be most surely attained by activity in public duty. It is in accordance with the spirit of this age of progress. We should be loth to repress zeal in the cause of Christ, or suggest a single

discouragement to the active efforts of Christians for the advancement of the Redeemer's kingdom; and yet we feel very sure that great personal mischiefs may result from an undue application of this theory. We once heard an eminent minister of the gospel, whose zeal in public religious duties was conspicuous, complain that he devoted so much time to the cultivation of the vineyards of others as to neglect his own. He discovered that he had too much lost sight of the duties which he owed to his own soul, and that he had personally suffered by permitting his incessant occupations, although all of a religious nature, to encroach on the time which should have been sacredly allotted to the duties of the closet.

These you ought to have done, and not left the others undone. There is no necessity for neglecting a single duty which we owe to others by paying a strict regard to those which we owe to ourselves. They are entirely consistent; nay, the more time we devote to the cultivation of personal piety, the more certain and effective will be our exertions in behalf of our fellow men. So persuaded are we of this, that we can scarcely imagine how any one can pretend to be a Christian who does not habitually pray in secret; nor how any one can expect to be an eminent and useful Christian who is not much in closet devotions. It is in his private intercourse with God, maintained conscientiously and constantly, that a Christian finds his strength to live. To the misapprehension of this may be attributed the general stagnation of piety in the Church. We are accustomed to hear of the additions which are made to particular churches, and we are for a time encouraged by the hope that these accessions to the "sacramental host of God's elect" will become immediately apparent in the increased spirituality and energy of the Church. Why are we so often disappointed? Simply because so many regard a formal connection with the Church as an ultimate end, instead of regarding it as a public engagement to live for the Lord and to the Lord. They seem to forget that this is, as it were, a mere beginning of that divine life which is to be daily cherished unto its maturity. In a word, they have no closets. They are not found daily holding intercourse with God, and inquiring into the state of their own souls, and hence they are only known publicly as mere professors of religion, with a name to live while they are dead. The remedy is within the reach of all. Let every one who names the name of Christ have regular and fixed times of retirement for secret meditation, self-examination and prayer, and soon he will find, either by his distaste for these duties, that he has probably made a mistake in supposing that he was a Christian at all, or by his success that he has been neglecting hitherto one of his most precious privileges. It is utterly idle, on a point of such moment, to plead a want of time

or opportunity, as these are merely excuses for a want of disposition. Where there is a will there is a way, and there unquestionably would be both a will and a way if the soul had any adequate views of its own extreme necessity, and of its exclusive dependence on God's compassion. Let every one who wishes to be saved remember that, environed as we are by countless seductions presented on every hand by Satan and the world, and carrying about with us a body of sin and death, it is no easy matter to be a Christian. All the grace we can obtain we will need, and as God will be inquired of for such supplies, it is very obvious that the more frequently and heartily we importune him, the more likely we shall be to obtain a rich outpouring of His Spirit.—*Presbyterian.*

OUR GROWTH IN GRACE.

That the believer grows in grace, is one of the most important, encouraging, and comforting truths of the Bible, and should be kept ever before the mind of the child of God. Progress in grace, advancement in holiness, without which no man shall see God, should be his constant aim. Sin is an abomination to God; holiness is its opposite, and that in which His soul delighteth. Therefore the former should be abandoned, and the latter pursued with Christian diligence and fortitude. Humility tends greatly to promote the believer's sanctification, giving low views of self, and exalted views of the Saviour. Hence he acknowledges no king but Jesus, and claims no Saviour but Christ; and forsaking the world and its vanities, fixes his mind and affections on the One altogether lovely.

Love to God, love to man, holy love, quickens the services, making the believer active in the discharge of duty, lifting up holy hands to God in thankful acknowledgement of His mercies. Grace in the heart breaks the power of sin, subdues corruption, and enables us to present a living sacrifice to God, doing all to His glory. "So yield, therefore, yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God, for sin shall not have dominion over you, for you are not under the law, but under grace." True holiness consists in being conformed to God's image, in holy dedication of ourselves to Him, making an entire surrender, giving ourselves away in a covenant not to be forgotten, till at length, being united to the living head, we are made partakers of the divine nature. Thus the believer progresses, strengthened by the power of reigning grace, comes willingly appropriating the Saviour, and is sealed to the day of eternal redemption, still growing in grace by the power of the Holy Ghost.

He grows in grace, advances in spiritual and saving knowledge, is alive from dead works to the service of the living God; continually going forward, making new acquisitions in holiness; the "inner man" waxing stronger and stronger. There is no retrograding, no standing in the believer's onward course to heaven and glory. He talks of God, honors Him, and pleads His cause. All his thoughts, all his affections, are to Him, and to the remembrance of His name—ever praising the riches of redeeming love. He lives to God, feeds upon Him by faith, looking to that within the veil, leaving the things that are behind, and pressing to those that are before. He is active in the divine life, dying to sin, living to righteousness, growing up to spiritual manhood; first a babe in Christ, lastly a perfect man in the fullness and stature of Jesus Christ. The Spirit works in him to will and do of His good pleasure. The soul loathes sin, rises up against its temptations, forsakes and passes by all its allurements, opens the heart, unfolds and lays all its sore and bitter complaints before the great Physician of souls; crying for the balm of Gilead till every disease is removed: and thus the child of God is prepared to partake of the glory that is to be revealed.

CHURCH DISCIPLINE.

Various ends are to be accomplished by discipline. In the first place, it is for the benefit of the members of the church. The offender against family government is punished, so that others who are under that government may learn not to offend. Every act of discipline in the church is a forcible admonition to all the members. It bids every one who thinketh he standeth to take heed lest he fall. One sinner in the church can destroy much good by his evil example. If he remain untouched, he becomes a stumbling-block and a snare unto others. Where discipline is neglected, the standard of piety is necessarily lowered; and by many the first steps are taken in backsliding which would have been guarded against if the certainty of discipline had been before their eyes. As in the family or state, so also in the church, the obedient are strengthened and encouraged by the punishment of the disobedient. Every church member has therefore a deep personal interest in the discipline of offenders.

In the second place, it is for the *glory of Christ*. The Church is the body of Christ, an holy nation, the light of the world. His Spirit dwells in her. She reflects the glory of her Head in proportion, as she is pure, and brings dishonor upon His name if His manifest enemies are allowed in her communion. The mission of the Church, too, is to bring the world to the knowledge, belief,

and love of Christ. Now, let discipline be neglected, let the ungodly and profane rest undisturbed in the bosom of the Church, and she is at once shorn of her power; she becomes a jest and a by-word among men; not only inefficient for good, but most efficient for evil. It is to little purpose that the preacher proclaims the gospel with faithfulness and power, and declares that it teaches men to deny all ungodliness and worldly lusts, if the members of his church by their lives preach the opposite. Little progress can be made when that which the preacher insists on as truth is declared by professors of religion to be a lie. We have known churches to pray and look for a revival of religion, when the drunkard and profane swearer, the despiser of ordinances and adulterer, were allowed without rebuke in her communion. What could be more absurd? How can men of the world be powerfully attached to the Church, when they find such characters within her pale? It is true that they do not reason well when they identify a cause with its inconsistent advocates; but so they will reason, and it becomes the Church to remove all excuse for it. There is no logic so powerful as that of the life. That logic the Church must use if she would produce an impression on the world. In order to it, she must have no fellowship with profane and wicked persons.

In the third place, discipline has in view the good of the offender. It is not for destruction, but for edification. In every step that the Church takes in admonition, suspension, excommunication, she has in view the repentance and restoration of the offender. She follows him in every step with her warnings, prayers, and tears. And when at the last she is compelled solemnly to exclude him from her communion, and deliver him to Satan, it is with an agony of feeling, and most earnest prayer that he may be saved in the day of the Lord Jesus. When all milder measures have failed, this is resorted to, not in a spirit of vengeance, but as the last effort to bring him to repentance. From the beginning to the end his own good is proposed.

Such being the ends of church discipline, it will follow that it must be exercised with prudence, decision, and love. Prudence will prevent from noticing every trifle, or from taking false and harsh steps, and thus making the exercise of discipline more injurious than the neglect of it. Decision, in view of the fact that the honor of Christ and His Church as well as the offender's salvation are at stake, will make fearless in dealing with a man, whatever his position or connections in society. A vacillating, temporizing policy in the Church must surely work her degradation in the eyes of the world. If she would use her power with the least possible detriment, she must make it evident that, fearless of man, she is determined to maintain God's honor to any extremity, and is willing to leave the consequences with Him.

Above all, since discipline contemplates the benefit of the offender, it must be conducted in the spirit of kindness and love. It must be made manifest to him that all proceedings have been commenced and conducted under the influence of love to his soul. There must be no vindictive feeling. Pains should be taken to make him feel this. In most cases the man who is dealt with for a fault will be ready to seize on any trifle on which he can base the charge of personal, malicious motives. He is fond of being considered a persecuted man, and will magnify any apparent defect in the spirit or mode of procedure to confirm this impression. Thus, by conducting discipline in an improper spirit, or using unguarded language, or indulging in out-door talk, irreparable mischief may be done. The subject may be for ever driven from the Church, who might, if differently dealt with, have been brought to repentance.

Very often, too, a man's kindred, and those who profess to be his best friends, do him immense injury. They justify him, they find fault with the Church, they form parties in his defence, they strengthen his hands in opposition, they encourage him to be obstinate. Fearful is the guilt of those who thus counteract and nullify the influence of discipline. They determinately destroy the soul whom the church would save. The man, left alone to his own good sense and feeling, might have been brought to repentance, but they would not have it so. If they, like true friends, had advised him meekly to submit to the admonition of the Church, he would almost certainly have done it. But no; they preferred to make him feel that he was an abused man—made it a point of honor with him to contend for the mastery with his persecutors. Thus has he been confirmed in obstinacy, and his perdition sealed.

We mean not to intimate that church officers are never actuated by improper motives, or manifest a vindictive spirit. Wherever this is the case, it is to be censured and deplored as impolitic, unchristian, and suicidal. Indeed, there can be no spectacle more melancholy than that exhibited by men who rule in Christ's Church when they forget what manner of spirit they are of. But this does not invalidate the general position that the friends of a man who has erred do him grievous wrong when they encourage and urge him to resist the means that may be used by church authority for his reclamation.

A pleasant instance of the happy effect of an opposite course was lately mentioned to the writer. A church member who had lived in the neglect of ordinances, was at last called up and admonished of his fault. He had so long done as seemed good in his own eyes without rebuke, that he was now astonished and indignant that his rights should be interfered with. He signified that he would do as he pleased. He mentioned it to his wife, and at that moment the disposal of the case was entirely in her

power. If she had, like many an affectionate but misjudging wife, assured him that he was a greatly abused man, and would be simple indeed to submit to censorship, he would have been ready to contend to the last. But she acted like a wise woman and a true wife. She told him that he was wrong, and that it became him to heed the admonition. The result was what might have been expected. He at once made confession of his offence, with penitence and promise of reformation.

Ignorance among members in reference to the nature and object of discipline undoubtedly tempts church officers frequently to neglect its exercise. They cannot bring themselves to undertake it, not only because it is very unpleasant business, but because they fear its results in the formation of parties and engendering of bitter strife. They have not confidence in the people, for they fear that as soon as the work is commenced, sides will be taken. As well might the children of a family feel bound to take sides when their brother is chastised according to his deserts by their common father. Yet it is true that ministers and elders over churches where discipline is much needed, hesitate because they fear that the church will be injured. Where this work has been long neglected, it is of course right that great caution should be exercised, and due pains taken to enlighten the people, and much kindness shown. If the work thus conducted result at first in inquiry, it will in the end be for the glory of God and the advancement of his cause.

INSPIRED PSALMODY.

The judgment, authority, and example of the late Rev. Wm. Romaine, are entitled to, and generally have great weight with all Evangelical, pious Christians. His praise is deservedly in all the churches. We recommend a careful perusal of the following article from his pen, especially to that class of his admirers who substitute a human for an inspired Psalmody in the worship of God:

“ We know from very clear testimony that the Psalms were sung in the Temple until its final destruction. We are certain that Christ made use of the Psalms. His apostles followed His example. The churches of Corinth, and Ephesus, and Colosse, made the singing of Psalms part of their public worship. Such of the twelve tribes as were scattered abroad, being persecuted for Christ’s sake, did sing Psalms when they were in a happy frame; for they were commanded to do it by the apostle James. The Church’s history affords abundant evidence of the use of Psalms in every country converted to the faith, and of their being

sung in the Church as a part of public worship. This has been the case in every age, without any interruption. The primitive Christians sung in all their Church meetings. Eusebius says, in the second century they sung Psalms in praise of Christ and His Deity. In the time of Justin Martyr, instrumental music was abolished, and he highly commends singing with the voice, because, says he, Psalms, with organs and cymbals, are fitter to please children than to instruct the Church. In the third century we read much of psalm singing. Arius was complained of as a perverter of this ordinance. St. Augustine makes it a high crime, in certain heretics, that they sung hymns composed of human wit. The sense in which the Church of Christ understood this subject, has been, till of late years, always one and uniform. Now we leave the ancient beaten path. But why? Have we found a better? How came we to be wiser than the prophets, than Christ, than His apostles, and the primitive Christians, yea, the whole Church of God? They, with one consent, have sung psalms in every age. Here I leave the reader to his own reflections. There is one plain inference to be made from hence; none can easily mistake it. May he see it in his judgment, and follow it in his practice. What, say some, is it unlawful to sing human compositions in the Church? How can that be? Why, they sing them at such a place, and such a place; great men and good men, ay, and lively ministers too, sing them. Will you set up your judgment against theirs? It is an odious thing to speak of one's self, except it be to magnify the grace of God. What is my private judgment? I set it up against nobody in different things. I wish to yield to every man's infirmity; for I want the same indulgence myself. But, in the present case, the Scripture, which is our only rule of judgment, has not left the matter indifferent. God has given us a large collection of hymns, and has commanded them to be sung in the Church, and has promised His blessing to the singing of them. No respect here must be paid to names or authorities, though they be the greatest on earth, because no one can dispense with the command of God, and no one by his wit can compose hymns to be compared with the Psalms of God. *I want a name for that man who should pretend that he could make better hymns than the Holy Ghost.* His collection is large enough; it wants no addition. It is as perfect as its Author, and not capable of any improvement. Why, in such a case would any man in the world take it into his head to sit down and write hymns for the use of the Church? It is just the same as if he were to write a new Bible, not only better than the old, but so much better that the old may be thrown aside. What a blasphemous attempt! And yet our hymn-mongers, inadvertently, I hope, have come very near to this blasphemy; for they shut out the psalms,

introduce their own verses into the Church, sing them with great delight, and, as they fancy, with great profit ; although the whole practice be in direct opposition to the command of God, and therefore cannot possibly be accompanied with the blessing of God." "The words of God are pure words." Ps. xii. 6.

CHURCH MUSIC.

Pages, and even volumes, might be written in tracing the origin and progress of music, the various purposes in which it has been employed, and the place it has occupied in refining and civilizing man. Its existence is universal, and its influence over the human mind unbounded. But it is not our object to notice in it any of these points ; we would notice it in that high and holy use for which it was designed ; in which the angelic hosts delight to employ it as they strike their harps and tune their voices in celebrating the praises of the King of kings ; ascribing "salvation and glory, and honor and power, unto the Lord our God." And is the *manner* in which we perform this portion of God's service of no moment ? Shall there be heard among God's saints on earth, no echoes responsive to the hallelujahs of the heavenly choir ? Has not God given us voices to express our thankfulness for the benefits he so plenteously bestows, as well as hearts to feel thankful ? In the temple service we find music occupying a prominent place, showing that God, who has given man the power to produce and appreciate music, requires that it should be employed in His service. See with what holy delight the sweet singer of Israel calls on all God's works to praise Him, His saints to bless Him, and his own soul with all his powers to be stirred up to magnify His name. And while the feathered songsters warble their Creator's praise, and the insects chirp their gratitude, and all things else join in declaring the goodness of God, shall man, the most highly blessed of all His creatures, remain silent ? Not only do we find the duty of praise from the very nature of things binding on the Christian, but wherever piety has produced its proper fruits, the Christian esteems this his high privilege. Historians tell us that, in primitive times, when Christians glowed with love to God and man, songs of praise ascended from every hamlet, and all places were vocal with psalms and thanksgiving. Since then the singing God's praises is not only our privilege, but also our duty, a question of great practical importance arises as to the *manner* in which it is to be performed. In the first place, we should sing with the spirit and with the understanding, making melody in our hearts. Without this service of the heart, there can be no

acceptable offering to God. However perfect the harmony, or sweet the sound, if *this* be wanting, it will be an unacceptable offering to Him who requires His worshippers to worship Him in spirit and in truth. The mere gratification of our senses with the harmony of sweet sounds, is not the service of God. Forgetful of this spiritual worship, which is required, a portion of the Christian community have erred, on the one hand, in appointing hirelings—and that, too, regardless of their character—to perform for them this part of God's worship, while they, with complacent delight, discuss and criticise the merits of the performance, as they would that of the opera or other amusement. How can such worship be acceptable to God? Would it not be well for this class to get the other parts of God's service done by *proxy* too? On the other side, some, thinking that nothing more is necessary than internal fitness, neglect all other things, and even make a virtue of their neglect, as if their views would be clear, and their feelings warm, in direct proportion as their voices are harsh and discordant. Such persons forget the second thing which is important in the manner—that we are to make melody not only with our *hearts*, but also with our *voices*, giving God the *best* of our services. A curse was pronounced against the Jew who gave the lame or the blind to the service of God, and the spirit of the Gospel continues the same. Would it have been any excuse to a Jew to have offered the lame or blind of *his flock*, because they were more easily caught, and thus saved him *trouble*? Yet does not every one who neglects to take any pains for the cultivation of their voice, in order that they may join in the praises of God with more delight and profit, do the same thing. They refuse to put themselves to some trouble that they may present the best. Is it right for an individual to sing in a discordant, monotonous, nasal tone, to the annoyance of a whole congregation, and this just because he will not take a little trouble to learn to sing decently and in order? The Church has certainly not yet reached the stopping-place of improvement on this point, and our Church music needs to be rescued from entire neglect of the voice on the one hand, and on the other of making that the great object, seeking the production of good music alone. When this is done, and music occupies the place for which it was designed, it will come to be a powerful instrument of usefulness and enjoyment in the Church. Christian reader, should not each of us ask ourselves how far our influence has gone, or is going, as individuals, to accomplish or retard the desirable object?

THE BIBLE UNIMPAIRED.

It is a matter of congratulation that always and everywhere, the Bible has passed triumphantly through the ordeal. Infidels of the last century raised a premature pæan over the discovery and publication of so many various readings. They imagined that the popular mind would be rudely and thoroughly shaken; that Christianity would be placed in imminent peril of extinction, and that the Church would be dispersed and ashamed at the sight of the tattered shreds of its *Magna Charta*. But the result has blasted all their hopes, and the oracles of God are found to be preserved in immaculate integrity. The storm which shakes the oak only loosens the earth around its roots, and its violence enables the tree to strike its fibres deeper into the soil.

So it is that Scripture has gloriously surmounted every trial. There gathers around it a dense "cloud of witnesses," from the ruins of Nineveh and the valley of the Nile; from the slab and bas-reliefs of Sennacherib, and the tombs and monuments of Pharaoh; from the rolls of Chaldee paraphrasts and Syrian versionists; from the cells and libraries of Monastic Scribes, and the dry and dusty labors of scholars and antiquarians. The scepticism of history has been silenced by the vivid re-productions of the ancient and eastern world. And if the external annals of Israel be confirmed, attestation is given by this same process to that religious and supernatural element, which so prominently characterizes them.

Our present Bibles are undiluted by the lapse of ages. While the world has suffered its boasted classics to be so contaminated and blurred, the Church rejoices over the fair page of her precious books; and amidst all the variations presented, can put her unwavering trust in the records of the evangelist, and glow with cordial sympathy at the minstrelsy of Isaiah, believing that the far descent of these venerable treasures has neither altered their character nor changed their identity. These oracles, written amidst such strange diversity of time, place and condition—among the sands and cliffs of Arabia, the fields and hills of Palestine, in the palaces of Babylon, and in the dungeons of Rome, have come down to us in such unimpaired fullness and accuracy, that we are placed as advantageously towards them as the generation which gazed upon that "book of the law," to which Moses had been adding chronicles and statutes for forty years, or those crowds which hung on the lips of Jesus as he recited a parable on the shore of the Galilean lake, or those churches which received from Paul or Peter one of their epistles of warning or exposition. Yes, the river of life which issues out from beneath the throne of God and the Lamb, may, as it flows through so many countries,

sometimes bear with it the carthly evidences of its chequered progress, but the great volume of its waters has neither been dimmed in its transparency nor bereft of its healing virtue.

THE MORAL, RELIGIOUS AND CIVIL STATE OF NAPLES.

The following extracts from one of Kirwan's late letters, give a vivid picture of the condition of a country fully subjected to the influence of Popery. It may be taken as a just description of the state of things wherever that system of iniquity has had, or may yet have, full power. While it furnishes warning to those who profess to see no danger in the increasing influence of the "man of sin" in our own land, it should increase the gratitude and thankfulness of all who have, in the divine kindness; escaped his despotic and destructive sway :

But that which had for us most interest was the moral state of the people. Here, perhaps, of all other places in Christendom, has popery all things to its mind. The king and queen are intensely popish. It was to the protection of the Neapolitan king the pope fled from Rome. The security which Pio Nono could not find in Rome, or the Vatican, he found at Gueta. Here he was worshipped as the Vicegerent of Heaven, when he was recognised on the Tiber as a tyrant.

And the priests have everything to their desire in Naples. The king, queen, government,—the systems of religious instruction, and of education, are entirely in their hands. And so it has been for ages. Naples, with all its institutions, is in the hands of the priests, as the clay is in the hands of the potter; and here is the place where, without let or hindrance, popery has had the grandest opportunity of showing its tendencies, and producing its fruits. And what are its influences and fruits, as seen in the religious and moral state of the people?

The moment you place your foot on the quay of Naples, you feel at once that you have landed in a city of beggars. You meet them on landing—they dog you to the Custom House—to your carriage—to your hotel. They meet you in the streets. You see them in groups upon all the quays, around all the churches, in all the public squares, and in all kinds of mutilation and rags. They sleep in the markets, or on the steps, or in the porches of churches; and in the city of Naples there are said to be thirty thousand of the most beggarly looking beggars to be seen in the world. And, yet, all you see in the shape or dress of a priest, save the wretched looking mendicant monks, are clothed in fine black cloth, and fine linen, and silk stockings, and shining shoe buckles, and look as if they fared sumptuously every day. The priests of Naples are the most sleek, rotund, joyous, well-fed, self-satisfied set of looking men I ever saw. They look and act as if they were in clover. Somehow or other, priests and beggars swarm together. Where is an exception?

Naples is a city of ignorance. There are humane and charitable institutions there, but there is no system of education, that has in view the masses. None of those swarming beggars can read. Such is the fact as to the tier of people above the beggars. The merest moiety of

the people know how to read. There is a college for the sons of the aristocracy, there are schools where, at great expense, the children of the wealthy may be instructed. But nothing is done for the instruction of the people. There are neither "godless," nor godly schools there. Hence Naples is an ignorant city. Somehow or other priests and ignorance are always found together. Where the priests wield the influence the masses are in ignorance. Where is an exception?

Naples is a wicked city. We collected statistics in proof of this, but we cannot here state them. But the evidences of this wickedness you meet everywhere. So numerous are crosses, Virgins, pictures of Christ, lighted candles, and other papal emblems, and so much external reverence is paid to these things, that a stranger might infer there is much goodness there. But when you see men bowing to the Virgin, and swearing at the same time—gambling under a picture of Christ in agony on the cross—drinking, dancing and carousing in the presence of a box with a glass door containing an image of Mary and bambino with a candle burning before it—when you see priests in shovel hats, playing cards in the open streets, what further evidence do you need of a wicked and corrupt city. If the pious and the priests do so, what must be the conduct of the sinful and the common people? And the true state of the case is such as to sustain any inference we may draw. Where the priests wield the influence, the masses of the people are wicked. Where is an exception?

Of the gross superstition of Naples, what can we say? You see the proof of it everywhere. You see it in the processions of the host to the chambers of the dying—in their general processions—in the multiplication of emblems of worship—in the miserable miraculous juggle as to the blood of St. Januarius, a cheat practiced by the priests on the people three or four times a year! Priests and gross superstition go together. Where is an exception? Surely not where they have all things to their liking.

Naples is most despotically governed. The king is a despot, and the priests are his tools and his spies. The prisons are filled with prisoners, among whom are the noblest and truest men of the country. The old Bourbon "*lettres de cachet*," in all their terrible and concealed despotism, are revived; and without charge, trial, or notice, the very salt of the people are torn from their families, and confined in the most noisome and deadly dungeons. The awful revelations of Gladstone in his "Two Letters to the Earl of Aberdeen" will not soon be forgotten by the world. The present fearful despot granted a constitution—then revoked it—and then cast into prison, and into felons' graves, the persons that formed it, and sustained it by his command. Cardinals and bishops have written political catechisms, and they are taught by the priests in the schools of the kingdom of the two Sicilies which teach, that all liberally minded persons are eternally lost—that the people can establish no fundamental laws, as all such laws must flow from the sovereign—that the people, who are made for submission, can impose no laws upon a sovereign—that a sovereign is not bound to keep his oath, when he thinks it good to violate it—and that the Pope can absolve, when necessary, from the obligation of an oath, and from the crime of violating it. With a catechism like this written by cardinals and bishops, taught by the priests at

all the schools, and fully believed by a Bourbon prince, we leave it to our readers to infer what must be the freedom enjoyed, or the despotism felt, by the people of Naples. Priests and despotism go together.

And, yet, in view of the Pope and his priests the king of Naples is the model king, and his kingdom the model kingdom of the world. He is the monarch of the earth whom Pío Nono most delights to honor. Nor is there a model after which the Pope and his priests would more gladly mould our own happy republic, were it in their power, than the kingdom of Naples. The apologists for the Duke of Tuscany in the case of the Medici would be the advocates of Ferdinand.

MEMOIR OF DR. ANDREW SYMINGTON.

The subject of this memoir was no ordinary man. His mind was one of great vigor and comprehensiveness, and was fully trained by a thorough education. Born in Paisley, 68 years ago, he received his elementary training in its Grammar School, where he stood at the head of his class. He afterwards completed his literary course in the University of Glasgow, where many great and distinguished men have been trained. There he obtained the first honors in several of his classes. When a licentiate, he was uncommonly popular, as was evinced by his receiving four calls. He accepted that from the congregation of Paisley, and was ordained to the office of the holy ministry in 1808 or 1809.

He was most affectionate and kind, his love, like Jonathan's, being "wonderful." As a *friend*, he was highly esteemed, and all who enjoyed his acquaintance felt, that with him friendship was more than a name. As a *pastor*, he was signally successful. His congregation, small at first, soon became large and influential. As a *preacher*, he had few superiors. His sermons were characterized by correct analysis, full scriptural statement, richness, unction and spirituality. Often they contained passages of great sublimity, the more striking because evidently the spontaneous ebullitions of a warm and pious heart. He seldom preached without shedding tears; but on sacramental occasions he particularly shone, almost seeming like one who had been translated to the upper world and had returned to tell something of the wonderful things he had seen. In the pulpit his appearance was dignified and his voice melodious. To its sweet sounds the congregation of Paisley listened with delight for about forty-five years.

Dr. S. was not more distinguished as a preacher than as a Theological Professor. To this office he was appointed in 1820, and for thirty-three years filled it with honor to himself and advantage to a goodly number of students. All our ministers in Scotland, except three or four, most of those in Ireland, and eight or nine in this country, received their theological training under his care. His lectures were truly excellent, presenting a full and satisfactory exposition and defence of the doctrines of the Bible, which were applied to the consciences and hearts of the students. He was greatly beloved by his pupils, for he acted not only as a Professor but as a kind father. They had to work hard, but so great was his kindness that all esteemed it as a "labor of love."

He was an able writer, but did not publish much. His printed sermons have been highly esteemed by the intelligent christian public. At the request of his Synod he prepared "A Guide for Social Worship," "A Book of Discipline. &c." He wrote the Doctrinal part of the Scottish Testimony, remarkable for its ability, clearness and accuracy. He is the author of an admirable essay on Christian union, and of two of the series of Lectures on the second Reformation.

Like many of God's eminent servants he was severely tried—many waves of sorrow rolled over him. During the period between 1812 and 1837 his wife and eight children were called away by death. It was easily discernible that, like his Master, he was a man of sorrows. His countenance, noble and commanding, had a chastened look—sometimes pensive even to sadness. He was beloved by the pious in all denominations, and in his own town and neighborhood no minister was more generally esteemed. He was a genuine Covenanter firmly attached to the principles for which Henderson and Rutherford contended, and for which Guthrie, Argyle, Cargil and Renwick shed their blood. While warmly attached to his own church, he loved all who gave evidence of being saints of God, by whatever name called.

Dr. S. was distinguished for his heavenly mindedness. Truly his conversation was in heaven, and, like Enoch, he "walked with God." His habit was to give a religious turn to conversation in which he and others were engaged. He was eminently a man of prayer, and when engaged therein publicly seemed to stand on a height far above the world. It may be said he died in the harness, having lectured regularly to his students but two days before he was called to his heavenly rest. Shortly before his death, he said: "Sweet is the rest of the Christian;" and when one slowly repeated the text "For me to live is Christ, and to die is"—he distinctly uttered the finishing word—"gain." This was the last word spoken by those lips which had so often commended the excellency and loveliness of the Redeemer. The last sermon he preached to his own congregation was from a text which may be regarded as at once an embodiment of his ministry on earth, and an expression of his exercises in heaven—"Yea, He is altogether lovely." His work was done, and he was called to see, in heavenly vision, the beloved Saviour of whom, much as he knew of him here, he can now say, "the half was not told me." J. C.

ITEMS OF INTELLIGENCE.

RUSSIA AND TURKEY.—We have further accounts of the battle of Citale, confirming the Turkish successes. It appears that the Russians were concentrating a force at Citale, in order to attack Kalafat on the 13th January, but on the 6th, 15,000 Turks marched out of Kalafat, attacked and stormed Citale, had a conflict with the Russians in the field on the 7th, and resumed the battle on the 8th—ending, in the evening, with the total discomfiture of the Russians, who confess to 4,000 killed, and their Generals, Aurep and Tuinout, wounded. On the 9th, the Turks having remained over night on the field beyond Citale, attacked

the reserve of the Russians, and drove them back upon Krajova with the loss of cannon, and immense slaughter upon both sides. On the 10th, the Turks having raised the Russian fortifications, returned to Kalafat. There is nothing more decisive with reference to the Eastern question. The Czar's conduct was still evasive. He did not regard the entry of the allied fleets into the Black Sea as a declaration of war, and was not expected to send a reply to the Vienna note until the middle of February. He has, however, appointed Count Orloff to visit the Courts of Vienna, Berlin, Paris and London, to explain on what terms he really will treat. It is thought by all that his object is to gain delay. A quiet tone is observable in the Russian organs, but the appearances of peace are no nearer. On the Danube, ostentatious preparations were making by the Russians to attack Kalafat, although they admit it will cost them ten thousand men.

TURKEY.—The Turks generally admit that Moses and Jesus Christ were great prophets, while they hold that Mahomet was greater than either. But there are many among them who are skeptical on this point, and in their own circles they form themselves into sects, the existence of which they conceal from others of their own people, though they would not be unwilling to confess their views to a Christian whom they could trust. Thus far very little has been done by missionary effort, for the instruction of the Turks. Their labors being chiefly and most successfully carried on among the Armenians in the Turkish empire. And so long as the present terrible provision of this government remains in force, and the penalty of losing one's head is attached to the abandonment of one's religion, it cannot be expected that there will be anything done in the way of making proselytes from Moslemism.

But the Turks are willing to read the Bible, and many of them do read it. Not long ago a gentleman applied to one of the missionaries for Bibles to distribute among some Turks who had expressed a desire to have them: and they bought them readily. Such a willingness is perhaps the most favorable sign in the horizon of Turkey, for no one expects that this people will be reached by the preaching of the Gospel for years to come—and the government itself has not many years to stand. It is therefore of the utmost importance that they should have the Scriptures, which are able to make them wise under salvation.

A PICTURE.—An English writer puts the language following in the mouth of the poor victim who visits the rum-selling den:

“There is my money—give me drink! There's my clothing and my food—give me drink! There's the clothing, food, and fire of my wife and children—give me drink! There's the education of the family and the peace of the house—give me drink! There's the rent I've robbed from my landlord, fees I have robbed from the schoolmaster, and innumerable articles I've robbed from the shop-keeper—give me drink! Pour me out drink, for more I will yet pay for it! There's my health of body and peace of mind—there's my character as a man, and my profession as a Christian—I give up all; give me drink! More yet I have to give! There's my heavenly inheritance and the eternal friendship of the redeemed—there—there—is all hope of salvation! I give

up my Saviour—I give up my God! I resign all! All that is great, good and glorious in the universe, I resign forever, that I may be DRUNK!”

TOLERATION IN RUSSIA.—Under this head we find the following :

“The population of European Russia is about sixty millions, only three-fourths of whom are members of the Established Greek Church. 3,500,000 Roman Catholics reside within the broad domain of the Czar. The Protestants of the Augsburg Confession of Faith, amount to about 2,000,000, while no less than 2,500,000 belong to the Mahometan creed. There are 600,000 Jews, and about half as many followers of the Grand Lama of Thibet. 170,000 are open idolators, and no less than 600,000 are addicted to the disgusting practice of fetichism, worshipping every uncouth specimen of brute, as a representative of the divinity of heaven.”

THE Presbyterian Herald stated recently that Col. Bell, of Tennessee, had freed above thirty of his colored people and provided them with an ample outfit to Liberia, in Africa; and offered eighty more, with \$2,600 as a partial outfit. The same paper now tells us that Hon. Wm. Appleton, of Massachusetts, donated \$2,400 more, making the amount needed to secure a conveyance to the place of freedom, and to sustain them there for six months, till they shall get into a way of providing for themselves.

EMANCIPATED SLAVES.—Thirty-four negroes, emancipated by the will of W. M. Golgin, of Taylor county, Kentucky, passed through Cincinnati on Wednesday of last week, on the way to Shelby county, Ohio, where Mr. Golgin's executors have purchased a home for them. By the will they were also provided with \$1,000 in money, horses, wagons, farming utensils, &c.

SLAVERS.—The New York Herald says:—“We are informed that no less than eleven vessels are fitting out in different ports of Cuba for the coast of Africa, the object being to load and return with negroes; also, that seven vessels have sailed within six or eight weeks from Baltimore, Boston, and New York, with the direct intention of being employed as slavers.”

HERVEY ISLANDS.—Some idea of the progress in these Islands may be gained from such figures and facts as these:—At one station a congregation of 1500, at another of 800, and at another of 400, statelyly assemble for worship on the Lord's day; some 900 pupils attend the Sabbath and week-day schools; and nearly all the young people over twelve years of age can read. They now have the Bible entire in their own language.

IRELAND.—Great distress was prevalent in Ireland, owing to the severity of the weather, and the high price of provisions. At Carrick, riots were feared, and the military were under arms. At Limerick, also, the populace had threatened an outbreak.

THE Charleston (S. C.) Mercury, says:—"The South hath gained nothing but a loss by the Fugitive Slave law. It was a stupid blunder on the part of Southern Statesmen. The value of the slave lost is eaten up if capture follows, while hatred to the institution abroad and opposition to it at home, are increased by its hard features and the barbarous enforcement of them."

CALLS.—The Rushsylvania congregation, within the bounds of the Lakes' Presbytery, have made a call on Mr. Sloane, licentiate. The second Miami congregation, same Presbytery, on Mr. Milroy, licentiate. And the congregation of Brookland, North Washington, &c., in the bounds of the Pittsburgh Presbytery, on Mr. Reed, licentiate.

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

The Lakes' Presbytery will meet in the 1st Miami Church on the second Wednesday of April, at 10 o'clock, A. M.

NOTICES OF BOOKS.

THE PRONOUNCING BIBLE: The Holy Bible, containing the Old and New Testaments; translated out of the original tongues, &c., the proper names of which, and numerous other words, being accurately accented in the text, and divided into syllables, as they ought to be pronounced, according to the orthoëpy of John Walker: By Israel Alger, Jr., A. M. Philadelphia: W. S. Young, 173 Race street—1853.

The character and object of this edition of the sacred Scriptures, are fully stated in the title page as given above. Near twenty years ago we had in our possession a copy of the Pronouncing Bible, and prized it highly on account of the facilities which it afforded to a correct and proper reading. The first edition having been for some time out of print, a new one has been issued by Mr. Young, to whom the religious public are indebted for a number of standard works, and we take pleasure in saying that it is executed in good style, the paper clear, the type large and distinct, the binding substantial, and the price reasonable. We have no hesitation in stating that this is one of the best editions of the Bible for family reading and use. It is invaluable for young persons and children who are learning to read. It is another recommendation of this edition of the Scriptures that it is almost entirely free from the typographical inaccuracies and mistakes which abound in most American issues of the sacred volume. We ought to state that the Psalms in metre are bound up with many copies, adapting it, in a peculiar manner, for use in the worship of the family.

MEDITATIONS AND DISCOURSES ON THE GLORY OF CHRIST. In two parts.

I. In His person, office and grace; with the differences between faith and sight, applied unto the use of them that believe. II. The application of the same meditations unto unconverted sinners, and saints under spiritual decays: By John Owen, D. D. From a late London edition, with a short account of the author's life. Philadelphia: W. S. Young, 173 Race street—1853.

Any recommendation, upon our part, of Owen's Meditations and Discourses on the Glory of Christ, would be superfluous. It is enough

to say that it was his last, and has been esteemed by most competent judges as being in many respects his greatest and best work. More than any other book with which we are acquainted, the Bible excepted, this enables the pious to look within the veil, and gaze with admiring wonder upon that glory, which it will be their highest honor and felicity to behold forever. The preface, addressed to the Christian reader, is worth more than the cost of the entire volume.

W. L. 'MCALLA'S DEFENCE OF HIS PREAMBLE AND RESOLUTIONS ADVERSE TO CLERICAL TITLES OF DISTINCTION, offered to the Synod of Philadelphia. Philadelphia: William S. Young, Printer, 50 North Sixth street—1853.

Like most books, this defence contains some things which might, with advantage, have been omitted. The author has a deep and rich vein of humor, which he opens rather too frequently for a grave ecclesiastic, the effect of which is to lessen the dignity and force of his argument. It is a withering crusade against D. D.'s, and other titles of distinction in the Church of Christ, and it must be conceded that Mr. M'Calla has treated the subject with marked ability. Most sober-minded and thinking men are becoming strongly averse to the use of the now unmeaning title of D. D. among the Ministers of Christ, and, indeed, the frequent and indiscriminate manner in which it has been conferred of late years, has rendered the title simply ridiculous. The complaint made by Dr. Miller, a considerable time ago, that the Doctorate is lavished with amazing frequency, "on juvenility, on ignorance, and on weakness," is remarkably justified by the state of things at the present time. Besides, the tendencies of such titles are hurtful to the simplicity of the Gospel, but not more so than to many of the persons upon whom they are bestowed. They are calculated to foster a Diotrephesian spirit, and lead men to think that they ought to be honored as leaders in the church whose stock of good sense is scarcely sufficient to enable them to follow. A perusal of Mr. M'Calla's racy argument will be useful in allaying the indomitable itching and hankering after the Doctorate which show themselves in so many quarters at the present day, except, indeed, where they originate as they mostly do, in that state of mind connected with either puerility or dotage.

THE WALDENSES: Sketches of the Evangelical Christians of the Valleys of Piedmont. Pres. Board of Publication.

We recommend this book to all our readers as an excellent, interesting and seasonable work. It is beautifully got up on a good paper, in large clear type, and embellished with several well executed wood cuts. The people whose history it gives have been a wonderful people. Next to the Scottish Covenanters, we have always regarded them as furnishing the clearest evidence of the faithfulness and power of God in preserving a seed to do him service. For centuries they were exposed to the severest persecutions, but under their sorest trials, and amidst surrounding darkness, they adhered to the truth as it is in Jesus, and held it forth as a lamp of living light. Through their instrumentality evangelical religion was kept alive for centuries, and many prepared to welcome the memorable reformation. They were a standing testimony against the apostacy and abominations of the Church of Rome. Hence the efforts by the man of sin to extirpate them.

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CATHOLIC COMMUNION.

This subject, in our judgment, merits more attention than it has received. Whether the practice is right or wrong, the subject is of too much importance to be cavalierly thrown aside, or treated even with neglect. The propriety of the practice may be hastily admitted; its claims may be assumed, not proved; or it may be based on specious, but fallacious grounds. On the other hand, it may be too hastily rejected by some, as it has been admitted by others. The denial of the claim, as well as the claim itself, may be taken for granted; inconclusive replies may be returned to fallacious arguments; yet in this, or any other religious subject, a single proof taken from the Bible; one single Scriptural argument, is worth a thousand of those plausible things that often pass for reasons. Catholic communion, whether authorized by Scripture or not, as a theory, whether it is susceptible or not of vindication in practice, has, antecedent to a very close examination of the subject, a decided advantage over the theory of restricted or particular communion: and this, perhaps, more than anything else, has been influential to secure friends to the practice of Catholic communion.

The advantage referred to, is the appeal which the theory makes to our sympathies. Love to God and man, is the summary of true religion; so much of this consisting in love to the brethren, it is not surprising that whatever appeals to the exercise of Christian sympathy should pre-occupy the mind. It may not be true that Catholic communion is a better exemplification of Christian love than a more restricted communion; but antecedent to a severe scrutiny of the subject, it is likely to have a prejudgment in its favor; it looks so amiable, so Christian-like, that in the first instance the question of truthfulness is not a matter of considera-

tion. But may not this be prejudice, and of course hostile to truth; for it is possible that there may be in the Scriptural sense, more love, because more of the spirit of Christianity in particular, than in Catholic communion. There is often, indeed, more real kindness in reproof, or even chastisement, than in an ill-timed token of affection. "Open rebuke," says the wise man, "is better than secret love. Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." This Scripture contains an important principle, applicable to the subject under discussion, which is this: It is not always that which assumes the appearance of friendship that has most of the friendly in it; and on the other hand the apparently severe is not always unkind. Love often dictates severity, because it is truthful as well as kind. "The wisdom that is from above is first pure, than peaceable, gentle, and easy to be entreated: full of mercy and good fruits, without partiality and without hypocrisy."

In the application of this principle, we do not assume that Catholic communion is designed as a lure to cloak the want of Christian charity; but we will not concede, on the other hand, that particular communion indicates, or is any proof of the want of charity. This is the precise point of view in which we look at the subject, as particular communion does not necessarily involve any want of charity, so on the other hand Catholic communion does not necessarily include any superior claim to charity. This obviates the prejudice in favor of the latter, and leaves its claims to be tried on more truthful grounds. If it is sustained by direct Scriptural authority, or legitimate Scriptural inference, then are we bound to admit, and act on the principle; but if it is not, then are we bound to reject it, and act on the principle of restricted communion.

In the first place, we shall consider *some principles* which the conflicting theories of Catholic and restricted communion have in common.

1. The Church of God is ONE. We deem it necessary to consider some of the principles held in common, and especially the one now stated, because the advocates of Catholic communion appear to assume that those who are opposed to it do not admit the principle of the church's unity, or at least much of their reasoning justifies this conclusion. On this account we are anxious to exhibit the principle in this connexion, to show that we hold it to be of the utmost importance. But if those who plead for Catholic communion mean only, that the practice of those who are opposed to it is inconsistent with the principle of unity, then we shall deal with the argument in this form in another part of the inquiry.

The Church may be considered as a visible community, or as invisible.

The visible church includes all who make a profession of the Gospel—not all who call themselves Christians, nor every society that may call itself a church of Christ; but those who profess the truth as it is in Jesus. The mere rationalist may, for the sake of effect, or convenience, assume the Christian name, and the most corrupt communities may call themselves churches. For, saith the exalted Redeemer, “I know the blasphemy of them who say they are Jews, and are not, but are the synagogue of Satan.” It is no breach of Christian charity to say, of the various phases of Socinianism, which reject the Divinity of Christ and his atonement—of Popery, which is essentially pagan in its character—that they are no part of the church visible. “He is anti-Christ that denieth the Father and the Son. Whosoever denieth the Son hath not the Father.” “But the court which is without the temple, leave out and measure it not; for it is given unto the Gentiles.” The visible church relation implies Gospel truth; without this, a community, whatever may be its profession, is only a synagogue of Satan. The fundamental truth of the Gospel is justification through faith in the righteousness of Christ; and a profession of this is necessary to the Christian name.

The term church is applied in Scripture, in the first place, to a single congregation of Christian worshippers; in the second place, to several such, united together, under one local jurisdiction—the church of Jerusalem, and the church of Ephesus for example; and in the third place, it is used in the most comprehensive sense as including all who profess the Gospel. But this does not interfere with the idea of unity; the plurality implied in the different uses of the name is only the plurality of parts, and these form one whole—the church. The visible church is ONE by appointment of her head, though she is not one in fact, but is broken into parts.

The church invisible consists of all who are united to Christ by faith, and are therefore justified by His righteousness, and sanctified by His spirit. Such form the mystical body of Christ; and of this, perfect unity is predicable. In this sense, the church is ONE. So saith the Saviour. “My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. Song 6: 9.

Oneness is essential to her character as the spouse of Christ: and it is equally necessary to her, as the body of Christ. This relation is frequently mentioned in Scripture: Christ is the head of the church, and she is the body of Christ. A number of bodies united to one head would be a monster; but not more in the natural world than in the world of grace. The apostle Paul argues the unity of the church when writing to the Corinthians, from this consideration: “For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.” “Now are ye the body of Christ,

and members in particular." 1 Cor. 12: 12, 27. "This is a great mystery; but I speak concerning Christ and the church." Eph. 5: 32.

There is also a oneness of "faith," (that is the Gospel,) and a oneness of the "hope," unto which believers are called when they receive the Gospel in the love of it; and "one spirit" by whom they are united to Christ, by the bond of a living faith. These views of the subject an apostle uses to illustrate the unity of the church: "There is one body, and one Spirit," (by whom it is animated,) "even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Eph. 4: 4, 5.

2. The church visible *should be one in fact as she is one by the appointment of her head, Christ.* There is nothing in Scripture to justify divisions in the visible church; its entire authority is on the side of unity. Schism is a state of things existing, but a state of things which *ought not* to exist; it is not a necessary condition of her existence, nor one that is desirable for her advantage or comfort. "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." "With all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Phil. 3: 16. Eph. 4: 2, 3.

3. Schism in the visible church is sin. It is sin because it violates the institution of Christ, and separates that which he has united by his authority. It is proper to bear in mind that this evil may exist without a formal division; the church in Corinth is an example of this. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions," (schisms) "are ye not carnal, and walk as men?" "Is Christ divided?" 1 Cor. 3: 3; 1: 13. It may be added, that schism is sinful because it is forbidden by the head of the church. He has not only by appointment declared that the church is one, but he has also forbidden whatever may tend to this result. "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions" (schisms) "among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." 2 Cor. 13: 11. Unity in the visible church is a matter of such high importance to the church's interest, that it is made the subject of apostolical benediction. "Now the God of patience and consolation grant you to be like minded one toward another, according to Christ Jesus; that ye may, with one mind and one mouth, glorify God, even the Father of our Lord Jesus Christ." Rom. 15: 5, 6. With these clear indications of the Divine will, division in opinion and alienation of affection, must be admitted to be offensive to

God. Nor is the sin lessened by an actual separation; though we concede that this setting up of altar against altar is, if not the necessary, at least the natural consequence of an antecedent and alienated state of mind, which ought to be watched and repressed by all possible vigilance. "Charity suffereth long and is kind; is not easily provoked; rejoiceth not in iniquity, but rejoiceth in the truth." But a divisive spirit is sinful and dangerous; sinful because it is opposed to the will of God, which is our only rule of duty, and dangerous because it is fatal to the growth of personal religion. Piety cannot flourish in the soul which is pre-occupied by a schismatic influence. "Divide and conquer," is Satan's maxim; that of Christ is, "Be of one mind, live in peace, and the God of love and peace shall be with you."

4. We ought to use all Scriptural means to prevent the occurrence of schism in the church, and to remove it where it already exists. The subject is confessedly a very difficult one, but the difficulty lies more in the practice than in the theory, although serious misapprehensions, we think, exist in regard to the latter as well as the former. A mere union of different Christian communities never tends to the unity of the church; they increase rather than lessen the number of religious parties in the world.

In the first place, union should be based on Scriptural truth. A union of parties irrespective of such a basis, is a mere league, not Christian unity. A visible oneness may not only exist, but is frequently found where schism and discord are rife—where unity in faith and love have scarcely the shadow of existence. This is most remarkably exemplified in the great apostacy of Rome, the community which, of all that acknowledge the name of Jesus, makes the greatest pretensions to unity, but which in fact has less of Scriptural unity than any other claiming the Christian name. She has a visible oneness, indeed, though not universal, as she assumes. The ligament which binds her together as a community, is submission to the Pope. But of internal union, of either oneness of faith or oneness of love in Christ, there is nothing in the whole manifested character of Popery that would justify the slightest claim to Scriptural unity. Every Protestant church has as much visible unity as Popery has, and an internal unity which Popery, notwithstanding all its pretensions, knows nothing of; for whatever defects there may be in the Protestant churches, there is, at least, among those that are evangelical, a goodly measure of truth, and the Spirit of Christ; and so far, there is Christian unity.

The system of Popery, and the contrast in which it stands to Protestant churches, illustrates the necessity and vast importance of Gospel truth, as the foundation of unity. For though we claim that each Protestant church has as much of visible unity as Popery has; yet Protestantism, taken as a whole, has not. But what the

latter wants of the visible, is compensated by a portion of internal union, of which the former knows nothing! This may seem strong language, but it is nevertheless true, for the one belongs to the church of Christ, the other is anti-Christ; and certainly there cannot be Christian union where there is not Christianity; if there is union, it is anti-Christian in its character.

We do not aver that the internal unity of the Protestant churches is perfect; nay, we say that it is sinfully defective. It is, therefore, our duty to endeavor to remove this evil, by all competent means. But we have made the preceeding remarks for the purpose of showing that a *mere* visible oneness is not Christian unity; this we have done by contrasting the Popish system with the Protestant churches, and while the former is anti-Christian in character and spirit, it has more visible union than the latter; but the latter have what the former has not, and *cannot* have, a measure of the internal and spiritual unity. While we point out the sin and the danger to the church, of schism, let us guard against the mistake into which Popery has fallen, and in which she glories, of confounding a merely visible association with Christian unity. The latter is something proper to the church of Christ; the former is common to all worldly associations of men. The one *may* exist where there is no Christianity, the other *cannot*. The church of Christ is the garden in which this rare flower is planted, and truth is the only soil in which it grows; or, to change the metaphor, truth, we say, is the only foundation on which the structure of Christian unity can be built.

The fundamental idea of unity is Gospel truth. Take this away, and a community ceases to be the church of Christ, and becomes a synagogue of Satan. For as the church is the "one body," and Christ himself the "one Lord" and head of the church, so is there only "one faith" objective—the Gospel of the grace of God. It is true that every part of the church has not attained the perfect knowledge of the truth—indeed, it is only stating a fact to say, that no part of the church is perfect in its apprehension of objective-faith: a higher attainment will yet be made when the church reaches her latter-day glory, and this will be perfected only in the Heavenly Kingdom! But this admission does not interfere with the great principle for which we now plead, that truth is the basis of Christian unity. We assume that there may be a real unity without an *absolute* harmony of objective-faith; but the whole tenor of our argument goes to establish that the want of harmony may be so great as to debar the idea of Christian unity, because it debars the idea of a Christian church. But between the extremes of perfection, on the one hand, and that point on the other, where a community ceases to be part of the church visible, and becomes a synagogue of Satan, there are a number of intermediate points of attainment. Seeing some

churches have made great progress in the testimony of Jesus Christ, and others so much less, (though the latter may be within the pale of the Christian church,) would it be for the good of the whole that a closer visible union subsisted among them? Would it tend to promote Christian truth, Christian love, or the glory of God in the world, to place themselves in a position of visible oneness, and yet be compelled to testify the one against the other? And assuredly this must follow, if those who had made the higher attainment of truth, obeyed the command of Christ—"Earnestly contend for the faith once delivered unto the saints. Hold fast the form of sound words."

No possible advantage can be obtained by a visible union that is not founded on the truth of the Gospel—where the parties do not harmonize in some good degree in regard to the testimony of Jesus; for "how can two walk together except they be agreed?" We are now prepared to say, that a faithful testimony for Gospel truth, in all its length and breadth, is not only important, but an indispensable means for removing schism and discord from the church. Other means, to the neglect of this, will prove, as they have proved in her past history, utter failures—giving to the church, for a time, the semblance of oneness, but subsequently breaking up her internal and spiritual unity. "The unity of the spirit, in the bond of peace," can be secured and preserved only by an unswerving and conscientious regard to the truths of the Gospel. "Whereto," then, "we have attained, let us walk by the same rule; let us mind the same thing."

Further, we say, exercise faith in the use of God's word as the means of obtaining unity in the church. Admitting, as we do, that Gospel truth is indispensable to the acquisition and maintenance of unity, and that the nearer we approximate to a perfect knowledge of the truths of the Gospel the more perfect is the unity attained, it follows that every Christian should not only endeavor to grow in knowledge, but also, by every Scriptural means, present this duty to the minds of others as all-important for the attainment of unity in the church. For, as Christians are brought to the more enlarged knowledge of truth, the grounds of division lessen. For example, when those who deny the doctrine of the Trinity become enlightened in regard to this truth, they will be drawn into closer bonds with those who hold it; and the latter, as far as this is concerned, will have no cause of separation from the former, nor will they be called to testify against them *on this subject*. And this holds true of every disputed point: as men become acquainted with doctrines which they have before opposed, and receive them, so much nearer are they brought to others who hold them. When men come "to see eye to eye" in the things of Christ, one of the greatest difficulties to union is removed. But the attempt to unite irrespective of this, is to daub the walls of Zion with untempered mortar, and cry peace when there is no peace

The plain and obvious duty of all who are in soul earnest, (and every Christian should be), to promote the unity of the church, is to use the proper means to bring Christians to unite in regard to Gospel doctrine; and this being accomplished, it will be no difficult task to bring them to unite in a common profession of the faith. Indeed the work will have been virtually done, and must ere long assume its proper form of visible unity. But reverse this mode of procedure, and seek unity, as has often been attempted, by an external coalition of parties, and you bind them only by a rope of sand. You form a body, but it is a lifeless corpse, unanimated by the living principle of truth.

In the second place, as a means of promoting unity, we should cultivate charity and brotherly kindness. We all admit the importance of charity, but we are not all quite so ready to practice the duty. Charity does not, though falsely assumed by some, consist in thinking favorably of mistaken opinions; or judging it to be a matter of indifference what religious opinions others may entertain; this is not charity, but lukewarmness to truth, which the purity of our holy religion does not admit. "Buy the truth, and sell it not," is the duty of every Christian. Indifference to truth puts us into the camp of Christ's enemies. For "he that is not with me, is against me; and he that gathereth not with me, scattereth abroad." Charity refers to persons, not things; it is love to our fellow-men, and is in substance the fulfilling of the second table of the moral law. And the disciples of Christ are under special obligations to love one another. "By this shall all men know that ye are my disciples, if ye have love to one another." Charity requires us "to do good to all men" as we have the opportunity, but "especially to them who are of the household of faith." The proper exercise of charity is to think of others as favorably as circumstances will permit. For example, if in a given case the conduct of a brother is such as *may* excite a doubt in our minds in regard to its propriety, charity teaches us to give him the benefit of that doubt. If his conduct admits of a good, let us ascribe it to such, rather than a bad motive. This is charity, in judging of other men's motives. It was in reference to this that the Saviour said, "Judge not, that ye be not judged." That is, "judge not with a harsh or unjust judgment."

To do good to others is a most direct way of cherishing the spirit of charity in our own minds. Acts of kindness done from Christian principles always bind us closer, in affectionate regard, to those who are the objects of our kindness. There is a most happy re-action, a reciprocating influence, which kind acts have on the state of mind from which they flow. Kindness done, enlarges the motive power of kindness, and tends to develop a disposition to new acts.

Again, we *ought* to cherish the law of love, even where we may not be called upon to do any act of kindness. This costs nothing,

in most cases, but the sacrifice of what ought to be sacrificed—malicious or resentful thoughts. Were charity generally cultivated in a *truly* Christian manner, this would tend infinitely more to the unity of the church than any mere external association could possibly accomplish. The latter mode may bring sundered parties together, but there is nothing by which they may be blended; and for want of this, by and by, they mutually repel each other. But charity fuses them into one mass; it is the leaven that leaveneth the whole lump, and the magnet that attracts one member to another.

In the third place, believing prayer is an important means of obtaining union in the church of God. Prayer is the offering up of our desires unto God, for things agreeable to His will, in the name of Christ. The promise in regard to the use of this means is, "Ask, and it shall be given you. And all things whatsoever ye shall ask in prayer, believing, ye shall receive." There is an especial use to be made of these and similar promises, as a means of obtaining unity in the church. This should be the object of continued, earnest and believing prayer. Next to his own, and the salvation of others, should this have a place in the daily progress of the believer; and it should also have a decided prominence assigned to it in the social and public prayers of the church. There is a special promise connected with union in prayer, which does not receive that confiding attention which it ought. "Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Math. 18: 19, 20.

Prayer, in faith, is a mighty means of bringing down heaven's choicest blessings on the people of God, and the church. It was thus that Jacob dropped the name Supplanter, and obtained the honored name of Israel. But his was no yawning, driveling repetition of words; it was prayer full of earnestness and faith—the outbursting of an anguished heart, appealing to God: his last, his only resort in the time of trouble. "I WILL NOT let thee go, except thou bless me." Blessed prayer; successful struggle! "Thy name shall be called no more Jacob, but Israel; for as a prince thou hast power with God, and with men, and hast prevailed." Let the church, and her individual members, imitate the example of the patriarch. Make the unity of the church matter of earnest prayer, and God will remove the obstacles that stand in the way. They will melt away under the fervor of prayer as the snow is melted by the sun's genial warmth. Pray for the peace of Jerusalem "until the Spirit be poured upon us from on high, and the wilderness be a fruitful field; and the fruitful field be counted for a forest. And the work of righteousness shall be

peace ; and the effects of righteousness, quietness and assurance forever."

We connect faith with prayer. To pray without trusting in God, that what is asked shall be given, is not the prayer to which the promise of a sure answer is made; for prayer without faith is scepticism, and to such, no answer will be given. Faith is essential to all acceptable prayer. It is well, then, that when the people of God ask for the enlargement of his kingdom, the increase of its peace, and the union of its subjects in one heart, and one mind, and one profession of his name in the world, that they see that their prayer is not a mere form of words, unanimated by the principles of hope and faith ; for whatsoever is not of faith is sin. Let them pray and trust, and trust and pray, and their prayer will not go unanswered. Let them pray that God's children everywhere, though much divided and broken by the wiles of Satan, may soon be taught "to see, eye to eye," in the things of Christ, and give such a welcome to precious truth that they may be able to unite in one common profession, without sacrificing any part of the testimony of Jesus. And "all come in the unity of the faith, and of the knowledge of the Son of God." And "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive ; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. 4 : 13, 14, 15. Let them pray that charity may be more and more cherished and practised by themselves and others. And when these prayers are answered, as they shall be, if they are the prayers of faith, "the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall envy Judah, and Judah shall not vex Ephraim. Thus saith the Lord God ; behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they SHALL BE ONE in mine hand."

THE MARTYRS' BLOOD PRECIOUS IN CHRIST'S SIGHT.

"And precious shall their blood be in his sight." Ps. 72 : 14.

The following article is extracted from the first part of a discourse by Dr. A. Symington, delivered on the occasion of raising a collection to erect a monument commemorative of two martyrs, who suffered in Paisley, Scotland, in the bloody persecution that preceded the Revolution :

It is long now since our earth was defiled with innocent and righteous blood. Instigated by him who is a liar and a murderer from the beginning, the first-born of woman imbrued his hands in

his brother's blood ; and this, too, " because his own works were evil, and his brother's righteous." But that blood was precious in the sight of God ; and from this high antiquity did the triumphs of salvation commence ; for in anticipation of his victory on Calvary, the Saviour took the prey from the mighty, redeemed the soul from deceit and violence, and had thus a spirit in heaven, before Satan, with all his malignant haste to devour, had one in hell. Abel's name is the first in the sable annals of death ; and first in the sanguine annals of martyrdom ; and first, too, in the bright annals of the general assembly and church of the first-born which are written in heaven. This was, alas, an early and sad presage of the persecutions to which the church of God on earth would be subjected. The wonder is not that the kingdom of Christ is hated and persecuted, but that it has not been destroyed ; and this consideration resolves the mystery. Jesus has redeemed the souls of the poor and needy, and their blood has been precious in his sight.

The term blood, in the connexion in which it here occurs, seems to signify *suffering and death*, on the part of the righteous, at the hand of violence ; of which he who declares the end from the beginning saw there was to be much, in certain eras of the kingdom of Christ ; and in this sense, blood is contrasted with the affliction and dissolution of the righteous in the more ordinary course of providence. Such sufferings and death are looked upon by Christ with peculiar interest ; the suffering saints are regarded with the special care of his providence, and receive extraordinary succors of his grace ; and their affliction and death are overruled for the good of the sufferers, the defeat of their enemies, and the ultimate advantage and glory of the kingdom of Christ.

All the saints are " precious and honorable in the sight of Christ." They have been loved by him with love ineffable, redeemed with blood infinitely precious, and they are united to him by ties intimately close ; he sympathizes with their every interest, and they are dear to him in life and in death. And we may well conceive of this sympathy being brought into special operation and display, when the saints are called to suffer and to die for Christ ; the particular aspect in which we are called to contemplate the truth in the text.

The *lives* of the suffering saints are precious in the sight of Christ, and he protects them by his special providence.

Saul said, on the occasion of his life being spared by David, when it was in his power—" because my soul was precious in thine eyes this day." And Paul said, expressing his cheerful exposure of his life in the service of Christ : " Neither count I my life dear to myself." There is a particular guardian providence about the saints at all times and places ; and in seasons of peril there watches over them an eye that never slumbers, and which no

concealment or stratagem can elude; there is around them an arm which never wearies, and which cannot be resisted. The hairs of their heads are numbered. He that touches them, toucheth the apple of God's eye. God commands: "Touch not mine anointed, and do my prophets no harm." He suffers no man to do them wrong. He reproveth kings for their sakes. When he hides, the enemy searches in vain; when he shields, the weapon of the foe cannot penetrate. The blood of Moses was precious in the sight of God, and the murderous edict is enacted in vain. The blood of David was thus precious, when he was hunted and persecuted by Saul and his confederates; nor does he die till he has served his generation, by the will of God. The prophets of the Lord were hid in the days of Elijah, as was Elijah himself, from the sanguinary Jezebel, because their blood was precious in his sight. The blood of the people of the Jews was precious in the eyes of God, when the interposition of Esther discovered and defeated the bloody plot, and brought vengeance on its guilty author. The blood of the newly-born Saviour was precious in the sight of God, when Herod, jealous, wrathful, proud, and cruel, had commanded that the children of Bethlehem should be slain; and the blood of Jesus did not mingle with the blood of the infant martyrs, nor did Mary's voice mingle with the lamentations and bitter weeping of the Rachels of Rama. The Lord said to Paul, "I am with thee, and no man shall set on thee to hurt thee." How singular was the preservation of this servant of Christ, in his "journeyings often, in perils of water, in perils of robbers; in perils of his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren?" His enemies may swear that they will not eat, nor drink, till they have killed him, but he must finish his course and fulfil the ministry which he has received from the Lord Jesus. What protection was extended over the precious life of Luther, the German reformer, and over the life of Knox, the great reformer of Scotland. And when our fathers wandered abroad in deserts, and in mountains, and in dens, and in caves of the earth, they experienced often singular protection and deliverance. The providence of God remarked in those things, was a source of consolation to themselves, as it was sometimes of fear and of disappointment to their enemies; over them the enemy could have no power, as in the case of their Master, till it was given from above. While we do not give an unhesitating assent to every thing that floats in the tradition of the country on this subject, we are not at liberty to proscribe the whole, as tales of the marvellous, imposed on the credulity of an ignorant and superstitious age.

We remark also, that the *death* of the suffering saints is precious in the sight of Christ.

“Precious in the sight of the Lord is the death of his saints.” We know this to be a general truth, and it must admit of a special application to the martyrs. The death of the saints is not a fortuitous event. It is embraced in the divine purposes. It is ordered in all its circumstances in special providence anticipating often the views of the saints themselves, but never the designs of God. Angels are in attendance. The Redeemer looks on with interest, and he extends the needful succour, and receives the disengaged spirit. He even sympathizes with the redeemed dust. Remember how he wept at the grave of Lazarus.

It is appointed unto all men once to die; and to the saints death is the path to glory. The sovereign and faithful Lord may order the time and circumstances of death as it pleases him; and to the saint it matters comparatively little whether he die on a bed or a scaffold. When Jesus calls any to suffer for his sake, their blood is precious in his sight. He sees well all the ill designed, endeavored, and done against them; and records it for retribution, if not prevented by mercy. He sees the sufferer, and with his smile quickens the grace of the soul, sustaining, tranquilizing, and fortifying to meet death in its most appalling array, without fear. He appreciates the love, and faith, and zeal, and hope of the martyr, and graciously accepts the expression of them. He is present in the scene of martyrdom. The cruel enemy may frown, but Jesus is there to smile. The drum may drown the voice of the prayers, and praises, and testimony of the martyr, but cannot shut them out from the ears of God. Men may show no mercy, but they cannot shut up the compassions of Him who challenged, “Saul, Saul, why persecutest thou me?” When man kills the body, Jesus is there to receive the spirit that has been commended unto him. The scaffold becomes thus a ladder to heaven, and the burning pile a chariot of fire to convey the soul to glory. But let us not speak indiscriminately. The martyr’s blood does not redeem his soul, or purchase for him heaven. We are not warranted to dispense the celestial felicities, as orators dispose of the heroes who fall in battle. No, not the blood of an Abel, a Stephen, or a Paul, can obtain for them heaven; but the blood of the Prince of martyrs, whose death was at once martyrdom for truth, and a sacrifice for sin. This blood is precious in the sight of the martyr entering into heaven, and he comes out of great tribulation, washing his robes, and making them white in the blood of the Lamb. Still the blood of the faithful martyr is precious in the estimation of Christ, in its value as redeemed by his own blood, and in the glory which redounds by it to God.

And it is to be remarked, that the blood of the saints is often very precious in the results which follow the shedding of it. The communications of the grace of Christ are often very rich in the hour of trial and death. The souls of the sufferers have been

comforted, their enemies have been confounded, their friends have been established and emboldened. The admiration of the firmness, meekness, and constancy which have been exemplified, and the inquiries which have been excited, have produced accessions to the cause of Christ; and the design of the enemy has been defeated. "But I would not have you to be ignorant that the things which have happened unto me, have fallen out rather to the furtherance of the gospel, so that my bonds in Christ are manifest in all the palace; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." The blood of the martyrs has proved, as often remarked, the seed of the church. What mighty effects followed the martyrdom of Hamilton? As in the case of Israel oppressed of their enemies, it was said, "in the thing on which man dealt proudly, God is above them;" so on the cross the King of martyrs, and on the gibbets of those who have not loved their lives unto the death, it may be inscribed, "The wrath of man shall praise him."

A GLORIOUS CHURCH.

Man is full of shame, folly, and weakness. All his glory is as the flower of the grass. But in the new creation he is redeemed and disenthralled. His relations are changed, his prospects grow bright, his destiny becomes grand. The whole body of regenerate men constitutes a wonderful community. In thrilling interest its history is unparalleled. Its members shall attain the highest honors. The whole church of Christ is glorious. She is not the less so, because what she is, she is by the grace of God. Her preëminence is not by blood or birth. It consists not in wealth or power. She was taken from the hole of the pit. In her original elements she was by no means stainless. Her honor and excellency are from Jehovah. In God is her salvation and her glory. When David fled from Absalom he said, "Thou, O Lord, art a shield for me; my glory, and the lifter up of my head." He is the same to all that look to him. All this is in the promise, "I will be the glory in the midst of her." "The Lord will give grace and glory." The church is the woman clothed with the sun. In herself she is black. In her God she is comely. Her God is her glory. O Zion, rejoice in thy King! Without him, thou diest—thou art nothing. But thou art a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

The Lord Jesus Christ is peculiarly the glory of the Church. His presence made the glory of the second temple greater than that of the first. He is a light to lighten the Gentiles, and the glory of his people Israel. Because he is the Captain of their

salvation, he shall bring many sons unto glory. Nor is he slow in putting beauty and honor on his chosen. The largeness of his gifts nearly exceeds belief. Almost any faith staggers at the vastness of his engagements and endowments. "The glory which thou gavest me, I have given them." Who comprehends the import of such language? Who believes all it is designed to convey? Christ is all, and in all. He is the first and the last. In him the church is safe, in him she glories, in him she is glorified.

Still the glory of the church would be dim without the Sanctifier. The very dispensation under which we live, is the ministration of the Spirit; and 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. Nor could we offer a kinder prayer for any one than that the God of our Lord Jesus Christ, the Father of glory, may give unto him the spirit of wisdom and revelation in the knowledge of heavenly things. With this Comforter, nothing can effectually dishearten the righteous. With this Sanctifier, no sin shall retain dominion over them. Persecution shall not harm them, for "if ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you."

In consequence of these things, the church is gloriously adorned with righteousness. She receives the blessing from the Lord, and righteousness from the God of her salvation. Her nakedness no more appears. She is clothed in linen, white and clean. The merits of Christ become hers by her faith in him, and by the imputation of God. Not unfallen angels have a righteousness so glorious as this. The heavens are not clean in the sight of Jehovah; but through Christ he beholds no iniquity in Jacob, neither sees perverseness in Israel.

Another blessing enjoyed by the church is purity. She washed her hands in innocence, and so she compasses God's altars. Her heart is the best part about her. She loves holiness. She is all glorious within. The beauty of the Lord her God is upon her, and his salvation reigns within her. She is not saved *in* her sins, but *from* her sins. Holiness to the Lord is written on all her works and desires. She is never satisfied till sin is extirpated. With national and personal enemies she may be reconciled; but her hatred of sin is an inextinguishable animosity.

Neither is her hope dim or feeble. All her members have been begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them. "Had mankind nothing to expect beyond the grave, their best faculties would be a torment to them; and the more considerate and virtuous they were, the greater concern and grief they would

feel from the shortness of their prospects." But hope opens a boundless field before the church.

Nor is her peace easily disturbed. It is like a river. Her Head said, "Peace I leave with you, my peace give I unto you; not as the world giveth, give I unto you." How great this peace is, may be judged from the fact that inspiration calls it "the peace of God, that passeth all understanding."

In such a society gladness cannot be a stranger. Nay, the church has joy unspeakable and full of glory. Never are men more mistaken than when they look upon the people of God as a sad and melancholy set. Zion is the joy of the whole earth, and within her walls more than anywhere else are found songs and gladness, thanksgiving and the voice of melody.

She is also glorious in her contests and triumphs. Many and mighty are her foes. Her conflicts are terrible. All nations have compassed her about like bees. Of her foundation they have often said, "Raze it! Raze it!" But she staggers not at the promise of God through unbelief; but is strong in faith, giving glory to God. Her history abounds in the records of astonishing victories, so that glorious things are spoken of her. In none of her battles does she appear more glorious than with the last enemy. "If ever Christianity appears in its power, it is when it erects its trophies upon the tomb; when it takes up its votaries where the world leaves them, and fills the breast with immortal hope in dying moments." "Blessed are the dead who die in the Lord."

In this life, indeed, imperfection clings to the knowledge, the holiness, and all the attainments of God's people. The church has spots on her face. But the intercession of Christ shall carry her through. "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me." The humblest and most sorrowful child of God may say, "Thou shalt guide me with thy counsel, and afterwards receive me to glory."

Nor shall the church's inheritance in glory be small. It shall be such as to blot out the memory of earthly sorrows. Long since one who called himself the least of all saints said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." The same man spoke of our "riches in glory."

The glory of the church shall endure for ever. God will eternally be her God. Christ will be her Prophet, Priest, and King for ever. The gifts and calling of God are without repentance. Paul said, "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." And Peter says the God of all grace hath called us unto his eternal glory. There is one congregation that shall never

break up, one society that shall never be dissolved, one city that shall be an eternal excellency.

And all the glory of the church is according to an ancient plan. In the counsels of eternity God purposed to make her illustrious. He has dealt with her as he has, to the intent that now unto principalities and powers in heavenly places might be known by the church the manifold wisdom of God. That the whole scheme of a church, saved by grace, and glorious through her God, is no new thing, is evident from Scripture:—"We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." 1 Cor. 2: 7. *O Lord of hosts, blessed is the man that trusteth in thee.—Presbyterian.*

THE SINKING PETER.

On board the little craft which the Saviour was approaching, as he walked upon the sea, was a disciple, marked by the fervent and impetuous impulses of his mind. The scene, of Christ upon the sea, was new and stirring, especially to one of his character. Ardent and rash, really a lover of his master, yet easily daunted and thrown from his balance, Peter, in the excitement of the scene, cried out, "Lord, if it be thou, bid me come unto thee upon the water." There was more of rash and vain curiosity, probably, than of faith in such a request. Yet, for the purpose of the trial, and the instruction it would furnish Peter and others, the Lord Jesus kindly replied, "Come." The ardent and exulting disciple boldly steps from the boat upon the water. And there seemed, at first, to have been sufficient faith to bear him up. But the record runs, "When he saw the wind boisterous, he was afraid, and beginning to sink, he cried, saying, 'Lord, save me!'" This incident teaches,

1. That the Saviour permits his disciples to come into painful exigencies for the trial of their faith. The ardent Peter would fain make for himself the mere experiment of walking on the sea. Let him try it. The little faith he had did for a moment sustain him on the treacherous waves.

But there was soon a painful and humiliating issue of the experiment; and the more humiliating because he had done so well at the outset. How often, in after life, must that scene come up, producing the language of self reproach, "How could I have fallen, after starting so well? How could I have averted my eyes for a moment from my Lord? How could I have yielded for a moment to unbelief?"

Disciples now are taught a similar lesson by being brought, through having their own way, into trying circumstances. They

were ignorant of themselves, and needed to be taught "what manner of spirit they were of." They were suffered to attempt walking on the sea—to embark in unduly considered schemes which, in process of time, would bring them out. The sinking Peter had a lesson he could never forget, respecting the smallness of his attainments in piety, bringing upon himself the rebuke, "Oh! thou of little faith, wherefore didst thou doubt!" So, fainting, sinking disciples, overcome by temptation, and drawn away by the world, are taught in the bitterness of their souls, what, by a milder process, they might never have learned.

2. The cause of Peter's failing faith is instructive to us. When his Lord's kind invitation, "Come," fell on his ears, it must have produced the most delightful sensations. His mind was, for a while, wholly absorbed in love, joy and confidence in the Saviour. And, as long as he kept Christ fairly in sight—steadily gazing on Him—all was well. All peril was overlooked. His faith was strong. But he negligently withdrew his eyes from the proper object of attention. And the moment he did it, evil began. We read: "But when he saw the wind boisterous, then he was afraid." Fear began, and faith failed, when he turned his eyes from his Lord and looked at the dangers about him. While looking at Christ, the sea was as adamant beneath his feet. Hence the lesson is, keep Christ fairly and constantly in sight amidst all the trials and temptations of life. With the eye fixed firmly and confidently upon him, though the sea roar and is troubled, we shall never sink. We shall walk safely upon it.

3. Notwithstanding its temporary failure, we yet have here an illustration of the true nature of faith. Peter had heard the invitation, "Come." And, with an undoubting confidence, he ventures at once upon the treacherous waves. He did truly believe, and it was unto him according to his faith, for he was upheld, and walked upon the water as if it had been a pavement. Faith showed its true nature by implicit obedience and heartfelt confidence in the power and kindness of Christ.

Here is the grand element of this great Christian virtue, unbounded, unreserved trust in Christ, a confidence that sees nothing but Him—a trust which, keeping him in sight, is hindered by no difficulties, is appalled by no terrors, and is ready for any sacrifice. Abraham goes with unflinching firmness to Moriah, to offer up his son—Daniel pauses not a moment in duty upon the terrors of the king's decree. "None of these things move me," said the intrepid Apostle, as he forsook the woes awaiting him in Jerusalem. Peter steps, without a moment's reserve upon the tossing waves.

In all such cases there is trust that does not question the divine care. Faith makes its possessor to be so absorbed in God—so taken up and satisfied with his promised care, that every thing

else is forgotten. The believing Peter saw nothing of the storm—nothing of the danger. Faith threw all this out of sight. He saw for the time at least, only his Lord. All perils and difficulties were overlooked by his exulting heart.

Under the power of faith nothing is too difficult for us to attempt. And there is no enterprise, for God's glory, and man's eternal good, in which we ought not to engage, when the path of duty is fairly before us, no matter what may be the danger or difficulties. If the Saviour says, "Come," that is enough. Let us leap into the sea. There can be no doubt about the issue.

SCRIPTURE ILLUSTRATIONS.

"Ye have heard that it hath been said by them of old time," &c. "But I say unto you," &c. Mat. 5: 21, 22—27, 28—33, 34—38, 39—43, 44.

These expressions so frequently repeated by our Lord, in his sermon on the mount, are often regarded by common readers, as an authoritative abrogation or modification of certain precepts of the law of Moses, and an enactment of precepts better adapted to the new dispensation. But this is an obvious mistake. Had he even been so understood by those who heard him, there would have been no necessity for the Scribes and Pharisees to try, as they often did, "to entangle him in his talk," by inducing him to contradict Moses in some of the precepts of the law. But in not one of these repeated instances did he even name Moses, or intimate that he intended to invalidate, much less to repeal, any of the precepts to which he referred. On the contrary, he introduced this topic of that wonderful discourse, with the explicit caution, "Think not I am come to destroy the law and the prophets;" followed by the solemn declaration, "I am not come to destroy but to fulfil." And through the whole course of his life, even to the close of his ministry, he strictly conformed his whole deportment, and enjoined it upon his followers, to conform, in every punctilio, to the Mosaic ritual. "The scribes and pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do: but do not ye after their works; for they say, and do not." Mat. 23: 2. Even the ignorance and wickedness of the administrators was to be no excuse for refusing to follow the divine requirements, to the letter.

The ceremonial law was not fulfilled till Christ, the great sacrifice, had been offered, and then, and not till then, he "blotted out the hand-writing of ordinances—and took it out of the way, nailing it to his cross." Col. 2: 14. Here is the precise point, at which the old dispensation terminated, and the new one began, though its opening in public was delayed, by divine command, till

“the day of pentecost was fully come,” and his apostles were “endued with power from on high.”

Hence it is easy to discover, as all his hearers evidently understood, the true design and meaning of those repeated declarations referred to, at the head of this article.

As previously remarked, Christ says not a word about Moses. “*Ye have heard that it hath been said by them of old time.*” Here he obviously refers, not to the written revelation of God’s will, by the hand of his servant Moses, but to the traditions and false glosses by which “the commandments of God” had been perverted and “made of none effect.” Mat. 15: 6. And then he proceeds to apply this remark, in a variety of particulars; to the law of Moses. And it was with such demonstration and power, that there was not in the company of assembled thousands, even “a dog that dared to move his tongue.”

It is scarcely necessary to add, that the application of the above passages, as is often done now-a-days, to prove the impropriety of certain practices once sanctioned by divine authority, is entirely out of place. For instance, to say that Christ here expressly prohibits “the taking of an oath before a magistrate, or in an ecclesiastical court,” is a palpable untruth: he says not a single word against it. God said to his ancient people by Moses, “Thou shalt fear the Lord thy God, and serve him, and *shalt swear by his name.*” Deut. 6: 13; 10: 20. And Jesus Christ never abrogated these moral precepts. But he did condemn and reprobate those silly glosses of the rabbins, by which men were allowed and encouraged to swear even falsely by inferior things; and he also condemns, whether among the ancients or moderns, the abominable practice of *profane swearing*, in the intercourse and transactions of life; as well as all *false swearing*, in those cases, in which oaths are lawful.

GEMS FROM SAMUEL RUTHERFORD.

1. A land that has more than four summers in the year—what a singing life is there! There is not a dumb bird in all that large field, but all sing and breathe out heaven, joy, glory, dominion, to the High Prince of that new found land. And verily the land is sweeter than He is the glory of that land. Oh how sweet to be wholly Christ’s, and to be wholly in Christ—to dwell in Immanuel’s high and blessed land, and live in that sweetest air, where no wind bloweth but the breathings of the Holy Ghost,—no sea nor floods flow but the pure water of life that floweth from under the throne and from the lamb—no planting but the tree of life, that yieldeth twelve manner of fruit every month. What do we

here but sin and suffer? Oh, when shall the night be gone, the shadows flee away, and the morning of the long, long day without cloud or night dawn? The Spirit and the Bride say, "Come!" Oh, when shall the Lamb's wife be ready, and the Bridegroom say, "Come?"

2. He who seeth perfectly through all your evils, and knoweth the frame and constitution of your nature, and what is most healthful for your soul, holdeth every cup of affliction to your head with his own hand. Never believe that your tender-hearted Saviour, who knoweth the strength of your stomach, will mix that cup with one dram weight of poison. Drink then with the patience of the saints, and the God of patience bless your physic.

3. Build your nest upon no tree here; for ye see that God hath sold the forest to death, and every tree whereupon we would rest, is ready to be cut down to the end that we might flee, and mount up, and build upon the Rock, and dwell in the holes of the Rock.

4. I know that in spiritual confidence, the Devil will come in, as in all other good works, and cry "Half mine," and so endeavor to bring you under a fearful sleep, till He whom your soul loveth be departed from the door, and have left off knocking; and therefore here the Spirit of God must hold your souls fast in the golden mid line, betwixt confident resting in the arms of Christ, and *drowsy sleeping in the bed of fleshly security.*

5. There be many Christians, most like unto young sailors, who think the shore and the whole land do move, when the ship and they themselves are moved; just so not a few think that God moveth, and saileth, and changeth places, because their giddy souls are under sail, and subject to alteration, to ebbing and flowing; but the foundation of the Lord standeth sure. God knoweth that ye are his own. Wrestle, fight, go forward, watch, fear, believe, pray; and then ye have all the infallible symptoms of one of the elect of Christ within you.

6. It is hard when saints rejoice in the sufferings of saints, and redeemed ones hurt, and go nigh to hate redeemed ones. For contempt of the communion of saints we have need of new-born crosses scarce ever heard of before. Our star light hideth us from ourselves, and hideth us from one another, and Christ from us all. A doubt it is if we shall all have fully one heart till we shall enjoy one heaven.

7. It is a fearful thing to be a debtor and a servant to sin; for the count of sin ye will not be able to make good before God, except Christ both count and pay for you.

8. Show yourself a Christian by suffering without murmuring, for which sin fourteen thousand and seven hundred were slain. Num. 16: 49. In patience possess your souls; they lose nothing who gain Christ.

9. Believe me, my mind is that ye are well lodged, and that in your house there are fair ease rooms and pleasant lights. If ye can in faith, lean down your head upon the breast of Jesus Christ; and till this be ye will never get a sound sleep. Jesus, Jesus be your shadow and covering; it is a sweet soul sleep to lie in the arms of Christ, for his breath is very sweet.

10. I dare avouch the saints know not the length and largeness of the sweet earnest, and of the sweet green sheaves before the harvest, that might be had on this side of the water, if we would take more pains.

11. I am every way as hard-hearted and dead as any man, but yet I speak to Christ through my sleep.

12. The little stones and pillars of this New Jerusalem suffer more knocks of God's hammer and tools than the common side-wall stones.

POPERY AND OUR COMMON SCHOOLS.

Popery is at present putting forth all its energies to obtain an ascendancy throughout the world. And these energies are put forth in various directions, and are turned into many different channels. Jesuitism especially, is exceedingly versatile in its devices and resources. It can introduce its influence into the councils of kings and rulers, into hospitals and other benevolent institutions, and even into the bosom of families. It can supply confessors for Emperors and Governors, pseudo-ministers of religion to disseminate privily the leaven of Popery in Protestant churches: it can provide teachers for the youth of both sexes, and even nurses for the children of Protestants, whose tender minds they may poison and prejudice. While Popery is putting forth its efforts in all these various directions, it is at the present time specially bent on putting down education, and seizing the control of the instruction of the young. This has been its policy in Europe, more especially in Ireland, and this is also its policy in America. In the United States, Romanists first opposed the Common Schools, on the ground of their being sectarian, in consequence of the Bible being read; and then when they succeeded in some instances in excluding the Bible, they opposed them on the ground of their being infidel. The same policy is being tried in Canada, and hitherto with too great success, in consequence of the favor of Legislators on the one hand, and the supineness of Protestants on the other. We trust a wise and decided course will be adopted, and that there will be no concessions in regard to the use of the Bible, with the idea of propitiating Roman Catholics. Past experience should prove the folly of such a course. The truth is, it is Popery's hatred of the Bible which lies at the

foundation of all its opposition to education, when not under its own control. It may complain of the infidelity of those schools from which the Bible is excluded. But it does not introduce even the Douay Bible into its own schools. It is calculated that, in the city of New York, there are twenty-eight schools of various grades, attended by upwards of ten thousand pupils, and superintended by sixty Priests, besides a hundred and fifty teachers, male and female. But in not one of these schools is the Bible read by the scholars, or read to them by the teachers. In the State of Pennsylvania, the struggle is going on just now.

We subjoin the following Resolutions, adopted unanimously by the Board of Directors of the Public Schools of one of the sections of the city of Philadelphia :

WHEREAS, We have reason to believe that an effort will be made in the next Legislature of the State of Pennsylvania to divide the School Fund for sectarian purposes, as such effort was made in New York and elsewhere and failed, and as we believe will fail here ; and, whereas, we are at the head of the school direction of the Fourth Section of the First School District of Pennsylvania, and believe that we should be derelict in our duties to the present generation, and treacherous to the well being of future generations, did we not sound the alarm ; therefore, be it

Resolved, That a division of the School Fund would be anti-republican, inasmuch as under the liberal Constitution of the Commonwealth of Pennsylvania, no sect is recognised ; and as such division would lead to new demands for other divisions, until our public schools would become private schools of the strictest sectarian character.

Resolved, That we will ever insist on the reading of the Bible, without note or comment, in our public schools, because, First—we believe it to be the Word of God, and Second—because we know that such is the will of the vast majority of the Commonwealth.

THE PROPER ESTIMATE OF WEALTH.

The Bible places wealth on the same footing with every other temporal good—to be regarded in the same manner, esteemed for the same reasons, sought in the same spirit, and used for the same end. Its very first mention of gold is in connection with the garden of Eden, and its last with the New Jerusalem—the heavenly city. It compares the tried and purified Christian to gold from the furnace ; it informs us that God gave riches to Solomon as a mark of his favor—it describes the Son of Man when appearing in his glory, as having on his head a golden crown. Its doctrine is, that property, like health, intellect, knowledge, influence, char-

acter, *is a talent*, entrusted by God, and to be used and accounted for to him. It is like food, which, properly eaten, contributes to health, but improperly and excessively, brings on surfeiting, fever, death. It is like the water, which kept without the ship, aids her to float on to her desired haven; but allowed to enter and fill that ship, is her ruin. Held with a right spirit, and used to right ends, it is like the air, when moving in the healthful breeze, the minister of comfort, enjoyment, life; held with a wrong spirit, and used to wrong ends, it is like the same air when tainted with the pestilence, or swept by the tornado, the medium of injury and death.

It is not gold, but the *love*, that is the excessive supreme love, of gold, which the Bible teaches is "the root of all evil"—which it declares is "idolatry." The patriarch does not say, "If I have possessed gold," but, "If I have made gold my hope, or said to the fine gold, thou art my confidence, this were an iniquity." The Saviour does exclaim, "How hardly shall they that have riches," but adds his own explanation, "How hard is it for them that trust in riches, to enter into the kingdom of God!" Sought as a means to an end, like every other means, wealth is valuable for a thousand things; sought merely as an end, it becomes a curse. Properly used, it is a good; abused, it is an evil. In the one case, it is "the loadstone to draw men nearer to God;" in the other, "the millstone, to sink them to perdition."

From the Presbyterian.

THE DOCTORATE.

The Rev. William L. McCalla introduced before the Synod of Philadelphia, at its recent sessions, a series of resolutions impugning the propriety and scripturalness of the honorary title of Doctor in Divinity, which literary institutions consider it their prerogative to confer on ministers of the gospel, and supported them in an elaborate speech. These have subsequently appeared in pamphlet form, and will probably attract attention. Mr. McCalla has peculiarities of style which some will deem objectionable, while none, we presume, will deny its directness, its striking singularity of illustration, the pungency of its sarcasm, and the more than ordinary talent which pervades it. The pamphlet itself we do not design to review in detail. Without endorsing all that Mr. McCalla has said, or professing the same strength of feeling on the subject, we do so far coincide with him in his general views, as to regard literary honors, as now conferred on clergymen, as a thing which might well be dispensed with. Were they confined to the *very* venerable, the *very* learned, and the *very* distinguished,

there might be less objection, because the class referred to would be very small, and the evil would be neither so apparent or real. Even in reference to this class, however, the honorary title would be of no available use, as it would make its recipients not one whit more venerable, learned, or distinguished, than they were before. As the case actually exists, there are no such limitations. Our numerous colleges vie with each other in the lavish manner in which their honors are bestowed. Neither venerable age, profound learning, nor long continued and distinguished services are required as qualifications. Without going into the subject at large, we will state in brief our objections to the custom.

1. Christian ministers should be humble and self-denied men, not coveting the honors which come from the world. The grace of humility is the one of most difficult cultivation, and whatever obstructs its growth should be carefully shunned. We verily believe that a title which gives to any one a pretended superiority over his brethren, is an element of pride which it is not easy to counteract. 2. In accordance with this fact are the teachings of our Lord, forbidding his ministers to seek after such distinctions; the honor coming from men, and worldly popularity not being their object, as members of a kingdom not of this world, and as soldiers of the cross called to endure hardness. 3. The Presbyterian form of government, based on the official parity of the clergy, is virtually assailed by the adoption of permanent titles which imply official superiority and inferiority. This argument is not invalidated by the alleged fact that superior talents and attainments will necessarily make their possessor superior to his fellow, less richly endowed, inasmuch as this is wholly different from a semi-official recognition of an artificial distinction such as Presbyterianism wholly repudiates. 4. The literary title creates a factitious distinction between men, when no such distinction is warranted by the facts in the case, it very frequently happening that the less is preferred to the greater, and mere pretension is advanced above solid merit. 5. As a result of this, men of inferior attainments receive the respect of the unthinking multitude, who take it for granted that the Doctor must be superior to the Mister. Nothing should be countenanced which would naturally lead people into so great an error. The very same error, too, enters into our Church judicatories, where matters should be better estimated, and the titled are generally placed at the head of all important business. 6. Hence it becomes a very serious question, whether the Church should give its approbation to a proceeding in which a small band of trustees, managing a literary institution in any part of the country, exercises a power of interfering with an ecclesiastical body in creating artificial distinctions in it which its constitution does not recognize.

NEW ORLEANS AND THE SABBATH.

In New Orleans the tide of life ebbs and flows with the change of the seasons. When the spring bedecks the landscape with buds and blossoms, trade begins to flag, and during the summer solstice there is almost a stagnation of commercial activity. With the northern breath of autumn

comes a change. The city fills with a busy population. The products of North, West and South cumber our levees and fill our store-houses. Perpetual is the din of business; unceasing the toil of men of enterprise; the mid-watches find the merchant at his desk—the clerk at his ledger. Even the leisure of the Sabbath is unenjoyed, and its re-invigorating influences in too many instances unfelt.

Pleasure, too, comes in the train of traffic. She erects her throne and summons her votaries to a saturnalia of fevered enjoyment. With the setting sun she lights up her temples, and, from balcony and window, pours a flood of seductive melody through our streets. Concert and opera, theatre and hippodrome, balls and parties, afford perpetual excitement. Pleasure knows no holiday. To the stranger there appears to be no Sabbath in New Orleans. The tranquilizing influences of Sabbath morn seem to be unfelt. Nature's voice is ever drowned amid the bustle of the world; the wheels of mammon's car ever roll.

It is this seeming peculiarity which gives New Orleans its character abroad. In summer, death thrusts in his sickle as into a ripe harvest field; in winter, business and pleasure hold a perpetual jubilee.

Unjust as this popular impression is to our permanent population, it has a most injurious effect upon the prosperity of our city. Public morality is necessary to public prosperity. Enlarged and well sustained public enterprise can never exist where moral laws are disregarded, or wilfully broken without censure or reproach.

Men of business need the relaxation of a Sabbath. Mind and body have their limits of enduring care and toil. Periodic relaxation is not only consistent with, but essential to their most productive exercise. Excitement beyond the dictates of nature is followed by a corresponding depression, and when reaction again takes place, the healthful tone of feeling is with difficulty, if ever, regained.

The perceptions of the eye become blunted; the fingers lose their cunning; the currents of life their bounding impulse; the mind flags, the judgment ceases to make just discriminations, and the man grows moody, fitful and capricious.

The appointment, in France, during the revolution of 1793, of nine instead of six days' labor, was found to be injurious to health and vigorous enterprise. The average duration of life and the advancement in all that dignifies human nature, are uniformly less among those nations whose religious creeds fail to consecrate a regular day, or designate less than one-seventh of the time for religious purposes. Natural law, therefore, proclaims the necessity of a Sabbath, to preserve mental and muscular vigor in man, and to secure the powers of animal life from premature waste.

All other benefits of the observance of the Sabbath, however, are insignificant when compared with its effect upon individual and national morality. To a republic, the Sabbath with all its religious associations, is indispensable. Republics, like volcanoes, have within themselves the materials of ruin; remove moral and religious restraints, and the day of national destruction is near. There are evils in every community, which no human laws or municipal regulations can control. Laws cannot create benevolent dispositions, purify human motives, repress selfishness, ambition, envy, and jealousy, provide positive security against the out-

breaks of the passions of the people, or restrain the tendencies to luxurious indolence, and effeminate habits which emasculate nations and prepare them for subjection to usurpation or conquest. Pagan lawgivers have been unable to save freedom from despotism, because even the cultivation of the intellect does not purify the heart, and ensure men the power of self-control. The Sabbath, bringing moral and religious influences to bear upon the heart, is the engine of mighty power which ancient freedom lacked for its preservation.

A religious people is the result of a proper observance of the Sabbath; and in the Christian religion alone is that power found which elevates communities above the influence of demagogues, and diffuses intelligence, independence and vigorous morality among the different classes of society. It affords the only power which can keep down the plethora of a luxuriant prosperity and restrain the paroxysm of a mad ambition. Reason alone cannot give men the power of self-government, or France, instead of becoming drunk with human gore and sinking into a mere military despotism, had now for more than half a century been a republic. Mere intellectual cultivation is inefficient to secure freedom; else, those countries and ages which have been most distinguished for science and the cultivation of fine arts would not have also been most remarkable for licentiousness and crime. The moral influence of the Sabbath must supply what public education fails fully to accomplish.

National wealth or military power are dangerous, unaccompanied by the saving influences of Christianity. General voluptuousness has hitherto trod closely on the heels of national wealth, destroying patriotism and principle, debasing the public mind and preparing men to become effeminate slaves. Military power has dashed nation against nation, breaking them in pieces as though they were potter's clay.

Destroy the observance of the Sabbath, and Christianity dies out of the hearts of the people. The barrier reared against the flood of vice and immorality is broken down. Mad ambition and political profligacy would run riot through the land. The waves of our unquiet political sea, "high as our mountains, would roll and dash, from west to east, and east to west, from south to north, and north to south, shipwrecking the hopes of patriots and the world."—*N. O. Creole*.

DEDICATION OF A PROTESTANT CHURCH AT TURIN.

This is an event which will cause Christians in all parts of the world to thank God. The Waldenses of Piedmont, so long subject to the most dreadful persecutions, treated like enemies by their own government, and not permitted to own property out of the narrow limits of their valleys, the people, who by their perseverance in the faith, as well as by their afflictions, awakened through many generations universal sympathy, have now obtained the reward of their unshaken fidelity. The day of religious liberty has at length dawned upon them. The generous heir of the Dukes of Savoy has renounced the intolerant maxims of his predecessors. The Piedmontese nation, at least, the most enlightened of its members, applauds the measures of justice adopted toward the Wal-

denses; and on the 15th of December last, a day ever to be remembered—a Protestant church was publicly dedicated to God at Turin, the capital of the kingdom!

Could the ancient disciples of Peter-Waldo rise from their tombs—could those martyrs to evangelical truth who perished by fire and sword, or were murdered at their firesides by the satellites of the Inquisition, or who died of cold and hunger on the glaciers of their own mountains—could those heroic confessors of the faith have been present at the celebration, with what joy would they not have blessed the Father of mercies, and welcomed the victory of religious liberty! But they had been destined by Sovereign wisdom to suffer bravely for the cause of the gospel. For them was reserved the crown of thorns and the palm of martyrdom, and their children reap to-day, the fruit of their invincible constancy.

When the Waldenses began to build their church at Turin, the Jesuits and priests did not fail to offer the most violent opposition. They cried out from their pulpits, and in their journals, that the sacred interests of religion were betrayed by the king and government of Piedmont—that the triumph of heresy would plunge the country into anarchy and confusion—that God would terribly chastise a people who had forgotten their duties toward the Holy Romish church, &c. These reverend apologists for persecution indignantly shook the dust from their feet against the friends of liberty of worship, the protectors of the Waldenses, and almost announced, in their wrath, that fire from heaven would fall upon men so guilty, as it formerly fell upon Sodom and Gomorrah! But the prince, his ministers and members of the legislative assembly disregarded this opposition of the popish clergy; and, supported by public opinion, they accorded the necessary grants for the erection of the new church. The fete of dedication was peaceable and edifying. The building is situated in one of the most populous quarters of Turin. It is a Gothic structure, but is built with a simplicity suitable to edifices of the reformed worship. It has seats for 1,500 persons, and will therefore accommodate not only the resident Waldenses, but also as many Roman Catholics as will probably at present desire to hear the Gospel.

Eighteen Protestant pastors, habited in their gowns, took part in the ceremony. The dedicating address was delivered by the Rev. Mr. MEILLE, who selected for his text these words of the Saviour, "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Matth. 5: 15. He showed that truth cannot and should not be held captive, and that it is the duty of Christ's servants to announce and proclaim the eternal doctrines of revelation, without wearying, in every place and at all times. This discourse deeply interested the attention of the assembly, and the Romanists appeared to receive salutary impressions from it. They were convinced that Protestants, far from being *negative* men or skeptics, as their priests pretend, are very positive believers, who find unchangeable authority in the Bible, and a firm hope of salvation through the redemption of Christ crucified.

Among those present were the ambassadors of England and Prussia. They represented the Protestant powers of Europe, and contributed to give a more imposing character to the celebration. It was but right that

the English minister should be present, and occupy an honorable place. Was it not Cromwell who, by his energetic interference, prevented the ancient Waldenses from being totally massacred? Prussia, also, has its rights to the gratitude of this people; for during the preceding years, since the peace of 1815, the Prussian legation has always offered a generous support to the Protestants of Piedmont.—*N. Y. Obs.*

OBITUARY OF MR. ROBERT SPENCE.

(Copied from the *Covenanter*, by request.)

DIED, in Kortright, on the 4th of January, 1854, ROBERT SPENCE, a ruling elder in the Reformed Presbyterian congregation, aged 82.

He was born in the county Antrim, Ireland. He was a member of the Secession church by profession in his native land. He condemned, even while in that connexion, the reception of the bounty from the government by the ministry. Whenever an opportunity offered, he attended the preaching of Covenanters. He was waiting on the ministrations of the gospel, by the Rev. Mr. Stavely, when he was interrupted during divine service, and taken out of the pulpit by the minions of the perfidious covenant-breaking throne of Britain. He used to say, when speaking of that event, "it was a most solemn scene." He had a distinct recollection of the bearing of Mr. Stavely, as being composed and fearless, notwithstanding the confusion produced by the entrance of the soldiery, and the cries of affrighted women and children.

He emigrated to this country in the early part of the year 1801. He connected himself with the Associate Reformed congregation in Kortright, then under the pastoral care of the Rev. Wm. M'Auley. After some time he discovered that this was not an ecclesiastical connexion in which he could feel at home.

He had occasionally an opportunity of hearing Reformed Presbyterian ministers preach; such as Mr. M'Kinney, Mr. (now Dr.) Milligan, and Mr. (now Dr.) M'Master. He and Dr. M'Master had many private conferences on the differences between the Reformed Presbyterian and Associate Reformed churches. Till his death he remembered many of the arguments used by Dr. M'Master, to prove that the Governments of the United States could not be recognised as scriptural governments, as the ordinance of God. He always spoke of Dr. M'Master as the instrument under God of bringing him to the knowledge of the truth on these points. He was warmly attached to Dr. M'Master. It was to him a matter of astonishment how the Dr. had succeeded in answering his own arguments—how, in his old age, he could employ his influence in pulling down the things which he once builded. He mourned over his defection.

After his accession to the Reformed Presbyterian church, he continued while he lived to promote its interests. By the blessing of Christ, upon his labors, the congregation of Kortright is greatly indebted for its continued organization. In the New Light defection he was active in stemming the tide of apostasy, and little harm was done. And, more

recently, in the efforts of the modern "Railing Rabshakeh," he was no less active for good.

As a ruling elder, he was careful as far as his influence went, to secure a wholesome discipline. As a man, he was respected by a large circle of friends. By the congregation, and especially by the session, his departure from our midst will be deeply felt.

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

S. M. W.

OBITUARY OF MISS ELIZABETH THOMPSON.

ELIZABETH THOMPSON, formerly of county Armagh, Ireland, and daughter of the late Joseph Thompson, died January 24th, 1854, in the city of New York, aged 17 years. She was at the time a member of the First Reformed Presbyterian Church, in that place.

Having the advantage of a religious education, she early exhibited an unusually pious mind, and firmly maintained those religious principles she professed.

She was in disposition mild and gentle, in manners pleasing and unassuming. "None knew her but to love her; none named her but to praise." A few months before her death, while apparently in the bloom of health, she was attacked by that insidious disease, consumption, (which usually selects the choicest and fairest for its victims,) which making rapid progress, soon closed her brief existence. Her sickness was borne with an un murmuring fortitude, and she met her approaching dissolution with a calmness and resignation seldom manifested in one of her immature years. Death came not unexpectedly. "Her thought went forth to meet him on his way;" but to her the "King of Terrors" seemed transformed into a messenger of peace, and she left good evidence that she had gone to dwell with those who "shine as the sun in the firmament, and as the stars forever."—*Com.*

THE EASTERN WAR.

The latest accounts bring word that France and England had issued a manifesto, having all the force of a formal declaration of war, and that England had sent a final announcement to the Czar, naming a definite time in which he must evacuate the Principalities. The accounts from the Danube represent both parties as preparing for a great battle. The allied fleets remained in the Bosphorus. The Shah of Persia has officially announced that he would remain neutral. England has formally notified Russia of her intention to send a fleet to the Baltic, and that Sir Charles Napier would be placed in command. The English and French newspapers are largely occupied with details of military movements. A terrible war is evidently about to take place, and with consequences of the most important character. Who, indeed, may venture to predict its

results? The London Times gives the text of a treaty of alliance, offensive and defensive, between England and France. It stipulates that Turkey shall not conclude any treaty of peace with Russia except with the consent of the two powers; that they are not to derive any territorial advantages from the present war, and that France and England have the liberty of sending an army of occupation to Constantinople. Of this army England is to furnish 30,000 and France 70,000 men, to be assembled there about the first of April. This large army will not probably remain idle at Constantinople, if war is going on at the Danube.

It is curious to observe the changes that take place in national affairs. Not many years have gone by since England and Russia were coöperating together, hand in hand, against France, and still more recently Blackwood's Magazine seriously argued the policy of a combination of States, for the purpose of keeping France in check, as the common disturber of nations. And now, England and France are acting together against Russia, and Louis Napoleon, who has been so frequently denounced as the usurper, has been for months exerting himself to the utmost as a mediator between the Czar and the Sultan. Truly, circumstances alter cases.

THE NEBRASKA BILL.

This bill, which formally repeals the Missouri Compromise, that forever forbid the introduction of slavery beyond the parallel of 36° 30', has passed the Senate by a large majority—about three to one. Thus by a deliberate act the Senate has violated a solemn compact entered into by their predecessors in office, and has opened the way for the introduction of a system, which is admitted by men of all parties to be a great social, political and moral evil, into a section which had long since been expressly dedicated to freedom. More than three thousand clergymen of New England, have signed a solemn protest against the bill, of which the following is a copy:

“The undersigned—clergymen of different religious denominations in New England—hereby, in the name of Almighty God, and in His presence, do solemnly protest against the passage of what is known as the ‘Nebraska bill,’ or any repeal or modification of existing legal prohibitions of slavery in that part of our national domain which it is proposed to organize into the territories of Nebraska and Kansas.

“We protest against it as a great moral wrong; as a breach of faith eminently injurious to the moral principles of the community, and subversive of all confidence in national engagements; as a measure full of danger to the peace and even the existence of our beloved Union, and exposing us to the righteous judgments of the Almighty.”

Protests equally strong by many clergymen in other sections of the country, and hundreds of petitions and remonstrances numerous signed by all parties, have been presented against the iniquitous bill. They have all been disregarded by the Senate. What effect they may have on members of the House remains to be seen.

DISTRIBUTION OF SUPPLIES BY SYNOD'S COMMITTEE.—The following are the appointments made by the Committee of Synod appointed to distribute the labors of unsettled ministers and licentiates among the several Presbyteries.

Pittsburgh Presbytery.—Rev. O. Wylie, Rev. J. Newell, Mr. Robt. Reed, Mr. Joseph M'Cracken.

Rochester Presbytery.—Rev. Joseph Henderson, Mr. David M'Kee, Mr. William Milroy, May, June and July.

New York Presbytery.—Mr. A. Armour, May, June, July. Mr. Boyd M'Cullough, August, September, October.

Philadelphia Presbytery.—Mr. Boyd M'Cullough, May, June, July. Mr. A. Armour, August, September, October.

Lakes Presbytery.—Rev. J. Neill, Mr. J. R. Thompson, Mr. J. R. Sloane, Mr. J. S. Milligan,* Mr. William Milroy, August, September, October.

Illinois Presbytery.—Rev. J. J. M'Clurkin, Mr. John Rice.

A NEW SECT.—In Sweden a new religious sect has sprung up, called the Contemplators, because they believe that in meditating incessantly on the essence and qualities of God, which they call contemplating God, they attain the perfection of saints. They are more intolerant than the other sects in Sweden, as they think that everybody who does not join them will certainly be damned.

AFRICAN MISSIONS.—A letter from Bishop Payne, written on his return to Cape Palmas, after his visitation of the stations in Liberia, gives the following pleasing statement :

“Some unusual signs of interest in Christianity have appeared amongst natives within the bounds of our Missionary operations. The Cape Palmas people have recently determined to observe the Lord's day, and crowds have attended religious services, as well as Sunday school, on some occasions.”

We understand a call has been made by the congregation of Greenfield and Springfield, in the bounds of the Pittsburgh Presbytery, upon Rev. J. J. M'Clurkin.

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

The Lakes Presbytery will meet in the First Miami Church, on the second Wednesday of April, at 10 o'clock, A. M.

The Philadelphia Presbytery will meet in the Second Church, Philadelphia, on the second Tuesday of April, at half-past 7 o'clock, P. M.

The Rochester Presbytery will meet in Rochester on the 10th May, at 10 o'clock, A. M.

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

The Reformed Presbyterian Synod of Scotland, have unanimously appointed Rev. W. Symington, D. D. Professor of Systematic Theology, and Rev. Mr. Gould, D. D. Professor of Biblical Literature and Church History.

*We think Mr. Milligan has been ordained and settled.—ED.

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CATHOLIC COMMUNION—No. 2.

FALSE PRINCIPLES ASSUMED IN THE DISCUSSION OF THIS SUBJECT.

The first false principle we notice as assumed by the friends of Catholic communion is, that the main design of church fellowship is to exemplify unity. We do not say that they maintain that this is the only design, or that others of importance are not also intended; but that the idea of unity is the most important. Now were it true that the main end of church fellowship is to exemplify unity, then every other end must take a subordinate place. But if it is an assumption that is not only unproved, but incapable of proof, as we shall endeavor to show, then being a false principle the conclusion drawn from it falls to the ground. Bearing in mind what has been said in the preceding part of this subject, of the sin of schism, we will not be understood as speaking lightly of unity in the visible church. But while this is admitted, it must also be admitted that it is a subject of legitimate inquiry to ascertain whether there may not be higher interests to be secured by church fellowship than this.

When the subject is presented by itself, apart from other connexions, no intelligent Protestant will maintain that unity in the fellowship of the church is the all-absorbing interest. It is dear, indeed, to every right-hearted man; but however dear, there is another of still greater importance to the faithful servants of Christ. Were it not so, the church would not have witnessed in her past history the fact often repeated, of her members forsaking all for the testimony of Jesus. And were the principle on which they acted not a Scriptural one, then separation from those holding false principles would not be justifiable. We are not to be understood as assuming that every difference in

relation to religious principles would justify ecclesiastical separation; but we do mean that the difference may be sufficiently great to vindicate such a course. It is on this ground we hold that the reformers of the sixteenth century abandoned the Papacy; and that the Waldenses kept aloof from all Popish connexion. Were unity the only, or even the chief thing in church fellowship, then the Waldenses did wrong to keep aloof from the Romish apostacy, and the Reformers did wrong to come out of Rome, and organize the Protestant church. But what intelligent Protestant will admit this?

The argument derived from these examples is not weakened by saying that the cases adduced are extraordinary; we prefer to take these just because they are instances so clear and distinctly marked that not even a shadow of doubt can remain as to the duty of separation. Well, if it is admitted that circumstances *may* occur in which it is the duty of one part of the visible church to keep aloof, or separate from another, then this settles the question that unity is not the only, nor even the chief thing to be secured by the fellowship of the church. This shows that truth occupies a higher place than unity, however desirable the latter may be. The ground of preference is very clearly laid down in Scripture: "The wisdom that is from above is first pure, then peaceable." Unity, if possible; but truth at every risk. Let us not lose sight of harmony, but only in the way of holding "fast the form of sound words."

In application of the principle laid down, it is necessary to determine in particular cases, whether the want of truth, or departure from it, is of sufficient magnitude to justify separation. This may, in some cases, be no easy task; it may require much deliberation, conducted on Christian principles, to determine the precise limits which define the duty of withdrawing from a community on account of error in doctrine; yet we are sure that a sense of propriety, and the hope of inducing others to accept the truth of Christ, might justify continuance in a community when it would not be a duty to accede to it. It was on this principle that the reformers of the sixteenth century acted; they attempted first to reform the system with which they were connected; and they only abandoned it when they found that reform was impracticable.

In a practical point of view, it is of great importance to have reached the admitted position, that the dogmas of a community *may* be so corrupt that there can be no doubt as to the duty of separation. This concedes the principle, however individuals may differ as to the extent of corruption, that separation in a given case *may* be a duty. But if in any case it is a duty to withdraw from a professedly Christian community on the ground of doctrinal corruption, then it is a fallacy to maintain, or reason, as if the

unity of the church is the main end of church fellowship; nor is it less fallacious practically to assume this, by acting as if it were true; because it is admitted that separation may be a duty in certain circumstances, and if so, then this determines that unity must yield to purity. To admit the contrary—to allow the idea of unity to supersede that of purity—would ultimately destroy the character of the visible church, and reduce her to a mere worldly sanctuary, or a synagogue of Satan. The church of God may exist in a very divided state, and some of its sections be justly chargeable with the sin of schism, and yet continue to be part of the church. But by denying the fundamental doctrines of Christianity, a community ceases to be part of the visible church; thus the loss of Christian standing that follows the rejection of truth, determines the superiority of truth to unity in the fellowship of the church, and that, though the latter is most desirable, the former is indispensable. “I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.”

But faith pre-supposes an object on which it acts, namely, God speaking to us in the gospel: “For whosoever shall call on the name of the Lord shall be saved.” How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? Rom. 10: 13, 14. “What must I do to be saved?” This is the outcry of the alarmed sinner. The answer is, “Believe on the Lord Jesus Christ, and thou shalt be saved.” In the exercise of faith, God’s promise is trusted in, and without the promise there could be no faith, and without faith no salvation. This presents to us the truth of the Gospel in the highest point of view, as something without which there cannot be salvation. We say nothing here in relation to the agency by which the truth of God is made effectual to the salvation of sinners, because our present view of the subject confines us to the consideration of truth as the *means* of salvation; but our argument is not the less valid, because it is indispensable—that is, we cannot be saved without a knowledge of the Gospel. “The Holy Scriptures, by bearing witness to the incarnation, death and resurrection of the Son of God, create in man, by the Holy Ghost, a faith which justifies.”* The righteousness of the Lord Jesus Christ is received only by faith—faith in God speaking to us in the Scriptures. For “this is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent.” “For unto us was the Gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.” John 17: 3. Heb. 4: 2.

*D’Aubigne’s Reformation, vol. 5, verse 158.

This great principle finds an illustration as well in the sanctification as in the justification of sinners. Gospel truth is the means of the former as well as of the latter. "Of his own will begat he us by the word of truth, that we should be a kind of first fruits of his creatures." James 1: 18. The new life thus begun is also carried on by the same means. The new creature is nourished by the word of life. "As new-born babes desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." "Seing ye have purified your souls in obeying the truth." "Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 1 Peter 2: 23; 1: 22; 2 Thess. 2: 13.

In the second place, the vital importance of doctrinal purity appears from the relation which it holds to Gospel ordinances; it is indispensable to their right administration. Clearly defined as it is, that the truth of the Holy Scriptures is inseparably connected with the blessings of salvation, equally sure it is that the validity of Gospel ordinances is so connected also with the truth of the Gospel! They are means of grace, but means not because they have certain names, or because they are practised in the church, but because they present to our faith the truth of God according to his appointment. For example, what good would be done by the ordinance of preaching, if the truths of the Gospel were not taught? Valuable lessons in mental philosophy, in history, in any human science might be inculcated, but it would not advance sinners in the knowledge of salvation. The virtue of preaching is the truth which it contains; apart from this it would not be the Gospel. Therefore Paul says to the Corinthians, "I determined to know nothing among you, save Jesus Christ and him crucified." What value can there be in ministrations, from which the truths of Christ's obedience and death in the place of sinners, and the supernatural agency of the Holy Spirit, are excluded? Yet such are the ministrations of a Socinian or Universalist form of faith. May there not, we ask, be quite a unanimity among professors of such false systems? May there not be much unity of opinion and co-operation in rejecting the Gospel of Christ, and substituting another in its place?

On the other hand, may not Christian communities, much divided in sentiment, yet hold the head, Christ? Among them, divided though they are, the Gospel is preached; but among the former classes referred to, though united, the Gospel is not preached. Does not this demonstrate that truth is of more importance than unity? because it shows that there may be unity without the Gospel; and what bears directly upon our argument, it shows that the Gospel in its saving power may be preached in the absence of unity in the visible church. Unity, we will not cease to main-

tain, is most desirable, but it is unity of affection, it is unity in the truth of God, and not unanimity in falsehood.

Prayer is another ordinance of the Gospel. But as a Gospel institute it does not consist in merely offering up of our desires unto God, but the offering up of our desires in the name of Christ, and in faith of his merits and intercession. It is not prayer in the meaning of the institution, to offer up our desires irrespective of Christ, or in the name of a creature. The right use of this ordinance is inseparably connected with Gospel truth. But in the apostacy of Rome, prayer is offered to the Virgin Mary, and other saints; or to God through these creatures. And we may well ask if such prayers can be acceptable to God, when they reject his own appointment. For, said the Saviour, "No man cometh unto the Father but by me."

As a further illustration, we refer to the Lord's Supper. This is an important ordinance, designed to teach by symbol, the great truth of the Gospel salvation by the obedience and death of Christ. "This cup is the New Testament in my blood, shed for many for the remission of sins." By the apostacy of Rome, this institution has been perverted into the sacrifice of the mass, and the unscriptural and irrational dogma of transubstantiation ingrafted upon it; this dogma, profane and blasphemous; this perversion of a simple rite, is put in the place of a Gospel ordinance. And is not this a virtual denial of the perfection of Christ's work in the place of sinners? Does it not invalidate the claim of the community, chargeable with such corruption, to be any part of the church visible?

These ordinances, Prayer and the Lord's Supper, are of vital importance; we cannot dispense with the perfection of Christ's intercession, nor with the perfection of his atonement; the former of which is virtually abrogated by the idolatrous services given to the Virgin and other Saints, and the latter by the sacrifice of the mass. Thus we have another proof of the superiority of truth over unity in the visible church, as we have here doctrines involved that may not be dispensed with, and the Christian character of the church preserved. These, with the others given, and they are only examples that might be greatly increased, show the relation which sound doctrine has to the purity of Gospel ordinances, and the practical influence which the former has on the latter.

No idea, however exaggerated, of the importance of unity, could possibly vindicate the sacrifice or abandonment of the perfection of the atonement and intercession of Christ, our only High Priest. The duty in such a case is obvious, and must be felt by every well-regulated Christian mind; the duty is to forsake a community that allows such doctrinal corruption: the idea of unity has not the weight of a feather when put into the balance against these great truths. And yet Rome boasts loudly of her

unity, and sneers at Protestants for want of it; but hers is not the unity of Christian truth; it is only a union to maintain anti-Christian falsehood.

But those who act on the fallacy against which we now reason, may admit the justness of what has been said in relation to the importance of truth in regard to its application to the Popish system. This concession, and it is an important one, as far as it goes, is after all rather an evasion, than a frank dealing with the difficulty of the case. We wish it to be borne in mind, that the point we would establish is not that every difference of opinion will justify an individual or a community to break the bonds of Christian fellowship, by which they are connected with others, even when they may be right as to the points of difference. That at which we have been aiming, is to show that though every ground of difference is not a legitimate cause of separation, the difference may become so great as not only to justify, but to make separation an imperative duty—may be so great as to brand the neglect of the duty as very sinful in the sight of God, whose truth is set at naught.

But between these extreme points there is a wide field, including great and important truths. Between the maximum of error, which clearly defines those who hold it to be without the pale of the church visible, as the Socinian and Popish systems; and the minimum, which, though error, neither excludes from the church, nor would be sufficient to justify separation. But though the amount of error *may* not be such as to unchurch a community, it *may* be a sufficient reason for ceasing to have fellowship with it. If this is so, and we think it will not be denied, at least not denied by many who advocate Catholic communion, for they themselves maintain church organizations apart from those to whom they extend occasional communion; if this is so, then we have ascertained that there may be sufficient reason on doctrinal grounds to forego the advantage of visible unity, for the sake of preserving doctrinal purity.

In the third place, the indispensable importance of this may be seen from the character of the church as witnesses for the truth. We do not say that the visible church always maintains a faithful testimony for all the truth of Christ; but we do say that she ought at all times to maintain such a testimony. The Old Testament church was addressed in these emphatic words: "Ye are my witnesses, saith the Lord." And the New Testament church is commanded "earnestly to contend for the faith once delivered unto the saints." And the success of the struggle, which the martyrs of Jesus have with Satan, is connected with their character as witnesses. "And they overcame him by the blood of the Lamb, and by the word of their testimony." Christians, and Christian communities, are bound as faithful witnesses to maintain the truths of the Gospel against all opposition—the truth, all the truth should

find a place in their testimony. Truth, it must be admitted, is often mixed in our minds with more or less alloy; we have imperfect perceptions of it: often we form imperfect judgments, and these involve us, not unfrequently, in wrong conclusions in regard to truth. But this admission does not in the least weaken the force of our argument; for whatever admission is made as to infirmity of judgment, it remains true that Christians are bound to deal honestly with truth and their own consciences; and if so, then they may not yield up, or compromise any part of known truth, or even treat it as a matter of indifference. Christians should be frank in avowing and publicly maintaining that, which after having used every proper means of knowing, they accept as Gospel truth.

And how may this be done, and Christians yet act on the principle of Catholic communion? Consistency would be impossible. May one community of Christians consistently have communion with others who differ from them on very important points? And that there are such differences among those who practice Catholic communion, will not be denied. Now this is inconsistent with their own admitted views of truth, and still more so with the place which they occupy as professed witnesses for the testimony of Christ. It is the part of a faithful witness to *tell* what he believes to be the truth; but it is inconsistent for him to *act* as if it were practically of no importance. And, is not this done in every instance of Catholic communion, where the parties differ about doctrines? Nor is the evil less on one side than on the other; the one *may* indeed be wrong and the other right, in relation to the things about which they differ; but both claim to hold the truth—both think themselves so right that they deem it of sufficient importance to have separate church organizations, and separate symbols of faith, and these, too, in doctrinal conflict. Now when they come together in Catholic communion, do they not practically say that this is of far more importance than the truth of God? even that truth which they thought of sufficient importance to be embodied in their testimony?

This is agreeing to differ, which is in reality a practical declaration that the things about which they profess to differ are after all matters of indifference. With the aid of this to guide them in forming a judgment, we suggest to those who are favorable to Catholic communion, to inquire whether such loose and contradictory notions of truth may not have had a great influence in lowering their doctrinal standards; and, to a great extent, leveling in their minds the distinction between truth and falsehood. It will be found no easy task, if it is indeed possible, to preserve a due respect for truths, which in practice must from time to time be looked at in the light of indifference, or at least so unimportant that their acknowledgment may be held in abeyance to an open communion!

MINISTERS AND POLITICS.

The sentiment that the church should not interfere with political matters, has been, with few exceptions, embraced and maintained by all classes in this country. It is found as a pervading element in the constitution of the United States, and is distinctly avowed in the constitutions of the several States. It is claimed to be an excellence of the Government that it entirely separates the church from the State, and has placed between religion and politics a barrier over which neither can pass to exert any influence on the other. This has furnished a fruitful theme of eulogy for orators and writers. It is proclaimed from the pulpits as the very embodiment of wisdom. Its existence is made a cause of thanksgiving, and its continuance a subject of frequent prayer.

It is reasonable to suppose that a principle so generally believed would be exemplified in the practice of both ministers and politicians. And indeed this has been, in a great measure, the case, with regard to the first class. Ministers, true to their creed of no interference with politics, have generally abstained from exerting their influence either for or against any measure that has been under the consideration of the Legislature of the country. At most, when they have ventured to step over the line of demarkation, it has been merely to unite with others in petition, or to utter a feeble protest against some enactment, that, by its injustice, has arrayed the better feelings of the community against it. But even on such occasions they seem to feel that they are out of their sphere, and by deprecating resistance to unrighteous laws, and by strong professions of loyalty to the government, they endeavor to make amends for their rashness, and in fact neutralize the effects of their protest.

But we seem to have entered on a revolution. The correctness of this principle, so long cherished as fundamental to the government, is now not merely questioned but practically denied. With a universality and a unanimity hitherto unequalled, the ministry of the North—orthodox and heterodox—of all creeds and denominations, have lifted their voice against the Nebraska bill. They have not contented themselves with denouncing the measure from the pulpit, and through the press, but by their remonstrances and protests sent to Congress, they have, in the name of God, warned against the perpetration of the deed, and denounced his judgments, if their warning be disregarded. Now, while we cannot see the consistency of this movement with the dogma of no interference on the part of the church with politics, we nevertheless will not conceal our satisfaction at the practical repudiation of it. We like to see men, and especially ministers, who should be the light of the world, exerting their influence against wrong, even

although it has the sanction of the highest authority in the nation. Such a display of moral courage is worthy of admiration, and the more so as the instances of it are exceedingly rare. We trust this is but the first step of the church toward attaining that position of independence for which she is fitted by her Divine charter. She has a destiny to fulfil with which is inseparably united the welfare of man, both in this world and that which is to come; and we rejoice to see that, though late, there is some prospect of her taking such a view of her sphere and obligation as tends towards the accomplishment of it. The ill-concealed dread of her power, indicated by violent denunciations on the part of the perpetrators and approvers of the wrong, shows what she might do were she faithful to her duty. She has but to rebuke wickedness, though sanctioned by constitutional authority, legal enactment and judicial decisions, and "iniquity as ashamed shall stop her mouth."

The nature of this movement seems not to be well understood, even by those who are active in it. By many it is thought that in their protest, ministers acted merely as private citizens, and not in their official character. And some of themselves are anxious to give this impression. But if this were the case, why have they come forward as a class, and with their official titles? If it was not intended that their position as ministers should give weight to their protest, why separate themselves from other persons engaged in the same cause? and why protest, in the name of Almighty God?" Such a form of expression would be nothing short of impiety, used by any but those who act by authority received from above. Either the title of ministers of the Gospel, by which they designate themselves, means nothing, or it means that they are acting as the servants of Christ, and by his appointment. The position which they thus occupy is so novel, and withal so opposed to their own former concessions as it regards their sphere of action, that some of them feel awkward in it, and would gladly escape from it. Hence the pains that they take to assure the country that the act is of the men, and not of the ministers. A little practice will render this duty less irksome, and we hope hereafter to see ministers more frequently employing this agency in national reformation, for their own honor, and for their country's good.

The awakening of this spirit in the ministry, after having suffered the Fugitive Slave Bill to pass without uttering a word of remonstrance, is more than was to be expected. Beyond all question, the wickedness of that enactment immeasurably surpasses that of the measure which has called out the recent protests. What is the repeal of a law, or the annulling of a compromise to a prohibition of what God has emphatically commanded. In the details of that law the will of God as revealed in the law of nature, and more clearly in the written Word, is set aside, and

what he has forbidden is impiously legalized and obedience enforced by the severest penalties. Where were the protests of the thousands of the Ministers of New England, and the hundreds of New York, and other places, when Congress was engaged in the perpetration of this matchless wickedness? They were nowhere. Not a voice was heard in opposition, till the deed was done, and afterwards, while a few ecclesiastical bodies uttered their condemnation, ministers generally deprecated resistance, and counseled submission.

To assign the reason for this, would furnish an interesting and instructive chapter in moral philosophy. The effect of unrepented sin is to sear the conscience, harden the heart, and blind the judgment. We read of "strong delusion to believe a lie," sent on some who "received not the love of the truth." This rule of the Divine government is strikingly exemplified in the case under consideration. The ministers and members of the churches throughout the country, approve of taking the oath of allegiance to the Constitution, and many of them have sworn it. That oath most clearly contains an obligation to deliver up to his claimant a slave who has escaped. This was the design of the fugitive bill, and it was no more than carrying out a constitutional provision to which all who swear the oath of allegiance bind themselves. It is not strange then, that those who had defiled their consciences with the oath, could not see in that bill a cause sufficient to rouse the church and call forth the protests of her ministers. They chose to remain silent, offering for their unfaithfulness the convenient apology, that this is a political matter, and ministers must not meddle with politics. The truth was, however, they were blinded to the injustice and impiety of the law, by their allegiance to the Constitution.

We do not mean that the Nebraska bill is unconstitutional, for it would be difficult for Congress to adopt any measure that inures to the benefit of slavery, that the Constitution does not warrant. But we do mean that there is no obligation in the Constitution to extend the area of slavery, while there is an obligation to pass an efficient law, to capture fugitive slaves. In the former case, conscience was free to oppose the wrong; in the latter, the trampling influence of the oath cramped the moral energies of the soul, and restrained from offering opposition to the passage of the unrighteous act.

The array of the religious feeling of the country against the arbitrary power exercised by Congress, is one of the hopeful signs of the times. It looks like the dawning of a better day. While the church slumbered, one act of injustice after another has been committed, until national guilt, to a vast amount, has accumulated. May we not hope that the crisis has been passed, and that under the influence which the ministers of Christ are capable of exerting, the nation will retrace its steps, until it be brought to divest itself

of every thing, in both its laws and its constitution, that is at variance with the rights of both God and man. The power to do this is in the religious part of the community, and it is necessary only to follow the step taken, by other steps in the same direction, to obtain an object that would result so much to both the honor and the advantage of the country.

The part of the Nebraska bill which is to many the most odious is, in our view objectionable only on account of the effects that would follow its passage. We allude to the repeal of the Missouri compromise. That compromise, we believe, should never have been made, and we care not how soon not only it, but all other compromises which sacrifice principle, are set aside. The truth is, compromising has been the bane of the country. It began in the formation of the constitution, and it has kept pace with the growth of the nation. By a compromise the South obtained a constitutional guaranty of slavery at first, which in the same way has been strengthening on every suitable occasion since. The Missouri compromise gave slavery the sanction of positive law south of the established line, where it had already a constitutional existence. Repeal that compromise, and throw all matters back into the position in which they were before it was adopted, and Congress will at least have washed its hands of the guilt and infamy of a bargain with sin. We are aware that this is not what is intended by the friends of the bill. Slavery wishes to annul that part which secures anything to freedom. It proposes to withdraw from its share of the contract, and leave the other party bound. Let the unfair and iniquitous bargain be annulled; and all others of a similar character, especially the first in the series on which all the others rest, and from which they receive their binding force. In the strong language of a modern writer, "tear the accursed leaf out of the Constitution," from which slavery receives its vitality, and with which it must stand or fall. If such be the tendency, and such the issue of the present movement, then a new era has dawned upon our country; but if it is to end with the present excitement, and the ministry to return again to their contracted sphere, and fold their arms in wonted supineness, then has no good been effected; the movement is spasmodic, and a stillness more death-like will succeed the temporary symptoms of life.

S.

PRAYER—WHY INEFFECTUAL.

Prayer may be considered, in one sense, as the soul and life of practical Christianity. By it the pious enjoy the sweetest and most intimate communion with a covenant God. It is a divinely appointed means of entrance into the presence of the Majesty on

high—an effectual barrier against the temptations of Satan, the world and the flesh. It is the pulse of the new man, indicating precisely the state of his spiritual health. An imperative duty, it is the only promised way of obtaining the Spirit and His graces, and, therefore, among the highest privileges of the visible church.

Its importance, as a divinely instituted ordinance; is admitted by every one pretending to have a name to live; the best proof of which is, the large portion of time devoted to that solemn exercise, in the public services of religion. But its efficacy is openly denied by the carnal; and still worse, judging from practice, doubted by the great body of professing Christians. That the lovers of pleasure should ridicule, that of which they are ignorant, is natural. But strange it is, that many, apparently serious, should discountenance the enjoyment of so high a privilege, by distrusting the fulfilment of petitions presented with earnest continuance at the throne of grace. The command to pray, and not to faint, occurs so frequently, and is inculcated by such forcible arguments and illustrations, that the judgment of the believer is at once convinced that it is an indispensable duty. The promises of a speedy answer are equally numerous and clear, and full of encouragement; they utterly condemn that spirit of unbelief, which by thought, word, or gesture, insinuates that God will not hear the requests, nor fulfill the desires of his people.

But our object is not so much to enforce the duty, nor prove the certainty of God's answering the prayer of faith, as to examine the grounds of failure, on the part of many who appear to attempt obedience to the injunction of the Apostle—"Pray without ceasing." It would be nothing short of blasphemy to charge the Hearer of prayer with unfaithfulness, since He has given us so many infallible proofs to the contrary. In ourselves, then, we must search for the cause of our barrenness and unfruitfulness.

Now, there are three principal reasons, which, separately or combined, are sufficient to exclude our petitions from acceptance and a gracious answer: The suppliant is yet in a state of nature; or, if not, he seeks for things not promised; or he does not pray in the exercise of faith.

Our Lord compares himself to a vine, and his people to its branches. John 15. The fruitfulness of the branches depends altogether on their connection with the vine; so the growth in grace and sanctification of Christ's people, are intimately and inseparably connected with their relation to, and interest in Him. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." Again, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The plain inference from these and similar passages is, that there is no grace without an interest in Christ. But the Spirit, and consequently His graces, and their

fruits, and, in short, all other promised blessings, come in answer to prayer. Since, therefore, the elect only enjoy these gifts and blessings, God hears none but his own children. For we have evidence that many pretend to pray and seek admittance into the kingdom of heaven who receive the answer, "I never knew you." Hence, whoever can truly say, my prayers are not heard, may well suspect himself, and should diligently inquire whether he is not yet "in the gall of bitterness, and in the bond of iniquity." That God always hears the cries of His people, though He may long hide His face from them, the Scriptures plainly affirm; but He never lends an attentive ear to hypocrites. True, a believer may attend to a *form* without experiencing the blessed rewards of the prayer of faith; but this is only an exception, giving more force to the general rule, that the prayer of the wicked is an abomination to the Lord. For if He refuses communion with His own people, when they approach His presence indifferently, how much more will He reject and turn to sin, the supplications of those who habitually call upon his name in hypocrisy?

The children of God often render their prayers ineffectual either by asking what is not secured or warranted by the covenant of grace, or by giving the chief place to things incidental to an interest in Christ and his righteousness. The sons of Zebedee desired the Lord to grant whatever they might ask, viz: that they might sit, one on his right hand, and the other on his left, in his glory. The reply was, "Ye know not what ye ask," and the petition, which appears to have been neither understood nor founded on a promise, was not granted. Solomon was much commended for choosing wisdom, and received not only the desired favor, but, in addition, riches and honor, which he had not asked, above any before or after him. Agur's request was neither poverty nor riches, but food convenient for him. The fourth petition of the Lord's prayer is, "Give us this day our daily bread." By all which we are taught, that there are certain things, good in themselves, attended with great temptations; in regard to which, we must qualify our petitions, as did Agur, or leave them to the beneficent disposal of our Heavenly Father, who knoweth that we have need of all these things. Otherwise, out of mercy to ourselves, like James and John, we shall be disappointed. The obvious duty in this matter appears to be, to "Seek first the kingdom of God, and his righteousness," and in so doing, we have the promise of other necessary things. If, then, we give the world and its vanities the highest seat in our affections, while we claim heirship to the heavenly kingdom; if the burden of our prayers respects the enjoyments of time, they will not be granted, or if so, as was the case with the Israelites of old, who would have a king to rule over them, the fulfilment will prove a curse rather than a blessing.

Many prayers fail of realization, because they are not made in faith. Christ tells his disciples, Mark 11 : 23, that whoever asks any thing, not doubting in his heart, but believing that it shall come to pass, shall have whatever he saith. As much as to say, the suppliant must be thoroughly persuaded that God is both able and willing to fulfill his unfeigned desire. But the faith of which we speak includes more ; the prayer must be offered with dependence on Christ and his mediation. The proud Pharisee who went up to the temple to pray, plead his cause by insisting on his upright character and integrity. But, we are told, the publican, who humbled himself, and made no account of his own merit, "went down to his house justified rather than the other." Again, John 16: 24, the Saviour says, "Hitherto have ye asked nothing in my name ; ask, and ye shall receive, that your joy may be full." But to pray in the name of Christ, is to ask mercies for his sake ; not by merely mentioning his name, but by drawing our hope of acceptance in prayer from Christ and his mediation. Hence those who do not pray thus, cannot expect to be heard. But every professor of religion knows how often communion with our Father in heaven is sought with the lips, while the heart is far from him. What wonder, then, if our formality should reap the harvest of its own sowing ? "For whatsoever a man soweth, that shall he also reap."

As prayer is the main bulwark of the spiritual kingdom, it should be our care to guard it effectually. For the enemy of our souls, like a skilful captain, seeing us resting securely at head-quarters, will there make his principal efforts, hoping to gain a decided advantage, after which, he can lead us captive at his will. To thwart his malicious designs, it becomes us to be doubly diligent in our watching ; but especially to be instant and fervent in our appeals to God our Saviour, for succor and a timely deliverance.

D.

THE MARTYRS' BLOOD PRECIOUS IN CHRIST'S SIGHT.

And precious shall their blood be in his sight.—Ps. 72 : 14.

But the *blood* of martyrs is precious in the sight of the Lord, and he will avenge it on the earth.

Man is accountable to God for all his thoughts, and words, and actions ; and this account must meet him, in one form or other, upon his entrance into the future world. But even before man shall appear before the divine tribunal, an account is exacted in many cases at the bar of the laws of well-ordered society ; and at the bar of the providence of God, in which we may often perceive the incipient retributions of righteousness. Now there is nothing in which the laws of society, and the manifestations of providence

discover more decided retribution than blood. "The voice of thy brother's blood crieth unto me from the ground," was the testimony lifted up by God when blood was first shed upon the earth. "Whosoever sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man," was the promulgated statute of heaven to the remnant that had escaped the judgment of the flood which had come upon the earth, because it was filled with violence. And the law enacted by divine authority, for the commonwealth of Israel is: "Ye shall take no satisfaction for the life of a murderer who is guilty of death, but he shall surely be put to death." The murderer was not to have the benefit of the city of refuge. "So," says the Lord, "ye shall not pollute the land where ye are: for blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it."

Blood when shed may seem to fall into the earth, and to be forgotten, as it goes out of sight. But it continues in the sight of God. If the fact of man's being made in the image of God, was a reason of the law which enacted the capital punishment of murder, shall not the renovated image of God in the saints form a ground of the special condemnation of their murderers? This evil may be perpetrated under forms of law, it may obtain extensively, it may be the prevailing characteristic of a given generation, and ages may elapse after the blood of the saints is shed; but none of these things cancels the guilt, or abrogates that fixed law, according to which God governs the world, and will make inquisition for blood. The account which awaits individuals in another world, will not exempt them from judicial visitation, even in the present. And if this holds true of individuals, how much more of communities which are not, as such, to compare before the judgment seat of Christ? This should excite solemn inquiry, where blood has been shed by public authority. "Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people." And to the same purpose are many other passages: "For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." "Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee; and sith thou hast not hated blood, even blood shall pursue thee." This view of the retributive character of the divine dispensations, in temporal judgments, entered into the doctrine which Christ taught: "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zechariah, son of Barachias, whom ye slew between the temple and the altar." There is, you observe, the possibility of the

judgments of God coming on a people for righteous blood, at an age greatly distant from the time of the shedding of it. And let us beware, lest, when we build the tombs of the prophets, and garnish the sepulchres of the righteous, and say if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets, we be witnesses against ourselves, that we are the children of them that killed the prophets. To this we have other striking testimonies. "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" This is a capital article in the indictment of Papal Rome. "For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy." "And I saw the woman drunk with the blood of saints, with the martyrs of Jesus; and when I saw her, I wondered with a great admiration."

Not only are the life, and death, and blood of the saints dear in the sight of Christ, but their *memories*, also, are precious in his sight, and he will honor them in reviving the cause for which they died.

We speak of death, as the end, and so it is; but it is not the end of everything about the individual that dies. The martyr dies, but truth does not die, nor is the memory of the martyr consigned to oblivion. We have seen, under a preceding observation, that it is ordered in providence that martyrdom promotes, in many cases, the interest of religion, instead of crushing it. While the cause of Christ is in this way promoted at the time, the memory of the martyr is preserved. The promises that the memory of the just is blessed, and that the righteous shall be in everlasting remembrance, indicate the mind of God in this matter. The death of the saints is lamented, their memory is cherished, and is savory and useful, and is vindicated. But these things apply particularly to martyrs, of whom it may be said, as of the proto-martyr of the church of God, "he, being dead, yet speaketh!" Christ says in his epistle to Pergamos, "even in these days wherein Antipas was my faithful martyr." Paul says, "where the blood of thy faithful martyr Stephen was shed," The memories of persecutors are often held up to execration, with their cruel deeds. Who would envy the notoriety which the name of a Jeffries, a M'Kinzie, a Graham, a Bruce, and a Dalziel have obtained in the tradition or the history of our country, or compare it with the respect now shown to the memory of those who were the victims of their unrelenting cruelty. The memory of faithful martyrs is cherished, and their characters appreciated and vindicated, in a way that could not be done during the bustle and contentings of their lives. The tomb-stone marks the place

of their graves, tradition circulates their fame, and history records their names and achievements in its more durable page. Provision is made for this in the very principles of human nature ; and Providence superintends and directs the operations of these principles, while the word of God gives a sanction to all this, in declaring that the memory of the just is blessed. It is according to the word of God that the righteous shall be in everlasting remembrance. The Non-conformists of England have had a Calamy and a Neal to record their names and their character ; a Knox, after lying under unmerited reproach has had a biographer to rescue his memory from unjust reproach, and erect a memorial more honorable and durable than a statue of marble or of brass. And the later martyrs have not been without their memorials, though humble. We declare that we shall not suffer them to sink into oblivion. The providence of God has the memories of faithful confessors and martyrs in charge, and will provide means to prevent them from being forgotten.

And we know that the kingdom of Christ is yet to have an extensive diffusion, as is clearly and beautifully predicted in the 72d Psalm, and other scriptures. Now, in this future glory, the blood of the saints is to have a place ; not, indeed, the essential place of the blood of Christ, but an important place, an honorable recognition. The Lord will revive his own cause, and the names, and spirit, and character of those who have bled for it, shall be brought into honorable view. Let us not despond of the cause of Zion, when we take pleasure in her stones, and favor her dust ; for the Lord shall build up Zion, and shall appear in his glory. A Sanballat may mock and writhe in indignation, while he proudly asks : " Will they revive the stones out of the heaps of the rubbish which are burnt ? " but let us pray and build the wall. The design of the enemy, in persecution, is to destroy the cause of Christ, in the persons of those who support it ; but how is he defeated ? Read Rev. 20: 4, " And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forehead, or on their hands ; and they lived and reigned with Christ a thousand years. " These words interpreted according to the symbolical language of the book to which they belong, and in consistency with themselves, with the other portions of this book, and with the analogy of faith, show, at least, that the spirit and character of the faithful martyrs shall yet extensively prevail, and that some peculiar honors await the martyrs of Jesus in the glory of future days ; not to say any thing of the honor reserved for them, in being confessed in the day of Christ, before his Father and the holy angels. Jesus will revive his work, and will greatly honor those who, in his cause, have not loved their lives unto the death.

Such is a brief illustration of the truth of the text. The life, the death, the blood, the memory and cause of the martyrs of Christ are precious in his sight; and should they not be precious in ours?

THE PITTSBURGH PRESBYTERY.

The Presbytery of Pittsburgh met in Allegheny, April 4th. The attendance was large. With two exceptions all the ministerial members were present, together with a full delegation of ruling elders. Most of the business was of the ordinary routine character. As usual the proceedings were conducted with great unanimity and good feeling. A call from the congregation of Springfield, Greenville and Sandy Lake, on the Rev. J. J. McClurkin, was sustained as a regular gospel call, and ordered to be transmitted to the Presbytery of Illinois, in the bounds of which Mr. McClurkin is.

Two calls were presented to Mr. Robert Reed, Licentiate—one from the Lake Eliza Congregation, under the care of the Presbytery of the Lakes—the other from the Congregation of Brookland, North Washington, &c. He accepted the call from Brookland, &c.; and the third Wednesday of June was appointed as the time for his ordination and installation.

Rev. R. B. Cannon was at his own request disjoined from his Congregation. In this disjunction, the Congregation, although very ardently attached to their Pastor, acquiesced. It appeared that the congregation was too feeble to give him an adequate support, and that if it were vacant there was a good prospect of it and the New Alexandria congregation uniting. According to his own desire, Mr. Cannon was dismissed to the Illinois Presbytery. On the subject of Covenanting the Presbytery passed the following resolution:

Resolved, That the members of this court have received, with unfeigned satisfaction, the intelligence that our brethren in Ireland have accomplished the renewal of their covenant engagements; and it is our earnest desire that we, in this land, may be animated by the Spirit of our covenanted fathers and brethren, and directed in carrying forward the same important work to a successful consummation.

An organization was granted to the Society of Brownsville, O. Rev. O. Wylie, with Elders R. Magee, Wm. Kernahan and Jas. Orr, were appointed to carry this grant of organization into effect. Rev. O. Wylie is to labor among them until the next semi-annual meeting of the Presbytery, and to dispense the sacrament of the supper to them, assisted by such aid as he may be able to obtain.

A committee of five ministers and three ruling elders were

appointed to attend the examination of the students in Westminster College, at the close of the present session, viz: T. Sproull, T. Hannay, J. Hunter, J. Galbraith, S. Sterrett, D. Gregg, J. Boyd and S. Henry.

Rev. John Galbraith, was appointed to moderate a session in Brookland, before the next meeting of Presbytery.

The following list of supplies was made out, extending until the first of July.

Oil Creek—J. McCracken, June, fourth Sabbath; July, first Sabbath.

Sugar Lake—J. McCracken, June, second and third Sabbaths.

Wallaceville—J. McCracken, June, first Sabbath.

Yellow Creek—J. Wallace, June, third Sabbath.

Greene—J. Love, June, first Sabbath, or discretionary.

Wheeling—T. Sproull, April, fifth Sabbath. J. Love, May, second Sabbath. J. Wallace, May, fourth Sabbath. J. Crozier, June, first Sabbath.

Campbell's Run—W. Slater, May, first Sabbath.

Greensburg—J. Newell, May, first Sabbath. J. Wallace, June, second Sabbath. J. Hunter and J. Crozier to dispense the sacrament, May, second Sabbath.

Clarksburgh—J. McCracken, May, first Sabbath.

New Alexandria—J. Newell, April, fourth Sabbath. J. McCracken, April, fifth Sabbath. J. Newell, May, fourth Sabbath. J. Hunter, June, fourth Sabbath. T. Sproull and J. Wallace to dispense the sacrament, June, first Sabbath.

Penn's Run—J. McCracken, May, second and third Sabbaths.

Cherry Tree—J. McCracken, May, fourth Sabbath.

Sandy Lake—T. Hannay, May, third Sabbath.

Springfield—T. Hannay, May, second Sabbath.

West Greenville—R. Reed, July, first Sabbath.

TREASURER'S REPORT.

1853.

CR.

| | |
|---|---------|
| Oct. 5, By balance in Treasury, - - - | \$29.39 |
| “ 20, By cash from Female Missionary Society of Pittsburgh and Allegheny, | 100.00 |

1854.

| | |
|--|-------|
| March 7, Cash from Union congregation, - | 5.50 |
| April 4, Cash per Rev'd. Crozier, - - | 8.00 |
| “ “ from Clarksburgh congregation, | 7.25 |
| “ “ from Middle Wheeling “ - | 11.50 |
| “ “ from Salt Creek “ - | 18.66 |
| “ “ per Rev'd. O. Wylie, - - | 8.00 |
| “ “ from Brookland, per J. Dodds, | 14.91 |

| | |
|---------------|----------|
| Amount, - - - | \$203.21 |
|---------------|----------|

| | | DR. | |
|-------------------------|-----------|----------------------------------|----------|
| 1853. | Oct. 7, | To Cash paid Rev'd. R. J. Dodds, | \$25.00 |
| | " 26, | " " Boyd McCullough, - | 23.25 |
| | Nov. 25, | " " John Boyd, - - | 20.00 |
| 1854 | Jan'y 20, | To Cash paid R. J. Dodds, - | 25.00 |
| | March 31, | " " John Boyd, - - | 15.00 |
| | | | <hr/> |
| Amount, | | | \$108.25 |
| Leaving a balance of | | | - 94.96 |
| Submitted by J. Carson. | | | |

In addition the following sums were paid to Presbytery by
Missionary Stations:—

| | | | | |
|---------------|---|---|---|---------|
| Oil Creek, | - | - | - | \$22.55 |
| Wallaceville, | - | - | - | 8.93 |
| Wheeling, | - | - | - | 8.50 |
| Penn's Run, | - | - | - | 5.46 |
| Cherry Tree, | - | - | - | 10.00 |
| Brownsville, | - | - | - | 14.00 |
| Greene, | - | - | - | 3.00 |
| | | | | <hr/> |
| | | | | \$72.44 |

The next meeting of Presbytery will be held at Brookland, on the third Wednesday of June, at 10 o'clock, A. M.

S. STERRETT, *Clerk of Pres.*

PHILADELPHIA PRESBYTERY.

The Philadelphia Presbytery met in the Second Reformed Presbyterian Church, Philadelphia, on the second Tuesday in April, at 7½ o'clock, P. M. A suitable discourse was preached by Mr. Willson, the Moderator, from 2 Timothy iv: 5—"But watch thou in all things." All the ministerial members were present, and a Ruling Elder from each congregation under Presbytery's care.

The business of the meeting was chiefly local. The following were the principal items:

A call was received from the fourth congregation, Philadelphia, on Mr. David M'Kee, licentiate, and on presentation, was by him accepted. Arrangements were made for his ordination and installation on the first Wednesday in July—S. O. Wylie to preach the sermon and preside in the ordination—A. M. Milligan to charge the pastor, and J. Crawford the congregation.

Mr. Joseph Beattie, student of theology, delivered a discourse, which was sustained as highly satisfactory. Mr. Beattie remains,

subject in his studies to the direction of Mr. Willson, till next regular meeting of Presbytery.

Sessions' books were generally forward, and, after examination, approved by Presbytery.

An application for preaching was made, through Mr. Kennedy, by some persons residing in Wrightsville. It was agreed that Mr. Kennedy preach there two days before the next regular meeting, and the other ministerial members each one day; also, Mr. M'Kee one day.

The Clerk was instructed to inform the Rochester Presbytery to which Mr. M'Kee had been assigned by Synod's Committee for the ensuing six months, of his acceptance of the call from the fourth congregation, and also to inform Messrs. M'Culloch and Armour, assigned to this Presbytery, that their services will not be required, there being now no organized vacancy in our bounds.

Copies of the overtures on the argumentative testimony, embracing the department of civil government, were laid on the table, for distribution among the sessions.

The next meeting of Presbytery is to be on the first Tuesday in July, at 7½ o'clock, P. M. in the Second Reformed Presbyterian Church, Philadelphia.

Not the least interesting item, is the fact, that Presbytery met for business at 8½ o'clock, A. M. and adjourned finally a few minutes after 12 same day. The writer feels disposed to add, in this connection, as a piece of salutary counsel to brethren in other Presbyteries—"Go thou and do likewise."

THE EASTERN QUESTION.

The arrival of every mail from Europe is now awaited with anxiety, to hear of the progress of war. That it is regarded as inevitable is certain, since Russia has rejected the last overtures, the *ultimatissimum*, as it is termed, and thus closed the door against farther negotiations.

The secret correspondence which for the last year has been in progress between the Russian Emperor and the English Government, has been published, and is read with intense interest in Europe and America. It discloses the fact, that for several years past, as far back at least as when the Emperor of Russia visited England, that ambitious sovereign has been directing his energies to the possession of Turkey. Assuming that the Moslem empire was in the last stages of exhaustion, he intimates to the representative of the British Government at his court, that it is important to be prepared for the event, and after repeated interviews with Sir Hamilton Seymour, the Emperor very distinctly proposes that

England should take Egypt and the Island of Candia for its share of the spoils, when the day for the dissection of the remains of Turkey should arrive. These overtures the British Government did not accept, but represented the necessity of maintaining the integrity of Turkey as essential to the balance of power in Europe. In the meantime, the Emperor of Russia has been maturing his plans, and steadily marching on toward the accomplishment of that event which he professed to see so clearly in the future. His ultimate designs are now palpable, but the prospect of their realization is darker than it was a year ago.

In all his propositions to the Minister of England at his court, the Emperor makes no allusion to France; and this remarkable silence concerning so important a power, has given rise to no little speculation. It now appears from the French newspapers that after the Russian Emperor's overtures to England failed, he turned his attention with similar propositions to France, and met with a similar repulse. The two powers, France and England, with which the Russian Empire is now at war, are the powers whose aid was sought in the perpetration of another Poland partition. Now leagued in a war that the allied powers regard as essential to the maintenance of their own possessions, and to the peace of Europe, we may fairly anticipate a struggle of almost unexampled fierceness. The engines of destruction which have been invented during the forty years of peace which Europe has enjoyed, and the engines which the inventive genius of the present age will produce, may give a new aspect to the great contest. The attack and defence of fortresses may be conducted on new principles, or with such means as have never hitherto been adopted. The introduction of steam into the Navy will render the tactics of nautical warfare essentially diverse from those of former times, and we may fairly look for fierce conflicts, speedily decided, and attended, in the long run, with less loss of life in proportion to the number of men engaged. The use of gunpowder has not resulted in the destruction of as many lives in battle, as the sword and spear occasioned when men fought hand to hand. We may therefore hope that sanguinary as the battles will doubtless prove, they will be less bloody than in those days, when the art of destruction was not so well understood as it is at present.

Still it is impossible to look upon an approaching contest like this without intense emotion. It is for a humiliation and shame that the three most powerful nations of the Earth, the three most powerful of Europe, and all claiming to be Christian, and of the three forms of the Christian religion, Protestant, Catholic, and Greek, should be engaged in war! And about the miserable remnant of a Moslem dynasty; a petty despotism that is tumbling into ruins, and must soon pass away. The beginning of strife is like the letting out of water. No man can tell where this war

is to end, or what is to be its immediate or ultimate influence on Europe or Asia. If Russia gets a foothold at Constantinople, she will seek to sever England from the East, and there are those who think the day is near when England will be shorn of her colonial possessions. It is not improbable that all Europe will be involved before the contest is over, and that the map of Europe will be materially changed by the events of the present or next year. The Christian knows that God reigns, and whatever may be the immediate influences at work, the ultimate results will be the advancement of His kingdom whose right it is to reign.—*N. Y. Observer.*

MISSION AT SIDON.

Every bible reader is acquainted with the accounts given in scripture of this ancient city so frequently mentioned in connection with Tyre. It was a commercial, luxurious and wicked city, noted for its wealth and effeminacy in the times of the Jewish nation. The following account of the effect and success of missionary effort among its present inhabitants is interesting.

Mr. Thompson has forwarded the annual report of this mission. His account of the state of things there is very hopeful and encouraging. The attendance of the Sidonians on the preaching of the missionaries has increased and become larger than ever before, and has been, besides, very serious. And many who have not ventured to enter the missionary chapel have yet become somewhat enlightened, and have openly renounced some of the prominent errors of their Church. They have also learned to assert and steadfastly maintain their right to read the word of God, with other good books, from the press. This is regarded as an important victory over the priesthood.

Besides the more public meetings, numerous private, family meetings are held in the place, which are exerting a powerful influence for good; as many Sidonians who would not venture into a public missionary meeting, go to these private re-unions, and thus often get deeply interested in the truths of the gospel, by hearing and mingling in the discussions on religious topics which are there indulged in. This is so notorious that the clergy have made the most strenuous efforts to break them up, but without success. The females and young people are reached far better in these family parties than in any other way; and this gives great additional importance to them. Efforts have been made to get up opposition meetings, to play cards, or read the Arabian Nights' Entertainments, and even more objectionable books; but, though favored by the clergy, they have entirely failed. One of the Latin priests complained bitterly against these family re-

unions, declaring that the foreign missionaries did not effect half so much mischief by their preaching, as the people themselves did by their discussions.

The state of things in Sidon seems to be but a sample of what prevails in that entire region of country. In Tyre, in Kanah, Alma, Acre, Kaifeh, and other places in the vicinity, a spirit of religious inquiry, more or less earnest and general, has been awakened; and the inhabitants are organizing little meetings for discussion, and for reading and studying the Scriptures. Schools are urgently needed and sought for in some or all of these places.

RELIGIONS OF TURKEY AND RUSSIA.

The *North British Review* thus compares the religions of Turkey and Russia:

“It is not true, in the sense in which it is ordinarily alleged, that the Russians are our *fellow*-Christians, and that the Turks are ‘Unbelievers.’ Both, according to our view of their creed, are ‘*mis*-believers.’ We very much question whether, if the matter were truly understood, we should not find that English Protestants and Scotch Protestants still more, have at least as much sympathy of faith and feeling with the Mahometan monotheist as with the benighted votaries of the Russian Church. The Turks pray to God only—‘the God of Abraham, of Isaac, and of Jacob;’ the Russians pray to a host of saints who are an abomination in our eyes. The foundation and first point of the Mahometan and the Oriental Christian, are identical. Both believe in one God, and in Moses, David, and Jesus Christ, as his inspired prophets; the last the Greek regards as a Divine Saviour. Both Russian and Turk go further: the latter add Mahomet—the former add St. Nicholas, St. Catharine, and an interminable calendar of canonized priests and worthies. It is sad and unsatisfactory to be called upon thus to cast the balance between two false and faulty theologies; but we will appeal to any earnest Protestant who has lived in Turkey, whether he did not feel as much prompt and natural religious sympathy with the follower of Mahomed, whose simple faith is comprised in two formulas—prayer to God and charity to man; who never fails night or morning, at business, or at meals, when the Muezzin sounds the hour for his devotions; who never passes a mendicant without bestowing alms upon him ‘for the love of God,’ however poor he may be himself—as with the so-called Christian of the Oriental Church, whose whole religion is a mass of fasts and superstitious ceremonies, who is enslaved by a priest almost as ignorant as himself, who knows little of his Saviour, and less even of his God.”

From the Presbyterian.

LESSONS OF THE LAW. NO. 1.

Taking Paul as the type of the Christian, we find in the account which he has given of himself, *four* successive states or periods as preliminary to his enjoyment of that peace to which he at last attained.

The first may be denominated *the period of self-complacency*. "I was alive without the law once." This is, as a general rule, the first estate of all men. It might be termed the period of indifference, for it is characterized by great unconcern as to the claims of God, often by a forgetfulness almost of his very being. As we look out upon the world and inspect the state of the great majority of men, we find them alive without the law. Though dead in trespasses and sins, according to the judgment of God, it is that living form of death, in which the victim walks abroad unconscious of his true estate. He does not feel the power of his destroyer, and his fettered limbs seem yet to move freely at his will. Tell him that he is a sinner, poor and miserable, blind and naked, and he will not understand you; you speak in foreign language. Or, if he understands you, he will laugh you to scorn. What has he done to merit this reproach? He has no conscience of sin. Disturbed at times, indeed, it may be; he yet enjoys a certain kind of peace, the peace of a slumber in which one dreams of prosperity and plenty, and wakes to poverty and woe. He is a happy-man in many respects; alive to the avocations and enjoyments of the world; journeying through life with little experience of present evil, or apprehension of future sorrow.

If he thinks at all upon his relations to God, perhaps he rather counts God a debtor to him for his life of uprightness and generosity; or, it may be, his zealous devotion to the interests of his sect. Like Paul himself, he may be faultless in all such points, and think of such means to purchase absolution from his unfaithfulness or error in other respects, if he be guilty, and so bring the blessing of his God.

Or, oftener still, he counts and confesses himself a sinner indeed; but then why vex himself about trifles? "What if he be not absolutely perfect?" "God can easily overlook his infirmities and short-comings." Sin is not the bug-bear which bigots and fanatics make it; and to say that God is angry with the wicked every day, is merely a strong method of stating his disapprobation, while he yet looks with lenient eye upon the guilty and readily forgets all his wrongs. "It is a folly, in his eyes, to be so much distressed about so little a thing!" "As for him, he has too much else to do, and too much else to enjoy." "He must live while he lives."

Is not this the true description of a sinner in his native state? Alive without the law; living without any adequate conception of the nature of God's law, even if he admit its existence; and so satisfying himself with the thoughts of the greatness of his own virtues, and the smallness of his faults, and the unbounded benevolence of the divine character.

And thus it is, that in spite of occasional restless tossings, and frightful visions of his head upon his bed, he still slumbers on. The sorrows of his death seldom compass him about, and the pains of hell get little hold of him. With a high or a careless look, with a proud or unfeeling heart, he goes on his way. He is satisfied with himself, and satisfied, perhaps,

with the world, with his enjoyment of its charms, and his performance of its duties. Tell him that there is no peace to the wicked, as God hath said; and he will tell you that "God is mistaken, or else he is not wicked." "He is conscious of no great disturbance." "He is at peace with God, the world, and himself." "There may be little differences and discords at times, but they are temporary and trifling;" and, on the whole, he counts "himself in quite a desirable condition."

Such, too often, is man's judgment of himself. Alas! the depth of his delusion! Alive and happy, like the Babylonish king before the heavenly hand-writing flamed upon the plastered wall. And great is the mercy of God to him, if he leave him not to dream on in this living death, until the sentence of his doom burns before him. It is God's mercy to him, if he find himself wanting before the Almighty's balances have proven his emptiness and vanity! And so to all whom God designs to save, there comes another period or state; and if it comes not, man is left to die for ever.

THE LOVE OF CHRIST.

It was on the love of Christ that the early church so strongly leaned. It is to this love that we find the Apostle Paul so continually turning. This was his soul's true resting-place and refuge. It was under the branches of this palm-tree that he found a shadow from the heat. This was the deep well out of which he drank his endless consolation. He needed no other. To be "able to comprehend with all saints the breadth and length, the height and depth," of this love, was his aim; and to "know that love which passeth knowledge," was the sum of his prayers.

This love is our refuge, too—our true and quiet home. The knowledge of this love is perfect peace. We sit down and let this love breathe freely into us, and straightway all is calm. Each storm is gone to rest; each gust has died away. Love beyond all loves, in greatness, in freeness, and in efficacy! Gifted with strange power of soothing, and healing, and comforting. He who has possession of this love has hold of a hidden spell, mighty to charm away all heaviness of heart, all bitterness of soul.

What can withstand it?

In this love are all the loves of earth gathered up and centered. It is a father's love, yet beyond the love of earthly father. It is a brother's love, yet passing far above it. It is a bridegroom's love, the Song of Solomon shows us, but tenderer than love of mortal bridegroom. It is a husband's love, yet truer and more faithful than love of the truest and most faithful husband upon earth. It is a love without beginning and without end—a love without any intermingling selfishness, or jealousy, or coldness, or forgetfulness, or weariness—a love without intermission—a love without decay.

"Who shall separate us from the love of Christ?" (Rom. 8: 35.) What can untwine our mutual embracings here or hereafter? Separation is an impossibility from the first moment that we apprehend him, or rather "were apprehended of him"—from the time that we knew him, or rather were known of him. That love is imperishable and unquenchable. The hold which we have of it, or rather which it has of us, is inseparable.

Nothing can tear us asunder. No time, nor change, nor adversity of circumstances, can make it less warm or less true. It is love that can survive all coldness, all fickleness in us. It is love which no meanness of earthly birth, nor poverty of condition, nor calamity of lot, can cool or lessen. It is love that can triumph over "tribulation, distress, persecution, famine, nakedness, peril and sword." These things cannot sunder us from a love like this; it remains the same in spite of all. They neither alter the current of this divine affection, nor diminish its volume. Rather do they augment it, and bring it down to us in fuller, swifter, mightier flow. They draw still closer around us the everlasting arms of love.—*Bonar.*

OBITUARY NOTICE OF ROBERT TRUMBULL.

The subject of this notice was born in Craftsbury, Vt. He was the son of pious parents, who early instructed him in the fear of God. Having graduated in the University of his native State, he put himself under the care of the Presbytery of New York, in connexion with the Reformed Presbyterian Church, in view of prosecuting the study of theology, which he did, for some time, with much assiduity. The exercises which he delivered during this time, marked him as a young man of much talent and promise. He was discouraged in the further prosecution of this study, as we believe, by an extreme diffidence of character. He now devoted himself to the work of teaching, for which he was remarkably well fitted, by both his scholarship and kindly disposition, for he knew not only how to impart instruction well, but he had also the happy tact of winning the affections of his pupils.

Since 1839, he resided in the city of Albany, giving himself entirely to his favorite employment of teaching. In July, 1852, he suffered under an attack of bleeding of the lungs, which caused considerable alarm; cessation from labor, however, and an absence in the country for some weeks, enabled him to return at the close of the summer vacation with considerable hope of recovery; but he soon found that he must leave the city, as the only hope that remained of restoration to health.

In November, 1853, he removed to Northwood, Ohio. To this place he had been invited, to take charge of the Female Seminary connected with the Geneva College. It was not the will of God, however, that he should employ his gifts in this new field of labor. He scarcely entered upon its duties, when his strength, which had been fast failing, became exhausted. He died on the 24th of February, in the 47th year of his age.

Mr. Trumbull was a fine classical scholar, and might have obtained distinguished eminence, had he chosen that department of teaching. His pupils in Albany repeatedly presented him with valuable tokens of esteem; one of these was a superbly bound copy of the Bible. The following extracts, from the records of the Board of Commissioners of the Albany District Schools, dated November 10th, 1853, show the high sense which they had of the deceased, as a man and as a teacher:—

"It was unanimously resolved, that it is with feelings of profound sorrow, on the part of the Board, to be informed that impaired health

has compelled Mr. Trumbull to resign his charge over one of the Public Schools of this city, the duties of which he has for so many years discharged with distinguished ability and devotion. In accepting his resignation, the Board feel a pleasure in bearing honorable testimony to his high moral standing as a citizen, and to his pre-eminent qualifications as an instructor. In thus severing the relations which have so long existed between him and the Board, they feel that the youth of the city have lost the services of an invaluable friend, and in his removal from the city, the community loses one of its ornaments. In going to his distant home, he leaves behind him a good name, and will take with him the respect and esteem of each and every member of the Board, and their prayers for the restoration of his health, and for his future success and happiness."

It was also unanimously adopted, that, "Whereas, Robert Trumbull, Esq., after having, for many years, devoted his talents and energies in teaching the youth of our city, and being obliged to give up his charge as principal of District School, No. 8, in consequence of an impaired constitution, therefore, Resolved, That the sum of three hundred dollars be paid him, as additional compensation for the services rendered by him as teacher of one of the Public Schools of the city during the past ten years"

Mr. Haswell, Secretary of the Board, to whom we are indebted for the above extracts, adds: "It is deemed due to the memory of the departed, to state, in reference to the above, that so far from asking extra compensation, that he had no knowledge whatever that the subject was thought of, until after the action of the Board."

The following is an evidence of the estimation in which the deceased was held by the teachers of Albany:

"At a meeting of the Teachers' Association of Albany, held on the 28th of February, the Chairman having announced the death of Mr. Robert Trumbull, late President of this Association, the following preamble and resolutions were unanimously adopted—

WHEREAS, It has pleased Almighty God, in his all-wise providence, to remove from this world to that from whose bourne none return, our most esteemed friend and fellow-teacher, Mr. Robert Trumbull, therefore,

Resolved, That in the death of Mr. Trumbull, the educational interests of this city and State suffer an irreparable loss; the community lose an upright and valuable citizen; the Teachers a tried and conscientious associate, a wise and discreet counsellor, and the church a pious and devoted member.

Resolved, That while we deeply deplore this sad event, we bow with submission to the Divine hand, and will ever cherish, with affectionate remembrance, the many virtues and excellencies of character developed in the life of our departed friend and co-adjutor.

Resolved, That the gentlemanly deportment, the moral and religious character of our deceased brother, are well worthy of our imitation; and we trust we shall not fail to profit by his example.

Resolved, That we deeply sympathize with the family of our departed friend, in their sad and irreparable bereavement, and earnestly implore the aids of Divine grace to so temper the winds to the shorn lambs, that their apparent loss may be to them great gain."

A friend who was much with Mr. Trumbull remarks that during his illness, "his conversation was generally on the subject of practical religion." and that he expressed a firm conviction of the truth of Christianity. Difficulties as to his interest in Christ, which he had partly felt, gave place to a strong assurance of hope; and to a question put to him by a near relative, a short time before he died, he answered, "I know that my Redeemer liveth."—*Com.*

[The Covenanter will please copy.]

ITEMS OF INTELLIGENCE.

STATISTICS OF CRIME.—Of the various practical uses made of the census returns in England, one of the most interesting is an exhibition of the relative proportion of the crime produced by the leading religious denominations. It is a curious and instructive fact, that Popery is by far the most prolific in criminals. While constituting a *twenty-sixth* part of the population, she produces a *sixth* part of the crime. The census table shows 21,626 prisoners in the jails; of these, not less than 2,955 are Papists; and when these figures are compared with the aggregate population, they present the very instructive results of Popery producing *four times* as many criminals as Protestantism. If Popery be compared, not with the whole Protestant population, but with English Dissenting bodies, the result is still more striking. Popish prisoners are to Dissenting prisoners as 17 to 1!! These figures need no comment.

A paper has just been published, by order of the House of Commons, setting forth the denominational statistics of crime in all the jails of Ireland, from which it appears that, of Episcopalian convicts, there are 222; Presbyterian, 44; Popish, 3636; making in all, 3902. On these figures, a writer in the *Banner of Ulster* observes, that Episcopacy produces five times as many criminals as Presbytery, and Popery not less than *eighty-three* times as many. This calculation is, probably, not far from the truth, but it cannot be affirmed positively, in the absence of denominational statistics of the aggregate population of Ireland.

THE ARMENIANS.—In the missions of the Am. Board among the Armenians, a great and good work is going onward, indicated by the numbers that attend preaching, the eagerness with which truth is heard and read, and the numerous conversions which are made, notwithstanding all the obstacles which are thrown in the way of a profession of Protestant Christianity. Native Churches with native pastors are formed and conducted with the same system and efficiency as churches in America, and these are composed of persons separating themselves from the body to which they have belonged at the hazard of persecution, the loss of business, and oftentimes with the peril of poverty staring them in the face. The Christian public is familiar with the reports made for some years past, of the power of God made manifest in the conversion of many of these people from the superstitions of the Armenian Church, but do not know what a company of laborers are here, devoting their lives to

this service, intent upon a single object, the salvation of souls. There is no enthusiasm about it: different minds are variously moved by what they are intent upon: and there is more excitement in some than others—but all are single-eyed to this one thing, the diffusion of religious knowledge among this people, and winning them to Christ. At the three stations there are eight ordained missionaries from America with their wives and children; three at Pera, two at Hasskeuy, and three at Bebek.

GREAT BRITAIN AND IRELAND.—We informed our readers that the Reform party in the Established Church has started a journal, in which their views are to be advocated. On the part of the conductors and contributors there is no concealment or mincing the matter. For instance one writer says: “That the Established Church is a mass of corruption, is evident to any one able to judge and examine for himself, and not looking on things with colored spectacles, nor suffering interested persons to throw dust into his eyes. But I believe it will never be improved. The whole body of the aristocracy and wealth of the country are interested in retaining it intact. There are, for instance, among others, three heads which must be clean cut off, or no permanent good can arise—all else is as beating off leaves and topping twigs, which will grow again—Patronage, Prelacy, Puseyism. How are these nuisances to be abated? There will be no reform of the Established Church. The holders of patronage and livings will resist; the phalanx of bishops, priests, &c., will resist; all whom they can interest, and they are legion, will resist; a reform of the Church, and a revolution in the State will, unless men be wise in time, likely go together.”

The Lord Lieutenant of Ireland has written a sharp letter of rebuke to O’Callaghan, the Popish magistrate, who had endeavored to arrest the distribution of Protestant tracts by Scripture readers. The action in the Court of Queen’s Bench has opened the eyes of the government, and of the Popish party, and we shall hear no more of fines or threats of imprisonment for circulating gospel truths.

THE INSIGNIFICANCE OF THE POPE.—Nothing has more deeply impressed us with the waning influence of Popery, than the utter **INSIGNIFICANCE** of the Pope in connection with the great struggle which seems now about to commence in Europe. The time was when in all the conflicts which were anticipated, he was the first of all to be consulted, and when his word was all powerful in determining the course of action; when princes sought his favor, and emperors bowed before him, humbly acknowledging his supremacy. History records scenes in which kings have exhibited the most abject and degrading submission to his authority, not daring to take one step in opposition to his expressed wishes.

What is the case now? Europe appears about to be convulsed with war. Almost every power, even to that of the weakest state, is the subject of speculation as to its course in the coming strife; but we do not even hear the question proposed as to what may be the thoughts of the Pope. He is left out of view **ENTIRELY**, and his intentions are no more seriously called in question than those of the Emperor of Hayti.

FIGHTING FOR THE HOLY PLACES.—The latest news from Syria furnishes a sad commentary upon the state of religion among those who congregate around the places sacred in their historical associations to all Christians. The whole country is represented as in a state of anarchy, owing to the withdrawal of the troops for the war with Russia, and the Pachas are left without the means of enforcing their authority. The Greek and Latin clergy at Jerusalem have renewed their shameful contests about the Holy Places, while the Turkish officials had not the power to prevent them coming to blows. This time the Latins claimed more than they were entitled to, and the Latin Patriarch and the French Consul, (M. Botts) finding themselves under the necessity of yielding to the Greeks, left Jerusalem for Beyro

THE PRESBYTERIAN CHURCH IN IRELAND.—Dr. Killen, one of the Professors in the College at Belfast, writes :—

“Never, at any former period, was the Irish Presbyterian Church in a position so hopeful as that which it at present occupies. The union of the two synods led to a union of some of the smaller congregations previously connected with them, and the famine for a time pressed heavily upon the whole population ; but the work of the church extension has continued to make steady progress, as there are now connected with the Assembly five synods, thirty-six presbyteries, four hundred and ninety-one congregations, and five hundred and thirty-three ministers. The united church has enlarged the number of its missionaries to the heathen, and has established, in addition, a mission to the Jews, a mission to the British colonies, and a mission to the Roman Catholics of Ireland.—Though it has yet reached but “the day of small things,” it at present raises, for its missions and missionary schools, contributions amounting to about nine thousand pounds sterling per annum. It has improved and enlarged its course of theological instruction for students going forward to the ministry, and it has completed the erection of a Presbyterian college in the capital of Ulster.”

CHRISTIAN EVIDENCE IN TURKEY.—In the British House of Lords, Lord Clarendon recently read a portion of a despatch, in which extract the British ambassador at Constantinople says :—“I have much satisfaction in reporting to your lordship that the firman for establishing Christian evidence on an equality with Mussulman throughout the Turkish empire is complete, and that it has received the Sultan’s sanction. I have reason to hope that this great act of long withheld justice will be followed by other proofs of the Sultan’s beneficence, and of the improved spirit prevailing among his Mahommedan subjects. The *haratch* is no longer levied in a manner vexatious to individuals ; but it is an unjust and degrading tax, for the complete abolition of which I shall continue to employ my strenuous exertions.”

BIBLES PROHIBITED.—The Archbishop of Mexico has addressed to all the clergy a circular, in which he recommends to them the greatest vigilance in preventing the circulation and reading of Protestant Bibles which are being introduced from the United States across the Texan frontier. The Archbishop says that he has received personal informa-

tion from the Minister of Justice, that measures have already been taken by the Government to prevent the introduction of the Bibles and other books, and the operations of the agents alluded to, by whom the Bible society is said to work.

CONDITION OF THE JEWS IN THE EAST.—The war which is, perhaps, at this moment, thinning the ranks of Musselmans and Russians, acts most remarkably on the Jews of Turkey and Russia. While the Rabbi of Constantinople has ordered prayers to be offered up in every synagogue throughout the Turkish dominion, beseeching for the success of the Ottoman arms; while Jewish legions and Jewish money are lavished with a free hand to aid the Sultan, the Jews in Russia are called on by ukase to supply men and money to aid the Czar in his struggle. It is with them not a matter of choice; they have to kiss the rod that chastises them. More than one million are subjects of the Czar, and have to submit to his will.

DEMORALIZING INFLUENCE OF ROMANISM.—A remarkable illustration of the demoralizing influence of the Romish Priesthood is reported in the *Belgique Judiciaire*. In a case of robbery and murder, with attempt to poison, the parish priest of a place called Cazats was found to have induced several persons to give false witness. He is said to have enjoined on them all the Liguorian doctrine that in false swearing, and in the subornation of persons to swear falsely, there was no harm nor any sin. By way of sanctifying the transaction, he assembled the subjects of his spiritual direction, and having given them minute instructions for the service to be done, *said mass before them*. The whole came out on trial, and the priest of Cazats has acquired no small notoriety in consequence. The paper above cited contains the depositions.

PROTESTANTS IN SIAM.—The King of Siam has been pleased to purchase, for the Protestants residing at his capital, a spacious and convenient place of burial, the want of which has long been felt as a great inconvenience. The parties on whom this obligation has been conferred acknowledge his Majesty's kindness in suitable terms. This act of his Siamese Majesty accords with the whole of his past conduct since he ascended the throne, marking him as a wise and benevolent prince, anxious to promote the welfare of all who reside under his protection, whether subjects or foreigners.

ANOTHER WALDENSIAN CHURCH is soon to be opened in Genoa. The congregation under the care of Messrs. Geymonant and Mozzarella has become so large that an old Roman Catholic church, abandoned fifty years since, has been bought for \$10,000, and is to be used for the purpose.

THE NEW YORK PRESBYTERY will meet in Newburgh, on the second Tuesday of May, at half-past 7 o'clock, P. M.

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

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CATHOLIC COMMUNION—No. 3.

FALSE PRINCIPLES ASSUMED IN THE DISCUSSION OF THIS SUBJECT.

Another false principle assumed is, that unity in the church may be secured by communion on Catholic grounds. However highly we value unity, we think it bought at too dear a price, if obtained at the expense of the testimony of Jesus. But we intend now to show that this sacrifice, great as it is, does not secure unity. Were we to abandon our views as to the relative value of truth and unity, we would even then hold that unity is not to be obtained by Catholic communion. It may well be questioned, indeed, whether the practice, in the present state of the church, has not the opposite effect. We have a strong persuasion that the idea that open communion is favorable to unity is a fallacy of no small magnitude.

It is necessary to have a well defined idea of Scriptural unity. This may go far to expose the fallacy. Open communion we admit secures a kind of unity—the union of the parties communing, at special times, and in particular acts. But is this kind of unity enjoined in Scripture? For example, there is a species of unity when a number of Christians unite in prayer to God; and we would rejoice at the growth of such union; but yet this is not what is meant by Church unity. Other instances might be given, yet this is true of them all, nor is Catholic communion any exception: they neither include, nor tend to promote church unity. Union, in the participation of the Lord's supper, prayer, or other instances that might be named, are not identical with unity as facts. They are only instances of a common participation of the privileges of the Gospel.

We speak not of unity in the mystical body of Christ; but of

that unity which ought to exist, but does not, in the church visible. This involves the fundamental idea of one faith; that which the believer receives, namely, the promise of salvation: this is faith objective, the truth of God contained in the Scriptures of the old and new testaments. Now, it is necessary to the perfect unity of the church that there be only "one faith" acknowledged. Difference of objective-faith is a breach of scriptural unity. And though a community, or communities, may enjoy Christian privileges in common, they do not exemplify the unity of which we speak—unity in "one faith."

The church of Corinth is an exemplification of what we mean. In the first place the apostle states that scriptural truth is an essential element of unity. "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. In the second place, the apostle charged the Corinthians with violating the principles of unity by their divisions; for he adds in the immediate connexion, "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." And again, "for ye are carnal: for whereas there is among you strife and division, are ye not carnal and walk as men." "For first of all, when ye come together in the church, I hear that there be divisions among you—that they which are approved may be made manifest among you." 1 Cor. 11: 18, 19. In the third place, the duty which the apostle inculcates in the first of these Scriptures is unity, and the sin of violating which, in the other texts quoted, he charges upon the Corinthians is none other than the sin of schism: for such is the word (*σχίσματα*) used by the apostle in the first and last of these texts.

There was want of unity among the Corinthians, and yet there was no visible separation. Mere association, then, in the enjoyment of the common privileges of the Gospel, is not identical with Scriptural unity: for here we have an example of the former, while the latter is wanting. And what is of no little importance is that the apostle in one of these Scriptures, charges the sin of schism in connexion with the participation of the Lord's supper. For he adds, in exemplification of what he meant by their "schisms and heresies"—"when ye come together into one place, this is not to eat the Lord's supper. For in eating, every one taketh before other his own supper; and one is hungry, and another is drunken." 1 Cor. 11: 20, 21. The common participation of the Lord's supper, and other Christian privileges, by the Corinthians did not preserve them from the sin of schism: nay, they committed schism in the very act of celebrating this ordinance. The efficacy of open communion, as a means of restoring

unity, may then be justly rejected. But if union were the result, it would only be that kind of union which ought to be deprecated, rather than sought.

There can be no unity either advantageous to the church, or durable in its character, that does not primarily involve agreement as to truth—oneness of faith. This is plain from the Apostle's teaching, in relation to the end of the Gospel ministry, namely, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in THE UNITY OF THE FAITH, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. 4: 12-15.

Scriptural unity demands not only agreement in regard to truth, but also a profession of truth: personal union to Christ is formed by faith in him; and unity in the visible church is formed by a profession of this faith. It does not come up to the scriptural idea, merely to know truth, or even to accept of it in our souls as the truth of God: this is good in its own place, but we must do more, we must avow it by a public profession—a profession of the "one faith," that we may be "one body" visible. The Church as it *should* be, according to the appointment of her head, is an aggregation of parts, welded into one mass, and so presenting a oneness of truth, by a oneness of profession.

Further, love is an element in scriptural unity. We may have a religious community without much love; but such a case is not an exemplification of unity in the Christian Church. Love, in connexion with truth, is the bond of Christian union; necessary not only to individual Christianity, but also to the unity of the whole. Hence an apostle says, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." "Be of the same mind one toward another." Rom. 12: 10, 16. Again, "Finally be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." 1 Peter, 3: 8.

The chief elements of scriptural unity are, as we just stated: First, truth—secondly, truth acknowledged by a public profession—and thirdly, mutual love; which, as a sacred cement, binds the parties in ONE.

The rapid view which we have given, will enable us to see that Catholic communion does not promote, even indirectly, the attainments of scriptural unity. Such is the character of this, that it may be lost while communion in the Lord's Supper, and every other privilege of the visible Church is enjoyed. The case of

Corinth referred to puts this beyond doubt. Another, and far more remarkable instance is found in the Romish apostacy: a community which, by its corruption, has ceased to be part of the visible Church, and in which not a single element of scriptural unity is to be found. Here every variety of religious dogma, not even excepting scepticism itself, finds a refuge; hers is not a profession of the testimony of Jesus: and in no point of view is she more anti-Christian, than in her destitution of Christian love. And yet this community, destitute of scriptural unity, has a common participation of the Lord's Supper. It may be said that open communion is not the practice of Rome; but this does not affect our argument: for if open communion tends to produce unity where it has not before existed, then communion ought at least to preserve it in a community; but it has not done so in Rome, for there we find neither truth, nor love, which are the necessary elements of unity.

It is not competent to any ordinance, either to create or preserve scriptural unity in the Church. The idea is fallacious; it is perversion, we believe, of Gospel order, and at variance with the principles of common sense! Common sense suggests harmony as antecedent to co-operation; and Scripture confirms it. "Can two walk together except they be agreed?" Truth is the central thought in Gospel order, and around this the people of God cluster in social organization, and then follow the common participation of the Lord's Supper, and all other Gospel privileges. But open communion reverses the dictum of common sense, and the order of the Gospel. These are truth, and union, on the basis of truth, and then privilege.

Another fallacy is the distinguishing between doctrines, as essential and non-essential. Such distinction is not unfrequently made in relation to the doctrines of Scripture, and its truth assumed in the arguments for Catholic communion. There are truths revealed in the Gospel, without a knowledge and belief of which, salvation cannot be enjoyed: and on the other hand, salvation may be enjoyed without the knowledge of some other truths. This distinction is relative to salvation: but in relation to truth itself, no such distinction can be admitted. Truth in this view is absolute, and no part of it may be dispensed with; all of it is essential to the perfection of the testimony of Jesus. The distinction is unknown to Scripture; and indeed is tantamount to a rejection of what is called non-essential. Divine truth is revealed to us as a means of salvation: for sinners are "chosen to salvation through sanctification of the spirit and belief of the truth." In regard to this, the Scriptures make no distinction, as if we could be saved by believing it in part. And we are not at liberty to make distinctions which the Scriptures do not make. It is not safe, it is not admissible. For, what God in his sovereignty may

do, can be no rule to us, when he has commanded us to "hold fast the profession of one faith without wavering:" but if the distinction is admitted, then we make exceptions in regard to "the form of sound words" and "the faith once declared unto the saints." Thus a condition of Church fellowship, unknown to Scripture is practically acted upon. That God in his grace may save some sinners, though comparatively ignorant of some truths, is what we are glad to admit, but this can be no rule to us—can give us no right to dispense with any part of his truth. Gospel truth is the "one faith," delivered to the saints, and which they are bound to maintain as a perfect whole.

To expose the false principles which have been the subject of consideration in this discussion, is in fact to undermine the foundation upon which Catholic communion is reared. How far we have succeeded in thus laying open these fallacies of the subject, our readers may now determine for themselves.

THE PLACE OF ADMINISTERING BAPTISM.

BY REV. T. HOUSTON, D. D.

The proper place for the administration of baptism is that of the public assembly of the church for religious worship. This would seem even to be implied in the terms of the original commission, "Go teach and baptize," as the ordinance is not connected with private instruction, but with public teaching. The nature and design, too, of the institution require that it should not be dispensed in private, but in the house of God, and in the public assemblies of the church. It is the badge of a public profession of the religion of Christ; it is an open joining of the subject of baptism to the Lord's people, and a recognition on the part of the church, of one who has been added to its fellowship and admitted to its privileges. By its birth, the infant becomes a member of the family; in baptism it is publicly enrolled in "the household of faith." It virtually takes the vow of membership, is presented to the brotherhood of the Church, and recommended to the prayers of the faithful. The church collective becomes a party in the incorporation; and if pledges are tendered on the part of the newly-dedicated member, pledges are likewise given by the office-bearers and brethren that they will faithfully contribute their part to accomplish the design of the solemn dedication. These ends evidently cannot be answered by dispensing the ordinance in a manner unknown to the church, or by a surreptitious admission. The illustrious Calvin declares, that "this sacrament which introduces us into the church, and is a sign of our adoption, cannot validly be dispensed except in the public assembly of believers. Private

baptism," he adds, "agrees neither with the ordinance of God, nor the practice of the apostles."

Whether we consider the benefit of the person to be baptized, or the edification and communion of the church itself, the administration of the ordinance should be public—in the assembly for worship, and not in the family or in private. An engagement is tendered in behalf of the infant dedicated to God by baptism, that it shall be trained in the way it should go, and brought up in the nurture and admonition of the Lord. When this vow is solemnly made in the assembly of the church, and ratified in the house of God, in acts of public worship, we have a much fuller guarantee for its faithful observance than if it were made in private. God himself is said to delight "in the gates of Zion," more than "the dwellings of Jacob;" and not only is the Sanctuary the appointed place of peculiar blessing, but the prayers and lively interest of the members of the church sought, and virtually tendered, in behalf of the baptised entrant into fellowship, are benefits of great value and not to be fully enjoyed elsewhere.

Besides, the church itself derives no inconsiderable advantage from the public administration of baptism. It thereby enjoys the full benefit of its two sacraments, which, like the spouse's "two breasts," display its spiritual beauty, and minister spiritual nourishment. Baptism publicly dispensed is a valuable means of instruction and edification. It presents, in the most affecting and impressive manner, the doctrine of man's ruin and depravity, and of the way of recovery through Christ; it illustrates the wonderful compassion and condescension of the Saviour, and presses the gospel of the grace of God upon the acceptance of all. It exhibits and enhances the fellowship of the church, and supplies the most powerful motives of the faithful performance of the duties involved in Christian communion. The members of the church, younger and older, are reminded of their own solemn vows, and are excited to consider and renew their engagement to be the Lord's. When the ordinance is faithfully administered in the presence of a congregation of spiritual worshippers, no service can have a more powerful tendency to impress the heart aright, and to excite to holy dispositions, and to the faithful performance of the duties which the communion of saints demands.

On the other hand, the private administration of baptism is followed by injurious consequences to all concerned. It encourages low and superstitious views on the part of parents; it leads to the neglect of proper religious instruction, and countenances or connives at the want of due preparation for attending upon the holy ordinance, and is thus a profanation of the sacrament. In many cases, where baptism is dispensed privately, the parents are either utterly ignorant of the nature and design of the ordinance, or living in irreligion and immorality; while in others, pride,

and a criminal feeling of shame, and a low, unworthy view of the privileges of the church, hinder from renewing a profession by the baptismal covenant, or appearing for this purpose in the public assemblies of the church. The church itself, by the practice of private baptism, is deprived of one of the sacraments, and of weighty and impressive instructions on subjects of the highest importance. Acquaintance with its infant members is prevented, and prayerful interest in the lambs of the flock is not felt; nor is there due security given or received that the youth of the church shall be brought up in the nurture and admonition of the Lord. Thus the church is robbed of several of her most valuable privileges; and the grand motives and incitements to the discharge of several important duties, which are connected with her highest functions in the world, are virtually taken away. When, as in many instances where private baptism is practised, the ordinance is degraded by a minister dispensing it to please respectable persons, as an appendage to a convivial entertainment, the sacrament is prostituted to the most unworthy purposes, and no blessing may be expected to follow its administration. It is matter of painful observation that error in doctrine of the most serious kind has advanced, in connexion with the private administration of baptism; while other baleful fruits of this practice have been a total abandonment of Scriptural discipline in the church, and the general neglect of all family religion.*

The best sections of the Reformed Church, in the purest times, have been aware of the abuses of *private baptism*, and in their published formularies, and by the writings of their most distinguished men, have labored to secure the administration of this seal of the covenant, in accordance with our Lord's command, and with apostolic practice. Ecclesiastical historians have shown that, in the age immediately succeeding the apostles, before corruption extensively pervaded the church, baptism was administered in the presence of the assembly convened for public worship. Justin Martyr says, "The congregation, with great fervency, poured out their souls in common and united prayers, both for themselves and for the persons baptized, and for all others, all the world over." The Directory for worship, contained in the Westminster Confession, as adopted by the Church of Scotland, declares,

* While it is admitted that, in some special cases, such as in times of persecution, and when the health of parent or child would be seriously endangered by attending upon the ordinance in the place of public worship, baptism may be elsewhere administered, it should, in every instance, be dispensed in connexion with teaching from the Word, and in presence of members of the church, who are notified and encouraged to attend upon the occasion of the administration. We have known instances, even where a testimony is borne for public baptism; and for the purity of ordinances, in which the witnesses were limited to a party invited to a convivial entertainment. We cannot regard this otherwise than a perversion of a holy ordinance which ought never to be countenanced by ministers and office-bearers of the church.

“Baptism is not to be administered in private places, or privately, but in the place of public worship, and in the face of the congregation, where the people may, most conveniently, see and hear.” This was in accordance with all the former faithful contendings and Scriptural attainments of the Covenanted Reformed Church of Scotland. In the earliest period of the reformation, under the illustrious Knox, it was appointed (1556), “That as the Sacraments are not ordered of God to be used in private corners as charms, but left to the congregation, therefore, the infant to be baptized shall be brought to the church.” In the First Book of Discipline (prepared in 1562), it is declared that “Baptism may be administered wherever the Word is preached, but it is most expedient that it be ministered upon a Sabbath, or upon the days of prayer, to make the people have a greater reverence to the administration of the sacraments than they have.” The Church of Scotland, when its liberty of action was unimpeded, ever discovered a laudable concern to discountenance private baptism. Thus in 1580, the General Assembly censured a minister for “baptizing privately,” and the following year, another minister was suspended for the same offence; and the Assembly ordained “That the sacrament (of baptism) should not be administered in private houses.” When, at the memorable Perth Assembly in 1618, private baptism, with other prelatial and superstitious observances were enacted, and were afterwards, by oppressive civil authority, forced upon the Church of Scotland; faithful men went into banishment, and voluntarily chose diversified privations and sufferings, rather than defile their consciences by adopting unscriptural usages.

At the commencement of the Second Reformation, in the celebrated Assembly of 1638, prelatial corruptions were condemned and swept away, and private baptism among the number. In subsequent times, the Church of Scotland, in its public acts, has discovered a jealous concern about preserving the purity of the ordinance, by maintaining its public administration. One instance, among a number that might be adduced, may suffice to show this watchful care. The Assembly of 1690, “discharged the administration of baptism in private, that is, in any place, or at any time when the congregation is not ordinarily called together to wait on the dispensing of the Word.” The following weighty reasons are assigned for this enactment:—“Those who receive the sacraments are solemnly devoted to God before angels and men: *they are solemnly received as members of the church, and do enter into communion with her.*” And it is added, “By the private use of the sacraments, the superstitious opinion is nourished that they are necessary to salvation, not only commanded duties, but as means without which salvation cannot be attained.”*

* Acts of Assembly, 1690.

The other Reformed Churches were equally careful to provide for the public dispensation of baptism. Bishop Burnet says that the Church of England at the Reformation, judged it expedient to "have all baptisms done in the church, and permitted the other only in cases of necessity." The Reformed Church of France declares that "no baptism shall be administered but in Church assemblies, or where there is a formed public church."* The Church of Geneva enacted, "No baptism shall be celebrated but in the ecclesiastical assemblies, immediately after sermon." In Holland, it was ordained, "That private baptism should not be used, except in cases of persecution." Thus the concurrent testimony of the churches of the Reformation is uniform in favor of the sacrament of baptism being dispensed in the public assemblies of the church; and not only the authorized symbols of these churches, but many eminent reformers and divines connected with them, have declared private baptism to be opposed to Scriptural requirement, and apostolic practice, and to be a dangerous innovation.

With such an array of important testimonies and of cogent reasons, in favor of public baptism, should not all who are concerned for the purity and advancement of the Church of Christ—ministers and people—plead for a practice which the nature and design of the institution demand, not less than Scripture precept and usage? and, on the same ground, should not the private administration of baptism, through whatever motives, or by whatever pretext it is urged, be steadfastly resisted? Indeed, a proper consideration of the circumstances in which Christian parents dedicate their children to God in baptism, pleads so strongly in favor of public baptism, that we might appeal to the sanctified feelings of all right-minded members of the church in support of the views which we have advanced. Were it put to the choice of an intelligent godly parent whether he would receive the ordinance for his child in private, or in the public assembly of the church, we are persuaded he would not hesitate to prefer the latter: and only from ignorance, or low and mistaken views of the nature and design of the ordinance, will any professing Christians be found to seek the dispensation of baptism in private.

What more solemn and impressive rite, than the baptism of an infant child, in the presence of the congregation of God's people! It is an act of dedication of an immortal being to God, the author of life, the fountain of all blessing. The parent is a deeply interested party, as he herein renews his own personal covenant, and surrenders up his child to Him who can alone protect, sustain, and bless him. The highest interests of a young immortal are deeply concerned in the solemn transaction. The baptismal engagement will either be a means to him of enjoying the highest blessings, or

* Canon vi. Of Baptism. *Quick's Synodicon.*

if afterwards left to depart from God, of aggravated condemnation. By nature the infant is a fallen, guilty polluted human being, as he is utterly unable to deliver himself from this ruined condition, or to resist the innumerable evils with which he is surrounded in entering on life's devious, troublous course. With what intense interest must a Christian parent regard the period of the public dedication of his offspring to God—the time in which he receives the badge of a holy Christian profession! How anxiously must he desire, at such a season, the prayers of God's people in behalf of himself and his child, and how grateful and supporting to him must be the thought, in retiring from the solemn scene, and the reflection afterwards, that his little one has been publicly enrolled in the household of faith, and that he can certainly calculate upon the earnest prayers of the people of God being enlisted in his behalf! To overlook or neglect such distinguished privileges betrays, on the one hand, a criminal insensibility to the condition of a child, and to the evils to which it is exposed; and on the other, to the invaluable blessings which are connected with the fellowship of the saints, and which constitute an inheritance among them that are sanctified.

The following judicious remarks on public baptism, by the excellent Archbishop Ussher—one of the most illustrious prelates that ever adorned the Episcopal Bench, and of whom the Irish Church may justly be proud—are so weighty and apposite, that we cannot refrain from introducing them at the conclusion of this plea for the purity and efficiency of a solemn ordinance:—"Baptism is a visible admittance of thy child, if thou beest a parent, into the congregation of Christ's flock, signifying its interest in the heavenly Jerusalem, which is above. Is this a business to be mumbled over in a corner? Christ came from Galilee to Jordan to be baptized. Is the receiving of thy child into the bosom of the Church in a full congregation no comfort to thee? Is it not mercy to see the blood of Christ ministering sealed up unto thy infant, to purge it from that pollution which it has brought into the world with it; which also thou makest confession of by presenting it to this mystical washing? Is it not joy to thy heart to hear the whole congregation of God's saints pray for thy child; and that God has honored thee so much as to count thy very child holy and within his covenant? Think on these things. Every one that is present at baptism should consider that that being a public action of the congregation, every particular person ought reverently to join in it. Shall the whole Trinity be present at baptism (Mat. iii.) and we be gone? Join ought every one in prayer for the infant; join in praises to God for his mercy that we and our children are brought forth, and brought up within the pale of his church (whereas the rest of the world are like a wilderness,) and thank God for adding at the present a member to

his church. Join every one ought in meditation of the pollution of nature, of the blessed means of redemption by Christ, of the happy benefits that God seals up unto us in our baptism, even before we know them, of the vows and promises which we in our childhood, made by those who were undertakers for us; and finding our failings every time we are present at baptism, we should renew our covenant with God, and labor to get new strength to close with his promises, which, in our baptism, he made unto us. Thus, if we were wise to make a right use of it, we might learn as much at a baptism as at a sermon.”*

DISTINCTION BETWEEN LAW AND GOSPEL.

“The just shall live by faith. And the law is not of faith; but, The man that doeth them shall live in them.”—Gal. 3. 11, 12.

Without dwelling on the various meanings, or shades of meaning, which the terms “law” and “gospel” admit of, we may at once state, that law as opposed to gospel, refers to the will of God made known to man in the Ten Commandments, and gospel, as distinct from law, to the glad tidings of life and salvation by Christ. In the Bible both are revealed to man: not, indeed, in the disunited manner in which we may at present consider them, but in combination, so as to form one grand whole, displaying largely the perfections of Deity, and commanding our constant and reverential study. The line of demarcation, then, is not formally drawn, nor does the Old Testament alone contain the law, and the New alone, the gospel—the whole revelation is styled and enunciates the Law of God, and also the Gospel; but, notwithstanding this union and intermixture, in some instances, especially in the doctrinal parts of the New Testament, the distinction is virtually made, and our minds are accordingly led to institute a comparison, and note the differences between the two. Seeing then that the law and the gospel never can be separated, that the latter has not superseded the former, but is superadded; and that, at no period since the fall, was man under the law alone, or under the gospel alone, but in a certain sense under both, the considerations herein offered will be found, we hope, both instructive and useful.

1. They differ in their *nature*. They have the same Author, but, in the view which we are called upon to take of their origin, they are distinct. The moral law proceeds from the very nature

* Archbishop Ussher on the Uses of Public Baptism—Quoted by Bickersteth. “Treatise on Baptism,” p. 218.

of God, is founded upon *his* relation to men as their creator and governor, and *their* position towards Him as subjects—and conveys the transcript of his moral perfections to their minds to guide them in their fealty and obedience. It is the expression of his will to men universally, and contains all that was requisite, at first, to reveal of himself and instruct men in the duty they naturally owed. The law is thus a manifestation of the divine nature, and is absolutely necessary for man in the prosecution of the chief end of his existence—the glory of God and the enjoyment of him perpetually.

The gospel flows from the sovereign grace and mercy of Jehovah, and is, therefore, the declaration of his favor and good will. It is not, like the law, *necessary on God's part*, however needful it be for our salvation, but flows from the secret springs of divine love, uncaused, undeserved, and free. Whereas the law is indispensable, owing to the relation existing between God and man, to direct in the duties required of a rational and accountable agent, the provisions of the gospel might or might not have been made, as God pleased, and, therefore, with the offers of peace and salvation we might have remained unacquainted.

2. They differ in *the view taken of man* in each. The law considers man as he was at first created, capable of rendering obedience to its precepts, and, therefore, no command requires relaxation; for there was no precept which could not be obeyed. The moral subject was at first perfectly formed in the image of God, with the impress of rectitude upon his nature; and to him the law written in his heart appeared plain and easy. Its perfections formed a counterpart in the complete likeness of God within him; its holiness was responded to by the promptings of innate righteousness, and its requirements seemed reasonable, just, and good, since man was created competent to obey.

But man lost the image of God, and therefore obedience to the demands of the law could not be rendered. Now the gospel is predicated upon the fall of man, and regards him as ruined and sinful, lost to a sense of duty, and wholly unable to meet the demands of the law. It proposes a plan of escape from merited condemnation and wrath. The arm of justice that was upraised to slay is stayed by the intercession of mercy, and peace and reconciliation are made known through the blood of Christ. The penalty for the breach of the law and the obedience due are met by the merits and death of a Redeemer, and justice is fully satisfied. And, in virtue of this, God offers to man a way of escape. In this case man is viewed as utterly undone and provision is made for his recovery; whereas, in the former, he was considered as having ability to obey and live.

3. They differ in *form*. Ever since the covenant of works was made with Adam, man is under law to God in the *form of a cove-*

nant. Soon after that transaction, however, the promise of life was forfeited by the fall, and death became our doom as the penalty incurred. Thus, the law of nature, impressed upon man's heart when first created, and that prior to any covenant stipulation, has come down to us in a very different form, but with the same extent and requirements. The words addressed to Adam in the garden: "In the day that thou eatest thereof thou shalt surely die," point out the position of men by nature as fallen in him. The law has dominion over them as long as they live, for the sin of Adam is imputed to them; and in addition they have depraved natures in consequence of the fall, and wills prone to evil, so that they neither can nor will obey. In a word that passage, Hos. 6. 7, contains the indictment—"They, like Adam, (*margin*) have transgressed the covenant."

The gospel comes to us in the various forms of promise, invitation, entreaty, expostulation, warning, and counsel; but chiefly in the way of promise. It sheds a ray of celestial light through the darkness of the fall; "The seed of the woman shall bruise the head of the serpent;" and that light brightens and enlarges until the full splendor of the gospel day. The gospel comes to us with a free and unconditional offer, and finds us under the law in the form of a covenant, and in bondage unto it.

4. And this remark leads us to notice their difference in respect to the *promulgation* of the law, and the *declaration* of the gospel—a topic naturally suggested by the preceding remarks.

The reference here is to the manner in which the law was pronounced from Mt. Sinai, amidst thunders and lightnings and clouds of smoke and the sound of a trumpet exceeding loud, so that the people trembled, when it was repromulgated and remodeled, that misconceptions might be removed, the original law confirmed, and its form as a covenant might be represented in the most solemn and terrible manner. The awe-struck Israelites were made to feel the unapproachable majesty of Jehovah, and the inflexibility of that Judge before whom they should all appear. "The soul that sinneth, it shall die," rung in their ears, and in accents of thunder awaked them to a sense of their position, and their need of fleeing for mercy, to lay hold on the hope set before them,—of applying to the "blood of the covenant" for cleansing and purification, lest the vengeance of the law should overtake them and justice hand them over to punishment.

How different from the terrors of the law, is the "still small voice" of the gospel, proclaiming in winning accents the compassion of an offended God. "Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as wool." "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? my heart is turned within me, my repentings

are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man." "O Israel, thou hast destroyed thyself; but in me is thy help." Is. 1: 18. Hos. 11: 8, 9; 13: 9. Such is the language of God, our Redeemer, in the gospel. And again, in comparing the two dispensations, the legal and the gospel, this distinction is fully drawn by the Holy Spirit: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more: but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of the just made perfect, and to Jesus the Mediator of the *new* covenant, and to the blood of sprinkling that speaketh better things than that of Abel." Heb. 12: 18.

5. The law and the gospel differ in their *conditions*. The law says, "Do and live;" the gospel, "Believe and thou shalt be saved." Obedience perfect and perpetual is enjoined by the one; trust in the revelation which God hath given of his Son, by the other. The commands of God require absolute and full observance; the gospel supplements what the law demands. The former affords no plea in our favor, no room for repentance; the latter does both. The gospel requires no previous preparation, no necessary act or habit, as a claim for mercy, so that faith is not, *properly* speaking, a condition—it is the gift of God—and thus the favor of God is strictly unconditional and undeserved. While by fulfilling the law, (if we were able,) we might purchase favor; in embracing the offer of the gospel, we require divine assistance. Thus the reward is not, as in the former method, of debt, but of grace; and the condition totally different—resting in the one case on ourselves, in the other, solely on the *power* and goodness of Him, who enables us to embrace Christ, and makes us willing subjects in the day of his visitation.

6. Continuing the same idea under another aspect, we may observe, that they differ essentially in the provision made. In the gospel all that the law could demand is met and fully satisfied. Justice and mercy mutually embrace. In the case of the law, there is no provision made for supplying want of conformity, or for pardoning transgression. "He that offendeth in one point is guilty of all." So that the law knows no clemency, provides no way of escape. It remained for the love of God, made known in the gospel, to devise a way of recovery and to provide a surety. Christ took our room,—was made under the law in its covenant form,—endured the penalty, and rendered full obedience to its

demands. Thus, by the gospel, ample provision is made for meeting the wants of the sinner, and a full and free salvation is offered. The anger of God is turned away and his favor propitiated, the law magnified and made honorable, and an adequate righteousness tendered in the gospel to every child of guilty Adam. "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4.

Strange to say, the pride of man will not allow him to fall in with the offers of the gospel and receive this free righteousness, but will seek to work out a legal righteousness, imperfect and vain. "All our righteousnesses are as filthy rags." No man can obtain life in this way, yea, even already is life forfeited in Adam, for his sin is imputed to us. So that all we could do could not free us from the curse, and even were we to render full obedience in our life, still this never could remove the curse of a violated law that overhangs us. To such these words forcibly appeal: "Tell me, ye that desire to be under the law, do ye not hear the law?" Why will ye go about to establish your own righteousness? In the gospel is provided the only righteousness that is acceptable to God—a righteousness not of your own providing, but made *yours* in the sense of imputation—put to your account in the sight of God. Righteousness by the law cannot be obtained, but the righteousness of the gospel is offered to all, for immediate acceptance, and it meets every want, satisfies justice, and brings in a perfect obedience; does in short, whatever the laws requires, thus supplementing its every demand upon us.

7. And it follows from this, that they differ in their relative *order* as made known to us. The gospel presupposes the existence of the law and our inability to fulfill it, and proposes a plan of acceptance with God, not independently of his law, but in conformity with it. Though the provisions of mercy are old as eternity, yet their revelation was not made till after the impression of the law on the heart, and its further manifestation in the covenant of works; not till after that covenant was broken and that impression defaced; but, blessed be God, *then* cometh the message of mercy.

And it is ever thus in the case of a converted soul. The law is felt first in its power; by it, as a schoolmaster, we are convinced of sin, and misery and helplessness. Afterwards the gospel comes in to "bind up the broken heart," and "give the oil of joy for mourning, the garment of praise for the spirit of heaviness."

8. The gospel differs from the law in the excellence of the privileges it confers. Had Adam continued in his integrity, during his state of probation, life was, by implication, promised, and he

would have continued in the uninterrupted favor of God: perhaps his state of being would have been progressive in holiness and in happiness; but upon this we may not speculate too freely. In Christ we are not merely restored to the favor which we had lost, but we are admitted to a much higher position than that of probation—even a state of immediate union with Deity in the person of Christ,—in whom the Godhead is intimately connected with humanity, and our happiness and stability are secure for eternity. In the heavenly city, the throne of God and the Lamb are in the midst of it; Christ, in human nature, is seated at the right hand of the Majesty on High. The thought is most ennobling. What a privilege! What condescension!

And on earth the life of the believer is abundant in blessings. There is a life of holiness and acceptance with God, who adopts us in Christ into his family, making us sons and daughters; a life of triumph over every enemy, and finally over death and the grave. These considerations crowd upon us in every aspect of the Christian character, and testify the superiority of new covenant privileges over any that could have come by the law.

9. Lastly, they differ in the display made to us of the divine character. In this instance there is not contrariety, but further development. The law makes known the justice, wisdom and goodness of God, and is preceded by the terrible demonstrations of unapproachable majesty. No peaceful ray of hope illumined the mount that burned; the gleam of lurid lightning, the fire of justice and thunder of Omnipotence betokened no mercy to transgressors. The gospel, as a further manifestation of Deity, exhibits the love of God. To the thunders of the judgment throne is added another view of the character of Him with whom we have to do. We behold again, and lo! the same throne is surrounded by “a rainbow in sight like unto an emerald.” This bids us hope in God, for “God is Love.” A perfection this which the gospel alone discloses, and which adds a lustre to every other attribute of God. Is he just? Mercy meets justice and they kiss mutually. Is he holy, and holiness the habitation of his throne? Grace provides for man a holiness, whereby he is rendered acceptable. Is he powerful in taking vengeance on the rebellious? His love is powerful too, for it plucks brands out of the burning, and says, “Deliver from going down to the pit, I have found a ransom.” The gospel clothes every attribute with love, exhibits the sword of justice sheathed, and the purity of the Divine nature brightened by the glory of his grace—the awful majesty of his throne veiled, as it were, in the unfading greenness of the mercy of God.

The feelings consequent on the exhibitions of the law, would lead us to exclaim, in awe: “Holy, holy, holy is the Lord of Hosts.” “Woe is unto us, we are undone.” While the dispensation of the gospel calls upon us to sing in adoring wonder, “the

song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works Lord God Almighty, just and true are thy ways thou *King of Saints*." Thus, blessed be his name, the holiness and justice of God are brought fully into view in the gospel and magnified; while, at the same time, we are constrained to admire and adore the everlasting love wherewith he hath loved his people, and the loving kindness wherewith he hath crowned them. In the gospel there shines forth a glory, which it does not seem possible, could ever have been exhibited by the law. Listen to the song of angels announcing the glad tidings: "Glory to God in the highest, and on earth peace, good will toward men." Harken to the harmonious strains that burst spontaneously and unanimously from the angels and saints that stand round about the throne: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." N.

JACOB'S LADDER.

In announcing what gives special interest to the Christian, in the memorable lodging place of Jacob, when he left his father's residence, many pleasing reflections are likely to recur to the mind. Not only is it probable that thoughts which have been agreeably entertained in time long past, but also the persons by whom, the circumstances under which, and the very plans in which, they have been suggested, will come up in a rapid succession, and with startling vividness present themselves in the clear outlines of a well defined group on the canvas, to which memory points. In the mind, recalled from its quick survey of those views, and their endeared associations by the heading of this article, the question will naturally arise, what is now to be said on this charming and fruitful subject? Are we to be entertained for a time of forgotten number, with the stereotyped explanation of what it is, and of what it is not—with the writer's attempt at some emendations, no doubt, in his estimate, of the beautiful and instructive in Jacob's singularly remarkable vision? Or are we to have some new thought appended to the standard explanation, for the enlargement of its truths and application? No, the reader is informed, and to prevent disappointment and loss of time in perusing this article further, he may be assured that there is not the slightest intention to offer a new commentary, or the old even with corrections and additions, if they were possible; but simply to relate an anecdote, in which, to some, perhaps, a new use is suggested of Jacob's ladder.

A Welsh clergyman, invited to assist in the ordination of a

minister, in some part of England, was appointed to deliver the address to the congregation; and having been informed that their former minister had suffered much from pecuniary embarrassments, although they were fully able to support him comfortably, he took the following singular method of administering reproof.

In his address he remarked, "you have been praying, no doubt, that God would send you a man after his own heart to be your pastor. You have done well. God, we hope, has heard your prayer, and given you such a minister as he approves, who will feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do. You must take care of him; and in order to his being happy among you, I have been thinking you have need to pray again. 'Pray again! Pray again! What should we pray again for?' Well, I think you have need to pray again. 'But for what?' Why, I'll tell you. Pray that God would put Jacob's ladder down to the earth again. 'Jacob's ladder! Jacob's ladder! What has Jacob's ladder to do with our minister?' Why, I think, if God would put Jacob's ladder down, that your minister could go up into heaven on the Sabbath evening after preaching, and remain there all the week; then he could come down the next Sabbath morning so spiritually minded and so full of heaven, that he would preach to you almost like an angel. 'Oh, yes, that may be all very well; and, if it were possible, we should like it; but then, we need our minister with us during the week, to attend prayer-meetings, visit the sick, hear experiences, give advice, &c. &c., and therefore, must have him always with us; we want the whole of his time and attention.' That may be, and I will admit the necessity of his daily attention to your concerns; but then, you will remember, that if he remains here, he must have bread and cheese; and I have been told that your former minister was often wanting the common necessaries of life, while many of you can enjoy its luxuries; and, therefore, I thought if God would put Jacob's ladder down, your minister might preach to you on the Sabbath, and, by going up into heaven after the services of the day, save you the painful necessity of supporting him."

J. W. S.

THY WORD HAVE I HID IN MY HEART.

We have the best reasons for calling the Bible the Word of God. It was spoken by him. It contains his laws, his judgments, his promises, his threatenings. All Scripture was given by inspiration of God. Holy men of God spake as they were moved by the Holy Ghost. So that Scripture is to be received, not as the word of man, but, as it is in truth, the Word of God. This word

is not dead, but quick, living. It is not feeble, but powerful. It is sharper than any two-edged sword. It is of this word that David speaks. What is it to hide God's word in the heart?

To hide God's word in our heart is to treasure it up in our memories. This may be done by our remembering the very words of Scripture; or by our remembering the principles there taught. A good memory is a great blessing, though often perverted. Some memories are like sieves, which hold the chaff, and let the wheat run through. Others are like a boy's pocket, where may be found a variety, but it is of no value. But a good memory, stored with God's word, is a treasury of the richest gems. To hide God's word in the heart is not to forget it. Ps. 119: 16.

To hide God's word in the heart is to think of it, to weigh well its import, to consider its bearings. Thus of some of the events in the early life of our Saviour, it is said, "his mother kept all these sayings in her heart." But before that it is said, "Mary kept all these things, and pondered them in her heart." Luke 2: 19, 51.

To hide God's word in the heart supposes that we have some correct understanding of its import. Scripture perverted is not God's word. Revelation misunderstood is to the mind as poison to the body. Trifling with the truth of God is a dangerous practice. "Let the word of Christ dwell in you richly in all wisdom," not in all error, and mistake, and ignorance, and perversion.

To hide God's word in the heart is to love it. David elsewhere says: "O how love I thy law! it is my meditation all the day." And Job says, "I have esteemed [literally *hid*] the words of his mouth more than my necessary food." Jeremiah says: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." Chap. 15: 16. We never hide God's word to purpose, till we esteem it better than thousands of silver and gold—till it is to us sweeter than honey and the honey comb.

When we thus hide God's word, it controls our judgments. What it commends we approve. What it commands we observe. What it condemns we reject. God's precepts concerning all things are right. "By them is thy servant warned." Ps. 19: 11. They speak with authority. They are law; and so bind the conscience. They are light, and so they detect many sins and errors. They are kind and move the affections. To muse on them is to kindle a burning fire in the soul.

The heart, the seat of the affections, is the right place to hide God's word. Some hide it in cloisters, some in book-cases, and some in chests. But he, who would profit withal, must hide it in his heart; for "from the heart are the issues of life, the thoughts, the words, and the actions: when God ruleth the heart by his word and spirit, these become his subjects; then the kingdom of

heaven is within us, and all is obedience, peace, and love." "When wisdom entereth into thy heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee." "That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." The word of God is hid in the heart as seed is buried in the ground, as precious stones are hid in a cabinet, as the sayings of loved ones are treasured up and not forgotten. When thus hid, others may not see it there, but they will see the fruit of it. Thus hid, we cannot be robbed of it.

The benefits of this exercise are many. Let us notice one.

It is the great means of preserving us from the power of iniquity. "Thy word have I hid in my heart, that I might not sin against thee." No higher end can be attained than holiness. It gives us the image of God. I have lately seen an album, in which are several pages of original metrical composition from the pen of the late Dr. Archibald Alexander. Two lines I remember :

"No hell is possible to him who has
No seeds of misery within himself."

Make men holy, and their happiness is as sure as the oath, grace and power of God can make it. And even a young man may cleanse his way by taking heed thereto according to God's word. If we are born again, it must be by the Word of God, which liveth and abideth forever. If we are sanctified it must be by truth; his word is truth. God's word is the grand preservative against sinful folly, and terrible backslidings. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide." Ps. 37: 31. Hardly anything involves so many in sin as the fear of man, which brings a snare. The great cure for this is to be found in the right use of Scripture. "Hearken unto me, ye that know righteousness, the people in whose hearts is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." Is. 51: 7.

If these things be so how we ought to read, and hear, and study, and delight in God's word. "Acquaint thyself with him, and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thy heart." Job 22: 21, 22. There is no greater, or more dangerous error of our times than a low estimate of the practical use of Holy Scripture. Infidels scoff at it. The pope thunders against it. His priests burn it. The frivolous jest with it. Errorists corrupt it. Ignorant men misinterpret it. How few read and study it, pray over it, and use all proper means to know its hidden wealth, and to be thus led into all truth. "SEARCH THE SCRIPTURES."—*N. Y. Observer.*

STORIES OF THE HUGUENOTS.

At first the rigorous decrees of the Revocation were principally enforced against the ministers of religion. They were all required to leave Paris at forty-eight hours' notice, under severe penalties for disobedience. Some of the most distinguished among them were ignominiously forced to leave the country; but the expulsion of these ministers was followed by the emigration of the more faithful among their people. In Languedoc this was especially the case; whole congregations followed their pastors; and France was rapidly being drained of the more thoughtful of the Huguenots, (who, as a people, had distinguished themselves in manufactures and commerce,) when the King's minister took the alarm, and prohibited emigration, under pain of imprisonment for life, including abandonment to the tender mercies of the priests. Here again I may relate an anecdote told me by my friend:—A husband and wife attempted to escape separately from some town in Brittany; the wife succeeded, and reached England, where she anxiously awaited her husband. The husband was arrested in the attempt, and imprisoned. The priest alone was allowed to visit him; and, after vainly using arguments to endeavor to persuade him to renounce his obnoxious religion, the priest, with cruel zeal, had recourse to physical torture. There was a room in the prison with an iron floor, and no seat or means of support or rest: into this room the poor Huguenot was introduced. The iron flooring was gradually heated, (one remembers the gouty gentleman whose cure was effected by a similar process in the "Sandford and Merton;" but there the heat was not carried up to torture, as it was in the Huguenot's case;) still the brave man was faithful. The process was repeated; all in vain. The flesh on the soles of his feet was burnt off, and he was a cripple for life; but, cripple or sound, dead or alive, a Huguenot he remained. And by and by, they grew weary of their useless cruelty, and the man was allowed to hobble about on crutches. How it was that he obtained his liberty at last, my informant could not tell. He only knew that after years of imprisonment and torture, a poor gray cripple was seen wandering about the streets of London, making vain inquiries for his wife in his broken English, as little understood by most as the Moorish maiden's cry for "Gilbert, Gilbert." Some one at last directed him to a coffee-house near Soho Square, kept by an emigrant, who thrived upon the art, even then national, of making good coffee. It was the resort of the Huguenots, many of whom by this time had turned their intelligence to good account in busy, commercial England.

To this coffee-house, the poor cripple hid himself; but no one knew his wife: she might be alive, or she might be dead; it

seemed as if her name had vanished from the earth. In the corner sat a pedlar listening to everything, but saying nothing. He had come to London to lay in a stock of wares for his rounds. Now, the three harbors of the French emigrants were Norwich, where they established the manufacture of Norwich crape; Spitalfield in London, where they embark in the silk trade; and Canterbury, where a colony of them carried on one or two delicate employments, such as jewelry, wax bleaching, &c. The pedlar took Canterbury in his way, and sought among the French residents for a woman who might correspond to the missing wife. She was there, earning her livelihood as a milliner, and believing her husband to be either a galley-slave, or dead long since in some of the terrible prisons. But on hearing the pedlar's tale, she set off at once to London, and found her poor crippled husband, who lived many years afterward in Canterbury, supported by his wife's exertions.

Another Huguenot couple determined to emigrate. They could disguise themselves—but their baby? If they were seen passing through the gates of the town in which they lived with a child, they would instantly be arrested, suspected Huguenots as they were. Their expedient was to wrap the baby into a formless bundle; to one end of which was attached a string; and then, taking advantage of the deep gutter which runs in the centre of so many old streets in French towns, they placed the baby in this hollow, close to one of the gates after dusk. The *gend'arme* came out to open the gate to them. They were known to have an infant child, which no Huguenot mother would willingly leave behind to be brought up by Papists. So the sentinel concluded that they were not going to emigrate, at least this time: and locking the great town gates behind them, he re-entered his little guard-room. “Now quick! quick! the string under the gate! Catch it with your hook stick. There in the shadow. There! Thank God! the baby is safe; it has not cried! Pray God the sleeping draught be not too strong!” It was not too strong: father, mother, and baby escaped to England, and their descendants may be reading this very paper.

CLERICAL SUPPORT.

Bishop Hopkins, of Vermont, has recently written a pastoral letter on the subject of the more adequate support of the clergy, from which we extract the following:

“You know that the salary of your pastor was fixed at a very moderate sum many years ago, when all the necessaries of life might be procured for two-thirds or even one-half of the present prices. When grain, meat, butter, cheese, firewood, waxes, and

mechanics' work of all sorts were so far below their value at the present day, that \$300 would then procure as much of the comforts of a family as \$500 would command now. And yet, your minister then had no superfluity. At no time was his salary such, that the utmost economy and the closest management were not required in his domestic system, to avoid running into debt. How do you expect him to live when the price of subsistence has become so raised above the old standard, while his salary remains the same?

“ You know, likewise, that our people are not impoverished by the change, though the clergy are. The facilities introduced by our railroads have largely increased the profits of our farmers. Our wood, our marble, our iron, our lumber, our horses, our cattle, are all worth more to the producers, and business in all these departments was never so prosperous in Vermont before, so that you are better able to afford the expense required for your pastor's comfort than at any former period. Is it right that he should actually be made to suffer through the very change which increases your wealth? Is it fair or just that the high prices which promote your advantage should work his loss? Is it reasonable that the man who toils for the greatest welfare of yourselves and families without any hope of earthly gain, and merely asks enough to live with ordinary comfort, should be the only one who is depressed and cast down by the improvement which raises every other?

“ You know, moreover, how this change has operated on all the other classes of our community ;—that the dwellings and furniture of our agriculturists are constantly advancing in taste and ornament ; that our villages are adorned with stores and buildings which emulate the display of cities ; that hotels and boarding houses are raised in style and expense ; that physicians and lawyers have been obliged to enhance their fees ; that every branch of personal refinement and luxury has kept pace with the onward impulse ; that our very operatives display gold and jewelry on their attire ; and that the steady march of luxury may be seen through all our borders. I do not complain of this. On the contrary, I rejoice to behold the spread of every social privilege which can elevate our people, so long as the paramount interests of religion and morality are secure. But what has your pastor done that he should not share in the general improvement ? Must he be tempted to repine while all others are rejoicing ? Can you take pleasure in the multiplying of superfluities, while your clergyman can hardly provide for the necessary wants of his family ?

“ I am well persuaded, my beloved brethren, that you do not differ with me on these questions. I am perfectly sure that your answer and mine would be precisely the same. Neither do I mean to charge you with any peculiar deficiency on this part of your

duty. The difficulty exists, even to a greater extent, in many parts of other dioceses. The cry of complaint has gone up from every quarter of our land, and from all denominations. But I would have you among the first to remedy the evil. I would entreat you to rise up to the effort demanded, and set a noble example to the laity elsewhere, worthy of Christians and men; therefore I pray you to confer together, and resolve, and act with your characteristic energy and promptness in all other things; and thus do your share towards the needed reformation. For otherwise, the consequences must be fearful. How can your pastor be expected to remain, unless you provide for his reasonable maintenance? Even if he should remain, under the constant pressure of pecuniary struggle, how expect that he will labor with zeal and success in his ministry, when he is compelled to wear out his strength in teaching, or to spend his time in other work, in order to make up, in some way, for the deficiency of his income? And if he be compelled by hard necessity, to abandon you, in the hope of improving his circumstances, how improbable it is that you will be able to fill his place when the same fate awaits his successor? I have known many cases of our clergy leaving the diocese, though with strong reluctance, from this cause alone. I have known many cases of our churches standing closed for years, because it was impossible to insure an adequate salary to a minister; while the people during the vacancy, were scattered abroad, their children untrained, their habits unsanctified, and the parish grew less and less from death or emigration. And these mournful examples must increase as the expense of living increases, unless there be an effectual amendment adopted in our system."

PROCEEDINGS OF ROCHESTER PRESBYTERY.

A Pro-re-nata meeting of this Presbytery was called, to be held in Rochester, April 11th, for the purpose of granting the moderation of a call in Buffalo. A sufficient number of members not being present to transact business, an adjournment was had until May 5th, when the Presbytery met, and the moderation was granted: W. L. Roberts, D. D., being appointed to carry it into effect.

The regular meeting of this Presbytery was held in Rochester, May 10th, at 10 o'clock, A. M. The ministerial members were all present, with the exception of Rev. James McLachlan. Ruling elders were certified from York, Rochester, and Second Congregation, Perth, C. W.

George G. Barnum, a ruling elder from Buffalo, being present was admitted to a seat in Presbytery by invitation.

Rev. R. Johnston was chosen Moderator, and G. G. Barnum, Clerk, for the ensuing year. A unanimous call from the Second Congregation of Miami, regularly transferred from the Lakes Presbytery; as also a unanimous call from the Congregation of Buffalo, both made upon Mr. Wm. Milroy, were presented to the candidate, who accepted the call from Miami. When the motion was made to sustain the last named call, Presbytery resolved to supplement the promised salary of \$250, by a grant of \$150 per annum for two years; whereupon the Elder from Buffalo, and Mr. J. Montgomery, a member of Rochester Congregation, engaged to give each \$50 a year of additional support.

The pastoral relation between Rev. J. Middleton and the congregation of Lisbon, was dissolved on the ground of an insufficient support. Mr. Middleton intimated such an intention to Presbytery at its last meeting, and the congregation communicated to the present meeting their concurrence in the request for a dissolution. The Clerk was ordered to inform the congregation what had been the action of Presbytery.

A petition was presented from some members of the Rochester Congregation, asking for the dissolution of the pastoral connexion between the Rev. David Scott and that congregation. A remonstrance was also presented. The petitioners and remonstrants were heard at great length through their commissioners, and the petition was dismissed.

A complaint was also presented against the Rochester Session, for the suspension of the Trustees of the Congregation, and the denying them the right of appeal to the Presbytery; with the answer of Session to said complaint. The complaint was dismissed as groundless. Rev. S. Bowden recorded his dissent from the resolution of Presbytery dismissing this complaint.

Mr. H. Mulholland, in his own name, and the name of those who adhered to him, protested and appealed to Synod. Messrs. Roberts, Middleton, and Barnum, ruling elder, were appointed a committee to answer the reasons of protest and appeal.

In answer to three communications, two from Session of Carlton, C. W., and one a complaint from Rev. J. Middleton and others, Presbytery passed the following resolutions:

1. Ministers of R. P. Church may preach before any assembly of sinners, provided they are allowed to use the forms of the Church.
2. An oath may be taken by a witness before the civil magistrates, provided such oath is not regarded as a recognition of his authority.
3. Sitting on juries is positively prohibited by the law of the Church. Rev. D. Scott was appointed to write to Carlton Session, informing them that this law is applicable in Canada, equally as in the States.
4. Sessions are bound to furnish certificates of dismissal to members in good standing, who go to another congregation in our Church, but they may not thus certify those who leave us for other ecclesiastical connexions.
5. Ministers and licentiates under care of this Presbytery, are not allowed to preach within the bounds of a settled congregation except by leave of the pastor or session.
6. What is technically termed "occasional hearing" is positively discountenanced by Presbytery.
7. Those who neglect to attend fellowship meetings are to be considered and dealt with by Sessions as delinquents.

Rev. D. Scott having informed the Court that Rev. Joseph Henderson had written to him, stating that he had acceded to the Free Church in Canada, and wished to be considered no longer a member of this Presbytery, or a minister of the Ref. Presb. Church, Presbytery held an Interlocutory meeting in regard to his case. The Interlocutory meeting recommended the following resolutions to Presbytery, which were adopted :

1. That a Commission be sent to Hamilton, C. W., to investigate the state of affairs there.

2. That Rev. R. Johnston notify the Free Church Presbytery, that we are unprepared to give them any information in regard to Mr. Henderson, until after the sitting of the Commission. W. L. Roberts, D. D., Rev. R. Johnston, with a ruling elder from Oneida, were appointed said Commission ; the time of meeting, May 17th, at 9 A. M.

The appointments made to supply the vacancies at the last meeting, as also those made by the Interim Committee, were all fulfilled. The two probationers, Messrs. Milroy and Rice, handed in their accounts to the Presbytery ; it appeared that there was a deficit due to Mr. Milroy, for preaching in Buffalo, of \$97, and in Syracuse, of \$5 ; and to Mr. Rice, in Buffalo, \$40, and in Syracuse, \$9. The Treasurer was ordered to pay the deficit as far as it is due for preaching in Buffalo, and Dr. Roberts was instructed to inform the people in Syracuse, that they are to pay their deficit at their earliest convenience.

The following supplies were appointed :

Dr. Roberts to moderate a call in Second Congregation of Perth, and dispense the sacrament of the Lord's Supper there at such time as he and the congregation may agree upon, and with such help as he can obtain.

Rev. J. Middleton, Lisbon, May, second Sabbath ; Perth, May, third and fourth Sabbath.

The arrangement of the remaining supplies was left to the Interim Committee, who have since made the following appointments :

Rev. R. Johnston, Syracuse, second Sabbath May ; Hamilton and Oneida, each one Sabbath before next meeting of Presbytery.

Rev. J. Middleton, Perth, June, first and second Sabbaths ; Lisbon, June, third and fourth Sabbaths, July, first and second Sabbaths ; Perth, July, third and fourth Sabbaths, August, first Sabbath ; Buffalo, August, second Sabbath ; Waukesha, remainder of August and all Sept.

Rev. D. Scott one Sabbath to Buffalo, and one to Hamilton.

Rev. S. Bowden, one Sabbath to Buffalo, and one to Hamilton or Thorald.

B. McCullough, Oneida, all May.

Presbytery adjourned to meet in Rochester, the Wednesday before the first Sabbath of October, at 9 o'clock, A. M.

MISSIONARY INTELLIGENCE.

The following extracts from the last annual Report of the Board of Foreign Missions of the Presbyterian church, give a view of the state and prospects of the several missions under care of the Board :

The Board has seven missions among the Indian tribes of our own country. viz: among the Choctaws, Chickasaws, Creeks, Seminoles, Iowas and Sacs, Otoes and Omahas, and the Chippewas of the State of Michigan.

Connected with these missions are 8 ordained missionaries, and 61 male and female assistant missionaries; 11 churches, and upwards of 100 native communicants; 8 boarding and 3 day schools, in which there are about 600 pupils in various stages of their education.

Additions have been made to most of the churches, and the prospects of these missions were never more promising than at the present time. Several of these tribes, especially the Choctaws, the Chickasaws, the Creeks and the Chippewas, are making decided progress in almost every department of civilization.

The Board has two missions in Western Africa; one of which is in Liberia, and the other near the equator, and known as the Corisco mission. Connected with these, are 6 six stations and out-stations; 6 ordained missionaries; 1 licentiate preacher, and 8 male and female assistant missionaries; 5 churches, and about 120 communicants; 7 schools, (1 of which is a classical institution,) and embracing in all about 250 pupils. All of the churches have received accessions; and one has experienced a season of special reviving.

The missionaries at Corisco have enjoyed good health, and one of their number has penetrated the country to the distance of 150 miles, and has brought to the knowledge of the church a new and most inviting field for missionary enterprise; and the Board hope that the day is not far distant, when the blessings of the gospel may be extended from this point to the very heart of this great continent.

In Northern India the Board have four missions, viz: Lodiana, Furruckhabad, Agra, and Allahabad; 13 stations and out-stations; 26 ordained missionaries, (2 of whom are natives of India;) 1 licentiate preacher; 21 female assistant missionaries from this country; 25 native helpers; 9 churches, with about 260 native communicants; 4 printing-presses, from which have issued nearly 3,000,000 pages; 27 schools, (several of which are high-schools) with nearly 3,000 pupils.

The missionaries entertain the most encouraging views of their work. There is a more general and a more decided desire among the people to listen to the claims of the gospel. Hinduism is evidently losing its hold upon the mind and heart of the people; and when the 3,000 youths whom our missionaries have under religious and intellectual training, go forth among their countrymen, their influence must be felt, and be productive of immense good.

In China there are three missions; Canton, Ningpo, and Shanghai. Connected with these, are 12 ordained missionaries; 2 physicians; 13 female assistant missionaries; 3 native helpers; 7 schools, with 170 pupils; 1 printing-press, from which have been issued 8 separate volumes of tracts, and between 2 and 3,000,000 of pages. The missionaries have been actively employed in the various duties of preaching, translating, teaching, distributing religious books and tracts: and those of the medical profession in the duties of the dispensaries, in addition to their other labors.

The present posture of affairs in China is one of immense interest, and

the conviction on the mind of the Christian public is growing stronger every day, that the country is on the eve of a great crisis, which, it is believed, will be eminently favorable to the spread of Christianity; and in view of this, it is exceedingly desirable that these missions should be strengthened and greatly enlarged.

The Board has recently commenced missions for the Chinese of California, and for the Roman Catholic population in South America; both of which, it is hoped, will be productive of great good to the community for whose welfare they have been established.

The Board has no missionaries in Papal Europe under their immediate direction. Their appropriations have been made to Evangelical Societies, which are known to be prosecuting the work of evangelization with zeal, prudence and wisdom; and the results of their labors, especially in France and Italy, are of the happiest and most encouraging nature. The appropriations made to these Societies for the promotion of the work of evangelization, including \$7,786 73 invested for the endowment of the seminary at Latour, have been \$15,942 17.

The Board has three missions to the Jews in this country, viz: in New York, Philadelphia and Baltimore; connected with which, are 3 ordained ministers, and 1 licentiate preacher. They have free access to their kinsmen according to the flesh; and in many instances, it is believed, with the happiest results.

RESOLUTIONS BY THE "UNION LITERARY SOCIETY."

Whereas it has pleased the Almighty, by the hand of death, to take away from his family and friends, Dr. J. Carter, a member of the Board of Geneva Hall, and an honorary member of the Union Literary Society, therefore,

Resolved, 1st. That in the death of Dr. Carter, the Board of this Institution has lost a discreet and faithful trustee, our Society an amiable and honorable friend and associate, the medical profession a skillful and successful practitioner, the Church an humble, unassuming, and exemplary member, his family a kind and indulgent husband and father, and the community a useful and an upright citizen.

Resolved, 2nd. That in these late, and, to us, dark and mysterious dispensations of Divine Providence, in which, within the short period of a few weeks, he has called away two eminent men, Drs. Jenkins and Carter, both skillful, experienced, and successful practitioners; both members of the Board of this College; both honorary members of this Society; and both respected citizens of this community; it becomes us to "lay our hand upon our mouth," to be "dumb with silence," and "stand in awe" before the Great Sovereign of the universe, to bow in humble submission to his Divine hand, and to hearken to the solemn voice that calls to us from the chambers of the dead, saying, "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

Resolved, 3d. That we will ever cherish an affectionate remembrance of our much esteemed friend, and strive to follow him in his virtuous

course of conduct; and that while we deeply mourn our own loss, and sympathize with his bereaved family and relations, we "sorrow not as those who have no hope," since we have the evidence that what is their and our loss, is his unspeakable gain.

Resolved, 4th. That these resolutions be recorded, and a copy furnished the family of the deceased; and that the periodicals of the Church of which he was a member, the "Steubenville Herald," and the papers of this County, be requested to publish the same.

M. WILKIN, *Cor. Sec. U. L. S.*

ITEMS OF INTELLIGENCE.

THE EASTERN QUESTION.—The news from the Black Sea is of an important character. The war has been fairly begun, and the well fortified Russian sea port of Odessa, has been bombarded by the allied fleets. On the morning of the 23d of April, nine steamers of the allied fleets took a position before the forts that command the entrance of the harbor. The English and French admirals had demanded the surrender of the Russian ships in the harbor. This being refused the bombardment commenced. Part of the city is said to have been laid in ruins. Eight Russian merchant vessels and one Austrian were burned in the harbor. Odessa is the chief seaport of Southern Russia, with a population of nearly 80,000. There is no doubt of the fact of the bombardment of Odessa, as it is officially announced. The Russian fleet had sailed out of Sebastopol, with the intention of meeting the allied fleets. The Russian and allied fleets came together near Sebastopol, but the British showing battle the Russians retreated into their stronghold. The evacuation of Little Wallachia by the Russians is fully confirmed. The Turks have taken three important points about Kalafat, and were marching upon Krajova. Silistria has been vigorously attacked and the Russians badly defeated. The greatest consternation prevailed at Krajova.

Later accounts say the allied fleets bombarded the Russian Fort at Sulina, on the mouth of the Danube.

On the 18th and 19th, Omer Pasha with 70,000 men, gave battle to General Luders, between Silistra and Russova. The battle raged several hours. During the previous night, Omer had sent a division towards the sea, which division, during the height of the battle, attacked the Russians in the rear, causing tremendous confusion. The Russians retreated with the loss of many guns, stores, baggage and military chests.

A detailed account of the bombardment of Odessa, states that all the batteries and military stores were destroyed, two powder magazines were blown up, 12 Russian ships of war sunk, and 13 laden with ammunition taken. Merchant vessels were unmolested. The loss of the allies was only five killed and six wounded. The allied fleets had left for Sebastopol.

SANDWICH ISLANDS.—Rev. Mr. Lyons, of the American Board, in a recent letter from the Sandwich Islands, speaks as follows:

"The most heartfelt pleasure was derived from attending the great missionary meeting, held in the Stone church, Honolulu. The house

was crowded to overflowing, above and below. What had called this great crowd together? Eight Hawaiians were to be consecrated to the missionary work, receive their instructions, and in a few days depart for their destined home—the dark yet waiting isle of Fatuhiva. It was a new and most thrilling scene. There, in the midst of the listening crowd, I sat, and blessed God for the privilege of beholding a spectacle that doubtless filled heaven with joy. I contrasted the present with the past. Twenty-one years ago I was worshipping God in a house near the present one, made of poles, strings and grass, resembling any thing else rather than a church, and with a comparatively small congregation clothed in kapa. Now I was seated in a house built by the same congregation, that might vie with almost any house of worship in an American city. Then, the people were receiving missionaries; and the time seemed far distant when it would be otherwise. Now, the people are sending out missionaries from among their own race to other lands. ‘What hath God wrought!’”

MR. LAYARD.—At a meeting in which he was presented with the freedom of the city of London, Mr. Layard said, in regard to his Assyrian researches:

“Doubtless if I had undertaken these excavations with no other end than that of gratifying an idle curiosity, or an ordinary spirit of enterprise, I should be utterly unworthy of the honor you have shown me. I trust they were embarked in for a higher motive. Archæology, if pursued in a liberal spirit, becomes of the utmost importance, as illustrating the history of mankind. I confess that, sanguine as I was as to the results of my researches amongst the ruins on the Tigris and Euphrates, I could not, nor indeed, probably could any human being, have anticipated the results which they produced. I do not say this in self-praise. I consider myself but as an humble agent, whose good fortune it has been to labor successfully in bringing about those results. I could not doubt that every spadeful of earth which was removed from those vast remains would tend to confirm the truth of prophecy, and to illustrate the meaning of Scripture. But who could have believed that records themselves should have been found which, as to the minuteness of their details, and the wonderful accuracy of their statements, should confirm, almost word for word, the very text of Scripture. And remember that these were no fabrications of a later date in monuments, centuries after the deeds which they professed to relate had taken place, but records engraved by those who had actually taken part in them.”

INFIDELITY IN EUROPE.—The schoolmasters in France are now generally teachers of Pantheism. They are specimens of what schoolmasters may become, if we do not take care that they are Christians also; that they shall know and teach the Bible, as well as know and teach secular learning. The schoolmasters in France, it is now discovered, are teaching not only Pantheism, but Atheism and Socialism, of the vilest description, in almost every commune throughout the land; so much so, that the Legislature has been obliged to interfere, and, if possible, to repress it. Germany overflows with Pantheism and Atheism at this very moment. Popery, I admit, is losing its foothold; and it is my hope, that Popery and Pantheism will soon fight it out upon the stage of Europe, Satan

thus becoming a house divided against itself, that the triumphs of the Gospel may be hastened amid the chaos.

A DIVIDED CHURCH.—The *Churchman* thus speaks of the condition of the Episcopal Church:—"Our Church stands, at the present day, in an utterly abnormal position. While her standards set forth the necessary faith expressed in the catholic creeds, and also a body of other matters to be received as of doctrine, there is no unity in the living voice of the Church; that is to say in the teaching of her ministers. The proper idea of the Church supposes, indeed, the freest allowance for diversities of individual utterance on matters of opinion, on things not ruled, yet uniformity of teaching on all that is ruled. It supposes, too, some tribunal for the practical determination of disputed questions of doctrine, and of the interpretation of the standards. Yet our Church presents the spectacle of bishop against bishop, and doctor against doctor, with no voice to compose the strife; and that on points not lying outside the ruling of her standards, and so open to debate, but on points on which the Prayer Book must be assumed to have a determinate meaning one way or the other."

PIEDMONT.—The enmity of the clergy against all political reforms, and especially against any degree of religious liberty, continues unabated. A person named *Gentil* was lately dragged from dungeon to dungeon, for having embraced the Gospel, and now the persecution is directed against M. Hudry Menos, editor of the *Gleaner Savoyard*, who was condemned for having dared to defend the Protestant religion. He was only liberated when he was seized again, because in his journal he had declared that the blood of Christ cleanses from all sin, "and that as Christ had paid our debt, it is useless to have masses said to get us out of purgatory, a place of which scripture contains no mention." He is to be prosecuted at Chamberry, and the court will thus be constituted a synod, to prove the existence and value of purgatory!!

WHAT ROME WOULD DO.—The following, taken from the *Freeman's Journal*, of New York, the organ of Bishop Hughes, shows what the Romanists would do, if they dared. The sentiment grew out of the case of the monster Bedini.

"If the result of this damnable agitation, created and fostered by the daily papers, should happen to end in a general slaughter of misguided men by each other, and a consequent firing of the city in some two hundred places at once, *in what repute will the community, sobered and taught wisdom by commercial ruin*, hold the miserable newspaper men who will have brought on so fearful a catastrophe."

There, friends of the press, of liberty, of safety in your person, property, and institutions, what say you to that? The boldness of the Beast increases, and omens thicken.

Jews.—It is stated that the whole number of Jews in England is only 30,000; 20,000 of whom are located in London. Russia contains 10½ millions. Constantinople 80,000, and India 17,000. It is also stated that out of the 20,000 in London, 2000 are baptized Christians.

POPERY VS. EQUALITY.—The Government of Piedmont, from its spirit of tolerance, furnishes the only bright spot in priest-ridden Italy. The Senate of Piedmont have been discussing a bill recognizing the civil and religious equality of the people. Such an advance in the legislation of that State was, of course, not expected to be adopted without opposition. Accordingly, it has come, and from the very quarters in which it was anticipated. The Roman Catholic Bishops have formerly protested against it. Thus, to the miserable and besotted agents of the Pope, it is a monstrosity that Protestants should be regarded as having “the same right and privileges in matters of worship” as Papists.

ORDINATIONS.—The third Wednesday of June, at 10 o'clock, A. M. has been appointed as the time for attending to the ordination and installation of Mr. R. Reed, by the Pittsburgh Presbytery. Also the first Wednesday of July, at 7½ o'clock, P. M., for ordaining and installing Mr. D. M'Kee, by the Philadelphia Presbytery.

Rev. Messrs. Sproull, Sterret, Hunter, Galbraith and Hannay, with Messrs. D. Gregg, J. Boyd and S. Henry, are the Committee to attend on behalf of the Pittsburgh Presbytery, the examination of the students of Westminster College, on Thursday, June 30th, at 9, A. M.

No accounts of proceedings have been received from the Lakes, New York or Illinois Presbyteries. This we regret.

NOTICES OF BOOKS.

REVIVAL SERMONS, second series: by the Rev. Daniel Baker, President of Austin College, Texas; formerly Pastor of the Second Presbyterian Church, Washington city; with an appendix. Philadelphia: William S. Martien, 144 Chestnut street. 1854. 12 mo. pp. 386.

The sermons embraced in this volume, it is stated, were preached by the Author, during a recent tour through the Southern and South-western States. They are of a highly popular character, called revival sermons, chiefly on account of their awakening tendency and design. The subjects of which they treat, comprise the essence of the gospel, and will be found not only deeply interesting, but instructive and edifying. We can cordially recommend them to our readers.

ASLEEP IN JESUS; or, Words of Consolation to Bereaved Parents: by the Rev. W. B. Clark Dumfries. Philadelphia: William S. Martien, 144 Chestnut street. 1854. pp. 134.

This is a charming little book. It treats mainly of the death of children, and incidentally of the nature and use of affliction; and of the great importance and necessity of improving it. Such as are smarting under the anguish of bereavement, will find in this little volume encouraging and consolatory views of the nature and design of God's dealings with his people. It will amply repay more than one perusal.

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No. V.

CATHOLIC COMMUNION—No. 4.

CONSIDERATION OF THE ARGUMENTS FOR CATHOLIC COMMUNION.*

If the discussion in the preceding papers, presents this subject to the minds of our readers as it does to our own, we might dispense with further inquiry; for, if it proceeds on false principles the practice is necessarily wrong. This is the conclusion to which we have been brought; it is based on assumptions not one of which is proved or can be proved, but are, on the contrary, untrue. But as the direct arguments are put forward with a vast amount of confidence, it may be proper on this account to subject them to a passing scrutiny. We may thus satisfy our readers that these are as fallacious as the principles on which the theory is based.

1. The first argument claims to be Scripture doctrine. This argument rests upon two premises, namely, the church's unity and the nature and use of the Sacraments. To one or other of these premises, we have no objection. Differing though we widely do, from the advocates for Catholic communion, we differ not about the premises, but the conclusion which they draw from these. After what has been said in our first article on the subject respecting unity, further explanation is unnecessary. We have showed that though it is not, yet it ought to be exemplified by the visible Church—that as all true believers are ONE in Christ, so should all his professed disciples have a visible unity; and that they should employ all scriptural means for its attainment. Nor

* The arguments are those given by Dr. John Mason, in his "Plea for Catholic Communion." To the principles assumed by this writer we have had an especial reference in the preceding part of our discussion on this subject. Further reference is to be understood as made to the work just named.

have we any objection to the definition given of the Sacraments; namely, that "they are signs and seals of the Covenant of grace." We admit, as we have said, the premises, but we do not admit the conclusion. And the reason why we do not admit the conclusion, is, because it involves a sophism in respect of both the premises. The terms are changed in their meaning in passing from the premises to the conclusion: they are used in one sense in the former, and in another in the latter. This of course invalidates the conclusion; the reasoning is sophistical, and the argument inconclusive.

It is asserted in the argument, that as the Church is one, therefore all her members have a right, on the ground of unity, to all her privileges. But is it true that the visible Church is one? Is it true that she *is not* broken up into diverse communities? The Church is indeed ONE, yet she is not one in the same sense in which the Lord's Supper is administered to her; that is, as visible. She is one in Christ, "the only one of her Mother," the Church invisible. But it is to her as visible that the Lord's Supper is administered. Now, the statement, which is quite true in regard to the former, is not true in regard to the latter. As visible, the Church is not one, but many; that she *ought* in this sense to be one we maintain, and grieve that she is divided. But what would be true if she were one visibly, is not true when she is divided into parts. The argument then from unity, is a sophism; the meaning of the term Church is changed; in the premises it means the Church invisible; in the conclusion it means the Church visible. The premise proposition is true, the invisible Church, the mystical body of Christ is one; but the conclusion proposition is false, because it asserts that all the members of the visible Church have a right to all her privileges; false in reasoning we mean: for, whether the assertion were true or not, at least it is not found in the premises. The following hypothesis shows the value of the argument. A. owes B. a sum of money. This being true, it follows that A. ought to pay it; but it does not follow that he should pay it to C.; because he does not owe it to C., but to B. A.'s indebtedness to B. furnishes C. with no claim. So the rights of the invisible may not be extended to the visible Church, for this obvious reason, they are not identical, and therefore what is predicable of the one, *may not* be predicated of the other. We can say with absolute truthfulness that every member of the invisible Church shall be saved from sin, and made a partaker of eternal life; but we may not say this of every member of the visible Church. Every one of the former has a right to eternal life, it is his blessed privilege; for his "life is hid with Christ in God;" but it is not the right, it is not the privilege of every one of the latter, for many of them have a name to live, but are dead. The argument for Catholic communion would be satisfactory were the

visible Church indetical with the mystical body of Christ; but this is not the fact; it is therefore inconclusive.

The same kind of mistake is committed in the argument derived from the nature and character of the Sacraments. It is said that as "they are signs and seals of the Covenant of grace," and as "all believers in all places, in Christ's kingdom upon earth, have their share in the mercies of that covenant, therefore all believers having the thing signified, have a perfect right to the sign." Now, while it might be true that "all believers having the thing signified have a perfect right to the sign," it does not follow that *all who profess to believe, have a right to the sign*. By an error in reasoning, similar to that in the former instance, what is true of one party, is claimed to be true of another, and a very different party. Throughout the whole of the argument, from the nature of the sacraments, this sophism runs. What is asserted in the premises, as the right of all believers, is assumed in the conclusion to be the right of every *professed* believer; but as this is not true, the argument is therefore inconclusive; for it does not follow because believers have a right, that all who profess to believe have also a right to the Sacraments. And yet the application of the argument to the question of Catholic communion depends entirely upon this mistake. For if it is said that the meaning of the terms is not changed, then we say that the conclusion has nothing to do with the point in controversy, and of course the argument falls to the ground. The Lord's Supper, according to the argument, is a "sign of grace," but as all who profess to believe have not grace, therefore, all cannot have a right to the sign by which it is represented. By the very terms of the argument the right is made dependent upon the fact of having grace, which a mere profession of religion does not determine, or prove.

The argument from Scripture doctrine is one of great pretension, well fitted to disarm opposition; for, in fact, it is rather an appeal to our Christian sympathies than doctrinal evidence for Catholic Communion. As an argument, it must fail to convince a single reader, capable of disentangling its sophistry, and whose mind is not already prepossessed on the subject; and that, for the simple reason that the conclusion is not to be found in the premises, logically, it is a remarkable example of the *non-sequitur*, in argument.

We wish not to insinuate want of honesty on the part of those who use the argument; we have no heart to make the charge against such a man as the late Dr. John M. Mason; and we would find little credit with our own readers, were we to assume want of capacity as the cause. We only do an act of justice to the memory of the writer referred to, to say that he was incapable of having designedly used an argument that did not satisfy his *own* mind; and that few men indeed were able to sift an argument as

he could. But his mind was pre-occupied with the persuasion that Scripture doctrine was in favor of Catholic communion; this is the only reason that can be assigned for the effect which the sophistical argument had on his own mind.

It is not out of place here to inquire whether those who argue for Catholic communion, from the consideration that the sacraments are signs and seals of the covenant, are prepared to apply this argument in the case of baptism? For, if it has any weight in application to the Lord's Supper, it is equally valid in application to the other. Why not a Catholic communion in relation to the latter as well as in relation to the former? If the nature of the sacraments demands the one, it demands also the other, and that without any reference to membership in any particular Christian community, on the ground simply of Catholicity.

It may be inquired further, whether the conclusion, though found in the premises, is not subject to very important limitation—whether there may not be exceptions to the application of the principle. It must be borne in mind, that though a profession of Christianity entitled those who made it to come to the Lord's Supper, yet circumstances may exist in which it would be proper to refuse the privilege of communion. For, it is not true in fact, that "all who have entered into the service of Christ, and mean to regulate their lives by his word—and what Christian does not?—have a right to the sacramental encouragement, commensurate with the sacramental oath." The *use* made of this in the argument, requires us to understand it as asserted in relation to *professors* of religion, irrespective of vital Christianity in the soul, though it is presumed, that real Christians were *intended* in the statement. But, it will not be pretended that no one who has entered the service of Christ, and means to regulate his life by the word of Christ, *ever* fails to do this, or falls into scandal. For, it is matter of experience, that facts occur in the lives of actual believers, sufficient to debar them, for a time, from the Lord's table. There is reason then why those who bear rule in the house of God, may not only "dare," but where it is their *duty*, "to keep back" from the Lord's table, even real believers! The right to this privilege may be forfeited for a time by reason of scandal. But as we must examine this view of the subject in another connexion, we simply make these remarks in passing.

2. The second argument is derived from facts taken "from the Apostolic history." The first of these facts "occurs in the case of the first converts of the New Testament economy." Acts, 2: 14-38. The conclusion drawn from this is, that "the only qualification" (required) "was faith in the Lord Jesus as the Saviour of sinners, by the blood of his cross—a faith manifested by a credible profession of his name." Fact second, is the "case of the Ethiopian Eunuch." Acts, 8: 35-38. "Here," it is con-

cluded, "in perfect conformity with the original precedent already produced, is a minister of the gospel acting under the immediate injunction of the Holy Spirit, administering one of the sealing ordinances to a new disciple, upon no other terms than a credible profession in the Lord Jesus Christ." Fact third, "occurs in the history of Saul." Acts, 9th chap. The "fourth fact occurs in the case of Cornelius, the first Gentile admitted into the Christian church." Acts, 10th chap. And because baptism was administered to Cornelius and his friends, upon the "evidence of their gracious relation to the Lord Jesus Christ," it is asked, "why should not such proof of Christian character in others, no matter whom, as we deem sufficient among ourselves, be at this hour, as it was then, the rule of christian fellowship on the broadest scale? The only other fact adduced in proof, "occurs in the history of the reference from Antioch, and of the proceedings thereon by the Synod of Jerusalem." Acts, 15th chap. The value of the decision in this case it is said "lies in its principle." On the one hand, the venerable council would not endure, "no, not for an hour," the least infringement upon that prime essential of Christianity, the justification of a sinner by faith alone. Nor, on the other hand, would they countenance the spirit of schism and separation, even for the sake of important differences, which left both sides in possession of substantial truth. On these matters they enjoined respect to each others feelings—they enjoined bearing and forbearing—they enjoined endeavors to keep "the unity of the Spirit in the bonds of peace"—they did not enjoin, nor abet, nor in anywise encourage the disruption of communion."

We have now stated the Scripture facts adduced for Catholic communion, and the conclusions drawn from them. It is, we must confess, a matter of great difficulty to conceive how any man of sense, acting in the spirit of candor, should ever have pressed these, or similar facts into the service of Catholic communion; not one of them has the least reference to this subject. We misrepresent the true state of a case, and the question at issue, if we make comparisons between things that are *not similar*. Yet, such unfair comparison is made in the argument we are now considering. The question at issue is, ought Christians while they deem it their duty to keep apart in different denominations from others, to unite in communion at the Lord's table? Catholic communion, as understood in this controversy, pre-supposes separate organizations in the Christian church. And the question in dispute is, shall those of one organization be *admitted* to the communion of the Lord's Supper, with those of another, to which they do not belong? or, have those of one organization, a *right* to this privilege in another, to which they have not joined themselves? Now, the "facts" adduced in proof, have relation to, and grew

out of a state of things where no different organizations existed—where there were no different denominations of professed Christians: those of that era, all belonged to *one organization*; and they could not do otherwise than enjoy all Christian privileges in common, as they had the opportunity. And by doing so there was no exemplification of Catholic communion, in the sense in which the phrase is used in the present controversy; for, whatever schismatic feelings, and even practices, may have found a place in this early portion of the church's history, she was as yet *one visible body*.

It is of too much importance, in this connexion, to overlook the fact, that not one of the instances referred to, is admission to the Lord's Supper at all the matter of discussion. Supposing the Church to have been divided into parties, which we know was not the case, still the facts adduced would not justify Catholic communion, because they have no reference to this matter. The argument is not only false, as it supposes a state of things which did not exist, but it is also irrelevant, as not one of the facts involves the question of Catholic communion.

The first two facts, namely, those of the first converts, and the Eunuch, are most unequivocally cases of admission into the Christian Church, and therefore do not furnish, directly or indirectly, any guide to us, on the subject of Catholic communion. The parties are admitted into the church on a profession of their faith, and are baptized facts; which are exemplified by those who oppose, as well as those who favor Catholic communion.

The "third fact occurs in the history of Saul." It is very obvious that this is not an example of Catholic communion: does not exemplify or furnish even an illustration of the subject. The transaction is simply a recognition of the Christian character and apostleship of Saul, once a persecutor, now a converted man, and called to the office of apostle by the Lord Jesus Christ. It is, too, not to be forgotten, that this whole transaction was of a most extraordinary kind, and therefore cannot furnish any rule of procedure in the ordinary business of the Church. Ananias performed no act of government, he did not even admit Saul into the Church: he merely performed a ministerial function in obedience to direct personal instructions given by the Lord Jesus Christ himself. Saul was admitted into the Church, and received his ministry in a way that no other man ever did. A fact, then, so abnormal in its every feature, so different from the ordinary mode of admission and treatment, of either officers or members, in the house of God, cannot be the basis of a fair argument in the case; and, we hold it to be a mere evasion of the difficulty, a statement pointless as gratuitous, to say, as has been said in reference to this, that the knowledge of the fact being "communicated by revelation to Ananias, is of no weight in the present argument." For whether

the knowledge of the fact being communicated in this way is of any "weight" or not, the extraordinary nature of the case is a consideration alone and by itself decisive as to the inadmissibility of the fact, as a rule in the normal state of the Church. But if the fact were admissible as a rule, it has no relation to Catholic communion, and of course no just conclusion can be drawn from it on the subject.

The fourth, like the first and second facts, involves the question of admission into the Church, but does not involve the subject of Catholic communion in one way or other. It possesses a peculiarity, indeed, that distinguishes it from the first two facts; namely, it involved the question about circumcision: and here lay the difficulty with which Peter had afterwards to contend. Apart from this, which is of no importance, one way or the other, in the controversy, the fact is one simply of admission into the Church; and has not the most distant relation to Catholic communion. This practice may be wrong, or it may be right, as far as the case of Cornelius is concerned; for it makes no statement, includes no principle that may be applied to determine this question. It is a strong testimony against the prejudices of the Jews about circumcision, but in respect of Catholic communion, it supplies neither principle, illustration nor proof.

The fifth and only other fact adduced, is "the history of the reference from Antioch, and the proceedings thereon by the Synod of Jerusalem." The value of this fact is said to lie "in its principle." That it contains a principle, and a very valuable one, we cheerfully admit; but that it contains any principle applicable to the practice of Catholic communion, we deny. It contains the important principle of Presbyterian Church government, namely, that of inferior and superior courts, and the power of the latter to review the doings of the former. It refers to certain Jewish questions, and especially to that of circumcision, which certain men who came down from Judea, taught the brethren, and said, "except ye be circumcised after the manner of Moses, ye cannot be saved." These men were for pressing a rite of the abrogated dispensation upon the members of the New Testament church. This, the Synod met in Jerusalem condemned.

This series of facts which we have briefly reviewed, is offered in proof of Catholic communion, while the whole drift of the reasoning, and even the formal conclusion, refer not to this point, but to the conditions or terms of admission into the apostolical Church, which it is maintained was no "other than visible Christianity." Now whether this is true or not, (and we shall examine it as we proceed,) we say it is not to the point. This mode of reasoning confounds things that are distinct; it confounds *admission into the Church*, with the *right* to enjoy privileges in the Church; these may be intimately connected, but they are not identical.

The inconclusiveness of such reasoning lies in this: the argument for Catholic communion presupposes the existence of distinct Christian communities, and assumes that though distinct, the Lord's Supper may, and ought to be enjoyed in common by all. On the other hand, the process of the argument, if it proves anything at all, proves that there *ought not* to be separate denominations in the Church. We are far, indeed, from controverting the idea that the visible Church should be ONE. The want of unity is sinful, for she is ONE according to the appointment of her head; and she shall be ONE when the "earth shall be full of the knowledge of the Lord as the waters cover the sea." But does it follow because the Church should be ONE, that in the meantime, when she is rent with divisions, that she should act as if she were not divided? Divisions may exist without an adequate cause; but the remedy is not Catholic communion, it is union. Let union be restored on the basis of truth, and then communion necessarily follows. The visible church is divided; and there must be either just grounds for the division, or there is not. If there are no just causes for separation, then we repeat it, the remedy is union; let this be effected in accordance with truth, and the way is at once open for communion. But if just grounds of separation exist, these are sufficient to prevent a common communion till they are removed. The real evil, the thing that needs to be remedied, is the spirit of schism which now rends the Church; and when the remedy is applied here, as it *ought*, communion follows, and grows out of the reformed state of things.

3. The third argument for Catholic communion consists "of facts furnished by the primitive Church from the days of the Apostles to the close of the fourth century." In the first place, much that has been said in reference to the argument taken from the facts of the New Testament is applicable, with equal force, to the present class of facts. Though corruptions made their way into the primitive Church at an early period, her visible unity was not infringed for a considerable time. In such a state of things, there is no just comparison with the Church in the present age, cut up as she is by sectional differences. In fact there was no opportunity for what is called Catholic communion, for whatever departure there may have been from doctrinal purity, as yet the Church was visibly ONE, and therefore till such departure assumed the form of sectional difference, the principle on which they held communion, differed nothing from that on which any particular Church opposed to Catholic communion, still acts.

Long before the close of the fourth century, the period from which the facts of the present argument are taken, the primitive Church had lost much of its first love, and a process of corruption had commenced which terminated in anti-christian idolatry; though examples *could* be found, during this period, no importance

then can be attached to them, as an argument for Catholic communion.

In the second place, the whole argument goes to prove the unity of the primitive Church; but is not an exemplification of Catholic communion. As an argument it is out of place, because it proves only what is not disputed, but leaves *unproved* the point at issue. We will not, therefore, accept as evidence that the primitive Church practised Catholic communion, facts which only prove that she was a united Church. But in the third place, though it were admitted that there was opportunity in the primitive Church for Catholic communion, (which we do not admit,) and that it was actually practised, yet we do not acknowledge the obligation which the argument thus presupposes: namely, that their example is authoritative, or binding on us. Though the facts had proved what is claimed for them, which they do not, the example of the primitive Church can have no obligation on us, more than the example of any Christian community of the present day. We admit that the example of other Christian communities *may* involve an obligation; and that it *may* be our duty to do as they do, simply on the ground that their practice *may* be right, and ours *may* be wrong. But if we do so, it is on the ground of evidence furnished, and not on the score of authority. For, as we *may* be mistaken, so *may* they; no human example is in itself authoritative; the Bible alone, as the voice of God, is authoritative; and therefore this alone is the only infallible rule of faith and manners.

Finally, our estimate of this argument may be summed up as follows: It is irrelevant to the point in dispute; referring to the unity of the Church, and not to Catholic communion—or, the conclusion is not found in the premises. But were the argument relevant, and the conclusion legitimately drawn from the premises, still the practice of the primitive Church cannot bind us, because their example has no more authority than our own.

RELIGIOUS PRINCIPLES OF THE SCOTTISH MARTYRS.

In a discourse by Dr. Andrew Symington, from which we have extracted two interesting articles, under the title "The Martyrs blood precious in Christ's sight," we find the following clear and accurate statement of the religious principles for which the Scottish Martyrs suffered. A careful perusal of them will be interesting and profitable to our readers.

* They (the Martyrs of the seventeenth century) held the grand Protestant doctrine of the perfection and supreme authority of the Holy Scriptures, and claimed a right to read, and think, and be-

lieve, for themselves. They embraced the system of doctrine usually known in this country by the name Calvinistic ; but which we would rather call apostolical, or evangelical, for they called no man Master, and would submit their consciences in this matter to no authority, excepting that of God speaking in the Scriptures. The doctrines of human guilt and depravity, salvation by the cross of Christ, and by the grace of God, and influences of the Holy Spirit, formed their creed, and were the basis of that pious and holy character by which they were distinguished.

They claimed a right to worship God in the institutions which he has ordained, without the interference or authority of man. They contended for true liberty of conscience, and would not bow to receive from any human authority, ecclesiastical or civil, rites that had no sanction in the word of God. And when they had no alternative but to wrong their consciences or sacrifice their lives, they loved not their lives unto the death.

They held the exclusive supremacy of Jesus Christ in the church, and contended for the blood-chartered liberty of the church, and her independence of human authority. In the early establishment of the Reformation this was a prominent feature. The Pope had assumed and exercised an authority over the church ; Henry VIII. in his contentions with Rome, transferred this authority to himself ; and in all the contentions with the house of Stuart, this was a main point. The independence of the church was boldly asserted by Henderson in the Assembly in Glasgow, 1638. The reformers and sufferers contended for the liberty of the ministers, the courts, and the members of the church ; and would not bow to prelatie more than to popish authority, nor to a civil ecclesiastic supremacy. They were persuaded of the scriptural authority of the Presbyterian polity, but held it in its unfettered freedom and independence ; and viewed with jealousy every encroachment of human authority, as not only opposed to their liberty, but as reflecting dishonour upon their Saviour. Fidelity to this truth, as interfering with the taking of oaths, in which a supremacy over the church was recognized, formed one chief ground of the sufferings of those troublous times.

The martyrs held the divine institution of magistracy, and the obligation of the scripture precepts in the erection of civil government and in the appointment of governors. They held that persons invested with authority should not only be persons of ability and moral character, but fearers of God, and professors of the true religion. No class of men were more jealous of the liberty of the church than they were ; yet they held that an obligation lay upon a nation, by their rulers, to favour and support religion ; viewing this as due, in the first place, to the Prince of the Kings of the earth, whom all nations are to serve, and as, in the second

place, forming the only sure basis of national virtue, union, peace, and prosperity. They would not submit to an Erastian supremacy, placing the church in subjection to the State; nor did they assume an authority over the State, requiring its subjection to the church. They drew the distinction between civil and ecclesiastical authority, with judicious exactness; and, without confounding these two things, required their co-operation, each in its own sphere, as co-ordinate powers under one Supreme Divine authority. They did not confound the constitutional exercise of civil authority, in giving facilities and protection to true religion, with the base prostitution of it to State or personal purposes. They found things civil and religious recognized in the same divine law, connected in the complex nature and relations of man, related also in the necessary connexions of things, and combined in the corruptions against which they testified; and be it right or wrong, such is the fact, that the reformers did not exclude religion from national concern. But it is due to them to say, that nothing was more remote from their minds than the idea of propagating religion with the sword. Called, as they were, in their perilous circumstances, to assume the attitude of defence, they disavowed and abhorred the propagation of religion by other than the weapons of scripture, argument, prayer, and example. In language as strong as could be employed by those who accuse them of sanguinary principles, they declared, "We positively disavow, as horrid murder, the killing of any, because of a different persuasion and opinion from us, albeit some have invidiously cast this odious calumny upon us."

Besides, the martyrs held the great desirableness of union and uniformity in the profession of religion. They testified against *sectarianism*, or the violation of the unity of the church, by cutting or dividing it into insulated sections. God is one; religion, as a principle in the heart, is one; the word of God is one; Christ is one; and his law is one. The law of Christ is not an undeterminate thing; it is definite, and is distinguished by a universality and simplicity adapted to the situation of the church in every circumstance, and providing for its visible unity. The reformers were unionists upon principle, and on the largest scale too. They sought union upon the basis of truth. They held the doctrine of the unity of the church, and endeavoured its exemplification. They wished, also, by good laws, and scripturally qualified rulers, the union and prosperity of the kingdom. And it is not to be denied that, without making any compromise of the authority and freedom of either, they sought a harmonious co-operation and reciprocation between Church and State, in subserviency to godliness and honesty. Nor were their pious wishes confined to their own loved country. They looked abroad. They sought the enlargement of the kingdom of Jesus Christ, and the

peace and tranquillity of all Christian kingdoms and commonwealths; the Christianization and union of all the nations of the earth. But they would not sacrifice truth for union; nor did they stumble at the impossibility of obtaining uniformity in the profession of religion. The event showed that they were premature in their expectations. Their aim, however, was excellent; and predictions assure us that the evil of division will be healed in the arrival of a day in which "there shall be one Lord and his name One."

The martyrs also held covenanting to be a fit and divinely authorized means of consolidating union in a church and a nation, and of giving security to the interests of religion in both. They found confederation in the transactions of mankind; they viewed it to be based on the moral law; they saw it largely exemplified in the history of the Jews; they read prophetic intimations of the practice; and they had before them the example of the reformed churches. Besides, they were, in a measure, driven into covenanting by the plottings of their enemies. At the period of the first reformation, the National Covenant of Scotland had been prepared and gone into, when the jealousy of the nation had been awakened by the interception of letters from Rome, granting a dispensation to the Roman Catholics to profess the reformed tenets for a time; with a view, no doubt, to the ultimate overthrow of the reformed cause. The covenant united the country, and proved a means of preserving the reformed religion from the peril to which it was exposed, from the machinations of enemies. At a subsequent period, this covenant was again sworn, as applying to Prelacy as well as Popery; and a Solemn League and Covenant was subsequently framed to preserve the reformed religion in Scotland, and extend it in England and Ireland. These deeds formed, in those days, the Magna Charta of civil and religious liberty; and were held in the highest veneration by those who contended against the overthrow of the reformation. The offence in which these deeds were held by the enemies of the reformation, may be learned from the public odium, attempted to be thrown upon them by their condemnation and burning. But the martyrs held fast their obligation, because of that scriptural reformation which they embraced, and which they had been the means, so seasonably and efficiently, under God, of preserving.

The martyrs also held the duty of resisting authority, when it violated divine and constitutional rights, and set at nought all attempts at reformation. No race of men regarded superiors with greater respect than they did; and this too from a conscientious principle. They were not rash to resist authority, even when it was abused. They exercised patience, remonstrated, and employed every means of reformation. But authority may be abused, and power may be turned to oppression and persecu-

tion; and abuse may reach a point when resistance becomes a duty, and if ever it reached this point in any case, it was in the days of the late martyrs. Then, after setting, with much patience and long-suffering, the example of obedience for conscience sake, they taught by their example, the awful but necessary lesson of resistance for conscience sake; giving the doctrine of passive obedience and non-resistance to the winds.

Such are some of the leading principles of the martyrs. In contending for these principles, they viewed them in a threefold connexion, as will appear from their writings and testimonies. They held them, first, because founded on the Bible, to which they made their appeal as the alone supreme authority. They were attached to these principles, in the second place, as entering into the ecclesiastic and civil constitutions of the country, after it had in the goodness of God obtained reformation; which will account for their frequent reference to Acts of Assembly, and of Parliament, to vindicate themselves from the charge of sedition and rebellion. And they adhered to these principles, again, as having been embraced in the covenants, of whose obligation they had a strong sense in their consciences.

ASSURANCE OF GOD'S LOVE.

“Assurance of God's love” stands first in the list given in the Shorter Catechism, of the benefits that “flow from justification, adoption and sanctification.” Its title to this position is readily awarded by every one who has been made a partaker of it, on account both of its unspeakable excellence, and of its relation to those that follow it. When this blessing is enjoyed, there cannot fail to be “peace of conscience, joy in the Holy Ghost,” and all other gracious benefits; while the absence of it, if the soul be at all sensible of its spiritual condition, produces a distressing apprehension of the wrath of God, the just desert of sin. This high privilege can never be too earnestly desired, nor eagerly sought after, as promoting the believers comfort and usefulness while in the world, and as filling him for a purer state of enjoyment in heaven.

They entirely mistake the meaning of the term assurance, who suppose that it does not admit of a doubt with regard to its object. Were this the case, we apprehend that the number of those who enjoy this privilege would be very small, and the occasions of such enjoyment, very unfrequent. While there are the remains of corruption within us, there will be darkness in the understanding. Sin that separates the soul from God, where it reigns, shuts out the light of his countenance, where, although it is subdued, it

still dwells in the members, and at times gains a temporary victory over "the law of the mind." It is a frequent experience of those who fear God, to walk in darkness and have no light. The penman of the 88th Psalm appears to have been utterly destitute of comfort, yet who will say that he was not a gracious person, and at the very time in exercise of gracious principles? He was in deep despondency, yet he was far enough from sinking into the depths of despair. Of this, the evidence is very clear in the appropriating claim which we find in the first verse of the Psalm, as also in his continuance in prayer in the midst of all his discouragements: "O Lord God of my salvation, I have cried day and night before thee."

"Assurance of God's love" is such a measure of confidence, that the soul is the object of divine favor, as keeps it from sinking under a sense of its unworthiness and guilt. This confidence may be more or less strong, as it is affected by the believers' sins, temptations and exercises; but it can never be utterly lost. It may so far seem to fail as to lead to the inquiries: "Hath God forgotten to be gracious? hath he in anger shut up his tender means?" and, on the other hand, it may rise to such a height as to leave no doubt of an interest in the pardoning mercy of God. Between these extremes there is a wide extent of Christian experience, in which believers will find enough to keep them humble, and enough also to make them thankful. They see that in themselves which makes them wonder that their condition is not inconceivably worse, and that in God's ways of dealing with them, that leads them to admire the riches of his grace: "I am not worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant."

In the minds of many, assurance is inseparably connected with sensible discoveries of the love of God. This idea is carried to a hurtful extent when it is thought that when there are no such discoveries, there is no assurance. The effect of this is to make some mourn whom God would have to be comforted. Because they have not those emotions of joy in which they imagine assurance consists, they are ready to conclude, that they are under the hidings of their Heavenly Father's countenance, and the objects of his severe rebukes. They thus deprive themselves of enjoyment when it may be at hand, and are in sorrow when they should rejoice. That sensible manifestation of divine love are desirable, is indeed true, but to suppose that by the frequency and clearness of these we are to estimate the growth of religion in the soul, is a mistake which may greatly mislead us in forming a judgment of the state of either others or ourselves.

It will, perhaps, be found as a rule pretty generally correct, that much religious emotion is usually where the mind is weak and the knowledge limited. In such cases the feelings are easily

excited, and it requires often no other appliances than those which men can employ, to stir up the soul to its lowest depths. But who does not know that this may be where there is no experimental religion at all; and at best it evinces no more than a habit either constitutional or acquired, of yielding to impressions made on the feelings directly, and not through the medium of the understanding. These impressions are usually of short duration; they come and go with the causes that produce them. They are by no means conclusive evidence of a state of grace, and still less of a high degree of sanctification.

We are far from thinking lightly of sensible enjoyment, or accounting all enthusiasts who profess to have experienced it. Our gracious Saviour gives at times cordials to revive and refresh his people, as well as food to sustain them; and these he administers with infinite skill, giving strong meat to strong men, milk to babes, and stimulants to the feeble and faint-hearted. This vanity will be seen exemplified as clearly in the experiences of believers when partaking of the Lord's Supper, as in any other ordinance. There communion with God is expected, sought and enjoyed. But if we should reckon that those only have this fellowship with the Father and his Son, Jesus Christ, who have some indescribable rapturous feelings, the number favored with their Master's presence would be very small, and many whose hearts were grieved for their sin, and whose faith was directed to the atoning sacrifice set forth in the ordinance, would go away discouraged. And it may be, that this mistake as to that in which communion with God mainly consists, is the reason why so many go to that solemn ordinance with such limited expectations, and come away either in a cold and carnal frame, or cast down on account of profiting so little by privileges so great. Believers should learn to estimate their state by the solid and permanent growth of grace, rather than by the uncertain and fluctuating standard of their feelings. The experience of the Psalmist is conclusive testimony on this point: "In my prosperity, I said I shall never be moved. Lord, by thy favor thou hast made my mountain to stand strong; thou didst hide thy face, and I was troubled." Psalm 30: 6-7.

The evidence on which our assurance that we are the objects of God's everlasting love rests, is neither a revelation directly from heaven, nor a promise brought with unusual power to the mind, nor a high degree of joy in divine things. The first of these is a delusion, and the others are at least uncertain, not to be trusted as conclusive of a state of grace; and it is a fact known to those who have to deal with the souls of believers in the trying hour of approaching dissolution, that they then seek for a foundation for their hope more substantial than good feelings or comfortable frames. In near view of the awful realities of eternity, they are

concerned to know that their hope is one that shall not make them ashamed. And it is when hope enters into that within the veil whither the Forerunner is entered, that it is the anchor of the soul, sure and steadfast, holding the vessel to its moorings, however rough the sea, or violent the tempest. Then it is that the soul, committing the vast interests of its salvation to the Author and Finisher of faith, feels a confidence which nothing can shake, that these interests are infallibly safe. A sweet calm takes possession of the mind. Heart and flesh may fail, but its language is that of the strongest assurance: "God is the strength of my heart and portion for ever." Such confidence has "great recompense of reward," and of such confidence in the most trying circumstances nothing can rob the believer: "I know whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day."

That a confidence of salvation flows from, and is inseparably connected with justification, the Scriptures testify. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever." Is. 32: 17. "Being justified by faith we have peace with God, through our Lord Jesus Christ." Rom. 5: 1. And in all the variety of trials and experiences through which the believer passes, this confidence will remain. It belongs to the nature of faith, and is strong in proportion to the strength of faith. It is called "the full assurance of faith," and is necessary in order to draw near to God with acceptance. "Let us draw near with the full assurance of faith."

This view of the subject does not by any means render useless the marks of a gracious state, or dispense with the duty of self-examination. So far from it, that it assigns to the former their appropriate place, and gives to the latter its true importance. The marks laid down in the word of God are intended to aid in ascertaining the state of the soul, by comparing it with them. This is done by self-examination, and requires the mind to go through a deliberate process, for which it would be unfitted by high emotional excitement. We are not to endeavor to produce, in some way, joyous feelings, and then from those infer the safety of our state, but having first made our calling and election sure, by an impartial trial, we are then to rejoice with a joy that the world can neither give nor take away. And they will be found to be the most solid, useful and uniform Christians, whose emotions are subjected to and controlled by an enlightened understanding. They are not likely to be disturbed by those influences which plunge into the depths of sorrow, those who thought they had reached the height of spiritual joy. "Those who received the seed into stony places, hear the word, and with joy receiveth it; but when tribulation or persecution ariseth because of the word, they are offended." How clearly does our Saviour teach by these

words, that delight in hearing the word is no certain mark of a state of grace.

How blessed the privilege, to be assured that we are the objects of the love of God! But alas how greatly do we undervalue it! Life is in his favor; and his loving kindness is better than life. "I have loved thee with an everlasting love." Faith believes the precious declaration. "The love of God is shed abroad in our hearts, by the Holy Ghost given us." "We love him because he first loved us." And if we "love him that begat, we love him also that is begotten of him." "By this we know that we love the children of God, when we love God and keep his commandments." Brotherly love is a mark of grace. "We know that we have passed from death to life, because we love the brethren." The indwelling of the Spirit is another mark. "We know that he abideth in us, by the Spirit which he hath given us." And that Spirit testifies to the important truth. "The Spirit itself beareth witness with our spirits that we are the children of God." How great the privileges of believers, and on what solid grounds can they "rejoice with a joy unspeakable and full of glory."

S.

LESSONS OF THE LAW—No. 2.

The *second* stage or period of the soul's progress, is properly denominated the *period of enlightenment*.

By some one of the manifold methods of divine operation, there shines around the man, some day, a strange, unearthly light; a mountain in the desert flames and smokes before him; the dry earth quakes and cracks beneath him, and the noise of a trumpet and the voice of words is heard. What is this new and wondrous revelation? Ah! he has heard the sound thereof before; but he knew not the voice. But now it is the voice of God! He has seen the truth before, but only in vision, as an indistinct and unsubstantial thing. But now his eyes are opened to behold wondrous things out of God's law. "The commandment comes"—comes in all the terror and splendor of its majesty! And it confronts him, and it speaks to him its deep-toned solemn words, "Hear, O man, the Lord thy God is one Lord; thou shalt worship, honor, love, and serve him, with all thy heart and soul and mind and strength." It is the law of God which is revealed, and the revelation of which is like the sudden flashes of the lightning in the midnight sky.

And what, then, is this law, which sheds so strange a light upon the soul of man. Reader, judge it not by the laws of men; for human laws are but the faintest shadows of the Divine. It is a law like God himself—holy, just, and good. It has the clar-

acter of him who gave it; it is stamped with the same matchless features of excellence and glory. It is pure as God is pure, and perfect as its Father in heaven is perfect. It is clearer than the sun, and fairer than the moon, and brighter than all stars and constellations. It is the moral image of the invisible God; and all the holiness, justice, truth, and goodness belonging to God, are expressed in this his reflected likeness. And the province of that law? It is not like the laws of men, designed only to regulate the outward life, and restrain from overt crime. It reaches to the deepest recesses of the heart, and rules the whole realm of human life and interests. It claims not only obedience, but love. It asks not only worship, but spiritual reverence. The very thought of foolishness is sin. When it says, "Thou shalt not steal," it adds, "Thou shalt not covet." When it says, "Thou shalt not kill," it adds, "Thou shalt love thy neighbor as thyself." When it says, "Bear not false witness," it adds, "Thou shalt bless with the tongue," and "Judge not, lest thou be judged." When it says, "Worship not idols," it adds, "Worship thy God in spirit and in truth."

It aims to regulate the secret affections of the heart—its innermost emotions; the thoughts and purposes of mind and will; to govern man, in short—the whole man, action, passion, and existence. And it claims no partial righteousness. It asks perfection without a flaw or failure; perfection like that of unfallen angels, on whose souls the shadow of sin has never fallen.

And the penalty of that law? It is death—death in all the wide and awful imports of that term. For, "The soul that sinneth, it shall die," and "Whoso offendeth in one point, is guilty of all."

But is this penalty inevitable? May not God, the Judge, pardon freely, and blot the terrible sentence out, blotting out our sins from his remembrance? Ah! the heavens may pass away, and roll together like a flaming scroll; the burning sun may cease to shine, and the moon to give her light, and the stars to deck the sky; the earth may cease to roll, and plain and mountain rock, and ocean disappear;—but never, never shall the great commandment of the God of earth and heaven pass away. "For ever, O Lord, thy word is settled in heaven."

This is the word which speaks to man in his state of unconcern and self-complacency. "Let there be light," and there is light. This is the law of God, so holy, so exacting, so eternal. And so if ever the soul of man is thus enlightened, he must needs pass from this second stage of his progress to a third. Such knowledge as this must have effect.

IMPROVEMENT OF EPISTOLARY CORRESPONDENCE.

Next to conversation, letter writing occupies the most important place in every-day life, and both methods of communication possess a mighty influence for good or evil. The two are similar in kind, for letters should rarely lose the plain and familiar style of colloquy; but they differ in this, that words spoken are often lost to us in the utterance, whereas letters frequently remain to testify for or against us in after days. The rules which hold good for profitable discourse with our friends may apply with equal force to epistolary correspondence.

To very many, letter writing to friends is disagreeable, because some care, time and labor must be bestowed upon it, and it interferes with their necessary labors and as needful relaxation. Even some eminent ministers of the Gospel (the late Robert Hall, for instance) left correspondents unanswered, owing to other more important engagements; but the necessity of the case generally compels such as these, at least, to answer when written to. Others, again, court correspondence, and confess that they derive unspeakable advantage from that of their pious friends.

That great benefits do arise from *well*-conducted correspondence is unquestionable. The time necessarily occupied in writing is well spent on a careful epistle; and the fact that the production is likely to be preserved, perhaps treasured on our account, should induce us to be careful. "Whatever is worth doing is worth doing well." No one, therefore, should write a hasty letter, for it demeans the writer, and seems to bespeak the low estimation in which the party addressed is held; far better to forbear till a more favorable opportunity. We do not now allude to mere business letters, but to those of friendship and intercourse among the professed disciples of Christ.

Passing by all improper and injurious communications which have appeared in print as the effusions of friendship, falsely so named, with a sweeping condemnation, we may quote many high examples of this mode of conveying profitable instruction and of promoting the sanctification of God's people.

Paul wrote fourteen Epistles with all the care and caution of a logician, and all the warmth of an ardent and affectionate heart. These writings remain an imperishable monument of the true spirit of religious correspondence. The absent teacher and friend, under the inspiration of the Holy Spirit, labored by epistle, even more effectually than he could have done by word, to convert and confirm his brethren beloved. Peter, James and John in this way promoted the cause of their Master, and manifested the tenderness of a parent as well as the zeal of an ambassador from heaven.

And numbers of Christian ministers and laymen, who have entered into their rest, devoted part of their time to this exercise. The letters of Rutherford, and Newton, and Gregory, are happy instances of profitable religious correspondence. Besides, most of the biographies of godly men contribute to this species of literature.

It has been said that by the signature, a fair estimate may be formed of a person's character; and if in the formation and appearance of a name the stamp of the individual be conveyed, how true is it that in an epistle which contains not merely the signature, but the expression of the thoughts and feelings, we behold the man. The address, the style, and tenor of the communication, the conclusion and the valediction, tell the mind and manner of the writer; even the motto on the seal is often carefully selected as the guiding thought, or aim, of the correspondent. The subscriptions "faithfully yours," "yours till death," "yours in the Lord," "your brother in Christ," are all endearing phrases that bespeak the tone and tenor of the correspondence. Who doubts that Rutherford's "yours in his sweet Lord Jesus," is strikingly indicative of his devotional feelings and habits? If we remember correctly M'Cheyne's motto on his seal was—"Behold the night cometh," a true indication of the presentiments of his heart, and the secret good that spurred him on to work while it was called to-day.

There are two considerations, which now and then occur to us all, and which cannot fail, obvious and trite though they be, to stimulate us to seek our own and our friends improvement in correspondence by letters.

We are supposed to be communicating with a *friend*. True friendship is a sacred thing and imposes on us obligations with the liberty of discharging them conscientiously. Our friend has faults and in our eyes and those of others; they need to be remedied. What opportunity more favorable for advising with and admonishing him or her? Connected with the chosen expressions of mutual affection, reproof will appear inoffensive and mild, and the candor and calmness of the epistle will provoke not to anger but to deliberation. Is our friend ignorant? we can instruct him. Is he in need of consolation? we can direct him to the source of true comfort. Is he bereaved of friends? we may lead him to the "friend that sticketh closer than a brother." Is he a true Christian? then we may hold converse together by the way, and our hearts burn within us as we journey heavenward in company. A most instructive instance of this may be seen in the "Missionary of Kilmany," where Chalmers delighted in the sanctified intercourse by *letter*—when it could not be otherwise—with one, whose spiritual father he was, but whom he esteemed a brother in the Lord. The reunion thus of the great theologian in the

height of his splendid career with two of his former parishioners, simple godly men, is beautiful and instructive. Now, together, the three serve God day and night in his temple. Is our friend in doubts and difficulties, tossed to and fro, seeking rest, and finding none? By the word of advice and by the aid of Scripture promises we may be instrumental in drawing his attention away from the troubled billows that surround him, and in fixing it upon him who rules amid the storm. In short, by letter as by conversation, we may engage in instruction or discussion, may administer caution or reproof, advice or comfort; can pour out our hearts to our friend, making known our cares and our joys, our fears and our hopes, and thus by friendly intercourse beguile the tedium of our wilderness journey, and enjoy one true comfort allowed us on earth—that of sanctified Christian intercourse.

And, since absence makes the heart grow fonder, then every precious letter is so much valued, that the influence we exert is double what we could, were we present; and a liberty may be taken in writing which in conversation would be unwarranted. When the words of an absent friend, with whom, it may be, we have taken “sweet counsel,” are before us, that love which “beareth all things,” excuseth the freedom taken for joy at meeting his messenger, or rather this portrait of himself which he sendeth greeting.

When we consider, moreover, that for the manner in which our intercourse is conducted we shall be called to account, and that our connection may be suddenly broken up, it becomes us to see to it that all that is frivolous, vain and gossiping, be discarded from our communications, and that the sheet be filled with that which we would not blush to write upon a death bed.

How sad a thought is it that such privileges are often abused, such opportunities of doing good let slip unimproved. If we would secure the sentence, “Well done good and faithful servant,” we should feel it to be our duty to drop no expression which would have a tendency to diminish our friends regard for religion, and to omit no opportunity of strengthening his attachment to it. How it alienates the heart to receive a mere matter-of-fact letter from those whose business or whose duty it is to bind us to themselves and to a common Lord. If we would that our friend should love us, we should make a friend of God, and in making him our friend, we will see it to be our highest joy on earth to advance his glory. Thus many a one has benefitted others and derived much profit himself, in correspondence, by condescending on those exalted topics which the bustle of the world too often excludes from our daily thoughts, but which look all the better for being exhibited in the homely garb of conversation and among the fleeting concerns of time.

Would we that our friendship should be ennobled by happy

conversation; that in our journey through life, in company, some spots verdant and attractive should meet our views. Then in our correspondence let us cherish each others' best interests; let us unbosom our thoughts on the momentous subject of our spiritual state and prosperity; let us recur to our seasons of dark conflict and our hours of triumph in the Christian warfare—and thus our intercourse shall be blessed.

Two instances, the one of warning and the other for imitation, and we have done. The names of some of the parties referred to are known at this day in the Church militant; and those of others may not be known till the judgment day.

During the correspondence of two students, it happened that one was called from time into eternity, shortly after receiving his friend's letter in his sick bed. The survivor still regrets the character of that correspondence. For had he but known how soon the message of death was to have come, that epistle would have been very different—that parting would have been better made.

The other case is more pleasing. Not long since, a pious young man, residing at a distance from his earthly home, was likewise called away by death. That which occupied his latest attention, and which he most prized in his last hours, was a letter from his friend and pastor, setting forth Christ "mighty to save." How often it was read and bedewed with tears we cannot tell; but we do know that it was a seasonable communication, coming to an afflicted one in the house of a stranger, and treating of that subject which was soon to engross his attention in a Father's house throughout eternity. N.

OUGHT THE REFORMED PRESBYTERIAN CHURCH TO HAVE A FOREIGN MISSION?

This inquiry we make, more with a view of eliciting an answer than for the purpose of attempting an answer to it ourselves. We feel not the slightest hesitancy in giving an emphatic response in the affirmative. The Reformed Presbyterian Church *ought* to have a Foreign Mission, and might have had one years ago, had she been faithful to her trust. Apart, entirely, from the obligation imposed by the explicit injunction of Christ: "go and teach all nations," "preach the gospel to every creature," the position we occupy with respect to this matter is strangely anomalous. Professing to be above and before other evangelical denominations in the orthodoxy of our creed and in the purity and consistency of our practice, the strange spectacle is presented of absolute indifference to the duty of acquainting others with truths which we

declare to be of essential moment to ourselves. While other churches are invading Satan's kingdom and pushing their conquests to its very centre, we are content to remain at home, thinking that we have been valiant in fight if a few stragglers around the most distant outposts of the enemy's camp have been picked up. They must have strange notions of strategy, who expect by measures of this kind, to take the kingdom.

The time has gone by for arguing the question respecting the Church's duty in relation to Missions. The period is not long past when doubts were mooted respecting the propriety, if not the rightfulness, of embarking in the Missionary enterprise. Once in a while we meet with a survivor of this now, almost extinct race, and are relieved by the recollection that there are "times of ignorance that God winks at." The obligation to act is almost universally conceded, but in this, as in most other matters, the church is criminally remiss in acknowledging and exemplifying her obligations. We stand heedless and idle while others are bearing the burden and enduring the heat of the day. What we need is not profession, cold orthodoxy; but consistent practice, Christian life and activity; warm, zealous, self-denying and devoted effort.

Too much time has been squandered and nothing, literally nothing, has been done. The fields are white to harvest and the precious grain falls and perishes because there are none to gather it. The church needs to be aroused, and must be aroused on this subject, by frequent and earnest appeals from the pulpit and the press. It is to be hoped that Synod at its next meeting will act practically and efficiently with reference not merely to domestic, but Foreign Missions.

DANIEL A MODEL TO MEN OF BUSINESS.

Daniel was a busy statesman. Darius had made him chief minister. He had charge of the royal revenue, and was virtually ruler of the empire. But, amidst all the cares of office, he maintained his wonted practice of praying thrice a day. For these prayers nothing was neglected. The administration of justice was not standing still; the accounts did not run into confusion. There was no mutiny in the army, no rebellion in the provinces, from any mismanagement of his. And though disappointed rivals were ready to found an impeachment on the slightest flaw, so wise, and prompt, and impartial was his procedure, that they at last concluded, "we shall find no occasion against this Daniel, except we find it against him concerning the law of his God." He found leisure to rule the realm of Babylon, and leisure to pray three

times a day. Some would say that he must have been a first-rate business man to find so much time for prayer. It would be nearer the truth to say, that it was his taking so much time to pray which made him so diligent and successful in business. It was from God that Daniel got his knowledge, his wisdom, and his skill. In the composure and serenity which these frequent approaches to God imparted to his spirit, as well as in the supernatural sagacity and forethought, and power of arrangement, which God gave in direct answer to his prayers, he had a decided advantage over those men who, refusing to acknowledge God in their callings, vexing themselves in vain, and who, when the fret, and worry, and sweltering of their jaded day is done, find that they have accomplished less, and that little far more painfully, than their wiser brethren, who take time to pray. The man must be busier than Daniel who has not time to pray, and wiser than Daniel, who can do what Daniel did without prayer to help him. Daniel was in a place where prayer was eminently needful. He was in Babylon, a place of luxury and revelry, and, from his position in society, he was peculiarly exposed to the idolatrous and voluptuous temptations around him. It was difficult, and ere long it was dangerous, to maintain his singularity. But, so far as there was any seduction in the pleasures of that luxurious and wicked city, prayer kept him separate; and so far as there was any danger in withholding countenance from the idle orgies, prayer made him bold. Though the clash of cymbals and the shouts of the revelers were coming in at the window, they did not disturb his devotion; and though he had not forgotten the King's decree, and his lion's den, he did not close the lattice, nor try to conceal his faith and his worship, and, secure alike from spiritual detriment and personal danger, the Lord hid his praying servant in the hollow of his hand.

Correspondence of the New-York Observer.

PROGRESS IN IRELAND.

Any one who can look back a few years, and compare the present state of those religious Societies which are the glory of this age, with their past condition, will find it impossible to doubt that it is an age of progress. The British and Foreign Bible Society can now tell of the amount of free subscriptions—apart from sales, last year, £150,000—of £100,000 subscribed for the Scriptures in China alone, and a Jubilee fund of £70,000; well up to a quarter of a million sterling. The Tract Society counts its tracts and books circulated by millions, and even the libraries it has given away, by thousands. And the various Protestant

Societies for sending out preachers are in proportion—Church of England, Wesleyan, London Missionary, Scotch Church, Free Church, United Presbyterian, Baptist, and Moravian. They are studding our dark world with lights kindled at the Sun of righteousness; and in their measure, their path is as the shining light that shineth more and more to the perfect day.

There is progress with us, but as the sphere is contracted and the resources limited, the proceedings are not so magnificent nor the results so splendid. Nevertheless, the progress in Ireland is an item in the amount of that of the world, which shall swell till, like the stone cut out of the mountain without hands, it shall fill the earth. Ireland's institutions, like those mightier ones whose field is the world, hold forth the glory of the Lord, that is the salvation of the Lord, and will do so till of her people, as of the world, it shall be said, All flesh see it TOGETHER.

The Assembly's Theological College, in Belfast, has closed its session; and it appears that the Professors are giving that institution an increasingly missionary character. There is in it a Student's Missionary Association, which has sent out, and still supports, some of the most valuable and successful of the Assembly's laborers. While pursuing their studies, many of the students labor as town missionaries; and are thus trained to the work if they, after license, go forth as missionaries, or imbued with the spirit to feel interested in missions and to support them, if they become pastors of congregations.

Benevolent individuals have commenced founding scholarships for the support and encouragement of those whose circumstances require aid, and while they have the gifts and talents that enable them, in this way, to obtain it. Of the thirty-eight students in Dr. Edgar's class, eight go forth into spheres of missionary labor. And one is appointed to Larne, supported by the benevolence of a resident lady, to labor in that town and neighborhood. This, it is hoped, is an example that will be followed, and that by the Christian liberality of individuals or associations, missionaries will be localized in important and necessitous districts, till the country is supplied with those who will teach, in public and from house to house, the Lord Jesus Christ.

Two missionaries are supported at Clogher, where the missionary work commenced some time ago, and there have been erected mission premises, a church, and a manse, and accommodation for a school mistress and large schools; and a grant has been made of an acre with these premises that cost the donor a thousand pounds.

It is a token for good, when the missionary spirit is strong and beautiful at the fountain head—when professors and students are alike pervaded by it.

ILLINOIS PRESBYTERY.

The Presbytery of Illinois met in Mr. Milligan's church, pursuant to adjournment, May 8, 1854, at two o'clock, P. M., and was constituted with prayer by the Moderator, Rev. J. M'Donald. Members present, J. Milligan, W. Sloane, J. Stott, J. Wallace, J. J. M'Clurken, J. M. M'Donald. Absent, J. Faris, and A. C. Todd, ministers. Elders cer-

tified, Joseph Patten, Eden ; Wm. Kennedy, Elkhorn ; John Carithers, Painton ; Henry Dean, St. Louis ; William Weir, Old Bethel. Rev. J. J. M'Clurken was chosen Moderator, and James Wallace continued clerk. Minutes of last meeting were read and approved. Unfinished business was taken up and disposed of. Rev. R. Hutchison being present was invited to a seat as a consultative member.

Papers were called for and received. A certificate of Rev. R. B. Cannon, from Pittsburgh Presbytery, read, and his name inserted on the roll, as a constituent member of Presbytery. A petition from the same, informing the court, that he and a part of his congregation, were removing to the State of Iowa ; and asking Presbytery to organize them into a congregation. On motion, the petition was granted, and Mr. M'Donald and Mr. M'Elhenny were appointed to organize them, and that this committee is instructed to ascertain the minds of the people, and if the way be clear, to moderate a call and constitute the pastoral relation. Mr. Todd appeared and took his seat. A call from Springfield, and West Greenville, Pa., sustained by the Pittsburgh Presbytery, upon Rev. J. J. M'Clurken, was presented to Mr. M'Clurken and by him accepted. A petition from Stanton and Alton, per Mr. M'Clurken, was laid on the table.

Presbytery adjourned, and met in the same place, nine o'clock, next morning.

A petition from some members of Mr. Milligan's congregation, living in Grona, asking a disjunction from said congregation, presented at last meeting, and laid on the table yesterday, was, on motion, taken up and granted. J. Wallace, John Gormly, and Thomas Donnelly, were appointed to organize them. The petitioners are held responsible to the congregation in financial matters until the day they ask certificates.

A committee was appointed consisting of Messrs. Stott and M'Donald, to collect testimony in reference to a *fama clamosa*. A preamble and resolution of the St. Louis congregation were read. Presbytery expressed its approbation of the wisdom, prudence, and Christian spirit manifested by the congregation of St. Louis, in the trying circumstances in which they have been placed. A number of other papers of a local and disciplinary character were received and acted upon.

Presbytery adjourned, and met same place, next morning, at eight o'clock.

Presbytery resolved to establish a fund to defray the traveling expenses of members in attending its sessions ; said fund to be distributed in the same way as Synod's traveling funds. The congregations under the care of Presbytery were directed to contribute to this fund.

Resolved, That this Presbytery appoint two ministers to visit, and preach, in the different Missionary Stations in our bounds, and report to this court at its next meeting, the character, and prospects, of these places for the growth of the church, with a view of selecting the most promising as the special object of Presbytery's care. J. M. M'Donald and A. C. Todd were appointed. James Wallace was appointed to labor during the month of June, in Chicago. Regret and dissatisfaction were expressed at the proceedings of Synod's Committee on supplies, in sending so little help to this Presbytery. Although this Presbytery contains the largest and most promising field for missionary labor in the

United States, yet it has received almost no aid from Synod's Missionary Committee. A committee was appointed, consisting of Messrs. Stott and Sloane, to write a letter to this committee, urging them to send efficient laborers to this Presbytery.

The committee consisting of J. Wallace, William Sloane, A. C. Todd, T. Matthews and W. Kennedy, appointed at last meeting, to assign trials, and license, Z. Wilson, student of theology, if found qualified, were continued.

The congregations under the care of Presbytery were directed to contribute liberally to support missionary operations. The court resolved it would not hold itself responsible to pay missionaries coming into its bounds, who do not report themselves and their labors to Presbytery, or its standing committee.

Presbytery appointed committees to visit Presbyterially the several congregations in its bounds. Sessions were ordered to forward their books to next meeting of Presbytery for revision.

Presbytery adjourned to meet in Elkhorn, on the first Monday of August next, at eleven o'clock, A. M.—*Extracted by the Clerk.*

During the Sessions of this Court, which lasted about two days, a large amount of business, chiefly local in its character, was transacted; and although some things brought before it were unpleasant and some painful, yet a good measure of Christian forbearance and brotherly love prevailed through the whole of its deliberations. The presence of the Master of Assemblies was felt, enjoyed, and manifested. The enemy thrust sore, that we might fall, but the Lord helped us. "For the eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect toward him."

PRESBYTERY OF THE LAKES.

This Court met in Miami, April 12th, 1854, and continued in Session two days.

A call from the Second Congregation of Miami, on William Milroy, was sustained as a regular gospel call, and ordered to be transferred to Rochester Presbytery for presentation. A committee consisting of Rev. Messrs. J. S. T. Milligan, Dodds, and T. Hutcheson, ruling elder, was appointed to assign pieces of trial to the candidate, and make such arrangements for his ordination at the next meeting of Presbytery as may be necessary, if the call be accepted.

A call from Rushsylvania, on J. R. W. Sloane, was sustained as a regular gospel call. From this decision, Rev. W. F. George dissented, for the following reasons:

In general. Because there is not a living rate of support promised in the accompanying bond which is contrary to 1 Cor. 9: 9, 13.

In particular:

1st. It is unjust to the pastor or candidate for that office, as it robs him of a portion of his living, lays a burden on him in private, and a severe restriction in public.

2d. It is injurious to the people, since the curse falls back on them-

selves, for as they weaken and trammel him that feeds them, so do they detract from and retard their own temporal and spiritual growth and prosperity.

3d. It fosters the old and evil habit of penurious dealings with the Church and her officers.

4th. Necessity cannot be urged as an argument or apology, since less preaching can be taken, or a supplement be afforded by Presbytery.

5th. Our Church has been already warned of the need of a change for the better, and ought to advance accordingly. W. F. GEORGE.

The call was presented to the candidate, and accepted. The same committee, appointed to take steps with reference to the ordination in the preceding call, are instructed to make similar preparations in this case also.

Preston H. Wylie and David J. Shaw were licensed to preach the everlasting gospel.

Rev. Messrs. Hutcheson, M'Farland, and Stephen Baylis, ruling elder, were appointed a committee to attend to the object of a petition from the officers of Brush Creek congregation.

Rev. Messrs. French, and J. S. T. Milligan, with whatever elder or elders they can obtain, were appointed a session to adjudicate an irregularity in the conduct of the ruling elders of Cedar Lake congregation.

The following preamble and resolution were adopted :

Whereas, The Board of Geneva Hall, being all members of the Church, and desirous that Presbytery should take the entire control of the institution ; therefore resolved ; That Presbytery take the institution under its care.

From this decision Rev. R. Hutcheson entered his dissent for reasons to be given in.

Sessions are directed to report at next meeting of Presbytery, on the argumentative part of the testimony. The following are the appointments of supplies till the next meeting :

Rev. R. Hutcheson.—Cincinnati, six Sabbaths discretionary. Xenia, two Sabbaths to dispense the Sacrament of the supper, add an elder or two to the session, and moderate a call—the time as may suit the convenience of Mr. Hutcheson and the congregation.

Rev. A. M'Farland.—Lake Eliza, two Sabbaths, and dispense the sacrament, discretionary ; the remainder of his unappropriated time at Eden and Irville.

Rev. J. Neill.—Canada, till next meeting of Presbytery, except two Sabbaths at Utica discretionary, provided they interfere not with other appointments ; and six Sabbaths at the disposition of standing Committee of Supplies.

Rev. J. B. Johnston.—Assist Rev. A. M'Farland in dispensing the Lord's Supper at Eden and Irville, fourth Sabbath in May, and moderate a call.

Rev. J. C. Boyd.—Savannah, one-third of his time for the ensuing year, and two or three days in Marion and its vicinity, discretionary.

Rev. J. French.—Detroit, five Sabbaths.

Rev. J. S. T. Milligan.—Dispense the sacrament of the supper at Utica on the first Sabbath in September.

Rev. W. F. George.—Fort Wayne, six Sabbaths, and two at St. Mary's, discretionary.

P. H. Wylie.—Xenia, fourth and fifth Sabbaths in April; Fort Wayne, first and second Sabbaths in May; Lake Eliza, third and fourth Sabbaths in May, and first and second Sabbaths in June; Detroit, third and fourth Sabbaths in June, and first and second Sabbaths in July; Cincinnati, third, fourth and fifth Sabbaths in July, and first, second and third Sabbaths in August; Utica, fourth Sabbath in August, and September, and October till next meeting of Presbytery.

D. Shaw.—Cincinnati, fourth and fifth Sabbaths in April, and May; Xenia, first, second and third Sabbaths in June; Utica, fourth Sabbath in June, and July; Detroit, August, and first Sabbath in September; Lake Eliza, till next meeting of Presbytery.

Presbytery adjourned, to meet at Rushsylvania, on the second Wednesday of October next, at ten o'clock, A. M.

NEW YORK PRESBYTERY.

The New York Presbytery met, according to adjournment, at Newburgh, on Tuesday the 9th of May; and, in the absence of the moderator, was opened with prayer by Rev. S. M. Willson. Immediately afterwards, the moderator appeared. All the ministerial members present during the sessions, except J. Douglass and J. M. Beattie.

N. R. Johnston was chosen moderator, and J. B. Williams, clerk, for the ensuing year.

The principal items of public interest were:

1st Petitions for new organizations. Rev. S. M. Willson, together with Messrs. J. Wiggins and A. Knox, were appointed to organize a congregation in Boston. Mr. Willson is to preach there on the second Sabbath of July; the Tuesday following, to preside in the commission; the moderation of a call was not granted. A petition was also presented for a new organization in Newburgh, which, after the parties were heard, was, on motion laid on the table.

2d. Dispensation of the Sacrament. Rev. J. Christie was appointed to administer that ordinance in the third congregation of New York, at whatever season may be most convenient. The congregation of Argyle having desired a similar grant, the fourth Sabbath of September was appointed as the time, and J. B. Williams to officiate.

3d. Hearing pieces of trial. Mr. A. Montgomery, certified from the Lakes Presbytery, delivered discourses, which were sustained; and he was directed to pursue his studies under the care of Rev. S. M. Willson. Pieces of trial for licensure were also assigned to be delivered at the next meeting.

4th. Distribution of supplies. Rev. R. Z. Willson, A. Stevenson, and J. Wiggins, constitute a committee, by order of Presbytery, to report concerning the propriety of the present plan devised by Synod, for distributing ministerial supplies.

5th. Supplementing salaries. That of Topsham congregation was supplemented with one hundred dollars; that of Whitelake with fifty dollars; and an order for the same was drawn upon the Presbytery's Home Mission Fund.

6th. *The Treasurer's Report.* It was as follows:

To the Moderator, and other members of the New York Presbytery, to meet in Newburgh, the second Tuesday of May, 1854 :

The Treasurer of the Home Mission Fund would respectfully report :
1853.

| | | | |
|------------|---|---|----------|
| Oct. 11th. | Cash in the treasury, as per last report, | - | \$358.00 |
| Nov. 1st. | Remitted by a friend to the missionary cause, | - | 50.00 |
| “ 17th. | East Craftsbury, per R. Z. Willson, | - | 25 |
| “ 19th. | Society in John Houston's, | - | 3.00 |
| Dec. 6th. | Mrs. Jones, per Rev. J. Christie, | - | 6.00 |

1854.

| | | | |
|------------|---|---|-------|
| Feb. 1st. | Remitted by a friend to the missionary cause, | - | 50.00 |
| “ 4th. | A friend to Home Missions, | - | 31.25 |
| “ 4th. | “ “ “ | - | 31.25 |
| “ 25th. | East Craftsbury, per R. Z. Willson, | - | 8.00 |
| Apr. 18th. | East Topsham, per N. R. Johnston, | - | 7.00 |
| May 1st. | Remitted by a friend to the missionary cause, | - | 50.00 |
| “ 2nd. | A friend to Home Missions, | - | 31.25 |
| “ 2nd. | “ “ “ | - | 31.25 |

Total, - - - - \$657,25

Paid Out.

1853.

| | | | |
|------------|-----------------------------------|---|---------|
| Oct. 11th. | S. Carlisle, for sundry persons, | - | \$50.00 |
| “ 11th. | William Brown, Synod's Treasurer, | - | 200.00 |
| “ 11th. | Rev. J. J. M'Clurken, | - | 16.00 |

\$226.00

Balance in treasury, - - - - \$391.25
All of which is respectfully submitted.

J. WIGGINS, *Treasurer.*

7th. Delegations to Presbytery. The following preamble and resolutions were presented by Rev. J. Christie :

Whereas, many sessions under the care of this Presbytery have, for some time, neglected sending elders to its meetings, thereupon *Resolved*, 1st. That all the sessions under the care of this Presbytery be and hereby are enjoined, and most earnestly recommended to see that hereafter they are represented by an elder at every meeting of this court ; 2d. That the several congregations under the care of this Presbytery be recommended to devise and arrange some plan to defray, in whole or in part, the expenses of the ministers and elders while in attendance on the superior courts, in order that our courts may have a full representation. A resolution was also passed requiring all the congregations under the care of Presbytery to take up a collection for the Home Mission fund.

8th. Ministerial Support.—It was resolved that Presbytery direct all the sessions under its care to report at the next meeting the amount of salary paid the pastor—whether they believe it sufficient for his comfortable support, and if not, whether they think the amount paid be all that they are able to contribute.

9th. Supplies.—The Committee on Supplies reported the following scale of appointments :

J. M. Armour.—Fourth Sabbath of May, 1st June, Third Congregation, New York; second Sabbath June, Argyle; the 3d and 4th June, and 1st July, Boston; 2d, 3d, 4th and 5th July, Third Congregation, New York.

Boyd M'Cullough.—First Sabbath August, Albany; 2d, 3d and 4th August, Third Congregation, New York; 1st and 2d September, Boston; 3d and 4th September, and 1st October, Argyle, and the remainder of October in the Third Congregation, New York.

J. W. Shaw.—1st June, Albany; two Sabbaths, discretionary, Third Congregation, New York.

J. M. Beattie.—First Sabbath June, 1st August, Fayston; 4th June, 1st July, Third Congregation, New York.

N. R. Johnston.—Last Sabbath October, and first Sabbath November, Boston.

J. B. Williams.—Fourth Sabbath September, Argyle; and first Sabbath October, Albany.

R. Z. Willson.—2d July, and 1st and 2d September, Fayston.

S. Carlisle.—First Sabbath September, Third Congregation, New York.

It was a pleasant meeting of Presbytery. The deliberations were characterized with harmony; and there was considerable interest manifested for the prosperity of our beloved Zion.

Adjourned with prayer, to meet in the Third Reformed Presbyterian Church of New York, on the second Tuesday of November, at seven o'clock, P.M.

J. B. WILLIAMS, *Pres. Clerk.*

PITTSBURGH PRESBYTERY.

This Court held a meeting in Brookland Church, on the 21st ult., to attend to the ordination and installation of Robert Reed, the pastor elect of that congregation.

The candidate delivered a lecture from Genesis 49: 8-12, and a sermon from Romans 10: 4, which, after some criticisms, were sustained unanimously, as highly satisfactory. He was then examined on various points in Theology and Church Government, and the examination was unanimously sustained.

A suitable and interesting sermon was preached by Rev. R. J. Dodds, from 2 Cor. 1: 12, and the candidate having answered affirmatively to the queries, was set apart to the holy ministry by prayer, and the laying on of the hands of Presbytery, and installed pastor of the congregation.

Rev. J. Crozier delivered the address to the pastor, and Rev. S. Sterrett to the people.

A communication was received from Rev. John Wallace, representing that the Presbytery of the Lakes had recently organized a congregation, dispensed the sacrament of the Lord's Supper, and taken steps toward the settlement of a pastor within the bounds of his pastoral charge, and asking Presbytery to take steps to relieve him of this annoyance.

Presbytery adopted the following resolutions:

1st. That the whole congregation of Rev. John Wallace, including all

within a line drawn round its remotest families, is under the jurisdiction of this Presbytery.

2d. That if the sister Presbytery has done any of the acts specified in the communication of Mr. Wallace, they have done a disorderly deed, which it is our duty to correct.

3d. That a committee be appointed to inquire whether the Presbytery of the Lakes has, in any of the ways mentioned, trespassed on our bounds; and if so, to address that court a letter of fraternal, but earnest remonstrance, as an incipient step toward having the evil complained of removed. T. Sproull, S. Sterrett, and D. Gregg are that committee.

Rev. J. J. M'Clurken presented his certificate and dismission from Illinois Presbytery, which stated that he had accepted the call forwarded to that court to be presented.

Rev. Messrs. Hannay and Sterrett, with elders T. Willson, and R. Allen, are appointed a commission to attend to his installation at their earliest convenience.

APPOINTMENTS :

Wheeling.—Mr. Newell, July, 2d and 3d Sabbaths; Mr. M'Cracken, August, 1st and 2d Sabbaths; Mr. Love, August, 4th Sabbath; Mr. Wallace, September, 2d Sabbath; Mr. Wylie, September, 4th Sabbath; Mr. Crozier, October, 1st Sabbath. *New Alexandria.*—Mr. M'Cracken, July 3d and 5th, August 4th, and September, 1st Sabbaths; Mr. Newell, August, 2d Sabbath; Mr. Reed, September, 3d Sabbath; Mr. Wallace, October, 1st Sabbath. *Clarksburgh.*—Mr. M'Cracken, July, 2d and 4th Sabbaths; Mr. Newell, August, 3d and 4th Sabbaths; Mr. Wallace, September, 3d Sabbath, Sacramento, September, 4th Sabbath, to be dispensed by Messrs. Wallace and Galbraith. *Greensburgh.*—Mr. Newell, Sept., 2d Sabbath. *Yellow Creek.*—Mr. Newell, July, 4th Sabbath; Mr. M'Cracken, August, 3d Sabbath; Mr. Hannay, September, 4th Sabbath. *Campbell's Run.*—Mr. Newell, July, 1st Sabbath. *Penn's Run.*—Mr. Newell, July 5th, and August, 1st Sabbaths. *Cherry Tree.*—Mr. Hunter, August, 2d and 3d Sabbaths. *Wallaceville.*—J. J. M'Clurken, August, 2d Sabbath; Mr. M'Cracken, September, 2d Sabbath. *Oil Creek.*—J. J. M'Clurken, July, 4th Sabbath; Mr. M'Cracken, September, 3d and 4th Sabbaths. *Sugar Lake.*—Mr. M'Cracken, October, 1st Sabbath.

Presbytery adjourned to meet in Londonderry on the first Thursday of October next, at ten o'clock, A. M.

For the Reformed Presbyterian.

OBITUARY.

Died, near Sparta, Illinois, on the 30th of May last, of erysipelas, after ten days illness, Mrs. Sarah, wife of Rev. James Wallace, in the joyful hope of a happy resurrection, in the 37th year of her age, leaving her husband and five children, and many friends to mourn their loss. "Many daughters have done virtuously, but thou excellest them all."

REFORMED PRESBYTERIAN.

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No. VI.

CHRIST IN THE PSALMS.

“All things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me.” The divine teacher in these words, spoken to his disciples just before his ascension, directed them to the sacred Scriptures, as containing an account of his mission, and the end to be accomplished by it. By the revelation of his will, which God gave to his people before the coming of Christ in the flesh, he designed to fix their attention on the Saviour to be manifested, both in order to their salvation, and that when his advent should take place, its nature and importance might be more clearly understood. In typical institutions, predictions and promises, the incarnation, death and exaltation of our Lord, were, with remarkable clearness and power, set before the minds of Old Testament saints. “The spirit of Christ which was in the prophets, testified beforehand the sufferings of Christ, and the glory that should follow.” To the Saviour to come, their faith was directed with infallible certainty. They were taught to rest all their hopes of salvation on the promised Messiah. The Scriptures, in which the Jews thought they had eternal life, testified of Christ.

In the Psalms especially, the sufferings and glory of Messiah are unveiled to the eyes of all, whether living before or since his manifestation in the world. This collection of inspired odes, intended mainly for devotional use in the church, reveals Christ in types, prophecies, and promises. In them are made known the divinity of his person, his perfect humanity, his death, and his exaltation to glory. They exhibit him in his relation to the Church, and in the offices which he executes as Redeemer and Mediator, as Prophet, Priest and King. They foretell the work that he was to do, and the reward which he should receive. They

reveal his will as the rule of our faith and obedience, and furnish the strongest encouragement to subject ourselves to his gracious authority. In brief, they present Christ in his excellence and glory, to be seen, trusted in, admired, and loved by his redeemed people.

It is a mistake, and we apprehend a pretty common one, too, to suppose that this is true of only some Psalms in the collection; such as the 2d, 16th, 22d, 110th, and others from which quotations are taken in the New Testament and directly applied to Christ. That this use, made by our Lord and by his apostles, of some of the Psalms, proves that he is the subject matter of them, is unquestionable. The exposition is infallible, because it is inspired. But it would be illogical and incorrect, to infer that this application of the Psalms is to be confined to those from which quotations are taken. The true view is that these quotations are but samples, designed to exhibit to us the suitableness of the Psalms as a manual of praise, and enable us to sing them with the spirit and with the understanding. The mind of the worshiper in singing praise is to be directed to Christ, as both the object and medium of acceptable worship. By him we offer the sacrifice of praise to God. Heb. 13: 16.

In many of the Psalms, the singer is called on to express his own experiences, exercises, complaints and wants. This is remarkably the case in some of those where it is most evident that Christ is the speaker. Of this the twenty-second furnishes an instance. It begins with the cry of distress under the hiding of God's countenance, which our Saviour uttered on the cross, proceeds with a life-like description of his last sufferings, and ends with a detail of his triumphs and glory. It cannot be doubted that every subsequent verse of the Psalm was as distinctly before his mind as the first which he expressed in audible language, and that it was prepared beforehand by the Holy Spirit, for his special use on that trying occasion. In it he poured out his soul, expressing in the most earnest manner, his sense of absence from God, and of his sore distress, inflicted by the various agents of the prince of darkness. In it, also, he encouraged himself with the assurance that a morning of joy should follow this night of weeping, and that these sore sufferings should issue in a glorious reward. And while he had primarily reference to himself in these complaints, and prayers, and joyous anticipations, he also considered the condition of the Church, which is his body passing through similar scenes of trial, and whose comfort and safety are inseparably identified with him. Nor was any individual believer left out of view; for each one of the countless numbers, for whom his soul was made an offering for sin, he prayed—their complaints were uttered, and their triumphs were celebrated by his lips. The song which commemorates his sufferings, and his

glory that followed, details also their trials, and assures them of a blessedness in which all their trials shall issue. And what he uttered in the hour of darkness in application both to himself and his people, they can sing in the same view, whether in seasons of joy or sorrow, and thus have fellowship with him in this most interesting part of worship.

To the 22nd verse of this Psalm we propose to give a little farther attention, on account of its pertinence to the point under consideration. "I will declare thy name unto my brethren; in the midst of the congregation will I praise thee." We find the same substantially in Psalm 35: 18, "I will give thee thanks in the great congregation; I will praise thee among much people." And one or both of them is adduced by Paul (Heb. 2: 11, 12,) to prove the identity between Christ and his people: "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 to thee." It is the Lord Jesus Christ promises and engages to the Father to sing his praise "in the midst of the church"—"in the great congregation"—"among much people." Can this mean any thing else, than that wherever God is praised in the assembly of his saints, Christ is present presiding over the devotions of the sanctuary, animating the worshipers, and rendering their services acceptable to God. And to this he was appointed. "He is high priest over the house of God." Heb. 10: 21. The high priest under the law took the lead in religious services. He presented the prayers of the assembled people to God, and offered up their praises. Joel 2: 17. Psalm 135: 19, 20. In this he typified our Great High Priest who is entered into the Heavens. He was seen in vision by the apostle John, "standing at the altar having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints, upon the golden altar which was before the throne." Rev. 8: 3. This is a lively description of the exercise of his priesthood by our Lord in Heaven, procuring thereby the acceptance of our persons and services with the Father.

In allusion to this also, and for the comfort and encouragement of God's people when drawing nigh him in holy services, he has given precious promises: "In all places where I record my name, I will come unto thee and bless thee." Ex. 20: 23. "Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 20. When the worshipers of the living God are met to offer spiritual sacrifices, they have the unspeakable satisfaction of knowing that the High Priest is present, by his Spirit to help their infirmities and animate their devotions. And on this very account believers are declared to

be "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2: 5.

From these considerations, we conceive an unanswerable argument arises for the exclusive use of the inspired Psalms in the worship of God; an argument too, that commends itself not only to the understanding, but to the heart and conscience of the devout Christian. For if it be true, as we think it has been shown above, that Christ is present and participates in the exercise of praise, it seems most reasonable that he should be allowed the right to furnish the matter, to be used in this holy service. Indeed, there is something shocking to our feelings in the presumptuous attempt of an uninspired man preparing songs for the great Head of the Church to sing "in the midst of the congregation." And it is nothing short of derogatory to his glory to suppose, that he had such human productions in view, when he made that solemn engagement to the Father already quoted. Psalm 22: 22. It does not lessen the force of this argument in the least, that he is not present in his humanity, and engaged in this exercise in the same way as his people. For if he be present at all, and takes the lead in this part of divine worship, nay if his presence be so indispensable that without it the service cannot be acceptable—if in praise he takes delight, and by it glorifies the Father, (and who can deny this without calling in question the plain and precious truths of the Bible?) then the inquiry presents itself, is it not meet that he should provide the matter of praise—the songs that thrill with joy his holy soul, and which he presents an offering to the Father? We apprehend the humble believer that takes this view of the subject, will not be greatly in danger of intruding himself into a work for which no uninspired man is fit; nor will he employ others to do it for him, who are no better qualified than himself. It is enough for him to know that the Holy Spirit has furnished a collection of Psalms; that in the use of them Christ has praised the Father "in the midst of the congregation;" he asks nothing better than these; and with any thing worse he will not be satisfied.

This view of the subject moreover furnishes a warrant for the time-honored service of explaining a portion of the Psalms as a part of the public service in the sanctuary. Like gold in the ore, Christ is in the Psalms, but not discerned by the unpracticed eye, or at a superficial glance. How often have the Psalms been read and sung, without that which is their true excellence being discovered—"Christ all in all." And how desirable is it, that those whose office it is to conduct the services of the sanctuary should be capable of evolving the hidden treasures of the songs of praise to the delighted and joyful worshipers! It is a remark that has been often made, and made, too, by experienced saints that they "get more good from the explanation of the Psalm, than from any

other part of the day's work." And why so? Because that in the judicious and evangelical paraphrase, (as they call it,) of a Psalm, their minds are directed to him whom their souls love, and the views which they obtain of his preciousness, are present while singing, filling their hearts with love, while their mouths are celebrating "the high praises of the Lord."

As the explanation of the Psalm is not the least important, so it is not the least difficult part of pulpit duty. On this point there is a pretty common mistake. It is supposed to be a comparatively easy matter to present a few obvious thoughts, suggested by the Psalm, or gathered from a Commentary, giving a conjecture as to who was its penman, on what occasion it was penned, and other matters equally foreign to its true scope and meaning. And so it is; but when this is done, the mind of the hearer is but little better prepared for "singing with grace in his heart to the Lord," than if the miscalled exposition had been omitted. His knowledge of some truths, important enough in themselves, may have been increased, but his devotional feelings are not awakened. The object of the preacher should be to exhibit Christ as the subject matter of the Psalm, that the hearts of the worshipers may be lifted up and drawn toward him, by the irresistible attractions of his excellence. And it would be a good rule for them who are called on to unfold Christ in the Psalms to others, to study them until they find in them this pearl of great price, and their own souls are refreshed by the discovery. They may then be said to come out of "the ivory palaces," all their "garments smelling of myrrh, and aloes, and cassia," whereby they make glad the hearts of God's people. Then the song of praise, in place of dying away on a few languid lips, will burst in full chorus from grateful hearts, to the glory of God.

The jealousy with which pious people view attempts to change anything in the mode of conducting this part of worship, evinces their appreciation of the excellence of the Psalms. They fear that with the change, they might lose something of that which renders this part of divine service both delightful and profitable—a perception of Christ as the object of their admiration and praise. We remember well the heart-burnings occasioned by the introduction of the reading of two lines in place of one. And while this may in part be accounted for from an over scrupulous zeal for the *letter* of the standards of the Church, it can also be traced to a stronger principle in the human mind—attachment to even circumstantialities in religion, that are connected with the highest and purest enjoyment. Pious men and women found Christ in the Psalm when it was parceled out to them line by line, with a tone that, as they thought, befitted the solemnity of worship; and they felt some degree of disgust at, what seemed to them, the flippancy with which the two lines were read, that was by no

means calculated to give them a favorable opinion of the change. And the same thing is true of the introduction of continuous singing. Though we do not believe that either this or the former alteration is a violation of the spirit of the directory for public worship, yet we fear that it sometimes violates what is equally sacred, the devotional feelings of the pious worshiper. And let not this be called bigotry. Bigotry is a blind attachment to form. But is that a blind attachment which has for its object the distinct enunciation of the words of the song of praise before singing? Is the mind less likely to be enlightened by having the words of the Psalm presented twice, than once? We fear that a regard for sound more than for sentiment, for melody more than for meaning, has much to do with these changes that are made in the mode of singing praise. And it does not tend to relieve that apprehension, that those who have been the foremost in such movements, have not been the steadiest and most pious members of the Church. That class is usually found clinging to usages which are endeared to them by many sweet recollections of communion with God, and the communion of saints.

We object not to continuous singing when all can join, and when in its introduction no violence is done to the devotional feeling of any worshiper. Let praise be an exercise in which the understanding is employed, as well as the feelings and the lips; let it be so conducted that the attention will not be engrossed by the melody and harmony of the singing; but where these will aid in fixing the thoughts on the matter of the Psalm, and raising the heart to a higher appreciation of him, whose wondrous excellencies its design is to unfold. When this is done, the end is gained; then, and only then, "praise is pleasant and comely."

Should this essay aid in directing any worshiper to seek and find Christ in the Psalms, its principal design will be gained. The general principle laid down, that the Psalms were given by the Holy Ghost to direct the mind to him as the object of contemplation, and that they are adapted by infinite skill to that end, is undeniable. With this in view, let the Psalms be read, explained and sung: the service will then be both delightful and profitable; God will be glorified, and the souls of his people comforted and edified.

S.

CATHOLIC COMMUNION—No. 5

CONSIDERATION OF THE ARGUMENTS FOR CATHOLIC COMMUNION, CONTINUED.

4. The fourth argument is furnished by facts of the Reformation period. This argument is characterized by the vagueness and inconclusiveness of the preceding. The whole drift of this class

of facts, which is any thing but satisfactory, is to show that the early reformers were strongly impressed with the great importance of unity in the Church, but they do not bear directly on the question of communion as it is now discussed. It is to be borne in mind also, that the example of the reformers, whatever it may have been, is not, *as such*, binding upon us any more than the practice of the primitive Christians. It is the Bible alone, we repeat it, that can bind authoritatively our consciences.

But, were the facts most clear on this point, there is a consideration peculiar in the case which altogether changes the aspect of the argument. The Church was just coming out of Babylon, and had not yet settled down into a regular organization. She was now, in fact, in a transition state, and doubtless much was done on the ground of Christian expediency, that would not have been done in an ordinary state of the Church, and which could not be justified on any other ground. Things, too, were done, which perhaps could not be justified at all. In illustration of this, we may refer to the proposal of union made by James VI. of England, to the French Protestant Churches; and referred to by the writer of the "Plea for Catholic Communion." The basis on which this union was to proceed, included, as proposed by the General Synod of the French churches, the following provision, viz: "1st. To avoid the Arminian controversy." Such a plan of union would have been, if carried into effect, destructive of evangelical religion. The scope of his argument, and the whole tenor of his remarks, go to prove that the author of the "Plea" highly approved, not only of the proposed union, but also of the preliminary basis, one article of which was, as we have stated, "to avoid the Arminian controversy." In our judgment, this was equivalent to an abandonment of the doctrines of grace, as far at least as they are involved in the "Arminian controversy." For though the professed design was simply to allow the different parties to hold their own distinctive views on this subject, the practical operation must have been fatal to truth. In every instance where truth is compromised it suffers, and *may* be lost sight of altogether. Such an example should be no precedent to us; nor was the approval of it any evidence of the author's attachment to the doctrines of grace. His ideas in regard to the importance of union may have been well-meant, but we think that they were not scriptural; for our own part, we can approve of no union that is not built on the sure foundation of truth. And an argument that rests in any degree on a compromitment of the doctrines of the Bible is better adapted to excite suspicion than win our confidence.

5. The fifth argument is based on "the doctrine of the Westminster Confession of Faith on the article of communion," namely: "1st. All saints that are united to Jesus Christ their head, by

his Spirit and by faith have fellowship with him in his graces, and are obliged to the performance of such duties, public and private, as to conduce to their mutual good, both in the inward and outward man.* 2d. Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;† as also in relieving each other in outward things, according to their several abilities and necessities: Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus.”‡

The opinion of the Westminster Divines does not possess in itself any thing higher than a human judgment, and as such cannot authoritatively bind our consciences. But we admit, that we stand related to the doctrines of this confession by a peculiar tie; the Church of which we are a part, has acknowledged the scriptural character of the doctrine which it contains. The doctrine then is a part of our terms of communion, to which we have voluntarily given our consent. For this reason, if the Westminster Confession contained the principle of Catholic communion, the advocates of the latter might fairly urge it against us on the ground of inconsistency, and we should then be shut up to the dilemma, either of admitting the propriety of the principle, or of abandoning this part of our confession. Happily, the difficulty is not quite so pressing; the claim which has been set up, from the statement of the confession, is by far too confident. The Westminster Divines are the best expositors of their own meaning; and this is to be gathered, not by a parade of general reasoning, in which the main thing to be proved is taken for granted, but from the obvious design of the statements themselves, viewed in connexion with their context: and especially the Scriptures given in proof of these statements. It will be conceded by every unprejudiced reader that the Scripture proofs referred to, and which we have given in the margin, explain the meaning of this part of our confession of faith. What that meaning is may be seen at a single glance. The Scriptures quoted do not speak of a common participation of the Lord's Supper; but of a communion of outward things. As expressive of our own views, we quote the following passage from a very judicious writer: “First, they ought to assemble together for joining together in the public worship of God,” &c. “Secondly, professed saints ought to perform such other spiritual services as tend to mutual edification,” &c. “Thirdly, professed saints ought to relieve each other in outward things, according to their several abilities and opportunities. Not a few who are ‘rich in faith and heirs of the king-

* 1 Thess. 5: 11-14; Rom. 1: 11-14; 1 John 3: 16-18; Gal. 6: 10.

† Heb. 10: 24-25; Acts 2: 42-46; Is. 2: 3; 1 Cor. 11: 20.

‡ Acts 2: 42-45; 1 John 3: 17; 2 Cor. chaps. 8 and 9; Acts 11: 29, 30.

dom which God hath promised to them that love him,' are poor in this world. (James 2: 5.) Their Christian brethren, who have 'this world's good' ought to sympathize with them, and minister to their necessities. (1 John 3: 17.) Sometimes Christians in one country suffer 'the spoiling of their goods,' and are reduced to great straits, through the violence of persecution; in such cases, their brethren in other places ought to contribute liberally for their relief. This duty was nobly exemplified by the primitive Christians. (Rom. 15: 25.) If professing Christians in one district are unable of themselves to provide for the regular dispensation of public religious ordinances among them, it is no less the duty of their brethren, who are placed in more favorable circumstances, to afford them pecuniary aid. Thus the strong should support the weak, that the abundance of the one may be a supply for the want of the other, that there may be equality. Ministering to the saints is expressly called 'fellowship.' (2 Cor. 8: 4.) To this kind of communion, the concluding sentence of this section of our confession may, perhaps, more especially refer: 'which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.' This sentence is closely connected with the clause immediately preceding, which relates to 'relieving each other in outward things;' and the whole of the Scripture proofs adduced, refer either to the church of Jerusalem—which 'had all things common'—or to the saints in one place 'sending relief' to those in distant places who were impoverished by persecution. It will be admitted, however, that Christian communion of a more extensive nature, including all those services which tend to mutual edification, ought to be maintained with all that call on the name of the Lord Jesus, as opportunity permits; nay were the visible Catholic church what it ought to be, according to the rule of God's word, one in profession, the members of this or that particular Church would be entitled to enjoy, and bound to hold, Church communion wherever Providence might order their lot. If professed Christians throughout the world, instead of being divided into diverse and opposing sections, were cemented into one holy brotherhood, then, whoever was admitted into the fellowship of the Church in one place, would be recognised as a member of the Catholic church, and be entitled to claim the privilege of communion in any particular Church where his lot was cast. On the other hand, whoever was laid under censure in a particular Church, would be considered under the same in all others; and would not be received into communion till the sentence was reversed by the same power, or by a still higher authority. Thus it ought to be, and thus it would be, were that unity which should characterize the visible Church fully realized. But in the present state of the Church, divided and sub-divided as it is, into an

almost countless number of sections, all of them contending for some peculiar principle or practice which they deem important, and by which they are not only distinguished from, but opposed to other denominations; such extended Church communion cannot be consistently maintained. It will scarcely be questioned that separation from corrupt Churches becomes in certain cases, warrantable and necessary; but 'where communion is lawful, it will not be easy to vindicate separation from the charge of schism.' If a particular church is organized for the special purpose of vindicating the sole headship of Christ, and the spiritual independence of his Church—were the members of that Church to join in all the intimacies of communion with another Church which had either avowedly or practically surrendered these distinguishing principles, they would virtually declare that they have no scriptural and conscientious grounds for separation, and expose themselves to the charge of unnecessarily rending that body which Christ so fervently prayed might be ONE.*

Having examined the arguments for Catholic communion, cursorily, we admit, but at sufficient length to show their fallacy and irrelevancy, we proceed to the consideration of another aspect of the subject, which underlies the whole controversy; we mean the question in relation to terms of communion. The writer to whose pages we have referred, as offering the ablest "plea for Catholic communion," makes the following statement: "There is not in all the New Testament, one solitary doctrine or fact which so much as, or can be made by any tolerable interpretation, to *appear* to imply that the Lord Jesus has authorized the exaction of any term whatever for the whole fellowship of his Church, other than visible Christianity." This is truly a remarkable statement; the boldness and confidence with which it is made are equaled only by its want of truth. Were the statement true, it would go further than all the direct arguments employed to vindicate Catholic communion, because it would remove what appears to us, not only a serious, but an insuperable obstacle, to its practice. Were no other term than "visible Christianity" required in Scripture for Church fellowship, it would indeed be difficult to conceive how restricted communion could ever have been introduced into the Church, or why the Church has been divided into sections and parties. For however sinfully Christian men, and communities, may have acted in regard to Church fellowship, or the organization of separate communities, one thing is beyond question, the truth of Scripture is appealed to as the ground of the action taken. They may be mistaken in particular cases as to the meaning of Scripture, but the appeal always made to it in controverted cases, proves that in the judgment of the church Catholic,

* Exposition of the Westminster Confession of Faith, by the Rev. Robert Shaw; pp. 275, Edinburgh Edition.

our author's statement is groundless. It is, indeed, remarkable that a writer so distinguished for discrimination, and vigor of thought should have hazarded so reckless a statement. If not made under the blinding influence of a pre-occupied judgment, which is the most charitable view we can take in the case, we must presume that it was intended as an argument *ad hominem*, in relation to terms of communion—an argument intended to tell on those who, while they practice Catholic communion, adhere to the Westminster Confession of Faith or other terms of communion; for certainly the former is inconsistent with both the theory and practice of the latter! But to return to the statement itself, we remark that "visible Christianity" fails to secure a title to the Lord's table, till it has been determined that the profession made is in accordance with the word of God. The profession is not of itself enough; for if it were we would be under the necessity of admitting the professors of every ism, however pernicious; of every dogma, though destructive even of the fundamental principles of the gospel. Now this, many of the advocates of Catholic communion would be far enough from conceding. A line of demarcation must be drawn somewhere, by which the professors of false and heretical doctrines may be distinguished from those who acknowledge the truth as it is in Jesus. A test is necessary to discriminate between the false and the true of a "visible Christianity." A profession of false dogmas, though it may have assumed the Christian name, is not Christianity, yet there is nothing more certain than that those who make such profession claim to be Christians, and to have a "visible Christianity." We repeat it, there must be some means of determining what is, and what is not truth; for in the absence of this, a "visible Christianity" may be mere imposition and pretence. The means of distinguishing between the true and the false, become by their application terms of Christian communion; and to these the Church must have recourse if she would preserve her purity.

To exemplify what we mean, we ask how much is included in the "visible Christianity" of a Socinian, Universalist, or Neologist, to say nothing of the Papist? Perhaps this may be met by saying, that the profession made by such is not Christianity, but a false system of religion. Be it so: the answer nevertheless shows, that terms of communion are necessary, not only that we may understand each other when we speak of "visible Christianity," but also that a spurious profession may not be confounded with a genuine Christianity. For, certainly whatever we, or the advocates of Catholic communion, may think on this subject, the parties referred to claim to be Christians, and thereby claim a "visible Christianity." We are therefore compelled, and that on grounds properly Scriptural, to adopt terms of Christian communion, as the necessary means of maintaining the purity of the Church.

We are aware that the view of the subject which we have laid before our readers, is supposed by the advocates of Catholic communion to be satisfactorily disposed of, by the distinction of truth, into essential and non-essential. But, such distinction we have already showed is without foundation in Scripture.* It is obvious, however, that even this partial admission of the essentiality of truth, implies terms of Christian communion: for of those who make the distinction, some admit what others deny to be essential. The essential truths of the Gospel are many, in the judgment of some who make the distinction, and very few, in that of others. The analogical reference, made to the members of the human body in arguing this subject, is far from being satisfactory. The hand or the foot may not be essential to life, but they are essential to the perfectness of the human body: deprived of these, or even of other less important members, a body would be imperfect and incomplete. If there is a propriety in the analogy, it does not justify the distinction of gospel truth into essential and non-essential, but the contrary; for it establishes the fact, that though all truths may not be equally important, they are all *necessary* to the perfection of doctrinal Christianity; and this we maintain is the only aspect of the comparison that can fairly be made to bear on the question of Catholic communion. Again, it has been said, and said truly, we admit, that there is no danger of our mistaking the foot or hand, for the head or the heart; but while the statement is true, it is no proof that the distinction of gospel truth into essential and non-essential, is a just one! Our capacity to discriminate different objects does not even prove the superior importance of one of them to another, far less that one is essential and the other non-essential, in a given relation. The analogy *may* thus fail, as we are sure it *does*, in its application: for if there is a truth in the gospel system that may analogically be called head or heart, that truth is found in the doctrine of the atonement, and yet there are some who profess to have "a visible Christianity," who deny this Scriptural doctrine. In the opinion of Socinians, there is no idea of essentiality at all attached to the atonement, at least in the sense in which it is understood by evangelical professors of religion. While we may not mistake the hand or foot for the head or the heart, it is certain that some who profess to be Christians, (Socinians for example,) do not admit that the one or other is *essential* in the analogical sense. It would be difficult to name a single doctrine peculiar to the gospel revelation that is essential, according to the Socinian hypothesis of Christianity! The distinction is useless, either as an argument or an illustration, on the subject of Catholic communion.

The denial that the Lord Jesus has authorized any term of

*Page 104, of the present volume.

Church fellowship "other than visible Christianity" is remarkable, when it is borne in mind that a formula of admission into the Church was used by the Apostles. "And they said, believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31. This formula is nothing more or less than a term of communion; it is the confession of the jailor's faith, and in virtue of which he is admitted into the fellowship of the Church, by Paul and Silas. It is brief indeed, but this does not affect its character as a term of communion.

In addition to this recognised confession of faith, we submit the three following considerations: First, the instructions of Christ to the Apostles in relation to the admission of Church members, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19, 20. In these words, which contain the commission of the gospel ministry, they are instructed to teach converts the observance of all things which Christ has commanded. Conformity to the commands of Christ, both in respect to doctrines to be received and practices to be followed, the gospel ministry is thus required to teach all who are admitted into the school of Christ. This implies terms of communion. In the second place, we have the approved example of the first Christians, of whom it is said: "And they continued steadfastly in the Apostle's doctrine and fellowship." Acts 2: 42. The very fact that their continuance "in the Apostles doctrine and fellowship" is thus noticed, is evidence that conformity to the doctrines taught by the Apostles, were terms of Christian fellowship. In the third place, the maintenance of gospel truth is enjoined upon all Christians: "Hold fast the form of sound words which thou hast heard of me." 2 Tim. 1: 13. "Let us hold fast the profession of our faith." Heb. 10: 23. "That ye should earnestly contend for the faith once delivered unto the saints. Jude, 3. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. 4: 14, 15.

These three considerations show that it is the duty of Christians to receive and observe the truths of the gospel—the "all things whatsoever I have commanded you." Terms of communion are implied in each one of these considerations. For if it is the duty of Christians to receive and observe "all" that Christ has commanded, then it is the duty of the Church to see that individual Christians perform their duty. But this cannot be done without terms of communion agreed upon by the Church, and by the application of which it may be determined in all controverted

cases, whether the doctrines of Christ are received, and his laws obeyed: on any other ground of procedure, the determination in every controverted case would be arbitrary. We are thus indirectly led to the conclusion that Catholic communion is not in accordance with Scriptural principles; for if these principles imply terms of communion, then those only can be admitted to the fellowship of the Church who give their consent to her terms of communion, and act accordingly.

To dispense with the practical obligation of applying "the form of sound words," in determining the right of admission to the Lord's supper, is to set ourselves above God, because this dispenses with what God commands in the Scripture. To act on the distinction of essential and non-essential truth, is to act on a distinction that God has not made, nor allowed us to infer that we *may* make; for however clearly we might perceive that all truth is not fundamental, yet we are bound to take truth as a whole, and hold it fast, as "delivered to the saints" in Scripture. This truth as "once delivered to the saints," that they may "earnestly contend" for it, is the only Bible rule of Church fellowship!

Knowledge is necessary to obtain admission into the Church. We do not presume to say how much; but it will be conceded that a certain amount of knowledge is indispensable. "Search the Scriptures, for in them ye think ye have eternal life." "Take fast hold of instruction; let her not go; keep her, for she is thy life." To an intelligent acquaintance with gospel truth, we add, in the second place, soundness in the faith. This, the Bible clearly requires—"acknowledging of the truth which is after godliness"—"wherefore rebuke them sharply, that they may be sound in the faith"—"a man that is a heretic, after the first and second admonition, reject." Titus 1: 1, 13, and 3: 10. In the third place, conformity to the law of God, or in other words, holiness is required of those who profess the name of Jesus. "This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed on God might be careful to maintain good works." Tit. 3: 8. "But as he who hath called you is holy, so be ye holy in all manner of conversation; because it is written be ye holy; for I am holy." 1 Pet. 1: 15, 16.

Here are three qualifications most distinctly authorized by the Scriptures, as necessary to Church membership and Church fellowship. And now in all fairness, we may ask how can these qualifications be ascertained on Catholic communion principles? Those who plead for Catholic communion have, on the very grounds of procedure which they have assumed, and on which they act, excluded themselves from the necessary means of ascertaining whether the person who proposes to unite with them in the communion of the Lord's supper possesses sufficient knowl

edge to discern the Lord's body—whether he is sound in the faith—and finally, whether he is sufficiently exemplary in his character and practice! These things they must take for granted, without the privilege of inquiry. Their own avowed ground of communion is “visible Christianity.” They may not therefore presume to inquire, in respect of any one who wishes to commune with them, whether he has any of those qualifications required in Scripture, “other than a visible Christianity.” On this account we are persuaded that the tendency of Catholic communion is to corrupt the Church, both in her doctrine and practice; nor do we speak uncharitably when we appeal to those denominations of Christians who act on the principle of Catholic communion, as examples painfully illustrating the conviction which we have stated. A principle and a practice that resign the right in the administration of the seals of the covenant, to “discern between the righteous and the wicked—between him that serveth God, and him that serveth him not,” cannot but work ill, however plausibly they may be defended.

It is neither proper nor safe to separate the administration of the seals of the covenant from the power of government. We believe these two things have been joined together by the Head of the Church, and therefore the Church or any part of it has no right to separate them. In other words, we say that the Church has the right of administering the seals of the covenant only to those over whom it has the spiritual oversight, and power of government and discipline! We consider it an insuperable obstacle to Catholic communion, that thus persons are admitted to one of the most distinguishing privileges of the visible Church, without being subjected to the authority of the Church, or responsible to it, for what they believe, or what they practice. And this is true to the full extent of Catholic communion. The power of government—the right to inquire what applicants for this privilege profess, believe, or how they conduct themselves, is neither claimed on the one hand, nor conceded on the other. “Visible Christianity,” or the known fact that the applicant is a member of some other Christian denomination, and in regular standing, is all that is either claimed or admitted. The denomination to which the applicant belongs may have very carefully inquired as to his professed faith and Christian character before they admitted him into the Church, but those who admit him to the Lord's table, on the ground of Catholic communion, do nothing of the kind: nay, they have debarred themselves from such inquiry by the principle on which they act.

Nor does it meet the requirement of God's word to say, that correctness of faith and practice are implied in the fact of the regular standing of the applicant in another Christian denomination. The thing assumed, or supposed to be implied, may be true, or it may not be true: but it is not known to be true by any

investigation on their part. Is this to discern between the righteous and the wicked, between him that serveth God and him that serveth him not? It is, on the contrary, a practical abandonment of Church discipline; or, to say the least, it is leaving others to do what the parties immediately interested, ought to do for themselves, namely, to judge of the profession of faith and conduct of those to whom they administer the seals of the covenant. We know of no Scriptural authority in the form of either principle or example, that warrants Church rules to take for granted the faith and character of those whom they admit to the privileges of the Church.

There is another aspect of the subject, not less objectionable than that now stated. To say nothing of differences in matters of faith, there are very great discrepancies of opinion in regard to the practical purity of Christian character required. And this is so among those who act on the principle of "Catholic communion," as well as those who do not. We take one example to illustrate what we mean. The inter-marriage of persons standing to each other in certain relations of consanguinity or affinity, is admitted by some, as lawful; by others, it is judged to be incestuous. Say the marriage with a deceased wife's sister, or a deceased husband's brother. One Christian denomination admits, another denies, the lawfulness of such a marriage. A member of the latter marries the sister of a former wife, and of course the discipline of the Church is applied to him; but he refuses to submit to it, and leaves his Church connexion under a charge of incest, and connects himself with a congregation of the former, who receive him without hesitation: and receive him, because they do not hold such marriage to be unlawful. He is in regular standing according to the discipline of the portion of the Church to which he now belongs. By and by, he desires to partake of the Lord's Supper, in a congregation of his former connexion. His "visible Christianity," on the principle of Catholic communion, warrants him to do it: and on this ground he may not be refused. This is something that may happen, or that possibly has already frequently taken place: we therefore ask, in conclusion, can that be a Scriptural principle or practice that involves such a palpable violation of Church discipline—a violation of discipline, too, admitted by some of those who recognize the principle and practice of Catholic communion?

THE EFFICIENCY AND CONCURRENCE OF GOD ABOUT SIN.

It is certain that without God sin would never be; without his prohibition an action would not be sinful. The apostle saith, "Where no law is, there is no transgression;" but I mean chiefly

without his permission and foreknowledge, yea, and I may add without his will and concurrence, without which nothing can happen. It cannot be beside the will of God, for then he were not omniscient; or against his will, for then he were not omnipotent. There is no action of ours but needs the continued concurrence and support of his providence; and if he did not uphold us in being and working, we could do nothing.

Yet God can by no means be looked upon as the direct author of it, or the proper cause of that obliquity which is in the actions of the creatures; for his providence is conversant about sin without sin; as a sunbeam rests upon a dunghill without being stained by it. This is best cleared by a collection and summary of all those actions whereby, from first to last, Providence is concerned in man's sin; which are briefly these:

1. Foreknowledge and foreordination. God intended and appointed that it should be. Many who grant prescience deny foreordination, lest they should make God the author of sin; but these fear where no fear is. The Scripture speaks roundly, ascribing both to God; "Him, being delivered by the foreknowledge and determinate counsel of God." Acts 2: 23. Mark, Peter saith not only "by the foreknowledge," but by the "determinate counsel," which implies a positive decree; now that cannot infer any guilt or evil in God, for God appointed it, as he meant to bring good out of it. Wicked men have quite contrary ends. Thus Joseph speaks to his brethren, when they were afraid of his revenge, "Am I in the place of God?" Gen. 50: 19. That is, Was it my design to bring these things to pass, or God's decree? and who am I, that I should resist the will of God? And then again, (ver. 20,) "But as for you, ye thought evil, but God meant it unto good, to bring it to pass, as it is this day, to save much people alive;" that is, God decreed it otherwise than you designed it; your aim was wholly evil, his good.

2. There is a permission of it. God's decrees imply that sin shall exist, but they do not impel or enforce; for he leaves us to the liberty of our own hearts, and our own free choice and work; he is resolved not to hinder us: "Who in times past suffered all nations to walk in their own ways." Acts 14: 16. God was not bound to hinder it, therefore permission in God cannot be faulty: "Who hath given him first?" If grace were debt, it would be injustice to withhold it; and did God act from a servile necessity, the creatures might rest the blame of their miscarriages upon the feebleness of his operation: but God being free, neither obliged by necessity of nature, by any external rule and law, nor by any foregoing merit of the creatures, may do with his own as it pleaseth him; and it is shameless impudence in man to blame God because he is free, when himself cannot endure to be bound.

3. There is a concurrence to the action, though not to the

sinfulness of it. It is said, "In him we live, and move, and have our being." Acts 17: 28. When God made the creatures, he did not make them independent and absolute; we had not only being from him, but still we have it in him; we are in him, we live in him, and we move in him, we are moved or acted in him. All created images and appearances are but like the impress of a seal upon the waters; take away the seal and the form vanishes: subtract the influence of Providence, and presently all creatures return to their first nothingness; therefore to every action there needs the support and concurrence of God: so that the bare action or motion is good, and from God; but the disorder and obliquity of it is from man; it comes from an evil will, and therein is discerned the free work of the creatures.

4. There is a desertion of a sinner and leaving him to himself. God may suspend, yea, and withdraw grace out of mere sovereignty, that is, because he will; but he never does it but either out of justice or wisdom. Out of wisdom, for the trial of his children; as in the business of the ambassadors, God left Hezekiah, "that he might know all that was in his heart." 2 Chron. 32: 31. So sometimes in justice to punish the wicked; as Psal. 81: 12, "I gave them up unto their own hearts' lust: and they walked in their own counsels." When grace is withdrawn, which should moderate and govern the affections, man is left to the sway and impetuous violence of his own lusts. Now God cannot be blamed in all this; partly, because he is not bound to give or continue grace; partly, because, when common light and restraints are violated, he seems to be bound rather to withdraw what is already given; and when men put their finger in the eye of nature, God may put it out, that they who will not may not see. If the hedge be continually broken, it is but justice to pluck it up; and then if the vineyard be eaten down, who can be blamed? Isa. 5: 5. Partly, because the subsequent disorders arise from man's own counsel and free choice; therefore upon God giving them up, it is said, "they walked in their own counsels;" that is, according to the free motion and inclination of their own spirits.

5. There is a concession and giving leave to wicked instruments to stir them up to evil, as carnal company, evil acquaintance, false prophets. I will go forth, and will be a lying spirit in the mouth of Ahab's prophets; and God said, Go forth. 1 Kings 22: 22. In that scheme and draught of Providence, the evil spirit is brought in, asking leave for wicked instruments. So in Job 12: 16, it is said, "The deceived and the deceiver are his." He is sovereign Lord over all the instruments of deceit, so that they are restrained within bounds and limits, that they can do nothing further than he will give leave.

6. There is a presenting of occasions, and disposing of them to such providences as become a snare; but this can reflect no

dishonor upon God, because the providences and objects are good in themselves, and in their own nature motives to duty, rather than temptations to sin. Wicked men abuse the best things; the word irritates their corruption. Sin gets strength by the commandment: Go, "make the heart of this people fat." Isa. 6: 10. That is, dull and heavy; as the ass, which of all creatures has the fattest heart, and is the dullest. The prophet is bidden to make their hearts fat: the preaching of the word, which should instruct and quicken, makes them more gross and heavy. So also they abuse mercies and miseries: "Let their table become a snare before them; and that which should have been for their welfare, let it become a trap." Psal. 69: 22. A sinner, like a spider, sucks poison out of every thing; or, like the sea, turns the sweet influences of the heavens, the fresh supply of the rivers, into salt water: so their table, their welfare, all becomes a curse and a snare to them. In this sense God says: "I will lay stumbling-blocks before this people." Jer. 6: 21. That is, such occasions and providences as are a means to ruin them; in all which God most righteously promotes the glory of his justice.

7. A judicial transfer and delivering them up to the power of Satan, and their own vile affections; as Rom. 1: 26, "God gave them up unto vile affections." This is when God suffers those common notices to be quenched, and all manner of restraints to be removed: the truth is, we rather give up ourselves; only because God serves his ends of it, it is said he giveth.

8. A limitation of sin. As God appoints the measures of grace according to his own good pleasure, so also the stint of sin; it runs out so far as may be for his glory: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psal. 76: 10. So far as it may make for God's glory, God lets the fierceness of man to have its scope; but when it has come to the stint and bounds that Providence has set to it, it is quenched in an instant.

9. There is a disposal and turning of it to the uses of his glory. Our unrighteousness commendeth his righteousness, and the truth of God more aboundeth through our lie unto his glory. Rom. 3: 5-7. God is so good, that he would not suffer evil, if he could not bring good out of it. In regard of the issue and event of it, sin may be termed a happy fall, because it makes way for the glory of God. It is good to note how many attributes are advanced by sin; mercy in pardoning, justice in punishing, wisdom in ordering, power in overruling it: every way does our good God serve himself of the evils of men! The picture of providence would not be half so fair, were it not for these black lines and darker shadows. Well, then, let me never blame that God for permitting sin, who is willing to discover so much mercy in remitting it.—*Manton on James.*

REMARKABLE PROVIDENCES AND ANSWERS OF PRAYER.

FROM AN ACCOUNT OF JOHN STEVENSON, A SCOTTISH COVENANTER, WRITTEN
BY HIMSELF.

The first I shall mention is what I met with at Bothwell. I am not ashamed to own that I was there, and do declare it was not a spirit of rebellion against the King and Government that took me there, as that rising up is slanderously reported by many. That which moved us to join together, yea, appear in arms, was the necessary defence of our lives, liberties, and religion; for it is well known how the enemies of God, and the enemies of our holy religion, did eat up the people as bread, and called not on his name; and wherever they met with honest ministers or private Christians, they either shot them, banished, or dragged them to prison; and for no other reason but because we worshiped the covenant God of our fathers, according to our conscience, and in the way we judged was appointed of God. We would have taken cheerfully the spoiling of our goods, had not our enemies sought to lord it over our conscience, while we could not submit to them without incurring the displeasure of God. I own many of us could not be edified by a set of men forced on us by the prelates. And it is well known how scandalous and immoral the generality of them were; and yet, for not joining in communion with men who were a scandal to the Christian religion, we were hunted like partridges upon the mountains, and exposed to the rage of the bloody soldiery, whose tender mercies we found to be cruelty: yea, when we complained of our grievances to those in power, in the most humble, dutiful, and loyal way, we were the more harrassed and oppressed, as if our persecutors had a mind to shew to the world, that they were entirely void of humanity. All which considered, it was no wonder we joined together for our common safety. And our uniting together was on the very principles by which our happy revolution was afterwards brought about, namely, the preserving ourselves and posterity from Popery, slavery, and arbitrary power.

Having shown you what moved us to take up arms at Bothwell, I come now to let you know the Providence I met with there. While we lay at Hamilton before the engagement, I observed all my acquaintances and others providing head-pieces and breast-plates, and what was necessary for their safety in the day of battle. I not having money to spare on these things, as some others had, looked up to God, and took him for a covering to my head in the day of battle, as he had been to David of old; for I observed that, whatever pieces of armour they had prepared for their safety, there was still a possibility of their being slain.

Wherefore, I humbly told the great God I would entirely depend on him for a covering in the day of battle. Accordingly, when our forces fled from before the enemy, and all took what way they judged most proper for their safety, I rode not through Hamilton with the rest, but went about the town; and having crossed a glen, when I got to the other side of it, I espied a party of the enemy just below me, and in the very way by which I behoved to ride. I could not turn back without alarming them, and therefore rode on. My comrade was riding just before me with his head-piece, and other pieces of armour which he had provided for his safety. I saw him dismayed, and that he could not well sit his horse, from fear. On which I whispered him to go on composedly; and I went before him with my carabine over my head, and my sword drawn in my hand. The enemy came so close up to the way, all standing under arms, that I could not avoid touching clothes with them. On which their commander, in a threatening way, asked me the word. I had resolved not to speak, whatever they asked of this nature; because I knew not their word. As I spoke nothing, but rode on, depending entirely on the God whom I had chosen as my covering in the day of battle, I got past them unmolested. But when my comrade came up, I heard the officer ask him the word "dog;" on which, through fear, he told them what was not their word, which so provoked the commander that he struck him over the head with his broad-sword; which, by reason of my comrade's head-piece, was broken in two. This so enraged the commander, that he ordered some of his men to fire, which they did, and killed him on the spot. I still stepped on without the least hurry or confusion, and they never in the least molested me. Just as I passed by them, I saw Colonel Burns lying in his blood, whom they had shot a little before: so that I must own the Lord was my safety, and the covering of my head in the day of battle. He hid me as in the hollow of his hand, and set remarkable bounds to the wrath of the enemy. So the snare was broken, and I escaped as a bird out of the snare of the fowler; and my sure and all-sufficient help was in Jehovah's name, who made the heavens and the earth.

From this time to our happy Revolution, I was obliged, for nine years, to retire and hide myself as much as possible from the rage of my persecutors; and fearing, if I were taken by them, I should be tempted, through my weakness, to any sinful oaths which they contrived to ensnare souls, or be exposed to dreadful sufferings, I set apart time for prayer, and pleaded with God that he would make out graciously to me what he had promised to do for his Church and people, in days of fiery trial. And I must own, he remembered the word on which he caused me to hope, and preserved me remarkably from the enemy.

Some time after this, a troop of the enemy were quartered about

Dailly, and five were quartered upon my father at Camragen. As they came to my father's, they were informed, that I was that morning come to the house; for there were many informers in the country, who sold themselves to destroy innocent blood, and that for a piece of bread; they had described me to the soldiers, and it was so that I had come from my hiding-place into the house to get some refreshment. I had not designed to sit down, when all of a sudden my sister and I heard a great noise at the door. We ran to see what was the matter, and found three of the five dragoons, who asked if I was the good man of the house, or if I belonged to the family? I answered, I was not the head of the family, but I belonged to it. I expected the next question would be, "are you his son?" but the Lord restrained them from it for his wise ends and my safety. They told me they were to quarter with us, and dismounted, and were in great rage. The Lord ordered so, that neither my sister nor I were the least daunted before them. I spoke civilly to them and told them to be calm and easy, and they should get for themselves and horses in great plenty. I offered them straw, hay or corn, and took them into the garden and made up a bundle for each of them of what they desired; and I made up also one for myself. I let them take up their bundles first, and return to the stable, and I followed. But when they entered the stable door, I skipped back, and got over the garden ditch and so escaped from them. They were in great rage at the disappointment; and when they met my father, threatened to have him ruined for entertaining such as I in his house. But he turned the charge upon them, and threatened to tell their commander, that they had let me go after they had me in their custody: upon which they held themselves quiet. And so the Lord kept me from that hour of temptation, as I had begged, and as he had made me hope.

Some time after this, some of the dragoons being quartered in my father's, I was lying out by night and by day on a neighboring hill, to which I had my meat sent me for ordinary. It fell out that the several troops which lay at Girvan and Dailly were all to rendezvous, and they which were quartered at my father's went to meet with the rest at Girvan. I, seeing them go off, came down from the hill where I used to lurk, and came with a design to get some refreshment. Whilst I was taking it, my father came in, and told me he saw some dragoons coming back in great haste, and that they were just at hand. He desired me to fly for my life, and he would divert them at the entry till I could hide myself in the garden, I told him I would lie on the other side of the garden in a blackberry bush till he had got them settled; and when he had done so, he might bring me an account, and I would go off. Accordingly, I went out and hid me in the bush, while my father helped them to lay off their furniture; for they were

the dragoons who used to stay with him, and had been sent back in haste. Before they would go into the house, they would put their horses to grass that night, in the place where I lay hid. Whereupon one of the dragoons, seeing the fruit, came to eat blackberries off the very bush at the root of which I lay. My father, seeing him at the bush where I was, cried to him that he would poison himself, for in harvest these berries were full of worms; and in order to draw him from the bush, he desired him to bring him a berry, and he would show him a worm in it. The dragoon went to him with a berry, and my father opened it, and showed him a worm in it, which is not uncommon at that season of the year; and thus he was persuaded to go into the house with the rest, and take meat. When they were set down, my father came out, as if to take care the horses should not break in upon the corn, and told me they were settled; and so I stepped off to my ordinary lurking-place upon the hills. And here again it is evident that I dwelt under the shadow of the Most high, and lay in the secret place of the Almighty, when my enemy was so nigh and did not discover me; and I may call the name of that bush Jehovah Jireh, for there he was seen to appear for me; for now, when in great danger, he did not inclose me in the enemy's hand.

CONGREGATIONAL COVENANTING.

CONGREGATION OF KELLSWATER.

The Synod of the Reformed Presbyterian Church, in Ireland, at its meeting at Dervock in October last, having renewed the British Covenants, recommended that steps should be taken to have a similar service performed in the different congregations of the Church. We have peculiar pleasure in reporting that this recommendation has already been carried out in one of the congregations—that of Kellswater. It was befitting that a congregation which is among the oldest in this country—which has been favored for many years with a succession of able ministers, and which has always been distinguished for intelligent and steadfast attachment to a covenanted testimony—should take a leading position in the important work of Covenant-Renovation. We rejoice to learn that, from the first, the elders and people manifested entire cordiality and unanimity in the matter, and the great duty has been attended to by them with abundant tokens of Divine direction and blessing. The following brief account of the proceedings will show in what way the work of Covenanting was performed by this congregation, and may afford some useful practical hints to others in attending to the like solemn service.

Preparatory to the occasion of Covenanting at Kellswater, all the families were visited by the elders, and conversed with on the subject. The various fellowship-meetings were likewise visited, and the Synodical documents were read and commented on; these papers were also read, and explanations given, on several occasions, from the pulpit. On the Sabbath preceding that on which the congregation renewed the Covenants, a lecture was delivered in the forenoon, by the pastor, from Joshua 24: 14-18, and afterwards the National Covenant of Scotland was read. In the afternoon, a sermon was preached on Joshua 24: 19, and then the Solemn League and Covenant was read. The Friday following was observed by the congregation as a day of public fasting and humiliation. On this occasion, a lecture was delivered from Daniel 9: 3-9. In the illustration of verse 5, part of the "Confession of Sins" was read. The afternoon's discourse, which was founded on Jeremiah 11: 10, related to multiplied breaches of Covenant, which we are required to mourn over and forsake. The latter part of the "Confession of Sins" was then read. After the conclusion of public worship, the Session was constituted, the Terms of Communion declared, and the "Act of Covenant-Renovation" read; and then tokens of admission to the ordinance and privilege of Covenant-Renovation were dispensed.

On Sabbath, April 2, the day appointed for the work of Covenanting, the Rev. James Dick, the pastor of the congregation, conducted the introductory exercises, by offering up solemn prayer. He then commented briefly, in a suitable practical manner, on Leviticus 10: 3, and explained Psalm 103: 13-18. After praise and prayer, Rev. Dr. Houston preached on Joshua 24: 25, and illustrated from this subject, at considerable length, the nature, obligations, and privilege of public Covenanting, and the spirit in which the service is to be performed.

Before the expiration of the interval of public worship, the members of the congregation who were to take part in the work of Covenanting, ranged themselves in the seats in the front and on each side of the pulpit; and the pastor, after praise and prayer, delivered a prefatory address, detailing the steps that had been taken by the Church with reference to this special duty, and presenting various suitable Scriptural directions and encouragements on the subject. The elders collected the tokens from members during the celebration of praise. The whole congregation then stood up, worshipping God, and the pastor, from the pulpit, administered the oath to the Covenanters, each individual lifting up the right hand at the expression in the Act of Covenant-Renovation, beginning, "We therefore," &c., and afterwards at the close of each numbered section of the Bond; and, at the conclusion of the whole, all the persons Covenanting pronounced an audible Amen. The pastor, and those elders who had already taken the

Covenant at Dervock, did not repeat the oath, but the other elders joined in swearing the Bond. About *two hundred and twenty* persons in all, a few of whom were very aged, and some in early youth, with much solemnity and apparent readiness, engaged in the act of Covenanting. After this part of the service was finished, the minister, and an elder or member from each society, publicly subscribed the Bond, and it was announced that it would be afterwards carried for signature to each society of the congregation. A concluding address was delivered by the pastor, and the public services were concluded with prayer and praise by Mr. James Renwick Thomson, licentiate from the Reformed Presbyterian Church in North America.

The day was remarkably fine, and everything within and without the house of worship was calculated to impress the mind that a transaction of no ordinary importance was performing, and that the Covenant-God of our fathers was manifesting His special favor on the solemn occasion. The audience, which was large, waited on the services till the close, with unwearied and much apparently devout solemnity. The season will long be remembered with deep interest by those who were privileged to take part in the act of Covenant-Renovation, or to witness this hallowed service. Our earnest desire is, that our beloved brethren, who have thus first exemplified Covenanting in this land, may reap the abundant fruits of special dedication, to the advancement of the Redeemer's glory.

We have learned that, on the Sabbath following, the subject was suitably improved by the pastor, in a lecture in the forenoon, from 2 Chronicles 15: 8-15, and, in the afternoon, in a discourse on Psalm 61: 8, last clause—"That I may daily perform my vows."—*Monitor*.

PHILADELPHIA PRESBYTERY.

According to previous appointment, this Court held a special meeting July 5th, in the Second Reformed Presbyterian Church, 17th street, Philadelphia, for the purpose of attending to the ordination and installation of Mr. David M'Kee, as pastor of the 4th congregation. A lecture from 1 Cor. 15: 21-24, and a sermon from Col. 1: 27, last clause—"Which is Christ in you the hope of glory," were unanimously sustained as trials for ordination. An examination on the Hebrew and Greek originals, Theology, and Church government was also approved. S. O. Wylie, appointed to preside in the ordination, preached from Isa. 52: 7, illustrating from the passage, the great excellence of the gospel ministry, requisite ministerial qualifications, and the message which the ministry bear to sinners. The queries being satisfactorily answered, the candidate was ordained by prayer and with the imposition of the hands of the Presbytery. The charge was given to the Pastor by Mr. Kennedy, and to the people by Mr. Crawford.

Excepting the extreme heat, the day was outwardly pleasant. A respectable and attentive audience waited upon the services, and, from the interest manifested, it is hoped that much good may accrue from this settlement. An extensive and interesting field claims our young brother's cultivation, and it is earnestly desired that he may be an

honored instrument in adding to the Church daily of such as shall be saved. \$72,⁷³/₁₀₀, were received from the Female Missionary Society of the 2d Ref. Pres. Cong., Philadelphia, to be appropriated to missionary expenses, within the bounds of the Presbytery.

Presbytery holds its next meeting on the fourth Monday of October, at half-past seven, P. M., in the 2d Ref. Pres. Church, Philadelphia.

WESTMINSTER COLLEGE.

The annual examination of the classes in this institution took place on the 29th of June. A majority of the committee appointed by Pittsburgh Presbytery was present, and a respectable audience attended throughout the day. The examination was highly satisfactory, evincing much diligence and attention, as well as fitness for the place, on the part of the professors; and close application by the students.

About fifty pupils were in attendance in the institution. All the branches of a good English education were studied; and in addition to these, the natural and moral sciences, and the Latin and Greek languages. The pupils were of both sexes, the greater number being male. Close attention is given in this institution to the elementary branches, on the true ground, that a firm foundation must be laid in order to raise a permanent superstructure. Orthography, reading, arithmetic, grammar and history, are in too many instances hurried through, that the student may get some knowledge of the higher branches. This is a great but common mistake, and the result of it is, so many mere smatterers in literature. Against this evil the students in Westminster College will be carefully guarded.

The following notice appeared in a city paper on the day following the examination. We extract it to show the estimation in which the College is held in the community where it is located.

"The examination of the pupils in Westminster College, under the Messrs. Newell, took place yesterday. The Professors in this institution are both men of accomplished education, and in every way adapted to the profession which they have chosen. The result of the examination yesterday was highly satisfactory to all who attended it. The system of instruction is one calculated to stimulate a laudible ambition on the minds of the boys and young men, who have the good fortune to pursue it; and the premiums awarded to the different competitors appear to be judiciously bestowed. The regard manifested by the pupils for their teachers in this institution, is one of the best proofs that it is conducted on proper principles, and that it is calculated to promote high and generous impulses."

It is a matter of regret that the attention of more of our youth is not directed to this place of education. We know of no institution where young men, who are looking forward to the ministry in the Reformed Presbyterian Church, could enjoy so many advantages in pursuing preparatory studies. There is a sinful indifference on the part of parents with regard to their duty in this matter. How few feel that God requires of their sons, and of their substance, that his Church may have a ministry! And now when he has, in his providence, furnished an opportunity of acquiring an education, thorough and scriptural, where their sons have

all the advantages of stated, social and public ordinances, how few are disposed to embrace it! How unworthy the character of self-sacrificing Covenanters, the idea of saving a few dollars, at the expense of the privation of the religious and literary benefits here enjoyed.

We would urge on parents and young men the importance of promptly attending to these suggestions. Let us have a goodly number of the youth of the Church at the commencement of the next session, that our self-denying Professors may be encouraged, and the hopes of those who have at heart the welfare of the institution, and of the Church, may be realized.

The first session of the ensuing year, will open on the first Monday of September next.

PROTESTANTISM AND THE TURKS.

The *Edinburgh Witness* takes an interesting view of the relations of the Turks to Protestantism, as developed in the past history of the Ottoman Empire, and which is highly suggestive as to the probable providential results which may follow from the present strife on the Black Sea and the Danube. The *Witness* regards the Turks as not of so much importance because of what they are, or are to be, in themselves, as because of the use made of them, in the hands of God, in carrying out His designs towards other great interests; they are the great counterpoise to Popery, and have proved a wall of defence, in repeated instances, to Protestantism.

“In the survey of their past career,” says the *Witness*, “we can discern one well-defined mission which the Turks have been employed, unconsciously to themselves, in all ages in fulfilling, and which, it is both interesting and instructive to observe, they are fulfilling at this moment, and in this very matter. Humble in their origin, sudden in their rise, fearfully destructive in their conquests, and grossly impure and superstitious in faith, they were yet wielded by a higher Power, as a scourge of idolatrous communities, and the protectors of the true religion. For this purpose were these Scythian wanderers and herdsmen summoned from the desert, and formed into a martial and conquering race. And it is most instructive to trace their whole career, from the 27th of July, 1299, when the passes of Olympus were opened to Othman, and to see how their otherwise unsparing and indiscriminate slaughter was so directed as to fall almost exclusively upon the idolatrous members of the Eastern Church, and to leave unharmed individuals and communities which were not contaminated with the prevailing corruption. The Ottoman tempest passed innocuously over humble sanctuaries where a spiritual and invisible Deity was worshiped, while it fell with destructive force on those temples within which idols were enshrined. How often did the mitred head of the bishop and the shaven crown of the monk feel the weight of the Turkish scimitar, which was sheathed in the case of men of humbler origin and purer faith? Thus did the Turks from the very first fulfil their mission; and as their conquests extended and their power increased, they only the more plainly indicated their acquiescence

in the task to which Providence had summoned them. They were unconscious agents in the execution of that task, quite as much so as the tempest, or the earthquake, or the fiery bolt; nevertheless, moved by a superior Power, they went onward in the steady accomplishment of behests which they did not understand. They were raised up as a counterpoise to the Papal power of the West, which otherwise would have become enormously strong, and dangerously confederated, and so have put down all liberty and all religion. They were commissioned to check Rome, and to the same extent to shield Protestantism; and this they did times innumerable.

In like manner, also, the Turks were made instrumental, unconsciously to themselves, in promoting the Reformation of the sixteenth century; since but for their occupation of the Byzantine capital, and their consequent intervention in the affairs of Europe, the Reformation would have been extinguished soon after it rose. Again, when, in the fifteenth century, the Hussites were rapidly increasing in Hungary, when Rome, through the Cardinal Julian, had made a contract for their complete destruction, the Turkish scimitar was unsheathed, and the Cardinal Julian, with his accomplices in the bloody contract for exterminating the friends of the Gospel, were laid out on the fatal field of Varna. Soon after the Reformation, when the writings of Luther were finding their way over Hungary, and whole cities and parishes were rapidly becoming Protestant, Rome, becoming alarmed, prevailed on King Louis to issue the terrible decree, that the property of these friends of truth should be confiscated, and themselves put to death; but just then the Turks again entered the country, besieging its towns and wasting its provinces; the battle of Mohacs was fought, and on that bloody field were laid the King, the Pope's Legate, seven Bishops, and all the leading persecutors of the Protestants. Again and again, when Christianity seemed at the point of perishing, has the Moslem power, all unconscious as to what it was accomplishing, appeared as her deliverer.

"Thus," says the *Witness*, "has the Turkish power been a counterpoise to the Papacy, and a bulwark, in a sense, to the Reformation. And even to this hour the Ottomans are fulfilling their destiny; for not only are they granting full toleration to all Protestants in the Turkish dominions, but they are now operating as a diversion in favor of the Reformation, the Eastern affair having, meanwhile, broken up the league among the Catholic sovereigns of the Continent, which was pointed so ominously against British Protestants. And thus, whatever wrongs Rome may have for which to claim redress at the hands of Turkey, we, as Protestants, have none."—*Monitor*.

From the *New York Observer*.

THE ETERNAL SABBATH.

It is in reserve for the people of God. It was the object of confident expectation, to patriarchs and prophets, and to all the holy men of old. Moses looked forward to it, and entered upon it, though his feet never

trod the verdant plains and valleys of Palestine. Joshua spoke of another rest than that promised to Israel, in the wilderness, and was permitted to enjoy it. David desired it, and amid its holy scenes, resumed his harp and his song, where

"Congregations ne'er break up,
And Sabbaths have no end."

The Apostles labored to enter therein; and though weary and toil-worn, were strengthened and animated even by its anticipation. And so the disciple of Christ still loves to remember, amid his cares and sorrows, there remaineth a rest for the people of God.

It is a rest from sin. The conflicts which have been sustained with the powers of darkness, with the temptations of the world, and the solicitations of a corrupt heart, are over forever.

The tired soldier worn out with his long marches, and his ceaseless conflicts, is at last permitted to lay down his armor, and take up the palm and the harp. It is a part of our earthly probation that our faith must be tried by the continual assaults of sin, or our peace disturbed by the sight of its fearful results upon others. Moses is impatient and rebellious; David falls into sin, whose dark shadow is thrown over all his after life. Lot is vexed with the filthy conversation of the people of Sodom; the Psalmist declares, "rivers of water run down mine eyes, because men keep not thy law." Elijah flees to the wilderness, for the altars of the Lord have been broken down. The Christian in every age has occasion to mourn over the prevalence of vice and immorality.

War rears its trophies upon the field of battle. The gambler plies his horrid arts; the strange woman in her garish attire seeks her victims, and drags them to the gates of Hell; the shouts of revellers, and the song of the drunkard rise upon the midnight air: men shunned by the virtuous and accursed of heaven, though sanctioned by law, drive their murderous traffic, and send away from their dens those whom they have changed from men to demons, by the draught of death. Innocence and beauty, and social charms pale and wither before the breath of the deceiver; proud fortunes are built upon the ruin and the peace of families.

Poverty, and wretchedness, and haggard despair, the bitter fruits of sin, look out from the dark lanes of the city, and start up in appalling contrast to its wealth and comfort and joy. And he who in the spirit of his Master, seeks most to mitigate the evils around him, often turns away heart-sick and sorrowful, to find comfort in the anticipation of that heavenly inheritance, where these scenes shall never be witnessed. Like the dove of Noah, tired with its solitary flight over the desolate and terrible remains of the old world, his soul will soar onward to its rest. Upon the blissful repose of the Sabbath no disturbing influences shall be felt; nothing shall enter that defileth or worketh abomination; the waves of sin and passion never break upon that shore, "there the wicked cease from troubling and the weary are at rest."

There too is repose from exhausting labor. The slave ceases from his toils; the man oppressed and broken down with cares sinks to his last sleep, and enters upon his rest; the pilgrim lays aside his staff and sandals and mounts upward with the freshness of renewed and eternal

youth ; the earnest and active Christian, who has found in the sphere assigned him, enough to task every power of mind and body, and upon whose energies new fields of usefulness were laying additional burdens, until his strength decays, and his vital frame-work is broken up, now, with all the elasticity and vigor of new spiritual life, feels no more fatigue or weariness in that Sabbath upon which he has entered.

And there, too, is no more sorrow. They who are there have passed through great tribulations, but they remember them only as furnishing new occasions of gratitude and joy. Every tear is wiped away ; every sorrow is soothed ; every sigh is hushed. The bruised and broken heart rises from its distress, to the perfect joy of unending happiness. It looks back on life, and recognizes in its darkest path, the way that led most surely heavenward. It reviews its grief, not to weep over it again, but to strike a louder note of praise to God.

Nor is all this a mere negative or inactive enjoyment. It is a holy sabbatism. As in the earthly day, which is its type, the cares and labors of life are laid aside : but the mind takes up new courses of thought, and duty, and relieved by the change, engages with renewed strength in the worship and service of God. Take such a Sabbath, free it from imperfection and sin, introduce the redeemed soul to the society of angels and holy beings, of loved ones lost on earth, but living still in eternity, bring him to the presence of God and the Lamb ; put a harp in his hand, and bid him sweep its strings in harmony with the chorus of joy and thanksgiving which swells around and above him ; take from him every dross and stain ; free him from sin, and sorrow, and death ; change mortality to immortality ; open to him the gates of the eternal city, and bid him walk amid its golden streets, hitherto only obscurely seen ; bring him to a temple which needs no light of a candle or of the sun, and bid him worship God day and night forever ; let him see Christ as he is, and in that beatific vision be transformed into his image ; and this is Heaven, the eternal Sabbath that remains for the people of God. Eye hath not seen, nor the ear heard, neither hath it entered into the heart to conceive the extent of that glory and joy, the depths of that ocean of eternal love, which knows no ebb, and which bears the soul onward in its spring tide, to the presence of God, where is fullness of joy, and to his right hand, where are pleasures forevermore.

And who that has a friend there, would call him back again, however painful was the parting, or how often soever he still finds his heart yearning after him, or his tears falling like rain upon his grave.

And who, also, will not cheerfully labor to enter into that rest. The light of that holy day shines ever on the path of the child of God. It gilds the clouds that lower about him ; it animates and fires his zeal along the heavenward way. It comes to him when fainting beneath his burdens, when toil worn and weary, when oppressed and afflicted, and bids him labor on cheerfully and with hope, ever looking unto Jesus ; ever remembering that there remaineth a rest for the people of God.

FEMALE MISSIONARY SOCIETY OF THE REF. PRES. CONGREGATION OF PITTSBURGH AND ALLEGHENY.

This association held its annual meeting on the first Thursday of May. The report of the Treasurer exhibited a prosperous condition of the funds of the Society. Sixty-six dollars and ninety-three cents were collected during the past year. One hundred dollars were appropriated and paid into the treasury of Pittsburgh Presbytery, to be expended in the missionary field within its bounds. The amount now belonging to the Society is four hundred and twenty-eight dollars, and seventy-five cents. Officers and managers for the ensuing year were chosen, and the Society with unabated energy has entered on another year of labor and enjoyment in this service.

It cannot be denied that much more could be done, were a self-sacrificing spirit cultivated by our members. The want of a demand for the funds, is at least an apology, for inaction in the work in which we are engaged. Though the principal part of the money on hands is invested in a way to be productive, yet we would much rather have it all employed in promoting the object for which it was raised. We would respectfully ask, cannot Synod do something with regard to a foreign mission? Cannot we have one man at least, possessed of the devotedness, literature, and piety of Dr. Duff, to go to the fields whitening for the harvest? We feel humbled that the Covenanting Church is the last to execute, in its full extent, the commission of the Divine Master, "Go ye into all the world, and preach the gospel to every creature."

On behalf of the Society.

ITEMS OF INTELLIGENCE.

CIRCULATION OF THE BIBLE.—The British and Foreign Bible Society issued last year, 1,367,528 copies of the Scriptures; which is an increase over the previous year of 198,734. The number of copies put into circulation since its origin is 27,938,631.

POPULATION OF JERUSALEM.—The present population of Jerusalem is probably not far from 30,000; of these the Jews are variously reckoned at from 7,000 to 10,000.

THE CEYLON MISSION PRESS.—During the twenty years that the mission press has been in operation in Ceylon, there has been an annual average of more than 8,000,000 pages printed, and of 36,000 books bound; nearly a third of this has been of the Bible.

ACKNOWLEDGMENT.

Received by James Carson, Treasurer of the Fund of Pittsburgh Presbytery, to aid in educating young men for the ministry, four hundred dollars, from "a friend to the cause."

NOTICES OF BOOKS.

GUIDE TO PRIVATE SOCIAL WORSHIP, recommended by the Reformed Presbyterian Synod of Scotland, in 1823, as a directory in conducting prayer-meetings. Philadelphia: Covenanters' Publishing Society, 1854.

This is an exceedingly neat reprint of a manual well known to most Reformed Presbyterians. Our Synod in this country, about twenty years ago, recommended its publication by some member or members of the Church. The recommendation was complied with, but the edition then issued, is now exhausted. The present edition is owing to the enterprise and public spirit of some excellent young men, connected with our church in Philadelphia. We sincerely hope every Covenanter will secure a copy of this admirable "guide to private social worship." And having done so, exemplify its directions and teachings. It is a book, however, not for Covenanters only, but for all who fear the Lord, and speak often one to another.

The following volumes issued by "the Presbyterian Board," would have been noticed sooner, but for the illness of the late Editor:

LEILA ADA, THE JEWISH CONVERT.—A most interesting memoir of a Jewess who was converted to the Christian faith. The narrative of her journey with her father to the Holy Land—the account of her conversion—her letter to her father—and the history of her subsequent trials and death, cannot fail to please and profit the reader of piety and taste.

SCRIPTURE NATURAL HISTORY.—A book of much value to the Bible student. The illustrations are very fine, and add much to the artistic excellence of the work.

CECIL'S REMAINS.—With this book our readers generally are acquainted, and need no testimony of its worth. It is got up in beautiful style.

FAITHFUL MOTHER'S REWARD.—A beautiful little volume full of thrilling interest. With due allowance for maternal fondness and partiality, there is an air of truthfulness in it, which renders it pleasing and useful to both parents and children.

STORY OF NINEVEH.—WHY WILL YE DIE?—WITNESSES FOR CHRIST.—J. H. AND HIS NURSE.—Small volumes, designed chiefly for children, and well suited to interest the youthful mind.

It is with painful feelings, in which we are sure the readers of the Reformed Presbyterian will participate, that we announce the death of Rev. M. RONEY, so long and so favorably known to them as its Editor. This event took place on Monday, the 3d of July, at half-past one o'clock, in the morning. His disease was pulmonary, from which he had suffered for several years. He "died in faith." A more extended notice of the deceased will be given in a future number.

DIED—In St. Louis, Mo., on the morning of the 30th June, after a short illness, Dr. John M'Kinly, of disease on the liver.

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No. VII.

THE WITCH OF ENDOR'S SAMUEL NOT THE TRUE SAMUEL.

1 Sam. 28.

BY REV. JAMES CHRYSTIE.

These two have very strong marks of distinction, and nothing in common but the name and the assumed visage and mantle, no unusual occurrence. 2 Cor. 11:14. The Witch of Endor's Samuel confesses her authority over him, by coming up at her command. "Whom shall I bring up unto thee? And he (Saul) said, Bring me up Samuel." ver. 8, 11. The true Samuel was neither confederate with, nor owned allegiance to such vile authority. The Witch of Endor's Samuel *comes up* from *beneath*; whereas the true Samuel was *high above* in the third heavens with God in his kingdom, and to appear at all on earth, must needs *come down*. Her Samuel wore the visage of "an old man" and was "covered with a mantle." The true Samuel had long since laid aside the marred countenance of old age for the brightness of immortal youth, and had left his mantle on earth like Elijah, not for himself to resume, but for such of the servants of God as were worthy to wear it, and was himself now clothed with the white robe "and the beautiful garments" proper and common to all the redeemed who finish their course with joy. Her Samuel was, by his own confession, "disquieted" (ver. 15*) with an inward wretchedness that betrayed the perpetual self tormenter. Whereas, the true Samuel was entered into a rest, perfect, uninterrupted, and everlasting, with an assembly from which he was to "go no more out," whose purity the wicked never defile, and whose perfect happiness they are never again allowed to disturb. Exo. 14:13, Is. 60:20, Rev. 3:12.

* The word in the original Hebrew is strongly expressive of horror and agitation.

Her Samuel struck Saul with a horror that crushed him to the earth (ver. 20) when he heard, and hearing, understood with the swiftness and power of lightning, these dreadful words, "to-morrow thou shalt be with me." Whereas, such tidings from the true Samuel, now, in the faith of all the Israel of God, an inhabitant of the celestial Paradise, would have filled him with ineffable joy, as did the words of Christ to the penitent and dying thief, "this day thou shalt be with me in Paradise."

It is not however to be denied that the narrative of this remarkable event is conducted throughout in such language, as appears very strongly to confound and make these two Samuels one and the same. Such appears to have been the intent of the witch, though there is reason to believe she knew her company better, and that her alarm (ver. 12, 13,) was either feigned for the occasion, or was caused by a momentary surprise and horror at the well feigned semblance of the prophet's aged face and mantle. Such, too, was the judgment of the credulous Saul, although the only evidence for his belief was the testimony of the witch herself, when he inquired, "What form is he of? and she said, An old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel." The wicked are easily deceived, but the last dread warning, "thou shalt be with me," appears to have dispelled his delusion with astonishment and consternation. Is. 33: 14; Heb. 10: 27. All the three then present wished to have it so, and the victims of the arch adversary were each under their own delusion for the time, and the narrative is so conducted as to exhibit the strength of this delusion, judicially inflicted of God. "For this cause God shall send them a strong delusion that they should believe a lie." 2 Thess. 2: 11.

A literal interpretation of the Scriptures, claimed for the narrative before us, leaves, in many places of the inspired writings, much of its sacred teachings devoid alike of interest and instruction, and has carried many minds, under the pretence of reverence for its authority, into the wildest extremes of error and even blasphemy. The Socinian, content with "the letter which killeth," 2 Cor. 3: 6, sees no more of "atonement" in the death of Christ than in the sacrifices by which it was typified. Lev. 4: 20. Many have mistaken the washing of water in baptism for the regeneration of the Spirit it represents. This mistaken rule of literal interpretation shook and jarred the honest and strong minded Luther, with his consubstantiation. And by it the modern Babylon has for ages converted the bread and wine which are sacred symbols into the very body and blood of our Redeemer, and so carnally eaten the God they worship. It early originated, and has long fostered to its present popularity and prevalence in the Visible Church, the earthly-minded heresy, that Christ is to

leave his heavenly throne, and his heavenly Jerusalem, to come down and reign on a throne and in a Jerusalem on earth—to leave the Paradise of God, and the third heavens, for a mud-hole on this earth—an earth which all the pious rejoice, when they die, to leave, never to see again, until they come in triumph to receive the bodies they left behind, to witness the final conflagration and universal judgment, and then return forthwith, perfected in glory, into their everlasting inheritance in heaven.

A conviction of the prudence requisite in the interpretation of the scriptures early introduced a rule which Augustin, in the close of the fourth century, mentions as observed by pious and considerate expositors. It was, in substance, that whenever a passage in the scriptures, literally interpreted, would be at variance with doctrine, precept or narrative, elsewhere more clearly revealed, some order must be observed in its interpretation, as figurative or otherwise, and light gathered from other parts, that the harmony which actually exists may be preserved. (See Westminster Conf. of Faith, ch. I, sec. 9.) There is a “proportion (an analogy) of faith” to be observed, in order to profit and be saved by the knowledge of the truth. Rom. 12: 8. This is very distinctly asserted in the stringent caution connected with the duty prescribed of a devout study of the scriptures. “Knowing this first, that *no scripture is of any private interpretation*”—no one place of scripture is to be subjected to an interpretation, insulated, separate and apart from the rest—“for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved of the Holy Ghost.” 2 Pet. 1: 20, 21. In which is clearly prescribed the duty of comparing scripture with scripture (1 Cor. 2: 13,)—to remember that every part belongs to the whole, and must be interpreted in harmony with the rest, inasmuch as all is from one all-seeing, all-wise, infinite and eternal Spirit. Without this care we are exposed to a ruinous wresting of the Scriptures, against which we are most distinctly and solemnly warned, 2 Pet. 3: 16. The Scriptures are to be *searched*, not merely read, in order to profit. John 5: 39. Prov. 2: 1-5.

We are now therefore prepared to look at the narrative without being held bound to a literal interpretation of it as a whole, and are at liberty to look into other parts of the Scriptures for aid and light in its true understanding. And it is remarkable that among the earliest of the inspired records there is a narrative singularly parallel and analogous, where the great and constant deceiver of our race appears in an assumed form, and so accomplishes the apostacy and ruin of man. Gen. 3: 1-15. In that narrative the whole history of his doings is recorded without the least reference to himself by name, and all is conducted, as here, in accordance with the semblance he assumed, and the perceptions

and impressions of the victims of his imposture. "Now the serpent was more subtil than any beast of the field which the Lord God had made." This pre-eminence, there is much reason to believe, had been attained by the training of a skilful hand to prepare this animal for a work premeditated and to be achieved by a far higher agent. "And the serpent said unto the woman, ye shall not surely die." The serpent is the speaker there, as Samuel is the speaker here. "And the serpent said unto the woman." "And Samuel said unto Saul." The one just as much as the other, but in fact neither; an unseen spirit was the true speaker in both. For will any christian believe that a serpent possessed the faculty of articulate speech, the glory of man (Ps. 108 : 1,) and the high and far-reaching intellect which the whole attempt, in its form, design and awful event, displays?—Was it a mere earth-born reptile, whose horrible and undying enmity and power, then triumphant, was through all ages to distress and harass "the seed of the woman"—to spread over the earth such floods of crime, confusion and wretchedness, the fearful beginning of never-ending sorrow, (Math. 25 : 41,) whose head was to be bruised in a final conflict by the suffering but triumphant and omnipotent Champion and Redeemer of man? Isa. 49 : 25. Luke, 22 : 53. Col. 2 : 15. For to preserve the narrative in perfect keeping throughout, the doom is pronounced upon the serpent alone. "And the Lord God said unto the serpent, because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt raise his heel." Gen. 3 : 14, 15. The plea for the necessity of a literal interpretation is clearly "nothing and a thing of nought," and its effect only a successful propagation of Satan's early and long-continued impostures on the human mind, to conceal himself under the guise of a serpent, and what is worse, the visage and the mantle of a prophet of God. Both narratives are in the same category with the parables of the great Prophet of the church, so revealing his truth, that his own may understand, believe, and be saved, and the rest left inexcusable in their ignorance, unbelief and disobedience. Math. 13 : 10, 11. 1 Peter, 2 : 8.

That celebrated expositor Dr. Scott, whose praise is in all the churches, and justly in many respects, here betrays the taint of Episcopacy, and its thick and unwholesome atmosphere, and falls into manifest weakness and inconsistency. Maintaining that the witch of Endor's Samuel is the true Samuel, he says, "the word '*disquieted*' seems to be used merely in accommodation to the general notions of mankind on that subject." In plainer words, that the prophet just from heaven was either in fact very unhappy,

or told a lie to feign a grief he did not feel, to *accommodate himself to the general notions of mankind*. Again he observes that the circumstance of the spirit "*apparently arising out of the earth*" forms no real objection; as if the word of God should teach us that there is no very great difference between coming down from the glory of heaven and springing up out of the depths of the earth. And once more, that the expression, "thou and thy sons shall be with me," means no more than they should be in the eternal world — a vague, neutral, and indeterminate view of the future state, ruinous to such as indulge it, diverse wholly from the teachings of Christ and his prophets, who constantly exhibit the eternal happiness of the just, and the eternal torments of the wicked, as the true and only form worth knowing, of the eternal world. This notion charges upon the prophet Samuel a *seeming* indifference and unfaithfulness which would stain his memory with indelible disgrace, and a name which God leaves none of his true servants to incur and leave behind, (Acts, 20 : 26, 27,) much less the soul of a man who, on Dr. Scott's interpretation, had been admitted to a full view of the awful distinctions and interests of eternity, and was now giving the last warning the wicked king of Israel should ever receive. Contradictions so glaring and frequent betray his misconception of the whole narrative, and manifest the inevitable confusion of taking the whole as literal and the various parts as "*seeming, "apparent," and "accommodated to the general notions of mankind."* Job, 32 : 9. "*Great men are not always wise.*"

Now there are several things in the narrative, understanding it to teach that it was verily the soul of the true prophet Samuel that then, there and so appeared, which make such a conception directly and clearly repugnant to precepts of the law, to facts elsewhere recorded, and to the doctrine of the Scripture, plainly revealed, and demonstrate that such a conception cannot be the true one.

1. The whole transaction was an open and palpable violation of the law of God, frequently and variously prohibited, (Ex. 22 : 8, Deut. 18 : 10, Lev. 19 : 31, 20 : 6,) a sin often and severely rebuked by the prophets, and by Samuel himself, in his denunciation of Saul's disobedience during his life, identified with rebellion, which, he says, "*is as the sin of witchcraft.*" 1 Sam. 15 : 23. Saul himself, in all probability by Samuel's counsels in his better days, had applied the divine law in removing such abominations from the land. 1 Sam. 28 : 3. No pretext therefore can justify the belief that this holy prophet of God was sent from heaven to countenance such forbidden impurities, alike contrary to the law of God, to his convictions and his teachings. It was contrary to the will of God, revealed both in the Old Testament and in the New. "*Abstain from all appearance of evil,*" 1 Thess. 5 : 22,

a principle whose moral nature would make it known and binding in all ages of the church.

2. It is in manifest contradiction with God's command to Samuel, long before his death, to have no further intercourse or concern with Saul. Samuel mourned for Saul's incipient apostacy, apparent in his disobedience to the divine command concerning the Amalekites. "And Samuel came no more to see Saul until the day of his death; nevertheless Samuel mourned for Saul, and it repented the Lord that he had made Saul king over Israel. And the Lord said unto Samuel, how long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel." 1 Sam. 15: 35, 16: 1. Samuel's mourning for Saul was not caused by his loss of a temporal crown, which, indeed, was not taken from him during his life, and which moreover he wore to an advanced age, but for a rejection of a more awful kind, too clearly indicated in Saul's growing impiety and cruelty. Ps. 119: 53. Is. 21: 3. John, 15: 6. His rejection, moreover, had been most solemnly confirmed from God through the lips of Samuel himself. "The strength of Israel will not lie nor repent." 1 Sam. 15: 29. The interpretation we oppose is in face of a clearly revealed prohibition, and even impinges the truth and immutability of God, and cannot be the true one.

3. It is equally at variance with the doctrine of the Scriptures, that the souls of the just are, after death, no more conversant with the griefs, defilements or toils of the earth. Their work is then done, they rest from their labors, they enter into the joy of their Lord, which is equally perfect, eternal and uninterrupted. "And I heard a voice from heaven saying unto me, write, blessed are the dead that die in the Lord from henceforth, (that is, immediately after death,) yea, saith the spirit, that they may rest from their labors, and their works do follow them;" a consolation as sure to the pious before as after the coming of the Messiah. "Thou shalt guide me with thy counsel, and afterwards receive me to glory." Ps. 73: 24. See also Gen. 15: 15, 2 Chron. 34: 28, Job, 14: 21, Heb. 11: 10, 13-16. Now this return of Samuel to earth, and resumption of service here, is utterly at variance with such a condition of finished toil, and perfect, uninterrupted rest and joy. On this supposition he is sent down again to be "disquieted" — to work again where his work was all done and finished—to work moreover without the least promise of success, among the most loathsome victims of satanic delusion, and even take part in their hellish orgies. This interpretation, therefore, cannot be the true one, and the horror of the transaction, and the horror of its end, leaves us no other alternative but to understand that this personating of the prophet was by Satan the tempter, deceiver and destroyer of the disobedient and unbelieving. 2 Thess. 2: 9, Eph. 2: 2. It is, moreover, worthy of

observation that a disregard of this doctrine of the Scriptures respecting the state of the souls of men after death, is the outlet through which the Swedenborgian heresy pours its unclean waters over the souls of men, and gives activity and countenance to the wicked impostures that Satan is now driving with such success in the minds of the great and the little, the learned and the unlearned, and, as is rumored, titled jurists and doctors even of divinity, under the name of "*spiritual rappings*." They do not know nor believe that the souls of men are, after death, far removed and separated from this world, and return here no more, Job, 7: 10, and that the mediums of their intercourse with the inhabitants of the invisible world are no other than, as in this case, Satan assuming the guise of Samuel—fallen, foul and lying spirits assuming the name and place of the departed, honored and beloved. "A deceived heart hath turned them aside." The misconception of the passage before us, which we are combating, and the various misconceptions to which it is so analogous, are all most summarily condemned, as alike forbidden and hopeless, by the Lord of the visible and invisible world himself. "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke, 16: 31.

The appearance of Moses and Elias in communion with Christ, on the mount of transfiguration, stands forth far and wide as an event equally without parallel as "the decease at Jerusalem, of which they spake." It can furnish no rule for the faith of the people of God in the ordinary or even extraordinary providence of God—an event, in its occasion and all its circumstances, of which the like was never before and can never happen again. No pious and reflecting mind, moreover, can associate that sacred place and its holy inhabitants, the great and mighty of the church triumphant, and the frail but faithful of the church militant, assembled around their glorified head on earth—with the witch of Endor's den and its vile and wretched inmates.

The few textual difficulties, such as Satan's apparent foreknowledge, will be easily solved by remembering that Satan retains the power of death in all the reprobate, Heb. 2: 14, and may well foreknow when the sentence is to be executed by him—by remembering too that there is intuitive evidence in the whole history that he was the "evil spirit from the Lord that troubled Saul," filled him with such a tempest of suspicion, envy, hatred and revenge, impelled him to such deeds of wrath and cruelty, 1 Sam. 16: 13, 14; 19: 9, 10; 20: 30-33, and now proudly exults over his present horror and anticipated ruin. In truth there is everything, in this awful story, and its end, of Satan, lying, unclean, and cruel, rejoicing in the miseries of his victims, Ps. 10: 9, 10, and nothing of Samuel, meek and holy, praying for his enemies, and mourning over the wretchedness they are bringing on themselves. Luke, 19: 41, 42; 23: 34.

Let not, therefore, the Lord's people be deceived. It is something to know, in any and in every instance, the true teachings of the Scripture, for in all its parts it variously lets in light respecting a world that is invisible. Heb. 11: 1. Ps. 119: 130. It is something to know whether in any case we behold and hear the ministry of Satan, or the ministry of the servants of God. 1 Cor. 11: 13-15. And it is something to know the truth in the present instance, for if we believe that this semblance of Samuel was Samuel himself, we have communion in faith and profession with the witch of Endor and Saul, and are in the same delusion with Eve when, in her simplicity, the tempter was mistaken for merely a harmless though gifted reptile; and mistaking Satan for a prophet in one instance, we are liable to be damaged by a like mistake in another, to our certain confusion and disappointment in the end. Math. 7: 15; 15: 14. This delusion opens the door moreover to the abominations of "spiritual rappings" prevalent now and spreading, a painful evidence of reviving heathenism in these latter days, in contempt of God's word among numbers who "profess they know him but in works deny him." How express, descriptive and applicable the warning, "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Is. 8: 19, 20.

HOW OFTEN MAY A BELIEVER PRAY FOR THE REMOVAL OF AFFLICTION?

God's disciplinary dealing with his people forms a striking part of the administration of his gracious and everlasting covenant with them. While yet upon the threshold of Christian life, they are given to understand that the cross of Christ must be endured. Willingness to suffer for the sake of him who suffered and died for us, is made a term or condition of discipleship, in no case to be dispensed with, and the reality of which is proved in the case of all who matriculate in the school of the Great Teacher. Suffering with Christ and union with him are inseparable from one another, and both alike preparatory to reigning with him. Not willingly does he afflict any of the children of men; their profit and not his pleasure is the end designed and promoted, "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth."

The unspeakable value of prayer in a season of adversity is felt and acknowledged by all the truly pious; it is the best, the most effectual means of alleviating their inward sorrow and distress.

At such times, especially, is prayer felt to be, not a duty merely, but a precious and sacred privilege, for which no other consideration could compensate. When the heart is oppressed and crushed with grief, the child of God instinctively repairs to the mercy-seat, as the place where it may be disburdened of its load. By fervent and unceasing prayer he casts his burden upon the Lord, who is ever there to receive it, and is alike able and willing to sustain it. It is recorded of John's disciples, and the incident is as replete with tenderness as it is with instruction, that amid the overwhelming grief produced by the cruel murder of their master, "they took up the body and buried it, and went and told Jesus." *Told Jesus!* What magical power in these two words! Is the aching and desolate heart lightened of its load by a bare recital of its woes to an attached and sympathizing friend; and shall there not be inexpressible satisfaction and relief in the very act of spreading out our sorrows before Christ, who, touched with the feeling of our infirmities and afflicted in all our afflictions, conveys to the soul, a most satisfying sense of the healing, soothing, and consoling virtue of his sympathy and love? God's children are dull to learn what our children seem to understand from instinct; that the most effectual method of lightening the stroke of the rod is keeping near to the person who holds it.

In infinite mercy, God, the Father of his people, permits them to plead with him for the removal of the rod with which they are chastised. Encouraged by his command they call upon him in the day of trouble, with a certain hope and expectation of deliverance. In this way they put him in remembrance of his promises. It is sometimes the case, however, as the event clearly shows, that trials are sent upon the godly, without any design of their removal, till death comes as a messenger of mercy to save them from all their troubles. Jacob halted during the period of his natural life, and the thorn in Paul's flesh remained, notwithstanding his earnest and repeated solicitations for its removal. In such cases it becomes a question of practical moment, how often or to what extent may prayer be offered to God for freedom from calamity and trial?

There is a limit beyond which it is improper to pass, in supplicating for the removal of affliction. If this be not the case, there would be little room for un murmuring submission to the divine will, till made evident by the event that complaint was useless; and submission only when it cannot be avoided is worthless in the sight of God. Moses was reprimanded for pressing with too much eagerness his request for permission to pass over and see the goodly land beyond Jordan; "the Lord was wroth with him, and would not hear him—speak no more to me of this matter." Deut. 3: 26. When it becomes clearly manifest in the providence of God, that our cross is designed to be permanent,

as when one is visited with the calamity of incurable blindness or deafness, importunate prayer for its removal is not only unreasonable, but an apparent resisting of the wise appointment of heaven. The great duty to which the godly are called in such cases, is cheerful and hearty submission; and prayer not for the removal of the trial but for grace and strength to sustain it. While his child lived, David was unceasing in prayer that life might be spared, but so soon, as the impossibility of this was made clear, his behaviour was changed, and perhaps it is open to question in view of the explicit statement of the prophet, "*the child also that is born unto thee shall surely die,*" 2 Sam. 12: 14, whether David's importunity for this particular object may not have been greater than he was warranted to evince.

The case of Paul is remarkable, and is probably meant to be an example for the direction of the faithful on similar occasions. There "was given" to him, yes, *given* to him, for afflictions are good and perfect gifts from the Father of lights—"a thorn in the flesh, the messenger of Satan to buffet" him; and it is plain that whatever this thorn in the flesh may have been, it was accepted as a severe chastisement. The conduct of the Apostle in these circumstances deserves attentive notice: "For this thing I besought the Lord *thrice*, that it might depart from me." 2 Cor. 12: 8. It has been suggested that the term "*thrice*" is used here in an indefinite sense, and that the meaning is, that he had *often* made this the subject of his petition to God, but it would not be easy to assign a satisfactory reason for so departing from the palpable import of the language. The plain meaning of the statement is, that on three occasions, most likely solemnly set apart, and specially devoted to this purpose, he had earnestly prayed for the removal of this calamity, and being informed that his request could not be granted he ceased to ask it, and rested in the wisdom and goodness of God. From the coincidence between the two cases, it is strongly supposable that Paul's conduct in this instance, was regulated by the example of Christ, who prayed with fervor, three times and no more, that the cup might pass from him. Having done so and failing to realize his wish, he at once and most cheerfully acquiesced in the will of God.

We are not to be understood as intimating that the pious should confine themselves to exactly the same number of times in asking relief from trouble. Nothing of this kind can be inferred from the example either of Christ or his Apostle. These cases, however, do clearly establish a principle, or rather they proceed upon a principle of much practical moment to the believer. They show that there is a limit which we may not exceed in our prayers for the removal of affliction, without incurring the risk of displeasing God. When it becomes clearly manifest, that it is the will of God to continue trial, whatever it may be, we should cease to

Speak any more of the matter, and meekly resign ourselves to the divine appointment, under a full persuasion that it is best for the interests of all. There are occasions, when even in God's presence, we should hold our peace.

Exemption from trial, as before stated, must be sought in submission to the will of him who holds the rod and uses it at his pleasure. He only knows what is good for his people, and his regards are such that he cannot withhold it, though it should cost them some uneasiness and suffering. "What is good the Lord will give." It is evident, therefore, that there are reasons connected with the wisdom and goodness of God, infinitely sufficient, why prayer for the removal of calamity may not be answered in the particular way solicited. Short-sighted mortals have but imperfect apprehensions of what, in the end, will prove conducive to their welfare; but the case is otherwise with God who sees the end from the beginning. Believers are little aware what oftentimes they ask from God, and of the misery from which he keeps them by declining to grant their requests. Insubmissive prayer, if heard by God at all, is commonly answered in the way of judgment rather than mercy. What was all David's trouble arising from the death of the child for whose life he earnestly interceded in prayer, compared with the distress occasioned to him by the life and still more by the untimely death of Absalom? Who can tell what bitterness he may have had in the life and end of the child had it been spared? When God does not remove calamity in answer to prayer, he purposes to bestow in connexion with it unspeakably greater blessings. The grace which he imparts to sustain, support and comfort, will be found in the experience of the godly, to be infinite compensation for what is withheld. Paul so found it, and would not, we are well assured, had the matter been submitted to his own election, have exchanged the "sufficient grace" for the absence of the "thorn in the flesh." He greatly preferred to have the latter with the former, above being without the former as the condition of exemption from the latter. From all these considerations, just and true as they certainly are, it is apparent that prayer for deliverance from the chastening rod of our heavenly Father may not be pressed with too much frequency and importunity.

In the meantime, the faithful have the unspeakable satisfaction of knowing that their prayers shall not be without their effect. If the specific blessing craved be not conferred, an equivalent, if not a greater one, will be. Physical suffering may not be alleviated, but patience, quietly and constantly to endure it will be imparted. With God's sufficient and seasonable grace the severest trials are so light as scarcely to be felt, and prove a ground of actual rejoicing and joy. "We glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed."

From the Banner of Ulster.

REFORMED PRESBYTERIAN SYNOD IN IRELAND.

The annual meeting of this body was held in the Reformed Presbyterian Church, College Street, Belfast, and was opened on Monday evening, the 10th inst., at seven o'clock. The Moderator, the Rev. Thomas Houston, D. D., preached from Isaiah 60: 1—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." From this subject he considered, first, the Church's distinguishing privilege—as her "light come" and "the glory of the Lord risen upon" her. This privilege was viewed as the Church's night of darkness and affliction passing away—as the glory of God in Christ as more fully manifested—as Divine truth rapidly and extensively spreading—as the principles of a faithful profession and testimony widely diffused—as God's glory seen in working deliverance for his Church—and as the promised effusion of the Spirit begun. Under the second head, the consequent duty to which the Church is peculiarly called was exhibited. This was stated to consist in awaking to a due sense of the value of privileges and of the resulting obligation to duty—earnestly seeking revival from decay—sustained, prayerful exertion—receiving and seeking an increase of light—and spreading the knowledge of a testimony for truth as widely as possible, and shining in a holy consistent example. The concluding part of the discourse discussed the manner of complying with the Divine call to "arise" and "shine," and presented some motives and encouragements to obedience. The Church can only properly exhibit and diffuse her light by Divine power and influence—by the careful rejection of whatever would obstruct or obscure the light. Among such obstructions were instanced a worldly spirit, carnal conversation, drinking usages, &c. It is more by abounding in prayer and in true devotedness, in accordance with her solemn covenant, that the Church arises and shines. As motives, were mentioned, first, a sense of gratitude; second, the Divine reiterated command; third, solemn vows; fourth, the finishing of the Church's testimony for truth; and encouragements were exhibited from the character of the present times, the condition of the Church and world, and the speedy coming of the Lord. The discourse, which abounded in Scripture illustrations, and presented many cheering facts in reference to the aspects of Providence and the Church's manifold privileges, was concluded with solemn and suitable practical addresses to the ministers, elders, and people who were convened upon the occasion. At a subsequent part of the proceedings, Dr. Houston was unanimously requested to publish this discourse, to which request he engaged to give a favorable consideration. The Synod was afterwards

constituted by prayer by the Moderator, and the roll of ministers and elders being called, the Rev. Samuel Simms, of Loughbrickland, was unanimously elected Moderator for the ensuing year. After the appointment of several committees and making arrangements for future proceedings, the Synod adjourned at ten o'clock.

Tuesday Morning, July 11.—At half-past nine o'clock, Rev. Robert Wallace, who had been previously appointed, conducted devotional exercises, after which the Synod resumed public proceedings. The Committee of Bills presented a report on the order of business, which was accepted. By this it was arranged that, after receiving the reports of Presbyteries, the Synod would attend to the subject of the missions of the Church on Wednesday, and to the examination of theological students on Thursday evening. After the reading of the minutes of the last annual meeting by the Clerk, Mr. Wallace, who had acted as clerk *pro tem.* read the minutes of the special meeting held in Dervock, in October last, for covenant renovation, which were ordered to be printed with the minutes of the present meeting. One of these minutes contained an affectionate and well-expressed tribute to the memory of the late Professor Symington, conveyed in a letter of condolence from the Synod to his family and flock. In fixing the place for the next annual meeting of Synod, Coleraine and Belfast were named, and the roll being called, Belfast was chosen, and the time was appointed to be the second Monday of July, 1855, at seven o'clock in the evening. The last Thursday of November was appointed to be observed as a day of public thanksgiving by the people under the care of the Synod, and the last Thursday of January, 1855, as a day of fasting.

The report of the Education Committee, which had been presented to Synod at its last annual meeting, and had been appended to the minutes, was read and taken under consideration. This offered several recommendations respecting the course of study to be followed by students attending the Queen's Colleges, and likewise recommended the establishment of a Missionary Training Institute. In reference to the same matter, in a memorial from the Session of the Belfast congregation, presented with the report of the Eastern Presbytery, the Synod was urged to establish a Theological Hall, and to appoint a professor of Theology. A committee was appointed to whom was remitted the report on education, with instructions to report at a subsequent session.

STATISTICS.

Five o'clock.—Mr. Kennedy presented the report of a committee in relation to the Statistics of the Church, and read statistical returns from the greater number of the congregations in connexion with Synod, both with respect to the number of members, fellowship meetings, and sums raised for congregational and

missionary purposes. From these returns, it was gratifying to observe that, notwithstanding the large emigration of late years, the Covenanting Church in this country is increasing, and that the members contribute in general largely to the support of the ministry, that is on a principle, independent of State endowment, and to the missionary schemes of the Church. These returns were ordered to be printed with the minutes.

It was ordered that, in future, a public collection should be taken annually in each of the congregations in behalf of the Synodical Fund. After various routine business was transacted, the Synod adjourned at seven o'clock, to allow time for a public meeting of the directors of the missions of the Church.

MISSIONS OF THE CHURCH.

Wednesday, July 12.—The Rev. James Dick opened the proceedings this morning by conducting devotional exercises. The whole of this session was devoted to the subject of missions, which was deeply interesting, and appeared to excite the deepest attention of all the members of Synod, and of others who were present. The report on Foreign Missions, which was read by the Moderator, the Foreign Secretary, contained a very satisfactory account of the labors and success of the missionaries sent out by the Synod to the British North American colonies, and pointed to other important fields of labor, which appeared to have special claims upon the attention of the Church here. The report of Home Missions, which presented a clear and comprehensive sketch of the progress of schemes for evangelizing the world during the past year, detailing the efforts made by the Covenanted Church, both in contributing funds and in supporting missions at home, and in Manchester, England, and referring to the attempts made to prosecute a mission to the Romanists in this country, was presented by Rev. Mr. M'Carroll, the Home Secretary. Both reports were eloquent and well written, and were all well calculated to cherish and extend a missionary spirit throughout the Church; and, although some congregations had not regularly contributed to the funds, the contributions reported were highly creditable to the Christian liberality of the Covenanting body in this country. A member of Clabber congregation, Coleraine, Mr. Hugh Smith, Carnglass, had forwarded through Dr. Stavely and Rev. Samuel Carlisle, a donation of £50, to be expended in foreign missions. In connexion with the motion for adopting and publishing the report, and re-appointing the directors, various suitable and able addresses were delivered by members of Synod. Rev. James Smith presented the claims of Australia to be adopted as a field of missionary labor by the Synod, and offered a number of interesting statements respecting the erection of a house of worship by an elder of the Reformed Presbyterian Church from this country,

now settled in Australia; on the dispensation of the Lord's Supper therein by one of the missionaries of the Scottish Reformed Presbyterian Synod, when on a visit from New Zealand. Mr. S. reported, also, the receipt of several members of the Church in Australia, which had been sent to meet the expense of a missionary in going to that country. At this stage of the proceedings, Dr. Houston stated that he had been authorized, by an esteemed friend, a member of the Reformed Presbyterian Church in Scotland, who had always evinced a warm interest in the prosperity of the Synod, to say that he would place the sum of £50 at the disposal of Synod so soon as they would enter upon a mission to Australia. These statements were heard with lively satisfaction, and, at the suggestion of Mr. Wallace, the Moderator called upon Dr. Houston to offer up on behalf of the Synod solemn thanksgiving to God for all the success with which he has been pleased to favor their labors in the work of missions, for the spirit of believing liberality manifested by many of the members of the Church, and to supplicate the Divine direction and blessing in relation to future proceedings. It was resolved, in relation to Australia, on the motion of Mr. Smith—That, through the favor shown by the Head of the Church to this Synod, they are now in circumstances to appoint and sustain two foreign missionaries, and shall joyfully receive applications from ministers, licentiates, and students, who may be willing to devote themselves to the service of the Redeemer in connexion with this Church in Australia.

Dr. Houston suggested that the Synod should take steps to obtain an itinerant missionary for the British North American colonies as soon as possible. This suggestion was favorably entertained. In relation to the mission to England, it was agreed to use efforts to resuscitate the mission to Liverpool; and ministers sent to supply the congregation in Manchester were directed to visit scattered members of the Church residing in Liverpool, and to preach to them as often as may be found convenient. Mr. Andrew Brown, a commissioner from the vacant congregation in Manchester, was introduced to Synod, and made various cheering statements concerning the prosperity of the congregation. The Synod then made arrangements for sending constant supplies of public ordinances to Manchester till the next annual meeting of Synod. In relation to the mission to Romanists in this country, it was unanimously resolved, that this Synod, fully convinced that it is their solemn duty to undertake and vigorously prosecute a mission to the Romanists in this country, and having received the offer of one of the ministers of this body to labor for a period of four or six months in this field, in case provision were made for a succession of laborers, express themselves desirous to enter at once upon this great work, and to avail themselves of the offer that has been made—declare that they will not only gladly

receive, through their missionary board, proposals for a permanent agency for this mission, but would, moreover, with all earnestness, urge this great matter upon the serious and prayerful esteem of the students, licentiates, and ministers of this Church.

TRANSLATIONS OF MINISTERS.

Five o'clock.—After resuming proceedings, a petition from Manchester congregation was presented, requesting Synod to declare the law of the Church in relation to the eligibility of ministers who have a pastoral charge to be chosen as pastors by vacant congregations. Mr. Brown, the commissioner, spoke in appropriate terms in support of the petition, when, after considerable discussion, it was declared that there is no law of the Church which prohibits ministers having pastoral charges being eligible in vacant congregations; but that, in all ordinary cases, translations of ministers should be discountenanced, and that no steps should be taken to effect the removal of ministers without weighty reasons, of which reasons, and of all the circumstances in each case, the Presbyteries or Synod are to be judge.

THEOLOGICAL HALL.

The report of the committee that had been appointed on the education of students, at a previous session, was presented by Mr. Dick, the convener. In connexion with it, the memorial from the session of Belfast congregation was read, and also a memorial from theological students under the care of Synod, praying that a theological hall should be established in this country, and that they should, in future, be relieved from resorting to Scotland for prosecuting theological studies. The report recommended—1. That a Theological Hall be now established by Synod, and two professors be appointed—one for Systematic Theology and the other for Exegetical and Pastoral Theology, to whom also shall be committed the training of students for missionary work. 2. That a committee, consisting of a minister from each Presbytery, be appointed to superintend the Theological Hall, and to direct the studies of the students generally. 3. That a letter be sent to the Reformed Synod in Scotland, expressive of the deep sense of obligation of this Church to them for the manifold benefits conferred upon its students who have attended their Theological Hall. This report was received with general approval by the Synod. On the motion of the Rev. H. M'Fadden, seconded by Rev. W. M'Carroll, it was adopted; and the Rev. Wm. Russel, at the call of the Moderator, offered up solemn prayer on behalf of the Synod, seeking special Divine direction in this important matter. It was then agreed that the election of professors of Theology should be made by ballot; and on the call of the Moderator, each minister and elder who was present, at the clerk's

table, gave in on slips the names of two ministers whom he wished to be appointed. Several ministers and elders being absent when the vote was taken, it was agreed to afford them an opportunity of voting, if they were present at the session of to-morrow forenoon.

Thursday, July 13.—Devotional exercises were conducted by Rev. James Kennedy. Several ministers and elders, who were not present on Wednesday evening, tendered their votes for the theological professors. The slips that had been given in were then inspected, and the Rev. Dr. Houston and Rev. James Dick were then declared to be duly elected. The Moderator then, in affectionate and suitable terms, addressed those brethren, conveying to them the appointment of Synod so solemnly made, and requesting their acceptance of the office. Both expressed their surprise, in feeling terms, that they should have been chosen—their deep sense of the kindness of Synod in this matter, and that, however unexpected the appointment, they did not feel at liberty to decline the office under the circumstances, but would give the matter their prayerful consideration. A committee of superintendents of the Hall, consisting of the Moderator, and Messrs. Nevin, Smith, and M'Carroll, was then appointed to attend to the other matters contained in the report of the committee, and make arrangements respecting the Hall, and to report to Synod at a future stage of the proceedings. Mr. M'Carroll was named convener.

EDUCATION FUND.

Dr. Houston, as convener of the administrators of the Education Fund, presented a report. One excellent young person, Master Robert M'Gowan Somerville, had been recommended by the Presbytery in the British North American Colonies, and accepted as a beneficiary of the fund, and had been placed at the Cookstown Academy, under the care of Mr. John A. Smyth. The report was adopted, and the grant was made out of the fund to this beneficiary till the next annual meeting of Synod. Dr. H. mentioned that a student, under the care of the Western Presbytery, had been very lately recommended to the administrators, but that they would require to meet and examine the applicant before he would become a beneficiary.

TRANSLATION OF MINISTERS.

A case, respecting the translation of a minister, which was presented in the report of the Western Presbytery, occupied the attention of the Synod for a considerable time. A call from the Third Reformed Presbyterian Congregation, Waverley Place, New York, had been made out for the Rev. Josias A. Chancellor, of Bready, and forwarded to this country. This was referred *simpliciter* by the Presbytery to Synod. The call, which was read, was numerously signed, and also several papers which ac-

complicated it, which bore a high testimony to the excellence of Mr. Chancellor's ministrations, and to the earnest concern of the New York congregation that he should become their pastor. A paper from Bready congregation was also read, which bore ample testimony to Mr. C's acceptableness and success as a minister, and to their unanimous wish to retain him. The elder from Bready, and Mr. Buchanan, commissioner, declared likewise the affectionate attachment of the people to him as a minister, and the good that had been accomplished by his labors in the congregation. After the papers were read and the parties heard, Mr. Dick proposed that the question should be—Present the call from New York to Mr. Chancellor, or not, and then moved that the call be not presented. This motion, which was seconded by Mr. Ferguson, was met by a counter motion, proposed by Mr. Smith, and seconded by Mr. Savage, that the call be presented. The discussion was continued till the hour of adjournment, and during a part of the evening session. The reasoning of those members who were opposed to presenting the call chiefly turned upon the inexpediency of translations of ministers, except in cases of urgent necessity, and upon the acknowledged success of Mr. Chancellor's ministry at Bready, and the injury to the congregation that would result from his removal; while the arguments of those who were for presenting the call were evidently more favorable to the translation of ministers, and pleaded that a preference should be given to New York as a more extensive sphere of usefulness. On the vote being taken, it was decided that the call from New York be not presented to Mr. Chancellor, and he professed himself ready to acquiesce in the decision of Synod.

EXAMINATION OF THEOLOGICAL STUDENTS.

Messrs. Joseph Moody and Robert Allen, theological students, who were recommended by their respective Presbyteries for general examination, were examined in Synod in the evening session, and during a part of the morning session of Friday, on the different subjects of collegiate studies, and on theology—and their examination being sustained, they were recommended to the Presbyteries to be taken under trials for license.

Friday, July 14.—Rev. William S. Ferguson conducted devotional exercises.

The committee in the Theological Hall reported an internal arrangement, which was adopted. The principal parts of it were, that the place for the meeting of the hall should be Belfast, and that the session for the present year should commence on Tuesday, the 22d of August, (on which day an inaugural address will be delivered by one of the professors,) and should continue two months—that the committee should forward a letter to the Reformed Presbyterian Synod in Scotland, expressing thanks for

their former attention to the students of theology of this Synod—that an address to the members of the Church on the subject of the hall should be forthwith issued—and that the professors should arrange between themselves the departments of their respective courses, subject to the approval of the Committee of Superintendence. The committee on the Marriage Act was re-appointed, with instructions to prosecute this matter till the relief sought shall have been obtained. Messrs. Dick and Russell were appointed to prepare the draught of a Code of Discipline, and enjoined to make as much progress as possible in its preparation.

It appeared that intimation of the appointment of a committee to correspond with the Eastern Reformed Synod, which had been made last year, had not been received, and the committee for this object was re-appointed.

In relation to covenant renovation, the committee on this subject reported that the injunctions of the special meeting of Synod had been attended to, and that several congregations had already renewed the covenants, with manifold tokens of the Divine favor, and that others were making preparations to engage in the same important work. The following resolution was then passed:—“That the report of the Committee on Covenant Renovation be adopted, and that the Synod highly approve of the diligence and fidelity of the committee in this matter, and likewise of the judicious course which they had recommended to congregations to follow in the important business of covenant renovation. Synod, moreover, express cordial satisfaction with the work of congregational covenanting, so far as it has proceeded, and earnestly recommend it to those sessions and congregations that have not yet engaged in it, to adopt measures for doing so as speedily as possible, that thus the great work of covenant renovation may be accomplished throughout the whole Church in this land, during the present season.”

Various routine business was then arranged; and at half-past six o'clock the proceedings of the Synod were concluded by prayer by the Moderator. This meeting was distinguished throughout by harmony and brotherly affection, and by originating and carrying forward important measures for the advancement of a covenanted testimony.

THE JEWS—THEIR POSITION AND INFLUENCE.

The existence of the Jews is the living miracle of the world. Even their infidelity, as well as the triumph of Christianity, is in confirmation of Holy Writ. They are scattered and downtrodden, and yet, according to the most accurate statistics, are as numerous as they were when they left the land of Egypt—the returns made to Bonaparte giving about three millions. Expatriated, they be-

come citizens of the world; and wherever tolerated, they commence traffic and become thrifty. Everywhere are they at home. They may be banished, but cannot be expelled; be trodden down, yet cannot be crushed. Only in the United States, France, Holland and Prussia, are they fully citizens; but in spite of British statutes, the Russian ukase and Turkish curse, they prosper still. The great nations of antiquity, the Egyptians and Assyrians, the Romans and Saracens, as well as the modern Turks and Christians, have attempted to destroy them, but in vain; while penal laws and cruel tortures have only served to increase their number and reinforce their indomitable obstinacy.

But the Jews exist not only as a monument and a miracle—Jewish mind has exerted a powerful influence on the world. Favored by Napoleon, the Hebrew race at once developed power which had never been suspected. Soult, Ney, and Massena—who thus altered his name from Mannasseh, to escape the odium of being an Israelite—were all marshals of France, under the eye of the greatest warrior of his age. In politics, the Jews have Metternich in Austria, D'Israeli in England, a convert to the Christian faith, while the autocrat of Russia has had a Jew for his confidential counsellor, and Spain a Prime Minister of the same race, and Prussia her Minister of Finance. In the United States, Jews begin to figure in our national councils. Mr. Yulee, late member of the Senate, and Mr. Soule, Senator from Louisiana, being of the Hebrew stock. Mr. Cremieux, one of the most eminent lawyers of France, was what we should call Attorney-General upon the flight of Louis Phillippe.

In money power, the Jews hold in their hands the destiny of kingdoms and empires, whose governments become poor, and their sovereigns turn beggars at a Hebrew's nod. Half a dozen Jews can do more to preserve the peace of Europe by sitting behind their desks and persistently saying No! to the royal applicants for money, than all the Peace Congresses and Conventions in Christendom. The Rothschilds, the Barings and Sir John Montefiere, are all Jews, and with their banking establishments scattered over Europe and Asia, wield a sceptre more powerful than monarchs hold.

Coming to the literary professions, and inquiring into the lineage of many of the most distinguished scholars and men of science, we find the Jews prominent here as well as in active life. The most renowned in Astronomy have been Jews, as the Herschells in England, and Arago in France, the Astronomer Royal under Louis Phillippe, and who has filled the world with his fame. Those German works which are deluging the world are for the most part the productions of Christianized Jews, as those of John Hengstenberg, Theoluck, Schleirmacher, Krummacher, Gesenius, Neander, Niebuhr, and others, whose learned treatises, Biblical

criticism, didactic theology and general sacred literature are found in the library of every theological seminary. Spinoza, the famous infidel, who did so much to corrupt Europe in a past age, was a Jew, and so are Ronge, and Czerski, who took the lead of a new religious reformation in Germany in our day, which has already fallen through.

Such have been and are the Jews. Mysterious nation! Inexplicable enigma! A living, perpetually omnipresent miracle! A race so indomitable, so imperishable, must have been raised up and preserved for some grand purpose, and if a monument of divine wrath, is yet the pledge of the world's redemption. Every effort should be made for their conversion; the middle wall of partition should be broken down; illiberal and persecuting statutes should be abolished; prejudice and suspicion, distance and distrust, on the part of Christians, should give way to free intercourse and affectionate confidence and hope; for all Israel is as sure to be saved as the fullness of the Gentiles to be brought in.—*Congregational Journal.*

BIOGRAPHICAL NOTICE OF REV. M. RONEY.

The subject of this notice was born in Washington county, Pennsylvania, September 20th, 1804. His parents were members of the Reformed Presbyterian Church, and he had the advantages of an early religious training enforced by their godly example. In his fourteenth year he entered the Grammar School, in Jefferson College, and having passed through the collegiate course, he graduated in 1823, receiving the first honor in the class. Having spent some time in teaching in Baltimore, he studied Theology under the direction of Dr. Willson, and was licensed to preach June 8th, 1829. He was called by the congregation of Newburgh, in the State of New York, and was ordained and installed its pastor, June 8th, 1830. In this relation he continued to the mutual comfort of pastor and people, and to their edification, till October, 1848, when at his request, on account of infirm health, a request in which the people had previously refused to concur, and which even then was acceded to with reluctance and grief, the relation was dissolved by Presbytery. In 1849, he removed to Allegheny, having accepted of an invitation from Pittsburgh Presbytery to take the charge of their literary institution, where he remained laboring often beyond his strength, in the sphere of usefulness in which he was placed. His health gradually declined until the flickering lamp of life went out. He died on Monday July 3d, 1854, at half-past one in the morning.

In the spring of 1843, he had a severe attack of inflammation of the lungs; this was followed in January of the next year by a

hemorrhage. Though from these attacks he partially recovered, yet his friends saw with concern, the want of the return of his former strength, and the symptoms of an incipient pulmonary affection. In the autumns of 1847 and 1848, he went South to avail himself of the benefit of a temperate and salubrious climate, during the winter. There is no doubt that these Southern sojournings retarded the progress of the malady. His removal to the West, where the cold of the winter is less severe, seems to have had a similar effect; still the advance of disease, though slow, was but too evident. It had received its commission from him whose authority is absolute, and no human skill could turn it aside, or divert it from its purpose.

The name of Mr. Roney is eminently identified with the history of the Church from the time that he entered the ministry. About that period a change of views concerning the relation of the Church to the constituted authorities of the United States began to be avowed and defended. This was especially the case in that region, where the Head of the Church had assigned him his field of labor. Ministers, and some of them advanced in life and of extensive influence, who had strenuously, both from the pulpit and by the press, defended the position of Covenanters, as dissenters from and witnesses against the United States government, as immoral, now began to employ the same agencies to overthrow their own work, and bring the Church to acknowledge the government as the ordinance of God. Such a movement it was necessary to resist. The friends of the testimony were required to meet the issue. The case was one that put their wisdom and faithfulness to the trial. Uniting with other brethren, some of whom have gone to their rest and their reward, Mr. Roney exerted himself to preserve the Church from defection. His coolness, far-seeing sagacity and firmness, traits for which he was eminent, availed much to preserve intact the testimony of the Church in the ordeal through which it passed. These traits enabled him to perform with dignity and success, the delicate and difficult duty that devolved on him, as the alternate of the Moderator at the opening of the Synod of 1833. The Moderator had been suspended, but was sustained by those who had gone with him in defection, and by the majority of the congregation who owned the Church in which the Synod was to meet. At the proper time, Mr. Roney, with a majority of the members of Synod, proceeded to another Church where the Synod was constituted. Though at that time he was among the younger members of Synod, yet his influence was widely felt throughout the Church, in encouraging and strengthening those who still adhered to the testimony in both its principles and application.

In 1836, he was unanimously chosen by the members of Synod to be the Editor of a contemplated monthly magazine. The first

number of this periodical "The Reformed Presbyterian," was issued the following March. In a good measure, through his wisdom and energy, it soon obtained a pretty extensive circulation. It had reached, at his death, nearly the middle of the eighteenth volume, during all which time it was under his editorial management, excepting one year, when it was conducted by Rev. D. Scott, at Mr. Roney's request, while he was absent in the South, for the purpose of recruiting his health.

Of the ability with which that publication was conducted its numerous readers have doubtless formed their judgment. The earnestness with which they continued their support through "evil report and good report," evinced that they were not unacquainted with its worth. The extent of its usefulness in exhibiting and defending the distinctive principles of the Church—in instructing those who were young disciples in the school of Christ—and in comforting and cheering those who were "in heaviness through manifold temptations," doubtless far surpasses our widest estimate. And we hesitate not to assert, that those, if any, who have not found both enjoyment and advantage in perusing its pages, as with the exactest punctuality it made its monthly appearance, are dangerously defective in spiritual taste and perception. And on the other hand, the many pious Christians who awaited anxiously its arrival, and who pored over its various articles with interest, have found their views of divine truth enlarged, their faith strengthened, and their enjoyment increased.

In April, 1832, Mr. Roney was married to Elizabeth F. Beattie, daughter of James Beattie, a ruling elder of Coldenham congregation. In this union the parties found a larger share of enjoyment than frequently falls to the lot of those who enter into the married state. They were not exempt, however, from severe domestic afflictions. Of eight children, but three, two sons and a daughter, are living; twice by death they were left childless. Under these severe visitations they were not without comfort. Though the removal of dear children is anguish to the parental heart, yet faith comes with seasonable relief, giving the most comforting assurance, that the good shepherd who "gathers the lambs with his arm, and carries them in his bosom," has taken away the beloved ones from this inhospitable clime to "bloom in immortal youth," and enjoy eternal delights, where there is no sorrow, and where there is no death.

It would be highly desirable to give a detailed account of the experiences and exercises of this servant of God when approaching the hour of his dissolution; but this is altogether impracticable. We must be content with a brief and consequently imperfect narration, taken from the memory of what was witnessed in occasional, but pretty frequent interviews. It was about eight weeks before

his death, that the disease assumed such a form as to warrant the apprehensions that the end was not far distant. Of the many friends to whom he had endeared himself, whom the painful announcement summoned to his bed-side, few discovered less emotion than himself, when he expressed his consciousness that he was now entering "the valley of the shadow of death." To some the scene was utterly overpowering—strong men wept, when with irresistible evidence it was forced on their convictions, that his noble form would soon be laid low, his eloquent lips would soon be closed, and his expressive eye would soon be dimmed by the hand of death.

Humility, modesty and confidence, characterized his death-bed exercises. He was more desirous to hear the conversation of experienced Christians, than to converse himself. His great concern was to "make his calling and election sure." He would frequently express a wish that the evidence on which the soul could rest on the approach of death, respecting the security of its eternal interests, would be the subject of discourse, by Christian friends, of whom his chamber was rarely empty. And when scriptural views on this subject would be presented, he would hearken with the most earnest attention, and then turn the thoughts inward to apply them to himself. And how would his eye beam with delight when, as was generally the case, he would obtain in this way, additional assurance, that though "the earthly house of this tabernacle should be dissolved, he had a building of God, a house not made with hands, eternal in the heavens."

Though during the greater part of his illness, he was in a good measure free from acute pain, yet he suffered severely from difficulty of breathing, which at times amounted almost to suffocation. Under these sore trials, when flesh and heart seemed to fail, he was never heard to murmur, not often even to complain. Generally he was cheerful, even when to others it was painful to witness his agony. His social feelings, which were very strong, found exercise, and furnished enjoyment to him in the company of the pious, and in the godly conversation in which he was ever the first to engage. It was frequently remarked by some who watched with him, that the example which he afforded of the power of religion to support under afflictions, and the edifying discourse in which he would often indulge, were more than a reward for the discomfort of fatigue, and of the privation of sleep.

As the end drew near he longed to be home. He seemed to have a presentiment on the day before his death, the Sabbath, that that day was to be his last on earth. Delicately he intimated to his afflicted wife, that the next night would probably be to her one of special trial. To comfort her under the impending stroke he directed his dying efforts. With the utmost calmness he tenderly bade a final farewell to her and to their children; and having

turned away his eyes for ever from all earthly objects, like Stephen, he lifted them up to heaven, and we doubt not that to his faith was revealed, what Stephen saw in vision: "The glory of God, and Jesus standing on the right hand of God." And the record of the closing scene of the martyr's life, is literally true in the case of this departed servant of God. "He said, Lord Jesus receive my spirit; and when he said this, he fell asleep."

It was meet that at the end of the Sabbath his emancipated spirit should enter the heavenly rest. That holy day, that witnessed his last conflict, but just preceded the hour of his victory and triumph. And though to the body it was a day of restlessness and pain, yet the soul in its direct intercourse with the invisible world, doubtless enjoyed foretastes of the bliss of heaven, with which "the sufferings of the present life were not worthy to be compared." And ere the dawn of the day that sets the busy world astir, to him had begun that rest that knows no end. How sweet to go from a Sabbath keeping on earth, though it be interrupted by trials and infirmities, to the joyous exercises of the eternal Sabbath in heaven. "Let me die the death of the righteous, and let my last end be like his."

Mr. Roney was both a "wise counsellor" and an "eloquent orator;" his talents, which were of a high order, were cultivated by a thorough education. He was endued with a nice sense of true honor—unyielding energy in the cause of righteousness—unshrinking firmness in the maintenance of truth—and unwavering attachment to the faithful and pious. The removal of such a man from the Church militant, in these times, is an indication that her Head has a controversy with her. The power which he wielded in the Church was great, and always employed to promote to the best of his judgment her interests and welfare. To his prudence and forbearance, in a good degree, may be ascribed the cessation of agitation, which she now happily in a good degree enjoys.

It may be some gratification to those who have never seen this departed brother, to have a description of his personal appearance. His height was about six feet, his form erect and his frame well developed, and highly symmetrical. His eyes were full, glossy black, and remarkably expressive. His whole countenance was singularly intellectual; when seen to advantage, before the loss of his physical strength, he was a most fascinating pulpit orator. His eloquence was thrilling, and even overpowering—the eloquence of sentiment as well as of expression.

But he has gone to his rest and reward. His deeply afflicted widow and children may take comfort in knowing that his God is their God, and that they can now claim him in those suitable and endearing relations which he sustains to his bereaved; "A father of the fatherless, and a judge of the widows is God in his holy habitation."

OBITUARY OF MR. HUGH FREW.

Mr. Hugh Frew died near Walden, Orange county, N. Y., on the 19th of July, in the 47th year of his age. He was born in the town of Garnagalla, county Antrim, Ireland, and emigrated to this country in

the year 1834. His parents were Presbyterians, in whose principles he was carefully educated; but after his marriage in New York, to Miss Jails Walker, he joined the Reformed Presbyterian Church, and died a member of the congregation of Coldenham. Some years ago a lingering illness threatened his life, and he was compelled to retire from business in the city to the country, where, for a time, he enjoyed tolerable health, in farming. During last winter his health began to fail, but there was nothing directly indicative of the near approach of death. His disease, which was pulmonary, advanced insidiously and rapidly, and he was removed after a confinement of twelve days.

Mr. Frew was a man of few words, troubled himself little about any other affairs than his own, and steadfastly maintained what he believed to be right. He was a punctual and attentive hearer of the word, a condescending and indulgent father, and a kind and affectionate husband. He has left a wife, and son and daughter, deeply, but not hopelessly, mourning their sore bereavement.

CONGREGATIONAL COVENANTING.

The July No. of the "Monitor and Missionary Chronicle" brings us detailed accounts of the renewal of the Covenant by the congregations of Belfast and Knockbracken, and also a notice of the same duty observed by the congregation of Bready. As the details are much the same with those of the renewal at Kellswater, published last month, we deem it unnecessary to give them. The fact that the congregations in the land of our fathers' sepulchres, are carrying out the good work, so auspiciously begun by the Synod, shows that the hearts of the people are in it, and is an encouraging indication that it is owned and blessed of God. To right minded covenanters in this land, this intelligence cannot but be interesting. Many of them are from those congregations in which the duty has been performed; and to them these accounts will be especially cheering. We look for some refreshing manifestations of divine favor to the Church in Ireland, as a token that God remembers his covenant.

We are not without hope that ere long the Church at home will engage in this important service. We are greatly mistaken with regard to the feelings of the people, if they are not disappointed and grieved that it has been so long delayed. They are looking to their rulers to go before them, and lead them forward in present duty. To them the hope is deferred, and it is not strange if the heart is sick. It might with propriety be suggested whether they have done their part in urging this duty on the attention of Synod. Were earnest petitions on this subject from individuals, congregations, sessions, and presbyteries, to displace the complaints, appeals, and remonstrances, with which the table of Synod has been covered in time past, it would indicate an improvement in our ecclesiastical condition, and promise well for the future. Let the people press this matter on the attention of Synod, with an importunity equal to its importance, and if it be unnecessarily delayed, the fault will not be theirs.

The above was written before the report of the proceedings of the Irish Synod came to hand. It will be perceived that the meeting was of a highly interesting character. Our brethren in Ireland are evidently alive to the Church's mission—the evangelizing of the world. The special interest taken in this matter evinces the presence of the Head of the Church, showing signal tokens of his approbation of the important work in which his people had engaged—the renewal of the Covenants. Zeal and activity in promoting the cause of Christ, are refreshing evidences of an effusion of that Spirit so often promised, and so long and earnestly expected. We trust that these droppings are the beginnings of “showers of blessings” that shall fall on the Church there, and extend to us, even to us, in “a dry parched land.”

The establishment of a Theological Seminary, and the election of two brethren whose praise is in the Church, to professorial chairs, is also a token for good. In order to successfully carry on the work of missions, as well as to furnish a supply to the demand for pastors at home, a school of the prophets is indispensable. And this, to answer the end, must have the concurrence and confidence of the whole Church, both as to its location and its professors. We are happy to see the unanimity with which these points were settled by our brethren. With this subject we will have to deal at home, and on its judicious and harmonious settlement at an early day, will much depend the future prosperity of the Church.

PROTESTANTISM IN TURKEY.

The following statements, made by a correspondent of the *London Christian Times*, have a very special interest in the present crisis of affairs in the East:

“The spread of Bible truth has been such in Turkey for the last twenty years, that it is impossible for me to believe that God is now about to give His work up to the destroyer. A distinguished Christian traveler from England recently put the question to the American missionaries here, whether the statement made by Mr. Layard, in Parliament, that there are more than forty towns and villages in Turkey in which are Protestant congregations, is strictly true? This led to the writing down of a list of names of places, and the cheering fact was established, that in more than *fifty* towns and villages in this empire there are Protestant assemblies for Divine worship on every Lord's-day! The largest of these congregations is that at Aintab, about three days north-east from Aleppo, where there are more than 700 Protestants, and the smallest may perhaps not number more than three or four souls. But yet, in all those different places, the Word of God has entered, and some souls are found who, we may hope, are His spiritual worshippers. And besides these, who have openly avowed themselves as Protestants, risking all the consequences, there are known to be thousands among the Arminians, in the capital and throughout the interior of Turkey, who are really Protestant in sentiment, though not yet sufficiently moved by religious truth to impel them to take an open stand for the Gospel before the world. Now, may we not reasonably hope that all this preparation is to be followed by a glorious completion? Twenty-five years ago, not a single

of his subjects, is well known; about the same time, Ferdinand II. of Austria, actuated by the spirit of fanaticism, perpetrated similar atrocities in Hungary. This prince actually nominated the Virgin Mary generalissimo of his army; and after some thousands were converted to Popery, and by the sword, prison, and exile, the country was deprived of more than a million of human beings, he replied to one who complained of what his zeal had cost him, "I will rather have a wasted than an accursed kingdom." The barbarities committed under the two royal brothers, Charles II. and James II., on the Covenanters in Scotland, were equaled by similar cruelties enacted at the same time by Popish bigotry in Hungary. It was "killing time" there also. In 1675, thirty Hungarian pastors, after being detained in prison, were sold at Naples for fifty piastres a-piece, and, being sent to the galleys, were chained to the benches, like other galley-slaves. While reading the following description, we seem to be transported to the moors and glens of Scotland, in the hottest time of persecution:—"In lonely glens, in woods and mountains wild, in morasses inaccessible except for the initiated, the Hungarian pastor resided and preached the Gospel to the faithful who were scattered over the land. From the dark caverns, scantily lighted, arose the psalm of praise, sung to those wild melodies which to this day thrill the heart of the worshiper. From lips pale and trembling with disease, arising from a life spent in constant fear and danger, the consolations of the Gospel were proclaimed to the dying. The Lord's Supper was administered, and fathers held up their infants to be devoted in baptism to Him for whom they were willing to lay down their lives. How large a share should the oppressed Church in Hungary have in the prayerful sympathies of the descendants of the persecuted Covenanters!—*Monitor*.

THE SCRIPTURES FOR CHINA.

We have peculiar gratification in reporting that the Reformed Presbyterian Congregation of Kilraughts lately raised and remitted the sum of £20, 16s. 8d., equal to the cost of 1,250 Testaments, for the special fund for sending the Scriptures to China. This effort was made with much readiness, and never on any previous occasion did the people manifest a greater spirit of Christian liberality. There was no solicitation, only the pastor, the Rev. William Toland, addressed to them from the pulpit a simple statement of the case, and their duty in relation to it. We cordially congratulate our brethren on this proof of the deep and prayerful interest which they have taken in the spread of God's precious Word. Our earnest desire is, that they may largely experience that it is "more blessed to give than to receive," and that they may find hereafter that their gift to China has been productive of the plentiful fruits of righteousness in that distant empire. The money was remitted through Rev. John Angell James of Birmingham, and in acknowledging it he mentions that, in a letter received, on the 5th of April, from Lord Shaftesbury, the Chinese Testament fund on that day was £30,130. and he states his belief that it will reach *Forty Thousand Pounds*. "Never, surely," says he, "did an idea run so rapidly, so widely, and so efficiently as this."—*Monitor*.

DIVISION AMONG THE JEWS IN ENGLAND.

Some ten years ago, in London, a small body of Jews separated from their co-religionists, on the ground of rejecting tradition, and declaring that the Bible alone is the religion of Israelites. The seceders constituted a new synagogue, called the Margaret Street Synagogue. They are a highly respectable body, and their reader, Rev. W. Breslau, sustains a high character as an able scholar. A *cherem*, or act of excommunication, was directed against them by Chief Rabbi Herschell, excluding them from the communion and privileges of the orthodox Jews. At the annual meeting of the Board of Deputies, recently held, four gentlemen who had been deputed by provincial synagogues were found to be members of the Margaret Street congregation. On the motion to reject these four deputies, thirty voted for, and thirty against their admission. The casting vote was given by Sir Moses Montefiore, and by that vote they were excluded. This has evoked intense excitement throughout the Jewish community. The Rothschilds, the eminent bankers, voted with the minority, and Alderman Solomons is also opposed to the exclusion of the deputies. The minority have recently resolved, that no less remedy will suffice for the crisis than to insist on the repeal of the *cherem* lying upon the body of the seceders; and public meetings have been held in various towns in England, with a view to promote this object. It is difficult to see where this may end; but we augur good to result from the Jews rejecting Talmudical fables, and cleaving to the inspired Scriptures. The exclusive prayerful use of the Old Testament, as the rule of faith and practice, must lead men to seek for Messiah, and to continue seeking till they find Him.—*Monitor*.

ITEMS OF INTELLIGENCE.

CHOLERA.—This desolating scourge has again visited our country and is God's voice of warning to the people. Its prevalence has been more general throughout the country, than on any former occasion, and in some localities the mortality has been dreadful. A remarkable circumstance connected with the progress of Cholera, and a convincing proof that the hand of God is in it, is the fact that it is no longer confined to large cities, as formerly, but prevails with equal if not greater fatality, in secluded and healthful districts of the country. None feel secure from its ravages. It is said that since its first appearance in India, in 1817, as many as seventeen millions of human beings have fallen before it.

JEWS IN THE UNITED STATES.—Almost everything respecting this wonderful people, whose preservation, in some sense, is a standing miracle, possesses great interest. According to the late census, the whole number of Jews in the United States, is estimated at 46,000, but according to the Synagogue rolls, there are more than 120,000, many of whom are known only as Germans, Poles, Hungarians, or as belonging to some other European country. In the State of New York, they have thirty Synagogues, and there is a Synagogue in every considerable town where there is enterprise and facility for the acquirement of wealth.

FAMINE IN PALESTINE.—The most deplorable accounts are received from Palestine of the suffering of the Jewish population from scarcity of provisions. An appeal has been made by them, to their brethren in Great Britain and in the United States for relief, in which their miseries are most affectingly described. It is pleasing to notice that the appeal has been responded to with the greatest liberality in both countries, not only by Jews but by Christians. Rothschild, the celebrated London banker, has contributed the sum of ten thousand dollars.

WALDENSES.—The following brief but interesting account of the present condition of this faithful and honored band of witnesses will be perused with satisfaction. For centuries they have been struggling, in the midst of dishonor and persecution, to maintain the truth of God in its simplicity and purity, and their efforts have not been without manifest tokens of the divine approval and acceptance. Within the past few years, some of the most cruel and oppressive legal restrictions to which they had long been subjected, have been removed, and in consequence their energies in propagating the Gospel have been put forth with new vigor. Mr. Revel, the respected Moderator of the Waldensian Synod, made some deeply interesting statements before our Synod at its last meeting, in view of which Synod recommended the claims of these witnessing brethren to the active sympathy and benevolence of our people. It would be gratifying to record that something had been done for the furtherance of so good a cause :

“The Vaudois, or Waldensian Church of Piedmont, is divided into sixteen parishes, each having a pastor and consistory, or eldership. The population is twenty-three thousand. Six candidates beside are set apart for the ministry, and are employed in active labors. They have a college with eight professors, and eighty-four scholars ; fifteen primary schools are maintained through the year, and one hundred and forty-five are open four months in the winter, beside fourteen female schools, and normal schools for preparing teachers, etc. Thus God provides for the preservation of the Church in the wilderness, and shows himself strong in their behalf, in the midst of their enemies.”

JAPAN.—Among the most striking events of the present age is, the opening of this extensive and wealthy empire to the intercourse of the civilized and Christian world. This grand result is the fruit of American enterprise, and for its accomplishment the world is largely indebted, under Providence, to the prudence and sagacity of Commodore Perry, who was intrusted with the delicate and difficult task. It is well known, that with the exception of the Dutch, the Japanese have had no intercourse with any part of Christendom, and have perseveringly rejected all overtures for treaties of commerce. By the treaty recently concluded with this government, three ports are thrown open to the commerce of the United States, and though coupled with some restrictions, the advantages gained are great, and are likely to be followed by still greater ones. A highly important aspect of this event, is the new field which in all probability will be opened up for missionary enterprise and effort. Viewed in the light of prophecy and in its relation to other events transpiring at the present time, the Christian will discern in it an indication of

the approach of better days to the Church and to the world, a period to be introduced by the preaching of the Gospel, for a witness to all nations.

EASTERN WAR.—At the latest advices, the Eastern question remained unchanged. The Russians had retreated over the Danube, after some successes gained by the Turks, and in the meanwhile the allied forces are slowly concentrating with a view to offensive operations. Prussia, it is believed, strongly sympathizes with the Czar, while Austria continues in a vacillating state, not knowing on which side it will be safest to throw the weight of her influence. The indications in Providence are ominous of a general and devastating war, the issue of which no one can foresee at present. The belief is gaining ground that the great events transpiring in Europe, and in other parts of the world, are introductory to the general diffusion of the Gospel, the destruction of anti-christianism both in its ecclesiastical and civil aspects, and the establishment of a kingdom of righteousness and peace. An interesting circumstance in connexion with the progress of the war is, the effort now making by the British and Foreign Bible Society, to put into the hands of each soldier in the allied army a copy of the New Testament, and, if not prevented, to do the same for the soldiers in the Russian army. This is an important movement and one the consequences of which cannot be estimated.

REMARKABLE CURE OF IDIOCY.—One of the most benevolent movements of the present day is the establishment of schools in different parts of the country for the mental and moral improvement of Idiots. In Massachusetts, Philadelphia, and a few other places, the experiment has been made and proved successful beyond the most sanguine expectation of its friends. The fact has been clearly established that this deeply afflicted portion of our family is capable of elevation in the scale of intelligence, and consequently of improvement in actual enjoyment beyond what any have supposed. In connexion with this, we take the following striking instance from a recent report of Western Pennsylvania Hospital: "A young man, twenty-two years of age, was sent here by the Guardians of the Poor, merely for safe keeping, without hope of cure. He was completely idiotic, knowing nothing, not even to open his eyes when you would close them, excepting as after a time they would involuntarily work themselves open. Eating was far above his comprehension, or sitting down if he was standing. By continual efforts to arrest his attention and fix it—efforts some times of a most ludicrous nature—we eventually succeeded, and the power to concentrate his mind, sensibly increased and strengthened by exercise; and he was improving rapidly, when all at once, in a instant, while sleeping, he sprang out of bed a maniac, and seized with a strong desire to kill every one who came near him. This state lasted for some days, when he gradually became more quiet. His insanity accomplished more in strengthening his mind, than all the previous efforts of ours, and he is now so essentially improving, as to justify the hope that he will eventually be blessed with a mind of nearly ordinary capacity."

Pittsburgh Presbytery will meet at Londonderry, Ohio, on the first Thursday of October, at ten o'clock, A. M.

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ANTIQUITY OF THE SABBATH.

The subject of this article addresses itself with peculiar, and it may be said with exclusive interest, to the pious. To them it is a matter of no small concern to understand that God from his own essential dignity and blessedness, has condescended to appropriate a portion of human life regular and constant, to receive the homage of man, and to pour out a fullness of spiritual blessings upon his unworthy creatures. The relief which the Sabbath affords from the cares and temptations of this life, the joyful and satisfying hope of a future, together with the means of preparation for its enjoyment, make the day, to the godly, an inestimable blessing.

The view we propose to take of it as coeval with the creation, is of interest likewise in determining the communion which the righteous of all ages have in the holy services of that day, and the pious, in its proper observance and improvement now, are following in the footsteps of multitudes in all past generations, who are now enjoying the rest in heaven of which they had a frequent foretaste in the Holy Sabbath on earth. It has become of importance, moreover, to trace its early institution, and ascertain its strictly moral obligation, perpetual and binding on all mankind, inasmuch as its enemies are now artfully endeavoring to hold it up to view only as a Jewish rite, which originated and expired with the law given to that people, and is no way binding on Christians. On this point a violent effort has been made to resist the reforms in England. It may become a favorite, and may be made a specious argument elsewhere, and it is proper that the minds of the godly should be guarded against a sophistry so pernicious to the interests of religion, personal and social, and so repugnant to the glory of God.

The primitive institution of the Sabbath is gathered from the very significant language of the Scriptures, Gen. 2: 3, "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." It is alleged that this is too brief and insulated to furnish authority for an institution so extensive and stringent in its claims as the Sabbath. Words, however, whether few or many, are signs of things, and in this matter we require no more than they mean. There can be no question that they determine the separation of the seventh day from the other six in its character and uses. All other days share in the blessing common to the whole creation, (of which time and days are certainly a part, since they did not originate themselves,) expressed in the complacency and approbation recorded in the preceding chapter, verse 31: "And God saw every thing that he had made, and behold it was very good." This day has a blessing and sanctification exclusive and proper to itself. It has a relative blessing, in communicating good to man of a nature superior to that of all other days. "God blessed it." It has a relative holiness requiring uses and employments differing from, and superior to, all other days. "God sanctified it." What can this mean but that God would on that day communicate of his own goodness to man in forms more direct and ample than on others—and on that day would require of man more direct and entire devotion of himself to the worship of his Creator, than on others? To say that God blessed it for himself and sanctified it for himself would be unmeaning, or profane, as suggesting that on that day he would be more blessed and holy than on others—a sentiment impiously at variance with the infinite and immutable perfection of God. The only alternative is, that as on all other days, man should participate of the goodness of his Maker, and would not be forgetful of this duty to him, on this there would be an entire appropriation of its whole time to communion with God in holy meditations on his works, his perfections there displayed, his communicative goodness unfolded to man, the eternity and all sufficiency of his favor, and in such acts of religious homage of soul and body, as would at once constitute the happiness and duty of dependent man. "The seventh day" with every weekly revolution, would bring along with it an unremitting token of God's goodness to man, a seasonable and significant call to contemplate, admire, bless, and worship his Maker—a lasting memorial of the glorious majesty of God as the Creator of the heavens and the earth, and to separate that glory and majesty as the sole prerogative of the only true and living God.

Man, in his state of innocency, would feel the obligation of appropriating some portion of his time to the contemplation of his Creator's perfections, and such acts of worship as were proper to his condition. The institution here recorded and ratified, would at

once satisfy him that such was the will of God, and leave him under no uncertainty with respect to the obligation itself, and that period and portion of time which God required, and would accept. Man in his fallen state, afterward recalled and reassured by the divine mercy, would feel the power of the same conviction. For it is a dictate of human reason, evinced in the history of all mankind, that some stated period and portion of time be devoted to the worship of the deity. Here is one, reasonable in its requirements, adapted to the infirmities of man, allotting a sufficient portion to the unavoidable toils and cares, as well as to the recreations of this life, while it secures the remembrance of another, and gives ample room and means to cherish that piety towards God, and communion with him, essential to his glory and man's welfare. As it was from the Creator of the heavens and earth that fallen man had received the encouraging promise of redemption, to be accomplished in the fullness of time, so this memorial of his glory would be devoutly remembered and observed, while they worshiped him in hope in his mercy. Such is the condition of man in the present life, that all religion, true and false, must be sustained by stated periods and portions of time consecrated to its services—without which they expire and become extinct. We may, therefore, most reasonably infer, that from the beginning God was worshiped by the pious in their successive generations, by the sacred observance of that day which “God had sanctified and blessed, because that in it he had rested from all his work which he had created and made.”

But we have very unequivocal evidence that this was indeed the fact in their history. When the manna was sent from heaven to meet the wants of the Israelites in the wilderness, there is a very clear intimation that the sacredness of the Sabbath as a day of holy rest from the employments and recreations of this life, was not unknown or unobserved among them; and that altogether prior to and independently of the revelation given at Mt. Sinai. “Then said the Lord unto Moses, behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day—and it shall come to pass that on the sixth day they shall prepare that which they bring in; and it shall be twice as much they gather daily.” This command is in the same chapter further enforced and explained: “Six days shall ye gather it, but on the seventh day, which is the Sabbath, in it there shall be none.” Exo. 16: 4, 5, 26. Now this miracle of divine goodness to the people took place very soon after they had passed the Red Sea; there is some uncertainty with respect to the precise time, but there are various important occurrences narrated as taking place in the intervening period that passed prior to the giving of the law. There is no reasonable ground for believing that it was founded at all on that law, and the manner

in which the whole narrative presents it to view, is in exact accordance with the supposition of an existing, long-established observance of that day as exempt from secular avocations, and devoted to sacred services. This can be explained only upon the supposition that the authority for its observance had been maintained from that institution from the creation of the world, and had remained intact as a discriminating mark of the worshipers of the true God through all generations, before and after the flood.

The same conviction is produced and confirmed by the manner in which this commandment is introduced in the decalogue: "REMEMBER the Sabbath day to keep it holy." It is certainly a remarkable circumstance in the structure of this sentence, that it addresses itself to every reflecting mind now, when it is known that it was given ages since with equal force and propriety as then. REMEMBER—we feel that we are considered as being already acquainted with the fact of its institution and observance, of which we are perfectly conscious, but forgetfulness is rebuked, and memory is roused, and attention and devotion called upon "to keep it holy." It could not be otherwise with the ancient Jews, else words were unnecessarily employed. If there had been no previous institution which they were called upon to REMEMBER, it was natural to inquire what was that "Sabbath day," which they were thus required to remember to keep it holy? How supremely ridiculous to suppose they did not know! and still further, how preposterous to suppose that they could be ignorant when the reason given for the remembrance of that day is founded on and couched almost in the very words of its early institution! In fine, the whole passage in which the command is conveyed is so exactly adapted to the condition of a people who knew the obligation, but had fallen into neglect and disregard of its properties, that there is not a Sabbath breaker in Christendom with a conscience open to conviction, but must feel that it is addressed precisely to meet his case. He knows well the existing law, he knows the reasonableness of its claims; but he knows that he has not remembered, and that he has not kept it holy; he feels that the law comes to correct this very defect and offence. Such was the condition of the Jews. That they were at the time of their going forth from Egypt a very corrupt, wicked, and ungodly people, is too plain to admit of doubt. And therefore this command is introduced in this peculiar form, "REMEMBER," the charge is renewed, "to keep it holy," and the sanction which binds to its observance, traced to its primitive institution as coeval with the creation, and never abrogated, suspended, or intermitted in its obligation.

All this is still further confirmed by the character of the moral law, in which it has so determinate and prominent a place. The moral law is sometimes called the law of nature, because it arises

in all its provisions from man's moral nature, and his dependence on and subjection to his Creator, of whose nature and perfections that law is, in some respects, a transcript. It is significant to man of God's supreme dominion, of his pre-eminent and infinite excellence, and of his immaculate purity and holiness. It was written on the heart of man in his state of innocency, concreate with him, and so constituted an eminent part of the image of God in which he was made. As mankind multiplied, and the social relations were extended, the principles of the original law of his nature would be developed, until we find them completely enumerated in the decalogue, and again summarily compressed into the two great principles of supreme love to God, and love to our neighbors as ourselves. Now it is certain that not a principle of moral obligation is contained in the decalogue that did not exist and obtain before, long before, coeval with man, with human nature. This law was so deeply inwrought into the moral and spiritual constitution of man, that even the fall and the long continued and dreadful career of apostacy among the heathen, has not utterly defaced it. "For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another." Rom. 2: 14, 15. Now the argument from this source is as follows: Was the moral law as delivered at Mt. Sinai then first made known to man, and its various obligations and duties to God and to man, then first prescribed and enjoined by the authority of the Supreme and Eternal Lawgiver? If it were, then mankind had been without law in all ages before; they had been at liberty to have one God or many, at their pleasure; to form idols at their will, to profane the name of the Lord with impunity; the natural affections of parents and children were a mere animal impulse; adultery, murder, lying and covetousness were no sins, and then all with Sabbath breaking were matters of mere expediency. But there is a conviction in the souls of men "that they who do such things are worthy of death, knowing the righteous judgment of God." Rom. 1: 32. It is too plain to require further proof that all these obligations existed long prior to the giving of the law at Mt. Sinai, that they are and were innate and original with man, coeval with his being—and therefore as part and parcel of the Moral Law is the Sabbath, there placed by the awful Lawgiver himself, who best knew its original and true extent and provisions, requiring universally and in all ages the observance of one day in seven, as sacred to the service and worship of God.

The true believer in the holy Scriptures will, moreover, be deeply impressed with the assurance that great weight is added to all these considerations from the fact that every thought in this

holy law was uttered in words of terrific majesty by the voice of God. "And God spake all these words." 'Tis a mockery and a fruit of the deep infidelity of man, to deny that every part of the decalogue uttered by the Almighty on that occasion, went with penetrating and irresistible power into the souls of the vast multitude that heard—that to every part of that law memory gave its prompt assent, and conscience felt its power—that each claimed for itself the like commanding authority, giving at once overpowering sense of obligation and undeniable conviction of guilt—and the law of the Sabbath, the same with the rest.

The Sabbath is a very proper name for the holy day, which Christians observe on the first day of the week, instead of the last. It is the same now in its general character, as sacred to the worship of God, and a token and earnest of spiritual and eternal rest, as of old. This name is recommended as being the first given to that holy day, given moreover by divine appointment, and used by an innumerable multitude of the pious from the beginning of the world. "Sunday" is heathen in its origin, and "the first day" only signifies its relation numerically in order to the other days of the week. "Sabbath" is at once expressive of its institution and its character. It might be translated "rest," but this would only imperfectly convey its meaning, and our translators have wisely retained the original Hebrew name. Even "the Lord's day," scriptural and significant as it is of the propriety which the Lord Jesus has in that day, and its devotion to his glory, comes short of the import of the "Sabbath," which recalls to our minds not only that it is a "day which the Lord hath made," and claims as especially his own, but also comprehends the glorious rest into which he entered when he had finished his work of the second creation.

Men who resist the divine institution of the Sabbath are at war with the law of nature written on the natural conscience, and there it is to be dreaded it will be found at last, in letters of fire on the hearts of the impenitent and unbelieving. Though the light of nature cannot determine the precise period of time which God has instituted and required, it determines for itself that there is an obligation of appropriating some time to that end, and what more proper than that which God has revealed in his law? The diversity of judgment which prevails, and the unscrupulous hardihood with which multitudes resist and renounce it altogether is no proof that guilt is not incurred, which the conscience will never recognize. To what an extent, and under what specious pretexts, are all other parts of the moral law resisted and renounced! How has idolatry reveled in its rabble of false deities; how has profaneness opened its mouth against the heavens; how cruelly have the domestic relations been torn asunder and trampled on the earth; how has concubinage, polygamy, and every

form of lust rioted; what murders have been perpetrated; how often has deceit and falsehood been reduced to system, and covetousness enthroned mammon in the heart and among nations! Was there no conscience against all this? Did that monitor never remonstrate at the entrance upon these oceans of crime? and being at last silenced and seared, will it never resume its power and lift its voice? There is a "day when God shall judge the secrets of men"—"a day when he will judge the world in righteousness by that man whom he hath ordained," "the Lord of the Sabbath" himself, when conscience shall in the clearest light and most awful power, show how large a share of guilt has been accumulated in not remembering the Sabbath to keep it holy.

Let the pious beware of the ever active and powerful influences that are warring against their improvement and sanctification of that day. There is a wonderfully ensnaring power in example—frivolous and worldly conversation under the pretext of its being incidental and harmless, a laxity of conduct under pretext of Christian liberty, self-indulgence under pretext of works of necessity, are, it is to be feared, making sad havoc of that day and sad depredations upon the spiritual improvement and devotion of the people of God. "Let no man deceive you with vain words—these are things because of which the wrath of God cometh upon the children of disobedience," and it is not fitting that you should have fellowship with them. Study rather the holy example of that innumerable cloud of witnesses, who, amidst their temptations and toils, "remembered the Sabbath and kept it holy," found their souls refreshed, counselled, and encouraged, by a day which God has blessed and sanctified, and which has this high and peculiar honor, that it is a "sign betwixt Him and the true Israel forever." Exo. 31: 16, 17. C.

DENOMINATIONAL ATTACHMENT NOT SECTARIANISM.

From a discourse delivered by Rev. William H. Goold, of Edinburgh, Scotland, at the opening of the Reformed Presbyterian Synod, 1849.

Every believer is under obligation to connect himself with a particular religious denomination, and to that denomination he owes the obedience and love due to the Church of Christ.

It is obvious that upon proper views of the relation which our own religious community sustains to the Church of Christ at large, depends, in a great measure, the character of the duty we owe to it. Because, within the compass of our own ecclesiastical fellowship, all believers are not included; because other churches exist, holding the Head and keeping the mystery of the faith in a pure conscience, it is often by a rash and hasty inference concluded,

that a decided preference for our own denomination is sectarianism. A petty willfulness of mind is sometimes evinced, as if an affectation of superiority to the differences that may separate us from other communions were the essence of Christian liberality. Zeal for our own church, however, does not imply antipathy to other churches, but, on the principles already unfolded, if it be genuine, and the result of Divine and gracious influence on the mind, must in reality tend to emancipate us from all unworthy prejudices, all feelings of mere partizanship. My love to the church is based on my faith in the truth which it represents and embodies. It is the superior measure of the truth professed that determines my adherence to a particular denomination. I am bound to love all the Churches of Christ, just because so far they reflect the truth of God. I am bound to love my own church most, just because, in my judgment, she reflects most of the truth of God. If my love to my own communion is not regulated in this proportion and on this principle, the germ of sectarianism is lurking in my bosom. Whatsoever is not of faith is sin, but faith must have truth as its counterpart; and if my superior attachment to my own church does not proceed from a recognition of the superior amount of truth embodied in its creed and testimony, I am loving it as a partizan and not as a Christian. The very effort to make the strength of my conviction commensurate with the fullness of its testimony, is a process that must tend to elevate and expand the mind. For if the truth makes us free, the more of truth we hold, the more of freedom, in every sense, we must enjoy, the more benign and generous must be our affections, the more exempt from all taint of sectarian prejudice must be our every action and our every utterance. We receive truth, not to hoard it up in exclusive possession for our own benefit, but that it may be diffused to benefit and save other men. By the measure in which we find it elsewhere, should be our love to them that hold it,—“the well-beloved Gaius whom I love *in the truth*,”—by the measure in which we ourselves have received it, is our obligation to labor in love and prudence, that others may share with us in the same height and extent of privilege. The operation of such a principle in the mind must be fraught with the most beneficial and ennobling tendencies, proving, as it does most conclusively, that the highest style of Christian faithfulness consists in winning other men to the same convictions with ourselves, not in repelling them from our views by an acerbity of language, not to be justified except on the supposition of a lack of conscientiousness in the men with whom we deal, and which therefore, if indiscriminately employed, affords certain evidence that there is no feeling of the sacredness and dignity of conscience with ourselves. When the apostle strove to suppress the incipient schism and sectarianism in the Church of Corinth, the consideration he urges is, that they

received the word not as a blessing to themselves exclusively, but that they might also be instrumental in blessing other men. The degree to which they transcended their neighbors in privilege, instead of being fuel to vanity, should be to them, if under right influence, and so far as their neighbors were concerned, matter only of regret: "What! came the word of God out from you? or came it unto you only?" If our distinctive tenets were of human origin, the device or discovery of our own wisdom,—we might take pride in them as our own. If they are the truth of God, they are the common property of the Church of Christ—of all Christian denominations—a property which they may refuse to claim, but unto the enjoyment of which it is our duty to labor that they may be brought. In the performance of this duty, love is both the motive and the instrument; and in this principle sectarian jealousy and the pride of intolerance should find their death-blow.

We are to love our church "for the truth's sake that dwelleth in her," and in this fact, while it should rescue us from sectarian prejudice, we possess ample guarantee for the free exercise of private judgment; for our attachment to the church is based on a previous recognition of the claims of truth. Admission within the pale of an ecclesiastical communion cannot imply the forfeiture of a right, without which such admission to the church would never have been sought. In fixing the terms of admission, therefore, much care is needful, lest a yoke be imposed on the conscience which Scripture has not sanctioned. And it is an inquiry of great importance, if there be no guiding principles by which we may be regulated, both in the choice of a denomination, and in the spirit with which we must adhere to it. It is possible to make even truth sectarian by the manner in which it is held—in which it is advocated—in which it is applied.

Among the guiding principles of which we are in quest, and to which we can but barely allude, the first place is due to *historical* considerations. The value of a *historical* basis for a church has been acutely shown by an eminent historian. We must realize the tie which connects our own denomination with the past ages of the Christian faith. True catholicity of spirit embraces the church of the past as well as the church of the present. We are all one, and in the high reckonings of Christianity, one day is as a thousand years, and a thousand years as one day. It is a solemn truth, that there is no surer indication of the decay of moral principle in any civil community, than when life is held cheap, and when, by necessary consequence, the memory of the dead is as little respected as the life of the living. Precisely in those nations where these features of social life are most conspicuous, is morality at the lowest ebb. Nor should it excite surprise, for men conscious of their own worthlessness must be slow to

acknowledge any value in the life and character of other men. If, however, there be any truth in Christianity, an opposite tendency must appear in the Church of Christ. The love which springs from the Gospel can soar so high above earthly influences, as to embrace within the sphere of its recognition both the past and the present; and the church is one, not only in reference to the saints of one generation, but to the saints of all ages. We read of "the whole family in heaven and earth"—part in heaven and part on earth, and yet both constituting but one family. It argues ill, therefore, when any indication is manifested by a church to recede from the attainments of its fathers, to abridge the fullness of its testimony, to trim in accommodation to any passing breeze of opinion; for in the very measure in which we conciliate the men of the present day, we may be diverging widely from the brethren of former generations. These statements admit of a special and important application. A national vow, understood in no narrow sense of the words, but as simply the declaration of a nation's allegiance to the reigning Mediator—the fealty sworn by a kingdom to Him by whom kings reign, descends in its obligation on posterity. We cannot enter into the question of national covenanting; but it cannot be too firmly asserted, that if the principles on which this duty is commonly set aside, or on which the covenants of our fathers are denied to be of permanent obligation, are to be esteemed correct, there would be an end to all national religion. If a nation cannot combine to record a vow of fidelity to Him who is Governor among the nations as well as King of Saints, there is not a single act for a religious object for which a nation, as such, is not equally disqualified. They only are entitled to the praise of consistency who with the renunciation of the covenants, embrace the doctrine that any alliance between church and state is sin. The descent of these national vows upon posterity will not appear difficult to a mind accustomed to meditate thoughtfully on the character and structure of civil society. It is but the branch of a mightier question,—the question that treats of the moral bond which connects one generation with another. If the question be met with a negative, if no such bond exists, if there is no sense in which a father can bring his child under obligations, and in which a child may feel his responsibilities enhanced by the faith and attainments of the father, no covenant can descend in its obligations on posterity. But what a host of questions, involving far greater difficulties, are immediately started and raised, if this superficial position be adopted! The imputation of Adam's guilt—hereditary corruption—the bond between father and child in the covenant of grace—the baptismal vow—the descending authority of a law upon all the individuals of a nation, irrespective of their individual will—the observance of the rights of property from generation to generation;—all these questions,

we venture to say, suggest difficulties incapable of a right solution, if there be force in the reasonings generally adopted in refutation of the descending obligation of a national vow: "Stand ye in the ways, and see, and ask for the old paths."

In the selection of a particular denomination, we should be influenced moreover by a regard to direct and *positive* principles in the Christian system. A mere protest against error does not imply the positive reception of truth. The abuses of ecclesiastical administration may constitute a sufficient ground of separation, but still there are evils connected with such a position to which no wise and thoughtful man will be blind. The feelings of deepest intensity within him may thus be made to run in a narrow channel. The essential tendency of the religious influences that operate upon him most strongly, must be to warp and contract his feelings. His mind is more occupied in the detection of evil on the part of other men, than in extending his own knowledge of positive truth—deepening the strength and testing the sincerity of his love to it. His soul feeds upon a negation. We cannot be too thankful, that in the peculiar testimony which our own church has been honored to raise, she has not only ground to identify herself with the founders, and fathers, and martyrs of the Scottish church, so closely that to dispute our title to be their best representatives, their legitimate successors, would savor of hardihood; but all the convictions by which we differ from other communions, revolve and cluster round one central and commanding truth in the Christian system,—the truth of the Redeemer's headship, not only over the church, but over all things to the church. We are under no sad temptation to prune and pare away the amount of obligation due by the nations to the Prince of the kings of the earth. We accept the declarations of the universality of his reign in their full and obvious significance. We are under no necessity to invent refinements and distinctions to explain them away or dilute their precious import. The mind is accordingly transformed by the blessed influence of this great positive doctrine into a kindred expansion of hope and purpose, and glows with a generous eagerness of anticipation till this truth be realized and rendered into glorious fact, the kingdoms of the world becoming the kingdoms of our Lord and of his Christ. The great truth of our Redeemer's universal headship has been of late exposed to several assaults. It is too strongly sustained by evidence from Scripture to be altogether evaded or controverted. When, however, it is made to bear on existing systems and interests, the effect of the application is neutralized by the allegation that the Headship is only susceptible of a spiritual reference, and that it affords no rule of duty, in regard to the external arrangements and relationships of the Church of Christ. On the other hand, the doctrine is sometimes admitted in its full extent, but we are

told that not until Christ come to occupy the literal throne of David in the enjoyment of a personal reign upon the earth, will Christ be actually Head over all things. Both these views arise from interpretations of the prophecies in reference to the millennium with which we cannot accord, but into the refutation of which this is not the place to enter. It is deserving of consideration, how far they tend to weaken in Christian minds the sense of present duty, and to paralyse all religious efforts for the purity and extension of the church. Nor is it going too far to inquire how much these principles necessarily abridge the fullness of the Gospel message. The Headship of the Saviour is remarkably connected with the invitations of the Gospel,—so connected with them as in truth to be essential to them. “The Lord is our king, he will save us.” Isaiah 33: 22. “God is my king—working salvation.” Ps. 74: 12. “All things are delivered unto me—come unto me.” Matt. 11: 27, 28. “All power is given unto me in heaven and earth, go ye therefore and teach all nations.” Matt. 28: 18, 19. “Exalted to be a Prince and Saviour, to give repentance to Israel and forgiveness of sins.” Acts 10: 31. If we consider the evangelical bearing of this doctrine, it is impossible to feel its value too strongly. It is the foundation of the hope we cherish for the spiritual recovery of the world.

And are we on the eve of the crisis that precedes the consummation of this hope? If we glance at the moral history of the world, since the Saviour rose to his glory, there are three sifting tests which the church has undergone. Satan came to her with the demand that she would abandon all Christianity; she refused, and the billows of Pagan persecution rolled over her in fierce and quick succession. He came again at the Reformation, with the demand, that adhering to the empty and lifeless forms of Christianity, as it was then known, she would renounce all love for evangelical principles—for the Gospel of grace—for the doctrine of justification by faith. She refused, and Rome, in a series of persecutions, rioted in the slaughter of the saints. Satan renewed his demand in a modified shape, willing that any doctrine should be taught and preached, provided that the rule of the church should be in his hands, that the civil ruler should usurp dominion over her in subserviency to his own designs, that Christ should be no more her head. But despite of all temptation, there were men who would surrender life itself rather than compromise the honor of the King of Saints. We fear a struggle has yet to come, when the assertion of the claims of Jesus to universal supremacy, to the obedience of man in his associated as well as his individual capacity, to the homage of civil government, will expose the saints to a like jeopardy. “He that is not with me is against me,” is a statement that applies to men viewed in their national relationship, as well as to man individually. To imagine that religious liberty

is secured merely by the separation of the church from the state, is a theory that is written on water. It is true the church, in alliance with the state, has been corrupted. It is as true that the church, in separation from the state, has been oppressed, and in certain attempts at legislation, happily for a time defeated, it has been shown that the conscience of a nation can be aggrieved, altogether apart from the question whether the church should be established or not. It is on other and higher principles that the relationship between the church and the state must be adjusted. The difficulty is great—the problem encompassed with perplexity, but if the subordination of both church and state to Christ and the law of Christ be once admitted, we would not despair of the right solution.

Finally, the tendency of our peculiar views to promote *unity*, is some proof of their excellence, as well as of their power to raise us above all feelings of prejudice and partizanship. We are encouraged to hope for a time when, over all the earth, the sway of Christ shall be obeyed and owned. There is a basis in this doctrine for the union in a common bond and brotherhood of all that love Christ, and for the regulation of every branch of our private duty, and every manifestation of social life, in harmony with the will of Him whose will is law and whose law is love. It is Christ's to gather all things into one, and unto Him shall the gathering of the people be. We are not asking men to pronounce our Shibboleth, or to range themselves under the banner of a sect. An increase to our own denomination may be no increase to the church of the living God. But we do ask them to submit to the rule of Christ in the universality of its application to existing systems and interests around us. If their hearts be true to Him, there should be no repugnance to consider any new extension of his claims on their regard and obedience, and whatever views are most honoring to the Saviour, are precisely the views which they will most eagerly prize and most steadfastly maintain. On the basis of our common love and loyalty to Christ, Christians of every name may surely be prepared to unite. Such a union is to obtain on earth, if the predictions of the millennium have been interpreted aright. And what is the *rationale* of the millennium, if we may so speak, but the perfect establishment on earth of the right of Christ to universal dominion? On earth where he was crucified, he is yet on a coming day to be glorified by a spiritual reign, in which the saints are to reign with him. "The kingdoms of the world are become the kingdoms of our Lord, and of his Christ." And what heart does not glory over the magnificence of the results which prophecy encourages us to expect—the works of the devil destroyed—the world, the proudest trophy of his vaunted success won to Christ—all men blessed in Jesus. and in the requital of grateful hearts calling Him blessed in

return? In the picture we should form of millennial blessedness, it is right to accustom our minds to dwell more on the moral and spiritual renovation which the world is to undergo, than the outward changes that may precede it, stupendous though they be—the fall of Papal Babylon,—the upheaval and ruin of ancient systems of civil rule—the threatened judgment on Mahometan imposture. Chief in all the splendors of the scene, shall be the development of spiritual excellencies, till earth becomes the very antepast of heaven:—Faith that finds a heaven in Christ, and soon to find Christ himself in heaven:—Hope leaving the blessedness of her smile on earth, ere she clap and poise the wing in steady flight to the regions of glory:—Love never withdrawing her eye from God, or her fingers from the harp that sounds his praise:—Truth seated on her old throne of adamant:—Peace clad in her rainbow of promise:—Holiness quickening with the breath of her fragrance all earth into more than the beauty of Eden. O blessed vision! and thrice blessed the name, exalted by the Father and dear to the saint above every name, through whom these high anticipations are no vision of the fancy, but the inspiration of God! How high the privilege of laboring to turn that vision into reality! How high the privilege of already grasping that eternal truth—the supreme and universal headship of the Saviour, to which all millennial anticipations converge and point, as the source to which hope looks for the fulfillment of its longings—the germ soon to swell and open and expand into the manifold glories of the latter day!

UNHOLY CONFEDERACIES.

There is an essay extant by the famous George Gillespie, “concerning Associations and Confederacies with Idolaters, Infidels, Heretics, or any other known Enemies of Truth and Godliness,” in which he endeavors to prove that to join in military expeditions with such associates is absolutely, and in its own nature, unlawful. He speaks of civil covenants (*σπονδαι*) for commerce and peace, as lawful according to the Scriptures; but as to mixed covenants, partly civil and partly religious, being made with wicked men and such as differ in religion from us, he and with him the best writers, on Scripture grounds, disapprove of them. “And here is the reason,” says he, “why covenants of peace and commerce even with infidels and wicked persons are allowed, yet military associations with such disallowed, for the former keeps them and us still divided as two; the latter unites us and them as *one*, and embodieth us together with them, for Thucydides defines *συμμαχια* (a military alliance) to be such a

covenant as makes us and our confederates *to have the same friends and enemies*, and it is mentioned by writers as a further degree of union than *συνδοαι* or covenants of peace."

From the original date of the composition, we learn that it was published shortly before Gillespie's death, and at the time when the Duke of Hamilton and others had succeeded by a vote of the Scottish Parliament in raising an army, with which, in the summer of 1648, they invaded England, in support of the cause of Charles I., against the Parliamentary forces. The more zealous of the clergy and people of Scotland protested against an enterprise, which, from its co-operating with Royalists, Episcopalians, &c., (Malignants) was not in accordance with the Solemn League and Covenant of 1643, and appeared, therefore, as neither deserving of success nor likely to command it. The propriety of associating and co-operating with such parties, was then discussed as a "useful case of conscience;" but apart from the original bearing of the case there is a *general principle* involved, which we may bear in mind in considering the present aspect of affairs at home and abroad, that it is dangerous to associate with the open and declared enemies of God and his righteous cause, for by so doing we become partakers with them in their sins, and are made sharers with them in their plagues. This appears to us to be the moral of the essay referred to, and it is one which should be observed, not only in ecclesiastical connections, but even in military expeditions.

Politicians and diplomatists, in negotiating treaties, alliances, or compacts among nations, are in the habit of consulting maps and histories, precedents and prognostics. They deal largely in facts and figures, with expediency as the rule. But with the moral character of parties they rarely trouble themselves. Now there is a moral as well as a physical geography; a religious as well as a civil history of people and places; and a disregard of the moral and religious bearing of associations and leagues among nations, especially in a time of war, is likely to bring shame and confusion upon them and their leaders. This is an old mistake that statesmen and others persist in making, and there is little evidence of their growing wiser.

In reviewing the proceedings of the kingdoms of Europe particularly, in its recent troubles, and indeed of the world, in its present distracted and confused state, we cannot fail to observe that unholy confederacies are likely to work immense evil. Wise senators are weary, skillful diplomatists are baffled by duplicity, and public writers and speakers are strangely at a loss to know what will be the issue of present manoeuvres and agitations. Meanwhile, it is generally agreed that a protracted and eventful war has been commenced, and is now prosecuted with a strange intermixture of combatants, and at enormous expense; that we have entered upon a new era of contest, and the condition of men

demands what the Word of God warrants us to expect, radical changes and entire renovation.

It is not merely because that unwelcome war has been proclaimed—though that looks like a retrograde movement on the part of nations, and is at variance with the ideas of peace, prosperity, and greatness of late so fondly entertained—that we dread the consequences; but because also of the nature of the war, and the moral character of the combatants.

Popular uprisings for liberty, national struggles against oppressors or tyrants command our sympathy; but in the present crisis we behold despotism and aristocracy arrayed in arms for mutual destruction. It is a most singular collision—autocracy, monarchy, and aristocracy at war among themselves, while the people and down-trodden nations are anxiously looking on awaiting the issue, or watching their opportunity for revolt. No wonder that proposals for peace have been so numerous, for these very parties embroiled have more than once sought each other's aid in retaining their sway over men wearied with servitude. And now that they quarrel and are enlisted for destruction, the strife is ominous. Some men may sympathize with Turkey, but certainly few will deplore her inevitable fate. And when despotism and aristocracy are armed for the final overthrow of both, no tears of commiseration should be shed. There are tears, but they are kept or wept for the oppressed.

Russia has been ostensibly the aggressor, and it is well for us to know how formidable an enemy she is, even against such a league as that of the Western Powers. The spirit of her institutions, the character of her people, and her policy prove her to be a most dangerous military power; and it is very likely that she will be made a signal instrument for executing the Divine vengeance on the other ungodly nations of Europe. Thus writes Alison, no mean historian, and whose judgment also is worthy of being weighed: "Europe has much need to consider well how the possessor of sixty millions of men, doubling every half century, directed by the whole talent of the nation, educated at such (military) seminaries is to be averted; and those who believe that a pacific era is arising, that commercial interests are to rule the world, and one great deluge of democracy to overwhelm all other institutions, would do well to contemplate the spirit and institutions of this State, which now possesses an eighth portion of the whole surface of the globe." The Czar himself seems to be an impersonation of the genius of his country. For it is said: "The meanest peasant in Russia, is impressed with the belief that his country is destined to rule the world; the rudest nomad pants for the period when a second Timour is to open the gates of Derbend, and let loose upon Southern Asia the long pent-up forces of its northern wilds. The fearful strife of 1811, the important conquests of 1813 and

1814, have added immensely to this natural disposition; the march through Germany, the capture of Paris, the overthrow of Napoleon have spread the idea of their invincibility, while the tales recounted by the veteran warriors of the deeds of their youth—have inspired universally that mingled thirst for national elevation and individual enjoyment, which constitutes the principal element in the lust of conquest.” And the policy of the government is thus described by a Russian historian, quoted by Alison: “The object and the character of our military policy has invariably been to seek to be at peace with everybody, and to make conquests without war, always keeping ourselves on the defensive, placing no faith in the friendship of those whose interests do not accord with our own, and to lose no opportunity of injuring them without ostensibly breaking our treaties with them.” It scarcely admits of a doubt that following the impulse of her very nature and guided by such a policy, Russia is destined to work her way slowly, but certainly, to the one great object in view. For she is “open to attack from the European powers only on the frontiers of Poland, and capable there of wearing out the greatest armies of the western world, by simply retreating until the invader is enveloped in clouds of Asiatic horse, or finds his winding sheet in the snows of an arctic winter.” And Napoleon has said: “Show me an Emperor of Russia, brave, able, and impetuous, in a word, a Czar who is worthy of his situation, and Europe is at his feet.”

Because of recent provocations, the other leading powers have become jealous of the Czar, and would curb his ambitious pretensions. England, France, and Turkey are the prominent confederates among the Western powers; and while the King of Prussia cannot well do otherwise than fraternize with the Czar, his relation by marriage, the Austrian Court surrounded with innumerable difficulties, hesitates to declare its adherence to either of the hostile parties. But it is time to expose the unhallowed nature of the league; Protestant England, Popish France, and Mohammedan Turkey present an unfortunate, and on the principle previously announced, a sinful confederacy, which forbodes evil issues to the parties themselves. It is the moral and religious aspect of such a combination that astonishes us, to see the defenders of irreconcilable systems leagued as friends, the avowed advocates of protestantism and the Bible, and the believers in the mass and popery, combining with the votaries of Mohammedanism to defend Turkish rites and perpetuate by their influence all the delusions of the Koran and the false prophet. Can we, in truth, look upon these powers as one; having common friends and enemies? Assuredly not. They are opposite forces, and might with greater probability be expected to neutralize or destroy each other, than to be embodied together. Surely they are possessed by a strange and unaccountable infatuation. And while the history of

England and France in the past and present century pronounce them to be at variance in spirit, the cause of Turkey in common danger from Russian intrigue cannot reverse the decision; but may, on the other hand, afford a fresh opportunity for establishing the fact. In such a cause, and with such confederates there is a moral weakness in the league, which is but too truly evidenced by the influence that Austrian movements have on the hopes and fears of the other parties. Her double-dealing is quite characteristic. Men have lately been astonished, because, contrary to expectation, she declares for the western powers and will enter the principalities against the Russian forces. But can Austria, it is asked, turn her back upon the Czar, who, a few years ago, helped her to enslave Hungary, the internal enemy at present most dangerous? We shall see. It is indeed difficult to understand the reasons for the vacillating conduct of Austria, or know whether we are to trace it to habit or to fear. Probably the latter. She cannot but have heard the sound of Kossuth's words, "Call Poland to arms," when, with superior wisdom, he denounced the present policy of England and her unholy confederacy with such allies; and Austria knows the danger that threatens her from the exile's influence with his countrymen. Dreading, then, the danger thus pointed out, she may be more secure, that Poland and Hungary will not be instigated to revolt by the Czar, while she presents no effectual barriers to his encroachments upon Turkey, than by England or France, if she sided with Russia against the allies.

We cannot well understand the grounds upon which Lord Aberdeen, the Premier of England, made the assertion (as is lately reported), that "peace may be nearer at hand than noble Lords opposite think or wish." If, for the present, the war should be brought to a termination, and the Czar be effectually checked, we certainly should suppose that he will be excessively exasperated and become, on this account, an enemy to the peace of Europe, more to be dreaded than before. Hostilities, like the big drops of rain, might cease for a time and be the sudden precursors of the terrific thunderstorm, which they have announced to be rapidly approaching.

Very many, however, suppose Austria to be playing into the hands of the Autocrat, and thus deceiving the Western Powers, that they, by her treachery, may become the more dangerously implicated. But should Austria side eventually with the Western Powers, this would only make matters worse, we believe, for the alliance; because it would add another dangerous party to the league. England, France and Austria have very lately been insulting each other, and have not forgotten matters so recent; and while Austria and France are popish powers, England *alone* is protestant.

At the commencement of these great movements, it was said on good authority, "Should the Ottoman power fall, it is not difficult to see, as an inevitable political necessity, the almost immediate downfall of the Papal system." And this result was, no doubt, joyfully anticipated by many. It is not a little remarkable, however, that the greater part of the tidings from the East announces the defeat of the Russians, and contains a long list of Turkish triumphs. Should such things be true and continue, what can we expect but, that instead of the downfall of Popery with Mohammedanism, both shall be continued? And, in all probability, Popery, the greatest enemy to the gospel and liberty in the present day, shall be prosperous for a time; subject, however, to inevitable downfall at length by some great political revolution, probably by a more successful descent upon Turkey by the same potent Emperor.

In this triple alliance, we believe, England should not be found; and it is not at all unlikely, that that kingdom especially may be made to suffer, because of her unwarranted connection with Popery and popish powers. Notwithstanding all previous warnings and perils, though England be the avowed bulwark of protestantism, and once the sworn enemy of Popery and anti-christianism of every kind, yet do we find her joining hands with Babylon like the other nations; and saying, "We would have healed Babylon, but she is not healed." Where stands she now? A partner in the triumphs, but also in the perils and defeats of Mohammedan and anti-christian nations; occupying the same position as they do, on whom divine judgments are pronounced, and must eventually fall. Continuing thus, how vain is it to suppose with some, that, because of her many excellencies, she will be spared? Fearful retribution is thus, not uncertainly, indicated as coming on all those kingdoms without exception that have given "their power and strength unto the beast." "For God hath put it into their hearts to fulfill his will, and to agree, and to give their kingdom unto the beast, until the word of God be fulfilled."

It has often been remarked since the present trouble began, that the papal power is not once heard of in all the agitations and negotiations going on; an evidence, it is thought, of its debilitated condition. Can we for a moment doubt, however, that its agents are at work in secret at the present crisis? And is it not so much the more to be dreaded as an enemy, inasmuch as its operations are carried on in the dark? Debilitated it may be, but it is not yet wholly destroyed, it is only *near to destruction*; and the last scene is quickly approaching in the spiritual strife, when this system, in its dying throes, will summon all its boasted strength, to be avenged on its adversaries—to have blood for blood, the moment before it falls to rise no more for ever. The

ruling passion strong even in death. And it is not to be overlooked, that England is regarded with ill-concealed detestation by Romanists. Rome looks upon that kingdom as its enemy, and would triumph in its discomfiture and disgrace. It is very certain, moreover, that her present awkward position is viewed with secret exultation by Papists, in the hope that England will suffer.

It would appear, then, that whether Russia triumph or be defeated, England is in danger. Russia, at present, is a formidable military power, and, if successful, would become still more dangerous: while, on the other hand, if Popery gains strength from present troubles instead of being crushed, England has much to fear. The solemn warning gathered from the past and present in her history is, "Let England beware." If to have been advanced in religious privileges, brings upon the backslider a heavier retribution, than on others not so blessed, then shall England's punishment be great indeed. Recent papal aggression in the kingdom, and the present unholy confederacy with anti-christian powers, are evils that might be cured; but what shall we say of God's quarrel with her for perjury and contumacy?—of her departure thus from that covenanted standing in which she should have found safety and strength against coming calamities? It is in vain to call her back to her allegiance, for present providences indicate that the dark clouds of divine wrath are fast settling down upon these nations, and that *she shall receive of the Lord's hand double for all her sins.* N.

THE DROUGHT.

A drought of almost unparalleled severity has been experienced during the past summer. It commenced early in May and continued, with very little rain, till near the middle of September, and has extended over the entire country, especially from the Allegheny mountains westward to the Mississippi river. Western Pennsylvania, Ohio, and Indiana appear to have suffered most from its effects. Its early commencement prevented the growth and filling of the wheat, and made a very light harvest. Other crops are in many places an entire failure. The pasture was dried up. In numerous instances there was great difficulty to obtain a supply of water for the stock, and the prospects of fodder for the coming winter are very discouraging. The price of provisions has advanced to a high rate, and much suffering among the poorer classes may be apprehended.

Drought, with its necessary, consequent famine, is one of the judgments which God inflicts on men for their sin. "If ye shall despise my statutes, or if your soul shall abhor my judgments, so

that ye shall not do all my commandments, but that ye break my covenants, I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain, for your land shall not yield her increase, neither shall the trees of the land yield their fruits." Lev. 26: 15, 19, 20. See Deut. 28: 15, 23, 24. "He turneth rivers into a wilderness, and the water springs into dry ground, a fruitful land into barrenness, for the wickedness of them that dwell therein." Ps. 107: 33, 34. On the other hand, rain in its season, and abundance of the fruits of the earth are blessings promised to them that keep God's law. "If ye walk in my statutes, and keep my commandments, and do them: then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full." Lev. 26: 3-5. See Deut. 11: 13-15. If God withholds promised blessings, it is because of neglecting commanded duty, and when he sends severe judgments, it is on account of aggravated sin.

The judgment of drought, is one peculiarly suited to teach man his dependence and helplessness. When the heaven over our head becomes brass, and the earth under us, iron—when the Lord makes the rain of our land powder and dust, Deut. 28: 23, 24, which has been almost literally the case, how utterly powerless do we feel! Day after day, for weeks, the sun has risen to cast his burning rays upon the parched earth, not moistened with even the wonted dews of the night. The heavens over our head presented an appearance as utterly hopeless of rain, as though it was one vast brazen concave, while the heat seemed to descend with an intensity as if reflected from a polished surface. The earth appeared as unfriendly to vegetation, as though it were one broad plate of iron, and like that, too, throwing back the rays of the sun, making the heat still more intolerable. The atmosphere became exhausted of its moisture, producing to the feeling some such sensation as that experienced in passing the mouth of a glowing furnace. In the midst of such a calamity, and in the apprehension of its continuance and increase, we were explicitly reminded that all our blessings are from God, and in so far as he sees meet to withhold them, is our condition rendered wretched. How important the lesson! May it be wisely improved.

There are some sins that seem to be especially pointed out as the cause of the judgments of drought and death. When men individually and socially forget God—when they refuse to acknowledge him as the author of all their mercies—when "they sacrifice to their net, and burn incense to their drag," Hab. 1:

16, and say in their heart, "My power, and the might of my hand hath gotten me this wealth," Deut. 8: 17, it is fit that they should be recalled to their senses by such visitations as in the clearest manner demonstrate that, "in God we live and move, and have our being;" that they may know that he "whose name alone is Jehovah, is the most High over all the earth." Ps. 83: 18. When they slight his bounty, and trample on his favors, it is but reasonable they should be taught their folly and sin by the withdrawal of mercies ungratefully received, and sinfully abused. Such visitations are calls to sinners to turn to the Lord; but that these calls are often unheeded is attested by God himself in the case of his own people. "I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord." Am. 4: 7, 8.

It requires no unusual discernment to see that, for such sins God is dealing in his displeasure with the land in which we live. The nation forgot God in its constitution, and this sin of forgetfulness has been exemplified in its history till the present day. God is not in all its thoughts. The authority of God is rejected, his law disregarded, vile men are exalted, and the wicked walk on each side, oppression and sabbath breaking are legalized. The practical language of the nation is that of the haughty Pharaoh, "Who is the Lord, that I should obey his voice?" And at this sin of forgetfulness of God, the people connive; nay, they boast of it as an excellence, that God and religion are left out of the Constitution. The nation has shamefully abused the mercies of God. He gave it liberty, which it has perverted to oppress the poor and needy. He has given peace, which it has abused to minister to national pride, and to promote schemes of national ambition. He filled the treasury of the nation, and it has seized this wealth as a potent means of enlarging its territory, and extending and perpetuating the curse of slavery. Can such a nation expect to escape punishment? "Shall I not visit for these things, saith the Lord, shall not my soul be avenged on such a nation as this?"

Nor are individuals far behind the nation in these God provoking sins. How greatly is God forgotten, how much are his gifts abused, and how insensible are men under the correction of his rod. "This people turneth not to him that smiteth them, neither do they seek the Lord of hosts." With us, there are sins against the Lord our God. We have forgot God our Maker, and lightly

esteemed the rock of our salvation. We have not rendered to the Lord according to all his mercies which he has bestowed on us.

It is worthy of notice, that in a prophecy that evidently relates to New Testament times, the neglect of divine ordinances is a sin, for which, especially, the judgment of drought is threatened. "And it shall be, that whoso will not come up, of all the families, unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain." Zech. 14: 17. Irreligion is most dishonoring to God, and will certainly call down his wrath. If men despise the ordinances, which are to the soul, as the former and the latter rain—can they expect anything else than that God will resent the slight they put on spiritual blessings, by taking away his temporal favors? If, when he sends a plenteous rain to his heritage, they do not seek to be refreshed by it, they have, at least, no cause to complain if he "stay the bottles of heaven," and cause "the dust to grow into hardness, and the clods to cleave fast together." If they despise the greater, may he not justly withhold his less gifts?

These are times in which God's people should be earnest at his throne, that he would turn away his wrath. It is encouraging to know that the ears of Christians are opened to hear the voice of God in his providence. In some of the country congregations in our church, fast days have been appointed and observed. The Mayors of Pittsburgh and Allegheny, at the request of the ministers of protestant churches generally, recommended the observance of the 21st of September, as a day of fasting and prayer, which was attended to with unusual solemnity. The Cholera, which had broken out the preceding week in these cities, and was prevailing to an alarming extent, presented an additional reason for the duty, and increased the earnestness with which it was observed. We are encouraged to hope that God will hear, and withdraw his terrible judgments, and again bless our land. He waits to be gracious. He has promised to hear and answer the prayers of his people, for the removal of tokens of his wrath, and for the return of his favors. "If I shut up heaven that there be no rain, or if I command the locusts to devour the land: or if I send pestilence among my people: if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7: 13, 14. "Ask ye of the Lord rain, in the time of the latter rain, so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10: 1. And to His people he has given assurance, that however severe his judgments may be on the wicked, it shall be well with them. "They shall not be ashamed in the evil time; and in the days of famine, they shall be satisfied." Ps. 37: 19.

ELOQUENT EXTRACT.

Has not God connected with all lawful avocations the welfare of the life that now is, and that which is to come; and can we lawfully amass property in a course of trade which fills the land with beggars, and widows, and orphans, and crimes; which peoples the graveyard with premature mortality and the world of woe with victims of despair? Could all the forms of evil produced in the land by intemperance, come upon us in our horrid array, it would appall the nation, and put an end to the traffic. If in every dwelling built by blood, the stone from the wall should utter all the cries which the bloody traffic extorts—and the beam of the timber should echo them back—*who would build such a house? and who would dwell in it?* What, if in every part of the dwelling, from the cellar upwards, through all the halls and chambers—babbling and contentions, and vice, and groans, and shrieks, and wailing were heard by day and by night? What, if the cold blood oozed out and stood upon the walls; and by preternatural art, all the skulls and bones of the victims destroyed by intemperance, should stand upon the walls, in horrid sculpture, within and without the building—*who would rear such a building?* What, if at eventide and at midnight, the airy forms of men destroyed by intemperance, were dimly seen haunting the distilleries and stores where they received the bane—following the track of the ship engaged in commerce—walking upon the waves—flitting athwart the deck—sitting upon the rigging and sending up from the hold within, and from the waves without, groans and loud laments and wailings! *who would attend such stores? who would labor in such distilleries? who would navigate such ships?* Oh! when the sky over our heads, one great whispering gallery, brings down upon us all the lamentations and woe which intemperance creates, and the firm earth, one sonorous medium of sound, sends up from beneath the wailings of those the commerce of ardent spirits *had sent thither*; these tremendous realities, assailing our sense, *would invigorate our CONSCIENCE, and give decision to our purpose of reformation.* But these evils are as real as if the stones did cry out of the wall, and the beam answered it—as real as if, day and night, wailings were heard in every part of the dwelling—and blood and skeletons were seen upon every wall—as real as if the ghostly forms of departed victims flitted about the ship as she passed over the billows, and showed themselves nightly about stores and distilleries, (and we may add breweries) and with unearthly voices screamed in our ears their loud lament. They are as real as if the sky over our heads collected and brought down about us all the notes of sorrow in the land—and the firm earth should open a passage for the wailing of despair to come up from beneath.—*Beecher.*

OBITUARY OF MRS. JANE MAGEE.

Another aged disciple has retired from the services and sufferings of the militant church. Mrs. Magee, widow of the late James Magee, died at her residence, in the bounds of the congregation of Union, &c., in about the 80th year of her age. In early life she was connected with the Presbyterian Church in Ireland, then known as the Synod of Ulster. She emigrated to America in 1793. Some time after her marriage, she acceded with her husband to the fellowship of the R. P. Church, in which she continued till the time of her death. She became the mother of a numerous family, who are deeply indebted to her for their religious training. The materials are not possessed to enable us, with accuracy, to relate the incidents of her life; nor is it the design of this notice to sketch her character. That is already known to her friends and brethren, to whom such an outline would be chiefly interesting. But it may be instructive to record something of her latter end. For three years, or more, she was afflicted with rheumatism, and during a great part of that time, was confined to her room. The pain was frequently intense, and latterly, almost without intermission. Thus it pleased the Lord to try her. He who proved, sustained her; and by these afflictions prepared her for cheerfully leaving this vale of tears. On the Sabbath, the 11th of June, she appeared to be sinking under her sore and long continued illness, and before the usual time of family worship, in the evening, she requested her pastor, who was present, to engage in prayer. In the full exercise of her judgment, she felt that the time of her departure was at hand, and while contemplating the event without terror, she was desirous of enjoying the gracious presence of her exalted Saviour, to carry her honorably through the last conflict.

The Lord's time was the time of the offering of the evening sacrifice. She appeared able to join with the household in the services, but before the praise of God was concluded, she had fallen asleep not to awake till the resurrection morn. Reader, may not your departure be also at hand? And are you ready? Can you enjoy such a favorable season for encountering the last enemy as the subject of this notice, if you lead an ungodly life, and live in the neglect of personal and family religion? "Be not deceived: God is not mocked; what a man soweth, that he shall also reap." Or are you now enjoying communion with God in his ordinances? Then you may welcome death and the grave, whenever it is the Lord's will to remove you from earth, rejoicing in hope of the glory of God.

MISSIONARY NEWS.

THE JEWS.—Both in Britain and in this country, earnest and powerful efforts are made for the benefit of this interesting, but benighted people. The report of the London Jews' Society, supported by Episcopalians, contains many encouraging statements, and furnishes much

useful information touching the present condition and future prospects of the descendants of Abraham. The Society's receipts last year were about \$158,220. Its missionary laborers are found in England, Germany, Western Asia, and North Africa. They number ninety-eight persons in all, ordained and unordained, of whom fifty-one are of Jewish origin. The report says:

"The work at Jerusalem is, doubtless, more prosperous than what appears to the outward eye. Perhaps there is no mission wherein there are so large a number of secret believers. This is a conclusion to which the missionaries come, not only by careful observation, but it is confirmed by the admissions of the Jews themselves."

In Bucharest, where it was reasonable to expect, from the operations of the war, that missionary labors would have been seriously checked, the circulation of the scriptures during the past year has been unusually great. Bibles, Testaments, and portions of the scriptures have been largely circulated; and the reverence with which many of the Jews receive the New Testament, even raising it to their lips, proves the increasing estimation in which it is held.

The following are extracts from the conclusion of the report:

"Some singular inconsistencies appear in respect to the Jews. They are, in places, building even magnificent temples. But this is not from the presence of a prevailing and extending system, but as the last hope of recovering one which they feel to be rapidly decaying. Such an effort can be looked upon only as the precursor of its speedily approaching dissolution. * * * Prejudice against Christianity is largely and widely disappearing. They are now, as is clear from our documents, most extensively acquainted, we believe far beyond the impression usually entertained, with the scriptures, both of the Old and New Testaments. Jewish parents, in many instances, prefer sending their children to our Christian schools, and appreciate, as you here heard, the instruction given in a *moral* and *religious* point of view. The acquaintance of the children with the New Testament is extensive, and there is thus reaction upon the parents. In short, there is, as clearly as possible, a very wide diffusion of Christian knowledge among a large mass of the Jewish people. * * * The Jews cannot be disconnected from—they must be deeply implicated in all—the present movements. We ought to feel that we are dealing with them, in several of our stations, much the same as a minister of religion with his prisoners on the eve of their execution. The Jew that sees the missionary to-day may be enlisted to-morrow. Two Jews to one Gentile have already, in some places, been pressed into military service; and in many such cases, the word dropped by your missionary is the only suggestion of hope that ever reaches them, and THAT only a short time, perhaps, before their career terminates for ever."

PATNA IN INDIA.—The city known by this name is distant about three hundred and fifty miles by land, or five hundred and fifty by water, from Calcutta. Its population, consisting of Sikhs, Mohammedans and Pagans, is over one hundred and fifty thousand souls. The following forcible remarks, with reference to this place, are taken from the Foreign Missionary, for September:

“One of the most serious defects in the piety of the church at the present day, is brought to view in the case of Patna. Here is a city as large as Baltimore, larger than Pittsburgh and Allegheny, larger than Cincinnati, which, for more than twenty years, at least, has been perfectly open to labors of ministers of the Gospel, and yet but two or three men are all that have ever preached Christ to its perishing inhabitants! And so the case stands, even now. What ought to be done? One thing is plain. Prayer should be offered for more laborers, and laborers, too, who are able and willing to go as missionaries. It should be considered, also, by those who are in the ministry, whether a large proportion of their number ought not to go as foreign missionaries. That Patna has some one hundred and fifty thousand souls, with only one or two ministers, while in Pittsburgh and Allegheny, a less number of souls, have scores of ministers—that the former know almost nothing of the Gospel, while the latter know so much of it that many turn away from its blessings with a satiated appetite—would seem to call for a different distribution of the laborers.”

THE LAOS OR SHANS.—This people inhabit a region lying north of Burmah, Siam and Cambodia, and also joining China and Cochin China. In religion, they are Buddhists, and are most devoted in their superstitious belief and practice. They number one million, and are without a missionary to make known Christ, and the way of salvation. Surely, facts like this, and this is but one instance of many, should awake the Reformed Presbyterian Church from her deep and criminal apathy, and incite to vigorous exertion in teaching all nations.

CHINA.—Highly encouraging accounts, and such as are fitted to cheer the hearts of those who have been laboring in the cause of missions, are received from this country. The *Journal of Missions* states that a revival has been in progress in China; twenty-seven persons have been baptized at Amoy, by the missionaries of the American Board and of the London Missionary Society, and much interest was manifested at the public meetings of the missions. Fifteen miles from Amoy, things are said to be still more hopeful—a remarkable reformation, under the labors of Mr. Burns, an English Presbyterian having broken out. The people there are so far affected by the truth, that they have begun to burn their ancient idols for fuel to cook their food.

RARATONGA.—This is one of the South Sea Islands, and here the triumphs of the Gospel have been signally manifested in the holy lives, and in the happy deaths of many of the native converts. Most interesting accounts are given of the death-bed experiences of some of the converted barbarians, evidencing a power and triumph of faith, fully equal to what is seen in those reared from infancy under the tuition of the Gospel. In the Island of Raratonga there is a missionary college for the education of native men and their wives, which, since its establishment, has sent forth more than one hundred and thirty missionaries.

MISSION BY THE ASSOCIATE CHURCH.—This body, at its recent meeting of Synod, resolved upon the establishment of a mission in the East,

and elected two missionaries. One of these, Rev. Mr. Gordon, accompanied by his wife and sister, expects to sail for Hindustan, by the first opportunity. The mission of the Associate Reformed Church in Damascus is about to be reinforced by Rev. Thos. M'Cague and wife, and Miss Sarah B. Dales.

HEART-WANDERINGS FROM GOD.

They almost always begin in little things, and up to a certain point proceed by little steps. They generally begin with little things *neglected*; sins of *omission* precede the sins of *commission*. The first neglect begins in a great duty, though the *degree* of neglect at first may be so little as to seem none at all. The departure begins in the *heart*, and there, at the source, God's curse is laid; as he saith, "Cursed be the man that trusteth in man, and whose *heart* departeth from the Lord." Beginning at the heart, and beginning ordinarily in prayer, it runs on from little things to great, till it comes to the point where, the soul having forsaken God, God himself departs from the soul. And yet, neither of the beginning nor the end of this sad career may be the subject of it be at all aware for the present, but may possibly conclude that all things are going on as well as usual. As it is said of Samson after his fall, *He wist not that the Lord was departed from him.*

The man's departure from God, beginning ordinarily in little things, is so gradual, that a man knows not how far it has gone, till he is awakened perhaps by some great judgment. And God's departure from the soul is not a thing that men are at the moment conscious of. A man may rise, and go forth to his work till the evening, and wist not the Lord has departed from him. The lukewarmness and coldness consequent on departing from God are also so very gradual as not to alarm the soul at any one step in the process. Temptations to the neglect of prayer, at first yielded to by little and little, become habitual. Family prayer is neglected, then secret prayer is often interrupted, often carelessly, coldly, or impatiently run through with as a form, and often made to give way entirely before the pressure of this world's business, the cares of life, the pursuit of riches. The cares of this world entering in, choke prayer, just as they choke the word, and it becometh unfruitful. Day after day, day after day, business and pleasure take the place of prayer. Each successive day is more abundant in temptations to the neglect of duty, less abundant in impulses to its performance. Little excuses are permitted to prevail with conscience and keep the heart at ease, even in a course of direct departure from the Lord. Little by little the *spirit* of prayer declines entirely; one after another the *occasions* of prayer become less frequent, and the duties of prayer more entirely abandoned, from morning till night, and from night till morning. A track of business, unfinished the evening before, and which then crowded the soul away from God, is resumed perhaps the next morning before the soul has conversed with God, and the day so begun without God is run through without him, and evening comes again with the

season of sleep, and the ice over the heart is not broken, but by day and by night the freezing goes on. How terrible a process is this! Alas, unless God breaks it up by some calamity, or by the thunder of his word, and adds the softening power of his grace, the heart will never again become like water, will never again reflect the face of heaven in its quiet depths.

When these heart-wanderings have become a habit, then they become the heart's whole life. The forms of religion, of church and household piety, may be maintained, for the profession of a Christian may continue to bind him to those performances, even when the heart is gone, but they become mere forms. Their maintenance is heartless and without joy: the soul does not meet God in his sanctuary, nor at the family altar, nor in secret prayer. These duties are without zest, without delight, without unction.—*Independent.*

ITEMS OF INTELLIGENCE.

DISTRESSING CALAMITY.—A most painful casualty occurred in Louisville, Kentucky, on Sabbath, August 27th. About noon of that day, a terrific storm swept over the city, levelling to the ground the Third Presbyterian Church, where the congregation was assembled for public worship. From twenty to twenty-five persons were instantly killed and a number severely, some of them mortally wounded. By a singular providence, the fact of public service on that day was not generally known, otherwise, there is reason to believe, the destruction of human life would have been much greater.

MORMONS.—The history of this singular people is among the strangest enigmas of the present day. Despised for their superstition, and detested for their immorality, their numbers are yet, rapidly on the increase. They are indefatigable in the work of proselyting; their emisaries are penetrating the most distant countries, and neither men nor means are wanting to carry out their plans. In the territory of Utah, they number from forty to fifty thousand, while in Great Britain they are said to be equal to sixty thousand, including children, beside a considerable number in France, Germany and Italy. Foreign converts, if not required, are at least expected and advised as soon as it can be done conveniently, to join the main body in Utah. To encourage emigration and carry out one grand principle of the sect, in the concentration of their numbers, a fund is established, from which it is said, not less than \$90,000, have been applied during the present year. It is supposed that Utah will soon be seeking admission as a State into the union, and many are curious to know the result of the application, as it is notorious that polygamy in its most revolting forms is practised there and shielded by law. No constitutional objection, of course, can be raised on this ground, as it is an element in the religious creed of the Mormons, that a man may have one wife or many, as he thinks will be best for his own comfort. Possibly, a practical case may arise in connexion with this

matter, to test the soundness of the principle, that the civil authority may not in any case interfere with the religious creed of its subjects.

JAPAN AND THE LIQUOR TRADE.—Apprehensions are felt, that in a short time an extensive traffic in intoxicating beverages, will be established with this country, recently opened to the commerce of the United States. The cupidity of men is excited by the fact, that no business yields a larger profit, and the cost of establishing the trade is comparatively small. Humanity shudders in contemplating the fearful evils which are certain to result from this morally contraband traffic; nor will it be strange if Japan may yet curse the day that Commodore Perry's flag first appeared in its waters. The following remarks on this subject, taken from a secular paper, are strong, but they are just: "It is a curious fact that the first evidences which Pagan countries receive of civilization and Christianity, are missionaries and whisky barrels, and they often go in the same ship. The morals of trade are sadly below the Christian standard, and the mischiefs which the latter inflict by sending whisky among a people to whom it is unknown, or with whom it is unused, must be a great obstacle to the efforts to propagate the principles of a pure religion among them. Rum, the curse of the world, seems to destroy the moral sense of those who deal in it, and a nation will be debauched that a few dealers may revel in the profits of such ill-gotten wealth."

POPERY.—QUARREL AMONG THE BISHOPS.—It is currently reported that a difference, threatening serious consequences, has arisen between the foreign and native-born Bishops in the Popish Church, touching the question of preferment. By the latter class it is maintained that nativity should not prevent their advancement and enjoyment of, at least, equal ecclesiastical honors, while the former insist that as the mass of their adherents are foreign born, power and place of right belong to them. This question, it seems, is agitating the counsels of that communion, and it is hinted that it will probably be the occasion for the visit of another Nuncio to this country.

MOHAMMEDAN PREJUDICE ON THE DECLINE.—The gracious Providence of the Church's Head is strikingly seen in effects growing out of the alliance of the Western Powers with Turkey, in the present war. In no respect is this more clearly apparent than in the softening of Mohammedan prejudice and hatred against Christianity. Many of the most oppressive restrictions existing in Turkey, with reference to Christians, have been removed, and of late the Sultan in various ways, has been extending direct and positive encouragement. Notwithstanding the condition of things necessarily produced by the war, Christian missions, in some respects, are on a better footing and with brighter prospects of success than before its commencement. According to a recent order of the Sultan, a list is now being made out of all the communes of Bosnia which have not churches, and where it may be necessary to have them built. Not only will all the parishes be allowed to build churches, a privilege formerly obtained by large pecuniary sacrifices, but the Turkish treasury will even furnish money for the purpose, where the communes have not the means themselves. Such an instance of liber-

ality in the Turkish government bespeaks a great change in the course of its policy.

EASTERN WAR.—With the exception of the capture of Bormasund, a port on the Island of Aland in the Baltic, by the allies, nothing of interest has transpired during the past month. On the 16th of August, the garrison surrendered, and 2000 Russian prisoners, beside a large amount of arms and ammunition fell into the hands of the allied army. The Austrians are entering, for the purpose of holding, with the consent of Turkey, the provinces hitherto occupied by the Russians. The British and French troops are suffering with dreadful severity from the cholera. The saddest accounts are given in the papers of its ravages, and the consequence has been a temporary suspension of operations by the land forces. The pestilence is proved to be a more fearful destroyer than the sword.

INCREASE OF ANTI-SLAVERY FEELING.—The feeling of opposition to Southern slavery, which has been gradually deepening for the past few years, is thoroughly aroused in several of the Northern States. The perfidious treachery of pro-slavery men in the late repeal of the Missouri compromise, has awakened a spirit of retaliation before which the votaries of the infamous system are beginning to quail. The result of recent elections, thus far, is strongly Anti-Nebraska; intelligent freemen are casting aside the shackles of party, and voting on the principle of no more compromise with slavery. Of course, so long as the constitution of the United States continues to be pro-slavery in its character, the contest between freedom and oppression will be an unequal one, but there is some ground to hope from present indications that the remorseless jaws of slavery will not be permitted to devour any more free territory. The race in which North and South are engaged at present, for the occupancy of the newly constituted territories, Kansas and Nebraska, bids fair to be won by the former, from which large numbers of emigrants are monthly setting out. Meanwhile, the South is growing desperate, determined at all hazards to annex Cuba, and if possible absorb Mexico as an offset to the extension of free territory in the North. But slavery is a doomed, as it is an accursed system, and in spite of all efforts to extend and perpetuate it, must perish. The sooner, we say, the better.

NOTICES OF BOOKS.

THE CONFESSION OF FAITH, the Larger and Shorter Catechisms, with the Scripture-proofs at large, together with the Sum of Saving Knowledge, contained in the Holy Scriptures, and held forth in the said Confession and Catechisms, and practical use thereof; Covenants, National and Solemn League, &c., printed from a recent and correct Edinburgh edition. Philadelphia, William S. Young, 173 Race street, 1853.

Our readers need no information as to the character of this volume. We wish to call their attention to this book, as the only one that can with truth be called the "Westminster Confession." The style in which this edition is got up, is everything that could be desired: the paper, typogra-

phy and binding are excellent, and the price exceedingly low. Let those who wish to have the Confession in its integrity, examine the title page before buying, or otherwise they may discover their mistake when it is too late to remedy it. It may be had at Mr. Young's book store, 173 Race street, Philadelphia, and at W. S. Rentoul's, 20 St. Clair street, Pittsburgh. The latter has also a beautiful Scottish edition, at a very low price.

THE BIBLE VINDICATED AGAINST THE ASPERSIONS OF JOS. BARKER, by Joseph F. Berg. A full report of the discussion on the authority and inspiration of the Holy Scriptures, held during eight evenings, in Concert Hall, Chestnut street, Philadelphia. William S. Young, Printer, 50 North Sixth street, 1854. Price 31 cents.

Barring the coarse infidelity and atheism of Jos. Barker, which, under the circumstances, could not have well have been omitted, this is a highly readable book. Dr. Berg's vindication is, throughout, eloquent and triumphant, and we are happy to know, was instrumental, through the blessing of the Author of the Scriptures, in rescuing some from the dark mazes of infidelity. There are many who entertain serious doubts as to the propriety of such discussions, but from what we know of the facts, we are persuaded that public discussion in this case was necessary, and has been productive of good. The argument of Dr. Berg will repay a careful reading.

DISTRIBUTION OF SUPPLIES.

Pittsburgh Presbytery—Rev. O. Wylie, Rev. J. Newell, and J. M. Armor. *Rochester Presbytery*—Preston H. Wylie. *New York Presbytery*—Boyd M'Culloch, Nov. Dec. and Jan.; David J. Shaw. *Philadelphia Presbytery*—None. *Lakes Presbytery*—Rev. J. Neil, J. R. Thompson. *Illinois Presbytery*—Boyd M'Culloch, Feb. March and April; Joseph M'Cracken.

DAVID SCOTT, *Chair'n Com.*

THE PRESBYTERY OF THE LAKES will meet in Rushsylvania on the second Wednesday, inst., at 10 o'clock, A. M.

Philadelphia Presbytery will meet in the Second Ref. Presbyterian Church, Philadelphia, on the fourth Monday in October, at half past 7 o'clock, P. M.

New York Presbytery will meet in the Third Reformed Presbyterian Church, New York, on the first Wednesday in November, at half past 7 o'clock, P. M.

Died, at Garrison, Indiana, on Sabbath evening, September 10th, of typhoid fever, after one week's illness, Mrs. Mary, wife of Rev. Josiah Dodds.

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THE REVELATION THAT IS FROM BENEATH.

It is strictly true, that the revelation that proposes to supply what is defective in the scripture history of the creation is not from above, but from below. Its source is under the surface of the earth, and in so far as it attempts to discredit the affirmations of the inspired narrative, it is from a still lower depth. Science is unquestionably a handmaid to religion when kept in its proper place; it furnishes aid to understand the references to natural history with which the Bible abounds; but when it spurns this service, and arrogates to itself the province of correcting a plain statement of facts by him who cannot lie, it becomes the just object of suspicion, and deserves to be rejected. That it has done this in its attempts to array the teachings of geology against the declarations of the Bible, respecting the date of the world's existence, cannot be denied. And it is no redeeming consideration that this is not its avowed design, for the most dangerous enemies are those that conceal their hostility under the disguise of friendship.

Geologists of the class whose views we are now considering, affirm that the world must have existed for a vastly longer period of time than that assigned to it in the Mosaic history, allowing the six days of the creation to be ordinary days; that it is impossible to account for the various strata found under the surface of the earth on any other supposition. Observation, they say, demonstrates that these strata are the results of secondary causes that required a much longer time than the age of the world, according to the usual scriptural chronology, to produce these effects. Fossil remains of animals found at a great depth show that the matter that lies over them was not placed there at, but has accu-

mulated since, the creation. From these facts the inference is drawn, that either there is a very great error in Bible chronology, or that for a long period there has been gross blundering in computing it. Infidels take the first of these views; timid friends of the Bible, superficial theologians, and a class who seek distinction by advancing and defending novelties, adopt the latter.

The subject is one of grave importance and deserves attentive consideration. A belief of long standing in the church, entertained by the wisest and best of uninspired men, based on the plain and obvious meaning of Scripture statements, should not be rejected, on account of difficulties that investigations in geology may seem to bring to light. And the folly of this becomes evident when it is considered that the Bible professes, and is admitted to be, a perfect revelation, to which nothing is to be added and from which nothing is to be taken away; while the warmest friends of geology concede that that science is yet but partially understood, and of course its revelations must be indistinct and unsatisfactory. It would seem to be the most reasonable thing in the world, that in such a case any disagreement between the two claimants on our belief is to be removed by compelling that which is defective to yield to that which is perfect. When once the geologist has heard the last utterance of his oracle, pointing out clearly what of the earth was made at first, and how much has grown since, and telling us how and when and by whom the original nucleus was formed, and other matters that it would be desirable to know, all accredited by testimony that would have a claim on our faith, we would be prepared to give him a patient hearing. Till then, we will be satisfied to believe the Bible, in whose revelations there is the exactest agreement, and which utters no uncertain sound.

The following considerations are submitted to those who are desirous of viewing this subject in its theological bearings and tendencies.

1. To create the world with all these phenomena was possible with God. This statement is so evident, as scarcely to need proof. "With God all things are possible" that are not opposed to his nature. "It is impossible for God to lie," Heb. 6: 18, because truth is one of his perfections, and a lie is opposed to truth. The exercise of divine power in creation, both in the manner and extent of it, is a matter of pure sovereignty in him "who worketh all things according to the counsel of his will." No view that we can justly take of the moral character of God, forbids the belief that whatever forms of matter appear on and under the surface of the earth, that cannot be accounted for by the changes which have taken place since "the beginning," in the obvious acceptance of that term, were the immediate effects of creative power.

2. It is not for any creature to say beforehand, what is or what is not worthy of God to do, in the exercise of his natural perfections. Human presumption never reaches a more daring height than when it attempts to decide *a priori*, in what way God may, or may not, exercise his sovereignty—what becomes him as infinitely wise to do, and what to leave undone. We are shocked with the hardihood of the Arminian, when he tells us that it would be unjust for God to choose some sinners to everlasting life, and pass by the rest and leave them to perish. But the case supposed is unspeakably worse; because God has given us a standard by which we can see the justice of his moral acts, and this standard the Arminian mistakes, but he has given us no rule by which to determine what it would be wise and what otherwise for him to do, in the exercise of his power as Creator. We know, indeed, that goodness characterizes all the works of God, and we may safely say that God could do nothing inconsistent with his goodness; but where, as in the present case, the question concerns the forms, which inanimate matter should receive from the hand of its Creator, a question in which his justice and goodness are not involved, it is the greatest arrogance in any creature, to decide it by a reference solely to the wisdom of God. To do so is to claim nothing short of omniscience—an ability to perceive the adaptation of material things, in their countless modes of subsistence, to the one great end of their being, the glory of their Creator—a power to determine beforehand what of these modes have, and what have not, that tendency—what it would be consistent with the wisdom of God to make by an immediate act of his power, and what to leave to be done by natural laws under his overruling providence! Of such arrogance the pious Christian will not wittingly be guilty.

3. It is competent to the intelligent creature, in the light of revelation, to see the wisdom of God displayed in his works. "The works of the Lord are great, sought out of all them that have pleasure therein." And the pious mind thus employed expresses its emotion in the language of the Psalmist, "O Lord how manifold are thy works! in wisdom hast thou made them all." It is true that we can see but "parts of his ways." In so far, however, as God is pleased to discover his works to us, we can see that they are worthy of a Creator who is infinitely wise.

We are aware that in the position which we now take, we may be charged with entering the limits from which we have already said that all are excluded. But let it be remembered that while we deny to every creature the right to say what the wisdom of God will not allow him to do, we cheerfully concede that it is our duty to study his works in order to know more of himself. While the *a priori* point from which to view the operations of the divine hand, is too high and giddy an eminence to be occupied by

the most exalted creature; the *a posteriori* is low enough to be accessible by the humblest saint.

It is readily granted that in the various forms of organic existence which God has given to inanimate creation there is growth and progress. Indeed this accords with the beautiful and true idea of providence—that it is a continued creation. It is altogether likely, nay, it is absolutely certain, that the visible appearance of things has greatly changed since “God saw every thing that he had made and behold it was very good.” But admitting this, and believing it, as we certainly do, we still affirm that it is illogical and unwarranted to reject from the category of things produced at the first, all those forms of matter that we find are now the results of secondary causes. This, if we at all understand the subject, is a fundamental principle of the geological revelation. It seems to be taken for granted as an axiomatic truth by its defenders. Now this assumption, we propose to show, is utterly without foundation, the principle assumed is untrue, and consequently, the superstructure erected on such a basis must fall.

There is a beautiful analogy among all the works of God, and this analogy is distinctly visible in the connexion between creation and providence. We presume that it will not be questioned, that in the vegetable and animal kingdoms, the various classes of creatures brought into being at first, had the same appearance, and possessed the same properties as those of their respective kinds do now, which are the results of second causes. What we mean is, that a tree then had all that belongs to a tree now—that what is now the result and the evidence of growth, was then imparted by the hand of the Creator. For instance, the woodman, when he has felled the oak can with the utmost certainty tell its age, by counting the number of concentric circles, called growths, extending from the heart to the circumference. Could we conceive that the same mode of ascertaining the age of a tree had been tried shortly after the third day of creation, the result would have been an error. And why? Not because these marks or circles were not to be seen, but because a rule that will apply in the ordinary cases of reproduction and growth, is wholly at fault when applied to the immediate effects of creation. The same remarks will hold good of animals, both irrational and rational. We doubt not that our first parents had all the appearances the very hour they were created, that show the arrival of the human race at maturity. God gave to his creatures, when they came immediately from his hand, such a state of advancement as they now attain to, by a gradual progress.

In this we can see something of the wisdom of God; for it preserves that analogy and uniformity which in any work reflect the skill of the workman. Hence we may conclude that the world when first created had the same appearance, and the same pro-

perties, which it has now, making allowance for such physical changes as were the necessary consequences of the moral disorder introduced by sin. And had geological investigations never discovered the fact, it might have been inferred, that there are strata and layers in size and number far too great to have been produced in six thousand years, by the slow process of growth, because analogy teaches us that there must have been pre existing models of which these forms of matter, now the result of second causes, are the counterpart. In place, then, of geological discoveries, requiring us to push the date of the world's existence back to a period indefinitely beyond that given in the Bible, they should lead us to admire the wisdom of God in the analogy and harmony of his works, whether produced immediately by himself, or mediately by the agencies that he has seen meet to employ.

We are aware that it will be asked, Do you then believe that those fossil substances and petrifications found beneath the surface of the earth were created at the first, and are not the result of a process by which they have been preserved in form, although changed in their properties? To this we unhesitatingly answer, that if we were forced to adopt either this view, or take the ground that a long series of ages must have elapsed before the creation of man, in order to produce these results, we would at once choose the former, because it would cast no reflection on any of the perfections of God, while the latter is an impeachment of his truth. God is at liberty to give the works of his hand what forms and properties he sees meet, and it is not for ignorant and foolish man to sit in judgment on the wisdom of his acts. But "it is impossible for God to lie," and when he has told us, in the plainest language, that he made all things in six days, we know that the world did not exist for ages before man was created. We ask no surer ground for our faith than the word of God.

But happily the necessity of such a choice is not laid on us. Scripture narrative, always a safe, because an infallible guide, furnishes a solution of this problem, with which geologists have needlessly perplexed themselves, in its record of that awful display of divine power and wrath, which was made when "the wickedness of man became great on the earth." The effects of the deluge on the physical condition of the world have been generally underrated. To assert that the phenomena referred to above could not be produced by that fearful infliction of the displeasure of God, requires a boldness which is the offspring of ignorance or infidelity. The mind that could come intelligently to such a conclusion, must first have grasped, in all their power and extent, the causes that produced that wondrous result. It must be able to comprehend in all its import the meaning of that mysterious and pregnant language in which those causes are described: "All the fountains of the great deep were broken up, and the windows of heaven

were opened ;" it must have seen, as with one intuitive glance, what were the upheavings and depressions of the earth's surface that were produced by those potent agencies which were called into requisition to fulfill the purposes of God ; it must know with certainty what were the effects of the suspension of those laws of nature, that by the appointment of God took place in order to produce this dreadful exhibition of his power and justice. To say that no creature could do this, is to say no more than that no creature is possessed of omniscience.

Attempts have been made to reconcile this new revelation with the language of the fourth commandment, in which God presents "his own example" as a reason enforcing the precept. The words are, "for in six days the Lord made heaven and earth, the sea and all that in them is." This is assigned as a reason why we should do all our work in six days. The argument is conclusive. We should work six days, because God did so ; we should rest on the seventh day, because he rested on the seventh. But what force would there be in the reason, if it were expressed according to the opinion we are opposing : God was thousands or millions of years working before he rested a day from his works ; therefore we should work six days and rest the seventh ! It is not to be endured that the true and "only wise God" should be held up to the scoffs of infidels, as enforcing obedience to his law, by a consideration that is either not fact, not intelligible, or not relevant. It cannot be a fact, if innumerable years, in place of six days, preceded the rest—and if so, the reason cannot be understood, nor is it of any force. Rejecting all such "cunningly devised fables" and revelations "of science falsely so called," it is our comfort that we have "a sure word of prophecy whereunto we do well that we take heed, as unto a light that shineth in a dark place." "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things that do appear."

THE HEAVENLY HOME.

The prospect of a place of repose and felicity is exceedingly pleasing to the weary Christian. In the midst of his cares and sorrows, he finds solace in the reflection that these are soon to terminate, and shall be succeeded by pleasures indescribable and everlasting. Heaven may be viewed in various lights, all of which are very attractive ; in the sequel, we wish to consider it as a happy home. Christ, in his valedictory sermon, says : "In my Father's house are many mansions." Heaven is a "father's house," and is, therefore, a home.

Home has the most delightful associations connected with it; its remembrance is ever sweet; it reminds us of a mother's love, always ardent and sincere, and which lasts through all vicissitudes and trials; of a father's care and solicitude for our temporal and eternal welfare, and of the attachment and affection of devoted brothers and sisters. It recalls happy days, when our sky was clear and unclouded, when our hopes were bright, and we as yet not entangled in the pursuits of life. The mariner contends with the billows of the ocean, animated by the prospect of reaching home; the merchant sojourns in unhealthy climes, that he may return to enjoy home, having acquired great riches; and the exile, doomed to banishment from the land of his birth, remembers home with commingled feelings of pleasure, and melancholy, and sadness. The idea of home has such powerful dominion over the mind, that the native of the most barren soil, when placed amid fields of plenty, and beneath a sunshine of enduring spring, still longs for the rocks, and the wastes, and the storms, which he had left behind.

“ But where to find that happiest spot below,
Who can direct, when all pretend to know?
The shuddering tenant of the frigid zone
Boldly proclaims that happiest spot his own;
Extols the treasures of his stormy seas,
And his long night of revelry and ease.
The naked negro, panting at the line,
Boasts of his golden sands and palmy wine.”

This sweet word, *home*, not merely suggests a multitude of pleasing feelings, but has itself become the name of an actual multitude. The word *heaven* awakens a thousand delightful thoughts; it comprehends every thing that is good, every thing that is lovely, every thing that is beautiful, and every thing that is happy. It suggests the idea of boundless enjoyments, exquisite pleasures, and endless glory—it reminds us of a kingdom as our possession, of a house not made with hands, eternal in the heavens, as our abode, and of a better country where we shall for ever dwell. It leads us to think of a land, where “our sun shall no more go down, nor our moon withdraw itself; for the Lord shall be our everlasting light, and the days of our mourning shall be ended;” where “none shall say, I am sick,” and where we shall go no more out. This blessed word reminds us of sunshine without clouds, of abiding spring without any winter, of a calm without any storms, of lilies without any thorns, and of pleasures without any pain. And however glorious our conceptions may be of this place, they fall far short of the reality: for “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

Home is a place where we find rest after the toils and fatigues

of the day. In the evening the weary direct their steps to home, where both mind and body enjoy repose and are refreshed. The believer, after the fatigues of life's day, a day frequently stormy, and obscured by clouds, at last rests in the house of "many mansions." His body often pained and sore in this world, sleeps in the grave calmly and peacefully, every particle of its redeemed dust being dear and precious in the eyes of his Saviour God. It is consolatory to remember that the body is redeemed, as well as the soul, and that even in the dark and silent grave, it is still united to Christ. The body may rest in the family graveyard, or in the solitary moor, or it may be cast where pearls lie deep, but still *it is redeemed*. It enjoys repose; the hands, often outstretched in doing good, are now motionless. The eyes that once wept on account of sin, now drop no more tears; and the limbs that carried the believer about doing good, are now resting as in a bed.

The soul is with its Saviour, where there are no more sorrows and pain. In this blessed home, it is relieved from the hard warfare in which it had been engaged, from the fears which had annoyed it, and from the temptations by which it had often been distressed. It is true that the soul is actively employed in heaven, but the happy work causes no weariness. Its labor is its rest, and its rest is its labor. Blessed home! and "blessed are the dead that die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labor, and their works do follow them."

The pilgrim and traveler in a strange land longs for home; their affections are there, and they eagerly press on to reach it. Many an earnest look they direct towards it, and they rejoice when the distance becomes small. Now the believer is a pilgrim and stranger here; he sojourns only for a brief period, and then passes away to his heavenly home. Venerable Jacob confessed that he was a pilgrim, when he said to Pharaoh, "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." And of the patriarchs it is said, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." All believers feel that this world is not their home, and while here their affections are placed on the better land. They long for heaven, and when pressed down with afflictions, they find consolation in remembering, that soon their eyes shall behold this happy home. The thought of it leads them to regard every thing here as transitory and unsatisfactory; the pleasures of earth do not obtain dominion over their minds, for

they remember that there are pleasures before God's face, at his right hand for evermore; its riches do not ensnare them, for they have a treasure and enduring riches above; and its honors do not captivate them, because in heaven they shall enjoy honors solid and everlasting, even a crown and a kingdom. As the work of sanctification advances, their desire after this blessed home becomes more intense; they can say with Paul, that they have a desire to depart and be with Christ, which is far better. There they shall be forever free from sin, from the lusts and corruptions of their evil hearts, the attractions of this world shall never allure them, and the attacks of the great enemy shall never distress them. There they shall be for ever with the Lord, and they welcome death—the messenger sent to conduct them safely to their glorious home.

Home is the place where we meet with beloved friends and relatives, with whom we have delightful intercourse; it is truly pleasant to associate with dear parents and beloved brothers and sisters. The endearments of a happy family are very great, and its pleasures are indeed sweet; the affections of its members are placed on each other, and their heart speaks to heart. In heaven the saint meets with his dearest friends, with brethren who lived and died exercising faith in the blessed Saviour. The family in heaven is very large, it embraces all the saints that have departed since the days of Abel, and into it shall be gathered all the saints that are yet to live upon the earth. Its members are collected from every country and clime they are of all kindreds, and peoples, and nations, and yet they possess similar feelings, and are guided by similar principles. They are washed in the same blood, and sanctified by the same spirit, they have the same God as their Father, in whom their affections centre, and they shall abide for ever in the same blessed home. Elect angels, too, shall form part of this family; for Christ shall be the principle of their stability, in whom are "gathered together all things in one, both which are in heaven, and which are on earth, even in Him," "by whom all things are reconciled, whether they be things on earth, or things in heaven."

It is pleasing to the believer to think of meeting with dear friends gone before to the heavenly home; he loved them while here, he delighted in their society, he took sweet counsel with them, and he could not entirely suppress feelings of sadness, as he parted from them at the swellings of Jordan; but he shall meet with them again, and never be separated from them any more. The excellent Mr. Wilberforce wrote, when his only surviving daughter died: "I have often heard that sailors on a voyage will drink 'friends astern,' till they are half way over; then 'friends ahead.' With me it has been 'friends ahead' this long time." Our friends that have died in Christ *are not lost, but gone before.*

But the great object of attraction in this home is the blessed

and glorious Redeemer. The happiness of heaven chiefly consists in being with Him, "having a desire to depart and *be with Christ.*" "So shall we ever be *with the Lord.*" "I will come again, and receive you unto myself, that where I am, *there ye may be also.*" The eyes of the believer shall see the King in his beauty, and shall behold the land that is very far off. They shall ever look upon him with feelings of admiration and love, and shall always remember the wonderful things that he has accomplished for them. They shall sing "Worthy is the lamb, that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." It has been beautifully said, "Nor will it go forth merely in one sublime shout, bursting simultaneously from the lips of all, as they 'enter in through the gates into the city,' to die away or be lost in some other and unknown feelings kindled by the sight of an altered Lord. No. Nothing will ever content the ransomed of the Lord, but still to discern 'in the midst of the throne, a Lamb as it had been slain,' ever fresh, so to speak, from the altar. They will love to feel the *eternal freshness* of his merit, and its righteous power to keep them where they are. As he unveils himself to them in this overpowering character, and they gaze upon him in the vivid adoring perception of that in Him, which brought them from hell to heaven, these melodious notes will start upon his ear, and fill it gratefully through all duration, 'unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God, and his Father—to him be glory and dominion for ever and ever. Amen.'"

O happy home; may it be the constant aim of both writer and reader at last to obtain it, and to enjoy its pleasures for evermore. C.

EXPOSITION OF PSALM 107, VSS. 15-20.

In this Psalm, the Israelites in particular, and men generally, are called upon to praise the Lord for unremitting care and signal deliverances; and in verses 15-20, the blessings referred to are, in the first instance, deliverance from captivity and disease; but the language used may be appropriately employed to shadow forth spiritual interpositions.

Verse 15. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." The Psalmist begins with this exclamation, and afterwards assigns his reasons for calling upon men to praise and magnify the Lord. They are to extol him for his goodness. "The Lord," it is elsewhere said, "is good and gracious;" and the noiseless tenor of his providence, as well as the special operations of his grace, evidence this. Besides, there are works of wonder, at which, men

cannot but be amazed. The Israelites were favored with the exhibition of strange works on their behalf, such as the deliverance from Egypt, their support in the wilderness and entrance into Canaan, and in later times, their emancipation from Babylonish captivity, and the use made of Cyrus for their restoration. Probably, special reference is made to what God did by his instrumentality in v. 16.—“For he hath broken the gates of brass, and cut the bars of iron in sunder:” the very words which God addresses to Cyrus, in Is. 45: 2.—“I will break in pieces the gates of brass, and cut in sunder the bars of iron.” The brazen gates of ancient Babylon, said to have been twenty-five in number, and made of solid brass, with all their remarkable strength could prove no obstacle to the powers of the Omnipotent.

During their captivity in this place, the Jewish people pined and languished, and, as might have been expected, bodily disease attended mental anguish and sore confinement. Hence, the natural connection of the following stanza, v. 17: “Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat, and they draw near unto the gates of death.” The rebellious house of Israel are called a foolish people, because they forgot the Lord that redeemed them, and the consequent visitations were necessary, that they might be recalled from their wanderings. The bodily disease that debilitated their frames, were the means in the hands of God of inclining them once more to seek His face and live, and their oppressed hearts found utterance in the prevailing cry for mercy, v. 19.—“Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.” God sent his word by the mouth of his prophets; and by their teaching, the Jews were brought to a sense of their error, of the justice of God’s severe visitations, and of their duty. When they were thus prepared for it, God effected for them speedy deliverance. V. 20. “He sent his word, and healed them, and delivered them from their destructions.”

Though we may question the distinct reference of this psalm to the Babylonish captivity, we cannot, however, refuse its general appropriation to represent the rescue of God’s people from the power of a bondage, worse than Egyptian or Assyrian, and from a disease more fatal in its consequences, and more alarming than any temporal malady. Let us view it more particularly in this light.

Man groans under the bondage of sin and Satan. The arch-enemy has bound him whom he has led captive, in the prison house of sin, with “gates of brass” and “bars of iron.” But deliverance is brought near; Christ says: “The Lord hath sent me to bind up the broken hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound.”

And so, in this sense, redemption is obtained by *power* as well as by *price*. By the death and sufferings of Christ, a channel is opened for the egress of mercy towards fallen man, and for the exertion of almighty power in his emancipation from slavery. No opposition can prevent the exercise of divine sovereignty in having mercy on whom he will have mercy, and in delivering them from the dominion of the Destroyer of men. The chains of sin, with which Satan has bound man, are sundered; the doors of his dreary prison house are flung open in spite of bolts and bars, and he that was a slave, is commanded to "stand fast in the liberty wherewith Christ hath made his people free." And oh! with what joy is this great deliverance hailed, what ecstasy is consequent upon the revelation of the love of God to the soul, in the day of his merciful visitation. The prisoner formerly hugged his chains, the tenant of a dungeon rioted within its damp and pestilential walls, and he that sat in darkness and in the shadow of death, never, till now, was aware of his sad estate. But when the first rays of celestial light penetrated the dark dungeon, then the captive sees his condition, and his heart is like to burst for joy, at his wonderful deliverance. The chorus of the Psalmist, "Oh that men would praise the Lord for his goodness!" is, in his case, a *new song* sung with rapture.

In the seventeenth verse, sickness and its effects are strikingly depicted; and sin is mentioned as the cause of disease, whose issues are appalling, when the sufferer is brought down to the brink of the grave, when meat is abhorred, and the body lies prostrate in agony, unable to receive support and nourishment. Moreover, there is the cry, when in the troubled waters, "Lord save me, I perish," which is heard by the Prayer-hearer, who sends his word, and heals them. Such is the representation given in this psalm, of the origin, character, and consequences of affliction. Exemption from disease is not promised to any of the sons of men, whether regenerated or not: but the condition and effects in the two cases are different. To the renewed it comes as the chastisement of a Heavenly Father, on account of indwelling sin and corruption, and "thé light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." It is in this case, but "the filling up that which is behind, of the afflictions of Christ;" sufferings, not in their nature *penal* or *expiatory*, but necessary for the perfecting of the saints, and a part of the discipline to which *they* are subjected, who, in all their afflictions, have the sympathy of Christ, their Head. The tendency of bodily affliction thus blessed, is to refine the gold; for the Psalmist says: "Before I was afflicted, I went astray, but now have I kept thy word:" and inasmuch as it is ranked among the benefits of the new covenant, (Ps. 89: 30-34,) the Christian has good reason to bless God for

it, because the allurements of the world, the deceitfulness of riches, and the applause of men, tend to draw away the soul from the true exercises of piety. Yea, even our love of ease disinclines us to perform our duty. But when affliction cometh, our indifference is rebuked, our hold on earth is relaxed, and we are reminded that it is better to depart and be with Christ. When the things of this present evil world recede from our view, and we are left in our solitary sick chamber to our own reflections, many a salutary season is enjoyed in learning to arise and depart, for this world is not our rest. Besides, affliction is sometimes made effectual in the case of unrenewed men, in bringing them to the means of grace. Instances of this occur in the word of God. A simple reference to the cases of Naaman, in the Old Testament, and the Syrophenician woman, one of those who were made subjects of saving grace under our Lord's ministry, may suffice. There are many, indeed, who may be said to cry unto the Lord, and who obtain deliverance from outward affliction; but their spiritual malady is thereby made more hopeless. Even removal of affliction is to them a judgment, and such cases afford a lamentable proof of the hardness and impenitence of the human heart. Those instances are *notable* in which affliction is sanctified, and pardon and removal of sin accompany its withdrawal. Like, as it was in the case of the leper, out of the ten cured the only one who returned to give glory to God, and to whom it was said, "Thy faith had made thee whole," (Luke 17: 17,) or like those spoken of in this Psalm, of whom it is said: "The Lord saved them out of their distresses; he sent his word and healed them."

Some lessons may be learned, arising from the considerations before us, which it may be well now to attend to. 1st. Affliction springeth not from the ground, but is to the impenitent sinner an earnest of the just retribution for his iniquity which awaits him hereafter; so that even in this life sin does not pass wholly unpunished: whereas to the believer it is a means of grace for the removal of sin. 2d. We may notice the unwillingness of men to come to God, since they too often defer the weighty concerns of the soul till the time of sickness—until they are smarting under the rod for their rebellion against the Most High. How few of these ever obtain mercy! And 3dly. Chastisement for sin in this life, in most cases, passes by without improvement, and thus men defer to seek an interest in Christ, till the day of grace is spent and temporal suffering is exchanged for eternal. Sometimes, however, the reverse of this is the case, and the sufferer is brought to repentance under the merciful hand of God. To the case of such Elihu refers, when he says "He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread and his soul dainty meat.

His flesh is consumed away, that it cannot be seen; and his bones that were not seen, stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: then he is gracious, and saith: Deliver from going down to the pit: I have found a ransom." Job 33: 19-24.

Above all, it is to be remembered, that there is a spiritual disease, a prevailing epidemic, from which men are suffering continually. Disease of the body is but of little moment when compared with that of the soul. What was said of the moral condition of the Jews, by Isaiah, is true of every son of guilty Adam, "The whole head is sick and the whole heart faint." And thus, as creatures diseased and vile, men are invited to be converted that they may be healed. Christ was wounded for our transgressions; by his stripes we are healed. The plague-spot of the leper, the tottering steps of the palsied, demoniacal possession, blindness, lameness, yea, even death itself, in the language of Scripture, proclaim the awful character of this spiritual malady. And the Physician who healed all these bodily ailments is likewise the Physician of souls. The spiritual disease referred to, which exists in man, that sickness which is unto death, and *is* death, is equally under Christ's control. "We are dead in trespasses and sins," but He "is the resurrection and the life."

And the manner of procedure in healing is alluded to in the words "He sends his word, then heals," &c. The means employed is His word, which by the Spirit's influence is quick and powerful, and which, when brought home to the heart, works conviction and conversion. "In grief they cry to God." The change effected is thus referred to. The word sent, accompanied by divine power, produces sorrow for sin, the *procuring cause* of affliction, which results in repentance never to be repented of again. And the first act of the renewed soul is prayer: "Behold he prayeth." Thus the dead man quickened shows the first symptoms of life, and in deepest humility he vows before God, and cries "God be merciful to me a sinner."

If we have passed from disease to health, from death to life, then we can fully accord with the Psalmist, in ascribing glory to God who hath wrought the work in us, "Not unto us, Lord, not unto us, but unto thy name give glory:" and as if incompetent of ourselves fully to celebrate his praise, we will invoke others to join our hymn of thanksgiving—

"Oh! that men to the Lord would give
Praise for his goodness then,
And for his works of wonder done
Unto the sons of men."

HEART-WANDERINGS FROM GOD.

The profession of a Christian, whose heart is gone out of his piety, or whose piety he has let go out of his heart, may keep him appearing as a Christian, standing among other Christians as a Christian, a long time; just as a very thick bark will long keep a rotten tree standing erect amidst other trees in the forest. And this thick rind or bark of the forms of piety may keep a man a great while from the discovery of his inward rottenness, when, if the bark had dropped just in proportion as the rottenness came on, his inward state would have stood disclosed both to himself and others.

Just suppose the case of a man accustomed to a prayer-book and a liturgy, or to any set expressions of piety, having his tongue suddenly palsied at every phrase which his heart has ceased to understand and to accompany; or suppose that, instead of the expressions of pious feeling, when his heart has wandered from God, his lips should utter just what his heart is filled with, instead of the forms of prayer. Suppose that there were such a law in a man's being, that his inward departure from God should be followed by an external inability to pronounce the words of that religious experience which he has suffered to decay. His forms of piety and prayer would then, instead of serving for a concealment, be a judgment and conviction of his hollowness. By their brokenness, incoherence, and chaos, the inward departure from God would be measured and manifested. How many a man, in the church and at the family altar, and in his secret retirement, would have the shame of an enforced silence, or of mutterings in an unknown tongue, or of the repetitions of his last successful investments in business, or the arithmetic of his ledger, or the revolving germ of a new speculation, or the compass of some anticipated pleasure. Instead of the words, "Son of God Most High, have mercy upon us," you might often hear, in the midst of the congregation, the words, *Bonds and mortgage, good security*. And instead of the contrite petition, "God be merciful to me a sinner," the sinful man might himself hear, even in his own retirement, the rapid, unconscious pursuit, aloud, of his soul's utter worldliness, insensibility to sin, and forgetfulness of God and eternity.

It would really seem to be a mercy to every careless man, if this should be the case; for it would perhaps arrest and alarm the soul, if not utterly gone in sin and atheism. But this is not the case, and a man's heart-wanderings from God may be concealed by his seeming approaches to him. The heart may thus deceive even itself, so that it may be a very long time before the fact becomes known that God is gone out of the temple; before

there comes to be a consciousness of that declension in piety, which has been so long going on. Meantime, the man's heart may be entirely occupied with earthly things. Whatever the business be that he is engaged in, it may exclude God; and he may pursue it without thinking of God, or rather without the sense of God's presence. The business, instead of being a work *for* God, occupies the place *of* God. If he be much engrossed in the cares of his family, they are cares without God; if much occupied with blessings, they are blessings without God. Both trials and blessings, instead of leading the heart to God, distract it from him.

Now, in the light of eternity, the light of God's Word, this is assuredly a fearful condition. But one of the saddest things connected with it is the insensibility of the soul to it. Ordinarily, a man whose heart is in such a state does not know how far he has departed from God, nor can any man tell how near he may have come to the point at which God will depart from him. He may have reached that point, may have gone beyond it, and yet may be wholly insensible to his guilt and danger; and it may be said of him as of Sampson, that he wist not that the Lord had departed from him. But if he expects all things are to go on as before, he is sadly mistaken; for if he be a child of God, God will assuredly bring him to his senses, though it cost ever so severe a discipline of suffering. And if he be not a child of God, that fact also may be made known by some great falls or great changes. If God has departed, the safeguard of the soul is gone, and all the power of piety, and all possibility of light, peace, enjoyment. If God has departed, everything will go wrong with the soul, and nothing can go well with it, till God in mercy brings it back, and returns to it.

Oh, then, how important that we be constantly upon our guard against little declensions in piety, and against the *first* declensions! *He that despiseth little things, by little and little shall he fall.* Little neglects in prayer, little neglects of the word of God, little omissions of duty, may lead to great and terrible results. Departures from God almost always begin, not in positive sins, but in little neglects, and sometimes in such a way that the soul wist not when it *began* its sad course of departure, any more than it knew when God himself departed. But in proportion as it departs, the sensibility to sin grows less, so that, up to a certain point, the farther it goes from God, the less it sees and feels that it is departing. Temptations grow stronger, while the hatred of sin and the motives to resistance diminish. So that there is nothing a man should watch against with so much vigilance and earnestness, as the beginning of such declensions.—*Independent.*

THE BIBLE.

The Bible indeed is no ordinary book, and must be studied with no common diligence, no slight reverence, and no trivial assistance; but when so studied it opens a field alike rich and inexhaustible. It comprises the largest variety of materials, with the closest unity of design, and the most majestic harmony of proportion. All tends to one purpose, all centres in one object, the glory of God, in the salvation, the sanctification, the perfection of his intelligent creatures; or, to speak all in one comprehensive phrase, the final union of all things in Christ, and under Christ, as Head over all things to the Church. And be it observed, that throughout the announcement of this vast design, no capacity, or taste, or disposition of man, is left without its proper food, its just excitement, and its full employment. But Holy Scripture is not only or chiefly the instruction of our souls—it is also in a just, though limited sense, the very life of our souls. “The words that I speak unto you,” said our divine Redeemer, “they are spirit, and they are life.” It is by this truth that we are to have our hearts purified. It is by this incorruptible seed that we are to be born anew. It is by this heavenly nutriment that we are spiritually to increase in wisdom, and stature, and favor with God and man. Happy are they who have acquired a relish for this food of angels! Happy are they who drink of this pure water of life, which proceedeth from the throne of God and of the Lamb; and which, while it softly floweth, maketh the wilderness as Eden, the desert as the garden of the Lord! To them, the sacred Scriptures are indeed a refuge from the heat, a shelter from the storm, a covert in a waste and weary land; affording a green pasture, and those still waters of comfort, beside which we may be also led by our ever-present and ever-watchful Shepherd.—*Bishop Jebb.*

WHO IS THE TRUE CHRISTIAN?

“YE ARE CHRIST’S.”

It is an important fact, that all true Christians absolutely belong to Jesus Christ. They are not their own; Christ has a full and complete propriety in them, and in all that they possess. Christ has a threefold right of possession to his people. First, they were given to him by the Father, before the foundation of the world. The Saviour himself clearly and frequently asserts this truth. “All that the Father giveth me shall come unto me, and him that cometh he will in no wise cast out.” “This is the

Father's will which hath sent me, that of all which he hath given me I should lose nothing; but I will raise them up at the last day." These passages plainly teach that all who come to Christ and believe in him, had been previously given to him in the covenant of grace. Again, he declares, "I have manifested thy name unto the men which thou didst give me—thine they were, and thou gavest them me. I pray not for the world, but for them which thou hast given me." All the heirs of salvation, even before they are converted, belong to Christ in a peculiar and special manner, and his mediatorial work had special reference to them, "I lay down my life *for the sheep*—but ye believe not, because ye are not of my sheep—my sheep hear my voice and follow me, and I give unto them eternal life, and they shall never perish. My Father which gave them me is greater than all, and none is able to pluck them out of his hand," &c. It is plain from these words of Christ himself, that all who will ever believe and be saved—all true Christians—have been given to him by the Father, by whom they have been "chosen in him before the foundation of the world, that they should be holy and without blame before him in love." So that all Christians are Christ's by his Father's gift.

Secondly—They belong to Christ because he has redeemed and bought them for himself. They are his blood-bought possession. "Christ hath redeemed us from the curse of the law, being made a curse for us." Peter reminds us that we "were not redeemed with corruptible things, but with the precious blood of Christ." But Christ gave his life not only to redeem us from the curse of the law, but also that he might "redeem us from all iniquity, and purify *unto himself* a peculiar people;" in a word, that we should be his own blood-bought inheritance. "Know ye not, that ye are not your own?—for ye are bought with a price; therefore glorify God in your body and spirit, which are God's." God gave this sin-ruined world to Christ, on the condition that he should redeem, and sanctify, and save it. And Christ bought the sinking wreck with his own life-blood, with the privilege and for the purpose of restoring it to more than its first magnificence, by a new and glorious creation. The restoration, however, is a two-fold process. It consists partly in casting away and destroying the worthless and rejected portions, and partly in restoring and forming anew whatever Christ shall appoint to a place in his kingdom.

Thirdly—All true Christians have voluntarily given themselves to Christ, and acknowledged him as their Lord. We have already shown in our article on that subject, that saving faith in Christ is just the surrendering or committing of our whole selves to him in reliance on his promises to be pardoned through his blood, justified by his righteousness, renewed and sanctified by his spirit, guided by his counsel, and saved by his power. The very essence

of the act is the presentation of soul and body a living sacrifice to Christ as a reasonable service. The language of the believing heart is—

“Lord, I am thine, entirely thine,
Purchased and saved by blood divine;
With full consent thine would I be,
And own thy sovereign right in me;
Thine would I live—thine would I die,
Be thine through all eternity.”

This entire consecration to Christ is involved in the very nature of saving faith, in every profession of faith, in every participation of the holy supper, and in every sincere attempt to do the will of Christ, and obey his commandments. Christ, then, has this powerful, three-fold claim upon the love and obedience of all his followers. They are his, absolutely and unconditionally, by the Father's gift, by purchase with his blood, and by their own voluntary surrender.

And we deem it of the utmost importance that every Christian should acknowledge the claims of Christ upon him in their full extent. The man who denies them cannot be a Christian at all; and the man who has a low and feeble conception of them cannot feel his obligation to Christ, nor honor and glorify him as he ought. It is every way important to take broad and Scriptural views of this whole subject, and to ascribe to Christ his full honor in the work of our redemption. And not the least important part of that work is the preparation of the saints for heaven. It is a noble view of the subject to contemplate Christ as redeeming sinners, in such a sense that they are no longer their own, but bought with an infinite price; and then receiving them just as they are, with all their guilt and weakness, and corruption, and washing them from guilt by his blood; and making them new creatures—actually making them over again in every part by his Almighty grace—and dwelling in their hearts by faith, and sanctifying them by his Spirit, and then through riches of grace crowning them with immortal glory.

None but those who are thus bought with blood and fitted for heaven by grace, can join in the new song of the redeemed: “Unto him that loved us and washed us from our sins in his blood, and hath made us kings and priests unto God the Father, to him be glory and dominion for ever and ever. Amen.—*Pres. Banner.*”

ILLINOIS PRESBYTERY.

(Extracts from the Minutes.)

Presbytery met pursuant to adjournment, in Elkhorn Church, August 7th, 11 o'clock, A. M., 1854, and, in the absence of the Moderator, was constituted with prayer by Rev. James Milligan,

the oldest member, after a sermon from Mal. 2: 7. Ministerial members all present, except J. M. M'Donald and R. B. Cannon. Elders certified, John Hunter, Robert Bates, John Little, Thomas Donnelly, Henry Dean, and John G. Miller. Mr. Milligan was chosen Moderator, and J. Wallace continued Clerk. The committee appointed to organize a congregation at Grand Cote Prairie, reported the fulfillment of their appointment. Session books were presented, and committees appointed to examine them. Committees appointed at last meeting to visit congregations, not having fulfilled their appointments, are continued, and directed to report, in writing, the state of each congregation. A petition from Grand Cote congregation, for the moderation of a call and supplies, was received and granted. Mr. Sloane was appointed to moderate in their call. A petition from Morgantown, Ind., for preaching, was granted, and Messrs. Faris and Stott, appointed to supply that place. A committee consisting of Messrs. Sloane and Stott, was appointed to report on a theological seminary and covenant renovation. Presbytery resolved to ask Synod to discontinue its committee on supplies. A committee, consisting of Messrs. Wallace and Stott, was appointed to prepare a report for next Synod.

Resolved, That to-morrow forenoon be spent in prayer and humiliation, and that from 8 o'clock, A. M. till 11, be occupied in devotional exercises.

Adjourned, with prayer, till 11, A. M., to-morrow.

ELKHORN, Aug. 8, 11 o'clock, A. M.

Court met and was constituted with prayer. Mr. Milligan presented a petition for dissolution of his relation to his congregation. Laid on the table. A complaint and petition for a disjunction, signed by some members of the Elkhorn congregation. A remonstrance against the above, signed by some members of the same congregation. The petitioners for a disjunction were heard, and the remonstrants by their commissioners respectively. The Presbytery proceeded to investigate the state of the congregation. After a lengthened examination of the pastor, elders, and deacons, the examination was unanimously sustained. Old and disputed financial claims were presented, and after hearing the parties at length, the whole was amicably settled. *Resolved*, That the petition for disjunction be not granted. Carried unanimously.

The petition of Mr. Milligan was taken up. A petition of a part of the congregation for the same object, laid on the table at last meeting, was taken up and read. Mr. Milligan was heard, and also the commissioner from the congregation, when it was *Resolved*, That the prayer of Mr. Milligan be, and hereby is, granted.

Mr. Milligan was appointed to visit Alton, Jacksonville, Springfield and Chicago.

Messrs. Sloane, Wallace, and Moore are a standing committee on supplies.

Resolved, That collections be taken up in the several congregations, to defray the expenses of the committees sent to Ohio and Iowa.

Presbytery adjourned to meet in the same place on the 15th instant, 10 o'clock, A. M.

ELKHORN, Aug. 15th, 10 o'clock.

Presbytery met and was constituted with prayer by the Moderator. Members present as above, together with J. M. M'Donald and R. B. Cannon, and J. R. Willson elder, from Sharon, Iowa. Mr. Faris was chosen Moderator. Mr. M'Donald and Mr. Cannon being called upon, gave reasons for absence at the former sederunt, which were sustained.

Mr. Sloane was appointed to preach in Eden congregation on the first Sabbath of September, and declare it vacant.

The committee appointed at last meeting to obtain testimony in reference to a fama clamosa injurious to the character of Rev. A. C. Todd, reported and submitted the documents they had collected. Report accepted. A committee, consisting of W. Sloane, J. Milligan, J. Hunter, and T. Donnely, was appointed to prepare a libel against Mr. Todd.

The committee appointed to organize a congregation in Iowa and moderate a call reported. Report accepted, and call laid on the table for the present.

The committee on a libel submitted a form. Another form was presented and adopted, and a copy furnished to Mr. Todd. A member was then appointed to address the Throne of Grace for light and direction.

Proceeded to hear the testimony. A large number of documents, duly attested, was read in support of the fama. The defence also presented a number of attested documents, which were read, and called on several witnesses who were present, and were sworn.

After hearing the second witness in part, the Court adjourned till 9 o'clock, A. M., to-morrow.

ELKHORN, Aug. 16th, 9 o'clock, A. M.

Court met, and was constituted with prayer, and proceeded in hearing the testimony. The testimony being closed, Mr. Todd made his defence.

Moved by H. Dean, and seconded by J. Hunter, that the libel be not sustained as proved. After some discussion the resolution was carried unanimously.

The following preamble and resolutions were presented and adopted.

Whereas, A report deeply injurious to the character of one of

our members, Rev. A. C. Todd, has been widely circulated; And *Whereas*, This Presbytery has sought, and obtained all the testimony that could be obtained to substantiate the above report: And *Whereas*, Presbytery has carefully examined this testimony, and has found it vague, resting on supposition and suspicion, and in several instances, tending to show that the facts charged in the fama, could not apply to Mr. Todd, but belong to some other person; Therefore

1. *Resolved*, That this Court most gladly express its firm persuasion of the entire innocence of Mr. Todd, of the charge alleged against him.

2. *Resolved*, That we do sympathize with Mr. Todd and his wife, in the trying scenes through which they have passed, and because of the great injury to Mr. Todd's reputation as a minister, by the dissemination of this slander so extensively through the Church.

3. *Resolved*, That this Presbytery has, with unfeigned sorrow, seen by this investigation, that there is, among some of our people, a ready disposition to receive and circulate evil reports about their brethren.

4. *Resolved*, That we highly approve and recommend the tried steadfastness and wisdom of the congregation of St. Louis, manifested in their continued esteem and support of their pastor, and in not suffering themselves to become alienated and divided from him or one another, through evil report and good report.

Resolved, That Thursday, the 24th inst., be observed as a day of fasting, humiliation and prayer, on account of the long continued drought, and the extensive failure of the autumnal crops.

The call from Rehoboth congregation, Iowa, was taken up and sustained as a regular gospel call, and presented to Mr. Cannon, and accepted by him.

Messrs. M'Donald, Carithers, and Reid, were appointed to install Mr. Cannon, in the congregation.

Resolved, That Presbytery adjourn to meet in Princeton, Ind., on the Friday week before the next meeting of Synod, at 10, A. M.

JAMES WALLACE,

Clerk of Presbytery.

PITTSBURGH PRESBYTERY.

This Court met at Londonderry, Ohio, on Thursday, 5th of October, and dispatched its business in one day. The attendance of members was not so full as usual. The former Moderator and clerk were continued.

The commission appointed to install Rev. J. J. M'Clurken as pastor over the united congregation of Springfield, Greenville,

and Sandy Lake, reported that they had done so, on the Friday preceding the second Sabbath of September, which report was adopted by Presbytery.

The committee appointed by Presbytery, at its last meeting, to make inquiry respecting the certainty of some alleged aggressions on the congregational boundaries of the Rev. John Wallace, by certain ministers of the Presbytery of the Lakes, reported, That from the testimony they had received respecting those alleged acts of aggression, they verily believe Mr. Wallace had ground for complaint; and, according to instructions of Presbytery, they have addressed the Presbytery of the Lakes a friendly, yet earnest, letter of remonstrance. The Presbytery approved of their doings; and continued them as a committee of correspondence with the aforementioned Presbytery.

The persons appointed at the last semi-annual meeting of Presbytery, to organize the society of Brownsville, Ohio, into a congregation, not having been able so to do; Rev. H. P. M'Clurken and O. Wylie, with elders Wm. Kernahan and David Stormont, were appointed, to carry into effect this grant of organization as soon as possible, and to dispense to them the Sacrament of the Lord's Supper.

The Presbytery lamented very deeply the death of Rev. Mr. Roney, and would refer to the biographical notice of him, published in the Reformed Presbyterian, and Covenanter, as an expression of the very high estimation in which they had held him.

Revs. S. Sterrett and T. Sproull, with elder James Carson, were appointed a committee to prepare a Presbyterial report, to be presented at the next meeting.

Revs. T. Sproull and Joseph Hunter, with elder D. Gregg, were appointed a standing committee on supplies.

The Presbytery recommended the people under their care to observe the same days as were appointed last year by Synod, as days of Thanksgiving and Fasting, respectively, viz: the fourth Thursday of November as a day of Thanksgiving, and the first Thursday of February as a day of Fasting.

A number of papers were on Presbytery's table, setting forth serious difficulties as existing in Rev. J. Wallace's congregation. But Mr. Wallace not being present, and the Presbytery not being able, in his absence, to take such action as the case might require, a commission was appointed to meet in his congregation, at the M'Glade meeting-house, on the second Tuesday of November, with authority to adjudicate all the cases brought before the Presbytery by the papers now on the table, and all other difficulties that may be brought before the commission. All the papers from that congregation were put into the hands of this commission, and they were authorized to call for all requisite persons and papers. Messrs. T. Sproull, S. Sterrett, Wm. Slater, J. Love, E. Logan, and A. Stepheson, are that commission.

Presbytery adjourned to meet in Allegheny on the first Wednesday of April, 1855, at ten o'clock, A. M.

SAMUEL STERRETT, *Clerk.*

NOTE.—The scale of appointments, from an unexpected occurrence, could not be forwarded in time by the clerk. It will appear in the next Number, and in the meantime the parties concerned will be informed of the appointments so soon as practicable.

PERSONAL PIETY.

What man in his senses would undertake the office of a pilot on a dangerous coast, without a knowledge of navigation? Or that of a general of an army, without a knowledge of military tactics? Or a physician, without a knowledge of medicine and diseases? And who would go on another hour in the office of a parent, without seeking to possess all suitable qualifications? These are various. Personal piety stands pre-eminent in the list. "For how can they bring up *children* in the nurture and admonition of the Lord for themselves?" In order to teach religion with any probable effect, we must know it ourselves. That parent will have little ability and less inclination to inculcate piety upon his children, who has none himself. A graceless parent is a most undesirable character. Oh! how painful to see the father and the mother of a rising family, with a crowd of young immortals growing up round them, and teaching *irreligion* to their children, and leading them on to perdition, by the power of their own example. A sheep leading her lambs into the cavern of a hungry tiger, would be a shocking sight; but to see parents by their own irreligion, or want of religion, conducting their family to the bottomless pit, is *most horrible!!* No one then can rightly discharge the duties of a parent, in the higher reference to the family compact, without that *personal religion* which consists in repentance toward God, faith in our Lord Jesus Christ, and a life of habitual holiness. In the absence of this, the highest end of the domestic compact *must* be neglected, the sublimest part of education must be abandoned.

PRACTICAL SERMONS.

To preach *practical* sermons as they are called, *i. e.* sermons upon virtues and vices, without inculcating those great scripture truths of redemption, grace, &c., which alone can incite and enable us to forsake sin, and follow righteousness, what is but to put together the wheels, and set the hands of a watch, forgetting the spring, which is to make them all go?—*Horne.*

JUDEA.

Blest land of Judea! thrice hallowed of song,
 Where the holiest of memories pilgrim-like throng;
 In the shade of thy palms, by the shores of thy sea,
 On the hills of thy beauty, my heart is with thee.

With the eyes of a spirit I look on that shore,
 Where the pilgrim and prophet have lingered before;
 With the glide of a spirit I traverse the sod,
 Made bright by the steps of the angels of God.

Blue bills of the sea! in my spirit I hear
 Thy waters, Gennesaret, chime on my ear;
 Where the Lowly and Just with the people sat down,
 And thy spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains of green,
 And the desolate hills of the wild Gadarene;
 I pause on the goat-crag of Tabor to see
 The gleam of thy waters, O dark Galilee!

Hark! a sound in the valleys, where, swollen and strong,
 Thy river, O Kishon, is sweeping along;
 Where the Canaanite strove with Jehovah in vain,
 And thy torrent grew dark with the blood of the slain.

There, down from his mountain stern Zebulon came,
 And Naphthali's stag, with his eyeballs of flame,
 And the chariots of Jabin rolled harmlessly on,
 Near the arm of the Lord was Abinoam's son!

There sleep the still rocks and the caverns which rang
 To the song which the beautiful Prophetess sang,
 When the princes of Issachar stood by her side,
 And the shout of a host in triumph replied.

Lo! Bethlehem's hill-site before me is seen,
 With the mountains around, and the valley between;
 There rested the shepherds of Judah, and there
 The song of the angel rose sweet on the air.

And Bethany's palm trees in beauty still throw
 Their shadow, at noon, on the ruins below;
 But where are the sisters who hastened to greet
 The lowly Redeemer, and sit at his feet?

I tread where the TWELVE, in their wayfaring, trod;
 I stand where they stood with the chosen of God;
 Where his blessing was heard, and his lessons were taught,
 Where the blind was restored and the healing was wrought.

O! here, with his flock, the sad Wanderer came,
 These hills he toiled over in grief are the same ;
 The founts where he drank by the wayside still flow,
 And the same airs are blowing which breathed on his brow.

And throned on the hills sits Jerusalem yet,
 But with dust on her forehead and chains on her feet,
 For the crown of her pride to the mocker bath gone.
 And the holy Shechinah is dark where it shone !

But wherefore this dream of the earthly abode
 Of humanity clothed in the brightness of God !
 Were my spirit but turned from the outward and dim,
 It could gaze, even now, on the presence of Him !

Not in clouds and in terrors, but gentle as when,
 In love and in meekness, he moved among men ;
 And the voice which breathed peace to the waves of the sea,
 In the hush of my spirit would whisper to me.

And what if my feet may not tread where He stood,
 Nor my ear hear the dashing of Galilee's flood,
 Nor my eyes see the cross which bowed him to bear,
 Nor my knees press Gethsemane's garden of prayer ?

Yet, loved of the Father, thy Spirit is near
 To the meek and the lowly, and penitent here ;
 And the voice of thy love is the same even now,
 As at Bethany's tomb, or on Olivet's brow.

Oh! the outward has gone ; but, in glory and power,
 The SPIRIT survives the things of an hour ;
 Unchanged, undecaying, its Pentecost flame
 On the heart's sacred altar is burning the same.

[*Pres. Almanac.*]

OBITUARY OF JAMES GEMMIL.

JAMES GEMMIL was one of the sons of Thomas Gemmil, an elder well known and highly esteemed in the covenanting Church in this country. It was the care of his godly parents to bring up their children "in the nurture and admonition of the Lord," and they had the satisfaction of seeing their labors rewarded and their prayers answered, in the accession of their children to the Church, as they arrived at the years of maturity. The subject of this notice was for many years a member, and for some time before his death, a ruler of the congregation of Greensburg and Clarksburg. He was strongly attached to the principles of a covenanted testimony, and resisted with the utmost earnestness, anything that would seem to conflict with the good order of the Church. This trait of character was to him the occasion of some trouble in his ecclesiastical connexion.

He was a man of great fixedness of purpose. To what he believed to be right, he adhered with inflexible firmness. This was not, however, a blind obstinacy. He was always ready to give an answer to those who asked him the reason of his belief.

His death took place on the 8th day of April, 1854, in the 54th year of his age. He died of a severe form of quinsy, which determined to the brain, and carried him off in a few days. His wife, Nancy, daughter of Robert Brown, deceased, late of Greensburg, and four children are left to mourn their, not his, loss. They have good ground of confidence that death was to him gain. Though from the acute and active form of the disease, he was deprived of the power to give that evidence of his state that affection fondly expects; yet to the judgment, his religious life, consistency of conduct, attachment to the ordinances and people of Christ, furnish testimony satisfactory on this point.

OBITUARY OF MARION C. YOUNG.

THE deceased was a native of Scotland, whence she came to this country about fifty years ago. During that period she resided in Pittsburgh, and at the time of her death was among the oldest and the last of those who constituted the religious community when she came to the place. By her family name, Marion Cowan, she will be recognized and remembered by many, in different parts of the country, who enjoyed the privilege of her acquaintance and friendship. Above twenty years ago, she was married to James Young, Esq. who died about four years previous to her death. With her body enfeebled by age, but her mind continuing active and vigorous, she was diligently employed to the last, doing what her hand found to do, in promoting the interests of her fellow beings, both for time and eternity. She died October 6th, at eight o'clock, P. M. in the 84th year of her age.

The character given of a saint mentioned in the Bible, is singularly applicable to her: "This woman was full of good works and alms-deeds which she did." In all right movements, of a benevolent and reformatory kind, she engaged with her whole energy, giving her time, influence, and money to the extent of her power. Of bible and missionary societies, sabbath schools, associations for promoting temperance, and the observation of the Sabbath, benevolent institutions for the poor and friendless, and the like, she was an earnest and efficient friend. Besides, her hand was always open to the claims of private distress. How many hearts have been made glad by her noiseless ministrations is known only to him whose work it was her delight to do. We state, not to eulogize her, but to provoke others to imitate her example, that she felt it to be a conscientious duty to economize, by denying to herself what some would account the comforts of life, that she might have to give to the Lord.

As a professor of religion, she walked worthy of her profession. The principles of the Covenanting Church she always believed and loved. And though for the greater part of her time in this country, she was in a different communion, it was from a peculiarity of circumstances, which, though it may not justify her course, will nevertheless, furnish a

strong apology for it. So soon, however, as prudence, a trait for which she was eminent, dictated a return to the fellowship of the Church she loved, she gladly availed herself of the earliest opportunity.

To them who knew her, it is needless to say that she gave the best evidence of being a child of God. Indeed she seemed at times to have full assurance, and though at other times complaining of darkness, she still was strong in faith. Her latter end was peaceful. Often was she heard to say, when flesh and heart were failing: "Come Lord Jesus, come quickly." He did come at the appointed time, and now she is with him where he is beholding his glory. "Many daughters have done virtuously but thou excellest them all."

OBITUARY OF LYDIA J. M'KEE.

THE subject of this notice was the youngest child of Robert and Mary Sproull, by whom she, with their other children, were carefully trained up in the ways of religion, and early instructed in the principles of the Reformed Presbyterian Church. Into the communion of that Church, when she arrived at the proper age, she entered, embracing the principles from an intelligent belief of them. In 1835, she was married to Rev. Hugh Walkinshaw, who had been ordained pastor of the congregation to which she belonged. He was removed from her by death in April, 1843. In 1852 she was married again to David M'Kee. In the early part of last summer she complained much of weakness, arising from some serious affection of the lungs or liver. About ten days before her death, by some development of her disease, she suddenly sunk into such a state of prostration that no medicine availed to raise her. She died at four o'clock on the morning of the 13th of October, 1854, in the 41st year of her age; leaving four children, three by her first, and one by her second marriage.

In the relations of daughter, sister, wife, and mother, she was exemplary. Possessing a peculiar sweetness of disposition, she was the object of esteem and affection to a large circle of acquaintances. In the congregation, both during the life of her first husband, their pastor, and after his death, she was much beloved. As a Christian she adorned her profession. When death came, she had not the great work of preparation to begin. There is comfortable evidence to her friends, that early in life she gave up herself to Christ; and in her conduct to the last, she evinced that she felt she was not her own, but was bought with a price.

The approach of death seemed to give her no undue alarm. Having made her calling and election sure, she knew that God's time for her removal was the best. It was natural, indeed, that she should desire to live to see her children settled. This desire was in part gratified, by the marriage of her oldest daughter to Rev. R. Reed, pastor of the congregation. As for the rest, she could leave them, with confidence, to the keeping of the God of her fathers and her own God. Her husband and children, and other friends and acquaintances, are reminded by this providence to prepare for the messenger who is on his way to summon them into the presence of him, to see whose face in righteousness, is fatness of joy.

OBITUARY OF WILLIAM M'GEORGE.

Died, in Little Beaver, on the 13th ultimo, Mr. WM. M'GEORGE, after a few days illness. His disease was not well understood, but supposed to be inflammation of the kidneys. By this stroke of death, his family, and the congregation of which he was a member, have both been sorely bereaved.—*Com.*

ITEMS OF INTELLIGENCE.

THE CHOLERA.—Pittsburgh has been severely visited with this fearful scourge. Its first appearance, as an epidemic, was on the 15th of September, and during the two succeeding weeks above eight hundred persons died of it. The deaths on the 21st and 22d are believed to have exceeded two hundred.

It is something remarkable that in Allegheny, though separated from Pittsburgh only by the river, there were but few cases, and perhaps none, that originated there. The disease did not appear to be affected by the circumstance of locality. The places where it prevailed most were among both the highest and the lowest parts of the city. By some it was ascribed to the water, rendered unhealthy by the long drought. Unfortunately, for this theory, Allegheny and Pittsburgh are both supplied from the same river. There is a strange desire to keep out of view the true cause—the divine displeasure at our sins; a sad evidence how prone we are to forget God. It is worthy of notice that on the day observed by the religious community as a day of fasting, on account of the drought, the mortality was the greatest. Infidels pointed to this fact as evidence of the uselessness of prayer. The Christian can take comfort from its testimony on the other side. The prevailing calamity stirred up to earnest and fervent supplications for its removal, and God was pleased to hear and withdraw his hand. In two days the number of cases decreased one-half, and in a very short time, it had almost entirely disappeared. God is the hearer of prayer, and a very present help in trouble.

KNOW NOTHINGS.—The result of the late elections exhibits in a startling light the power of the secret association called by this name. Though but for a few months known to be in existence, it has grappled with and completely prostrated the old political parties. This is not to be regretted; at the same time no patriot can contemplate the agency by which this is done, with any other feeling than alarm. Now its great object appears to be to keep the reins of government out of the hands of papists, but how easily could it be turned to promote the cause which it now opposes. Let the self interest of the leaders dictate the policy, and the whole mysterious power of this association can be employed in elevating to office the very men it was their object before to defeat. The indiscriminate proscription of foreigners is unjust and cruel. "The earth is the Lord's, and the fullness thereof." To impose any civil

restraint on a man on account of his heretical and dangerous principles, would be accounted persecution, but it is all right to do so, if he happens to be born in another land, however good his principles and sound his morality!

The Bible ignores all such secret associations. "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

POPERY IN GENEVA.—The aggressive spirit of popery is seen nowhere more clearly, than in the influence which it exerts, at the present day, in the city of Calvin—the former stronghold of Protestantism. The heart is embittered and oppressed in contrasting the Geneva of the present time with the Geneva of the Reformation. A correct idea of the relative strength of Protestantism and Roman Catholicism may be formed from the fact that in the present government the adherents of the latter outnumber the friends of the former by more than one-half. In the Executive Council, consisting of seven members, four are Protestants and three Papists, the latter including the President and Vice President. And in the great Legislative Council, one third only are Protestants.

The disastrous and most awful change that has taken place may be ascribed in part to the indomitable zeal and energy of the man of sin; partly to the intriguing of unprincipled politicians; but mainly, perhaps, to the defection of the Genevan church from the system of Calvin, and the adoption, to a considerable extent, of the coarse blasphemies of Arianism. Protestantism, unless evangelical in its type, is no barrier, but rather an auxiliary, to the progress of Popery.

POLITICAL PROTESTANTISM.—A proposition has been recently broached in England, and is said to be received with favor, for the formation of a great political Protestant Alliance. The disendowment of Maynooth, and protection to the inmates of convents and nunneries, are indicated as the grand elements in the basis of the proposed party, while opposition to Romanism, in all its aspects will be made an issue. A movement in some points, analogous to this, is now making in this country; there being an evident disposition to appeal to the ballot-box for a decision upon the question controverted between Romanists and Protestants. It is understood that opposition to Popery, and particularly Jesuitical interference in the political affairs of the country, is the basis of the secret and powerful organization known by the forbidding designation, "Know Nothings." Every true lover of religion, and every real well wisher of the country, will regret that an association having for its avowed object hostility to Jesuitism, should yet adopt one of the cardinal principles of that dark and pernicious system, sworn and inviolable secrecy. Means of this character cannot be expected to produce any great and salutary reformation.

ANNEXATION OF THE SANDWICH ISLANDS.—For some time past rumors have obtained, that measures were projected and in progress to secure the incorporation of these Islands into the territory of the United States. Recently, these reports have assumed a definite shape, and it is now confidently alleged that a treaty of annexation has been forwarded by the

United States Commissioner, and is now awaiting the ratification and approval of the authorities in this country. The following is given by well-informed sources as the substance of the treaty: "The Islands are to be at once admitted into the Union, not as a territory, but as a State—with full State sovereign powers. In consideration of this surrender of their national sovereignty, the United States, beside agreeing to respect all existing charters, land titles, &c., are to pay some \$300,000 or \$400,000 annually, as life annuities to such persons as the sovereign authorities shall designate. It is believed that the number who will be declared entitled to share in this annuity will not exceed thirty individuals, including the King, his two sons, and the members of the house of Nobles, all of whom are now rich, and constitute the great landlords of the kingdom. Their ages will average about 40 years; and the sum to be paid to each will cease to be a debt upon the United States Government at their death. Beside the sovereignty of the Islands, all the Government property, including buildings, claims upon Foreign Governments, &c., will, it is understood, be transferred to the United States Government by this treaty—making an aggregate of two millions of dollars." It is well known that in these Islands the gospel has achieved the most signal triumphs; Paganism, in one of its lowest forms, has been succeeded by a national profession of Christianity, and the scheme of annexation will be viewed with less favor, from the fact that it is discountenanced by the devoted men through whose labors this change has been brought about. It is thought and not without reason, that Jesuitism has its hand in the matter.

REVOLUTION IN CHINA.—At the latest accounts the rebellion was comparatively at a stand. Nothing decisive had recently occurred; a forward movement having for its object the capture of Pekin was in contemplation. Apprehensions are felt in the minds of missionaries and others, that the issue of this remarkable movement may not be so favorable to the gospel and civilization as had been at first anticipated. Events have recently taken place, which clearly show that it is mixed up with a large element of ignorance, pride and superstition. Many of the leaders arrogate to themselves blasphemous titles, such as "The Brother of Jesus," "Son of God," "The Comforter, the Holy Divine Breath," assumptions which cannot be reconciled with any degree of proper religious feeling. An intelligent missionary, in connexion with the Presbyterian Board, writes as follows: "In view of all that is now known of the revolutionists, we cannot but watch with much anxiety the development of their religious character; to predict the result belongeth to Him alone who turns the hearts of men as rivers of water are turned. At present there is reason to apprehend that the fears which I expressed in a former letter will be but too fully realized, and we must look less hopefully for direct and speedy good results. Our confidence in God, however, changes not, and I do not for a moment doubt that he will make use of this movement for bringing this great empire, at no very distant day, under the power of the gospel."

RELIGION OF JAPAN.—A striking resemblance is said to exist between the religious ceremonies of the Japanese and those practiced in the

Popish Church. The prevalent religion of Japan is that form of paganism known as Buddhism, the principal tenet of which is the metempsychosis, or transmigration of the soul. The Buddhists believe that the spirits of the departed enter into the bodies of animals, and there remain passing from one animal to another, until their sins on earth, being purged away, they are received into the realms of everlasting happiness. They abstain from all animal food, and their priests are under a vow of celibacy. The following statements, extracted from a letter written by an officer connected with the Japanese squadron, will be read with interest. Speaking of their temples, he says: "The altar is the only object that attracts attention. It so much resembles the Roman Catholic that I need not describe it. Some of the idols on these altars are so similar to those I have seen in the churches in Italy, that if they were mutually translated, I doubt whether either set of worshipers would discover the change. The priests count beads, shave their heads, and the service is attended by the ringing of bells, the lighting of candles, and burning of incense. In fact, except that the cross is nowhere to be seen, one could easily imagine himself within a Roman Catholic place of worship. During the seventeenth century, Christianity was introduced by the Jesuits, and for a time made rapid progress; but the missionaries, inflated by success, became haughty and presumptuous, and beginning to interfere in politics and government, brought about a violent persecution. So deadly a hatred was conceived against the Portuguese, that in the space of forty years, they and their religion were completely extirpated. Even to this day, in certain parts of the empire, the custom of trampling upon the cross is annually celebrated. To such a pitch were the Japanese exasperated, that none of the Romish ceremonials were permitted to survive. Now the resemblance in the outward forms of the two religions, as I have mentioned above, is strikingly remarkable, and is an interesting fact in reference to the priority of the ceremonies of the church of Rome, as it is still undetermined whether they originated with herself or were borrowed from the Pagans. Great liberty of conscience exists. Every Japanese has a right to profess what faith he pleases, provided only it be not Christianity."

PROHIBITORY LIQUOR LAW.—The voters in Pennsylvania have decided against this measure. This is to be regretted, as it seemed to be the last hope for multitudes of drunkards. It is remarkable that in the large cities, the majority was on the other side. There is a movement in some places to petition for the law to the counties that went for it. We trust that this will be done, and be successful.

DIED, on the 6th ult., after a few weeks illness, Mrs. MARY A. BARR, a member of Union Pine Creek congregation.

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No. X.

HOW OFTEN SHOULD CHRISTIANS PARTAKE OF THE
LORD'S SUPPER ?

It is not designed to give a categorical answer to this inquiry, but merely to present some considerations that may be of use to Christians in ascertaining their duty with reference to an ordinance which they highly prize. They may also serve to correct some popular mistakes in relation to the use of the means of promoting spiritual enjoyment, and growth in grace.

The scripture direction in this matter is found in 1 Cor. 11: 26, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." A correct exegesis of this verse will evince that it is not its immediate design to determine any thing respecting the frequency of celebrating the Lord's Supper. That this should be often done, it intimates indirectly; but its main import is to assure communicants that whenever they observe this ordinance, according to the institution of Christ, eating the bread and drinking the wine in remembrance of him, they exhibit a lively representation of his sufferings—they show forth his death. But as this is both an incumbent duty and a precious privilege, it follows by an irresistible inference that it should be attended to very often—the oftener, if done according to its true spirit, the better. The phrase "as often as," imposes no limitation with respect to frequency; that point is left to be determined by Christian prudence in view of circumstances; but when these are such as to render the frequent observance practicable, its whole weight is on the side of frequent administration. We conceive that the bearing of this text on the subject before us, may be seen in the following free paraphrase: Eat this bread, and drink this cup of the Lord, in remembrance of him, as often as you have opportunity, and thus keep up the remembrance of his death.

The practical question that now demands attention is, should the Lord's Supper be more frequently dispensed in those congregations where it is practicable than is now customary? This is a question in which the disciples of our Lord have a deep interest; on it we take the affirmative, and in the spirit of candid inquiry will present our reasons, conscious of our liability to be mistaken, and ready to retreat our views whenever convinced that we are in error.

The practice of the Covenanting church, in both Ireland and this country, has been, for a long time, to dispense this sacrament twice a year. There is no doubt that in early times, when ministers were few and congregations scattered, this was all that was practicable, and sometimes even this much could not be accomplished. The remoteness of members from the places where the ordinance was dispensed—the want of traveling facilities—the difficulty and even danger of leaving small families unprotected in a sparsely settled country—the necessity of employing all the time of those who were able to work, to procure a subsistence—all entered into the account to render frequent attendance on this duty impracticable. But in most places now these difficulties have ceased to exist, and the plea of necessity can be no longer urged as an apology for continuing the former practice. Congregations and ministers could now attend to the duty with less toil and sacrifice four times in the year, than they did then twice, or even once. The observance of the ordinance at long intervals, was the most they could attain to, and it was accepted and blessed, and sacramental occasions were “times of refreshing,” to which they looked forward with delight, and from which they separated with reluctance and regret. Now we, with greatly increased facilities for observing this holy institution, but without availing ourselves of them to have it more frequently dispensed, have to complain that both in enjoyment in the ordinance and in gain from it, we are behind our fathers. And it is worthy of serious consideration, whether our neglect to improve our opportunities in this very respect, may not have contributed toward producing that coldness and insensibility of which Christians are conscious, and which they lament. When God is pleased in his holy providence to prevent his people from attending to any service which he has prescribed, he ordinarily sends the blessing in another way; but if they through carelessness neglect the duty, he will express his displeasure by some spiritual visitation. He may give them their desire of worldly things, but “he will send leanness into their soul.”

Necessity, then, cannot be pleaded for limiting the administration of the Lord's Supper, to twice in the year. The inclemency of the weather might in many instances furnish a pretty fair apology for not attending to the duty in the winter, especially in

country congregations. But making due allowance for this, there are still many cases where there is no real hindrance to have this ordinance more frequently dispensed. And here is where we believe the blame is, and where the reformation should begin. Let congregations, where it is practicable, take a step in advance of what has been the usage, and we are of the opinion that the seeming impracticability in other cases will soon disappear.

The very low state of spirituality, to which we have alluded above, is alleged as a reason against the change which we advocate. The force of this reason we cannot perceive; for such a deadness as would unfit for attending to the duty more frequently, would unfit for attending to it at all. And if the facts be as alleged, and the argument drawn from them conclusive, then we should cease to dispense the Lord's Supper till this lifelessness be removed. But is not this gracious institution an appointed means of increasing spiritual life in the soul of the believer? We are taught in the Larger Catechism that "they who worthily communicate, feed on the body and blood of Christ, to their spiritual nourishment and growth in grace, and have their union and communion with him confirmed." Such important advantages resulting from worthy communicating, certainly argue very strongly for the frequent observance of the ordinance. These are the very blessings we need in a time of spiritual sickliness and carnality.

We know that there are serious apprehensions in the minds of good men, and we are not free from them ourselves, that a frequent observance of this duty would insensibly wear off its solemnity, and take away in part the incentive to earnest preparation for it. And it is not to be concealed, that we see in the religious condition of some churches, when this ordinance is frequently dispensed, enough to strengthen this feeling. Days of preparation are to a great extent dispensed with, and the duty is looked on as one of ordinary occurrence; no unusual solemnity is felt or manifested on the occasion; and there is reason to fear that not good, but detriment to the soul, is too often the result. These are painful facts, and if they can be traced to the frequent administration of the Lord's Supper as their cause, then we say let us beware of any change from our present practice. But we question if any one will seriously say that this is the cause of these evils. It cannot be, unless the Head of the Church has prescribed how often this duty is to be observed, subjecting those who go beyond this to the charge of will-worship, for which this spiritual deadness is a just punishment. This no one will say. The true reason is, the low state of religion in the soul leads to this way of compensating for the defect. It is ever the case, that as spirituality declines in a church, zeal for outward forms will increase. It is this attempt, to compensate by punctuality for the want of that which is real and vital, that works the mischief. It is a legal

spirit, one of the most dangerous forms of indwelling sin, that is lying at the root and eating away all that is genuine about the professor, while outwardly he presents the appearance of health and prosperity. This is an evil, a great evil, to be guarded against with the utmost diligence.

But the frequent administration which we advocate is not to be divested of those preparatory services by which the disciples of Christ endeavor to fit themselves for drawing nigh to his presence in holy services. And we are very sure that where grace is in exercise, so far from there being any desire for laying these aside, they will be the more highly prized and more carefully observed. These services are both a means of preparation for the sealing ordinance, and they are themselves ordinances in which the believer finds delight, and by which he is profited. Will he then lightly value them, or readily dispense with them? As soon would he think of dispensing with secret prayer, or family or social worship. Let others account them a laborious service, he esteems them a precious privilege much to be prized on their own account, and much to be prized for the aid they supply in preparing for the higher ordinance.

We can contemplate with no pleasure any abridgment of these solemn preparatory services. Attempts have been made to pare them down, and successfully too, in other churches, and something of the same kind is beginning to appear in our own. We remember when two sermons were preached every day of a sacramental solemnity. At first, the second sermon on Monday, was laid aside, to give the people time to return home, although it is questionable if the people would have thought of the convenience of the change, if it had not been suggested. In some places, we learn that there is no sermon on Saturday afternoon. This dropping of services, one after another, all of which were once thought to be few enough for the proper observance of a sacramental solemnity is sufficient to excite alarm, and the more so as there is a corresponding decline of spirituality. But these effects cannot be ascribed to the frequent administration of the ordinance. Nay, we conceive this would be the cure of these evils, provided it was attended to in the proper manner, and accompanied by the divine blessing.

The practice of the church when the will of God was made known to her by direct revelation, will aid in ascertaining our duty. The Jewish Church had the times of her solemn assemblies appointed by God himself. "Three times thou shalt keep a feast unto me in a year." Ex. 23: 14. The three annual feasts were—the feast of unleavened bread, the feast of harvest, and the feast of ingathering. The letter of this law, we know, is not binding on us now, but its spirit is, and we think the moral obligation in this case is, to attend to the duty as frequently as practic-

able. It was, doubtless, a burdensome service for the Israelites to assemble from all parts of the land to one place, three times in the year; and if they had been left to consult worldly ease or worldly advantage, their meetings would have been less frequent. They could have presented a number of plausible reasons why once or twice in the year should suffice. Now we do think it is not straining the appointment given to the Jews, to make it a precedent for us in the matter, and to have our holy convocation three times a year.

This ordinance appears to have been very often administered in the primitive Christian Church. We gather this from such statements as we find in Acts 2: 42, and 20: 7. It was then known by the name of "breaking bread." In this duty, as well as in that of preaching and prayer, the early Christians "continued steadfastly." It is utterly inconsistent with the strong term here employed, to suppose that the Lord's Supper was dispensed only twice a year. It must have been dispensed very frequently—we are strongly of opinion, every Sabbath. Converts were rapidly multiplied, and it is reasonable to suppose that they would have early opportunity to testify publicly their allegiance to Christ in showing forth his death. We do not infer that we should attend to the duty as often as they did, for our circumstances are different from theirs; but we do infer that the disciples of our Lord should not at any time be long deprived of the privilege of sealing their covenant in partaking of the symbols of his body and blood.

We might appeal for the utility of frequent communing, to the experience of those brethren who avail themselves of sacramental occasions in neighboring congregations, to engage oftener in this service than it is attended to in any one congregation. And that more of this is not done, is evidence of a low state of spiritual desire, or a defect of proper fraternal feeling, or most likely both. Those, however, who do this from proper motives, and in the right spirit, are gainers; they find enjoyment in the duty, and they find their love increased and their faith strengthened by it. Hence it is that, as a general rule, those who take the advantage of such opportunities, are the most thriving Christians—indeed their liveliness stirs them up to seek these privileges, and these in turn tend to the increase of their spirituality and comfort. On the other hand persons who will not go a few miles from home, or lose a few days from the service of the world, that they may engage with brethren in another congregation, in these holy services, must have a low appreciation of their value, and be far from the enjoyment of spiritual health. Indeed, this indifference may itself, be the result of the mistaken notion that twice in the year to observe this ordinance, is all that is required of them. There is too much of the *opus operatum* in this opinion and this practice—the work is done and the worker is satisfied. And for the

correctness of this opinion, we can appeal to the experience of Christians generally; they know that when they observe this ordinance as often as it is dispensed in the congregation to which they belong, they feel as if they are under no obligation to attend to it in another congregation when it may be in their power. If on some occasions they do avail themselves of the opportunity, they do it rather as a matter of choice than from a sense of duty. There is in this something that suggests the unsightly features of supererogation; and it would be well to see that this popish abomination has not obtained a corner in the heart.

We will have attained, at least in part, our object in writing this article, if it has the effect to stir up Christians to a higher appreciation of the holy ordinance of the Lord's Supper, and to desires and efforts for its more frequent administration. To some the subject may be new, but that very fact shows the need of discussing it. To be satisfied with that kind of spiritual monotony that consists in a uniform round of religious duties, at stated times, is not a very good indication of a healthy state of the soul. Activity, diligence and zeal are the evidences, because they are the fruits of that inner life implanted by the Holy Spirit, and sustained and cherished by his blessing on the means of grace.

TRUTH THE BASIS OF CHURCH FELLOWSHIP.

It is not more certain that the inhabitants of a country will be found ranging themselves under a definite system of civil rule, than that Christians will associate under a common polity. Nor is justice done to the force of the principle under which they are led to associate in one fellowship, and under one government, by an analogy drawn from the national unity implied in a State. The latter may originate in training, in habit, in the strength of common necessities; in short, an impulse entirely external. But a church rises from feelings and principles of action implanted in the renewed heart by the grace that renewed it. A better analogy presents itself in the domestic constitution, springing from the strongest instincts of our nature. Civil polities acquire an influence only so far as they are trimmed by the pressure of circumstances into accordance with the second nature of our public and political habits. And hence the force and justice of one of the deepest truths ever uttered by any statesman—a political axiom which all history substantiates, and which passing events wonderfully illustrate, that “constitutions are not made, but grow.” God does for his people what no earthly legislator can for his subjects. God anticipates in the church—his own Divine and precious institute—the necessities developed in their character

by his grace. They pant for that unity which Christ prayed they might possess and exhibit. Full of spiritual yearnings for common fellowship, they meet, they unite, they bind themselves by sacramental pledges to the outward form and order of a religious community, endeavoring to keep the unity of the Spirit in the bond of peace. The Society thus formed has its appropriate rules,—its definite constitution,—its line of common action; and the seal of Heaven descends on it, when these spiritual cravings for organization are met in the model prescribed by Divine authority, in what we read in Scripture of the *church* of the living God. The church, therefore, is not simply compliance with mere authority, though that authority be sacred with the sacredness of God himself. It is not the dictate of expediency, though, as the institute of Divine wisdom, it is covering the earth with a precious efflorescence of holiness and liberty and love. It is the result of a spiritual necessity—strong with the strength of grace in the bosom of all the saints.

The value of the principle thus affirmed may be seen in its application to prevailing errors. In the subtile casuistry of Rome, certain views of the authority of the church are propounded and urged, upon which a spiritual despotism has been raised, the most oppressive under which man has ever groaned. The church is not an instrumentality by which the knowledge of salvation is conveyed to sinful men; but a spiritual body to whom the prerogative of actually dispensing salvation has been assigned. No man can be saved, therefore, out of the true church; and it is not an unnatural inference, if this position be assumed, that, in return for the safety imparted and guaranteed to the soul by the church, all right of private judgment should be surrendered to the church. But if the fellowship of believers, which ripens into the form of a Christian church, is the result of gracious convictions,—of a spiritual change,—which in common they undergo through the quickening of the Spirit, and without which they cannot be united in any spiritual relationship to each other, the church has no authority to infringe those rights of conscience by which, under a sanctifying influence from above, we have been brought into its communion. She has no right to stamp the scar of bondage on our moral being. Her mission is not to abridge, but to extend our privileges,—not to enthrall, but to make free. Her law is “the perfect law of liberty.” We cannot, after we are introduced within her pale, denude ourselves of all responsibility for the gifts of reason and conscience, in the exercise of which, through grace, we are what we are—members of her fellowship, and partakers of her inheritance. If the interdict of Heaven, according to the casuists of Rome, be laid on the exercise of private judgment within the true church, there must be equal sin in that act of private judgment by which we bow in subjection to her dogmas,

and seek admission within her pale. But the church is not the mediatrix between God and men : she is an aggregate of believers, all needing the Divine interposition and advocacy of Him who is the only Mediator between God and men—the man Christ Jesus.

Another system has arisen in our land akin to the anti-Christianism of Papal Rome in its essential spirit and tendencies. We have marvelled at its power and spread. Have we sufficiently investigated where the secret of its strength must lie? Adventitious circumstances may have helped it forward into notoriety and influence ; but such has been its progress, that every student of the times will be induced to ask if there be no element underneath that has given power and vitality to the system. The idea of a church we hold to be that element, misapplied indeed, but powerful enough, even in its misdirection, to rouse and enlist the sympathies of a multitude, by the strange galvanism which it exerts on their motives and activities. It is so true to our highest feelings, that a common faith such as Revelation implies, should result in a common order, that men, skillfully seizing on the fact, have turned it to account, and to this one principle have managed to subordinate all the other claims of religion. Hence the theory of a priesthood, founded on an alleged apostolical succession, claiming an intrinsic virtue for ordinances as dispensed by them, and beyond the sphere of whose ministrations it is boldly contended there is no hope for any man, but in the uncovenanted mercies of God. Hence the fondness for the doctrines of baptismal regeneration and sacramental justification. Hence the broad and avowed development of the theory in the assertion—enough to frighten weak and raw minds into acquiescence with it by pure force of alarm—that the Church of England is the only one which has a right to be sure that she dispenses sealing privileges to her children. The principle from which a church springs is here lost in the result to which that principle of necessity conducts. That result—the necessity of a church—is an element of tremendous power, as the history of mediæval times can attest,—not to be counteracted by heaping disparagement on the idea of a church, but by placing that idea in its true light and on its proper basis. There is a mighty difference between a church such as we have described, framed in a spirit of ritualism, and resting on outward forms, and the living church of the living God. It is the difference between a mask, painted and hollow, and the human face, radiant with intelligence and life ; between the mirage that ensnares the pilgrim, and the real oasis, spangled with fountains and glowing with verdure ; between unconscious mechanism, dependent for its working, as for its being, on an external impulse, and a living organism, the seed germinating—sprouting through the clod—waving on the surface—a tiny blade that grows into the ear, and ripens to the full corn in the ear. The view for which

we contend,—that it is from previous and personal interest in the covenant that we derive a right to the outward seals of the covenant, and to the fellowship of the church that dispenses them,—is not supported by doubtful evidence. All Scripture is full of it. In that instructive psalm where David records his penitential exercises for his guilt in the matter of Uriah, the prayer for the pardon of his sin is succeeded by a prayer for the prosperity of the church, from a feeling, it would seem, that his blood-guiltiness would tend to mar its beauty and its peace: “Do good in thy pleasure unto Zion.” The very order of his thoughts is full of instruction. David, it will be seen, does not approach God through the church, but the church through God. His own soul must have its guilt removed by Him who only can forgive sin, before he can identify himself in feeling and in sympathy with Zion. And so at the very outset of the Christian dispensation, we are told that the Lord added to the church “of the saved,” not, as it is unhappily rendered in our version, “such as should be saved.” They are added to the church because already saved. They were not saved by being added to the church.

There is, finally, another error with which our principle is also in collision. Perceiving the danger that ensues from attaching undue importance to the idea of a church sundered entirely from the gracious principles that find their proper scope in its formation and support, some men have rushed to the other extreme. No matter, they contend, what outward organization be assumed, or if any formal organization emerge at all from the living impulses that actuate all Christian minds—if truth be enshrined in their hearts, and they live under its influence, all the purposes of a church are served, and where the need for it? They honor truth in the hearts of believers at the expense of its outward development in a common order and peculiar fellowship. They have caught hold of the sound principle, that faith is the essence and source of fellowship, truth the basis of union. But, absorbed in the conviction of this principle, they do not carry it out into open manifestation, or rather, they subject it to a sad perversion. With them, truth is all in all,—the church nothing. To exalt the former, they disparage the latter. Now, in reality, it is no homage to the truth of God when its range of action is wantonly narrowed—when the impulse it supplies must be checked before its full influence is exerted and its proper work is done. You thus play into the hands of the enemy, who seizes on the truth which, from your zeal in another direction, you underrate and despise. He exalts the idea of a church in such a way as finds a response in the social and religious feelings of humanity. What might have been a rampart of protection to the cause of truth, is left, with a carelessness that amounts to crime, to become an

outpost of the foe—an outpost which, in some moment of successful dexterity, he can strengthen into a citadel. The idea of a church, as the necessity of a common faith, was the principle that enthralled such minds as that of Pascal even, for he would not look beyond the Church of Rome to find that idea better realized elsewhere. It is the negative of the idea—the disparagement of it under the notion most erroneous, but at the same time most conscientiously held, that truth is the more honored by the negative—that gives to a crafty Puseyism its present ascendancy in England.

The church, then, claims our love, because, springing from truth, it is the exponent of truth. The child has the likeness and lineaments of its blessed parentage. We need not fear to love it too strongly, for if we love it on right principles, in loving it, we love the truth of which it is the mirror and embodiment on earth; and strong as this language may seem, it is not stronger than that of inspiration itself, when it speaks of the church as “the pillar and ground of truth.” But for the truth, every saint would be to us as any other man, with no special claim on our regard. The church is the representative of all truth, for all the great doctrines of our faith exert a transforming power on character as it appears in connexion with the church, and mingle habitually in the influences that shape our life. Not one of them can be justly excluded, and in proportion even as they are peculiar to Revelation, the greater is the influence exerted. A personal God—a federal redemption—a forensic justification, are all thoughts of commanding power;—a personal God, in opposition to the spreading pantheism of the age—a federal redemption in opposition to the rationalism that ignores a Trinity—a forensic justification, involving the idea of law that must be satisfied, in opposition to the self-righteous ritualism that would find a way of its own to heaven, under the strange delusion that obedience to the precept, or certain rites instead of the precept, were it possible on the part of man, would supersede the necessity for the infliction of the penalty. The covenant of grace implies the personality of God. Law, too, implies the personality of the lawgiver; and the Divine personality is the basis and cement of Christian fellowship. The tie that links me to a fellow-believer, is founded on a previous tie that links me with God. Were God a principle only, or a blind influence spreading undivided and operating unspent through space, there might be reason for owning its existence, but no reason why I should unite with other men in owning it. But how does Revelation speak?—“heirs of God and *joint heirs with Christ;*” “Holy Father, keep through thine own name,”—the name which I have manifested in the truth I have declared unto them,—“those whom thou hast given me, that they may be *one*

as we are." We are bound, therefore, to love the church as manifestative of the truth; according to the measure in which God has been pleased to reveal his Son to us through the eye of our mind, and in us through the experience of grace. "If I forget thee, O Jerusalem."—*Goold.*

THOUGHTS ON DIVINE ETERNITY.

Eternity! boundless, endless thought, wherein the mind becomes bewildered, though all the power of words aid it in its investigation, and though imagination be exerted to the utmost.

In the consideration of this attribute of the Deity, we may well pause, and wonder, and adore. It is away beyond our reach; our minds can neither comprehend nor contain the idea.

Eternity is defined to be "infinity of duration." It is thus without beginning, without succession, and without end. Another definition we have somewhere seen is, that it consists in "the entire and perfect possession of an interminable life." The former suits the abstract idea; the latter applies to that being to whom it is ascribed. But definition here is merely nominal; to get a correct conception of the infinite conveyed to our minds is impossible.

Reason requires infinite duration to be ascribed to the Great First Cause; for if he existed—and this existence be underrived—then must he have existed not only prior to all, but in essence and power from all eternity, and, of necessity also, he can never cease to be. That life which he imparts to his creatures is in him necessarily without beginning and without end. And this is placed beyond the possibility of a doubt by the affirmations of Holy Writ. In Daniel the name "Ancient of Days" is given him—implying his prior existence from everlasting, and, stretching into the future, he is called "the everlasting King," Jer. 10: 10; "the everlasting God," Isa. 40: 28; "and the Lord shall endure for ever," Ps. 9: 7; "the Most High for evermore," Ps. 92: 8; "thy name is from everlasting," Is. 63: 16. Eternity is ascribed to him: "Even from everlasting to everlasting thou art God," Ps. 90: 2. "Thy years are throughout all generations. Of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end." Ps. 102: 24-26. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. 1: 8. He also proclaims himself, "Jehovah, the

first, and with the last," Is. 41: 4; and at the close of the book of Revelation he declares again, "I am—the first and the last." Time's revolutions, the succession of days, and months, and years affect him not; but on man it tells with power. The youth, the man, the aged man, all feel its cheering or blighting influence, and they reckon with anxiety its passing hours; yet all human efforts cannot arrest the course of time, or place them above the influence of its sway. Addressing God with adoration, and in profound humility, the Psalmist says: "For a thousand years in thy sight are but as yesterday when it is past." Ps: 90: 4. "Neither can the number of his years be searched out." Job, 36: 26. Peter, referring to such passages, declares: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. 3: 8.

In our ideas on this subject we take our position in time, and looking away back into the past as far as mind can reach, we find that God was there; retracing our path, in the flight of thought, we then look away into the future, and learn that he shall still exist, most blest for evermore. It is as when, taking our stand on earth and raising our eyes to the heavens above, we try to fathom the height of the blue sky, with the moon in the distance, and a star of the first magnitude more remote, and a less one twinkling faintly further still away, computing the distances in immeasurable space—but in vain. Anon we think of what is beyond the other side of earth, and are lost in the immensity. Thus is our feeble view too limited to comprehend the eternity that God inhabiteth. It is unsearchable, infinite!

When thinking in this way of Divine eternity, we employ time past, time present, and time future, attaching to the first and last infinite duration. But did we know it as God knows it, eternity would appear in a different light. It is *now—one eternal now*. To him there is none of it truly past; for how could that be, seeing that it never began—none of it future; for how could that be future which never had a beginning and never shall have an end.

We are here reminded of the limited capacity of the human mind, the littleness of all human wisdom. Vain man dares to presume on his powers, on the pre-eminence of his reasoning capacities; but try him here, and all this sinks into insignificance. In the presence of the Eternal One, in the search after his infinite duration, he must confess his very nothingness. It evinces also how far man is alienated, who, when he cannot contain this great truth in his mental grasp, would deprive God of his eternal throne, and own no sovereign but blind chance, the deified ignorance of the atheist and infidel. May God preserve us in the knowledge of himself, as it is revealed in the Scriptures. And when we lose ourselves in thoughts so overpowering as that of the

Divine eternity, may we sink into his paternal arms confidingly; as the little child, who ventures to behold the light, but becomes dazzled by its rays, and falls back exhausted, but secure in a mother's bosom.

Eternity, it is said, is applicable to all God's attributes. He is eternally existent, eternally powerful, wise, holy, just, good and true; and we are confirmed in this belief by revelation. By its light, let us look at eternity in the usual method for a little, at the past and the future, and see what is unfolded to our view.

In the past, we are informed of a time, when no creature existed—no other being, save the Infinite God, the Eternal Father, Son, and Holy Spirit, in one undivided essence. No time was then, no succession of being, but God was everything in all immensity, possessed in himself of all happiness, all delight. He is not represented as inactive or unemployed then. Each person, it is true, was enjoying infinite delight in the one eternal essence with each other; but they also purposed and planned; and it pleased God to put these purposes into execution. "The morning stars sang together and all the sons of God shouted for joy," and then their immortality of bliss began: when time commenced, the decrees respecting us were gradually developed, and both without the slightest difference or change in the eternal nature of Jehovah. And so it appears God has not only immortality in himself, but immortality to give out to others, "for to angels and souls (not to speak *here* of the bodies of men) a perpetual life is communicated to them by God: yet they can never be called their own eternity, because such a duration is not simply necessary, nor essential to them, as it is to God, but accidental; depending upon his pleasure. Angels and souls have an immortality but by donation from God, not by their own essence, dependent upon their Creator, not necessary in their own nature." Thus God is pleased that these should participate from the moment of their creation in an eternal existence. And when we mention the disorder introduced by sin, and the work of Christ for man's salvation, the past eternity is made to utter most momentous verities.

In the future we learn that those angels who have kept their first estate, and redeemed men, shall enjoy happiness unending with God. His happiness remains the same throughout eternity, whilst ours shall increase for ever and ever in enjoying his fullness; and hence arise two thoughts with which we may for the present conclude.

1st. How blessed are they that shall dwell with the eternal God for ever, not merely because of the *weight* of their joys, but also because of their infinite duration. Time without end! Oh joy-

ous thought! Take all the gems of dew that glisten in the light of morn, and all the drops of which the ocean is composed, and all the grains of sand along its shore, and all the rays of light that ever shone on our bleak earth, compute their sum, if you can, then multiply this by thousands of thousands, and from eternity subtract the incomprehensible amount. It is as nothing; eternity is but begun, ever beginning, never, never ending. Their song is said to be,

“Glory to God,
All glory and all praise at morn and even’,
That come and go *eternally* and find
Us happy and still for ever blest,
For ever and for evermore.”

2d. But there is also an eternity of misery—(dreadful thought!) of separation from God. Angels who rebelled, and men that fell and refused offered salvation, shall dwell together in wickedness and sin while lasts the blessedness of heaven.

Thus we have endeavored to view divine eternity in a two-fold way—as regards God himself, and as regards angels and men, his creatures, to whom he has been pleased to communicate an unending existence. His divine nature remains eternally the same, far above human thought to reach or human language to describe. We sink back upon ourselves wearied with so high and transcendant conceptions. Be it ours, then, seeing time shall soon be no more and eternity steals upon us, to be satisfied with the eternal God alone as our portion.

Let us not refuse what is written, but confess our own inadequacy to understand fully these subjects, and believingly await the time when we shall “see as we are seen, and know even also as we are known.”

A WORD TO MOTHERS.

(From the Presbyterian.)

When we consider how much a mother’s influence may tell on the future character and destiny of her children, not only in this world, but throughout eternity, who can overrate the importance of her station! Many like myself, doubtless, have been ready to exclaim, “Who is sufficient for these things?” Constituted by our Creator the “weaker vessel,” having much, very much, of trials and sufferings peculiar to our sex, while we share in the bodily infirmities incident to the sterner sex, were it not that peculiar grace and strength are imparted, we should sink even under the contemplation of what is required of us. But God, only wise, has made this arrangement. He has entrusted this work to our hands, and I pity the woman who does not find this “office of

trust" sufficient to satisfy her love of distinction, and would leave this appropriate sphere of action, in which she has been placed by her Creator, and seek to rule in either Church or State.

We live in times in which it is a great thing to be a Christian, and certainly it is, to be a Christian mother. Sin is abroad in every form. We need much watchfulness and prayer to maintain the life of piety in our own hearts, amidst the deadening influences of fashion, worldliness, and spiritual apathy which prevails; and when we strive to understand the signs of the times as to the Church and the world in general, who can tell for what we are training our children? The next generation may be called to pass through trials, the mention of which (were they foretold) would cause our "ears to tingle." This is no mere fancy. We may not, and we ought not to shut our eyes upon the indications of Providence. The convulsive heavings of the world portend great events. "The 'mystery of iniquity' works, and he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth." All this may be drawing very near to its accomplishment. And all the purposes of God in regard to these events, are to be brought about by means. Ought we not then to feel that we are training our children for an important crisis in the Church, and in the world?

We are surrounded by obstacles on every hand. Weak faith, bodily infirmities, indecision, and impatience, with the thousand *nameless* discouragements we have to encounter from within, while from without there are evil influences from wicked companions, temptations and snares at every turn, and in many cases (the most bitter of all trials to a pious mother) an opposing or wicked husband, who seeks to counteract all her efforts for her children's welfare. Yet, in the face of all these, or whatever else may arise, we may not relax our efforts to do all that in us lies to qualify our children for usefulness and happiness.

It is not my intention to lay down a system of family discipline, or maternal instruction; and indeed, I hardly think any one can form a more definite plan than is found in the word of God, which will be practicable in all cases. The dispositions of our children differ so widely, that one plan may not suit the different children even of the same family. It is only, then, by constant attention, care, and divine guidance, that we can meet our obligations. Love to God and to his cause, as well as love to our fellow creatures, call upon us train our children with a direct reference to his service, in any part of his vineyard, or in any department of his work. We hear the lamentation from every quarter, "The harvest is great, but the laborers are *few*." Christian mothers! are *we*, in any measure, responsible for this? Have our children been taught that they had been consecrated to God in baptism,

and that by this consecration *we* are under obligation to train them for his service, and that *they* are under covenant obligations to the Church, and to Christ the Head of the Church? Will any of us dare, after having, before God, angels and men, caused the baptismal seal to be placed upon our children, teach them, either by precept or example, that worldly pleasure, gain, or honor, is the end of their pursuits? O, let us strive to feel more deeply our great responsibility, and daily impress the minds of our children with theirs. And if it may be the will of God to permit any of us to train up a Chalmers, a M'Cheyne, a Payson, or an Alexander, for him, we shall have done more for the Church and the world, than the greatest philosopher or statesman has accomplished. Christian mother, that young son, with and for whom you daily pray, and whose "young ideas" you seek to direct, may now be forming principles which will be of incalculable importance in future life. Be not discouraged, though you do not yet see the fruit of your labor, or receive an answer to your prayers. The promise is positive. "Train up a child in the way he should go, and when he is old he will not depart from it." Many a mother has gone down to the grave mourning over the waywardness and depravity of her child, for whom she had prayed, and labored, and wept; yet a faithful God has answered these prayers, and ultimately brought that child to repentance and faith in Christ; and in the eternal world they shall rejoice together in the faithfulness of a covenant-keeping God.

A MOTHER.

A PREMATURE MINISTRY.

Facts are full of instruction on this subject. Not a few young men of bright promise, who might have become champions of the truth, have been so impatient to hasten into the ministry, that they have fatally blighted their own prospects; and instead of attaining to distinguished success, have scarcely reached the point of mediocrity. The minister now, whose maxim is to expect little things, and attempt little things, mistakes the day in which he lives. What was *knowledge* in the thirteenth century, is *ignorance* now. What was *energy* then, is *imbecility* and *stupidity* now. As was said in another case, it becomes not our sacred profession, in this period of intellectual progress, to remain like the ship that is moored to its station, only to mark the rapidity of the current that is sweeping by. Let the intelligence of the age outstrip us, and leave us behind, and religion would sink, with its teachers, into insignificance. Ignorance cannot wield this intelligence. Give to the Church a feeble ministry, and the world breaks from your hold, your main spring of moral influence is gone.

AN HISTORICAL CURIOSITY.

In 1798, a clergyman, vicar of a parish in Shrewsbury, committed what the Catholics or Puseyites would call sacrilege. In his church was a picture of the Crucifixion of Christ, suspended over what is called the altar. This picture, as he believed it to be an object of worship, he ordered to be removed. Various efforts were made to retain it, but at length it was taken from the building. The Catholic priest, on the next day, issued the following lampoon, which was circulated over the whole town :

“ The parson's the man,
Let him say what he can,
Will for gain leave his God in the lurch ;
Could Iscariot do more
Had it been in his power,
Than to turn his Lord out of the Church ?”

It may easily be supposed that on one part of the community this would have its effect ; but the worthy vicar soon gave evidence that he possessed wit as well as his neighbor, for he immediately replied :

“ The Lord I adore
Is mighty in power,
The one only living and true ;
But that Lord of yours
That I turned out of doors,
Had about as much knowledge as you.

“ But since you bemoan
This God of your own,
Cheer up, my disconsolate brother !
Though it seems very odd,
Still, if this be your God,
Any painter can make you another.”

PITTSBURGH PRESBYTERY.

APPOINTMENTS.

MR. ARMOR.—*N. Alexandria*, Nov. 1st, 3d, Dec. 1st, 5th, Feb. 1st, 2d and 4th, March 1st and 3d Sabbaths. *Greensburg*, Nov. 2d Sabbath. *Clarksburgh*, Nov. 4th, Feb. 3d, March 2d and 4th Sabbaths. *Penn's Run*, Dec. 2d Sabbath. *Cherry Tree*, Dec. 3d and 4th Sabbaths. *Oil Creek*, Jan. 1st, 2d and 4th Sabbaths. *Sugar Lake*, Jan. 3d Sabbath. *Campbell's Run*, April, 1st Sabbath.

REV. J. J. M'CLURKIN.—*Oil Creek*, Nov. 4th Sabbath. *Sugar Lake*, Dec. 4th Sabbath. *Lackawannock*, one Sabbath—time discretionary.

REV. J. GALBRAITH.—One Sabbath, *Muddy Creek*—time discretionary.

REV. O. WYLIE, *Brownsville*, till next meeting of Presbytery.

REV. WM. SLATER, *Wheeling*, two Sabbaths—time discretionary.

REV. R. J. DODDS, *Penn's Run*, 2d Sabbath, Jan.

REV. R. REED, *Clarksburgh*, 2d Sabbath Nov., and 2d Sabbath Dec.

REV. J. CROZIER, *Greensburg*, 3d Sabbath Dec., and 2d Sabbath Feb.

REV. J. NEWELL, *Greensburg*, 1st Sabbath Jan.

Funds received and disbursed at Presbytery.

| | | |
|-------------------------------|---------|----------------|
| From Salt Creek congregation, | - - - - | \$16.57 |
| From Londonderry do. | - - - - | 7.60 |
| Total, | - - - - | <u>\$24.17</u> |

Paid Out.

| | | |
|--------------------------|-------|----------------|
| To Rev. J. J. M'Clurkin, | - - - | \$7.50 |
| " Rev. O. Wylie, | - - - | 16.67 |
| | | <u>\$24.17</u> |

The Treasurer is instructed to pay the following sums:

| | | |
|---------------------|---------|--------|
| To Rev. T. Sproull, | - - - - | \$3.50 |
| " " J. Wallace, | - - - - | 7.00 |
| " " J. Crozier, | - - - - | 7.00 |
| " " T. Hannay, | - - - - | 3.50 |
| " " O. Wylie, | - - - - | 18.33 |
| " " J. Love, | - - - - | 10.50 |
| " " J. M'Cracken, | - - - - | 34.50 |

The Treasurer's Report was forwarded to Presbytery, but did not come to hand. We publish it, that the congregations may see the low state of the funds, and the need to make collections without delay.

JAMES CARSON, *Treasurer Missionary Fund, in account with Pittsburgh Presbytery.*

| | | DR. |
|-------------|--|----------------|
| 1854. | | |
| April 5th. | To balance in Treasury, | \$29.47 |
| June 6th. | To cash from Cherry Tree, by T. Sproull, | 10.00 |
| " | " " Adam Hunter, do. | 4.00 |
| " | " " A friend, by J. Galbraith, | 1.00 |
| | Total, | <u>\$44.47</u> |
| | | CR. |
| April 19th. | By Cash paid Rev. R. J. Dodds, | \$25.00 |
| Oct. 2d. | Balance in Treasury, | 19.47 |
| | Total. | <u>\$44.47</u> |

JAS. CARSON, *Treasurer.*

MINUTES OF LAKES PRESBYTERY.

RUSHSYLVANIA, Oct. 11th, 1854.

Presbytery met pursuant to adjournment, and was constituted with prayer by the Moderator. The following members were present—Ministers, J. B. Johnston, A. M'Farland, R. Hutcheson, J. Neill, J. C. Boyd, J. Dodds, J. French, W. F. George, J. K. Milligan, J. S. T. Milligan. Elders—C. Jameson, 1st Miami; J. M. Milligan, Garrison; T. Ferguson, Macedon; Samuel Blackwood, Southfield; Samuel Foster, Xenia; James Kiers, 2d Miami; J. Wylie, Rushsylvania. John Day, of Utica, not having a certificate, was on motion admitted to a seat. Rev. J. B. Johnston was appointed Moderator, and J. S. T. Milligan, Clerk; J. Dodds, Assistant Clerk. The minutes of last meeting were read, amended and approved. The following papers were presented, and disposed of as follows:

No. 1. Call from Lake Eliza, received and sustained as a regular gospel call, and laid on the table for the present. No. 2. Call from Eden and Irville, received the same disposition. No. 3. Call from Xenia, same disposition. No. 4. Letter from J. M. Dickson, student of theology, was read and referred to a special committee, consisting of Rev. R. Hutcheson, J. K. Milligan and S. Blackwood. J. B. Johnston added by vote. John Gray, certified from Cincinnati, appeared, and his name was enrolled. No. 5. Petition from Utica for supplies, &c., received; a committee of supplies was appointed—Rev. J. C. Boyd, J. French and John Day—to which this and all similar papers shall be referred. No. 6. Petition from Cincinnati, for supplies, read and referred.

No. 1. Call from Lake Eliza was taken up and presented to the candidate, Mr. P. H. Wylie, who asked and obtained until this afternoon for consideration. No. 2. Call from Eden and Irville taken up and presented to the candidate, Rev. A. M'Farland, who accepted; and Rev. J. C. Boyd and John Day were appointed to attend to his installation when the parties shall agree. No. 3. Call from Xenia, on Rev. J. K. Milligan, was taken up and presented to the candidate, who asked time to consider.

The fulfillment of appointments was called for. Rev. R. Hutcheson had fulfilled all, except one day in Cincinnati—excuse satisfactory. Rev. A. M'Farland reported fulfilled. Rev. J. Neill reported fulfilled—report sustained and referred to an auditing committee: Rev. W. F. George, A. M'Farland and J. M. Milligan. Rev. J. B. Johnston reported fulfilled. Rev. J. C. Boyd, fulfilled. Rev. J. French, fulfilled in part—excuse satisfactory. Rev. J. K. Milligan reported not fulfilled—reasons sustained. Rev. W. F. George, fulfilled in part—reasons sustained;

claim for one day's missionary labor without appointment, sustained. Mr. P. H. Wylie, fulfilled in part—report satisfactory. Mr. D. J. Shaw, fulfilled in part—report satisfactory. Mr. B. M'Cullough reported having preached two Sabbaths at Walnut Creek, and *four* at Flat Rock (formerly known as Fort Wayne,) by the appointment of the interim committee—report sustained.

The hearing of trials from Mr. Wm. Millroy, for ordination, was made the order of the day for this afternoon. It was *Resolved*, that when we adjourn, it shall be to meet in the 2d Miami Church, at three o'clock this afternoon. Adjourned with prayer by R. Hutcheson.

SECOND MIAMI CHURCH, 3 o'clock, P. M.

Presbytery met according to adjournment, and was opened with prayer by the Moderator. Members all present. Minutes read, amended and approved.

No. 7. A petition from the congregation in Detroit, for supplies, was read and laid on the table. The order of the day was called for. Mr. Millroy delivered a lecture from Heb. 10: 19-22, and a sermon from Isaiah 49: 5, which were sustained as highly satisfactory.

The ordination services were made the order of the day for to-morrow at 10 o'clock. Hearing students of theology was made the order for this evening, at 7 o'clock, in 1st Miami Church.

Recess until 7 o'clock. After recess, Presbytery met in the 1st Miami Church. The order of the evening was proceeded with. Henry George delivered a sermon from Mark 4: 38; James A. Thompson, one from Matt. 11: 28, as specimens of improvement; and Mr. Wilkin a lecture on Rom. 5: 1-5, as a trial for licensure. They were all sustained unanimously. The hearing of students made the order for to-morrow night. Examination of the candidate made the order of the day for to-morrow morning. Adjourned to meet to-morrow morning, at 9 o'clock. Prayer by Rev. A. M'Farland.

SECOND MIAMI CHURCH, Oct. 12th, 1854.

Presbytery met and was opened with prayer by the Moderator. The members all present, except T. Ferguson, absent by indisposition. Minutes read and approved. Paper No. 8. Petition from Southfield, received and laid on the table. No. 9. A Petition from Detroit, same disposition. No. 10. Remonstrance from Miami, same disposition.

The committee on ordination exercises were called on and reported—report amended and adopted. Order of the day called for. The candidate was examined on the original Scriptures, Church Government, Pastoral Care and Doctrine, by R. Hutcheson—examination sustained unanimously.

Rev. A. M'Farland preached an ordination sermon from 1 Tim. 3: 1, showing, 1st. The nature and duties of the Bishop's office. 2d. The qualifications for it. 3d. The reward.

The candidate then answered the usual queries, and was ordained and installed in due form. The charge to the pastor was given by Rev. J. Dodds. Charge to the people by W. F. George.

Committees were appointed to examine the several session books, as follows: Boyd, Neill and Gray, the 1st Miami; Dodds M'Farland and J. M. Milligan, Sandusky; Hutcheson, George and Day, Garrison; Millroy, J. K. Milligan and Foster, Macedon; French, Neill and Blackwood, Xenia. Recess until 8 o'clock.

Recess expired. Committee on the letter of J. M. Dickson reported—report adopted, and is as follows: "Your committee would respectfully report, that they have considered this letter and recommend the adoption of the following: Whereas, J. M. Dickson has been for a period of many months living out of the bounds of this Presbytery, without corresponding with, or receiving any instruction from the same; and, whereas, it appears by this letter, that he is now in the bounds of the New York Presbytery—designs to remain there and to put himself under its care. Therefore, *Resolved*, 1st. That he be transferred to the care of the New York Presbytery, and that the clerk be directed to make the transfer in time to reach that court at its next meeting. 2d. That a member of Presbytery be appointed to write him a letter, giving him admonition and counsel, and notifying him of the above transfer. R. HUTCHESON, *Chairman*."

Rev. J. B. Johnston was appointed to carry into effect the second resolution. The committee on Sandusky session book reported, that it was all in accordance with law and order. Committee on the relations between Geneva Hall and Presbytery reported—report accepted and laid on the table.

Report of Sandusky session on the argument on Civil Government, by Rev. J. M. Willson, was accepted and referred to a special committee, with instructions to receive all such reports, and prepare a Presbyterial Report for Synod. Sessions are directed to forward their reports to this committee in time for next Presbytery. The committee consists of Rev. R. Hutcheson, J. Dodds and H. George. Auditing committee reported—report adopted. Committee on 1st Miami session reported their minutes satisfactory. Macedon minutes satisfactory. Rev. Wm. Millroy, J. C. K. Milligan and C. Jameson were appointed a committee to attend to the ordination and installation of J. R. W. Sloane, and to hear trials by the students. Rev. J. B. Johnston and Robert Boyd were added by vote. Committee on the *fama*, in reference to Rev. A. C. Todd, reported—report approved. Committee to Cedar Lake reported—report approved. Committee of correspondence with Illinois Presbytery reported no action—reasons sustained and committee discharged. Committee on hearing discourses from Henry George reported—nothing done.

Call from Lake Eliza was again presented to the candidate, and by him accepted. Rev. A. M'Farland, J. French and J. S. T.

Milligan, with Elders Samuel Henderson and John Young, were appointed a commission of Presbytery, to ordain and install him immediately before next meeting of Presbytery, thus giving him opportunity of attendance upon theological studies this winter, as contemplated in his licensure.

Court took recess for one hour. Court resumed business. The order of the evening was proceeded with. R. Shields delivered a lecture from 1 Thess. 5: 6, and M. Wilkin an exercise and additions from Heb. 2: 6-10, as trials for licensure—both were unanimously sustained. Treasurer for Professor's salary reported—report accepted and adopted, and is as follows:

1854.

| | | |
|------------|---|--------|
| Apr. 12th. | From Cedar Lake, per Rev. J. French, | \$5.00 |
| “ “ | “ Cincinnati, per A. Bovard, | 3.75 |
| “ “ | “ Beechwoods & Garrison, per Rev. J. Dodds, | 6.25 |
| “ “ | “ Brush Creek, per Rev. R. Hutcheson, | 3.13 |
| “ “ | “ Samuel Carothers, | 1.00 |

1854.

| | | |
|------------|---------------------------|-------|
| Apr. 15th. | Paid Rev. J. B. Johnston, | 19.13 |
|------------|---------------------------|-------|

| | | |
|------------|--------------------------------------|---------|
| Sep. 19th. | Rec'd from Miami, per S. Baylis, | \$11.24 |
| Oct. 9th. | “ Utica, per J. Day, | 6.25 |
| “ 11th. | “ Brush Creek, per R. Hutcheson, | 14.00 |
| “ 12th. | “ Xenia, S. Foster, | 5.00 |
| “ “ | “ Bloomfield, per J. S. T. Milligan, | 4.00 |
| “ “ | “ Macedon, per Rev. George, | 6.00 |

| | | |
|------------|---------------------------|---------|
| Oct. 12th. | Paid Rev. J. B. Johnston, | \$46.49 |
| | | 46.49 |

| | |
|-----------------|---------|
| Total received, | \$65.62 |
| Total paid, | 65.62 |

Respectfully,

M. T. GLASGOW, *Treasurer.*

Committee on Supplies reported—report adopted, and is as follows:

SCALE OF APPOINTMENTS.

R. Hutcheson, Cincinnati, 4th Sabbath October, and 2d Sabbath March. Xenia, 3d Sabbath October, 3d and 4th Sabbaths March.

Josiah Dodds, Cincinnati, March 5th Sabbath, and April 1st, and administer the Lord's Supper, assisted by J. R. W. Sloane.

A. M'Farland, 6 Sabbaths, Missionating at his discretion.

J. French, 8 Sabbaths, Missionating discretionary; 4 Sabbaths at Lake Eliza, discretionary.

W. F. George, Cincinnati, 3d, 4th, and 5th Sabbaths December; Xenia, all January; Flat Rock, 4 Sabbaths, discretionary.

P. H. Wylie, Utica, 5th Sabbath in Oct. and all Nov.; Lake Eliza, from close of Theological Session till Presbytery.

J. R. W. Sloane, Cincinnati, 2 Sabbaths, discretionary, and assist at sacrament; Xenia, 4th Sabbath of Nov.

James Neill, Utica, 3d and 4th Sabbaths of Oct. and administer the sacrament on the 5th; Detroit, 4 Sabbaths, discretionary; 6 Sabbaths, at disposal of the interim Committee; the remainder of his time at Morpeth and vicinity.

Wm. Millroy, Cincinnati, 3d and 4th Sabbaths Nov.; Xenia, 3d and 4th Sabbaths Dec.

Respectfully submitted. J. C. BOYD, *Chairman.*

J. C. K. Milligan, Wm. Millroy and M. T. Glasgow were appointed an interim committee.

Treasurer reported—report adopted, and is as follows :

J. DODDS, *in account with the Pres. of the Lakes.*

| 1854. | | DR. |
|-----------------|---|----------|
| May 24th. | Rec'd from Wm. Brown, Synod's Treas. | \$100.00 |
| | Three months' interest on the above, | 1.50 |
| | Premium on certificate of deposit, | 50 |
| Oct. 10th. | Rec'd from Brush Creek, per R. Hutcheson, | 22.00 |
| " 12th. | " Macedon, per W. F. George, | 7.00 |
| " " | " Sandusky, per J. C. Boyd, | 14.40 |
| " " | " Cincinnati, per J. Gray, | 8.00 |
| " " | " Jonathan's Cr'k, per A. M'Farland, | 7.00 |
| " " | " Utica, per J. Day, | 7.55 |
| " " | " Southfield, per J. S. T. Milligan, | 8.00 |
| " " | " Bloomfield, do. do. | 5.00 |
| " " | " Miami, per Wm. Aiken, | 26.77 |
| Total received, | | \$207.72 |
| 1854. | | CR. |
| Oct. 12th. | Paid J. C. Boyd, | \$7.00 |
| " " | " J. French, | 3.00 |
| " " | " W. F. George, | 79.79 |
| " " | " James Neill, | 58.00 |
| " " | " B. M'Cullough, | 23.00 |
| " " | " P. H. Wylie, | 22.00 |
| Total, | | \$192.79 |
| | Balance in Treasury, | 14.93 |
| | Due D. J. Shaw, | \$21.00 |

J. DODDS, *Treasurer.*

Adjourned with prayer by James Neill.

SAME PLACE, October 13, 1854.

Presbytery met and was opened with prayer by Moderator. J. Neill absent, also J. C. K. Milligan and T. Ferguson, by indisposition, and S. Blackwood and J. Day by permission. Minutes

read and approved. Moderation of a call granted to Utica. J. Neill to Moderate, J. C. Boyd his alternate.

Committee on Xenia session book reported as follows: We examined the minutes and find many members received on verbal certificate—encouraging carelessness in members in reference to obtaining their certificates from congregations which they leave. Also the Moderator's name subscribed by the clerk, and not by his own hand.

J. FRENCH, *Chairman.*

Petitions from Southfield, for the whole of the labor of Rev. J. S. T. Milligan, and accompanying papers, taken up—parties heard and petition granted, with the understanding that the present pastor shall supply Novi and Bloomfield, now vacant, as formerly, until other provision can be made by the interim committee.

Remonstrance of Miami Congregation against, presenting the call from Xenia taken up, and on motion—the motion to present the call now to the candidate was reconsidered and lost. The whole matter was then laid on the table until next meeting of Presbytery, and the Clerk instructed to give due notice to the parties. Recess for one hour.

SAME PLACE, 3 o'clock, P. M.

Business resumed. A letter from a committee of Pitts. Presbytery in reference to alleged trespass on their bounds, was read and accepted, and the Clerk "instructed to inform said committee that we are not conscious of having infringed on their rights." Report of committee on relationship between Presbytery and Geneva Hall was taken up, when the following substitute was offered and adopted:

1st. Presbytery shall have exclusive control over all who may be employed as teachers in the institution, to remove or appoint at their option. 2d. Entire control over the entire course of study. 3d. Over those students who are youth of the Church. 4th. Presbytery refuses to have anything to do with the financial concerns of the Institution.

Which being done, Rev. R. Hutcheson withdraw his reasons of dissent, which had been tabled, unanswered by the committee. J. Dodds, A. M'Farland and C. Jameson were appointed to prepare a report on the propriety of a General Assembly, Sub. Synods, and new division of Presbyteries.

Resolved, That when we adjourn, we adjourn to meet in the 2d Miami Church, Northwood, the Wednesday before the next meeting of Synod, at 10 o'clock, A. M.

Committee on Garrison minutes reported satisfactory. Sessions were instructed to report statistics to the Clerk, before next meeting of Presbytery.

R. Hutcheson and A. M'Farland were appointed a committee to report on the office of School Director in Ohio.

Adjourned with prayer by Rev. J. C. Boyd, and singing 133d Psalm.

J. S. T. MILLIGAN, *Clerk.*

PHILADELPHIA PRESBYTERY.

This Presbytery held its last regular meeting in the 2d Reformed Presbyterian Church, 17th Street, Philadelphia, on the 24th of October. The opening sermon was preached by the Moderator, Mr. Willson, from 1 Cor. 1: 10, "I beseech you, brethren, that ye all speak the same thing." The ministerial members were all present, and elders from each of the congregations, excepting Conococheague. Its sitting, as heretofore, was short, all the business having been attended to in about half a day, and, we are happy to record, with entire unanimity.

Mr. Joseph Beattie, student in theology, delivered a piece of trial from John 3: 3, "Except a man be born again," &c. which was sustained as a satisfactory specimen of improvement. Gal. 5: 3-6, was assigned as a subject for lecture before Presbytery at its next meeting, and in the interim Mr. Beattie is directed to prosecute his studies under the supervision of Mr. Willson.

The amount of missionary monies reported by the treasurer of Presbytery, as at present in his hands, is \$131.³³/₁₀₀.

The Sessions are directed to report at the next meeting on the overtures on Civil Government, and on the Church. It was understood that the overture on the Doctrines of Grace would be printed in time to receive the attention of Sessions, in connexion with those above mentioned. The Sessions are further ordered to prepare and submit at next meeting, statistical reports, to be carried up to Synod.

The last Thursday in November was appointed as a day of public thanksgiving, and the first Thursday in February, 1855, as a day of fasting and humiliation.

Manayunk, a thriving, manufacturing village on the Schuylkill, and about five miles north of the city, was declared a missionary station. Several members of Presbytery had preached in this place, and reported an encouraging attendance. An application for preaching was made by some persons residing at the Burnt Cabins, Fulton county, Pa.

The following appointments were made: Manayunk, J. M. Willson, 2d Sabbath December; S. O. Wylie, 2d Sabbath January; A. M. Milligan, 2d Sabbath February; D. M'Kee, 2d Sabbath March; J. Crawford, 4th Sabbath April; J. Kennedy to visit the Burnt Cabins, and preach one day before next meeting of Presbytery.

It was brought before the attention of Presbytery that the Old Paxton meeting house, near Harrisburg, formerly the property of Covenanters, is now, and has been, since occupied by them, without a claimant. J. M. Willson was appointed to make inquiry with reference to the matter, and report at next meeting. It was also stated that church property of considerable value in the neighborhood of Octorara, Chester Co. now in the possession and use of others, had been owned by a Covenanting Society, and that there was reason to believe that its proper title still vested in the adherents of the Covenanting church. It appears that some time since this property was in litigation between Presbyterians and Seceders, and that on coming to an issue, it was decided by the Court that neither party was the legal owner. The matter, as it is represented, was amicably adjusted by a partition of the property, each party agreeing not to disturb the other in its *peculiar* tenure. It is well, perhaps,

not to express a judgment until the facts are fully investigated ; but really, if the matter be as it is reported, it is not in vain that we have on record the story of the vineyard which was in Jezreel, hard by the palace of Ahab, king of Samaria. Mr. Kennedy was directed to institute inquiry on the subject, and report the result at next meeting.

Presbytery holds its next meeting in the 2d Ref. Pres. Church, 17th street, Phila., on the 4th Tuesday in April, 1855, at 7½ o'clock, P. M.

NEW YORK PRESBYTERY.

In advance of the official announcement of the proceedings of this Court, which met in New York, on Tuesday, Nov. 7th, the following items are furnished our readers: A congregation has, since the spring meeting, been organized in Boston, Mass. Mr. J. M. Dickson, a graduate of Dartmouth College, was received as a student of Theology, of the first year, and placed under the care of Rev. Messrs. Chrystie and A. Stevenson. The petition from Newburgh, for a new organization, which was on the table since last meeting, was granted unanimously, and Rev. Messrs. Chrystie, J. W. Shaw, with elder M. W. Barclay, appointed to attend to the organization, on the second Tuesday of December, at 7 o'clock, P. M. Mr. Andrew Montgomery was licensed to preach the everlasting gospel. All the ministerial members, except Rev. J. M. Beattie, were present, and a fair number of elders. The meeting was encouragingly harmonious.

The appointment of supplies, report of the treasurer of the Home Mission fund, time of adjournment, etc., we hope to be able to give in proper time.

☞ The minutes of Rochester Presbytery have not been received.

OBITUARY OF JOHN CROW.

The subject of this notice died November 5th, 1853, in the 74th year of his age. From the place of his birth, (in Ireland,) he emigrated with his parents to the United States, while yet a child. Arrived at manhood, he made a public profession in connexion with the Reformed Presbyterian Church, and continued in her membership till his death.

There is reason to believe that amidst many infirmities and failings, he was a sincere and experienced Christian. He loved the house of God and felt deep concern for the welfare of Zion. His usefulness as a member of the fellowship meeting will long be remembered by his brethren. Often in private religious conversation he evinced to his friends that he was laying up treasures in heaven ; and for many years of infirm health before his departure, possessed evidence that for him "to die is gain." He had no opportunity of making known his experience at his death. None of his family witnessed the occurrence. On the morning of the 5th of November, he had arranged to go some distance to mill, but before starting on the journey he lay down on his bed, as

he was wont to do, after breakfast, and resigned his spirit to God. How silently and suddenly was the silver chord broken! How unexpectedly was the immortal soul dismissed from the cares and concerns of this life! Reader, pause and survey this scene, and learn instruction. Death may seize you for his prey, while either laying or executing your worldly plans. And if so, the Providence now recorded, solemnly warns you not to engage in any undertaking during the accomplishment of which the soul would fear to be ushered into the eternal world, to receive its sentence from an impartial Judge. It calls upon you when lawfully occupied with worldly business to commit your way to God that he may bring it to pass, and to cherish that frame of mind commended to our notice in the Epistle to the Colossians, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

MISSIONS AMONG THE HEATHEN.

THEOLOGICAL SEMINARY.—At Bangalore, in South India, a theological seminary for the training of native teachers has been established, under the charge of the Rev. James Sewell, with highly encouraging auspices. An effort is being made to raise the standard of attainment and character for the office of native teacher—a point of great importance, for it is generally allowed that hitherto it has been quite too low. The rapid and extensive prevalence of the English language in India, of literature and science and the hurtful tendencies of a merely secular education, combine to show the importance of a thorough literary and theological education in order to secure public respect and confidence. The following statement respecting the tendencies of merely secular instruction, we take from the London Missionary Magazine:

"There are at the present time not less than a thousand boys and young men studying the English language and literature in Bangalore alone, and from the encouragement which is now given to this kind of education by the government in almost every part of India, we may expect it to become still more prevalent. We must, consequently, calculate upon meeting with some of the most troublesome opponents of Christianity among the natives thus educated. Already there is much infidelity of various kinds current among them, and some here and there have got hold of German speculations, which they are employing as weapons against the gospel."

HINDOO OBJECTIONS TO CHRISTIANITY.—An intelligent and experienced missionary gives the following, among others, as a specimen of the objections urged by the Hindoos against the Christian religion. The similarity between some of these and the objections urged by those who are favored with the light of divine truth is most instructive, and shows that the enmity and unbelief of the human heart are the same in all cases, and that the heathenism of those who have the gospel and reject it, is of the same type with that of those who have never been visited by its light:—

1st. We must not depart from the religion and customs of our forefathers. 2d. What a number of persons say, we ought always to conform to ; as long, therefore, as the majority of our countrymen adhere to Hindooism, we also must continue doing the same. 3d. Every one will be saved by minding his own religion. As there are many roads all leading to the same city, so there are many religions in the world ; but they all lead to heaven at last. Of what use, therefore, is it to forsake our present religion to embrace a new one ? 4th. When we commit sin it involves no guilt on our part ; since it is God himself, the author of all things, who causes us to commit sin. 5th. Many Christians (meaning Roman Catholics) worship images. Why, then, do missionaries find fault with us for doing the same ? 6th. We doubt Christianity to be the true religion ; because, while it professes to make men good, we, nevertheless, see many Christians leading very bad lives. 7th. If Christianity be the only true religion, why was it not made known to us before ? 8th. If we embrace Christianity we shall lose our caste, and subject ourselves to many painful trials. 9th. If we embrace Christianity, we must give up worldly business ; for we know by experience that, unless we tell lies, we cannot prosper in business. 10th. Perform a miracle, and then we shall believe that Christianity is true ; but not before.

PEACEFUL DEATH OF HEATHEN CONVERTS.—The two following cases, among many others, afford pleasing evidence that the gospel is not without success in bringing trophies to Christ from the dark places of the earth. The first is the case of a little girl, Miriam, removed by death in the tender years of childhood. The narrative of her last hours is given in the *Foreign Missionary* for November, and is deeply interesting and affecting. The writer says : “As her health became materially impaired, an increased solicitude was felt for her soul’s eternal welfare, and many prayers were offered up in her behalf. In this feeling she herself partook, and although her natural reserve prevented her from saying much, yet she acknowledged that she feared she was not prepared to die. She felt her deep sinfulness and dreaded to appear before the judgment-seat of Christ. Again and again was she directed to the Lamb of God who taketh away the sin of the world, and gradually the darkness fled away, and she was enabled to lay her sins on Jesus. * * On being asked why she loved Jesus, she answered, ‘Because he bore my sins.’ Instead of evincing, as formerly, a reluctance to die, she had a strong desire to depart. The question being put, ‘If it were the will of God that you should recover, would you not be willing to remain a little longer ?’ she answered ‘Yes, but Jesus is *there*,’ meaning that the Saviour’s presence constituted the charm which was drawing her toward that better country. Often, when lying in a half-conscious state, she appeared to be engaged in earnest prayer, and the words ‘Our Father’ and ‘Jesus Christ’ would escape from her lips. The few last days of her life were a period of great bodily distress. Still her hope was fixed on the Rock of Ages, and she looked forward with longing desire to her dismissal. Only a few moments before her death, reference was made to those mansions which Jesus is preparing for his people. In answer to an inquiry made, she said, ‘I hope that there is one for me ;’ and her last words, just as

the spirit was leaving its frail tenement, were, 'Prepare a mansion for me.'"

The other instance is that of Fillida, an exemplary female teacher, connected with the missions at Cradock, South Africa. The closing scene of a life of much trial and endurance is thus described: "Her end was peace. A calm and intelligent confidence in the all-sufficiency of the Saviour sustained her in sickness, and, at the hour of death, enabled her to look with joyful hope to the heavenly mansions as her home. I was with her a few hours before her death. To an inquiry as to the ground of her hope, she replied: 'I trust *only* in the grace of the Lord Jesus, and I feel thankful that I was ever brought to this village and enabled to obtain the knowledge of his love. I have no fear,' and then added with emphasis, '*I can trust in his word.*'"

Let the Christian church, let our own church, deeply ponder such examples, and inquire whether we are doing anything commensurate with our ability in the way of transmitting the tidings of redemption to the benighted and perishing heathen! The success of the gospel, not less clearly than the injunction of God's word, point out our duty in this matter.

BAPTISMS BY MISSIONARIES.—The "Free Church Record," for August, reports a number of accessions to their mission churches by baptism. On the evening of Sabbath, May 14th, no less than eleven persons publicly renounced heathenism in the hall of the Free church mission, at Madras, and were admitted to baptism on their profession of the Christian faith. Of the eleven, seven were females, most of whom were young persons who had been under instruction for a length of time in the mission schools. The following instance is given as particularly interesting: "The case of Nagalingum is a wondrous proof of the grace of Christ. He is an ingenuous, intelligent lad of fourteen, the heir to a property worth £7000 or 70,000 rupees. He appears fixed in his purpose to cleave to the Lord Jesus, and has baffled every effort of his relatives hitherto to make him forsake Christianity. He has a child-like trust in the Saviour, and sits quite loose to the property. We may look for more difficulty in his case, but the Lord preserveth the simple, and will hide him in the secret of his presence." The mission at Old Calabar, in Western Africa, has been gladdened by the public baptism of a number of converts; and in the South Seas, and in South Africa, there are encouraging tokens of the favor of the Church's Head. Ethiopia is stretching out her hands to God, and the Isles are waiting for his law.

PRESBYTERIAN BOARD OF MISSIONS.—Recently, a number of important additions has been made to the missions under the direction of this Board in Northern India, Siam, and the Indian territory in the West. Several missionaries have already sailed for India, others have been designated to Siam, and no less than twenty-one missionaries and helpers have been sent to the various mission stations among the Choctaws, Chickasaws and Creeks, during the present autumn.

ITEMS OF INTELLIGENCE.

THE EASTERN WAR.—The contest between the allied and Russian forces, has at length been commenced with dreadful effect. About the middle of September the allies effected a landing on the Crimea, 30 miles to the north-west of Sebastopol, the great Russian fortress. On the 20th, a severely contested battle was fought at the River Alma, where 2,000 English, 1,400 French and 6,000 Russians remained dead and wounded on the field. At the latest accounts, Sebastopol had been invested, and the operations of a regular siege commenced. The general belief is that the fortress must fall, but not till after a desperate and bloody resistance. Who can tell the sorrow and anguish which are likely to be compressed into the history of the few coming months?

ORDINATION AT BALLYLAGGAN.—From the Banner of Ulster, we learn that on Tuesday, October 10th, the Northern Presbytery, in connexion with the Reformed Presbyterian Church, in Ireland, met to ordain to the office of the holy ministry, and the pastoral charge of the congregation of Ballylaggan, near Ballymoney, the Rev. John Hart, as successor to the Rev. Simon Cameron, still living. The services of the day were commenced by the Rev. Wm. Toland, of Kilraughts, who, after prayer and singing, delivered an impressive and appropriate discourse from Deut. 5: 27. The Rev. Thomas Carlile, of Rathfriland, explained and defended Presbyterian ordination. The usual formulary of questions was proposed by the Rev. James Smyth, of Drumbolg. Mr. Hart was then ordained by the laying on of the hands of the Presbytery. The Rev. W. J. Stavely, D. D., of Ballymoney, who presided, delivered an effective and suitable address to the young pastor and the flock committed to his charge. After the services of the day had been concluded, the congregation entertained the Presbytery and a few other Christian friends in the meeting-house, by inviting them to dinner and tea, both of which were prepared and served up in a style which reflected much credit both on the congregation and the ladies who superintended. During the evening several interesting addresses were delivered, in which some of the neighboring ministers connected with the General Assembly, who were present, took part. The proceedings throughout were characterized by the utmost cordiality and a high degree of Christian feeling. We congratulate the congregation of Ballylaggan on the choice they have made of a minister; and from the kindness and warm attachment of the people towards him, his call having been perfectly unanimous, without a single dissident, we are confident Mr. Hart will not regret his having accepted the charge of that congregation.

CHINA.—The Revolutionists have not been progressing for a considerable time past. Canton is still in the possession of the Imperialists, and it is represented that in other parts the fortune of the rebels is on the wane. There appears to be a growing impression that the moral and religious condition of the empire is not likely to be much improved by a change in the government. With all their professed regard for the Scriptures and opposition to idolatry, it is fairly open to question, whether, in reality, they are any better than those whom they oppose. The Governor among the nations, doubtless, has some wise and gracious end to subserve by this strange development of his Providence, and some assurance

is already given that it will turn out to the furtherance of the gospel. It is a curious fact in the history of the Chinese that 40,000 of them are now residents of California, and the stream of emigration is constantly flowing.

NOTICES OF BOOKS.

CASES OF CONSCIENCE, BY PIKE AND HAYWARD.

The title of this work will call up pleasing recollections in the minds of many godly persons. There are few books that have been more carefully read, or more signally blessed for the edification and the comfort of earnest inquirers. The authors were able casuists; they were called on to deal with tender consciences, and they have evinced that in accomplishing the work assigned to them they had the gracious aid of the Holy Spirit. This is a new edition, beautifully got up, and at the low price of 75 cents.

DR. REID'S HISTORY OF THE PRESBYTERIAN CHURCH OF IRELAND, continued by Dr. Willson. New edition, enlarged, 3 vols. 8vo., price \$6.50.

Mr. Rentoul, No. 20 St. Clair street, Pittsburgh, has imported this valuable work. It is the only book which gives a full account of the Presbyterian Church in Ireland. We learn that Mr. R. has put the price as low as the work can be had for in Britain. Those wishing to enrich their libraries with this work should apply soon.

A COMPENDIUM OF THE LAWS OF THE CHURCH OF SCOTLAND, from 1560 till 1840, with a summary of the Acts of Parliament, Books of Discipline, &c.

This valuable book of reference has also been imported by Mr. Rentoul. It will be found useful as a history of the judicatory practice of the Church of Scotland in her contentings with Popery, Prelacy and Erastianism till the establishment in 1690, and of the Revolution Church since that time. 2 vols., price \$5.00.

All the above works are to be had at the book store of W. S. Rentoul, No. 20 St. Clair street, Pittsburgh. We take this opportunity of informing our readers that Mr. R. is constantly importing from Europe the best works, which, as well as reprints in this country, and new works, he will sell on the most reasonable terms.

UNION BIBLE DICTIONARY, NEVIN'S BIBLE ANTIQUITIES, AND NEW BIBLICAL ATLAS.

These publications by the American S. School Union furnish valuable assistance to the student of the sacred Scriptures. The importance of a good Bible dictionary is generally admitted. Those by Brown and Calmet have been reckoned the best. The excellence of the dictionary by the S. S. Union is its convenience, being of a portable size; and its containing much new useful information obtained by modern travelers. The "Bible Antiquities" will be excellent aid to the student in his archæological researches. The "Atlas" is a beautiful collection of maps of the countries mentioned in the Bible. The "Scripture Gazeteer" is a valuable accompaniment of the Atlas, giving the meaning of the names of places, and reference to the maps, where they are to be found. We would recommend students of theology, and young preachers to procure and use these books. They are to be had in the depositories of the American S. School Union.

THE OATH: A DIVINE ORDINANCE, and an element of the Social Constitution; its origin, nature, ends, efficacy, lawfulness, obligations, interpretation, form and abuses. By D. X. Junkin, A. M. Second edition. Philadelphia: Wm. S. Martien, 144 Chesnut street. 12mo. pp. 223.

We regret that this valuable book has not been, long since, introduced to the notice of our readers. It will be seen from the above view of the title page that the oath in all its important aspects is considered, and we hesitate not to say that the discussion is throughout ample, clear and satisfactory. Dr. Junkin's book is decidedly a seasonable and much needed publication, and we earnestly hope that it may have, as it well deserves, an extensive circulation. Covenanters, in particular, will be interested with many of the views, illustrations and arguments presented, as corresponding with the sentiments which they have always maintained in relation to this important divine institution.

THE TWINS; or, Conversations on the Importance of the Office of the Ruling Elder; its scriptural authority, qualifications and duties. By the author of "Why am I a Presbyterian?" Philadelphia: William S. Martien, 144 Chesnut street, 1854. 18mo. pp. 174.

The authoress of this little work has done a good service to the cause of religion by this and her previous publications on kindred topics. The subject of the present work is of much practical importance, and is treated in a manner at once agreeable and instructive, and though a small-sized book, it condenses into a most readable form the principal points in the respective works of Drs. Millar and King, on the Eldership. The price is low, and we take occasion from this fact, as well as from its intrinsic worth, to recommend it to all, especially to ruling elders, as deserving of an earnest and careful perusal.

NOTICE TO SUBSCRIBERS.

It is due to the friends of this magazine, that they be apprised of the arrangements made for its future publication. Since the decease of the late editor, and by his request, the subscriber has attended to the editorial department—the proprietorship remaining in the hands of Mrs. RONEY. This arrangement it is designed to continue. Some changes in the form of the magazine, to commence with the next volume, are contemplated, which, while giving more matter, will not increase the expense to subscribers. Able writers, whose articles have heretofore enriched its pages, are engaged as regular contributors, and occasional communications from others are promised. It is intended to enlist the best talent in the church, both in Europe and at home, in order to continue this periodical an efficient instrumentality in maintaining the testimony of Christ. Under the head of "General Intelligence," there will be given the latest news that will be interesting to Christians in these exciting times. We earnestly request those friends who have hitherto sustained the work to continue their patronage, and to use their influence to extend its circulation.

THOS. SPROULL.

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No. XI.

THE STANDING USE AND AUTHORITY OF THE OLD
TESTAMENT.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;” and this applies to the Old as well as to the New Testament. The practice of placing these two portions of Holy Writ in contrast, as if to show that the former no longer continues to be a rule of faith and manners, is extremely absurd, and evinces deplorable ignorance of the spirit and tenor of the Scriptures.

God is one, he changeth not; and, therefore, his revelations to man exhibit constantly and connectedly his abiding moral character. Although some parts of his Word may, and when necessary for us, do, condescend to the low position, attainments, and habits of those to whom they are committed, or they may respect observances enjoined on the Old Testament church, the obligation of which passes away in the lapse of time; yet we are not to conclude that these are useless or unimportant portions. Far from it, for even in these the authority and character of the one unchanging Jehovah are abundantly evident, and their study assists us in our conceptions of the Most High, and in estimating our duty towards him.

Taken as a whole, the authority of the Old is established by the very same argument as that of the New Testament, and the reasoning in the case is, if possible, more manifest and conclusive, and the evidence more overpowering. The writers of the Old Testament appeal to miracles in proof of their mission, and some of these are most wonderful. But waiving this consideration, we may notice that the prophecies contained in many of the books are alone sufficient to establish their divine authority.

1st. The prophecies regarding the Jewish nation are most remarkable, relating to their days of prosperity and adversity, their captivities and returns, their being outcasts among the nations, and their final restoration to their own land. In short, all the particulars of that people's history are recorded with minutest accuracy of detail from the writers' days down along the future; and we have but to read the Old Testament, to this day, in order to know the past, present, and future condition of the Israelitish nation.

2d. The predictions about our Saviour are full and varied, and manifest their divine origin. Every trait in his character is fully displayed; all his mediatorial engagements from everlasting or ever the earth was, his unique sufferings, and his unparalleled rewards are unfolded in the Old Testament in the ancient solitary predictions—in a ritual burdened with the announcement of a Saviour to come—in the beautifully pure and spiritual Messianic Psalms, exalted in thought to the very throne of the Eternal—in the singularly graphic, but glowing descriptions of enraptured prophets, carried away without and above themselves in heavenly visions. In all, the conceptions as they are presented to us in the Old Testament are not only elevating, they are above all mere human efforts, and divine. And thus presented and accredited, the history of the Covenant of Grace is more full in many respects in the Old than in the New Testament.

3d. The miraculous preservation of these writings is a most powerful argument for their authority. Since they were written, nations great and mighty, that figured in earth's history, have passed away; monuments have crumbled into dust; tomes innumerable have perished in Old Time's withering embrace; and now, in these last days, even his own eventful youth had become shrouded in oblivion, but for these ancient writings, which, dictated and preserved by him who directs all events, have survived all changes—dare we say it—unchanged as their Author.

Internally considered, their authority and use cannot be questioned. The grand system of morals which they contain, owes its origin to God alone. It is pure, simple, unsparing and comprehensive, every way manifesting the holy, just, and wise character of the one true and eternal God; and its use and importance are unchanging and constant. The standing, use and authority of the Old Testament are clearly proved from the teaching of Christ and his apostles. They seem to have inculcated most particularly the study of the Bible, in order that the character and doctrines of the Messiah may be properly understood. Not only are the prophets, who foretold Christ, introduced to upbraid their ignorance; but the books of Moses, the Psalms, and every department of the Old Testament are made the basis of their remarks, and brought to bear on the things then being accomplished.

1st. Instead of finding fault with the Jews for reading the Old Testament, the very reverse was the case. They are reproved by the Saviour for their carelessness in not receiving and acting upon the statements laid down therein. Said he to the chief priests and elders of the people, "Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner? Matt. 21: 42. To the multitude, "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. Whence may we not see the very way in which the Jews are yet to be brought to a knowledge of the truth; not, indeed, by a laying aside or neglect of the Old Testament, but by a reverential study of it, and the blessing of the Spirit accompanying it; and that thus the veil of ignorance shall be removed, and they brought to bow at the feet of the Great Teacher himself? Then shall he say to them like as he did to the two disciples that journeyed with him to Emmaus: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" Luke 24: 25. Such references plainly intimate not only the necessity and importance of these writings, but stimulate to a continued and close examination of their bearing in order to a cordial reception of the truths which he taught.

2d. When Jesus was tempted of the devil, though he could, by the arm of his omnipotence, have at once hurled him and his legions back whence they came, defeated; yet, strange to say, he suffered the deceiver to confront him—the Innocent One—and taking upon him our infirmities, he employed against Satan the weapons he would have us to wield. He set us an example that we should follow in his steps. By the words of the Old Testament Scriptures did Christ oppose his arch insinuations, thereby inculcating their use, and teaching us not only to resist the devil and he will flee from us; but that these same Scriptures are the Word of God, the sword of the Spirit, the weapon of attack in the armor of righteousness provided by the Captain of our salvation.

3d. Not only have we Christ's example, which we should follow, but his plain and pointed command: "Search the Scriptures." John 5: 39. This, of course, at the time in which it was spoken, referred to the Old Testament, and thereby its authority and use are established to all generations.

4th. In the Acts of the Apostles, and in the Epistles, we have its perusal commended and enjoined, and its statements introduced to corroborate the truths published. Of the Christians in Thessalonica, it is recorded as exemplary and praiseworthy; they "searched the Scriptures daily, whether those things were so." Acts 17: 11. Again, "the righteousness of God without the law" is said to be now "manifested, being witnessed by the law

and the prophets ;” and this is explained in the next verse to be “the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe,”—a righteousness “without the law” in this sense, that our personal obedience has no influence in procuring the sinner’s justification, “by the deeds of the law, there shall no flesh be justified in his sight.” Rom. 3: 20, 21, 22. And this righteousness of faith then is “witnessed by the law and the prophets”—the usual expression among the writers of the New Testament, for the Old. How important the testimony, both by reason of the witness, which is the Spirit himself, and because of the object, which is Christ with all new covenant benefits for our salvation.

We have the Old Testament so interwoven with the apostles’ instructions that to separate the two would be to rend and destroy the whole. Their connection is so completely established in the Epistles, their harmony so clearly maintained, that, by neglecting the Old, we render the New, as far as we are concerned, in many places, useless and unmeaning. The Epistle to the Hebrews would be unintelligible without Leviticus—the perpetual reference to the former dispensation renders necessary the continuance of this book for our instruction. Moreover, how could we aright understand the Epistle to the Romans, and the words “atonement,” “reconciliation,” “blood,” &c., without the Pentateuch ? Is it not by a constant reference to the Old, and by comparing Scripture with Scripture, that our ideas are properly formed and enlarged ? In truth, the distinguishing doctrines of the Church of Christ regarding his substitutionary sufferings, his resurrection, his exaltation, and the exercise of his mediatorial power over the nations, can only be fully proved by having recourse to the Old Testament in connection with the New.

Not only is the former part of Scripture necessary for our edification with regard to the meaning of the latter, but we also find that Christ and his apostles assert that the moral precepts of the Old Testament are the will of God abiding for ever, and enforce the keeping of them, as they are there, and *there only*, handed down to us in the proper form and order. Yea, the expression for the whole sum of duty, embraced in Christ’s injunction, “Be ye therefore perfect, even as your Father which is in heaven is perfect,” seems to have been taken from, or at least founded upon, that passage in Lev. 11: 44. “Ye shall be holy, for I am holy ;” and is repeated by Peter, “Be ye holy, for I am holy.” 1 Pet. 1: 16. So that not only is the attention of men directed to the tables of the law as they were delivered, and to each command as it appears there singly : “Keep the commandments ;” but also to all the precepts collectively—to the sum of them all in the very words of the Lawgiver himself in the Old Testament, once and again repeated ; and, finally, their attention is fixed, by

the endearing way in which Christ crowns the Old Testament idea, "If ye love *me*, keep *my* commandments."

The examples of the Old Testament saints are referred to in the New, implying the standing use of such records for our imitation. The instance of Elijah as an example in prayer. James 5: 17. The long catalogue of "worthies," remarkable for their faith. Heb. 11. These and a multitude of similar references take for granted a knowledge of the Old Testament, and clearly show its abiding use to Christians in all ages. Besides, there are some particulars of faith and practice, which are learned from, and can only be fully established by, the Old Testament. It contains the sublime account of creation, and subsequently narrates the fall of man. The moral obligation of the Sabbath, of baptism, and of the worship of God in the family capacity; the scriptural institution of marriage and of civil rule, and the nature and importance of federal engagements and national covenanting cannot, we think, be satisfactorily established but by the Scriptures of the Old Testament. The Old seems to contain the history and prophecy of the church in all time and in eternity too. It furnishes examples of lasting influence and the germ of all doctrines, and it guides us in our devotions at the throne of grace. The New may be regarded as an enlargement on the character and sufferings of Christ, as these were witnessed by his disciples; it unfolds the manner of his life and the matter of his teaching, and declares the nature and design of the ordinances and institutions of the New Testament church. We do not say that because of these things greater importance is to be attached to the New than to the Old, but rather that on all the leading doctrines of the Christian religion, much more enlarged and accurate views are obtained by a careful collation of the whole Word of God.

Christians are much indebted to many parts of the Old Testament for elevating ideas of the Deity and directions in his worship. What soul-breathings after God are contained therein, suitable to every age and every clime! It is not our object to extol one portion of the Bible above another, nor prefer one book of the Old Testament before the rest; and, therefore, lengthened remarks laudatory of the book of Psalms would be improper in this place. Yet it is necessary to say, that placed, (like the commandment regarding the Sabbath among the ten) as it were, in the middle of the books—more frequently quoted by our Lord and his apostles than any other book of the Old Testament—and more highly prized by Christians in all ages as expressive of the true spirit of devotion, it is thus most reasonable to suppose, that it would retain its value and use to the church in all ages. But, as if with the passing away of a former dispensation and the introduction of a new order of things, this book also should be

improved or superseded, or become, like the others, in some measure, at least, obsolete, so have too many professedly Christian churches treated the holy songs. Alas! that they should not know or regard it, that they are thus robbing religion of its spirituality, stopping the pulsations of the new life in heart and seat of its animation in the Bible, forbidding the blood, so to speak, its flux and reflux by the channels and conduits which God has appointed for it.

Some are inclined to overlook certain portions of the Old Testament, and labor under the mistake, that the divine character as therein revealed is far different from that in the New. This error seems to arise from incorrect views of the law and the gospel. The thunders of Sinai and the fearful punishments threatened on offenders are the true representations of God's justice in taking vengeance on those who violate his holy law. The minister of the gospel should see the important use of the Old Testament in giving weight to his warnings, and the sinner should be driven by its threats to flee from the wrath of an angry God to the covert of the covenant.

This error arises also from an idea entertained that there are not such gospel invitations and comforts contained in the Old as in the New. But though we have the moral law and its accompanying terrors, we have likewise most lively and encouraging traces of the Covenant of Grace. The sinner finds salvation in the Old as well as in the New; and the terrors of the law as well in the New as in the Old. The "Sun of Righteousness" is equally the light of both: in the one his benign beams burst forth from amid lowering clouds; in the other the clouds may be said to have passed away, and we behold him fully revealed. Certain it is, that much in the Old should no longer be practiced under the New Testament dispensation, for we are come to a more glorious and spiritual economy; but we do not say that such parts as refer to the past economy are no longer useful. On the contrary they are in many ways indispensable—as they declare still the infinitely holy character of the Most High, the necessity of awe and reverence the most profound in approaching him, and of a strict regard to the divine glory and the welfare of the church in administering civil and ecclesiastical law; and taken in connection with the New, we find most valuable aid and direction from these laws and observances in practice obsolete. In short, they are, so to speak, the mould in which the mind of the Church of God in past and present ages was formed and fashioned.

To conclude, God as he is in himself, and as he manifests himself in the display of his perfections in the works of creation, providence, and redemption, is presented in his true character in the Bible, taken as a whole. The God who is our hope, our trust, our all, is pleased to give to man this revelation of himself, and

taken from first to last, the view is connected, perfect, and, we had almost said, unbounded. Isolate from the other part, either the Old or New, and a void is left which all created wisdom never can fill up. The Bible, as we have it, is precious and inestimable. It is dependent in all its parts—a golden chain suspended from the eternal throne, its links secure and inseparable. To vary the figure, it is a mine of knowledge, too deep for man, where every new discovery leads to others more valuable still, and thus we may go on from one degree of Scriptural wealth to another, until we arrive at the source and fountain of all ; there to enjoy the riches of his glory.

“ This book, this holy book, on ev’ry line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God, all stamped
From first to last.”

THE POWER OF TRUTH AS THE INSTRUMENT OF UNION.

The blessed day when, the dead sea of our divisions healed and all estrangement at an end, the Church of Christ shall be visibly one, has often been the subject of fervent prayer and eloquent anticipation. The importance of Christian unity cannot well be exaggerated. It is the gift of the Spirit of truth, for we read of “ the unity of the Spirit.” It is the object of the Redeemer’s intercession : “ Neither pray I for these alone, but for them also which shall believe on me through their word ; that they all may be one, as thou, Father, art in me, and I in thee ; that they also may be one in us ; that the world may believe that thou hast sent me.” John 17: 20, 21. As infusing power into the testimony of the church, and as conducive to the spiritual peace and joy of its members, it is a blessing after which it is our duty to yearn with a holy impatience of desire. The question as to the agency and means by which it is to be attained, depends upon a previous inquiry into its real character.

Did we believe that the union which we are under obligation to seek, consisted simply in the exercise of benign affection to the household of faith, the earnest inculcation of love and charity would of necessity be the course requisite for the accomplishment of our aim. But this were to reduce Christian love from its proper dignity to the common exercise of general benevolence. The former, however, implies a special complacency in its object—founded upon the faith which Christians hold in common. It is not mere defect of love, therefore, that is the true hindrance to Christian union. There may be between believers in different

communions, greater intensity of mutual and holy affection, than they cherish to any member of their own respective churches. To impute all disunion to deficiency in Christian love, may be to touch on a prevailing evil, but it has only an indirect tendency to heal the breaches of Zion. For how is the love so wavering and defective to be kindled into new vividness? You cannot by authority command the mind into love—you cannot by reasoning persuade it into love—you cannot by warnings threaten it into love. Love springs from agreement in conviction. The more we are agreed in our views of truth, the more endearing and unreserved will be our Christian fellowship. If it is under the power of a common belief that we cherish any measure of Christian love, that we unite and form a church at all; the more we approximate to unanimity of conviction, our love to the brethren will be the deeper in its secret fullness and swell higher in open flood. Truth, therefore, is not only the basis but the means of union, in fostering through identity of conviction the exercise of sanctified affection in the household of faith. It is clear that this is the unity which the Scriptures enjoin:—"Now I beseech you, brethren, by the name of the Lord Jesus, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the *same mind*, and in the *same judgment*." 1 Cor. 1: 10. "That ye stand fast in *one mind*, with one spirit striving together for the faith of the gospel." Phil. 1: 9, 27. "Be of *one mind*." 2 Cor. 13: 11. "Finally, be ye all of one mind." 1 Pet. 3: 8. Let truth, therefore, be enthroned in rightful supremacy, as the magnet that attracts—as the spiritual gravitation that binds—as the polar star that guides us amid the thousand uncertainties of this world's theories and speculations. Received into the heart, and embodied in the life, it will knit Christians together by a tie which will last and be of force when the heavens are no more. Union prompted by an impulse of feeling, irrespective of the claims of principle, may dissolve at a breath, for a breath has created it. Union on the basis and through means of truth, is alone worth the name—alone likely to be permanent—alone fitted to engender deep and lasting affection.

It follows, that we can have no sympathy with any union founded on a compromise of truth. It is but a semblance and phantom. The men so associated are in reality no nearer than when they stood disunited and apart. How often do men affect to despise the peculiarities of creeds and testimonies, and to scorn them as things of minor importance! He who sees in truth, however, as realized in Christian experience, the germ of the outward church—the spring of our visible unity, will cultivate a wiser spirit, a humbler reverence for the majesty of truth. He will not undervalue a single ray that emanates from the full orb of

Revelation. It is because I deem my neighbor a conscientious man that I pant to be one with him in conviction. If it were not so, it would be small advantage to have any connection with him. One main cause of our present disunion, as it seems to us, is, that Christians have not cultivated the habit of examining and discussing points of difference, not only in a spirit of mutual forbearance, but of mutual respect. To hurl, reciprocally, charges of bigotry on the one hand, and latitudinarianism on the other, when the objects of this fiery shower of reckless invective and denunciation may be Christian and conscientious men, is to pursue a course the reverse of what toleration and charity prescribe—that tends to widen the rupture among churches. To talk of peculiar tenets, as straws fit only for the burning, may evince honest desires for union, but no wisdom in the mode by which union is to be sought. More and more a spirit of true liberality, we fain would hope, spreads amongst us, that takes “a more excellent way” to heal our long divisions. It is a pleasing view, dear to minds that strive to lift themselves above the mists of Sectarian controversy, and grapple with leading principles, that when you have to deal with religious and God-fearing men, however narrow their sentiments may appear, however different from your own—there must be some phase of truth, could we but discover it—some element of strength and value about their views, that has constrained the homage of the devout and sanctified conscience. Let us pay deference to the most worthless scruple in the mind of our neighbor, provided he is conscientious in holding it, and his conscientiousness is clearly attested by a spirit of meekness and love.

In accordance with these statements, the whole history of the church is replete with evidence, that the church is to be built up, and souls gathered into the unity of the faith, not so much by the refutation of error, not by the compromise of truth, but by the inculcation of positive doctrine. The instrument that is so powerful for converting sinners, when wielded by the hand of the Spirit, is of equal power for uniting saints. Luther preached the doctrine of justification by faith. It was in his age “the present truth,” and he declared it to men with a quenchless enthusiasm as the anchor wherewith his own soul was moored within the veil. The Protestant churches sprung up as by miracle around him; such value lies in positive truth as the rallying point of believers, the centre to which the convictions tend that soon ripen into fellowship. But the history of the German church suggests another lesson, that may well deter us from the folly of diluting, under the specious guise of liberal professions, the claims of any principle, however subordinate, which revelation may have commended to our love and belief. An age of formalism ensued after the first love of the churches of the Reformation had grown cold. The school of the Pietists arose—Arndt, and Spencer, and Franke at

the head of it—attributing to keen discussion upon minor points the decay of godliness in the Church of Christ. They cut rather than untied the knot, by the resolution to dismiss from their creed entirely these minor truths—to distinguish between truths essential and circumstantial, and to shun the consideration of the latter as generating only the fierce spirit of sect and party. They were good and holy men, and lived in a warm atmosphere of Christian love, so that the fragrance of their memory and the echoes of their praise yet linger in the Churches of Christ. Alas! they knew not what they did! The distinction on which they insisted might be valid, but can the line be surely drawn? Assuming the power to discriminate between essential and non-essential truth, in a spirit *that stripped the latter of all obligation on the conscience*, for in this last circumstance lay the evil and the danger, they gave birth to a heresy that ate its way by a corroding march into the vitals of the faith. The distinction on which they acted was beyond all question the origin of Rationalism. And we need not wonder at the circumstance. Let a man in the mere pride of intellect pretend to determine what in Divine truth he requires to believe, and what he may discard as needless for his salvation, and the authority of Revelation is sapped and undermined. While we endeavor to keep the unity of the Spirit in the bond of peace, let us prize and seek the truth more and more, and so shall we come into the *unity* of the faith and of the knowledge of the Son of God, whom to know is life! Blessed unity! If I forget thee let my right hand forget her cunning!—*Goold.*

HOME MISSION.

From the Twenty-Sixth Annual Report of the Reformed Presbyterian Home and Foreign Missionary Society, Ireland.

Amidst the changes that have ever been transpiring among the nations of the earth, the Church of God has remained a permanent institution. In almost every nation where the Church has been established, the power and influence of the world have been exerted for its extinction; but it lives still, a standing testimony to the truth of the prophecy—"The Most High himself shall establish her." Nor has the Church been preserved alone. It has ever been progressive. The truth of which it is the depository has subdued kingdom after kingdom, and many systems of error and immorality have been destroyed before it. In all times, and under all possible providences also, the work of God has been carried forward. *Peace* has been found conducive to the spread of the truth, and when "all the earth sitteth still, and is at rest," the Gospel of peace has been quietly propagated from

land to land. *War* has afforded facilities for the extension of the Gospel, and when the nations have been engaged in deadly conflict with each other, the messengers of the "Prince of Peace" have been at liberty to prosecute their work unmolested. "The street and wall of God's city have been builded even in troublous times." *Periods of national prosperity* have afforded the means for propagating the kingdom of Christ, and *seasons of adversity and distress* have opened up opportunities for advancing its interests. Nor are we left to seek illustrations of this in the ancient or past history of the Church. Its present position will afford abundant illustration. "As we have heard, so have we seen in the city of our God. It was at a time when Europe was involved in war that most of the great missionary institutions of the present day took their rise. The London Missionary Society, the British and Foreign Bible Society, the Religious Tract Society, and various kindred institutions, owe their origin to a period when these nations were convulsed with war and revolutions. But as it was not with the object of advocating or arbitrating national quarrels that these institutions were founded, so, when peace was restored, every succeeding year of rest and tranquillity served to consolidate and extend their interests and operations. And it is encouraging, that though there are many evils connected with the Church, many divisions in it, and much supineness pervading it, yet the past interval of national repose has called into activity the evangelistic principle and spirit of almost every part of it. And though the efforts yet put forth may be far from commensurate with the Church's means, obligations, and the work to be done, yet no rational man can despise the amount of evangelistic instrumentality at present employed by the Churches, or deny that, by the ordinary laws of cause and effect, not to mention the promised blessing of the Spirit of God, it must be productive of the most important results. There is, *first*, the department of *Foreign Missions*. Some of these are prosecuted by societies composed of the members of the different Churches, and some by societies connected with particular Churches; and it has been calculated that, by all these societies, there are employed in the *foreign field* not fewer than *four thousand laborers*. It may be still said of these, in comparison with the vast field of heathenism, "The harvest is plenteous, but the laborers are few;" yet it is cheering to think that there are a few parts of the heathen world which have not been contemplated, penetrated, or in some measure possessed of these messengers of the Gospel. There are, *secondly*, *Bible Societies*, whose object is to send the World of Life every where into the habitations of men. And these, as they exist in England alone, have expended, during the past year, more than £230,000 in this enterprise. There are also *Home Missions* in connection with almost every evangelical Church, and in almost

every locality, directing the "water of life" to irrigate the distant and neglected mountain-top, and to purify the moral pollution of the lanes and alleys of our cities and towns. The agents of these institutions are literally going to the "highways and hedges" of the remote country districts, and into the "streets and lanes of the city," to compel sinners to come in, and fill the house of God. There are, further, our *Jewish Missions*, seeking out "the lost sheep of the house of Israel," pursuing them in their wandering among all nations, and inviting them to Him who has promised "to be to them a little sanctuary in every place where they shall come." There are also *Colonial Missions*, whose agents accompany or follow the expatriated emigrant to his far southern or western home, and there, amidst the wilds of the wilderness, is his heart gladdened by the instructions and ordinances that were heard or "observed from his youth up." And we ought not to overlook the numerous *Protestant Societies* which are drawing up their legions in front of the fortifications of Babylon, and sending the summons of their Captain, "Come out of her, my people, that ye partake not of her sins, and that ye receive not of her plagues." Nor has this summons been sent in vain; for while, in England of late years, "some have been departing from the faith, giving heed to seducing spirits and doctrines of devils," numbers have fled from this "city of destruction," and are now walking in the light and liberty of the true Church of God. It is cheering to observe, that these and numerous other kindred institutions are not only maintained, but are increasing in resources, in labors, and in success; and, notwithstanding the commotions and other retarding causes that have arisen during the past year, the income of most of these institutions has been increased by thousands. We are inclined to believe that never in the history of the Church has one year witnessed so much of the world's gain consecrated to the Lord. It may be insinuated, that much of all this enterprise and labor proceeds from improper motives, and is carried on in an unscriptural manner. But the lover of God's work will remember, that no enterprise in God's service was ever free of human imperfections. Even in the days of the apostles, "Christ was preached of *envy and strife*." And we are to cherish the spirit of him who said, "Notwithstanding every way, whether in pretence or in truth Christ is preached, I therein do rejoice, yea, and will rejoice."

We are also to note the opportunities which the providence of God has been opening up before this instrumentality in every quarter. When the London Missionary Society was first established, there were comparatively few parts of the vast world of heathenism accessible. Even British authority prohibited the missionary from proceeding to lands where the heathen would have welcomed him. Now, almost every part of heathenism is

open. The great wall of China is broken down before the missionary. Japan cannot exclude the footsteps of the Christian evangelist. "The great river Euphrates is drying up, that the way of the herald of the Gospel may be prepared" to scatter the delusions of Mohammedanism. Consider, in connection with this, the facility with which the missionary may now proceed from country to country, in disseminating the Word of Life; and we know not which to admire—"the wide door that God is so effectually opening," or the instrumentality which He is so wonderfully raising up to enter in and take possession.

In connection with all these considerations, the inquiry is now forced upon our Church—What have we been doing commensurate with the zeal which has been manifested by others in this service? What have we been doing, in proportion to the opportunities Divine Providence has been opening up before us? What have we been doing, commensurate with our own recognised obligations? We have lately vowed, as a Church, that we will "dedicate ourselves, in our respective places, to the great work of making known the Redeemer's light and salvation among the nations; that by our prayers, pecuniary contributions and personal exertions, we will seek the revival of true religion and the conversion of Jews and Gentiles." And this oath is being now sworn by the members of our various congregations in the weeks that are passing over us, and how shall we lift up our face before God or the world, if we are found neglecting this great service? It devolves on us to state what our Church has done during the past year, and it is to be pondered, whether it be commensurate with our obligations or not.

The Home Missions of the Church are being prosecuted as former reports indicate. The congregations and stations, more or less assisted in maintaining the ordinances of the Gospel among them, remain the same as formerly, and much the same amount of assistance has been afforded to them. Probably, also, the membership in those places remains, in general, stationary.

It will thus be seen that the report of our home missionary operations present, from year to year, little variation. This may seem strange, when we consider that the Church ought to be an aggressive society. Her character is described in the Divine Word as "breaking forth on the right hand and on the left, her seed as inheriting the Gentiles, and causing the waste places to be inhabited." It might be expected, therefore, that, from year to year, new and distant stations would be occupying the attention of the Board, while the old would be so increased in number and strength as to be self-sustaining, and in time be able to repay the Church's bounty by aiding in its extension. We are not disposed to deny that the Church has "been slack in seeking to possess the land" which is part of her inheritance, and which the

providence of God has opened before her ; and we are disposed to admit that, had Christian zeal filled the Church in proportion to her obligations and opportunities, her congregations and missionary stations would have been much more numerous and flourishing than they now are ; yet it is to be remembered, that each of our congregations are of a missionary character in their own locality—that they are surrounded with opposing influences—that, in a greater proportion than they can be expected to add to their numbers, they are annually diminished by emigration ; and it may be considered as an evidence of “the good hand of our God upon us,” that our congregations and missionary stations have not been diminished in number, and that we have not been forced to abandon stations formerly occupied. It is to be considered also, that if our Church, numbering in this country only fifteen self-sustaining congregations, succeeds in maintaining the Gospel in *fifteen others*, besides, to a considerable extent, sustaining *four* missionaries abroad, we cannot conclude that our Church is destitute of a missionary spirit ; and, judging her by the common standard of Christian liberality and enterprise, she will bear a favorable comparison with other Christian communities.

In regard to the means for carrying on the Church’s missions, the Directors have to report, that the income of the past year has fully met the demands. We have pleasure in remarking, that our Church seems to partake in some measure in the increased liberality of the age ; and we think we behold cheering indications, that the members of the Church are prepared to sustain a larger missionary effort than has yet been made. We have marked, with gratitude to the Church’s Head, that there has been an increased liberality on the part of several congregations, and that this spirit has been increasing in the Church for some time. As in last year’s report it was stated that the “lack of service” on the part of congregations was supplied by personal donations and legacies, so we have again to record enlarged assistance from the same source. One member of Clabber congregation has furnished the sum of £50, to be expended in foreign missions ; and perhaps, it is as worthy of being recorded, that a young man in the congregation of Rathfriland, lately deceased, directed the sum of 5s., being all that he was possessed of in the world, to be given to the missionary cause. “He cast into the treasury all he had, even all his living.” It is gratifying to the friends of missionary effort and the maintenance and extension of the Redeemer’s kingdom, that both the *living* and the *dying* are contributing towards it ; that particular individuals and united congregations throughout the Church are manifesting greater interest in it ; and though it may be that some have not contributed according to their numbers and means, and some two

or three congregations have forwarded no contribution for the last year, yet it is hoped that, when an increased agency is employed at home or abroad, the Christian spirit and energy of all will be awakened, and "each will be found going before another" in the work to be accomplished.

In regard to the IRISH MISSION, the Directors have to report, that the duty of the Church to those under the thralldom of Antichrist in our own land has been frequently under consideration. Although no agent is at present in this field, we have reason to believe that there is no part of missionary enterprise in which the members of our Church feel a deeper interest; and contributions are occasionally sent forward to our treasurer for this object, not only from our own congregations, but from members and friends of our Church abroad. It is not, then, the want of a field "white to the harvest" in our native land—it is not the want of a spirit or means to carry on such a mission in our Church—that prevents us having such an agency in this quarter;—it is, that the Directors have been unable to find agents willing to devote themselves to this work. At one time, they turned their attention to the licentiatees and students of our Church, but they failed in obtaining a suitable missionary. At another period, they turned attention to some among the ordained ministry, but found obstacles here. Yet they are not without hope. At present, they again look around, and they observe other licentiatees take the field, other students looking forward to the ministry, and they flatter themselves that among these young men of talent and piety, as they believe them to be, there may be found some who, in the name of the Lord, will undertake the office, and labor, and honor of conducting this mission. And we cannot but hereby hold out an invitation, in the name of the Church's Head, to the preachers, or intended preachers, of the Gospel to be employed in this work. The missionary spirit of our Church has been seeking an outlet in this direction. Other Churches are wondering why our agents are not by their side in this field. Few of our missionaries, we believe, would draw toward them the sympathies and interest that would be exercised toward those employed in this service. "Whom, then, shall we send, or who will go for us?" When shall we hear the voice of some sanctified and self-devoted young minister responding, "Here am I, send me!"

In conclusion, the Directors cannot but express their conviction, from a review of the past, and their acquaintance with the present state of our Church, that there is sufficient zeal and activity to sustain its missions, and to extend them far beyond their present bounds. Believing, as we do, that the Head of the Church is calling its members everywhere to an activity in this work hitherto unknown, and observing, as we do, that Christian Churches are responding everywhere to this call, we cannot

believe that our own will not also manifest increasing zeal and activity. There is, however, a zeal, an earnestness, a liberality, a self-denial, and self-devotedness demanded of us in this work that has yet to be learned. May we learn it from the examples of others, from the Word of God, from our own late covenant engagements, and especially from the awakening influences of the Spirit of God. And may we soon behold our own beloved Church foremost and most successful among the ranks of that united host which is going forward in the conquest of the world for God.

SAVING FAITH.

[SELECTED.]

Faith is the gift of God, and the act of man ; a wonderful and supernatural gift of God, and a lively motion of the heart renewed by grace, and powerfully moved by the Spirit. The power to believe and will to use that power, is of God, but the act of the will in resting on Christ, is man's. It is man that believeth, but it is God only and altogether, that enableth, stirreth up, putteth forward, and inclineth his heart to believe.—*Ball.*

This saving grace being thus implanted by the power of the Spirit, it is by his gracious influence drawn forth to exercise in believers, not only at first, but also through the course of their Christian life.

Each of the persons of the adorable Trinity hath a peculiar work in the sinners obtaining the grace of faith. The implantation of faith is not a work in which one of the divine persons only is engaged, but in it all the three, Father, Son, and Holy Ghost, are concerned.

Faith is the gift of the Father. He draws the soul to Christ. John 6: 44, 65. This act includes the Father's treasuring up from everlasting, this saving faith, with all other new covenant blessings in the fullness of Christ for his people, together with his choosing them in him from the same unbeginning date, to the actual enjoyment of this precious grace.

Faith is procured for the children of men by the Lord Jesus Christ. Phil. 1: 29. "Unto you it is given in the behalf of Christ to believe." It is bestowed on them like all other saving blessings for Jesus' sake. The righteousness of Christ is the alone proper meritorious cause of the gift of faith to any of Adam's race.

The Holy Spirit works faith in the believer. Faith is one of the fruits of the Spirit. Gal. 5: 22; 1 Cor. 12: 9. The Spirit is called the Spirit of flesh. 2 Cor. 4: 13. It is by his personal act, that the divine power which is common to each of the divine

persons, is exerted for the implantation of grace in the soul, and this is called the renewing of the Holy Ghost.—*A. Mason.*

The divine plan of putting the soul into actual possession of the righteousness of Christ is union to him by faith. Of faith, man is naturally destitute. It must be given to him, or he never can possess it. None but the Godhead can bestow this precious gift. But God can give it only in a way worthy of himself. The objects of this gift have by sin forfeited all claim to the divine favor. The faithfulness of God pledged for the execution of the penalty of the covenant of works, bars the way of the free bestowment of every gift on the sinner. The preparation is free, but not the bestowment. The preparation belongs to the plan: the giving, to the execution of the plan. The making of the plan is an act of free grace, but it contemplated a price to be paid, as a consideration of conferring the blessings it contained. Moreover, as faith in embracing Christ is the act of the believer, and as of itself the soul is unable to perform this act, it must be enabled. This is the work of the Spirit of faith.—*Anon.*

AN EXAMPLE FOR MOTHERS.

In the vicinity of Philadelphia, there was a pious mother who had the happiness of seeing her children, in very early life, brought up in the knowledge of the truth, walking in the fear of the Lord, and ornaments in the Christian church. A clergyman who was traveling, hearing this circumstance respecting this mother, wished very much to see her, thinking there might be something peculiar in her mode of giving religious instruction, which rendered it so effectual. He accordingly visited her, and inquired respecting the manner in which she discharged the duties of a mother, in educating her children. She replied that she did not know that she had been more faithful than any Christian mother would be in the religious instruction of her children. After a little conversation, she said: "While my infants were on my lap, as I washed them, I raised my heart to God that he would wash them in 'that blood that cleanseth from all sin.' As I clothed them in the morning, I asked my Heavenly Father to clothe them with the robe of his righteousness; as I provided them with food, I prayed that God would feed their souls with the bread of Heaven, and give them to drink of the water of life. When I prepared them for the house of God, I prayed that their bodies might be made temples for the Holy Ghost to dwell in. When they left me for the week-day school, I have followed their infant footsteps with a prayer that their path through life might be like that of the just, which shineth more and more until the perfect day. And as I committed them to the rest of the night,

the silent breathing of my soul has been that my heavenly Father would take them to his embrace, and fold them in his parental arms."

We need hardly add that the answer was entirely satisfactory. Let other mothers go and do likewise.

DISCIPLINE AND RESTRAINT FOR THE YOUNG.

The eldest son of President Edwards, congratulating a friend on having a fine family of sons, said to him with much earnestness, "Remember, there is but one mode of family government. I have brought up and educated *fourteen* boys, two of whom I brought, or rather suffered to *grow up, without the rod*. One of these was my youngest brother; and the other, Aaron Burr, my sister's only son," both of whom had lost their parents in their childhood: "and from both my observation and experience, I tell you, sir, 'maple-sugar government' will never answer. Beware how you let the first act of disobedience in your little boys go unnoticed and, unless evidence of repentance be manifest, unpunished."

Of all the sermons I ever heard, long or short, this has been among the most useful, so far as this world is concerned. It is a solemn lesson, to be prayerfully pondered by all parents and guardians. The Bible lays down *four* great rules, involving the four great elements of the successful religious training of children—*prayer, instruction, example, and restraint*. And it is doubted if a solitary case can be found where all these have been united, where the child has not followed in the footsteps of the pious parent; while, on the other hand, if but only one of the four has been neglected, it may have been the ruin of the child.

Remember, Christian parent, it is not enough to *pray* for, or even with your children, if you do not also *instruct* them; and it will be in vain to *instruct* them, if your own *example* contradicts your teaching; and in vain will be the prayer, the instruction, the example, if, like Eli, when your children do wrong, you "*restrain* them not." But let all be found united, in all be found faithful to your duty, and you may trust in God that he will fulfill his promises, and that your children will grow up to serve him, and to bless you for your fidelity to their highest interests.—*Messenger*.

CUSTOMS OF THE TURKS.

"The Turks abhor the hat; but uncovering the head, which, with us, is an expression of respect, is considered by them disrespectful and indecent; no offence is given by keeping on a hat in a mosque, but shoes must be left on the threshold; the slipper, and

not the turban, is removed in token of respect. The Turks turn in their toes; they write from right to left; they mount on the right side of the horse; they follow their guests into a room, and precede them on leaving it; the left hand is the place of honor; they do the honors of a table by serving themselves first; they are great smokers and coffee-drinkers; they take the wall, and walk hastily, in token of respect; they beckon by throwing back the hand, instead of throwing it toward them; they cut the hair from the head, they remove it from the body, but leave it on the chin; they sleep in their clothes; they look upon beheading as a more disgraceful punishment than strangling; they deem our short and close dresses indecent, our shaven chins a mark of effeminacy and servitude; they resent an inquiry after their wives as an insult; they commence their wooden houses at the top, and their upper apartments are frequently finished before the lower ones are closed in; they eschew pork as an abomination; they regard dancing as a theatrical performance, only to be looked at, and not mingled in, except by slaves; their mourning habit is white; their sacred color, green; their sabbath day is Friday; and interment follows immediately on death. The deaths of the women are not registered—those of the men are. Marriages are registered, and with the marriage the woman is virtually struck from existence, so far as the government is concerned. She is not known officially to the government of Turkey. Her "lord" or husband does with her as pleases him best."

SKETCH OF A SHORT MISSIONARY TOUR.

Our western field has been culpably neglected. On the first of September, I started to see if I could do anything towards the dissemination of the great principles of reformation and of the Bible, which must be known, adopted and practiced, before God and the nations can be restored to friendly intercourse. My friends when shaking hands expressed, as was their custom, their kind wishes, by saying, a pleasant journey and a safe return. I told them I wanted more—I wanted their prayers for the success of my mission. I experienced the benefit of their prayers, for I was helped very sensibly to preach better than usual, with far less preparation. The weather was intensely warm, and the roads very dusty. I traveled with pain, and had to lie down sometimes under the shade of a tree, and sometimes on a bed, through weakness and suffering; but when I had a call to preach or exhort a school, which last was part of the object of my tour, I was always endowed with adequate strength. My infirmity of body was such during the first days, that I thought seriously of turning back.

At Mechanicsburgh, I found two schools. One of the teachers, when I proposed to talk to his scholars, asked me what I wanted to say. I replied, I want to talk to them about Christ and salvation. He said religious exercises were not permitted in the school—that there were Catholics, Methodists, and Baptists, and it would not do to have religion introduced among them. This gave rise to an argument to which the scholars listened with interest, and which, I hope, answered the same purpose as an address. I went into the other school, and found a very interesting young man from New England, who gave me all the privilege I desired, and asked me to call again.

I proceeded to Staunton, where I was kindly received; but the people there had been so well entertained by better preachers, and expected to be so again, that I had rather to press my services on them, and tell them I would ask no compensation. Thence I started in the beginning of the following week and reached Jacksonville, where I found a colony of Portuguese converts, and a very worthy minister, one of themselves, who had received his education in Scotland, under the direction of the Free Church. I asked him what psalms they used? He answered, David's psalms—he wanted to have the worship of God all scriptural. I asked him what he thought of the American government? O, says he, it is very corrupt. Can you become naturalized and take an active part in the politics of the country? No, says he, no Christian can consistently administer government under the United States constitution. I gave him a copy of the Testimony, and requested him to write to me, at his leisure, his views of our principles. I then traveled on till I came to the neighborhood of Mount Sterling, where I was received with strong expressions of Christian friendship. The people there were greatly pleased, and I trust profited. After spending a Sabbath with the friends there, and visiting among them, and distributing copies of the Testimony, I went to Chili. On my return, I received a number into the church, organized a society, baptized about a dozen of children, and three adults. We counted that there might be twenty communicants, if there should be the dispensation of a sacrament there next summer. There are some in Quincy, some in Naples, some in Gregsville and vicinity, all of whom should be visited, but I had not strength.

Suitable laborers are greatly needed for that region. They have many preachers, but they are generally but half learned. They can cull from books and from their stores, materials for a short sermon. Possessed of a large stock of ignorant zeal and impudence, they can roar, rant and declaim abundance of nonsense and heresy, calling into their aid, flippant females to exhort, tell experience, and sing hymns. It was providential that I visited this place when I did, as some of the people, tired of the base

communion of the world, thought of finding, for lack of opportunity of fellowship with Covenanters, a home with the General Assembly.

On the Tuesday following, I preached near La Grange, to a mixed multitude, many of whom were Millerites, and believed in the second advent. They were very much pleased, and wanted me to stay and preach more, saying they never understood the prophecies before. Thence I came to the neighborhood of Jacksonville, and spent my fifth Sabbath. My sixth I spent at Alton, where I found one covenanter woman. A number of the people, however, prefer Scripture psalms and congregational singing, to human compositions, the organ and choir. One hundred dollars had been subscribed there for Mr. M'Clurkin, and they say as much more, or at least one hundred and fifty dollars, could be now raised, if they could have preaching. Something should be done without delay for this place and Mount Sterling.

I wish the "Covenanter" to copy. There are two or three other places as favorable as those I have visited. Let us all pray for an enterprize of whitening fields, and a multiplication of devoted laborers.

J M.

Eden, Illinois, November, 1854.

OBITUARY OF ELIZABETH HANNAY.

The subject of this notice died in New Castle, Lawrence Co. Pa., on the 23d of August, A. D. 1854. She was the wife of Rev. Thomas Hannay, pastor of the Reformed Presbyterian congregation of Slippery Rock, Camp Run, &c. She was the daughter of Philip Mowry, deceased, a widely known member of the Reformed Presbyterian congregation of Pittsburgh and Allegheny.

Her father, who dedicated her to God in baptism, and under whose training her character was formed, exhibited in his Christian course of life, an example worthy of imitation. He shined as one of the lights of this world, for the benefit of all within the social circle of his acquaintanceship, and was distinguished in every relation of life. In the moral world, he appeared as a man of a public spirit, and was much respected for his benevolent disposition: ever ready, as circumstances required, to be manifested, for the amelioration of the state of surrounding society. In the Church of God he was extensively known as a Christian of a truly catholic spirit, and was greatly esteemed for the valuable qualities displayed in a long series of praiseworthy deeds, done with a view to advance the best interests of his Redeemer's kingdom. And in the Reformed Presbyterian Church, he stood high as a public witness, for all the crown rights, and royal prerogatives of

his Lord and Master. His name is still more especially memorable for his faithfulness to her testimony, in times of trial and defection. When many fell, he stood; when the lamps of the professed virgins, by coming in contact with the foul air of worldly influence, went out, his, fed with heavenly oil, continued to burn. And when not a few of the once most admired stars fell, he, as a star along with those in the right hand of Christ, continued to shine with an increasing lustre. Prominence is here deemed due to the revival of his memory on account of his now deceased daughter, who, while honored with such a paternal relationship, appeared as an honor to it, before the eyes of Christ's witnessing Church. Her relationship to him as one of the worthy fathers of the Reformed Presbyterian Church, was more than that of which the Jews boastingly said of Christ, "Abraham is our Father." To him she stood related as by natural so also by spiritual ties, being one with him in the same faith, and a member of the same Church. To him, she, in her religious character, possessed such a striking likeness, as to make it appear evident that she was not a mere natural child, and in his family merely by the first birth, but a child also of the new birth and of the covenant of promise made to fathers and their children, and by having the thing signified in baptism, the seal of the covenant, a child of the royal stock in the house of David, enrolled among those whose names as inscribed on the breast plate of the great high priest, Jesus the son of God, shall be held in everlasting remembrance. The exemplary life of her godly father, which operated powerfully to the formation of her character, was by her more and more appreciated as she approached nearer and nearer the close of her earthly pilgrimage. Often did she speak of him, and her desire was that after living a life of conformity to his example, she might be with him to behold the glory of the Redeemer in the upper sanctuary.

On the day of her death, feeling resigned to the will of her Saviour, she expressed herself in language similar to that of the Apostle who felt as in a strait between two desiring to depart and to be with Christ which was far better. Her husband is comforted under his bereavement, with the confidence that for her to die was inexpressible gain.—*Com.*

From the Covenantant.

MEMOIR OF WILLIAM ACHESON.

WILLIAM ACHESON, the subject of the following memoir, was born in Kells, Ireland, on the 7th of April, 1775; and was, therefore, in the 80th year of his age at the time of his decease, which occurred on the 17th of October, 1854.

His ancestors, as far back as they can be traced, were natives of Scotland, and members of the Covenanting Church, (the once

established religion of that land.) On the breaking out of the Scottish persecution, his great-grandfather on his mother's side, a prominent member of the church, and a man noted for his integrity and firm adherence to the principles of his religious profession, was compelled to fly his native land. After various wanderings, in order to escape the pursuit of the persecutors, he with a number of others finally settled in Kells, in the north of Ireland, a town ever since prolific of men whose names occupy a high rank in the history of the Covenanting Church.

William Acheson was the last of a family of fourteen children. On account of the humble circumstances of his parents, his literary education was necessarily quite limited. But whatever deficiency there might be in the cultivation of his intellect, was fully supplied in the cultivation of his heart. At that time a liberal education, and a well-stocked library, were things to be obtained only by the most wealthy. The library in the house of Mr. Acheson's father consisted of but few books, besides the Bible and the standards of the church. From these he learned to read in his infancy, and they composed the greater part of his reading during the whole of his life.

At the early age of nine years he was compelled, by reason of the poverty of his family, to do something for his own support; and therefore began to learn his trade with his father. When but a mere boy of sixteen he left his father's house, and journeyed to Scotland, to perfect himself in his trade.

At seventeen he resolved, after full examination of all prevailing religious creeds, to connect himself with the church of his fathers; and, therefore, made a public profession of religion in the congregation of Kilmarnock, Scotland.

He remained in Scotland the greater part of five years; and then, in the year 1797, embarked at Londonderry for the new world, in company with the late Rev. Drs. Black, Wylie, and Gibson. Previous to that time there had been no congregation of Reformed Presbyterians in the city of New York. But after their arrival, a movement being made to form one, Mr. Acheson assisted greatly by his zeal, activity, and liberal contributions. The Chambers street Congregation having been formed, he and several others were chosen and ordained as elders, and composed the first Session of the Covenanting Church in America. This office he retained during life, until God chose to exalt him to an office higher than any in the church on earth. The time of the division of the church in 1833, he describes in one of his letters as being "the most trying period in his eventful life." He knew not what course to pursue. But after much reading, meditation, and prayer for guidance, he resolved still to remain steadfast in the faith and principles of his fathers, without change or deviation; and therefore, at the sacrifice of old associations and valued

friendships, adhered firmly to what are termed "the Old Light Covenanters," and never after repented of his resolution. From that time to his death he was a member and an elder of the First Reformed Presbyterian Congregation, New York.

By the death of Mr. Acheson, the church has lost one of its most valuable members. He was a man of great moral worth. It would be difficult to mention the name of another, who, after a pilgrimage of eighty years in this world, went down to the grave with a character so entirely free from reproach. His reputation for honesty, integrity, and sincerity in his religious conversation and conduct, remained unsullied to the last. He had his faults, it is true, being but a man; but they only served, by their contrast, to give a brighter lustre to his virtues.

Being of a mild and amiable disposition, he gathered about him numerous friends, who, in turn, profited by his experience and advice. Having received from Providence a large share of worldly prosperity, he never turned a deaf ear to the requests of individuals or churches for aid; but liberally gave to those who were in need; and throughout the whole church are to be seen numerous evidences of his liberality. He often remarked his observation of the fact that he always received tenfold for what he gave to a good cause. Although for many years engaged in active business, yet he always devoted a great part of his time to religion. He most punctiliously observed the rules and ordinances of the Lord's house, and took pleasure in saying, that during a residence of over sixty years in the church, no complaint had ever been made against his conduct, nor had he ever been compelled to appear as a malefactor before any court, either of church or state.

The most of his reading was from the Bible and the standards of the church, which he studied well and carefully, making copious notes and comments, which, together with many of his papers, written on occasions of communion, and fast and thanksgiving days, indicated a man who had lived to good purpose, and who was prepared at any time to throw off this mortal coil, and join his fathers in the spirit-land.

His sickness and death were no less remarkable than his life had been. Although for a long time his health had been gradually failing, he still went about as usual until within one week of his death, when he became seriously ill, and it was evident that his end was near. His disease was inflammation of the bladder. Although for several days he suffered the most intense pain, not a murmur escaped his lips, but he appeared to be perfectly submissive and resigned to Him who had promised that "he would not forsake him in his last days." He listened with evident pleasure to the reading of those passages which he had previously marked and noted in his Bible and Psalm-book. Frequently,

while in the greatest agony, he would start, and, with assistance, sing a psalm to the tune which is usually sung while proceeding to the communion table, as if preparing to sing with that heavenly choir which he was so soon about to join. The singing of psalms by those about his bed was found to be the only effectual means of soothing his mind, and enabling him to forget his pains. As he approached his end the memories and associations of his youth were revived in his mind, and he appeared to become young again. But at last, having fallen into a sound sleep, the light of life within him, as the light of a candle, flickered for a while, and then suddenly went out, and another of the little band of great and good men entered the ever-open portals of death, never to return. But he is not *dead*. He still lives in the memories and affections of his family and his large circle of devoted friends. His body has been consigned to the tomb, but the sunset glory of his example still illumines our sky, and will for ever light us onward to the path he trod.

[*Communicated.*]

THE TWO STUDENTS; OR, WILL IT PAY?

BY MISS C. W. BURBER.

“He that watereth, shall be watered also himself.”—*Solomon.*

One warm, sleepy afternoon in August, two young men sat together in their room, in the college buildings at A——. Their appearance partook of the general languor of the evening—one had his feet thrown over the arms of his rocking chair, and was swaying his body to and fro with an easy motion; the other had thrown his upon the window case-ment, and although he was busily talking, still his eyes were fixed upon the tall oak whose green and glossy leaves were twinkling in the golden sun-light.

“The great question of the age is, Stearns,” said the one in the rocking chair, “‘Will it pay?’ The farmer asks it before he engages in agriculture—the merchant makes it his song night and day—the physician, the artist, the teacher, and the statesman all re-echo the question—‘Will it pay?’ Now, why do you object to my doing the same thing—to my asking the same question, seriously, before studying for the ministry? ‘Will it pay?’ It will not do it. I have made a computation. I find that the business is a beggarly one. My father tried it before me. I have the lights of his experience to go by. The fact of the matter is, it will not pay, and that is the reason why so few young men can be found, who are willing to enlist in the work. I remember the old parsonage at home, with its poorly furnished rooms, its faded carpets, its empty pantry, its throngs of company, and its troubled faces, when long bills were presented for payment, by men who had not paid, and would not pay their proportion of my father’s salary. I remember how my mother and sisters had to turn my old coats, and rob themselves of many necessaries, and my younger brother of many articles of wearing apparel, before my wardrobe was decently fitted for a three years’ existence at college. I know how it is expected that a minister will be the first to subscribe to every benevolent scheme, and the last to receive money into

his own coffers. I know how mankind think that it is a great condescension on their part to go to hear him preach—to criticise his sermons, and make fun, perhaps, of his tone and gestures, without reflecting for a moment that it is their duty to pay for what they receive. No, no, Stearns, you are a good-hearted fellow, and I would take your advice about most things; but 'I have seen the elephant, trunk and all,' as the saying is, and I can't become a Presbyterian minister, much as I honor and esteem the profession. *It will not pay.*"

A sorrowful expression came to the large, full eyes of the student before the window. He did not reply immediately, but reached up his hand and brushed away a fly, which was sitting on his broad white forehead.

"It will not pay!" he at length repeated, slowly, as if to himself. "Henry Howard, I too have made a computation upon this subject—made it upon my knees before high heaven, and I know that it will pay. I have the testimony of all the apostles, martyrs and saints who have gone before me, that it *does* pay. I have the seal, signet, and word of Jehovah himself, that it *SHALL* pay. Moreover, I have just read in my pocket Bible, a fearful denunciation pronounced against those who conclude, as I fear you have done, that piety and preaching are ill-starred things in this sin-stricken world. 'Cursed,' says the prophet, 'be the man that departeth from Him: he shall be as the heath in the desert, which seeth not when good cometh, and shall inhabit the parched places of the wilderness.' By this we see that the worldly-minded are not always paid in very good coin, much as they may calculate upon beforehand. I grant that Protestant clergymen are poorly remunerated as a general thing, in dollars and cents. I know that parsonage cupboards get empty, and old coats are well worn before they can be laid aside. But I know also that the minister need never be apprehensive of starving. He who fed the Israelites with manna for forty years, will not forget his servants. He who clothes the lily of the valley, will not quite forsake his ministers. They shall have their pay, full measure, pressed down and running over. It shall come, too, when the dross of this earth, if weighed, will be found lighter than vanity. When the mists of time are dissolving in the sunlight of eternity—when the lip grows speechless, and the eye waxes dim—when the rigidity of death steals over brow, and limb, and feature—when life is known to be a shadow, and eternity the substance—then will the truth of that assertion be tested by God's faithful heralds, 'he who winneth souls is wise.' Dr. Payson, when he arrived at this point, shouted, 'peace, peace! victory, victory!' Said he, 'Oh, if ministers only saw the inconceivable glory that is before them, and the preciousness of Christ, they would not be able to refrain from going about, leaping and clapping their hands for joy, and exclaiming—'I am a minister of Christ! I am a minister of Christ!' *He found that it would pay.*

"The heavenly-minded Martyn breathed, among his last aspirations, the following words; 'Oh! when shall time give place to eternity? When shall appear the new heaven and new earth, wherein dwelleth righteousness?' There he felt that he should reap the fruit of all his toil, and faith, and patience. He was quite sure of his pay.

"Brainerd, when he supposed himself to be dying, and was almost

speechless, was heard by one who sat very near him, to say, 'Come, Lord Jesus, come quickly; oh! why is thy chariot so long in coming?' After some time had elapsed, he said again, 'He will come—he will not tarry. I shall soon be in glory. I shall soon glorify God with the angels.' His pay he felt to be certain, and exceedingly great. It will not do for the young men of the present day to say that the ministry will not pay, and refuse to enter it on that account, lest when the day of final reckoning come, it be found that it *has* paid, but 'the fearful and the unbelieving' are shut forever out of that city, whose foundations are 'garnished with all manner of precious stones.'"

Young Howard's face grew very serious. "After all," he said mentally, "I may be mistaken. I have only looked upon the dark and earthly side of the picture. Stearns must be right. Christianity is a fable, or else the *gospel ministry will pay.*"—*Western Casket.*

WESTMINSTER COLLEGE AND EDUCATION FUND.

The committee appointed to attend the examination of the students in this institution at the close of the last session, reported to Pittsburgh Presbytery at its late meeting. In place of presenting this report in full, we merely state that it gave an encouraging account of the state of the College, and expressed strong approbation of its management under its efficient professors. It gives us much pleasure to state that its present condition is highly gratifying to its friends, and the design of the Presbytery in founding it in order to prepare a learned ministry for the church, bids fair to be accomplished. A considerable number of the sons of Covenanters are here pursuing literary studies, some of whom at least there is reason to believe have devoted themselves to the service of Christ in the work of the ministry. Under the thorough training which they here enjoy, there is no doubt that, in a sufficient length of time, youth of piety and talent will be fitted to pass through a theological school with credit to themselves, and enter a sphere of active employment with a prospect of usefulness to the church. The age, and the necessities of the church, demand a ministry with minds well disciplined, and possessed of high literary attainments. Impressed with this, the members of the Presbytery and of the Church should exert themselves to furnish the professors with facilities for accomplishing an object so important. The report mentions a philosophical apparatus as indispensably needed, and the Presbytery in adopting the report confirms the statement, and gives ground to expect that the members of Presbytery will exert themselves to procure funds for this purpose.

We give below, the Report of the Committee on the Education Fund, and would call special attention to the plan of a permanent fund which it recommends, and which Presbytery has adopted. It will be seen that any person by paying twenty-five dollars, obtains a right to send a student possessing the prescribed requirements, throughout the course, whose tuition fees shall be paid out of the Education Fund. The Presbytery has in fact established a bursary, and each student complying with the above conditions becomes a bursar. To carry out this plan successfully the Education Fund must be liberally sustained. Already there are

demands on it, and these will increase with the increase of students availing themselves of the above arrangement.

Congregations must take this matter in hand. They should take up collections in whatever way they may think best, or that their sessions may prescribe, to keep up the Education Fund. And individuals to whom God has given liberally of his bounty, should evince their bounty by contributing to the permanent fund. And we would here say, that this ought not to be deferred till the approach of death, with a view of leaving something for this purpose in a will. For, besides, that it does not look well for Christians to hold on to their surplus wealth till they can keep it no longer, and, that the demands of the church are pressing and immediate, it should be particularly considered, that bequests for such objects often fail of reaching them. Greedy heirs, availing themselves of legal quibbles, and aided by unscrupulous lawyers, generally find a way of defeating the intention of a testator when the church is made an heir. We have already had lessons on this subject which it would be well to improve. When it is designed to remember the church, this should be done in a way, that will make it certain that it will not be a mere empty remembrance. It is best in such cases for men to be their own executors.

We would take the liberty to suggest to the rulers and members of the congregations within the bounds of Pittsburgh Presbytery, that the fast day appointed by Presbytery would be a suitable time to take up collections in congregations and societies for this fund.

The following is the report to which we refer above :

REPORT OF THE COMMITTEE TO APPLY THE EDUCATION FUND.

The Committee report that there is a prospect of a demand on the fund beyond our power to meet. Owing, we presume, to an impression that it was not likely there would soon be a call on the treasury, it has been receiving from our own bounds a very scanty supply. This is unwise and wrong. It is the low state of the fund that prevents us from encouraging applications. A benevolent person unknown to us, from another Presbytery, has forwarded four hundred dollars. This sum has been invested, and it is the opinion of your committee, that this should be made the beginning of a permanent fund, to be increased by donations, bequests, &c., and the interest of it applied to keep up the Education Fund.

We would recommend to Presbytery to propose to all persons possessing the requirements to draw on the Education Fund, to pay into the permanent fund twenty-five dollars, and thus obtain a right to have their tuition expenses paid throughout the whole course. We would by no means have this made imperative. But as there are many young men who feel a reluctance to become beneficiaries, this would remove that difficulty. It would be in fact the scholarship system on the most liberal terms and divested of its objectionable features. Let the Education Fund be supplied by collections from the congregations and from the interest of the permanent fund. In this way, we feel assured, youth would be induced to come to our institution, who are now in other places exposed to strong temptations to turn their attention to other callings.

Respectfully submitted,

THOMAS SPROULL, *Chairman.*

Allegheny, September 29th, 1854.

NEW YORK PRESBYTERY.

APPOINTMENTS.

A. MONTGOMERY, Argyle, 3d and 4th Sabbaths November, and 1st, and 2d Sabbaths December; Newburgh, 4th and 5th Sabbaths December; 3d Congregation, N. Y., all January; Boston, 1st, 2d, and 3d Sabbaths February; Assabet, 4th Sabbath February; 3d Congregation, N. Y. 1st and 2d Sabbaths March; Newburgh, 4th Sabbath March, and all April.

Mr. SHAW, 3d Congregation, New York, 3d and 4th Sabbaths Nov., and 1st, 2d, and 3d Sabbaths December; Boston, 4th and 5th Sabbaths December, and 1st and 2d Sabbaths January; Assabet, 3d Sabbath January; Fayston, 4th Sabbath January; Argyle, 1st and 2d Sabbaths February; Newburgh, 3d and 4th Sabbaths February, and 1st and 2d Sabbaths March; 3d Congregation N. Y., 3d and 4th Sabbaths March, and 1st, 2d, and 3d Sabbaths April.

Mr. M'CULLOUGH, Boston, 3d and 4th Sabbaths November, and 1st Sabbath December; Assabet, 2d Sabbath December; Argyle, 3d, 4th and 5th Sabbaths December; Newburgh, 2d, 3d, and 4th Sabbaths January.

A. STEVENSON to dispense the sacrament in Boston on the 1st Sabbath in December.

J. CHRYSTIE to dispense the sacrament and moderate a call in the 3d Congregation, N. Y., at the request of the Session.

R. Z. WILLSON, one Sabbath at Fayston, discretionary.

N. R. JOHNSTON, three Sabbaths at Fayston, discretionary.

J. M. BEATTIE, the first Sabbath of December at Fayston.

ITEMS OF INTELLIGENCE.

THE EASTERN WAR.—Since our last, accounts have arrived of another dreadful battle between the allied forces and the Russians. It was fought on the 5th of November, the Sabbath, in the neighborhood of Sebastopol. The Russians were repulsed, but the victory was dearly bought. About 5,000 of the English and French fell, and double that number of the Russians were left on the field. The allies, for want of men, were unable to prosecute the victory, and storm the fortress. On both sides reinforcements were urgently demanded, and it is likely that ere this, the belligerents have again met in deadly strife. It is distressing to read the details of these hand to hand conflicts; but what mind can conceive of the anguish of the wounded and dying, and of the desolation of hearts and households, from which the merciless hand of war has torn the objects of tender affection.

TUSCANY.—This Italian State, formerly regarded as liberal in its views, has acquired of late years an infamous notoriety by its intolerance and persecution. Many, it is alleged, are subjected to imprisonment, whose only crime is possessing and reading the Sacred Oracles. More than 400 persons are lying in the dungeons of Ancona and Bologna,

under suspicion of having renounced the communion of the Romish church. The outrage on the Madai family is yet fresh in the recollection of the civilized world, and another case hardly less atrocious in its character has recently transpired at Florence. The following account of it is copied from the "Free Church Record:" "The prisoners were Pietro Baldi, a mason, and Michael Manguoli, a shoemaker, and both were arraigned for holding religious meetings in their house and circulating copies of an Italian translation of the Bible; or in the language of the indictment, 'committing impiety by means of proselytism.' The trial resulted in the sentence of these two men to ten months' imprisonment. The sentence, judged of according to Tuscan justice, is somewhat lenient. The prosecutor appears to have been afraid to push matters to extremity. The trial furnished other indications of the power which Christianity is acquiring in public opinion. The witnesses against the Bible readers evidently shrunk from declaring in open Court what they had said in private: and the defence of their counsel, the advocate Ermillio Marchioni, is said to have been the boldest and most eloquent exposition of the principles of civil and religious liberty yet heard in the Tuscany law courts. Even the witnesses produced against them were compelled to admit the blamelessness of their private characters; and the result of the trial is said to have been, that thousands in Sesto, the village where they live, are anxiously seeking for copies of the Bible."

UNION OF CHURCHES.—A convention of members from the churches that have been for years laboring to unite, was lately held in Pittsburgh. The first and second resolutions passed by the convention are as follows:

1st. Resolved, as the deliberate conviction of this convention, that a union of the churches represented is practicable, and should speedily take place.

2d. That it would appear to us from the communications that have passed between our respective bodies, as well as a careful comparison of our standards and authorized documents with each other, that a union can be effected without requiring the sacrifice of a single principle held by any of the bodies represented in this convention; all that is demanded being merely the exhibition of these principles in a different form from that now in use.

If all this be true, then these bodies should unite; indeed they never should have been separate. We will be glad to see them go together, although we cannot predict much harmony among them after united. We were present in the convention a short time, and our impressions were that there was strong desire for union, not much zeal, and still less hope. We will tender a bit of disinterested advice, that the New Lights and those of the Associate church who are tired of their present position, go into the Associate Reformed church. This will probably be the result.

THE CHOCTAW NATION AND SLAVERY.—Our readers are aware that at the late meeting of the American Board of Missions, it was resolved to cease connection with the Choctaw schools, because the teachers were not allowed to instruct the children of slaves. The chief of the nation has addressed a message to his council in which he recommends to drive the Missionaries from the nation. This is in the true spirit of the South. Col. Harkins, the chief, has learned from his slaveholding backers, the story he uses so freely in his address. It is not difficult to tell to whom he refers in the following proposal. "Let us look for missionaries and teachers from such as we can live in unity and peace with, from whom

we will have no fears, that they will not teach us anything beyond what the Apostles of Jesus Christ taught in their day."

We have no doubt the Southern churches will respond to the call of their Choctaw brethren, and send them missionaries who will teach them that Slavery is a divine institution, and that for the slave to desire his liberty is the worst of sins. "The prophets will prophesy falsely, when the people love to have it so."

NOTICES OF BOOKS.

RELIGIOUS MAXIMS, having a connexion with the Doctrines and Practice of Holiness. By Thomas Upham, D. D., author of the *Life of Faith*; &c. Second edition, with additions. Philadelphia: William S. Martien, 1854; pp. 144.

We would not be understood as approving of all the opinions of this author, or of all the forms of expression employed by him. In the present work, however, which is purely practical in its character, we have met with nothing objectionable, as in some of his former publications, while there is much that possesses sterling excellence, and well fitted to instruct and edify in the faith of the gospel. We purpose to enrich our pages from time to time with some of these admirable maxims.

THE DIVINE ORIGIN and Authority of the Christian Religion, in a connected series of familiar discourses, giving a concise view of the historical argument for the truth of the Bible. By William Neill, D. D. Philadelphia: William S. Young, 30 N. Sixth street; Smith & English, 36 N. Sixth street, 1854; 18mo. pp. 243.

Dr. Neill is a venerable clergyman of the Presbyterian Church, and the vigorous thought displayed throughout these lectures gives ample evidence that he is still fresh with the dew of his youth. There is no lack of books on the "evidences" of Christianity; the subject, however, is not exhausted, and skeptics and infidels are as plentiful as ever, a proof that more argument is still needed. The argument, which is very satisfactory, is presented by Dr. Neill in a popular form, and has the recommendation of simplicity and brevity. We advise our readers, particularly young men, to make this work the subject of their close and earnest study.

AN EXPOSITION of the Assembly's Catechism, with practical inferences from each question. First American edition; revised and corrected from several London editions, by Rev. John Flavel. Philadelphia: William S. Young, 1853, 18mo. pp. 246;

We regard this as one of the best expositions of our Catechism, and are free to say, that, in our judgment, no better book, except the Scriptures, can be put into the hands of children and young persons. Less voluminous than Brown and Fisher, it is yet equally clear in the analysis of the several questions; and the practical inferences embody a large amount of most valuable truth. The name of Flavel is a certification of its excellence.

CIVIL GOVERNMENT; An exposition of Romans xiii: 1-7. By James M. Willson, A. M. Philadelphia: William S. Young; 18mo. pp. 162.

On its first appearance, this work was favorably noticed in our pages, and we repeat the recommendation then given. The author not only

furnishes a logical and lucid exposition, but branches off with a skillful hand the various false glosses that have been put upon this much abused portion of the word of God.

ODD-FELLOWSHIP examined in the light of Scripture and reason. By Joseph T. Cooper, pastor of the Second Associate Presbyterian Church, Philadelphia, with an introduction by Rev. J. B. Dales, D. D.; second edition. Philadelphia: William S. Young, 173 Race street, 1854. 18mo. pp. 304.

It is gratifying to know that a work of this character has met with such favor from the public as to require the speedy issue of a second edition. The esteemed author has enlarged this edition by adding another lecture, bearing more directly upon the Scriptural argument, showing with the clearness of demonstration, that the Bible forbids such covenants as that involved in the system of Odd-Fellowship. Dr. Cooper is entitled to the thanks of the religious community for his seasonable work; for the research and ability which it displays; for its convincing and withering exposure of the pernicious character and tendency of this, and, by implication, of all other secret orders.

PRESBYTERIAN ALMANAC FOR 1855.

This annual has made its appearance in a very neat dress. The Ephemeris is judiciously arranged, and is adapted to every part of the United States. Besides, there are a number of highly interesting statistical tables, showing the numerical state of the different denominations of Christians in the country—a chronological record of events that have occurred in each month—and a considerable amount of instructive reading matter. We discovered one or two slight mistakes in the statements respecting the Reformed Presbyterian Church, arising from the want of accurate information. These mistakes might be prevented by the “Board of Publication” applying for information to some reliable member or minister of the church. We would recommend to our people to buy this almanac, rather than receive as a gift such as contain, with the exception of the calendar, nothing good, and much that is positively bad.

CATALOGUE of Bibles, Testaments, and Psalm Books, and valuable works in Calvinistic Theology and Religious Literature, sold wholesale and retail by Wm. S. Rentoul, bookseller, No. 20 St. Clair street, Pittsburgh.

We notice in this catalogue a number of the best books, such as Covenanters should possess and read. The Bibles are of various sizes, and the prices are reasonable. We would mention for the information of those who have inquired of us about the Confession of Faith, and others, that Mr. R. has the British edition complete at \$5.40 per dozen, or 56 cents the single copy. He has the Larger Catechism at 50 cents per dozen. He has also M’Leod’s Ecclesiastical Catechism, an instructive manual on the order and government of the church.

APPOINTMENTS BY THE COMMITTEE OF SUPPLIES OF PITTSBURGH PRESBYTERY.—Rev. J. WALLACE, Wheeling, 3d Sabbath January, 1st Sabbath February and April; Yellow Creek, 4th Sabbath January. Rev. J. J. M’CLURKEN, Neilsburgh, 3d and 4th Sabbaths February.

The first Thursday of February is appointed by Pittsburgh and Philadelphia Presbyteries to be observed as a day of fasting.

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A SURVEY OF THE PAST AND THE PRESENT, AND A GLANCE
AT THE FUTURE.

The year that has just closed, has been distinguished above any that preceded it in our remembrance, by the number and importance of its events. It will be profitable to pause and look back, that from the lessons which God has been teaching us in his wise providence, we may learn something that will be of use for our direction and encouragement. Dark and cheerless, indeed, would be the dispensations that are passing over the world, did not the word of God assure us, that whatsoever takes place is by the appointment of the infinitely wise and gracious Mediator who occupies the throne, and that the result will be the manifestation of the divine glory, in the welfare of the Church and the world. Viewed in the light of this precious truth, the severest calamities that God sees meet to send, are capable of imparting confidence and joy.

The object that first arrests our attention in our survey, is the great struggle that has begun in the old world. This is, indeed, the absorbing event. The world seems to stand and look on, wondering, in silence, when, and how, it is to end. That the peace of Europe should be disturbed after existing so long, and after its principal nations had decreed it should be perpetual, and had leagued together for that end, is not so strange, as are the relative positions and combinations of the powers engaged in the conflict. England and France, that for centuries, war never failed to place as antagonists, are now fighting side by side. England has joined with the second Napoleon against Russia, by whose aid she was successful in overturning the empire of Napoleon the first. Such associations could not have been anticipated; they

are not the result of national affinities, but must be accounted for from very different causes. The parties are not drawn together by mutual good will, but forced together by an outward and resistless pressure. Nor are the religious elements less discordant than the political. Protestant England and popish France are leagued to aid an empire whose religion is Mohammedanism, against another, whose religion is at least nominal Christianity.

The result so far has been very different from what was anticipated. The year has passed away in which the Czar was to be humbled and brought to terms, and this result seems no nearer than at its commencement. A vast British fleet, that, ascending the Baltic, was to demolish Cronstadt, and open a way on the west into the heart of the Russian empire, has to return without having accomplished anything. Another fleet sent into the Black sea, to aid in the overthrow of Sebastapol, is, in consequence of not being able to approach the scene of action, in a great measure useless. By a storm of unexampled violence, many English and French vessels, carrying troops, provisions and munitions of war, were destroyed. The pecuniary loss, great as it was, amounting perhaps to millions of dollars, was the least of the calamity. The men and the stores—the former to fill the void in the army created by death, the latter to furnish the means to the survivors to live through the winter in their exposed condition—were indispensably needed. This fearful catastrophe, by which succor in extremity, when it seemed to be at hand, was snatched away, is an evident token of the displeasure of Him who “rules in the raging of the sea,” at this unnatural alliance—an intimation that God is not with them in this war. Nor have they been much more successful on land. Battle after battle has been fought with little other result than an appalling loss of life on both sides.

It is deserving of notice that the parties were from the beginning, averse to the war, yet the utmost exertion of diplomatic skill failed to prevent it. It seemed like a destiny that no human agency could resist. Contrary to their interests, their inclinations and engagements, these mighty nations are precipitated into a conflict, the most terrible, perhaps, the world has ever seen. Were we to inquire into the motives that influenced England to go to the aid of the Turk; in the light of facts, they would be seen not to be flattering to either her chivalry, humanity or justice. A power that could look on with indifference when oppressed Hungary was struggling for existence, has no very strong claim to the above qualities. And it is pretty plain that Turkey might have contended alone with the Czar, had not England seen in the event of its fall, a state of things fraught with danger to her own interests. It was not so much to preserve the integrity of the empire of the Sultan, as to resist the encroachments of Russia, that England entered the lists. It was not to

preserve the life of "the dying man," but to secure a goodly share of his estate. England is never deaf to the call of her own interests.

It is a singular fact, that thus far Rome has kept out of this quarrel. It cannot be that she has nothing at stake. The neutrality of the Pope does not arise from indifference as to what will be the issue. Between the Czar and the Sultan he has perhaps but little choice, and doubtless he would rejoice to see them both put down, that their dominions might fall an easier prey to himself. But seeing that the one or the other must prevail, it becomes a perplexing question, on which side to throw his weight. This may account for the vacillating policy of Austria—the minion of Rome, obeying implicitly whatever she commands. It is not at all unlikely that the decision of this point had much to do with the convocation of the council at Rome, to which dignitaries have gone from this country. The ostensible object of that assembly—the figment of the exemption of Mary, the mother of Jesus, from original sin, on which it is proposed to give a deliverance, would hardly be of sufficient importance to require such a conclave at such a time. Questions more tangible and more urgent demanded its attention. The Pope, since his return from his late exile, holds his seat by the tenure of bayonets in the hands of French soldiers. It would be very natural to inquire, what agency would fill their place, should they be summoned to the Crimea to supply the incessant demand there for human blood and life? Could Austria be kept aloof from the great conflict, she might perform this service, which she was so willing to do when first needed, but was prevented by her troubles at home, and by the prompt action of the French. But can this be done by Jesuitism itself? Austria has taken possession of the disputed principalities, and it is said has joined in a conditional alliance with England and France; but beyond this she has taken no active part in the contest. We have no doubt that could the influence of Rome continue this inaction, and at the same time preserve quiet at home, another year would end without Austria taking the field. Imbecile as she is, the danger to which procrastination must expose her, by strengthening the suspicion that she is an enemy to Turkey in disguise, may rouse her to enter on the arena of deadly strife. The image of mangled Hungary cannot but haunt her vision; and to prevent the spectre from starting up in all its fearful reality, she might sacrifice the friendship of her accomplice in the murder, and even risk the displeasure of the Vatican. The latter may not be required of her, for the policy of Rome may be to let Austria aid in reinforcing the allied army, and leave the French troops to continue their guard around the papal chair.

Another question possibly requiring the attention of this assembly, is where shall the Pope seek refuge, should he be again forced to flee from Rome? An asylum in Europe might not be as easily found as in 1848. We have seen it hinted, that in such an emergency he might take shelter under the wings of the American eagle; and it must be admitted that they are sufficiently ample to cover him. The efforts that papists are making in this land to extend their religion and multiply their numbers, look like preparation for some unusual event. They affect to believe, and they openly declare, that the time is not far distant, when theirs shall be the only church in the land. In apparent anticipation of this they are employing their utmost energies, in building houses of worship, far more numerous, and of much larger capacities than their present necessities require. There is scarcely a village in the country in which there is not a chapel recently erected, or measures in progress for building one; and in large towns and cities they are expending vast sums for the same object. Does not this look like preparation for a rapid and large augmentation of their numbers, either by proselytism or immigration? In the first of these ways they cannot have much hope of increase; but in the latter, if an outraged people should drive the Pope from Italy, with his numerous train of priests, and millions of dupes following blindly their blind leaders, their largest anticipations of increase here, would be realized; and all the provision made for the accommodation of these hordes would be none too much.

The change in the internal political relations of this country that has taken place during the past year, is another event of sufficient importance to require a notice, and one that seems to throw a shade over the prospects of those who were looking to it as the place where Romanism is to achieve its last and greatest victory. The organization of "Know Nothings" has sprung up with almost the suddenness of Jonah's gourd. It is very clear that it knows nothing about the evils of our government, and of course must be utterly ignorant of their remedy, and in this respect answers well to its own designation. In its indiscriminate proscription of foreigners, multitudes of papists are included, and hence, it seems, to occupy a position of antagonism to Rome. But this is but seeming, for it utterly disclaims any design to interfere with men's political rights on account of their religious belief, or practice. This fact clearly shows that the enemies of true religion, liberty, and law, have nothing to fear from it, and their friends as little to hope. Stranger things have happened, than that this organization, with all its pretended hostility to popery, may become an active and powerful instrumentality in promoting it. Between the two there is this strong resemblance, which

identifies them as belonging to the same system—they love the darkness and not the light. And how to take hold of this agency and use it for the promotion of the interests of popery, may have occupied the attention of the conclave at Rome.

The calamities which in various forms God has been pleased to send on our land, clearly show that he has a controversy with us that he will ere long bring to an end. The long protracted drought prevented the earth from yielding her wonted increase. The harvest was unusually light, and the autumnal crop was in many places an entire failure. Besides, a new enemy to the wheat has made its appearance. Myriads of creatures, so small as to be nearly invisible, attack the grain just when it is fully formed, and in a few days devour all its substance, leaving nothing but the shell. In many instances whole fields, that, from their favorable locality had escaped the drought, were found at harvest to be not worth cutting, owing to the ravages of this apparently insignificant creature, called the weevil. To oppose this enemy, human skill and human strength are utterly fruitless. It has received its commission from God, and his purposes it shall accomplish. The scarcity of provisions has produced an advance in their price, that to many renders it difficult to procure the means of subsistence. Add to this the unprecedented derangement of the financial affairs of the country—the almost total loss of confidence occasioned by the numerous and astounding cases of defalcation and fraudulent bankruptcy, and the consequent suspension, in whole, or in part, of many branches of business that furnished employment to vast numbers of persons, and some idea may be formed of the unparalleled distress that prevails throughout the country. Men, who, after years of toil and anxiety, were flattering themselves with the prospect of a competence for the rest of their lives, found themselves by the sudden suspension of a bank, or failure of a broker, deprived of their substance. What a comment on the words of inspiration! “Wilt thou set thine eyes upon that which is not? for riches certainly make to themselves wings: they fly away as an eagle towards heaven.”

The loss of life during the past year, by various casualties and by disease, has been fearfully great. The ocean, by an unprecedented number of shipwrecks, has received an unusual share of human bodies, to retain in its dominions till it be required to give up its dead. On land, by the collision of rail road cars, and otherwise, hundreds have been killed. The pestilence has been walking in darkness, and destruction wasting at noon day. In some instances, fires that have consumed a vast amount of property, have also destroyed the lives of human beings. Add to these the thousands that have been sacrificed in the camp and in the field to the demon of war, and the number is truly appalling. Nor has the hand of the murderer been slack in contributing its share

to swell this fearful aggregate. By its agency, alone, six hundred and eighty-two have been added to the statistics of deaths during the past year in the United States! It would be well if we could record any indication that these tokens of divine wrath are wisely improved. But it is not so. "This people turneth not to him that smiteth them, neither do they seek the Lord of hosts."

Is it to these times that our Lord refers in that remarkable declaration—Mat. 24: 7-8—"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." In the hasty and imperfect sketch which we have given, we see what is very like the counterpart of this description. But if this is but "the beginning of sorrows," what and when shall the end be? If these events are but the first drops of the shower, what will it be when the dark cloud of divine wrath discharges all its contents on a guilty world? It is true wisdom to look at the subject in this practical light, lest the coming of the Lord be near, and we be found sleeping.

Assuming, what from present appearances seems probable, that the conflict begun in the Old World is to result in the complete overthrow of all systems of religious and civil oppression, and the establishment of Christ's kingdom of truth and righteousness, we may with some hope of success endeavor to ascertain the period in which our lot is cast, as described in prophecy. If we are right in the above assumption, then we are unquestionably under the sixth vial, and the present struggle in Europe is the commencement of "the battle of the great day of God Almighty." Rev. 16: 12-16. The description given in the account of the effects that followed the pouring out of that vial, strongly resembles the present reality. The river Euphrates is with great propriety a symbol of the Turkish empire, for it was from the regions near this river that the Turks and Ottomans began to extend their conquests westward. Rev. 9: 14. The drying up of the water of the river by evaporation, as the word means, represents the gradual decline of the Ottoman power. And has not this process been going on for a length of time? Why do we hear nothing of feats of valor performed now by that people? They were once the impersonation of fearlessness; now, of imbecility. There was truth in the cutting reproach of Nicholas, when in his interview with an English ambassador, he called Turkey "a dying man." Dying it undoubtedly is, and perhaps the cause that is especially hastening its dissolution, is that to which it is chiefly indebted among civilized nations for respect and sympathy—its toleration of other religions. Mohammedanism was a potent element of its unity and strength, and the exclusiveness by which it grew and became powerful being from necessity thrown off, evinces that its star has culminated, soon to set for ever.

Spirits unclean and frog-like are actively at work gathering the forces of the world to the great and decisive battle. Their origin is from the devil, though they seem to proceed from those immoral and oppressive, civil and religious organizations that he has set up on earth, "the dragon, the beast, and the false prophet." It is to such influences that we are to ascribe the heterogeneous combinations of kingdoms that are now in existence and are in process of forming, each one endeavoring to take care of its own interests. God's design is to collect the nations into the place called Armageddon, that he may pour on them the last vial of his wrath, to their utter extermination. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." Rev. 16: 17. The air is an emblem of Satan's dominion. Eph. 2: 2. And it would seem that by this judgment, his power over the nations to hold them together, will be wrested from him, and they will fall a ready prey to the instrument of divine vengeance. "Thunders and lightnings" are phenomena of the atmosphere, and indicate confusion in the kingdom of the prince of the power of the air. The result is, "the cities of the nations fell."

The order in which God will inflict his judgments on the tyrants and robbers of the earth, is pretty clearly indicated in prophecy. Papal Rome, the seducer of the nations, must first suffer, and that, too, by the hand of the victims of her long and severe oppression. The nations of Europe will visit her with terrible retribution. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Rev. 17: 16. The beast with the ten horns corresponds to "the many waters on which the whore sitteth," (verse 1,) and which are explained, (verse 15,) to be "peoples, and multitudes, and nations, and tongues." The beast remains after it has destroyed the woman that rode upon it, and it is the destruction of this beast that will be the last act of this wondrous drama. "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." Rev. 19: 20.

If, then, the last conflict has indeed begun, in the light of prophecy, we may see how it will progress, and how it will end. Among its earliest results will be the overthrow of the papal power by the combined kingdoms of Europe. Rev. 17: 16. This, we conceive, will be the judgment of the vintage; and Italy will likely be "the great wine-press of the wrath of God." Rev. 14: 19-20. These nations will then, in a way more formal than ever before, attack the cause of Christ. "These shall make war with the Lamb." Rev. 17: 14. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make

war against him that sat on the horse, and against his army." Rev. 19: 19. Whether, in this war, the Mediator will employ Russia as his instrument, is not very evident. We, however, incline to that opinion. We think the Czar is Daniel's "king of the north." Dan. 11: 40. If so he has vast conquests before him. He will subdue the most of Europe, and extend his power into Asia and Africa. "He will stretch forth his hand upon the countries, and the land of Egypt shall not escape." Verse 42. The decisive battle in which he shall completely prostrate all his enemies will finish his work on the field of Armageddon. Planting "the tabernacles of his palaces between the seas in the glorious holy mountain," as the centre of his vast European, Asiatic, and African empire, he will have reached the summit of his ambition, and be near his fall. "But he shall come to his end, and none shall help him." Dan. 11: 45.

In all this there is comfort to the church. She has the assurance of victory and triumph over all her enemies, and of her extension and establishment throughout the earth. And during the times of sorest trial to the men of the world, she will be the object of the gracious care of her divine head. It is God's way to spare his church when he is inflicting wrath on her enemies. "Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee." Is. 51: 22, 23. He has places of safety for his people, to which he, with the tenderness of a father, invites them. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Is. 26: 20, 21.

ANCIENT EGYPT.

Egypt is a country which, to the Christian, is invested with much interest. It is often mentioned in the Scriptures, and is intimately connected with the history of God's ancient people. The patriarch of Mamre once walked on the plains of Mizraim. The youthful shepherd Joseph doubtless often gazed upon the monuments of Heliopolis, or On; in Egypt he was a captive, and incarcerated in a dungeon, where he was cheered by the smiles of his father's God; there he was governor of the whole land, to which he brought his father and brothers, and there his eyes

were closed in death's long sleep, having desired that his bones might be carried to the much loved promised land. In Egypt, too, God made bare his holy arm on behalf of his people, whom he finally delivered, when Pharaoh and his hosts sank like lead in the mighty waters. The present condition of Egypt, as well as its past history, attracts the attention of the lover of the Bible, inasmuch as its awful degradation affords a striking illustration of the truth of Scripture prophecy. Ezekiel's threatenings have been fully accomplished: "Behold, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia." "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." Ezek. 29: 10, 15. God's threatenings will doubtless all be accomplished.

The discoveries of travelers and the researches of antiquarians tend to confirm our belief in God's most precious word; the ruins of Nineveh and the monuments of Egypt tell us distinctly that the Bible is true. It is our object, in the sequel, to adduce a few instances in which the statements of Scripture receive additional confirmation from the monuments of Egypt. When Pharaoh elevated Joseph, we are informed that "he gave him to wife, Asenath, the daughter of Poti-pherah, *priest* (or *prince*) of On." Now, Sir Gardner Wilkinson makes Joseph contemporary with Osirtasen I; and upon the ruins of the temple of the sun, at On, the cartouche of Osirtasen I, with his name in hieroglyphics, has been discovered, and other evidences that the temple of the sun was founded by that Pharaoh. Here, then, is proof engraved in granite that the city of On did really exist in the time of that Pharaoh who exalted Joseph, and that he had such relations toward that city as might lead him to give to his viceroy the daughter of its priest, or prince. On was distinguished from the fact that it was the university city of Egypt, where there were schools of philosophy and science, under the care of the priests. Plato passed thirteen years in this city, receiving instruction, and hence it has been said, "Greece here went to school to Egypt."

We have a remarkable confirmation of the truth of Scripture narrative in the monumental history of Sesonchis, or *Shishak*, which is sculptured on the outer wall of the great hall of Karnak. We learn from the twelfth chapter of Second Chronicles, that "in the fifth year of king Rehoboam, Shishak, king of Egypt, came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots and sixty thousand horsemen; and the people were without number that came with him out of Egypt; and he took the fenced cities which pertained to Judah, and came to Jerusalem." Now, on the walls of the temple of

Karnak are some sculptures referring to the reign of Sheshonk I, who reigned from B. C. 980 to B. C. 950, which represent the captives taken by Sheshonk when he went against Jerusalem. And also, "the names of the captive towns and districts," taken by him in this expedition. Among these names there have been found that of "*the kingdom of Judah*," and also the words Taanach, Bethshean, Lehi, Megiddo, Hebron—all towns or cities of Palestine—and also the valley of Hinnom, and the great place, or Jerusalem. The physiognomy of the captives, also, is unquestionably Jewish,—their hands bound together, their ears nailed to the executioner's pillar, their eyes uplifted in terror, as their lives are about to be taken away. How abundant is the evidence in behalf of the Scriptures! Verily, "God does not leave himself without a witness."

From the Egyptian monuments, we obtain evidence of the fidelity of the sacred narrative in relation to Solomon, the wise and powerful monarch of Israel. We are told that he made "affinity," or alliance, with Egypt, and that he married a daughter of the reigning "Pharaoh." But this alliance did not long continue; for before Solomon's death, Jeroboam, whom Solomon sought to kill, lest he would take the kingdom from his son, found refuge in Egypt. Now, it is very remarkable that the temple that records the name of the father-in-law of Solomon, has also the name of the conqueror of his son Rehoboam. From the sketches on the tombs of Egypt, we receive suggestive confirmation of Scripture history. A very interesting tomb at Thebes is that of *Rochscere*, "the overseer of public buildings," under Thothmes III, supposed to be the Pharaoh of the Exodus. On it is depicted the whole process of brick-making. The slaves of the monarch are forming the mud of the Nile into crude brick; taskmasters, with whips, are standing at intervals among the workmen,—just a pictorial representation of what daily happened among the children of Israel when they were in bondage in Egypt. It is said that the picture is so far injured that the features of the laborers cannot be ascertained; but, unquestionably, the whole scene establishes the account given in Exodus.

There is a striking scene in a tomb at Beni Hassan, representing strangers who arrive in Egypt. They carry their goods with them, upon asses. The first figure is an Egyptian scribe, who presents an account of their arrival to a person in a sitting posture, one of the principal officers of the reigning Pharaoh. The next, likewise an Egyptian, ushers them into his presence, and two of the strangers advance, bringing presents—the wild goat and the gazelle—probably as productions of their country. Four men with bows and clubs follow, leading an ass, on which are two children in panniers, accompanied by a boy and four women. Last, another ass, laden, and two men, one of whom carries a bow

and club, and the other a lyre, on which he plays with a plectrum. All the men have beards, contrary to the customs of the Egyptians. It is thought by some, that the sculpture was designed to represent the arrival of Jacob and his family, recorded in the 46th chapter of Genesis; but this has been doubted by others.

It has often been asserted that the genealogical table in Gen. 10, cannot be from Moses, since so extensive a knowledge of nations lies far beyond the geographical horizon of the Mosaic age. In relation to this, the learned Hengstenberg says: "This hypothesis must now be considered as exploded. The new discoveries and investigations in Egypt have shown that they maintained, even from the most ancient times, a vigorous commerce with other nations, and sometimes with very distant nations. But not merely, in general, do the investigations in Egyptian antiquities favor the belief that Moses was the author of the account in this tenth chapter of Genesis. On the Egyptian monuments, those especially which represent the conquests of the ancient Pharaohs over foreign nations, not a few names have been found which correspond with those contained in the chapter before us." He then proceeds to adduce evidences which support his position. God's blessed word is worthy of our entire confidence, and the evidence of its truth is ever accumulating. In the 40th chapter of Genesis, the chief baker in his dream carries three white baskets on his head, with various choice baker's commodities in them. Similar woven baskets, for carrying grapes and other fruits, are found represented on the monuments. Sir Gardner Wilkinson tells us, "When the grapes were gathered, the bunches were carefully put into deep wicker baskets, which men carried, *either on their head* or shoulders, or slung upon a yoke, to the wine press." The brethren of Joseph *sat* before him at table, while, according to Patriarchal custom, they reclined. It appears from the sculptures, that the Egyptians, also, were in the habit of *sitting* at table, although they had couches. In the 46th chapter of Genesis it is said: "For every Shepherd is an abomination unto the Egyptians." Now we have a remarkable confirmation of this in the following words of Sir G. Wilkinson: "The hatred borne against shepherds by the Egyptians was not owing solely to their contempt for that occupation; this feeling originated in another and far more powerful cause—the occupation of their country by a pastor race, who had committed great cruelties during their possession of the country. And as if to prove how much they despised every order of pastors, the *Artists, both of Upper and Lower Egypt, delighted on all occasions in caricaturing their appearance.*"

Perhaps the most wonderful works in Egypt are its celebrated PYRAMIDS. The largest pyramid of Gizeh is truly wonderful; it covers an area of nearly five hundred and fifty thousand square

feet, measures seven hundred and fifty feet upon each of its four sides at the base, and is four hundred and sixty feet in height! It is supposed to have been built as a tomb for one of the kings, Cheops. For this, the authority of Herodotus is given, who was so informed by the priests of Memphis, and that the time of its erection was about 900 B. C. or about 450 years before he visited Egypt. Others have referred it to an earlier period still, and supposed that the children of Israel were employed in the labor of its construction while in bondage in Egypt. A third view, and, to say the least of it, a very ingenious one, has been given by the Rev. John Jordan, an excellent English Episcopal minister, in a tract called, "Traces and Indications of the Primitive Sabbath in many of the Institutions and Observances of the Ancient World." To this we call the attention of the reader very particularly, and we give Mr. J's. own language: "Associated with them (the pyramids,) is the extraordinary colossal figure of the Sphynx, carved from the living rock in its native bed. Now the features of this figure are so decidedly Nubian—a variety that is of the African family—that there can be no mistake respecting the race they represent. But African or Mizraïtish dominion had been long overthrown in Egypt before the exodus of Israel, and, without entering into the question particularly at this moment, was, we believe, so overthrown when the new king arose, who knew not Joseph. Nor was African power ever after in the ascendant there. Could it be probable, then, that the African features should be selected for so noble a work of art *after* the dominion of that race was past? The thing seems wholly incredible, while the contrary is most plausible, that the Africans, the children of Mizraim, the son of Ham, were in undisturbed possession of the land, whenever such a work as the Sphynx was conceived and executed. But the Sphynx and these early pyramids are manifestly of one date, and the pyramids, therefore, were also built by the children of Mizraim. That they were not tombs, but temples, General Willford has shown, by a great variety of arguments in the Asiatic Researches; and the general conclusion to which we are led respecting them, but especially respecting the largest—for to that one more particularly do all our remarks tend—is that the building of it by the sons of Ham, upon their entrance into Egypt, was but the repetition of the sin, which had already been committed at Babel, and evidences the justice of the prediction awarded the whole race of Ham, "Cursed be Canaan; a servant of servants shall he be unto his brethren." We believe, then, that the first, the oldest, and the largest pyramid was the work of some of these very hands that had labored at Babel. Whoever examines the plan of the pyramids, which is to be found in the great French work, 'Description de L'Egypte,' must observe, that on the same level with the great pyramid,

and on a platform apparently prepared for them all, there are placed, at equal intervals, along the southern side of its base, six less pyramids, all of equal size; and thus we have not only the number seven, indicating its mystical use again, but while the six smaller pyramids denote the six days of labor, the mighty and majestic seventh pyramid elevates itself to the heavens, an appropriate symbol pointing to the heavens, and intimating expressively that the glory of the seventh day far transcends that of all the other six." Such is Mr. Jordan's view, and it is probably correct; at least, it is worthy of careful consideration.

It is very gratifying that modern researches are tending to support the truth of God's holy word; it courts investigation, for it is the truth most pure, "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." O that it were studied more diligently and prayerfully, and prized more highly than it is, so that we could say with the weeping prophet, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart: for I am called by thy name, O Lord God of hosts." Jer. 15: 16.

C.

PERSONAL HOLINESS THE TEST OF A GENUINE PROFESSION.

We live in times in which men fall as if by instinct into union and association, when any purpose of utility or object of importance is to be accomplished. This circumstance is apt to abate the intensity of regard due to the Church of Christ. We come to think of it as only one of the many associations that prevail around us. Embarked with other nations in a career of progress by which civil rule is gradually being transferred from the few to the many, the inhabitants of this country are under greater temptation than formerly to spend the strength of their attention on the policy that bears directly on their material interests. The principle of representation, by which the problem has been solved of reconciling energetic government with individual freedom, was first, by the admission of a historian * not favorable to Presbytery, borrowed from the Church of Christ,—a fact that tells in favor of Presbyterianism, inasmuch as in that ecclesiastical polity alone representation obtains. The extension of this principle to national arrangements must tend to divert into a new channel the minds and feelings of the multitude. Perhaps the church is no loser, when a mass of secularity is thus draughted off into a more appropriate sphere of action. There is some ground of fear, however, that the members of the church may become so contami-

* Alison.

nated with a spirit of political secularity as to forget the far deeper claims on their affections, and wider scope for their activities presented in the Church of Christ.

On the principles we have shown to lie at the basis of the church, as a fellowship springing into existence by the necessary operation of a common faith,—resting on truth as a common foundation, and employing truth as the instrument of its own extension and perpetuity,—there are urgent motives to cherish vigilance over the character of its membership. Men attracted to its communion by the force of reasons, in which the impulse of a living faith never mingles, tend to assimilate the church to the world, and form an agency through which Satan, making use of secular influences, not in themselves perhaps sinful or improper, lowers the tone of a religious denomination, till, by a process of rapid degeneracy, it is thoroughly secularized. A melancholy accumulation of facts exists in proof, that this is the main temptation to which the Christian Church is in our days exposed. It is as much a breach of candor as of charity to restrict the operation of this evil influence to any church in particular. All the Churches of Christ are liable to this temptation.

Let the essential importance, therefore, of holiness in the membership of the church be more distinctly recognised than ever, if Christianity is to prosecute successfully the blessed work of winning all nations, and the men of all nations, to the obedience of the faith. If our theory of a church be true, an association of men destitute of vital faith and piety, however scriptural their creed and their order, can no more be regarded as a true church, than the shadow can be justly taken for the body from which it is cast. The organization may be complete, but life is wanting; and, from the nature of its *origin*, a church implies those common promptings of faith which lead to the unity of the Spirit in the bond of peace,—implies as its leading postulate and grand necessity, the spiritual life essential to give it reality as well as dignity. In the *objects* contemplated by the church, the same necessity for the personal holiness of its membership appears. Its objects are twofold, the maintenance of a holy discipline, by which, in its action and reaction, we are trained for heaven; and the conversion of sinners, so that they may be introduced into the church on earth, and qualified for the church in heaven. To yield submission to that discipline, and to engage with earnestness in that holy task, the radical elements of Christian character are obviously and indispensably prerequisite. We will not submit to Divine rule, or labor for the Divine glory, if we are not children of God. We must be in his family, before we can kiss the rod he wields for our correction, or, having tasted the children's bread, we can be prompted to urge upon sinners, yet in the gall of bitterness, the invitation of the Gospel, "O taste and see that

God is good." When our Saviour commenced his public ministry, introduced a new dispensation, and instituted a church according to his own mind and will, he began by impressing a Jewish ruler with a conviction of the truth, that regeneration by grace was indispensable to a real connection with the church: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

So long as zeal for purity of communion is cherished and manifested, there is hope for the Church of Christ, with whatever secularizing tendencies of the age she may be called to struggle. Wherever it is not regarded, any body of men usurping the name of church is but a vast machinery of deception for the ruin of souls. A spirit of corporation sanctity is generated, under which men, from nominal connection with a church, imagine themselves in vital connection with the Church's Head. It is this superstitious principle that clothes with power the ideas of the *Church* which prevail in the minds of the more honest votaries of Antichrist; and the same essential characteristic of Romanism operates even in the bosom of Protestant communities. Men deem themselves safe because connected with the church. The most effectual way to counteract the Satanic spell that enthralles them, is to teach and prove that the church itself is not safe, unless, by the tie of a living faith, connected with Christ,—is in truth no church at all. And the evidence that the truth is held in righteousness is the righteousness which a conviction of the truth tends to produce and foster. "Ye have purified your souls in obeying the truth." If it be true that our veneration for the Church of Christ, as we have endeavored to show, proceeds mainly from the peculiar value of that truth of which it is alike the depository and the embodiment amongst men, wherever hypocrisy is detected under the guise of an ecclesiastical profession, wherever a church retains but the shadow of a name, and is but the world under the sad masquerade of a Christian profession,—truth sustains disastrous injury. She is wounded in the house of her friends. Suspicions regarding the reality and authority of the truth professed, follow of necessity suspicions in regard to the sincerity of those who profess it. Hence the explanation of the phenomenon, susceptible of copious and instructive illustration, that precisely in those times and countries in which the church is sunk into formalism—with a name to live, while she is dead—notwithstanding that all the while the external evidences for Christianity may be multiplied and elaborated to the utmost extent that the resources of a ripe and varied scholarship will admit, infidelity is most rampant; and woe to the church that it should be so, for though the infidel is without excuse, she will find that her own skirts are red with the blood of his soul! Let the church awake to a sense of her responsibility, if she is not guarding with a zealous vigilance

the purity of her fellowship. How much of outward regularity in form and creed and order may co-exist with the decay or extinction of vital godliness! The brightness of the glazed eye—the flush and fascination of hectic beauty, can outlast for a time the departure of the living spirit from the frame which it had animated and adorned with its own ethereal hue and impulse. The church of Ephesus could be rigid in adherence to external forms, and stern in its hatred of error, when the fervor of its first love was gone, and the flame of its early zeal was feeble and flickering in the socket of the candlestick. A church, a whole community of Christians, has often lapsed into fearful aberration from its pristine life and vigor—with its creed unchanged—its forms entire—the succession of its ministry unbroken—and become the airy phantom of a church traced on the shifting clouds, which the first blast of judgment from the heavens, or the first breath of trial from the earth, dissipates into nothingness—the corpse of a church, exhumed as it would seem from some antiseptic morass, faultless in proportion, hardly touched in color, and yet mouldering instantaneously into dust at the first touch of living man! An assemblage of men dead in sin cannot be a Church of Christ, if a church originate in that identity of conviction and oneness of spirit produced by the truth effectually working in them that believe, and which cannot rest till fellowship is established through faith in the same Gospel, love to the same God, and hope of the same inheritance!—*Goold.*

BELIEVERS A DISTINGUISHED PEOPLE.

“Glorious things are spoken of thee, O city of God.” Ps. 87: 3.

The Church of Christ is a glorious society. None belong to her but genuine Christians, or those that profess to be so. Whereas the world at large—the world lying in wickedness, if not open enemies, are goats among the sheep—tares among the wheat. They are enemies of God and of their own souls. Christ says, “Ye will not come unto me that ye may have life.” They do not employ the means of divine appointment, by which only salvation can be obtained. “It pleased God, by the foolishness of preaching,” to save the destined heirs of eternal glory; but many, instead of employing the institutions of grace to which they have ready access, stand all the day idle, and neglect the only means of their eternal safety. They are therefore self-destroyers, as the person who has food at hand but refuses to take necessary nourishment, causes his own death and is as much a suicide, as if he shed his own blood.

Zion, the church of the living God, is “the perfection of

beauty." She is "the king's daughter, all glorious within." She stands in the nuptial relation to the king of glory. She is related to the blood royal of heaven, for she is "the bride, the Lamb's wife." She is "Hephzibah, for the Lord delighteth in her." "Her clothing is of wrought gold;" nothing less than the spotless law magnifying righteousness of the glorious Redeemer, who is "the Lord our righteousness." She is glorious in her apparel by the grace of the Holy Spirit, faith, love, holiness, meekness, &c., by which she is assimilated to her glorious head. His righteousness we never will appreciate, till we see our own but filthy rags.

We are required to "be strong in the Lord and in the power of his might," to "be strong in the grace that is in Christ Jesus." We are invited to come "boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." He says to each, as he said to Paul, "My grace is sufficient for thee, for my strength is made perfect in weakness."

The church is also glorious in the dispensation of gospel ordinances, which are wells of salvation to thirsty souls. In them is enjoyed the bread and the water of life, and he says, "Eat, O friends; drink, yea, drink abundantly, O beloved." His word is the only suitable provision of the immortal soul. Jeremiah says, "thy word was found of me and I did not eat it, and it was the joy and rejoicing of my heart." They that eat of this bread shall never hunger, shall never come into condemnation. "He that cometh unto me," says Christ, "shall never hunger, and he that believeth on me shall never thirst," he is passed from death unto life.

In waiting on the Redeemer in the ordinances of divine appointment, his people enjoy his presence, for he has said, "in all places where I record my name, there will I meet with you and bless you." Then they sit down under his shadow with great delight, and his fruit is sweet to their taste. They can say, "truly our fellowship is with the Father, and with his Son Jesus Christ." The communion here enjoyed is the happy prelude of eternal enjoyment of God in the mansion of glory. D.

ACTION OF THE SCOTTISH SYNOD IN 1836, WITH REFERENCE
TO THE CHURCH IN AMERICA.

We deem the republication of the following report, which appeared in the first volume of the Reformed Presbyterian, called for at the present time. Many have never seen it, and some who have seen it, may have forgotten it. The fraternal reception which the delegate from the Synod of our separating brethren, received from ministers of the Covenanting Church in Scotland,

would seem to indicate that either they had forgot the action of their own Synod, or do not yet know that these brethren in this country "recognise the American government as the ordinance of God, and practically unite with it." Knowing this to be the case, we would prefer an easier task than to show, that the course referred to above, is consistent with the action of the Synod, and in accordance with the obligations clearly acknowledged and reaffirmed to sustain the Church in this land in bearing testimony against its immoral civil institutions. The report will also be of use to show Covenanters coming from Scotland to this country, where to find the Church of their choice. Information of this kind has been more than once greatly needed. The following action preceded the adoption of the report:

The Synod resumes consideration of the report of the Committee of Foreign Correspondence. After reasoning, it is moved, seconded, and unanimously agreed, that it being the opinion of this Court, that there are moral evils essentially connected with the government of the United States of such magnitude, that no one holding the principles of the Reformed Presbyterian Church on the subject of civil government, can consistently recognise it as the moral ordinance of God, or practically unite with it. It is also unanimously agreed, that a committee be appointed to exhibit the views of our Church on this subject, and that these views be laid before both parties in America, as the only ground on which this Church can continue to recognise them as brethren—the committee to consist of Dr Symington, Dr. Henry, Messrs. Symington, Anderson, and Dick; Dr. Symington, Convenor. The report, (prepared by the committee, and adopted by the Synod,) is the following.

1. It is still a matter of deep regret that our correspondence with the sister Church in America should be directed to its divisions, rather than to its union and progress in the great cause in which they and we have now been so long united. The circumstance of there being on our table a recent communication from only one of the sections into which the Reformed Presbyterian Church has been divided, prevents us from entering fully into the subject, and from giving a final declaration of our sentiments. At the same time, our affectionate concern for the union of our American brethren with one another, and with us, in the cause of truth, will not permit us to remain altogether silent. We express our sentiments from the documents already before us.

2. The Synod are most solicitous to perpetuate ecclesiastical union with their American brethren, on the ground upon which this union has been formed and hitherto maintained. They and we have agreed not only in general principles respecting Magistracy, *but in the particular application of these principles* to our several existing institutions. It is unnecessary to remind our brethren of the protest against the civil constitution of these realms under which the Reformed Presbyterian Church in Britain

has been formed, and of the practical separation which we have endeavored to maintain. Of the application of our general principles in this country, our brethren in America have expressed their approbation, as many of them had done before they left the country of their fathers. The Synod have always understood that there was a similar application of our general principles to the *American civil institutions, particularly to the federal government.* Against its participation in the system of slavery, against the absence in it of any recognition of Christianity, or even of a Deity, and against the promiscuous admission into its offices of persons, irrespectively of moral and scriptural qualification, our brethren in America had faithfully testified, and upon this footing had maintained a distinct ecclesiastical standing among the American churches. The Synod are assured of this, not only from the correspondence and writings of individuals, but from the authorized exposition of her views by the Church herself, and from her well-known practice. Upon this footing, the Reformed Presbyterian Churches in Europe and America were united, and their members, in the intercourse obtaining between the countries, had readily made a similar application of their general principles to the respective institutions of both countries, as Providence cast their lot; our brethren assuming the ground of the American Church, in this particular, when they emigrated to the United States, and as readily resuming the same ground with us, when they returned to Europe.

3. The Synod deem it still their duty to maintain the same standing with regard to the civil constitution of Britain, and to act consistently with their dissent and protest; and they regard the same thing to be obligatory upon the church in America, according to her circumstances. The reason of this, in both cases, is the immortality essentially connected with the respective civil constitutions. The immortality, indeed, is not the same in both cases, but in both it is of such a magnitude as to require and justify separation, on the footing of a testimony. The Synod regard Magistracy as founded upon the law of nature, the moral law, and as being the ordinance of God, commanding obedience, for conscience sake, only when erected and administered according to this law. The law of nature which defines the rights and duties of man, is fully ascertained in the revealed moral law. The republication of this law in the Scriptures is accompanied with seals of its divine authority, imposing an indispensable obligation upon the individuals and the communities to whom it is made known, to acknowledge and obey it, and constituting the rejection of it, a heinous immorality. In the Holy Scriptures, precepts are addressed to civil society and its rulers, with all the authority of God, and of Jesus Christ, his High Plenipotentiary. A community enjoying revelation as the people of the United States

have done, and refusing to acknowledge it, and promoting to legislative, judicial, and executive power, persons destitute of the qualifications it prescribes, acts an immoral part. The circumstance of the moral law being revealed in the Scriptures, does not found this law upon grace; nor is magistracy founded upon grace, when placed under the regulation of the clearly revealed moral law; or when, in connection with a special dispensation of mercy, it is put under the feet of the "head of all principality and power." The moral law defines the rights of man with certainty, and makes the best provision for human happiness; and the Christian system does not interfere with the obligation of the moral law, otherwise than clearly to reveal and powerfully to enforce it. The law is established by faith. The Synod cannot regard the non-recognition of the law of God, on the part of men forming themselves into a commonwealth, in the circumstance in which America is placed, in any other light than that of a *great immorality in which no enlightened Christian can participate*, and against which he ought to testify. This immorality is not to be concealed from our view, nor palliated by its apparent negative character. Where Christianity is rejected amidst the light of its evidence, there exists a positive opposition to God and to Christ, which is equally incompatible with duty to God and true philanthropy. On these accounts, the Synod has abstained from all direct acknowledgment of authority constituted upon immoral principles. They owe this to God to testify to his honor; they owe it to themselves that they may not be partakers in the guilt; and they owe it to their neighbors to reclaim society from a state which is offensive to God and liable to his displeasure. They are thus constrained to make a practical application of their principles. There are thousands of professing Christians in our land, of estimable character, who assent most cordially to our general principles, who do not see it to be their duty to take the ground of a public testimony and practical separation, which we have assumed. By incorporating with the civil constitution, and recognising it as the moral ordinance of God, we would at once lose our distinctive standing, relinquish our testimony, and condemn and undo the faithful contendings of our fathers from the time of the first erection of our church.

4. The Synod do not find themselves inclined, or able, or warranted, to interfere with the details of the unhappy dispute in which their brethren have been involved, or with the ecclesiastical proceedings which have been adopted. They have recommended, and they still earnestly recommend, to their brethren, mutual submission and conciliation in the spirit of the gospel. The Synod consider that there were evils essentially connected with the government of the United States which justified the American church in refusing to acknowledge it as the moral ordinance of

God, and that these evils continue, and require the same public testimony and practical course of conduct. On this ground they have been united with the American brethren in ecclesiastical fellowship. They cast an eye of affectionate concern over the great ocean that rolls between them and their brethren, solicitous to find them occupying the ground they had decisively assumed, and so honorably maintained. They *cannot* regard the acknowledgment of the American government as the moral ordinance of God, and those practical connections with it, which *imply* this acknowledgment, *to be consistent with the testimony in which the Reformed Presbyterian Churches in Britain and the United States have been united.* They beseech their brethren to hold fast their profession, for they cannot endure the thought of the American brethren being separated from one another, or from them. By the authority and excellence of the grand principles of truth, and by the bonds in which the Churches, in the two quarters of the world, have been connected, they entreat their brethren to remain united, faithful and steadfast. They beseech their brethren abroad to raise and maintain a faithful standard, to gather and unite the brethren from Europe that are every year thronging to their shores. For the sake, also, of the Church in Europe, endeavoring, in midst of agitation and trial, to contend for the Redeemer's inheritance of the nations, they pray them to encourage their hearts and strengthen their hands, that they may hold fast to the end, and finish their testimony in the last days of the Antichrist. Remember the brotherly covenant. They wait for a renewed assurance that you continue steadfast, immovable, abounding in the work of the Lord. They live if ye stand fast in the Lord. They shall joy to behold, as heretofore, your order, and the steadfastness of your faith in Christ. And for the sake of their brethren themselves, they beseech them, after having been honored of God to plant in the American soil the germ of the Reformation, in its civil bearings, not to abandon it when it is taking root. They or their posterity may yet see its buddings, growth, fruit, and shadow, prove a blessing of the highest order, to their vast and growing Empire.

WM. MACLACHLAN, *Modr.*

A. M. ROGERSON, *Syn. Clerk.*

TESTIMONIAL TO THE REV. WILLIAM J. STAVELY, D. D.

We find in the December No. of the "Monitor," an interesting account of a Soiree held in the Reformed Presbyterian Church, Dervock, Ireland, on the 31st of last October. The "Monitor" states that "the object of it was to show a mark of respect to the

venerable pastor of the congregation, the Rev. W. J. STAVELY, D. D., on the occasion of the completion of the fiftieth year of his pastorate." A suitable entertainment was provided; a large number of persons was present, including ministers of different Christian denominations in the neighborhood, and the evening was spent in hearing addresses on various interesting subjects. A purse containing a hundred sovereigns was presented on behalf of the congregation, by the oldest member of session, to their venerable and beloved pastor. The address which we give below, was read by Rev. R. Nevin, of Londonderry, and the reply by the Dr. himself.

The compliment was not only flattering, but substantial. It must have been peculiarly gratifying to this aged servant of Christ, to receive such a voluntary proof of the attachment of his people. The facts stated in the reply will be deeply interesting to many of our readers. We merely add, that did congregations know how much the hearts of their ministers are cheered and their hands strengthened, when they evince an interest in their welfare and comfort, evidence of this would, we think, be more frequently furnished.

ADDRESS.

*“Rev. and dear Sir:—*Of all the occupations or professions in which it is possible for man to be engaged in this present life, that is, beyond doubt, the most important and honorable which has for its direct object the salvation of immortal souls. It is the command of God himself, ‘Let the elders that rule well be counted worthy of double honor, especially them that labor in the Word and doctrine.’ Many who have entered on this sphere of labor with great promise and high hope, have, in the mysterious providence of the All-Wise, been removed from it ere they had well buckled on their armor, or tried the temper of their spiritual weapons. It is the enviable lot of few, indeed, to be able to say as you, sir, might, that for a *full half century* they have been allowed unremittingly to occupy their post as watchmen on the walls of Zion. ‘The hoary head’ saith Solomon, ‘is a crown of glory, if it be found in the way of righteousness.’ What honor, then, is due to him who has grown hoary in this highest service of the glorious King of saints and nations?

“For such an unusually lengthened period have you been employed, Sabbath after Sabbath, in inculcating the lessons of heavenly wisdom. There has been a lesson in season for each and all—milk for babes and meat for grown men. Your expositions of Scripture have been uniformly lucid and masterly; your advocacy of the truth as it is in Jesus, convincing; your application of the Divine Word to the heart and conscience, honest, searching, and edifying, in no ordinary degree. There has been no concealing of any part of the counsel of God. One needed

but to wait regularly on your ordinary ministrations to receive the fullest instruction in the whole circle of theological truth, both speculative and practical. And, while never obtruding unseasonably or offensively the peculiar and distinguishing principles of the Covenanted Church—constituting, as they do, what is deemed especially needed and valuable in her testimony—yet have you never failed, on all proper occasions, to give them due prominence. In you the perplexed have ever found a wise counsellor; the afflicted one full of overflowing of the sympathies of the Christian indeed, and of the consolations of the Gospel of Peace. You have been as a father, not only to the young, but to the most aged and experienced.

“These lessons have ever been enforced by the exhibition of a moral character of the highest type; by a long life of the most unblemished integrity; by a holy conversation; and by a most happy and singular combination of dignity, tact, delicacy, refinement, and graceful urbanity of manners. This last we regard as, though of minor importance in a strictly moral point of view, yet that which enters into the very essence of an *influential* character; and in you there is furnished such a rare exemplification of it as has been calculated to win for you the profoundest respect of all ranks and classes, even in those cases where the acquaintance has been only casual and of the briefest tenure. Of your disinterestedness and unswerving attachment to principle, it is enough to say, that if, possessing such talents and acquirements as you undoubtedly possess, you had entered some of the many other existing professions, or, even had you chosen to exercise your ministry amongst almost any other denomination of Christians, you would have had the means of enjoying worldly comfort to an extent which you never could promise yourself in connexion with the poor and despised Reformed Presbyterian Church. But with you, the maintenance of a good conscience seems never to have been allowed to compete with such considerations.

“Penetrated by such sentiments, the members of your congregation, who have so long been blessed with your faithful labors, in conjunction with some others, your friends and admirers, have thought it only due to you to present their congratulations on the completion of the *fiftieth year* of your ministry; and, at the same time, they beg your acceptance of this purse and its contents, as a very inadequate, yet somewhat more substantial token of the estimation in which they have ever held your character and talents, praying earnestly that you may yet be spared to do much good in your Divine Master’s service; that the evening of your days may be one of unclouded peace; and that, when it may please God to gather you to your fathers, it may be to be welcomed to the mansions of eternal glory by hundreds of redeemed souls, to whom, when on earth, your labors have been blessed in winning them to Christ.”

R E P L Y .

“*Mr. Chairman and Christian Friends:*—I have heard your Address, and your Presentation is placed on this table before me, and for both I tender to you my sincere thanks. At present I cannot give utterance to my feelings, and were I to make an attempt and employ words usual in such cases—should I arrange them in the best order possible—I would only feebly, very feebly, and in a very inadequate manner, indeed, express the depth and breadth of my gratitude. At present I respectfully request each person whose name is appended to this Address, and whose contribution is in this Presentation Fund, to accept of my warmest thanks.

“True it is, that for more than fifty years I have been discharging the duties of the pastoral office. On the 5th of September, 1804, I was ordained to this office, within a few paces of the spot on which I now stand, and had then committed to my care a congregation consisting of 228 members, in full communion and entitled to a seat at the Lord’s Table. This congregation was scattered over several parishes, and to discharge the duties of a minister to a few people far scattered required strength, activity, and perseverance. Whatever of these qualifications we had, was devoted to their best interests; and, in now looking back, I cannot say otherwise than that the pleasure of the Lord prospered in our hand. In process of time, after years of incessant toil, we found that our actual members were more than 500; and, if labor and exertion were necessary previously, still more necessary were they now. Feeling unequal to the toil which a congregation so numerous and so extended required, I considered it my duty to recommend a division of the congregation into two congregations. This was gone about in an orderly way; and in 1832, two calls were presented me through Presbytery, the one requesting that my ministerial services be restricted to Kiltroughts congregation, and the other asking that they be confined to Dervock congregation. Acting now, as I had done at a period more remote, I gave myself to the weaker of the two, and from that time to this I have been the stated Pastor of Dervock and Ballymoney congregation. These congregations, like many others, are sustaining annual loss in a continued emigration to the ‘Far West,’ yet the Master whom we serve, and whose cause we advocate, has, amid deserved wrath, remembered mercy. There are now in our congregation over 300 members.

“In relation to our ministrations, there are several incidents, Mr. Chairman, deserving recollection. During the fifty years of my ministerial services, there were only three Sabbaths in which I was not employed. One Sabbath I was not engaged, in consequence of an altered appointment; on a second Sabbath death had entered into my family, and wrested from my embrace my first-born son; and on the third Sabbath I was indisposed.

“A second thing deserving notice is, that of 228 persons whose names were placed beneath my first call, there is not now one forthcoming—they are all gone. They *were* but now *are not*. I stand alone, insulated by the ravages of the last enemy. Between us and death there is only one step. Yes, the very ministers and licentiates of 1804, with one exception and myself, have passed away—when sought for are not to be found.

“A third thing deserving special notice is, that, during this long period, and amid very many changes in the world, there has been a good understanding between minister and people. We have lived together in love and peace, and at no time was there any alienation of affection between teacher and taught. We have had times of scattering and times of gathering, times of sorrow and times of joy, times of lifting up and times of casting down. Still, the bond of union to Christ the Head, and to each other in Him, exists, is felt, and is, we believe, in continued operation. The suppressed sigh and the noiseless tear indicate, however, that the waters of Jordan are before, and not behind us. They are not crossed, but are yet to be crossed.

“Before I close, as I would not detain you unnecessarily, there are two topics to which I crave attention; the one is the recent re-publication of our Testimony, and the other the object of our present meeting. The Testimony to which I refer is now widely circulated and extensively read. It describes the ground we occupy, the principles we profess, and the object which, by testimony-bearing, we would accomplish. I thus speak, not to pronounce an eulogium, but to stimulate to reading and inquiry, and to say that, whereunto we have already attained, we hope to observe the same rule and mind the same thing.

“On the object of our present meeting, I cannot conveniently say much. Your Address is eloquently and admirably written; yet he unto whom it is spoken is conscious that he does not by any means deserve the honors you saw proper to bestow. He is humbled to the very dust, in reflecting that he has done so little in promoting the interests of the people among whom he resides. When he proposes to himself the question, what hast thou done more than others? he is perplexed in collecting materials for a correct answer. But, should it please the Almighty to lengthen his days, it shall be his daily prayer, that he may not become unworthy the high and distinguished honors you have seen proper to confer on him. What is he, or what his services, or what his father's house, or what his labors, though extended over half a century, when placed side by side with the honors which, in your Address and Presentation, you confer on him?

“Towards the conclusion of your Address, you speak of a Presentation—a purse and its contents—as a trifling appendage to the Address. Your Presentation is magnificent—it is noble—it is princely. Money is a representative of property. By money we can procure the necessities and comforts of life. Viewing your presentation in this light alone, it is calculated, if wisely directed, to obtain a large amount of good, both for the present and future—for time and eternity. But, giving to this Presentation that influence and pre-eminence which it is thought to possess, there are many blessings much more estimable. To have the esteem of the wise, the virtuous, and pious, is decidedly superior to the

world's riches. To possess the esteem and confidence of the respectable ministers now present, who are of various denominations—to have a conscience void of offence towards God and man—to have a treasure in heaven, and our hearts there with our treasure—to be the subject of the sanctifying influences of the Holy Spirit—are riches far superior to all the treasures which are deposited in the earth and hidden in the sand. But I must finish, and I do so in the language of Holy Writ, 'Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.' It shall be my daily prayer, that the 'grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.' Amen. So let it be.

MEMOIR OF ANDREW SMYTH.

"Precious in the sight of the Lord is the death of his saints." The termination on earth of a life redeemed by the blood of Christ, must be an event of great and wondrous interest in the eyes of God. It is the triumph of Omnipotent grace over the enemy that has spoiled and wasted the works of God, and such a victory he cannot but regard with infinite satisfaction and pleasure. Death in the case of regenerated and sanctified youth is invested with special interest; with what admiration and joy must heaven be filled at beholding the conqueror of kings and great armies prostrated by the infant of days or by the child tender in years. Precious, surely, and of priceless worth is such a death in the sight of the Lord. A death like this it is our privilege now to record, and it is written for the generation of the righteous, that the people born from above may praise the Lord.

Andrew, was the only child of Henry and Jane Smyth, members of the Ballylaggan Reformed Presbyterian Congregation, Ireland. He was born November 25th, 1841, and died October 16th, 1854, about one month previous to the completion of the thirteenth year of his age. Circumstances, ordered, doubtless, by a wise and unchallengeable sovereignty, impart peculiar severity to the grief of bereaved parents and sorrowing friends. He expired at sea, after an illness of three days, and his mortal part was given to the deep.

Andrew was a boy of much more than ordinary parts and attainments. Gifted by God, with an active and vigorous mind, he had cultivated it with remarkable assiduity and perseverance. At an unusually early period there was a marked development of character, and those conversant with him were much impressed with the rare maturity of his powers. At the age of three years he read with fluency, and made corresponding progress in other branches of study. Devoted by his parents for the ministry, he had been kept for the most part at school, and at the time of his death was advanced to a considerable distance in the usual literary curriculum.

It is particularly, however, in his religious character, and as furnishing an edifying example of youthful godliness, that the subject of this notice claims attention. At what time he was first visited by regenerating grace is not definitely known, but from early indications of piety

furnished by him, there is reason to think that, like Jeremiah, he was sanctified from the womb. It was noticed that from the time when he was first able to read, the Holy Scriptures were the subject of his frequent and diligent study, and that in reading them he seemed to enjoy an intense satisfaction and delight. His morning and evening prayers, so far as could be known, were in no instance omitted, and when, not more than five years old, he would ask his playmates to suspend their amusements and unite with him in prayer to God. About the same time, or shortly afterwards, he commenced the observance of family worship, at noon, on the Sabbath, in the absence of his father at church, insisting that three times, at least, on the Sabbath, God should be praised in the households of his people. At the age of twelve, he was admitted upon examination to the full membership of the church; in the devotions of the fellowship meetings he led in turn with others, and many were astonished at the propriety, intelligence and unction of his prayers. Like the child Samuel, he grew and ministered before the Lord.

He cherished an ardent and to the end, increasing love for the word of God; the frequency with which he read, and the diligence with which he studied it, rebuke the indifference of many who are older in years. It was his custom, immediately upon completing his daily task, to seat himself at a particular window, from which a pleasing prospect opened to view, with his Bible or Testament, noting with a pencil whatever peculiarly arrested his attention, or was deemed by him worthy of special remembrance. He studied with deep interest the historical parts of the Old Testament; and the book of Psalms, in the copy of the Bible which he used, bears evidence that God's statutes were his songs in the house of his pilgrimage. The Sabbath was a day ever welcome to him, and its appropriate duties were discharged with that conscientious and cheerful temper which affords the best proof of high affection and esteem for its privileges. He could not endure that any connected with the household should spend its precious and sacred hours otherwise than in the active worship and service of God. If it happened that any one of the family lay down for the purpose of sleep, he would immediately arouse them, intimating in terms of mild reproof, that on a week day they would not have done so, and that God was the witness of their conduct. Conversation inconsistent with the sanctity of the Sabbath he carefully avoided, nor did he fail to express his dissatisfaction on hearing it indulged in by others. When little more than five years of age, and shortly after a voyage to this country, in company with his parents, he was observed on one occasion watching with deep emotion some actions of his father that seemed to him out of place, on the evening of the Lord's day. Gently and almost fearfully he approached him, and looking up in his face, as only a child could do, said, "Papa, have you forgotten God's mercies to you on the sea?" He loved and manifested the strictest adherence to truth; no instance is remembered in which he deviated from it, and often when he observed in the narration of a story, a disposition, unhappily too prevalent, to color or exaggerate, he embraced the first opportunity modestly to correct the unintentional misstatements, that wrong impressions might be avoided and that truth might not be damaged. Nothing occasioned to him more distress of mind than a spirit of bitterness and contention, especially among members of the same household, and while he was careful himself

to watch, he counseled others to guard against every occasion of offence. He aimed to exemplify the character of peacemaker, and in doing so received the blessing annexed to it by the Saviour, for by those who knew him he was called a child of God. His constant and devoted attachment to his parents was evidenced by habitual and cheerful obedience to their directions.

Devout in his feelings, Andrew was uniformly sedate, solemn and meditative. Penetrated with a conviction of the priceless excellence of heavenly things, his mind seems to have been much occupied in their contemplation. To his parents he often remarked that his thoughts concerning God were strange and incomprehensible to himself, nor did he seem to weary in conversing about heaven and the perfect joys of its angelic and redeemed inhabitants. Now, that he is gone, his early removal reminds us of what we are too unwilling to believe, that earth is not a fit dwelling place for one whose affections are set on things above and whose thoughts are constantly in heaven.

The providences of God are inscrutable: dark clouds compass his throne, and his ways are in the deep. At the age of five years, he was brought to this country by his parents, who, after a brief sojourn, returned with a settled purpose of remaining permanently in the land of their fathers. Earnest in their wishes to prepare him for the work of the ministry, to which he had been early dedicated, and believing that in this country greater facilities for gaining this end might be enjoyed; influenced, too, partly by the advice of friends who evinced a deep interest in the education of their child, they sailed a second time for America in the month of September last. God's thoughts are not as our thoughts; for while they were thinking only of his preparation for ministering in the earthly sanctuary, God was fitting him to fill a higher position in the true tabernacle above—to minister in the heavenly sanctuary. During the voyage and up till the commencement of the illness which terminated in his death, he alternated with his father in conducting worship morning and evening in the ship. On one occasion he seemed much absorbed in meditation, and waking as it were from a pleasant dream, he said to his mother, "Is not that a beautiful little hymn?" (referring to the fifth, in the short collection, bound up with the paraphrases in British editions of the Bible,) which reads:

The hour of my departure's come;
I hear the voice that calls me home;
At last, O Lord! let trouble cease,
And let thy servant die in peace.
The race appointed I have run;
The combat's o'er, the prize is won;
And now my witness is on high,
And now my record's in the sky.

The two remaining stanzas he repeated at the same time, and again expressed his admiration at the beauty with which it portrays the serenity and joy of the Christian, in taking his final leave of the world and of those whom he holds most dear. Four days after this affecting incident, and while the bosom of the sea was gilded with the reflected tints of the setting sun, Andrew heard the voice that announced the hour of his departure and called him home. And then God's servant ceased from trouble and died in peace.

