

T H E

Reformed Presbyterian and Covenanters.

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No. 1.

THE MINISTRY—THEIR HABITS AND DEMEANOR.*

GENTLEMEN OF THE THEOLOGICAL CLASS:—Another year has elapsed and brings us to the opening of another session of our Seminary. We meet you with sincere satisfaction and once more extend our welcome to all, whether you have already been with us, waiting upon our instructions, or now for the first time appear in our Hall. The months that have passed since our last session closed have been eventful ones in the history of our land. Much has occurred in the providence of God calculated to impress our minds both with fear and gratitude: with fear, as his just and holy hand and power have been made manifest in the condign infliction of heavy judgments upon us, for the sins of the land, past and present, calling upon all men, high and low, to repent and turn to the Lord; with gratitude, as notwithstanding these inflictions He has left with us, has showered upon us, as a nation, many tokens of his forbearance and his bounty. The earth has still, in measure, yielded her fruits; no ravaging pestilence has visited our borders; the hum of busy commerce is heard in our cities, and throughout the extended thoroughfares of our land. While the barbarian enemy with whom the nation is at war, has been permitted to overrun some portions of Northern territory, his advance has been stayed, and few of our homes have been subjected to the tread of the spoiler. We may also remember gratefully the continued evidence of the divine presence with His church. "The word of the Lord has not been hindered." It has had 'free course.' Nor has his effectual grace in converting sinners, and confirming saints, been altogether withheld. The work of building the walls of Jerusalem has made some progress in these "troublous times." Nor are indications wanting that the calamities which have fallen upon our country have not been without some beneficial results. During these months many thousands of the oppressed have been "rid from the might of ill

* Read, by Prof. James M. Willson, at the opening of the Reformed Presbyterian Seminary, Allegheny, November 3, 1863.

men;" and if the condition of these rescued bondmen is not, in all respects, what we would desire, means are in operation which give promise ere long, by the blessing of God, of a better future for these descendants of Ethiopia. Christian benevolence has found its way among them, and holds out to them the incalculable gifts of education and a pure gospel. Nor is the public glory of our Lord and Saviour entirely unappreciated. The minds and hearts of not a few have been turned to the Lord and King of nations; and a movement is going on, accelerated by these days of tribulation, to win this nation to his sceptre.

You come, young gentlemen, to the work of preparation for the holy ministry in a time of great public interest; an age requiring not special qualifications for the ministerial calling—for the duties and the trials of the Lord's ambassadors have been substantially the same in all ages—but a large measure of these qualifications; a larger measure than in times less active and less subject to change. The fundamental qualifications of the minister of Christ I have already endeavored to present and enforce from this place. First, some years ago, by considering the elements of success in life—undivided attention to one's chosen avocation—unwearied and persevering diligence—candor and fidelity; candor in speech, fidelity in action—a philanthropic and benevolent spirit—enduring patience and fortitude—habitual and prayerful reliance upon the help, guidance, protection and blessing of God. On another occasion I discussed the primary qualifications of "Intellectual Culture:" defining it as made up of three things—the sharpening of the analytic faculty, the strengthening of the synthetic faculty, and as the result of these, the purification of the "taste," or that power of the mind that perceives and relishes the beauty and fitness of things. The attainment of a high degree of this culture as a preparation for the ministry, I urged, from the excellence of the ministerial office—from the ample scope which it affords for the exercise of the highest mental gifts and culture; confirming these arguments by the history of the church, which bears conclusive testimony to the esteem in which this culture has ever been held by the most intelligent of the Lord's people. When last called to discharge the duty before me this evening, I dwelt at some length upon the moral and spiritual attributes of the good minister of Jesus Christ, specifying, 1st. A high estimate of his office, from the fact that it bears a peculiar relation to Christ, the Prophet and King of the Church, and from the excellency of the work itself. 2d. A sanctified curiosity. 3d. A sincere and earnest piety, as this awakens and regulates this holy curiosity—gives true religious intelligence and ability to exhibit the truths of the gospel in some measure in accordance with their character and worth—as this is the true and only fountain and source of that purity of character which is indispensable in him who has to do with sacred things—as it sustains the heart of the faithful laborer amidst the toils and discouragements attending his work—and as it reacts upon the church herself and acts powerfully upon the world.

There still remains a wide field of inquiry, to which it may not be

unprofitable to ask your attention—the habits and spirit and demeanor of the Christian minister. For while the traits of ministerial character, of which I have just presented an outline, are primary, fundamental, essential—there are others which, in some respects, may be regarded as of minor consideration, but in others are scarcely less important than some, at least, already considered. And if there be a difference of grade among them—as you will readily discern, as they came in order before you, none of them can be safely ignored or depreciated. And if some of them are entwined with those more fundamental, this is no more than we ought to expect, for the man is one, and his life is made up of acts which have their spring in one mind and heart.

The matters to which I purpose now to allude may be classified:

I. As the prudential, and II. Such as bear more directly a moral character; these definitions expressive, however, only of the more prominent features of these classes respectively. And

I. OF THE PRUDENTIAL, I mention,

1. *Habits of systematic study and work.*—An East India official, celebrated among his friends and coadjutors for the amount of work done by him during his term of official duty, in reply to the question, what plan he adopted, merely said: “When I have anything to do, I go and do it,” conveying the idea that he had no prearrangement of time and seasons of labor. But it must be remembered that the duties of one situated as he was, are in one department, and arrive daily in the regular routine of governmental operations. In such cases little, if anything, more was required, except the prompt and diligent response to emergent calls. To those occupied in other departments of labor and similarly situated, the same rule will be found all that is essential to their highest efficiency as workmen. Far different is the case of the student who pursues the study of various branches of learning, and of the pastor who has many and diversified duties demanding almost simultaneously his earnest attention. Here, as indeed in most of the occupations of life, due regard must be had to order and system. Certain hours must be fixed for each study, and these resolutely adhered to; and in the case of the working pastor, especially in rural localities, certain days must be devoted to each department of his work—to reading, to the preparation of discourses, to visiting, recreation, &c.

By following a plan, one is enabled to give attention to *all* his duties; to assign to each its due proportion of time; nothing is overlooked, and nothing allowed to engross more than its share of our very limited ability to labor. Again, working by system facilitates the exercise of that undivided attention which is so essential to successful effort. Working without a plan involves confusion, mental distraction, often undue haste, and subjects the mind to the constant feeling of dissatisfaction arising from a consciousness of something left undone. System divides the burden of duties, and by allotting each division to its own hour, renders tolerable and even grateful, what would otherwise appear to be a weight too heavy to bear. And, finally, the intellectual powers adapt themselves in

some mysterious way to times and seasons, to certain hours of the day, to certain days of the week. In a word, more is actually accomplished, and that more happily, when we work on some plan judiciously distributing our various labors.

In this, as in all else, there may be excess. A system may be too minute in its subdivisions of time; but especially it may be too tenaciously adhered to, to the disregard of imperative calls. He is a wise man who lives by some good rule; but he is a wiser man who knows when his rule is to be temporarily suspended; who sees the rule and its reasons, and, hence, departs from it cheerfully when more urgent reasons demand this. The pastor must always hold himself in readiness to answer the calls of the sick and the afflicted. No claims of the student, no apportionment of hours or days, can be allowed to interfere with such calls of benevolence.

This habit is formed during student life. Neglected then, it will be far more difficult to form amid the more stirring scenes and duties of pastoral life. One who studies only when he feels like it, or permits his attention to be withdrawn from his books by the casual solicitations of things without, will lose not only the present advantages of growth in knowledge and happiness in his studies, but is preparing himself for a shiftless and inefficient ministerial life.

I do not give this subject undeserved prominence. It bears a most intimate and almost, if not quite, inseparable relation to efficiency in the ministry. Order and system implies industry, and promotes it. The want of system tends to the waste of the strength in desultory and ineffective action. God works according to a plan foreordained and unchangeable.

2. *The acquisition of general knowledge.*—And by this knowledge, I mean the knowledge of things and events lying outside of the direct line of theological or indeed any professional study—the knowledge of what is in, and going on in, the world; the knowledge, also, of the past, as recorded in the pages of history. There may be some danger, particularly in the case of such as are naturally of a literary turn, that such, in measure, extraneous studies and inquiry, may engross too much of the interest and too many of the hours of the Christian minister. To this I have, on another occasion similar to this, discoursed at some length, and would repeat the warning: let no man, devoted to the high functions of an ambassador for Christ, allow the solicitations of polite literature—of poetry—of history—of science—of political operations and results—withdraw his heart from the reading and study of the Word of God, and the diligent perusal of the standard writers of theology, of earlier and later times. Theirs should be among the best worn books in the pastor's library. But while we remember and insist upon devotion to theological research, we should not forget that there is a great and glorious world around us, of matter and of mind, while the past has furnished us with records of men and events, worthy of the most careful examination. General knowledge enlarges the field of vision, expands and invigorates the intellect, furnishes large resources for

illustration and argument, and is thus preparation for the pulpit. Its acquisition may be so arranged as to become a real relaxation from the more severe researches which form the staple of ministerial study. Moreover, the pastor is a member of society, and is justly expected to contribute his share to the entertainment, as well as the instruction of those with whom he is brought in contact. And finally, who can question that the works and ways of God, as Creator, and Lord of Providence, demand some notice from him who would exhibit his claims to the love and homage of men. Not that we should seek to be adepts in science, but to keep abreast of the great stream of advancing knowledge.

The most eminent of the servants of Christ have not been wanting here. Moses was "learned" in all the learning of the Egyptians. Paul was trained in the literature of the Grecian schools. Augustine was a finished scholar. Bayle affirms that Calvin was, at an early age, the most learned man in Europe. Passing over crowds of names, French, German, &c., let us come to the land of our forefathers. Knox was a man of high mark in public affairs all his life. Andrew Melville, the most accomplished classical teacher of his time and country. Henderson, Gillespie, and even the heavenly-minded Rutherford, were all thoroughly conversant with the learning of their day, and deeply interested in all public movements. Is there one name standing high on the roll of the church's great and heroic men, whose mind was not stored, in some good measure, with general knowledge? It may be said, "Is not the knowledge of the Bible enough?" It is, and it is not. It is *not*, if this knowledge is to exclude all inquiries into the wonders of God's workings, or even into the experience and the doings of our fellow men. It is, provided we remember that he who knows the Bible thoroughly, even as *we* may know it, must know also much of science, and of literature—of history especially, as helps to comprehend its meaning: and of the events of the times, that he may know how to apply the teachings of the Bible to the institutions and movements of his own day.

A decided taste for general knowledge does not necessarily accompany even the diligent pursuit of the learning of the schools, either literary or theological. It needs culture, and it is well if it has its beginnings in an early training in an intelligent household. Here, as in nearly all else that contributes to usefulness and happiness in life, much depends upon the father and the mother of the future scholar. It is possible—it not rarely occurs, that even untoward early influences may not succeed in repressing this taste for solid acquisition. It may be too strong naturally, or it may derive strength from every additional acquirement in the learning of the schools, as well as from the scenes in the heavens above and on the earth beneath, which meet the eye, even from infancy; or it may be brought out and cultivated by the seen and felt activities of social, and business, and political life, in a land like ours. But in every case it implies choice and effort. The student in a theological seminary may not have leisure, while actually prosecuting

his prescribed course, to look much abroad, or to fill his mind with this general knowledge, but it must not be overlooked. There are intervals in every course of study; and even in seasons of much pressing occupation in the routine of a theological course it is not impracticable to redeem time enough to learn something of God's doings, besides those which claim the more earnest attention and effort.

3. The minister and the student *should meditate and ponder much*. He should endeavor to make all that he learns his own. All subjects to which his studies are directed should be passed through the crucible of his own mind. Truth of all kinds should be incorporated with his own mental constitution—become a part of himself. What is learned from books, or from the teacher, should be employed as material for thought, not rested in as ultimate acquirements. This habit of meditation is invaluable, even to the private Christian. It is precisely analogous to the process of digestion, which prepares our food that it may be taken up by the organs of assimilation, and so become truly nutritive. Truth received into the memory is as the food received into the stomach. It is not yet in the body. Truth brought under the operation of the judgment, or of the taste, or of the heart, and held there by a mental effort, is truth digested, and thus appropriated as our own possession. A measure of this process is absolutely indispensable to all real mental or spiritual growth. And, beyond question, the lack of this among Christians is one of the main reasons of the slow and unsatisfactory progress in the Christian life, of which we so often and justly complain. Truth is apprehended by the intellect, laid up in the memory, but is not brought out and kept in its position—in presence of heart and conscience—until it is seen in its true relations and effects its intended work.

If this be important for all, much more for him whose special office it is to teach, illustrate, establish, apply and enforce the precious truths of the gospel and of the holy and good law of Christ. It is a frequent complaint, that the exhibitions of the pulpit are dry, do not touch the heart, or even awaken any intellectual interest. The main reason of all this is: the utterances of the pulpit are too often mere readings from memory—not the living, gushing effusions of the mind, and heart, and soul of the speaker; or, they are exhibitions of truth, perhaps most important truth, but not seen in its relations to man, to social interest, to the active movements and workings of the souls of those to whom it is addressed—so uttered that it seems to the hearer as a thing afar off—not the exhibition of what belongs to him: his thoughts and ways, and hopes, and duties. The cause of all this lies partly, I admit, not exclusively, in the fact that what is thus presented does not wear a human aspect; and in the deeper fact, that he, by whom it is presented, is not revealing himself, either intellect or heart, to the hearers before him; and in the still remoter fact that what he speaks has not received the hue of his own mind and heart by frequent and profound meditation. We feel at once, almost as soon

as a speaker opens his mouth, whether he is a thinker, or a mere retailer of other men's thoughts. I might insist upon this on other grounds. In no other way is any object of intellectual perception clearly perceived, particularly in its relations to other truths, but by this process of mental digestion; and by this only does it really become part of our stock of available and profitable knowledge. In a word, what we learn is, or ought to be, but the seed of which the mind, by its own workings, develops the life and advances the growth, until it gives a rich harvest of other intellectual, moral and spiritual truths and results.

4. That all these may not be ineffective, and consequently profitable for little, *the student and the pastor should pay due regard to the preservation of physical health and vigor.* The life of the Christian minister is a life of intellectual effort. His chief work lies among books and principles, and general facts regarding human nature in its highest duties and responsibilities, its trials and its conflicts, its deeper miseries, and its truest and most living blessednesses. The soul and mind that God has given him are the implements with which he works. But he has a body, too, and—I speak from no little painful experience—he had better take good care of it. If not so valuable as his soul, it is not, therefore, without great value. All genuine students require some admonition, some warning, on this subject. It is apt to be forgotten, that mental labor is supremely exhausting. Every thought, every movement of feeling, consumes a portion of the nervous tissue. Close and continuous thought wears more rapidly than even physical effort. And hence, while educated men are, as a rule, longer lived than others, a very large proportion of them live a sort of dying life. Organic disease may not fasten upon them so frequently or so fatally as upon men of active physical habits, but they are none the less sufferers. They are pained and enfeebled by some one or other of the protean forms of functional disorder, induced by the enfeebled, or unduly excited, condition of their mysterious nervous system.

The origin of this will often be found in the efforts of mind required of the boy even in very early years, continued throughout the entire course of preparatory and collegiate training, and, it may be, prolonged into the course of immediate preparation for the work of the ministry. It is then carried into the pastoral life, with the results to which I have just referred. That there are idle ministers, indeed, is a notorious fact: men who spend their time, certainly enough of it, in the open air; men who fail to stir up the gift that is in them; who need no advice to take good care of their bodily health, but rather to give attention to reading, that their profiting in study may appear to all. But multitudes, especially in cities and in towns, err on the other side—an error not upon the whole to be severely blamed, but yet imperatively requiring correction.

But what must be done? (1.) And particularly, as already urged, regard must be had to the proper allotment of days and hours, so that duty may occupy its proper and leading place. (2.) A

due amount of out door exercise should be taken as regularly as possible. Walking and gymnastic exercises, in cities especially, and this not merely as necessary in the discharge of pastoral duties, but for the direct purpose of recreation. And what is better, if it can be had, riding, either in carriage or on horse-back—the latter far the best. Some have recommended, instead, some manual employment. This may be well enough in some instances, but few care to resort to this, and they are not much to be blamed. The fact is, what is needed is not so much work as a kind of play of muscle and of mind. (3.) Society—free, merry, if you please—under proper restrictions. (4.) Whatever the mode adopted, let there be an entire forsaking, for the time, of the routine of daily labor. Let the mind and, as far as may be, the heart be turned from the usual track, to take a freer course. Some have endeavored to combine work and recreation; they have walked or rode, but with book in hand, and have been held as wonders of wisdom, as most conscientious men, who would not lose a fraction of time, being accountable for every moment. Anything more absurd than this can hardly be imagined. All such plans are very good ones for taking exercise without recreating, and for studying without profit: for throwing two stones, and not even hitting one bird. What the student needs is both physical and mental refreshment—the latter for the sake of the former, the former for the sake of the latter. Endeavor, my young friends, to preserve the *sana mens in corpore sano*. You will thus do far more in the end, and do it better, as well as more happily; and now is the time to make this a habit, as much as a rule of your lives.

To be continued.

AMENDMENTS TO THE CONSTITUTION.

THE Address of the Committee appointed by the Convention which met in Pittsburgh, July 4th, 1863, in reference to the amendment of the Constitution of the United States, appeared in our last number. With the general scope and purpose of this paper we find no fault. It is designed to call public attention to a subject of immediate and momentous interest. It brings before the churches the claims of God Most High upon this nation; urges the insertion, in the preamble of the constitution, of an express recognition of his being, attributes and supremacy; ascribes the fearful judgment which has fallen from heaven, upon this land, to the fact that it has not given to God the glory due to his name, in our national constitution; refers to the Mediator by the quotation of passages of Scripture which demand of rulers submission to his authority.

So far it merits our approbation. With many of its statements and arguments we are highly pleased, and we hope it will contribute to the awakening of the Christian sense of this nation to the

consideration of the nation's sin and the nation's duty in this matter. But we regret to say that there are in it both statements and omissions which obliged us to withhold from it our sanction, when it was considered in committee. We mention the following :

1. The phrase, "*our* national constitution," occurs more than once. In a loose sense, this may mean no more than "the constitution of the United States." But we do not and will not use this language, for we had no part in making it, nor do we adopt it as ours. We refuse any such acknowledgment "of the whole system."

2. It appears to us too sweeping in its admissions regarding the excellency of the constitution. That it is excellent, we are most happy to acknowledge. No existing constitution, besides, provides so well for the security of free men. It is in this aspect, beyond comparison, superior to the constitutions of the most advanced nations of the old world. But we cannot assert that, even as a political instrument, it is "worthy of all commendation." Still, this is a comparatively small matter. It does not secure freedom of the poor slave. It was not intended to do this; for, while its framers, most of them, had certainly "a clear conception of human rights and of the great principles of civil liberty," they most impiously and fatally departed from their own convictions in the introduction, in various clauses, of provisions designed to protect the slaveholder in his claims upon his slave, and, in one, to permit the increase of the number of his human chattels.

3. We cannot accord with the writer of the address in declining to maintain that "the constitution is liable to the charge of infidelity." This is a just charge. Moreover, we had supposed that the day was past for adducing the arguments in the fourth paragraph, in vindication of the constitution from this charge. The President may "affirm," might be an atheist, so far as anything in the constitution is concerned, and refuse to do anything else than give his own solemn promise, without any reference to a God at all. The "oath," even, may be by any God, or by the cross. The clause "Sundays excepted," takes for granted that the man chosen to be President may not be disposed to attend to public business on the first day of the week, but does not even hint that the nation is pledged to own that day, or its Lord. And we cannot see how the mere affixing of a date to an instrument, and using the common designation of the Christian era, by which every one here and in Europe measures time, can be regarded by the most remote implication, as containing an acknowledgment of Christ as Lord. If it means *anything* of this sort, it must mean *everything*; and why go about to bring the nation to an acknowledgment of God and of his Christ, for it has done it already in explicit terms! Who believes this? and yet whoever so interprets this matter of "dating" the document, must go the whole length.

4. There is no *express* mention in the paper of the name of the Lord Jesus Christ. We know that Ps. 1 : 10 is quoted, where He is styled "the Son." We understand this text. Many others do so. But we are extremely dissatisfied that, in a document designed to

turn the attention of Christians in this land to the defects of the constitution in not making an "explicit" acknowledgment of Christ's supremacy, this very error should be found. Surely we ought to state our object clearly. We are not ashamed of Christ.

5. A reference to slavery may not be regarded as a desideratum in a document put forth with the design and end of bringing this nation to acknowledge God. But we are sure that some allusion to this subject, especially in a time when God is smiting this nation expressly for this sin, would have been precisely in place. We go for a free, as well as expressly Christian constitution.

6. The statements in reply to the cry of "union of Church and Staté," we accord with, in the main; but, notwithstanding, we would have liked that this had been less liable to misapprehension, as if we did not hold it to be the duty of a reformed Christian nation to recognize the Church of Christ, and give her all such countenance and aid as are consistent with the ends and appliances of scriptural civil government.

7. It is said that "as the disciples of Him whose kingdom is not of this world, we do not consider that it is within our province to interfere with anything in our constitution which is strictly of a political character." If it had been said, "strictly and exclusively," and then, "as ecclesiastics," instead of "as disciples of Christ," we would have been more satisfied with this. We desire to act in all things "as disciples of Christ." Besides, we do not assent to the implied meaning which has been affixed to the phrase, "kingdom not of this world." That much abused text does not mean that Christ's kingdom is not *in* the world, but as the same record is made in another place, is "not *from* heaven."

A pretty long list of objections. We regret very much to have been constrained to offer them at this stage of the effort to lead this nation to God. Let us understand each other. We mean to hold our position without swerving a hair's breadth. If others are not yet ready to come to the same position, the Lord will take the *whole* matter in his own hand, as He has the matter of national slaveholding.

J. M. W.

A VOICE FROM THE PAST.

A SMALL pamphlet, containing the following act, was sent to us some time ago by Rev. G. M'Millan. Believing its re-publication seasonable at the present time, we lay it before our readers. The plainness with which the subject of slavery was treated in South Carolina sixty years ago, is proof of the faithfulness of our fathers. The voice of the Reformed Presbyterian Church was heard denouncing, in strong terms, the wrong, when every other church was silent. We have no doubt that Rev. James M'Kinney wrote the paper.

T. S.

An Act of the Reformed Presbytery in North America for a Day of Public Fasting, with the Causes thereof:

The times and circumstances in which the remnant of the Reformed Covenanting Church, in the United States of North America, finds herself exist-

isting, are, to her, loudly admonitory; the signs of the times are truly ominous, and call her to acts of the most deliberate consideration as to present duty toward God, her own children, the world of mankind at large, and succeeding generations—and upon the most mature view of present systems, providential calls, conscious guilt, divine commands and threatenings, together with the approved example of past generations, she finds herself, in her collective capacity, urged on to essay the very solemn work of public fasting and humiliation with all convenient speed. It is hoped the following survey of all the causes will call forth her own connections to earnestness and ingenuity in this business, and, at the same time, serve as an apology for her to the generation, and an admonition to them to consider their ways.

I. *Ignorance* mightily prevails through this extensive country. It is truly pitiable to traverse the regions of this great wilderness, from one end to another, and behold the wretched state of old and young in respect to the knowledge of divine revelation and its great and important doctrines. This renders mankind an easy prey to every imposture that is practiced upon men by those swarms of false teachers, who, in every corner of the land, debase religion and bring it into the lowest degree of degradation by their damnable doctrines and anti-christian practices. What renders this symptom the more alarming is the vain, self-conceited idea, which not a little flatters the pride and vanity of this generation, namely, that they are an enlightened people; too justly we may complain that this "people is destroyed for lack of knowledge." Hos. 4: 6.

II. *Unbelief*, like iron bars, closes out Christ and the knowledge of his person, offices, and redemption, from the ears and hearts of them to whose doors the gospel is daily sent. How far the ravages of the late war, with sanguinary scenes which attended it, may have hardened the heart and blunted the feelings of this nation and generation, is not easy to say: but certain it is that a cold, skeptical disposition prevails exceedingly, and is generally attended with a contempt of the close, heart-searching doctrine of God's Word; when the most pressing, tender and animated calls are delivered to perishing sinners, the missionaries of heaven have the mortification, too often, to behold indifference written on the countenances of auditors and beholders, and to see them go away and make light of the most solemn and pathetic warnings, notwithstanding that God has sworn that none such shall enter into his rest—that they shall not see life, but that the wrath of God abides on them.

III. The open affronts cast on God's moral law in this country equal, yea perhaps exceed, anything that has ever been attempted in any country professing Christianity. Were the instances rare, and conducted behind the curtain, though this would be matter of lamentation, yet the visible affront to the Divine Majesty would not be so great. But this is far from being the case. Impudence seems, in modern times, to have outdone her former efforts and to have banished almost the last blush from a hardened generation, of whom we may say, with Solomon: "*There is a generation, O how lofty are their eyes! and their eye-lids are lifted up.*" Atheism walks abroad at noonday. It is quite fashionable with not a few, who pretend to superior refinement of understanding, to mock the being and perfections of their Maker and Judge. False worship is established and openly practiced in every part of the land, and the most wicked and gross heretics and idolaters are invited to come and take shelter under the wings of the present civil power, provided only they will first fall down and worship the golden image which a corrupt and infidel people have set up. False swearing is extremely common. Oaths are most lamentably and unnecessarily multiplied, so that the consciences of men seem, in a high degree, callous to that most solemn act of religious worship. Idol-

atry in swearing, by kissing a book, is little scrupled at, though jurants in this country are under no legal temptation to this species of immorality. God's creatures are much abused by the intemperate use thereof, to the great dishonor of his name and affront of his religion. Was ever the Sabbath known to be treated with more contempt in any country? No! America might blush at many Popish countries on this head. The little provision which the laws have made for suppressing this heaven-daring sin, is nearly rendered useless by the remissness and carelessness of magistrates, who are often themselves the ringleaders in this iniquity. Relative duties are ill understood and as ill practiced. Wicked principles about civil government gain ground. Rulers seem to have no idea, nor ruled any desire, that civil power should be morally qualified; they mutually laugh to scorn the design of subordinating civil rule to the glory of the Messiah's kingdom. Parents neglect the education of their children, and children condemn the authority of their parents. Ministers neglect their flocks, and their flocks wander far from and condemn their shepherds. Murder is not uncommon; ruining and murdering characters is so frequent that it has almost lost its odium in the public opinion. That abominable species of murder, even enslaving thousands of fellow creatures for life and their posterity without end, and degrading them below the brutes, is now reduced to a regular system, and seems, by a long prescription to brave a remedy. There is, for the present, power on the side of the oppressors, but no power on the side of the oppressed. What humane man but will mingle his tears with those of his fellow mortals, when he sees them shut out from every source of rational happiness, far banished from their native homes, torn from dear relations, and wallowing in the most abominable uncleanness, while every means of ameliorating their condition is artfully kept from their view by their insolent and murderous masters. Oh! America, what hast thou to account for, both to God and man, on the head of slavery alone? Alas! when shall God arise for the cries of the oppressed? Uncleanness seems to claim America for its favorite soil. Cozening and deceit in dealing walk abroad with a boldness which shows the honor and moral sentiments of America to be at a very low ebb. False witness bearing, the natural and inseparable concomitant of an unnecessary multiplication of oaths, abounds in every quarter; it has become so common, indeed, that its abettors seem to be got, in a great measure, beyond shame. Covetousness, that native vice of the depraved heart of man, makes its appearance in various shapes. Conscience seems to slumber, while the strong man armed keeps the house. The pride of life, the lust of the flesh, and the lust of the eye, are becoming the mainspring of human action. Oh! that men saw the purity and perfection of the divine law, and felt its power to convert the souls that lie in sin.

IV. A worldly, mercenary spirit greatly prevails. What the Apostle means when he desires us to set our affections on things above, and not on things on the earth, seems not to be studied, nor scarcely attempted to be reduced to practice. Not a few seem to think there is something in the American seasons, agriculture, and avocations, that apologizes for worldly-mindedness and neglect of close walking with God. But, let not men deceive themselves. God will not be mocked. In all places where he records his name he expects that men will worship him in spirit and in truth. Let us remember the apostolical advice: "Love not the world, neither the things of the world; for if any man love the world, the love of the Father is not in him."

V. This wretched evil increases *hardness of heart* and insensibility under all the means of God's appointment for the correction and reformation of mankind. If he smiles, in his providence, they wax wanton, and take his wine and oil to deck their idols with. If he frowns, they grow sullen, and,

at least in their hearts, curse him to his face. If he calls by his word, they sleep on and say, a little more sleep, a little more slumber, and a little more folding of the hands to sleep; or, perhaps, oppose any movings within, by promising to hear them at a more convenient time. Thus insensibility eats out religion from every part of the human family, when it is indulged. It ruins hearts, families, churches and nations.

VI. Untenderness in the lives and conversations of professors is truly lamentable. The bride, the Lamb's wife, is loudly called upon to adorn the doctrine of God her Saviour. If she does not, who will, in a crooked and perverse generation? How awful that any who profess to follow the Lamb whithersoever he goes, should prove themselves, by their practice, to be enemies to the cross of Christ. And may we not all lament that we stand more or less chargeable on this quarter, so that the word of truth comes to be evil spoken of thereby, and a wicked generation hardened in their evil ways.

VII. The little *success* of the *gospel* in these dregs of time, is very afflict-ing. Never, perhaps, had the ministers of the gospel more reason to take up that bitter complaint, who hath believed our report and to whom hath the arm of the Lord been revealed? The Lord in just anger has awfully withheld the refreshing and awakeing influence of his Spirit. Men are fond to heap up to themselves teachers, having itching ears. They desire to have smooth things taught. And, alas! it seems too evident that God is giving them up to their idols, and to be filled with their own ways. Any feeble attempts that are made to introduce sound doctrines, and the power of real holiness, meet with little encouragement. Men seem generally contented—they are settled on their lees. Those who would call them to a more close consideration of their ways, seem to be setters forth of new Gods. Oh! for a day of divine power, when Jehovah shall make these hard-hearted sinners who are far off from God and righteousness, know and consider their ways. Oh! that they were wise, that they understood this, that they would consider their latter end.

VIII. What ground of mourning when we behold the rooted and immovable aversion which generally appears against the introduction of a covenanted work of reformation in this western world! Some attempts have been made to disseminate these divine principles, in different parts of the American continent, by the witnessing remnant in Britain and Ireland; but, alas! it appears that her transatlantic sons soon wearied of the cross. The late revolution in America seems to have afforded a desirable pretext for casting it away. How honorable this pretext will prove to the agents, or advancing to the cause of Christ, time will more fully unfold. In the meantime we desire to lament bitterly that our former brethren in the cause and testimony of Jesus in this rising empire, who ought to have been like dew among the nations where they were scattered, and who lacked not weapons, nor a glorious opportunity to display the banner of truth, did so faintly turn back and fall before so small a temptation to the rending the remnant of Christ's witnesses in this new world, and that they still persevere to cast cold water on every attempt to revive God's work in the midst of the years.

IX. We desire, as a witnessing remnant of the Lord's people scattered among the nations, to mourn at the lax and wicked notions that a great part of this nation entertains upon the article of civil government, namely: that it is utterly resolvable into the corrupt will of unprincipled and ungodly men, without any regard to the moral law, than which, perhaps, a more wicked doctrine has never been broached among Adam's miserable posterity. We moreover lament that this nation made such a poor improvement of the noble opportunity they enjoyed of setting up a good moral civil constitution among

them. How shameful was their return to God, when he had delivered them from the scourge of a cruel war, and put it in their power to do something for his honor, that they made their State Constitutions nests for almost all uncleanness and cages of every unclean bird; they engaged to protect every enemy of God and of his Christ, provided they will take shelter under the wings of the United States. How miserably have many been deceived who have sacrificed their blood and treasure to get rid of cursed Popery and prelacy, with other damnable heresy, when they see these very evils taken under the national protection of an unthoughtful people. *Tell it not in Gath.*

X. If we dig a little farther, we should yet see, if possible, greater abominations. We will find Satan transforming himself into an *angel of light*, and attempting to deceive the very elect. Wherever we turn, we hear a cry: Lo! here is Christ, and lo! He is there. Our ears are dunned with strange conversions, wonderful regenerations and amendments of life. "*Are not these men the agents of God?*" is the common cry. But a little attention will convince persons of sober understanding that these are the desperate efforts of Satan to introduce a wild, enthusiastic fire in place of the regular operations of the Holy Ghost in the conversion and sanctification of men, to the dishonor of God, hardening a generation in their contempt of religion, deluding many simple souls, and bringing on themselves swift destruction.

XI. Damnable heresies are propagated, with indefatigable zeal, by Satan's agents in almost every quarter of this extensive continent, such as the denial of the doctrine of a Trinity in unity, the atonement of Christ, the divine authority of the Bible, the efficacy of the Spirit in the conversion of sinners, the perseverance of the Saints, the universal depravity of human nature, and the eternity of punishment, all of which abominable heresies are evasive of the very foundations of Christianity.

XII. There is great reason to lament the want of a Christian spirit among professors of the same cause one toward another. How ready are such often to bite and devour one another! How ready to rip up private faults! How hard to be brought to exercise a forgiving spirit, when differences arise! How negligent to converse together about the concerns of God's glory and their mutual edification! How untender are they to fallen brethren, to restore them in the spirit of meekness! How slack in stirring each other up to a holy, disinterested zeal for the public concerns of God's glory! How slow to inquire after each other's welfare! How little sympathy do they exercise to one another in distress! How slow to set an example to one another in sacrificing their private interests to the public concerns of God and religion in the world! Alas! alas! such was not the character nor conduct of Christians toward each other in those days when even pagans were wont, with admiration, to say: "*See how the Christians love one another!*" And how hard are the professors of this day to be brought to ministerial admonition and discipline! How hardly are they brought to the exercise of social prayer, family worship, non-conformity to the world, and abstinence from fleshly lusts! How hardly brought to keep social intercourse in praying societies with one another, or even to confess their faults for neglecting these important duties! And all this to the deadening of their own souls, retarding God's sent servants.

For these, and many other weighty causes that might be mentioned, the Presbytery do appoint the *first Wednesday of November next* to be observed by themselves and people of their communion, through the United States, as a day of most solemn prayer and fasting. And they do hereby, in the name of the Lord Jesus Christ, earnestly beseech their said connections not to make light of this injunction, but to essay the work with great solemnity; to search

their hearts most severely, examine their ways, and cry mightily to the Lord that he would avert just judgment from this guilty land, which seems impending; that he would pity us in our low estate, think upon us, and assist us while we attempt to set up his fallen Tabernacle in this western world; and that every person and family would mourn apart and endeavor to set forward of thorough reformation.

At the same time the court find themselves bound to call themselves and their scattered connections to the exercise of thanksgiving to God for any reviving he has given us in our bondage, particularly that he has preserved some berries on the topmost branches, in a time of such general apostasy; that he has been pleased to send any to break the bread of life among his people, and search out the strayed sheep where they have been scattered in the dark and cloudy days, and that he is giving some hopes that he will have a seed to do him service in this remote part of the world until the times of more general refreshing shall come from his presence.

W. KING, *Moderator.*

J. M'KINNEY, *Clerk.*

ROCKY CREEK (S. C.), CHESTER DIST., August 5, 1795.

THE DEATH OF A PRAYER MEETING.

DIED, in Laodicea, the Prayer Meeting; aged one year. The health of the Meeting was poor, most of the year, and its life was despaired of; but a few anxious friends kept it alive; and sometimes it would so revive as to encourage them. Discouragement, however, at last prevailed—and the Prayer Meeting is DEAD. It died from neglect. Not a Christian was present when it died. Over forty *Christians* (?) were living within a mile of it, but not one was there. Had *two* only been there, its life might have been saved: “for where two are agreed, as touching anything that they ask, it shall be done for them.” Two-thirds of the forty might have been there, had they been so disposed; but they were not, and the Prayer Meeting died. If actions be allowed to speak, it has very few mourning friends. Oh! what will become of the Laodiceans? God knows their works. They are “neither cold nor hot”—lukewarm. He threatens to cast them out of his mouth; but they regard it not. O ye Laodiceans! “What will ye do when God riseth up?”—you who have forsaken the Prayer Meeting, and thrown the burden of sustaining it upon a few—you who can spend your evenings at home, or at your neighbor's house, when you are as well able to be at prayer meeting as your minister is to attend to his appointments—you who have no interest in the Prayer Meeting, and no tears to shed over its death, “when God visits you, what will you answer him?” You covenanted with the great Head of the church to help to sustain his cause in Laodicea, as long as you remained there; but your pledge is broken; the Prayer Meeting, through your neglect, has died; you are responsible for its death, and will answer for it to God. It will become a swift witness against you, except you repent. God grant that its death knell may haunt you until you are willing to cry mightily unto him for its resurrection, and do all in your power to revive it.—*Family Treasury.*

NORTHWESTERN MISSION.

LETTER FROM MR. J. M. STEVENSON.

JANESVILLE, WIS., Dec. 1, 1863.

DEAR EDITORS—Since my last to you, I have endeavored to push my missionary efforts still further through the Northwest. When on my last trip, I visited several places in Wisconsin and Minnesota; and I return thanks, with emotions of gratitude to the Author of all good, for the evidence of encouragement I witnessed during the last five weeks of my labors. I spent one Sabbath at Lake City. I preached in the Congregational church. Here I found one faithful adherent to the principles of our church. Time did not permit me to remain here long enough to form an opinion as to the propriety of making it a missionary station. The next place worthy of notice, and where I met with any encouragement, was Big River, nine miles east of Prescott. Here I was welcomed by a number of warm-hearted friends to the old Covenanter Church. In this community I spent one week, and preached at the dwelling of Mr. J. B. Davison. During my stay, I visited all the families expressing sympathy and love for the principles of the Reformed Presbyterian Church. The friends here express great anxiety for the ordinances of the church; and, in testimony of their desire, they subscribed \$26 to the Home Mission, payable quarterly in advance.

The land in this part of Wisconsin is worthy of recommendation. It is very fertile, and well adapted to grain and grazing purposes. The surface of the country is uneven, being a rolling prairie, bounded on all sides by vast forests and oak openings, which add much to the beauty of the country, and the convenience of its inhabitants. This part of Wisconsin, owing to the fertility of the soil, abundance of timber, prospective rail-road advantages, common school enterprise, and easy access to the great Father of Waters, has every facility desired by those seeking a home in the Northwest.

I next visited friends at Elliota, Minnesota. And here let me correct an error which I find in my last: Elliota is forty miles *west* of Brownsville, on the Mississippi river. Here I found the friends all anxiously awaiting my return. With them I spent two Sabbaths. After presenting the claims of the church upon them, they willingly responded by subscribing \$51.50 to the Home Mission. The people here wish to be kindly remembered by the church; and they respectfully ask the Board of Home Missions to send them as much preaching as it can conveniently afford. Persons wishing further information concerning the country about Elliota, and having a desire to settle in the West, will find a true friend in Mr. Thomas Elliot, who is extensively acquainted with the country, and will take great pleasure in obliging his brethren in the church.

I have preached a few Sabbaths at Janesville, and also at Magnolia Station, fifteen miles west of Janesville. At these places, there is no lack of interest. Many are delighted with the hopes of having the ordinance of the church brought within their reach. I have not yet urged the claim of the Home Mission upon this people; but will, at my earliest opportunity. I feel confident they will respond to the call with some generosity.

When I look over the vast field of labor before me, I feel more deeply than ever impressed with the words of the Saviour, "The harvest truly is great, but the laborers are few." There is a call for an ordained minister in this field of labor. Children are here that ought to be baptized. Marriages and other duties calling forth official action, are to be performed. I hear of fields still farther west, that are calling upon the church for laborers. I cherish the hope that the church, at her next meeting of Synod, will put forth a more vigorous effort

to extend the principles of the Reformed Presbyterian Church to the fertile plains of the Far West. For, if we ever expect the church to be extended throughout these rich and beautiful regions, the organized churches of the East must begin the work, and lend a liberal helping hand to the weak and newly organized stations in the West. The church, in this respect, is dependent upon the liberality of the members of organized congregations. It is now high time the work was commenced. Missionary stations must be established, that members of the church emigrating West may find suitable and healthy locations within the bounds of a missionary station, that will in all probability become an organized congregation.

May the Head of the Church accompany our feeble efforts with his rich blessing. Yours in the Gospel,
S. M. STEVENSON.

NEW YORK PRESBYTERY.

THE New York Presbytery met in the Third Reformed Presbyterian church, New York, on the 27th of October, 1863—Rev. W. Graham, Moderator, and J. B. Williams, Clerk. Nearly all the members were present. The session was brief, but a great deal of business was transacted.

There were four calls laid on the table, which were made on Mr. David McAllister—from Conococheague—from Third Philadelphia—from Brooklyn—and from Walton. The last, from Walton, was accepted, and the arrangements were made for the ordination on the third Wednesday of December. In accordance with this decision, a commission was appointed, consisting of Revs. J. R. Thompson, J. R. Sloane, J. C. Milligan, J. T. Pollock, with Elders George Spence, Thomas Arbuckle and D. M'Donald. J. R. Thompson was appointed to preach the ordination sermon, and preside; J. R. Sloane, to address the pastor, and J. C. Milligan, the people.

There was assigned Mr. M'Allister a sermon, Heb. 3 : 1 ; and a lecture, 2 Pet. 1 : 5-9.

Mr. Nightingale, theological student, delivered a lecture, which was sustained unanimously; and John 14 : 26 was assigned as the subject of a sermon for next meeting.

A special committee, appointed at the last meeting of Presbytery, to prepare a report on the Home Mission scheme, submitted the following, which was unanimously adopted :

The Committee to whom was referred the Financial Scheme for sustaining and advancing the cause of Christ in the bounds of Presbytery, respectfully report—

That in our judgment the subject is one of surpassing interest, intimately connected with the usefulness of the ministry, the prosperity of our congregations, and the sanctification of the Lord's people. And we recommend,

1. That the session of every congregation be required to present at the spring meeting of presbytery, an annual report, containing, in addition to the usual statistics, the pastor's salary and the sums contributed to the various schemes of the presbytery and of synod.

2. That presbytery endeavor to secure to pastors a minimum salary of five hundred dollars per annum for country congregations, and one thousand dollars for those in the city, and ten dollars a week for itinerant preachers.

3. That to entitle congregations and mission stations to receive aid from the presbyterial fund, they be required to contribute for ministerial support, a sum equal to ten dollars per annum for each communicant, or give a satisfactory reason for failure.

4. That with the semi-annual petition for supplies, said stations and vacancies send up the amount subscribed to meet the expense, and pay over said sum by their treasurer to the preachers visiting them through the season; and that in all our congregations and stations semi-annual collections be taken up and forwarded to the treasurer at least two weeks before the meeting of presbytery. Pastors for their congregations, and elders for vacancies, to answer to presbytery for any neglect of this rule.

5. That no remuneration be made from this fund except for labor performed, according to the direction of presbytery; that at each stated meeting itinerant preachers be paid in full; that the surplus remaining in the fund be then divided among those pastors who receive less than the minimum salary, and whose congregations have contributed according to the rule, and that the distribution among said pastors be in the ratio of the whole deficiency of salaries to the sum in the treasury.

6. Respecting mission labor, That so far as funds and laborers will permit, constant preaching be supplied to the most promising places; that when a congregation in the country has forty members contributing four hundred dollars per annum for the support of the gospel, or a smaller number contributing a like sum, or a city congregation contributing eight hundred dollars, the moderation of a call may be granted. A country congregation having fifty members, or a city one having one hundred, shall be considered self-sustaining, and required, without aid from the fund, to furnish the minimum salary, unless peculiar circumstances prevent.

7. That in order to obtain accurate information, and secure intelligent, united and efficient action in this important case, a presbyterial visitation of every congregation under our care is desirable and necessary, and we further recommend that presbytery perform this important service as soon as possible, and with special reference to this subject.

All which is respectfully submitted.

ANDREW STEVENSON,
Chairman.

It was resolved, that the Rev. A. Stevenson, J. C. Milligan, and Mr. Bell, of Brooklyn, be appointed a committee to draw up a series of Questions for Presbyterial Visitation, in view of the last item of the report, and have them published with the minutes. An interim Committee of Supplies was appointed to prepare and publish a schedule of supplies of preaching. A petition from Brooklyn congregation, asking for the moderation of a call, was granted. Supplies of preaching were granted Galway, Wyalusing and Dunduff, besides former vacancies. It was resolved, that the two reports handed in by the Treasurer be published in the magazine of the church, as follows:

TREASURER'S REPORT.

The Treasurer of Home Missions of the New York Presbytery would respectfully present the following report:

1862.				1862.			
Oct. 30.	To cash,	J. C. Smith...	\$ 4 50		Balance in treasury, per		
" "	" "	Pollock John-			last report.....	\$102 86	
		ston.....	7 00	Dec. 13	By cash, Topsham cong.	7 00	
" "	" "	J. C. Baylis..	5 00	" 19	" White Lake "	6 00	
" "	" "	R. D. Sproull	5 00	" 30	" Bovina "	15 00	
Nov. 10	" "	Wm. Graham..	75 00	1863.			
" 13	" "	R. Z. Willson..	23 00	Jan. 30	" 1st Newburgh..	12 36	
1863.				April 6	" 1st New York...	41 75	
Jan. 27	" "	J. C. K. Faris..	7 00	" 27	" 2d New York....	105 04	
Apl. 29	" "	Robert Shields	7 00	May 14	" Ryegate & Bar-		
	To balance.....		176 72		net.....	20 22	
			\$310 22	May 19	Balance in treas.	\$176 72	

1863.			1863		
May 18	To cash, Mr. Baylis,.....	\$ 6 00	May 20	Balance in treasury.....	\$176 72
" 21	" Wm. Graham.....	76 00	" 22	By cash, Bovina cong....	13 25
Sept. 3	" J. R. W. Sloane, ac't. traveling expens- es to Washington, per order of Presbytery....	20 00	Sept. 3	" Walton " ...	6 50
May	To cash, J. C. K. Faris...	21 90	" 10	" Mr. Thompson...	5 00
	" Mr. Thompson...	15 50	" 10	" William Brown, treas. Dom. Miss.....	75 00
	To balance.....	318 35	" 14	By cash, 1st Newburgh..	18 33
			" 21	" William Brown, treas. Dom. Miss.....	15 98
			Oct. 12	By cash, 1st New York...	41 60
			" 16	" White Lake.....	4 00
			" 20	" 3d New York.....	70 00
			" 27	" Coldenham.....	6 16
			" "	" Boston.....	9 00
			" "	" Ryegate & Bar- net Female Missionary Society.....	9 31
		\$450 85			\$450 85
			Oct. 28	Balance in treas., \$318 35	

Respectfully submitted,

J. WIGGINS, *Treasurer.*

An order was drawn on the Treasurer of the Presbytery for the respective sums due for ministerial supplies.

The Presbytery adjourned to meet in the First Church, New York, Monday previous to next meeting of Synod, 1863, at 10 o'clock A. M.

J. B. WILLIAMS, *Clerk of Presbytery.*

REPORT ON PRESBYTERIAL VISITATION, REFERRED TO ABOVE.

The Committee appointed on Presbyterial Visitation respectfully report—That when presbytery cannot attend to visitation, the service should be performed by a commission, consisting of at least two ministers and an elder. That intimation of said visitation be made in the congregation two weeks previously. That, on the day appointed, a sermon shall be preached by one of the visiting ministers; and, after the sermon, the commission shall, in the presence of the congregation, propose the following queries :

I. *To the Pastor.*

1. Do you perform pastoral visitation, accompanied by an elder, in every family of your charge, and do you, in diets of catechizing, examine both parents and children, on both doctrine and practice, at least every alternate year?

2. Do you likewise visit the sick members of the congregation, and, when opportunity offers, pray with them?

3. Do you expound a portion of psalmody, and, by way of lecture, expound a portion of God's word, in order, every Sabbath forenoon, and preach a sermon in the afternoon?

4. Do your people attend regularly public worship, and are they careful to be there in season?

5. How often is the Lord's Supper dispensed in the congregation?

6. Do you keep up the devotional services of fast day, Saturday and Monday, in connection with the dispensation of the sacrament, and do your people, elders and members, attend on these services, abstaining from secular employments on the fast day?

7. Do your people carefully observe days of solemn fasting and thanksgiving, when appointed by the judicatories of the church?

8. Do your elders attend punctually the meetings of the session?

9. Does your session always appoint an elder to attend the meetings of presbytery and synod?

10. Do the elders yield you a hearty support in the performance of pastoral duties?

11. What is the spiritual condition of the congregation—prosperous or declining?

II. To the Elders.

1. Does your pastor preach sound doctrine, as far as you understand him?

2. Is he faithful in the performance of ministerial duty?

3. Do you visit the families in your district, giving special attention to the sick?

4. Do you, as you have opportunity, in your intercourse with the members, speak with them on religious subjects, as well as pray with the sick?

5. What course is taken with baptized members, who, on reaching maturity, neglect or refuse to make a profession of religion?

6. In the admission of members, do you endeavor to have satisfactory evidence that they have read, or heard read, and that they believe, the subordinate standards of the church?

7. Do you admit any to membership without a certificate from the congregation in which he has resided?

8. Do you require, in all ordinary circumstances, every communicant to attend a fellowship meeting?

9. How many such meetings have you in the congregation, and what is the average attendance?

10. What is your pastor's salary?

11. How much is that to each member?

12. Do you think the salary paid a competent support for your pastor?

13. How much was contributed, during the last fiscal year, by this congregation, to the various schemes of the church?

14. How much is that to each member?

15. Does every member, so far as you can judge, contribute according to his ability, both to support this congregation and the missions of the church?

16. Have you deacons in the congregation?

17. So far as you know, are they faithful in the discharge of their official duties?

18. Do the members of the church give you a hearty support in the performance of official duties?

19. Are heads of families punctual with their children, to meet you and the pastor in family visitations?

20. So far as you can judge, is family worship maintained in every family in the congregation?

21. Do both parents and children attend the diets of catechizing in their respective societies or districts?

22. Is the congregation growing or declining in public spirit and liberality?

All of which is respectfully submitted.

ANDREW STEVENSON, *Chairman.*

PITTSBURGH PRESBYTERY.

THIS court met in Allegheny City, October 6, 1863, at 7, P. M. Fourteen ministers and eleven elders were present, and a good amount of business was transacted. Mr. John H. Boggs, student of theology, delivered an exercise and additions, and Mr. James Buck, a discourse, as trial for licensure; and Thomas A. Sproull and James R. Newell were taken under the care of Presbytery as theological students.

Delinquent sessions were ordered to have their records forwarded, for examination at the spring meeting. A call from Little Beaver, upon N. M. Johnston, licentiate, being upon the table, a committee was appointed to confer with that people, and, upon their recognition of Rochester as part of the congregation, and the giving of the proper bonds, to present or transmit the call to the candidate, and make all necessary arrangements for ordination—Sproull, Sterrett, and D. Gregg, that committee. The question: Should sessions grant, without sessional dealings, the privileges of the church to such of their people as may have taken the "Army Oath?"—after full discussion, was answered in the negative.

Prof. Sproull was authorized to employ such help as he may be able to obtain, to fill his pulpit during the coming winter, as contemplated by the action of Synod. Oil City was taken under care of Presbytery as a missionary station. Appointments are left with the committee of supplies—T. Sproull, Hunter, and D. Gregg.

In view of the present condition of our national affairs, Presbytery recommends the several congregations to allow and encourage their pastors to preach upon our *distinctive principles*, at least one or two days during the winter, at such outside points as may be accessible and important for that purpose.

Adjourned to meet in Allegheny City, second Tuesday of April, 1864, at 7½ P. M.

T. M. ELDER, *Clerk*.

TREASURER'S REPORT.

WILLIAM WILLS, Treasurer, in account with Pittsburgh Presbytery.

1863.		Dr.	
April 16	For balance on hand at last report,.....		\$ 79 06
May 2	" interest on 5-20 U. S. Bond, received from Hanna, Hart & Co....		5 85
June 25	" cash received by Rev. T. Sproull from Young Ladies' Missionary Society of Pittsburgh and Allegheny congregation.....		50 00
Sept. 12	" cash received by "same" from W. Brown, Esq., Synod's treas... ..		75 00
" 19	" cash received from W. Brown, Esq.....		15 98
Oct. 7	" a waif.....		5 00
" "	" Rev. T. M. Elder.....		2 00
" "	" Slippery Rock and Portersville.....		20 00
			\$252 88
1863.		Cr.	
April 20	By cash paid Rev. T. Sproull for Rev. J. A. Thompson.....		\$ 29 00
" "	By cash paid Rev. A. J. M'Farland.....		50 00
May 12	By cash paid Rev. T. M. Elder.....		17 00
June 25	By cash paid T. Sproull for Rev. J. J. M'Clurkin.....		25 00
Balance in treasury.....			\$121 00

OHIO PRESBYTERY.

OHIO Presbytery met in Brownsville church, October 14th, 1863. It was constituted by prayer, by the clerk, Mr. A. M'Farland, in the absence of the moderator. The members present were: A. M'Farland, H. P. M'Clurkin, J. C. Boyd and J. A. Thompson, ministers; Elders R. Thompson, Jonathan's Creek, John Wylie, Muskingum, and A. Adams, Brownsville. There was a call from Muskingum congregation on W. P. Johnston, who, being present, and desiring time, was allowed to the 1st of November; and a committee was appointed to present the call, &c. Presbytery spent some time, before adjourning, in discussing the duty and prospects of the church, &c. A *true revival of religion* is to be the subject of discussion at our next meeting, which is to be held in

Muskingum church, on the first Wednesday of April, 1864, at 10 o'clock, A. M. The opening sermon is to be preached by J. C. Boyd, of Utica, Ohio. It is the desire of Presbytery that all the congregations under its care manifest their zeal in the domestic mission work by their contributions, handed in at the next meeting of Presbytery; for loud and earnest is the Macedonian cry in our boundaries, for help. Dear brethren, hear the voice of your Master herein, and arise in your might to send the blessed truths of his gospel to the perishing—having respect unto the recompense of reward, an hundred fold in this present time, and in the world to come, everlasting life.

J. A. THOMPSON, *Clerk.*

OUR NORTHWESTERN MISSION—CIRCULAR.

WE publish in this number a second letter from our energetic and efficient missionary in the Northwest, Mr S. M. Stevenson. No one can now question the wisdom of the movement by Synod, at its last meeting, in the steps taken to explore that large district. Now that the work is begun, let it be prosecuted with earnestness. We regret that but one of the two appointed has entered the field, and we hope that Synod, at its next meeting, will send two or three more to aid Mr. Stevenson.

It ought to be remembered, that the present mission is sustained by the contribution of one man, D. Gregg, member of Pittsburgh and Allegheny congregation. We mention this merely to stimulate others to put their hands to this work. Let those to whom God has given means devote a portion to enable Synod thoroughly to cultivate this good field. We hope to see at our next meeting a large stream of the church's liberality running in this channel.

From the subjoined circular it appears that the Western Board is in debt for the money to furnish Mr. Stevenson with an outfit. This ought not to be. Let the call of the Committee be responded to, and the money be raised at once.

T. S.

Those who are interested in the prosperity of a Covenanted cause, have been pleased to learn, by the letters of our missionary, that we have a mission in operation, with very encouraging prospects, in Wisconsin and Minnesota. Synod, at its last meeting, appointed a missionary, and assigned the care of the mission to the Western Board of Missions. Upon the organization of this Board, immediate attention was given to this mission. It was found that whilst provision had been made for the salary of the missionary, none was made for his expenses, except to determine the maximum. The missionary, who had accepted, could not enter upon his work without an advance for expenses. In this emergency the Board borrowed the necessary sum, hoping to be reimbursed out of the Domestic Mission Fund of Synod; but before application could be made, the available resources of the Fund had been distributed. Under these circumstances, we feel privileged to ask the members of the church to send us out of their liberality means to carry on this mission, and suggest that sessions may request a congregational collection for this purpose, and that prospered and thankful Christians may forward their gifts in their own names. "The liberal soul deviseth liberal things, and by liberal things shall he stand."

Persons remitting money will enclose or send to J. M'Cracken, Box 2836, St. Louis, Mo.

By order of the Western Board of Missions.

THE BLUE IN THE FLAG.

THE accompanying extract appeared in a monthly journal some time ago. No doubt it will interest many of your readers to know that the blue in the field of our country's flag was taken from the edges of the banner of the Covenanters of Scotland. J.

“Alfred B. Street, Esq., of Albany, recently read a sketch of the battle of Saratoga before the New York Historical Society. We quote a part of the conclusion, introduced by the Rev. Dr. Smith, in his Fourth of July discourse: ‘The stars of the new flag represented the new constellation of States rising in the West. The idea was taken from the constellation Lyra, which in the hand of Orpheus signifies harmony. The blue in the field was taken from the edges of the Covenanter’s banner in Scotland, significant of the league covenant of the United Colonies against oppression, incidently involving the virtues of vigilance, perseverance and justice. The stars were disposed of in a circle, symbolizing the perpetuity of the Union; the ring, like the circling serpent of the Egyptians, signifying eternity. The thirteen stripes showed, with the stars, the number of the United Colonies, and denoted the subordination of the States to the Union, as well as equality among themselves. The whole was the blending of the various flags previous to the Union Flag, viz., the red flags of the army and the white ones of the floating batteries. The red color, which in Roman days was the signal of defiance, denotes daring; and the white, purity. What eloquence do the stars breathe when their full significance is known! A new Constellation! Union! Perpetuity! A covenant against oppression! Justice, equality, subordination, courage, and purity.’”

AFFAIRS ABROAD.

CHINA.—There are rumors that the cholera has, during the summer, almost devastated Shanghai and neighborhood, and that the foreign population have mostly left the city. If true, the effect of this visitation would, in the mean time, be injurious to the various missions there.

PERSIA.—We were aware that the Mohammedans have experienced some forebodings of the coming destruction of their religion, but have seen nothing so definite as the following. Dr. Perkins is the author:

“As has long been the case, the Mohammedans around us are looking for changes, affecting their religious system, as near at hand. One of the highest nobles of this part of the country, while visiting me the other day, on alluding to the changes and commotions abroad in the world, very thoughtfully said, ‘Do you know what these things mean? I do; Jesus Christ is about to come.’ The common theory of the Mohammedans is, that their own system is soon to fall and be superseded by Christianity; but that, ultimately, Mohammedanism will revive and triumph. This belief may do much to prepare the way for the early prevalence of the gospel among them.”

ITALY.—Mr. Moorhead, the missionary of the United P. Church now laboring in the Island of Elba, says in a late letter, which we find in the columns of the *Christian Instructor*:

"I have never yet talked with *one* who spoke well of the priests. On the contrary, it is evident that almost the universal laity of the Catholic Church in Italy denounce the priests in those intensely bitter and appalling words in which the language so greatly abounds. The general feeling of *hatred* to the priests (I can call it nothing else) is expressed in terms like these: 'We know them, these priests; they have desolated Italy; they have corrupted our brethren; they have ruined our young men and women; they care only for our *quattrini* (our little money); O, the *birbanti!* the *birbanti!*' (a word that seems to gather into itself all that is fearful and wicked.) But for all this intense hatred toward the priests, they are exceedingly fearful of the Protestants."

Notwithstanding, however, this hatred of the priests, the poor people are very reluctant to have anything to do with the missionary. A few attend his meetings, men and women. Two or three men have openly professed the evangelical faith. This island has but lately received any attention from the friends of the gospel.

FRANCE.—A correspondent of the *Christian World* remarks:

"One of the most striking results of the elections has been the rejection by the country of all the deputies known for their attachment to Popery. Nowhere have they been able to succeed in being elected. Their party has met with a complete check. Decidedly, France will have nothing to do with them. You may rest assured that this fact will have great weight in the decisions of the government on the Roman question. We notice, more and more, the singularly favorable disposition of these people to listen to anything Protestant. The word is a passport to any book, tract, or conversation, and secures a good reception. All who have tried, bear witness to the invariable readiness to receive and read tracts."

"Our Evangelical Society of France continues its operations under God's blessing. All our stations are more or less prosperous. At Paris the work is very encouraging, and all we want is more laborers and means of extending. Our schools at Faubourg St. Antonio, where 280 children (nearly all Roman Catholics) are crowded, ought to be enlarged. A new work, which we have begun in the populous quarter of Batiquales, is so prosperous that we must leave the place where we meet for a larger one. In the heart of Paris, where we opened a new chapel a year ago, we have already a dear little church of thirty-three members, most of whom are converts from Popery. In the Faubourg des Temple, the number of conversions is multiplying, and four young men of that church last year entered the work of colportage and evangelization."

AFFAIRS AT HOME.

AMENDMENT OF THE CONSTITUTION OF THE UNITED STATES.—It was with no ordinary gratification that we perused the account of the action taken by the Synod of the Presbyterian Church (O. S.), California, contained in the following paragraph from the pen of a correspondent of the *Christian Instructor*:

Resolved, By this Synod, that the General Assembly of the Presbyterian Church, at its next annual meeting, be requested to take this subject under

their consideration, and in connection and concert with other Christian bodies in our land, adopt such measures as shall seem in their wisdom expedient to secure in the Constitution of the Government of the United States—

1st. The recognition of the authority of God as the foundation of all human governments.

2d. That the principles of right and justice, revealed in the Word of God, are the rule by which government shall be exercised; and

3d. God's providential care as the law by which national life, progress and prosperity shall be secured and promoted for all time.

RECONSTRUCTION.—The President of the United States has issued a proclamation on the subject of restoring the revolted States of the Union to their former political status, which appears to have commended itself to the statesmen of the Republican party, almost, if not quite, without exception. As a political measure, we pass no judgment upon it, unless in one point. We fear the list of exceptions from the opportunities it holds out to return, is not large enough. Would it not have been well to except *all* officers of the rebel army and navy, and conductors of the press? In its general strain we rejoice. The President will not, so far as he is concerned, receive those States, unless they come in as Free States. He fully adheres to his emancipation proclamation. If they come in free, the clause in the constitution which prohibits "any person to be deprived of liberty without due process of law," will, infallibly, be interpreted so as to prohibit the re-introduction of slavery in any of those States. And, as *all* the Border States, except Kentucky, either have moved or are moving toward emancipation, we think we can see the end of the entire slaveholding "institution" in this country. Kentucky could not hold slaves when surrounded by free States.

THE CHRISTIAN COMMISSION.—Goods for the use of this Commission should be sent to the care of George H. Stuart, Esq., Christian Commission Rooms, No. 11 Bank street, Philadelphia. They are now much needed. Supplies are sent to our starving and exposed soldiers in the Richmond prisons.

The following articles are called for. Money, by all means, if possible :

CLOTHING.

Handkerchiefs,	Surgical Shirts and Drawers (with tape strings to tie instead of seams at side),	Sheets, Pillow Cases, Bed Ticks (single), Pillows, Pads, Ring Pads, Fans, Netting, Housewives (stored with needles, threads, &c.)
Wash Rags, Old Linen,	Dressing Gowns,	
Cotton Shirts and Drawers,	Slippers (of cloth or carpet, with stiff soles),	
Canton Flannel Shirts and Drawers,		
Large Cotton Drawers (to wear as pants),		

FOOD.

Oat Meal, Farina,	Soda Biscuits,	Onions in barrels,
Corn and Starch,	Good Butter in small jars,	Apples,
Jellies,	Jams,	Pickles.

CONGRESS.—The enemies of slavery have a decided majority in the House, this session; and already we hear of the submission of resolutions having for their object the repeal of the Fugitive Slave Law; the prohibition of slaveholding in any of the States or Ter-

ritories, and to punish slaveholders; and for an amendment to the constitution, to the same effect. Great, indeed, has the progress of the nation been in this respect, the last three years.

THE WAR.—The campaign just terminated has been highly favorable to the arms of the Union. Another equal to it will drive the Confederates to, and into, the Gulf or Atlantic ocean. The North is fixed in its determination not to relax its efforts until this is accomplished. May God give them success.

ORDINATION OF D. M'ALLISTER.

ON the 16th of December, 1863, Mr. David M'Allister was ordained and installed pastor of the Walton congregation. The ordination was attended to by a commission of the New York Presbytery, consisting of Revs. J. R. Thompson, J. R. W. Sloane, J. C. K. Milligan and J. T. Pollock, with Elders George Spence, David M'Donald and Thomas Arbuckle. The candidate delivered a lecture on 2 Pet. 1:5-9, and a sermon from Heb. 3:1, and was closely examined in Hebrew, Greek, Church History, Church Government and Systematic and Pastoral Theology; in all of which he exhibited singular ability and ripeness for the ministerial work.

Mr. Thompson preached the ordination sermon from Luke 2:49, "I must be about my Father's business." He also presided in the ordination services. Mr. Sloane gave the charge to the pastor. Mr. Milligan addressed the congregation.

The day was fine. The audience was large and manifested a deep interest in all the exercises. This was specially exhibited in the most cordial greeting given to the pastor, in which the adherents and spectators vied with the members in the warmth of their welcome. Altogether the occasion was one of peculiar promise and encouragement. Only three years and a half ago, this new congregation received its first preaching as a mission station; now its organization is auspiciously completed, and the young pastor enters upon his ministry among them with unusually favorable prospects of usefulness and acceptance.

CLERK.

INCIDENTS OF THE WAR—GLEANINGS.

PASSING through the hospital one day, a young man was pointed out to me, who, the nurse said, was near his end. I approached, and kneeling by the side of his cot, took his hand in mine. As he opened his eyes and looked up into mine, a smile of recognition passed over his features. "I know you, I know you," said he. "Do you remember Eckington Hospital? Not long since, you and a good lady were there. Under a grove of trees in front of the building, you preached to us about the great Physician. Then the lady sung to us some sweet songs of Zion, and reading matter, furnished by the Christian Commission, was distributed among the men. Well, chaplain, I was then a convalescent soldier, and a poor, wicked young man. When I was a little boy, my mother used to kneel with me at the bedside, and teach me the little prayer, 'Now I lay me down to sleep,' and, till I left home, I was

instructed how to live, but for all that I never became a Christian. Well, as I listened to the singing and preaching of those sweet songs, I began to feel that at last I ought to give my heart to God. I saw how good he had been to me all my life, and I felt that I had done nothing but sin against him, while my heart was at enmity with him. I resolved to go to Jesus, and through him seek salvation. *That night* I began to pray, and though for a time it seemed very dark, yet it was not long before I felt that Jesus was *my Saviour*. That he would save me now. No sooner did I commit my soul to God with all its interests, through Jesus, than I felt, yea, I knew I was accepted and saved. O how I loved Jesus in a moment. How I love him now," he said, as floods of tears flowed from his eyes, "and how I long to be with him. I did not expect to die so soon—but a few days have elapsed—thank God I HAVE IMPROVED THE TIME."

I spoke of his mother. "Mother will be happy," said he. "I had just as lief die as not; I shall see her in heaven. Father has already gone." He was so affected that I feared his tears and emotions would hasten his death; so I said to him, "Be as calm as you can, dear brother." He only whispered back, "*Jesus wept.*" I left him with the light of heaven beaming through his pale features, with his soul all radiant with glory, dwelling in faint whispers with indescribable tenderness upon the word JESUS.

In a hospital at Nashville, writes one of the Christian Commission's delegates, I found an interesting young man from Ohio. I wrote a letter for him to his friends. When about to close it, I asked him if he thought of anything else he wished me to write. He hesitated a few moments, and then said, "No." I thought to ask him, seeing his undecided manner, whether he was a Christian. I had guessed his heart. In a moment the eye was suffused, and the tears began to flow as he answered me, "No, I am not, but I wish I was. I promised my parents, when I left home, that I would give my heart to God, but here I am yet a sinner. Oh," said he, "What shall I do?" "Why," said I, "do what you promised to do, what you ought to do, what God demands of you, and do it *now.*" "But will God forgive me?" "He will, if you ask him to." I had not more than uttered the sentence before the young man cried out in prayer so loud that several of the wounded men in the room heard him, and looked at him with wondering interest. He continued to pray the Lord to have mercy on him. When he ceased, I asked him if he believed that God would hear him. "Yes," said he, "I do. I know that God is good. He has been good to me. I mean to serve him as long as I live." I conversed a little while with him, and then asked if I should add anything before I closed the letter. "Oh, yes, tell them now that I am going to serve the Lord as long as I live."

I watched this young Ohioan daily, and frequently conversed with him in regard to salvation. I believe he was truly converted. He gave evidence of a change of heart. He freely said that he believed God had owned him as his child. How the hearts of his parents must have rejoiced at the good news! How many parents are waiting to hear the same news from beloved sons in the army! Who will not, by the help of God, thus fill the home circle with joy and gladness, and rejoice the hearts of the angels in heaven?

It was just after the battle of Williamsburg, where hundreds of our brave fellows had fallen, never to bear arms again in their country's cause, and where hundreds more were wounded, that a soldier came to the tent of a delegate of the Christian Commission and said, "Chaplain, one of our boys is

badly wounded and wants to see you right away." Hurriedly following the soldier, says the delegate, I was taken to the hospital and led to a bed, upon which lay a noble young soldier. He was pale and blood-stained from a terrible wound above the temple. I saw at a glance that he had but a few hours to live upon earth. Taking his hand, I said to him, "Well, my brother, what can I do for you?" The poor dying soldier looked up in my face, and placing his finger where his hair was stained with his blood, he said, "Chaplain, cut a *big lock from here for mother! for mother, mind, chaplain!*" I hesitated to do it. He said, "Don't be afraid, chaplain, to disfigure my hair. It's for mother, and nobody will come to see me in the dead house to-morrow." I did as he requested me. "Now, chaplain," said the dying man, "I want you to kneel down by me and *return thanks to God.*" "For what?" I asked. "For giving me such a mother. Oh! chaplain, she is a good mother; her teachings comfort and console me now. And, chaplain, thank God that by his grace I am a Christian. Oh! what would I do now if I wasn't a Christian? I know that my Redeemer liveth. I feel that his finished work has saved me. And, chaplain, thank God for giving me dying grace. He has made my dying bed 'feel soft as downy pillows are.' Thank him for the promised home in glory. I'll soon be there—there where there is no war, nor sorrow, nor desolation, nor death—where *I'll see Jesus*, and be forever with the Lord." I knelt by the dying man and thanked God for the blessings he had bestowed upon him—the blessings of a good mother, a Christian hope, and dying grace, to bear testimony to God's faithfulness. Shortly after the prayer he said, "Good-bye, chaplain; if you ever see mother, tell her *it was all well.*"

OBITUARIES.

MRS. ELIZABETH STEWART died August 20th, 1863, in the 61st year of her age. She was formerly a member of the Associate Church, but with her husband, William Stewart, acceded to our communion, from a conviction that our Testimony was a fuller and more practical exemplification of the whole truth, and hence she never had "itching ears." She sat for many years with great comfort, and as she believed with profit, under the ministry of that pious and earnest servant of Christ, the late Rev. James Blackwood. About ten years ago her husband and she emigrated to the West, and shortly afterward located in the bounds of Rebooth congregation, Iowa. She was of a quiet, gentle and benevolent disposition, and was patient under the privations and trials of a pioneer life. She loved the church and her ordinances, and her attendance on these was such as to put to shame the negligence of others much younger and more favorably situated. Her last days here were full of suffering—she died of small pox, yet these she was enabled to endure with much patience. Her end was peaceful and triumphant. For her we mourn not as those who have no hope. *

DIED, at Knockbracken, November 1, 1863, Rev. WILLIAM M'CARROLL, of Belfast, Ireland. Another good man, good preacher, and good minister of Jesus Christ, has fallen. His death—his wife died three years ago—leaves their *seven* young children *orphans*, and wholly unprovided for. The Belfast congregation, acknowledging the obligation resting upon them, have "exerted themselves to their utmost ability," we quote from a circular which they have issued, "to provide for the support and education of these destitute orphans," and in this circular solicit aid from benevolent brethren. We have received a copy, and now bring the matter before our readers. Are there not many who will regard it as a privilege to respond to this imperious call? Contribu-

tions, and subscriptions to be paid hereafter, may be sent to Mr. John Caldwell, 11 Bank street, Philadelphia, who will transmit so soon as the state of foreign exchange renders it advisable.

DIED, Nov. 28th, 1863, Mr. JOSEPH HANNA, of Warsaw township, Jefferson county, Pa., in the fifty-seventh year of his age. The subject of this notice united with the Reformed Presbyterian Church sometime in the year 1838, since which he has been a consistent member, manifested his love to the principles of the church, was noted for his punctuality in attendance upon the ordinances, was never known to be absent from a fellowship meeting until his health failed, a few years before his death, although the society was very scattered. His illness was protracted, his sufferings were intense, his disease nervous. He was somewhat irritable in his disposition, but endeavored to bear his sufferings with becoming fortitude. He often expressed confidence in his Redeemer, gave evidence of a true saving faith. Having lived the life of the righteous, his last end was like his. He leaves a widow and six daughters to mourn his loss.

BOOK NOTICES.

FROM ROBERT CARTER & BROS., No. 330 Broadway, New York. For sale by W. S. & Alfred Martien, No. 606 Chestnut street, Philadelphia :

THE MAN OF GOD; or, Spiritual Religion Explained and Enforced. By Octavius Winslow, D. D. 1864. 18mo. pp. 283.

The aim of this little book is to portray the essential and prominent characteristics of true religion, as distinguished from a mere outward profession of it. Few authors are better qualified for such an undertaking than Dr. Winslow. It is a good book, and will profit all who read it.

ABLE TO SAVE; or, Encouragements to Patient Waiting. By the author of "The Pathway of Promise." 1864. pp. 230.

The reflections of a thoughtful and devout mind, while under the chastening hand of God, are recorded here, for the instruction and benefit of others in like circumstances. It abounds with valuable suggestions to the afflicted, expressed in a way that cannot fail to engage the attention of spiritually minded persons. The typographical aspect is all that can be desired.

CLAUDE, the Colporteur. By the author of "Mary Powell." 1864. 16mo. pp. 316.

The story of a Swiss colporteur, detailing his efforts to circulate the Bible, and to secure its introduction into houses from which a bigoted, Popish superstition had excluded it. It is full of stirring incidents; and the reading of it is suited to stimulate Christian zeal.

MAUD SUMMERS, the Sightless. 1864. 18mo. pp. 235.

THE SALE OF CRUMMIE; or, The Diamond Brooch, and other stories. 1864. 18mo. pp. 178.

THE BURIED BIBLE, and other stories. pp. 171.

The above belong to the series of the "Fireside Library." Juvenile readers will find them interesting.

THE OLD HELMET. By the author of "Wide, Wide World." In two vols. 1864. 12mo. pp. 328, 368.

Not having found time to examine these volumes, we are unable to pronounce upon their merits. Emanating, however, as they do, from so popular an author, they are sure to find many readers. A cursory inspection satisfies us that the moral tone is good.

GEORGE MORTON AND HIS SISTER. By Catharine M. Trowbridge, author of "Charles Norwood," &c. Philadelphia: William S. & Alfred Martien, No. 606 Chestnut street. 1864. 12mo. pp. 258.

The hero of this story is one of a neglected and reckless class of boys, well known to all who are familiar with city life. He is ultimately reclaimed, and becomes an evangelist, laboring as a devoted missionary. There is more of fact than fiction in the story. It is a picture of real life, exemplified in thousands of cases in the great city where the scene of the tale is laid. Few authors know better than Mrs. Trowbridge how to elaborate and weave incident into the form of an attractive and useful book for the young.

The same publishers have issued two series of album and reward cards, entitled Favorites and Birds. Each series contains twelve cards. Good judgment in the selection of subjects is evinced, and the taste and artistic skill shown in the execution are very fine. They are admirably suited for holiday tokens.

A TREATISE ON REGENERATION. By E. C. Wines, D. D. 12mo. pp. 119. Presbyterian Board of Publication.

This is an excellent work, by the author of the admirable "Inquiry into the Mosaic Code," reviewed some years ago in the pages of the *Covenanter*. We have looked it over with interest, and some care, and have met with no statement in which we do not concur. It is sound and judicious throughout. While not professedly controversial, it meets and ably confutes the chief errors and heresies regarding this fundamental doctrine and *fact* of the Christian system. It will be found both interesting and instructive.

THE PRODIGAL SON. By Rev. George S. Mott. 12mo. pp. 143. Presbyterian Board of Publication.

This volume contains, in fact, a series of discourses on subjects suggested by this parable, and is worthy of high commendation. It is highly practical, exhibiting the downward course of the sinner very graphically, by means of examples and instances, marked by an interesting variety. Among these we find many of the forms in which the young, especially, have been led farther and farther away from virtue and religion. Then, following the order of the parable, we have an equally clear presentation of the sinner's return to his right mind, and the restoration of the penitent to the enjoyment of the divine favor.

ALICE BARLOW; or, Principle in Everything. A Country Village History. 16mo. pp. 280.

TRY: Better Do it than Trust it to be Done. 16mo. pp. 244.

Among the best of "The Series for Youth," issued by the Presbyterian Board of Publication. Both are illustrated by cuts.

We have received a pamphlet entitled, "The Necessity of Per-

sonal Religion for the Discharge of the Work of the Ministry," an address delivered to the students attending the United Original Secession Hall, August 6, 1863, by the Rev. George Roger, A. M., Auchinleck, Scotland. We have examined this address with great interest. The subject is one of the highest importance. Young men engaged in the work of preparation for the office of the Christian ministry, cannot be too deeply impressed with the fact that it is a *holy* ministry. No greater calamity, nor more fearful judgment of God, than an unconverted, worldly-minded minister. Mr. Roger has done a good service to his youthful friends, if they will but mark and ponder well the mighty truths embodied in this pamphlet.

BIBLICAL REPERTORY, AND PRINCETON REVIEW. Edited by Charles Hodge, D. D. Published by Peter Walker, 821 Chestnut street, Philadelphia.

We regret that we are so late in acknowledging the October number of this excellent Quarterly. Its reputation is well sustained in the articles in this number. Of the eight articles contained in it, we mention one of great excellence—the fifth—"The Children of the Covenant, and their Part in the Lord." The writer of the last article, on the "Relation of the Church and the State," evidently fails to comprehend his subject. Were he to draw his information from the Scriptures more, and from other sources less, his work would be easier, and his success greater. As a new volume is just beginning, we say to the brethren: Send the publisher five dollars, and he will send the Quarterly for two years, postage paid.

MR. M'DONALD'S SERMON ON "LEGITIMATE WARFARE."

This discourse is for sale by Mr. Henderson, price 5 cents. The proceeds will be appropriated to the use of the Sanitary Commission.

MUSIC OF THE BIBLE; or, Explanatory Notes upon those Passages in the Sacred Scriptures which relate to Music, including a brief view of Hebrew Poetry. By Enoch Hutchinson. Boston: Gould & Lincoln, 59 Washington street. New York: Sheldon & Company. Cincinnati: George S. Blanchard. 1864. 8vo. pp. 513. For sale by Smith & English, No. 23 North Sixth street, Philadelphia.

A good deal has been written, one time and another, on the subject of this volume, very little of which is accessible to ordinary readers. The chief merit of the present work is judicious compilation. The author has collated and condensed into a single view about all that is known on the subject. It is a noble testimony, so far as it goes, to the enduring merit and claims of an inspired psalmody. It is a book that will be read and studied with interest and profit.

JERRY; or, the Sailor Boy Ashore; being the seventh—a fragment—in the series of the "Aimwell Stories." By Walter Aimwell. To which is added a memoir of the author, with a likeness. Same publishers. 1864. 16mo. pp. 224.

The American press has not furnished a more entertaining and instructive series of juvenile books than the "Aimwell Stories." The author was engaged upon the one, a fragment of which is presented in this volume, when overtaken by death. It has a melancholy interest from this fact, and many will wish to know what

were "Walter Aimwell's" last instructions and counsels to the young. The memoir appended is gracefully written, and we hope it may find many readers. "By it he, being dead, yet speaketh."

FOREIGN QUARTERLIES AND BLACKWOOD.—These magazines are regularly issued by L. Scott & Co. 54 Gold street, New York. We recommend them especially to readers of a literary taste. The infidelity of the *Westminster Review* has become so open as to be no longer dangerous. In the present and prospective state of affairs in Europe, it is specially desirable to be able to see the inner workings of the political machinery in Britain and on the Continent. These periodicals, representing the various parties, Whig, Tory and Liberal, present the desired opportunity. Now, at the beginning of the year, is the time to subscribe.

THE BOOK OF DISCIPLINE is now ready for circulation. It makes a small 16mo. volume of 132 pages, on good paper, and very legible type. We will send packages, in order, to cities and towns lying on express routes, and when fewer are wanted, by mail. They are bound in substantial muslin covers, much in the style of the books of the Presbyterian Board, except a few which are in limp muslin binding. We hope to receive orders rapidly, with the money, as the bill has to be paid at an early date. And we add, that this book should be in the hands not only of our church officers, but, also of members. The price is 35 cents.

Numbers of applications have recently been made for copies of the Testimony, which the Committee of Publication has been unable to supply, in consequence of the last edition being entirely sold out. A new edition has been ordered, which will be ready for delivery early in the present month (December). Orders addressed to the subscriber will be promptly attended to, and although the cost of publication has considerably increased, they will be sold at the former price of 50 cents per copy.

On behalf of the Committee of Publication,

WILLIAM BROWN,
1635 Locust Street, Philadelphia, Pa.

APPOINTMENTS.

NEW YORK PRESBYTERY—BROOKLYN, *N. M. Johnston*, January and February; *M' Millan*, March; *Willson*, April and May. ARGYLE, *M' Millan*, April. DUNDAFF, *M' Allister*, two days, discretionary. WYALUSING, *Williams*, two days, discretionary.

OHIO PRESBYTERY—*M' Millan*, MUSKINGUM, January and February.

W. P. Johnston has refused the call from Muskingum congregation. The statement, in our last number, that he had accepted it, was, through misinformation, incorrect.

T H E

Reformed Presbyterian and Covenanter.

Vol. II.

FEBRUARY, 1864.

No. 2.

THE MINISTRY—THEIR HABITS AND DEMEANOR.

Continued from page 8.

II. Some elements of ministerial character and life that are more directly moral—that may be regarded as more immediately dutiful, and so indirectly prudential, also ; and,

1. *The Christian minister should regard himself as entitled to respect, not so much because he holds an official position, as because he is a man fulfilling the duties of his place and all his duties, with diligence and integrity.* There is here a wide distinction. It is no unusual thing—has not been, in the history of the world—to find the mere possession of office and rank put forward as the main title to honor and regard ; and nowhere has this been presented and insisted upon more offensively than in the church. It began early. It is precisely “the mystery of iniquity” that began to work in the apostolic age. It grew rapidly. The clergy soon came to be regarded, and to regard themselves, as a class separated by a broad line of demarcation from their fellow-christians ; as invested with peculiar sacredness ; as nearer to God ; as the especial favorites of Heaven. As knowledge and piety declined, these notions gained ground. New claims were put in. The clergy became mediating priests, whose great office it was to dispense the regenerating and sanctifying grace of God, through the sacramental mysteries. Soon the man was lost in the minister, and the human family might have been classified as men, women and ministers ; and, finally, the thing culminated in the creation of that “man of sin,” whom Papists have styled “our Lord God, the Pope.”

This notion still exists very extensively—partly as a feeling, partly as a principle ; the latter, in all prelatic churches. For example : in the Church of England there have been many, and still are some, who, having gone through the regular form of investiture, by the laying on of the bishop’s hands, are “patronized” by the gift of a benefice, or more than one. They provide a substitute, who, for a small pittance out of a large income, performs all the duties, while this exalted dignitary lives in elegant or learned

leisure, remote from the flock of which he has professed to take the oversight; demanding, all the while, the high regards of all men, as a veritable priest in the tabernacle of the Lord. Still more. This "idol shepherd," who seeks the fleece, not the flock, this thief and robber, this unmitigated traitor to all that is sacred and honest, consigns the humble, and laborious, and self-sacrificing, and, because all this, true minister of Christ—if a dissenter—to the uncovenanted mercies of God!

Nor is this notion entirely confined to prelatical limits. There is more or less of it everywhere. An idea that the minister should be looked upon, judged of, and prized, not simply as a man, devoted to an excellent calling, the highest on earth, and actually engaged in it, working for his Master; but as one who has received imposition of hands, and thus lifted above other men, or, at least, transferred, in some mysterious way, to a different class. Hence we find men, healthy and robust, fixed in some place of agency about books or tracts—perhaps Bibles, in which the whole work is secular; or rambling about the country on some such business, who claim to be ministers of Christ. They wear the prefix, "Rev.;" now and then, they may occupy a pulpit, in a business way; they take their seats in the courts of the church, and are allowed in the church and in society, the high honor of being "ambassadors for Christ." I do not now enter upon the inquiry as to what is really the meaning, and import, and effect of ordination; but of this I am sure, it was never designed to obliterate the man, nor does it add anything to him, either intellectually, or morally, or spiritually. He is himself just what he was before, and no more. He has, however, a recognized place and prescribed functions to perform; and he is the same man, and has lost none of his rights, or privileges, as a man, a citizen, or a patriot.

I allude to these things, not to discuss them doctrinally or controversially; but solely with reference to the hurtful effect that these mistaken notions may have in society, and chiefly upon the minister himself. For with such views, he is tempted to regard himself as a very dignified being indeed; to rest his claims to the attention and respect of other men, not so much upon what he really is, and what he does, as teacher, preacher, pastor, philanthropist, for the welfare and salvation of his fellow sinners, as upon his being a minister, a kind of representative of Christ; a sort of sacred personage. Just so soon as a man—a young man particularly—begins to turn his eyes often in this direction, he is in peril. This danger begins just when he severs himself, in any measure, from his fellow-christians, and fellow-sinners, as one more deserving of honor and regard. "Esteem them" that have the rule over you, "highly for their *work's sake*." "He that will be the greatest among you, let him be the *servant of all*." In short, let the minister of Christ think of himself as a *man*; with all the infirmities, the duties, the rights of a man; differing from others only as grace has made him to differ in spirit, in purpose, in love to Christ and souls; in knowledge and experience of the grace of God in the bet-

ter opportunities and greater leisure he enjoys for prosecuting the work to which the goodness of God has assigned him, and so the more imperatively bound to work for Him who has so furnished and endowed him.

I do not ignore the fact that Christ has sent the minister to do his work—nor that, as a matter of order in the church, he is authorized to perform certain acts which the private Christian may not do; and, especially, that he does, in Christ's name, extend to sinners overtures of life and salvation; but I do utterly and heartily repudiate all false inferences from these facts; and, above all, that they sever the minister from those around him and in the church, and give him any reason whatever to become "puffed up," or set himself above others, as if he were a being of superior order. But why dwell upon this? Is not the ministry too lightly regarded already? Why insist upon the manhood—the Christian manhood of the ministry? I answer, because what I have presented is the truth; because the false grounds on which the claims of the ministry have been made to rest have wrought most disastrously to the church and to the world; because they place the ministry and the people in a false relation to each other; because they induce opinions most injurious to the interests of religion, as if it were more the business of the ministry than of other men; because they tend to weaken in the minds of private Christians the feeling of their obligation to work for Christ as well as for themselves—and if they have leisure and ability, as much, in their way, as the minister; because they gender the notion that the minister is not engaged in the pulpit, and elsewhere, in a work of love—a work done out of love to Christ and his fellow sinners, but as a mere routine of prescribed things; because, on grounds like these, the attempt has been made, and with great success, to exclude the Christian minister from taking any active part in the great movements of human society into which any political element enters—movements of humanity and philanthropy, into which he has just as much right to enter as the lawyer, or the physician, or even the business man—a right only limited by the conditions that he do so wisely, and neglect none of his own proper duties; because these notions degrade the institution of the ministry, as if it were no better, nor higher, nor holier, than the men who perform its functions; because in their false light the minister is seen, not as a man of like passions with others, subject to the same trials, and pain, and sorrow, needing the help of the same hopes and joys, the same warnings and admonitions, bound to the same duties and encouragements, and held by the same obligations.

I would have the minister assert his claims to be a man, a member of society, a patriot—anything that another man may be lawfully; and to do what other men may do, (under the proper conditions) and to magnify his office by diligence in study, and in pastoral duty; by his earnestness and zeal, by his holy and prayerful life. Things are tending this way, and while I am well aware that some of my views may be regarded as radical, I do not regret

these tendencies. Some evil may arise in this connection, but I hesitate not to say, that the result will be a good one for the community, and for the ministry, and for the kingdom of Christ.

I make a 2d statement: *Strictly and invariably honorable conduct in all pecuniary and business matters.* That there is occasion for, at least, a passing reference to this topic, will not, I presume, be questioned. For it is a fact that the character, and, of course, the influence of the ministry, has, at times, to say no more, suffered not a little in this quarter, and yet the guilt perhaps not chargeable mainly upon the immediate sufferer. Much, unquestionably, is due to the notorious fact that the ministry is the worst paid of any class of men in the community. The iniquitous principle appears to be—I may say *is*—adopted by some churches, that no more should be promised to the pastor, when called to take charge of a congregation, than just enough to furnish the scantiest kind of support. There are exceptions, but these are mostly found in the cities and great towns of the country. In rural districts, and often in those teeming with wealth, a few hundred dollars are regarded as ample for the maintenance of a minister's household; in many instances, not up to the amount of salary of a mechanic, and, in some cases, not more than the dollar a day of the ordinary unskilled laborer. Nor are the occupants of city pulpits always, or in the majority of instances, exceptions. They—very many of them—are obliged to live, and maintain, and educate families, on smaller salaries than the thrifty merchant pays his book-keeper and his salesmen, and even his clerks. And, if we penetrate further, and ascertain the apologies sometimes offered for this state of things, it is hard to restrain our deepest indignation. They are, (1.) That larger salaries would render the ministry covetous and worldly, inattentive to their duties, fond of the pleasures of life, &c. &c. A man—often a young man—who can multiply and divide, and add up with rapidity and accuracy a column of figures, turn over the leaves of huge folios, and write a legible hand, may secure his thousand, fifteen hundred, or even two thousand dollars per annum. Ah! “he is doing well.” “He gets a very good salary.” “He will, in all probability, thrive and be a rich man yet.” Such are the comments upon cases like this. No one thinks that he is to be puffed up beyond measure, or lose his religion, or become a drone. But give a minister of the gospel, who can expound the Word of God, divide rightly the word of truth, multiply exhortations as well as instructions, for the saving of the soul, and add to all this, wise, and tender, and moving counsels, and consolations, publicly and privately—give to such a man the salary which buys the services of the book-keeper in a large mercantile establishment, and you turn his face from the land of Beulah to the city of destruction! This is a most abominable slander and devilish imputation upon the character of the whole ministry of Christ. (2.) It is said again: The minister does not seek pecuniary reward—he has his reward in heaven. True. He must be a great fool if he sought the ministry to get rich by it. He should have betaken

himself to mining, or to the iron business, or to merchandise, or, better than all, in these days, become a government contractor. Money is not his reward. True, also in the letter—the minister has his reward in heaven; but most infamous is the spirit in which this is often uttered. It is, indeed, a blessed hope, that every godly servant of Christ, in the glorious work of ministering salvation to sinful men, shall be amply—and how much more than amply—rewarded, in the kingdom of glory, for all his trials, privations and tears; but what right has the merchant, the farmer, or the manufacturer, who is amassing his gains and yet cherishes a hope of the same heavenly blessedness, to taunt this poor, struggling pastor—for it amounts to this—with such heartless utterances? Does he not need food and raiment, in the meantime, as much as his gold-seeking parishioner? And, besides this, what such men rarely have any regard for, a good library, and other helps to his great and beneficent work. It is not for those who screw the ministry to the merest pittance, or who approve of this iniquity, to impute it as a crime if he cannot always make the ends meet. The devil's hand has been in all this; his ultimate object being to weaken the influence of an institution the most hurtful to his kingdom of any on earth. His more immediate aim has been to prevent qualified young men from devoting themselves to this work. So far he has, in this, only partially succeeded. There have still been found not a few of the youth of the church endowed with talent and attainments, that would have made their fortunes in any other calling, ready to lay them all as offerings upon Christ's altar; ready to encounter all the Lord permits to befall them, that they may win souls to Christ. And very few, moreover, desert the ministry, to whatever temptations from this they may be subjected from this quarter. They live, and work on, and do good, notwithstanding. Perhaps he has hoped to reintroduce the celibacy of the clergy. If so, he has signally failed. The ministry, not to say students of theology, and the ladies too, have shown a very determined purpose to disappoint him in any such design. But let us not forget our statement: whatever the resources of a pastor, he must ever study to live honestly—honorably, as the word means—in the sight of all men. Better resort, if compelled to do so, and only if compelled, to some employment cognate to his special calling; better endure, and even suffer, than, by contracting debt recklessly, or failing to pay it when contracted, endanger his good name, and the good name of his Master, and his Master's cause, by any pecuniary delinquency. It is a noble sight—a man of learning and culture, toiling on as Christ's co-worker for the highest good of men, while he bears the heavy cross of narrow means, never “looking back” toward the treasures of the world—faint, yet pursuing—his heart constrained to his work by the love of Christ, and by a spirit such as Paul's; when he said, “I travail in birth” for you Galatians.

3. *Invariably polite and kindly demeanor.* Politeness is an affair of the heart. There are forms of polite manifestations, which prevail in certain circles of society; most of them good forms, founded

on some good reason. To be acquainted with them is of advantage in all conditions of life, in all kinds of society; in some, it is of no inconsiderable importance. But they are not indispensable. They are never to be despised; they are worth all the attention necessary to become familiar with them. But of themselves, they contribute absolutely nothing to the promotion of gentlemanly character and spirit. Many—multitudes who claim to belong to polite society—are the veriest boors within; outwardly, fair in seeming, as the whited sepulchre; within, full of all uncleannesses. The nabobs of the slave States claim to be the gentlemen of this country; but we now know *all*, as some of us knew long ago, that they are the gentlemen—I speak of the great mass of them—gentlemen of the lash, and the bowie knife, and the pistol—whose pride and boast it is, that they live only upon the hard, unpaid toil of the poor slave. True politeness is a thing of a far different quality. It consists in a sincere disposition to promote the comfort of all with whom we come in contact, in matters great and small. It has as its sources, and its constituents, kindness of heart, due respect to the feelings of all with whom one has to do; in sympathy for the poor, the ignorant, the miserable; in gentleness of speech, where severity would unnecessarily wound; in a readiness to perform minor good offices. It is especially exhibited toward inferiors in means, in station, in acquirements; in the treatment of servants and dependents, and such as are under our authority. In a word, a Christian grace. It is found, in its genuine character, where the spirit of Christ dwells. The true gentleman is the same everywhere, to all; not gentle among his equals or his superiors only; the same in the parlor, and if found there, in the hovel. Politeness is one form in which that love shows itself which is “kind, envieth not, vaunteth not itself, is not puffed up; seeketh not her own, is not easily provoked; beareth all things, hopeth all things, endureth all things.” The true Christian—not your mere nominal Christian—is a gentleman, because he has a gentle heart. What a magnificent specimen of a man truly polite was the patriarch Abraham! How polished in manner was Paul, the ardent apostle of the Gentiles! with his vast intellectual power, and intense feeling and burning zeal; and notwithstanding his life, so toilsome and so tried, ever the same, considerate, and tender, and full of sympathy for all men. How lenient in judgment; how ready to praise; how loathe to rebuke! No assumption; no loftiness; no putting on of airs. That spirit, whose symbol is the dove, dwelt richly in Abraham and in Paul. To turn to another and very different example, one which you may all recognize as true from your own observation among Christian men and women. One of the most genuine ladies that I have ever known—and gentleman or lady, it is the same thing—is one who was born in a very humble station; her life has been spent in very lowly toil; she has never more than touched the precincts of that society which often claims to comprise all gentility; and yet none can fail, at once, to see and feel that she is a lady to her heart’s core. Her Christian

instincts far more than supply the place of any mere outside culture. This is but one instance. I could adduce many. We all know gentlemen and ladies, made so by the truth and grace of God, by kind and loving hearts. In short, let it be remembered, that while forms and modes are not without their value, and should not be overlooked by the minister of Christ, who must needs come in contact with those who place a high estimate upon them, the main thing is to cherish a loving and lowly heart—a heart that despises none, that overlooks none, that condescends to none, regarding all as fellow-sinners or fellow-heirs of the grace of God. Condescension belongs to God only. You will not misunderstand me. Politeness and suavity are not opposed to Christian and ministerial fidelity. The rule of polite life may be questioned, that prescribes all rebuke of sin in the social circle, gathered together for purposes of social recreation. Open and flagrant error and sin should be ever frowned upon by the Christian, and the minister of Christ, above all. Certainly no such rule can be allowed to enter the pulpit, or to govern the daily intercourse of Christ's ambassador. Who more severe than Paul, when severity was demanded? Who argues so vehemently? or denounces more boldly and unsparingly, the vicious, the hypocritical, the formal and the apostate? It is true kindness to use, if necessary, the language of severity, and even indignant severity, "pulling them out of the fire." But even in this there is room and call for a gentle and feeling spirit. You remember the anecdote of the saintly M'Cheyne, who, when told by a brother minister that he had just preached on the subject of final damnation, inquired in suppressed tones, "Did you do it gently?"

4. *Great circumspection in social life, and even in pastoral, in all that belongs to social intercourse with the other sex.* There are some topics acknowledged, in private conference, to be of no minor importance, which are almost ignored in the pulpit and in public addresses. I mean those which relate to the conduct of the sexes toward each other. It seems to be taken for granted, moreover, that any exhortations or warnings on this subject are uncalled for, as a part of the training of young men for the ministry, or for pastors engaged in their daily work. There is, in all this, a great mistake. A topic so important—a matter in which so many perils do actually surround the young in the outset of their career, and even their elders in it, ought not to be avoided as too delicate to be handled in public. There are too many facts, that clearly demonstrate that the course so generally—almost universally—pursued regarding it, is not the wisest; can hardly be at all justified. The Christian minister, and the student of theology, are trusted more—I may say without presumption—than any other class of men. This confidence reposed in them, gives them great advantages in reference to the formation of matrimonial alliances, and advantages equally great, which, if so disposed, they may wickedly abuse. They are freely admitted to the house of friends and parishioners. They are regarded as the watchmen who need no watching. Their calling is their guarantee. They

are set apart from other men to the special business of going about and doing good. They are not rarely highly prized as friends, and as to pastors, as counselors, also. I am happy to believe and say, that in comparatively few instances is this confidence misplaced—this trust betrayed. But even this is possible. Young men and young ministers—a few of whom reach their work unmarried and unengaged—unless habitually circumspect, may themselves be led into entanglements or engagements which they would gladly, at a future time, annul, and which it might be well for both parties were they annulled. This is one peril. Another and very serious danger is, that their social calls and interviews, and personal attentions, may be so managed as to awaken expectations, and even more, which there is no purpose either to awaken or meet; that have no real foundation in any intention on the man's part, but which are not unreasonable, in view of all the facts. I shall not consider the case in which this much may be designed, and nothing more, while the victim of this baseness is led to believe that an ultimate alliance is in view. Such instances I have heard of. I need hardly add, that one who can be guilty of conduct like this, is a low and base scoundrel, whose proper place is the penitentiary, not the pulpit; base in any one, doubly so in him who is under the highest obligations to be a model of truth and purity. Second only to this is the breach of plighted troth. Such an act, by whomsoever wilfully committed, and without due cause, should exclude the perpetrator from the church, and from society, until he regain—and much time will be required to do it—his reputation as a man in whom any confidence may be placed. I admit that even these, the most solemn of all promises, which have earthly things for their object, are not to be fulfilled absolutely, and in all cases; but if not withdrawn by a mutual understanding, there should be reasons which would furnish, in any fair court of inquiry, a most ample justification.

But there is another peril. The Christian ministry may so use, even unintentionally, their freedom of access to ladies' society, and the confidence reposed in them, as to endanger their own good name, by exposing themselves to the charge of levity, or something worse—if not to their personal injury, to the injury of others. There is, at least, some truth in the following on this subject from the pen of an acute observer, and good writer, and religious man: "We have had, within the last ten years, too many notable instances of falls from virtue among the clergy, and every fall has been like an avalanche. They come from a point so near to heaven, and fall so far, that mountain-sides are scarred, and whole communities whelmed by the calamity. It takes often many years for the villages that lie at their feet to smile again. All Christendom feels the shock, and mourns with down-cast eyes, the consequences. I freely grant, that as a class, the American clergy, of all denominations, are the purest and best men whom I know; but I cannot resist the conviction that there are many of them who forget what the responsibility is that rests upon them. It was the remark of

an aged clergyman, retired from pulpit duties, that if he were a layman he should watch with more anxiety and carefulness than laymen do, the relations that exist between pastors and the women of their flocks. I do not understand this as a statement that there is any general looseness of conduct among the clergy at all; but as one which covers a kind of impropriety, for which there is no name or punishment. There are women whose affection for their husbands is uprooted through their intercourse with their pastors. There shall never be an improper word spoken; there shall never be a deed committed, that would bring a blush to the most sensitive cheek; yet a susceptible woman in the society of a minister, of strong and magnetic sympathies, may become as passive as a babe. Led toward him by her religious nature; attracted and held by his intellectual power and the grace of his language; yielding to him her confidence; it is not strange that, before she is aware, she is a captive without a captor; a victim without an enemy; a wreck without a destroyer." Such cases may be less numerous than this writer supposes; but if they exist at all, it is warrant enough for making some allusion to them. I do not feel that I owe any apology for introducing this subject. I repeat, its importance is acknowledged privately, while it is rarely brought forward as it deserves to be. Circumspection in all things—most vigilant circumspection in all that relates to this kind of social intercourse.

5. *Kindly interest in the members, labors, and successes of other Evangelical Churches.* The relations of the different denominations of evangelical Christians furnish a topic of important and interesting inquiry. They cannot entirely ignore each others existence. Some, perhaps, might think it enough to stand off from all others as far as possible, and only notice them for the purpose of controverting their errors, or rebuking their sins. This would, indeed, be very easy. It makes short work of a very large subject. But it is open to very serious objections; and among these is this, that it would amount, in fact, to denying their membership in the family of Christ. For if, in any sense, and to any extent, brethren, there is imperative call for more than mere testimony against them. That error and sin should be reproved, wherever they exist, is an indisputable Christian duty; "warning every man." And, again, "Thou shalt not suffer sin upon the brother," a rule that holds equally in cases of personal and social character, either in faith or morals. I have no sympathy—not an atom—with the notion, so common now, that it is uncharitable to make mention of errors and evils, as found in other churches, and sanctioned by them. Whereas, charity to our more immediate brethren, and to these churches themselves, demands that they should be exhibited on proper occasions; but ever in a proper spirit. I sum up the leading duties of the ministry among us—of members also—to Christians around us, in three things: (1.) Recognizing their excellencies, denominational and personal; not as some, perhaps, would have us, mark their defects, or the evils in them, and no more. If this be utterly unjust in the case of private persons, surely it is

none the less so—is it not more so?—in the case of those whom we own not only to be Christians, but churches of Christ. This recognition should be sincere, hearty and affectionate. (2.) Rejoicing in their success in diffusing the truths of the gospel, and in gathering in the sheep and the lambs of Christ. I feel assured that in this intelligent Covenanters do not fall behind any other body of professing Christians. Our comprehensive system of faith—I mean our peculiar doctrines—habituate us to taking large views of the kingdom of Christ, and so prepares us to rejoice in every triumph of His truth. And, besides, as our central doctrine is the universal, moral, as well as providential dominion of the Messiah, and as we know that every true Christian must love Christ, we rejoice when any soul is won from the kingdom of darkness—from Satan unto God. It is a fact, although it may not at once appear—the enlisting of another volunteer in the army that Christ is leading on to final victory and triumph. We would rather see him fully brought out to know, and advocate, and exemplify, the high claims of Christ to the allegiance of all men, and nations, but we are glad he is brought so far. (3.) Co-operate with them in all things and ways, so far as we can conscientiously. We have, already, in our published Testimony, affirmed, that we “cheerfully appreciate the talents and piety of our acquaintances, and, as opportunity may offer, commune with them as friends and as Christians.” In all Christian works of beneficence, in all matters of social and moral reform, as well as in the private walks of life, we may, and should “cheerfully” engage in friendly and Christian communion of spirit and of effort. And here is a wide field; large enough for the most extended benevolence; rich enough for very glorious results. In this field, the minister who takes his stand with us, in upholding the banner of Christ’s crown and covenant, will find himself helped and strengthened by the interchange of kindly sympathy and effort with his evangelical neighbors, both ministers and private Christians. And this none the less, because, in the language of our Testimony, he “cannot extend to any one the right hand of fellowship in the visible church, upon any other principles than those contained in their Declaration and Testimony; nor consistently join, either stately or occasionally, in the communion of any other church, by waiting upon its ministry, either in word or sacraments, while they continue opposed to these declared sentiments.”

In conclusion, the topics to which I have here adverted are but a selection from a large number which have presented themselves before me, as belonging to the habits, spirit and demeanor of the pastor and the student of theology. And of these I have been able to offer but a running exhibition. Many of them, moreover, are appropriate—all of them, in some degree—to the private Christian also; but all especially incumbent upon ambassadors for Christ. They deserve, I know, some share of your earnest and devoted regards; for you are to occupy a high place. If I have repudiated some mistaken notions respecting the dignity of the minister,

let it not be imagined, for a moment, that I disparage the incomparable excellence of the ministry itself. It has been committed to frail men, but angels would be honored by taking part in it. It is through the ministry that the elect of God are gathered into his heavenly family, and prepared for the enjoyment of their inheritance in the heavens, blessed and eternal. Can any other argument be required to excite the youthful aspirant for so eminent a place and functions, to use every effort that he may attain every qualification—greater or less—for the honorable and successful discharge of so “high a calling;” nor need any be discouraged. The mark is elevated. It is beyond mere human power to reach it. But we have the promise, “my grace is sufficient for thee”—Christ is our helper. His spirit is the almighty Spirit. Our Master sees our toils; he takes pleasure in them. If we delight in his work, and seek his favor as our highest reward, he will not fail us. Step by step, we shall rise higher and higher, mounting up as on eagle’s wings, even to heaven and its ineffable and everlasting glory and felicity.

SCOTCH R. P. MAGAZINE.

IN the December number of this periodical there is a notice of a brief article in our October number, under the above heading. Convinced by the notice referred to, of the hopelessness of the task we then undertook “to make our brethren understand our position,” we give it up. What we propose now to do is not to enlighten ignorance, but to correct misrepresentations.

In our article we had special reference to a review of the proceedings of our Synod on the war question, in the September number of the Scotch magazine. We noticed some inaccuracies in the review, and pointed out one as a sample. The explanation given of this in the late notice, is amusing. It is alleged to be a small matter, and inasmuch as only a trifling mistake, and that doubtfully presented, was detected, the conclusion is confidently drawn that all else was correct.

Now we state that this is not the only inaccuracy in the review, nor is it one of little importance in its bearing on the subject the writer had before him. It was a misstatement that was vital to the point aimed at in the entire article. That misstatement is in substance that the report adopted by our Synod at its meeting last May, was the Report of the Committee appointed at its meeting the preceding year. The qualifying terms in which it is expressed, “The report of what we take to be this Committee,” afford the writer no relief; for he assumes throughout his article the truth of the statement which we assert is incorrect. In many supposable cases the error would be of little account; but in the present instance it is quite otherwise, furnishing, as it does, the opportunity of presenting the Synod in a light the very opposite of that in which a

correct statement of the facts would have exhibited it, as we will now show.

The Committee appointed by the Synod in 1862, reported at the same meeting, by its chairman, Rev. D. Scott. From that Report, which was adopted, we believe unanimously, we extract the following paragraph :

“In this great struggle for the preservation of law and order against disloyalty and treason, we may readily distinguish between the welfare of the country on the one hand, and the sinful character of the Constitution, and its imperfect administration, on the other ; and we will cheerfully, by our prayers, and all the proper means within our power, promote the welfare of the nation and sustain it in the conflict against the Southern Confederacy. But as Reformed Presbyterians, we may not compromise the Church’s Testimony by identification, directly or indirectly, with the Constitution of the United States as it now stands, or by swearing entangling oaths.”

This whole report, of the same tenor as the above, the reviewer ignores, and gives the impression that our Synod was wholly silent on the subject of the war, from its meeting in 1861 till its meeting in 1863. We will not say that this was designed ; but we do say that with this action of our Synod before him, the writer could not have, with the appearance of truth, asserted, as he does in substance, that the action of our Synod in regard to the American Government is similar to that of the Scotch Synod with regard to the British Government.

It is a mistake, moreover, and calculated to mislead, to call the oath required of volunteers, “the ordinary oath of allegiance to the United States.” This is done by the reviewer, page 318. “The Army Oath” is its proper designation. Any reader of the magazine, notwithstanding the note at the bottom of the page, would, if not otherwise informed, infer from the paragraph in the page just cited, that Covenanters in this country were connived at by the church courts in taking the “ordinary oath of allegiance to the United States.” “The oath of allegiance” is the title of the obligation required of citizens. “The Army Oath,” that required of soldiers. These two oaths are entirely distinct—the one is not the equivalent of the other.

What we have further to say will come in appropriately in answering the questions which our cotemporary has propounded. The first is : “Is it, or is it not the fact, that since the present war broke out, *members of congregations belonging to the Old Light Synod have entered the army and taken the ordinary oath of allegiance to the Government?*” We are not prepared to give a direct answer to this question. We are not so cognizant of the actions of every member of the church, as either to affirm or deny. • We can say at once, we do not know of any who have taken the “ordinary oath of allegiance to the Government.” But here we are met by the ambiguity of the terms employed. If it is the “Army Oath” that is meant, we answer in the affirmative ; but we add, in no case, to our knowledge, with the approbation of the church courts. And the writer of the review is misinformed when he is told that “no step has

been taken to subject the offending parties to censure." Whoever gave that information, told what he *did* not, and *could* not, from the nature of the case, know to be true. Such sweeping declarations may help a bad, but they would harm a good cause. If the writer will look into our last number he will find in the proceedings of the Pittsburgh Presbytery, that it was decided by that court at its late meeting, that those who had sworn the "Army Oath," should be dealt with by sessions before they be allowed the privileges of membership. And we know of instances where this has been done, and not one where it has not been done. What now is the information worth that has been made the basis of such confident assertions?

Nor can the writer escape from the unpleasant position in which his rashness has placed him, by saying that he referred only to steps taken by the Synod. For in the action of the Synod of 1862, which unfortunately for himself he has overlooked, with evident reference to the Army Oath, it is expressly declared that we may not compromise our Testimony by swearing entangling oaths. This surely is a step toward "subjecting the offending parties to censure." And in the action of Synod, at its last meeting, the same thing is done in the declaration that, "the soldier's oath is objectionable, and cannot receive the approbation of Synod."

The second question is: "Is it, or is it not the fact, that the present war is waged for the maintenance and defense of the American Constitution?" We answer, that we have no doubt that this is the object of the Government in waging the war. The South rebelled against the Government as constituted, and the Government engaged in the war to put down the rebellion. And it is this that makes the Army Oath objectionable. That oath binds the soldier to fight for the same object for which the country is fighting. But we affirm that without this oath we can fight for the overthrow of slavery, and the breaking up of a monstrous confederacy, and with the reflex object of benefiting the Government by its re-construction when the war is over. Surely our cotemporary sees this distinction.

The third question, "*Is the oath which the American Synod framed for its members to take on entering the army, an oath pledging the swearer to support the Government, or is it not?*" scarcely deserves an answer. When it is considered that the very design of the Synod in preparing the oath was to avoid such a pledge, the question is a reflection on either the intelligence or honesty of the members of that court. And to ask it, expecting a categorical answer, is nothing less than an insult. It may be that the writer has been so long conversant with that chicanery which tends to bewilder the people of God, while it professes to enlighten them—which holds forth the promise to the ear, while it breaks it to the heart, that he takes for granted that this is the business of the supreme judicatories of the church. In this he is mistaken, so far as our Synod is concerned. The design of the oath was to relieve the consciences of those of our people who might be taken into the army under the

Conscription Act. It was not, as the Synod subsequently declared, to hold out inducements to our young men to enter the army.

As it regards the oath prepared by Synod, we feel but little interest in it. It will likely never be presented to the Government, or if presented, will hardly be accepted. What we find fault with is the attempt to torture it into an instrument of misrepresentation of the church in this land. And we are sorry to see that the *Irish Covenanters*, no doubt with a good design, has give its aid in this work. We cannot but think the sounding of the alarm is just now ill-timed and officious. The courts of the church, in these trying times, need the confidence of the people, and we trust they are wise enough not to let it be weakened by trans-atlantic influence.

The attempt to make out of the action of our Synod a parallel to that of the Scottish declension, is futile. It is silly enough to reason from the axiom, that two blacks make a white, but sillier still when there are not two blacks on which to base the argument. The majority of the Scottish Synod are ecclesiastically as much identified with the British Government as any other dissenting body. And what the difference is now between them and the Free Church, we are unable to see. They have practically abandoned their Testimony, and are like a vessel out at sea without rudder or compass. The difference between them and us, is the difference between a church maintaining its dissent from the Government by refusing to accede to its terms of citizenship, and at the same time countenancing and aiding it in all its efforts to destroy a confederacy which is the last refuge of slavery, and which, if it prevail, will take from us one of our dearest rights—the right of testifying against oppression in all its forms; and a church without any outward pressure, when the kingdom is at peace, allowing its members to swear the oath of allegiance, and hold offices under a government concerning which they have declared, in the historical part of their Testimony, that they believe it to be “immoral and anti-christian,” page 225; and in the doctrinal part assert that “they cannot swear allegiance to, nor recognize as the moral ordinance of God for good, authority that is immoral and anti-christian,” page 87.

T. S.

OUR CONDITION.

“OUR POSITION” has been for some time an interesting topic of discussion. In the simplicity of our mind we thought the position of our Church and her relation to the civil institutions of this country had been clearly defined in her Testimony, and well understood by her members. The position is one of practical and uniform dissent from the civil government. The moral evils *essential* to the constitution of the United States, render it necessary, in her judgment, to refuse allegiance to the whole system. Her members

have uniformly refused to serve in any office which implies an approbation of the constitution, or which is placed under the direction of an immoral law. They have abstained from voting at elections for civil officers, and from sitting on juries, because of evils both in the constitution and in the administration of the government.

It is evident, however, that this position is to some, both ministers and members, unsatisfactory, and a change that will permit a more intimate connection with the government is, by them, considered desirable and necessary. In the estimation of these brethren, the maintenance of the Testimony and position of the church rests not on moral principle or love of the truth, but is "owing to traditional usages and a zeal without knowledge." To remove these prejudices, and clearly present our present position as a church, should be the aim of all, but especially the periodicals. The subject demands a rigid and exhaustive investigation.* What singular witnesses we with our fathers have been. How unskillful in the word of righteousness. As workmen, we need to be ashamed! For seventy years we have maintained a *Testimony* amid many privations, and against a powerful opposition defended a position, without knowing what it is! If Covenanters admit this to be a true description of their character, then, verily, they have been fools from the beginning. It is evident, however, that the church is slow to receive this report. Understanding her Testimony to be scriptural, and her position safe, she refuses to abandon them. Her steadfastness troubles these Reformers. Its opposition offends their self-love and kindles their wrath. Failing to convince by argument, they invoke the wrath of Jehovah, the God of Israel, upon brethren in the church, as much respected as themselves, who have not seized the sword and offered their lives in the national struggle. Their language is, "Cursed be he that keepeth back his sword from blood."* How sad our condition. Instead of "behold how they love each other," it may now be said, "behold how these men curse each other." Why do these holy men remain in fellowship with such outcasts? Surely their Christian forbearance and long-suffering is beyond all praise. If we deserve such malediction, the regular steps should have been taken long since to excommunicate us from the church. If we are still, even by themselves, judged worthy of communion, then, to be consistent, they should not, while their mouth is filled with such cursing, come to the table of the Lord with us. That we are sore broken in judgment and divided in practice, is evident. A change has in a few years taken place in a large portion of the church, and as we are still in the transition state, the character and extent of this change should be noted, for the results will be permanent. I am aware that *the party of progress* denies having made any change. This is naturally to be expected. Every declining party makes a similar denial. The New Lights, in 1833, had not changed. The

*"Our Position"—Mth No., Ref. P. & C., 1863.

Scotch Synod, *now* incorporated with the British government, has not changed; and the mother of harlots, according to her own testimony, has not changed—she is still the true church of Jesus. In the present article it is not my intention to characterize this departure from the principles and practice of the church, but merely to prove its existence.

1st. *The public sentiment of the church.* This is manifest both in our devotions and in our ministrations. The now venerable Dr. Cooke, of Belfast, said, during the Arian discussions, "That he discovered an Arian both by what he said and by what he did not say." Silence is sometimes as significant as speech. If as a people heretofore we have not been famous, we have been notorious for our fearless exhibition of the evils of the constitution, the wickedness of the rulers, and the oppression by the government. Our voice was heard in the pulpit and by the press, and our testimony was felt in the nation. How is it now? Is the same testimony as fully and as frequently exhibited? Formerly we were not in the habit of praying for the constitutional head of the government, the President of the United States, as such; nor for *our* senators, *our* rulers, *our* armies, &c., &c. In some parts of the church this is quite common. This kind of supplication is, however, very recent. The style itself is a novelty—*our* President, *our* rulers. In 1852, Rev. J. R. W. Sloane delivered an address on Education, in which he said, "Education should be adapted to the spirit of our institutions"—referring to the civil institutions of our country. In reviewing this address, Professor Willson remarks, "That we are not accustomed to hear the institutions of this country spoken of by Covenanters as 'our' institutions. They are not 'ours.' We take no part in making them, and do not even acknowledge any claim on their part to our conscientious obedience. How, then, are they 'ours?' It will be an evil day for the church, when our children are taught to call the God-forgetting, Christ-despising, and man-oppressing institutions of the country, 'ours.'" With the reviewer I most heartily concur. Yet the evil day so much dreaded by him is upon us. That such principles are presented, is shown by the following extract from a sermon by a pastor to his own people in the usual place of meeting:

"The war has broken down many of our idols. Especially were we idolizing the men of the Revolution—they were great men; envious malignity alone would seek to rob them of their deserved fame. But we have placed them too high; they were our Messiahs and Prophets. Politicians and statesmen knew no Bible but their works. We talked as if they had planted the last mile-stone on the path of human progress. We were mistaken. They were men, not demi-gods. They built much hay and stubble with their gold and silver. They marked an epoch, but they did not bring us within sight of the glorious ages. Reflect upon our idolatry of the Union. 'The Union as it was.' That was the idol that all were required to fall down and worship. 'Great is Diana of the

Ephesians.' The old Union was a figment, a bond of straw, a rope of sand, an idol which its most vociferous worshipers were ready at any time to trample under foot. We cried peace, but there was no peace; it was the banquet of Damocles with the sword suspended by a thread—the thread has broken and the sword has descended. The charm is broken. Dagon has fallen. The man who talks about 'the Union as it was,' excites derisive laughter, writes himself down not only a traitor and a copperhead, but an ass; deserves and receives contempt. We have learned that the constitution is not quite perfection; that we must have an acknowledgment of God in our great national charts, if we would have his assistance in our straits; and that the old guarantees of slavery must be repealed; that the constitution must speak in unequivocal terms; be so impregnated with the fire of liberty, that the fetters of slavery will melt at its touch."*

Novel information, truly. That we have made the men of the revolution our Messiah and Prophets; differed only from politicians and statesmen in not making their works our Bible. And all this, too, while we were testifying against their immoralities and refusing to incorporate with our idol, the Union. A comparison of this extract with "Messiah, the Prince," by Dr. Willson, further illustrates the change, both in sentiment and style.

2d. *In the practice of members of the church.* "Our laws have positively prohibited associations with corrupt governments and churches, and unhallowed lodges of Free Masons, and entangling associations with ungodly men."† Among other reasons for refusing to sit on juries, the church says: "They mingle together, the virtuous and the vicious, Christians and infidels, the pious and the profane, in one sworn association;‡ yet many of our members have associated with the government, mingling the Christian and the infidel, the pious and the profane in one sworn association, by taking the following oath:

"I do solemnly swear, that I will bear true and faithful allegiance to the United States of America, and that I will serve them honestly and faithfully against all their enemies and opposers whomsoever, and that I will observe and obey the orders of the President of the United States and the officers appointed over me, according to the rules and articles of war." As the United States is the name and title of the body corporate under the constitution; as the President is the constitutional head, sworn to support and enforce the constitution; as the army is the national force, raised by virtue of one of the provisions of the constitution; as the President is, by the constitution, commander-in-chief of the force, and every officer and soldier sworn to obey his orders, it appears to us that swearing allegiance to the body corporate, and promising obedience to the President, as the constitutional head, is very different from refusing allegiance to the whole system. Besides, in

* New York Tribune, Nov. 27, 1863.

† Act of Synod on voluntary association, 1841. Ref. Pres., vol. 5, page 322.

‡ Historical Testimony, page 125.

the city of Philadelphia there is a military organization named the "Home Guard," of which some Covenanters are members. The following extract from an ordinance passed by the councils of Philadelphia, entitled "an ordinance relating to the Home Guard of Philadelphia," will indicate its character and design:

"That every member of the Home Guard shall, on being enrolled, be duly sworn or affirmed to support the constitution of the United States and of the State of Pennsylvania; to defend the city of Philadelphia when called upon to do so, and to obey the orders of his superior officers so long as he shall be a member thereof." This is incorporating as well as associating with the government, and is a great change in the practice and position of our members.

It may be objected, that our members did the same thing in 1812. Indeed this is asserted, and the conduct of members now is defended by the practice of members then. There is no truth in the assertion. Covenanters were not sworn into the United States army in 1812. Some of them were members of the State militia, and a few were called out for the defense of their own State, respectively; but, as no oath was proposed by the government on the occasion, none was taken by them. For the truth of this statement I refer to Elder John Beattie, Newburgh, New York, and to Elder John Z. Willson, Linton P. O., Des Moines county, Iowa, both of whom served for a short time in the militia in 1812. The history of the times proves the same thing. Covenanters could not take the common oath to the government. But did not Synod, in 1812, appoint a committee to prepare an oath, proceed to Washington, and, if possible, obtain its sanction by the government, just as Synod did in 1863? No. No such thing. In 1863 Synod appointed a committee to proceed to Washington to obtain the sanction of an oath, to enable our members voluntarily to enter the army, not to protect the consciences of conscripts. In 1812 the committee was appointed for a very different purpose. "What was that committee instructed to ask from government? Citizenship? No. A place and a right at the ballot and jury boxes? No. Offices under the government? No. Not a word of all this in their instructions. Let the document itself tell. *Merely the protection of the laws in the maintenance of their present Testimony.*"* The condition of Covenanters was, at that time, peculiar and trying. Many of them were foreigners. The nation was at war with Great Britain, whence most of them had come. It was natural to suppose that because they stood aloof from the machinery of this government, and testified against its evils, therefore they were prejudiced in favor of the system of government to which in early life they had been accustomed. Government was about to pass some severe laws against aliens. As aliens, Covenanters were exposed to dangers from which citizens were exempt. They, therefore, wished to avoid the sufferings to which they were exposed, by giving such security to the government as would ena-

* Review of M'Masters' Inquiry, by Rev. R. Gibson.—Albany Quarterly.

ble them to obtain "the protection of the laws in the maintenance of their present Testimony." This was their design. But the committee did not visit Washington; did not offer any oath to the government. Their action, or rather non-action, in the case, was never published. The blessed Redeemer preserved the church in the maintenance of the Testimony without political interference; and neither the church nor her members had then any sworn connection either with the army or the government.

3d. The change is further manifest from the fact that this practice is connived at by the church courts. All know that members have taken the army oath and held office under the government, and that some Covenanters are members of the "Home Guard" of Philadelphia, yet discipline has been very generally neglected. There is a disposition to silence discussion and prevent synodical deliverance on this subject, very unlike our former practice. At the late meeting of Synod a military draft was impending. Pastors were not exempted. Inquiry was made by Synod: "Is it consistent with the word of God and ministerial vows for ministers of our church to leave their pastoral work and accept military office under the United States?" The question was referred to a large committee. The committee replied: "That while we regard it as the right and duty of ministers, as well as others, on necessary and proper occasions, to bear arms, yet we are not aware of any present occasion requiring any of our ministers to do so." No one doubts that ministers, as well as others, have the right of self-defense. No judicial decision was necessary on that subject. That was not the question. The question proposed was, in substance, "Can ministers of our church swear the army oath and hold military office under the government of the United States as now constituted?" That question Synod did not answer. Again and again were amendments laid on the table. Even the clause, "yet ministers of this church cannot voluntarily enter the military service of the United States while it retains its present ungodly character," was, by a large majority, laid on the table. No direct vote could be obtained. The argument of the majority, however, indicated very clearly that while they would not vote such ministerial conduct to be either consistent with God's word or ministerial vow, yet they thought it highly proper. Professor Willson said, "Ministers, as to moral character, are precisely as other men are. If it be right for other men, then it is right for ministers, to go." He referred to Col. Clark, a minister at Pittsburgh, who had raised a regiment. A. Stevenson asked if he were a Covenanter. Mr. Willson said, "The question referred to ministers." It was replied, "It was to ministers of this church." He replied, "It did not matter much; the ministers of our church, as such, are no better than the ministers of other churches."* Now, with all respect for the Professor's acuteness, we submit that it is moral and perfectly proper for a man to open a store, and give himself wholly to merchandising; yet, if a pastor do the same thing, to the utter neglect

* Report of Discussions of Synod, 1863.

of his pastoral duties, the morality of his conduct is doubtful; and, besides, our ministers hold a very different relation from the ministers of other churches to this government. Col. Clark voted, and encouraged his people to vote, and hold civil office when they could obtain it. To him, this government is the ordinance of God; to us, it is immoral, and because of its evils we reject the whole system.

Thus it is evident that in the manner of testimony-bearing, and in practice of some members of the church, a change has taken place. In my next article I will examine its moral character and influence.

S.

REMARKS ON "OUR CONDITION."

WE cannot allow the article so styled to go to our readers without a few corrective remarks; and,

1. It says that to some, both ministers and members, our position, as defined in our "Historical Testimony," "is unsatisfactory; a change that will permit a more intimate connection with the government is by them considered as necessary."

We wish to use no harsh words, but we have never heard of any such minister, nor do we believe that there is such in the Ref. Pres. Church. Is "A. S." prepared with any proof on this subject? We feel quite confident that the assertion is utterly and absolutely baseless.

2. The next sentence asserts that, "in the estimation of these brethren, the maintenance of the Testimony, &c., rests not on moral principles, &c., but is owing to traditional usages," and refers, for proof, to the article "Our Position," May number of this magazine. Now if our readers wish to know how much truth, or untruth, there is in this statement—even as it regards the writer of that article—let him turn to it. He will find on the first page the passage here evidently alluded to. But if this writer had made the above assertion—which he does not—with what right does "A. S." charge it upon any others?

3. "A. S." says there is "a change in the public sentiment of the church," and adds that the "Testimony is not fully and frequently exhibited as formerly," and more in the same strain. So far as we know, this is just the *reverse of the truth*. As to "oppression," it is not strange that the tone should have changed a little, when the work of emancipation is going on so rapidly *under government auspices*. But has any body become backward in denouncing the evils in this respect, and all others, of the constitution? or forgetful of the poor slaves of the Border States? We have not heard of such a person; and rather think he exists only in the imagination of "A. S." But it seems that Mr. Sloane has come to say, "our senators," &c.—and the writer speaks of this as "a novelty"—and yet, in the very next sentence, proceeds to

state that Mr. S. did the same thing in 1852—eleven years ago. Is not the proof of novelty and change rather lame here? If he had waited a little he would have learned that "Prof. Willson" is as much opposed as ever to the use of this mode of speaking; he says so, at least, in an article on Dr. Pressly's Address, prepared for, but crowded out of the November No.

It appears, then, that his proof of a change of public sentiment resolves itself into Mr. Sloane's—for he does not say that any other does so, and we never heard of any other so doing)—Mr. S.'s use of the phrase, "our rulers," and an allegation, of whose truth no evidence is furnished, that the ministry do not testify enough. Rather a slim foundation, in our judgment, for so serious a charge.

4. The "practice of the members of the church" is changed, "A. S." affirms, and refers to the military oath. The Synod has never sanctioned the taking of that oath; but some have no doubt taken it, on entering the army. But even admitting that their act was wrong, much may be said in extenuation.

(1.) There is no mention of the constitution in it; and this is more worthy of notice, as a new oath has been framed to be taken by *commissioned officers*, which does mention it.

(2.) Aliens have taken this oath, and yet remain aliens. Some of this class have before this returned to their own countries, after serving in the army of the United States under this oath.

(3.) The question of the oath was before the Synod in 1861, and, after much discussion, was left without any decision. In fact, while members of the Synod expressed themselves against the ordinary military oath, there was no formal condemnation of it. In these circumstances some of the members of the church took it.

(4.) The oath is susceptible of an exposition that would free it from nearly every objectionable feature; and we have scarcely a doubt that this is precisely the exposition the government would put upon it; and, of course, what the government explains it to be, that it is.

5. But it appears to "A. S." that for certain reasons, which he gives, swearing to be faithful to the U. S. is the same as to the whole system. But (1.) the framers of that oath did not think so—they use the pronouns "them" and "their." (2.) If the one is the same as the other, why is the constitution studiously omitted? (3.) How came the Congress of the U. S. to pass a resolution—whose constitutionality has never, we believe, been questioned—that neither officers nor soldiers of the army shall be employed in restoring fugitive slaves. (4.) If "United States" and "Constitution" are not distinct things, then, when the Covenanters, in their Historical Testimony, say, "our common country," they claim the constitution as "ours." (5.) The country—the nation, might have been called "Columbia," just as "The Seven Provinces" were called "The Dutch Republic," and afterward, "Holland;" or as the "Cantons of the Alps" were called "Switzerland." In that case no ambiguity would have existed, as now

does partially, owing to the fact that while "United States" is an appellation, as much as "Holland," it may be taken as a description. (6.) If fidelity to, and citizenship in the "United States," is the same as fidelity to the constitution, and union with it as a full and loyal citizen, what becomes of us unfortunates who are birth-right citizens in this country, and mean to be faithful to the land of our birth?

6. "A. S." argues from the fact that the President is "commander-in-chief" ex-officio, that to swear any military oath, is to swear to the constitution. If so, then to fight in the army of the country, under any circumstances, is to fight for the constitution. What is to be said, then, of those Covenanters who fought in the war of 1812? and of the Synod then which allowed this? and of our Testimony which sanctions it? and of "A. S." and his friends who have never, until now, said a word against it? But more of this hereafter. We reason just the other way. If a Governor of a State is "ex officio" trustee of a college, does *he* sit there as Governor? and would a fellow-trustee necessarily recognize the constitution of the State by sitting with him? And, as to the President, is it not acknowledged on all hands, that, as President, acting under the constitution, he has no power to proclaim emancipation? that it is as a military, and not as a civil measure that he has taken that step?

7. But "A. S." adds, that in Philadelphia there is a "Home Guard," and gives an oath prescribed by city ordinance. That is all true; but what has it to do with the practice of our church members? In one congregation, at least—we think in more—inquiry was carefully made, and it was found that none of the members of that congregation, who had joined the "Home Guard," took that oath; and the whole business of the oath was long since done away. So that instead of showing a "change in practice," that entire affair brought out, most distinctly, the fidelity of our young men to the "position" of the church.

8. "A. S." looks back to 1812, and thinks he finds that the circumstances which alter cases, existed then. (1.) Covenanters entered "the militia," "a few were called out for the defense of their own State, respectively." Yes; and more than that: some from South Carolina were at New Orleans; and the now aged John Z. Willson fought in the western part of the State of Ohio, his residence being in Pennsylvania. They were all under U. S. officers, and engaged in the military service of the United States, under the United States flag. "A. S." should be more careful of his facts. And besides, if Covenanters have no country to defend, they surely have no States, and no cities.

(2.) What difference would the swearing of an oath have made, in a moral aspect? If it is right to do a thing, it is right to swear—if it be a matter important enough—to do it *faithfully*. When our brethren went under the U. S. officers to defend, not "their own State," but the country, they surely meant to do this well. If they did not, and yet went, they deserved to be shot.

They did so purpose. Now, an oath of fidelity is simply an appeal to God for a man's sincerity, and his purpose to fulfill his engagement—a solemn act, but changing the man's position, in reference to what he is to do, not one atom. Whether sworn or not, he engages to be faithful; and this is the only design of the military oath.

(3.) If entering the army, and fighting for the country, under the officers and flag of the country, and by the direction of the Secretary of War, be inconsistent with our Testimony, and the same as incorporating with the nation, and so sanctioning the constitution (the brethren of 1812 did all this, if a soldier does now), how comes it that Synod has, time after time, approved of what they did, and no fault found by anybody? In 1812 they found no fault with them. In 1834, the year after the exfoliation of the New Light, when all were zealous for the Testimony, Synod passed the following, prepared by Jas. R. Willson:

"A spirit of patriotism was manifested among Reformed Presbyterians in all their congregations. While they refused to bind themselves in *sinful oaths*, they were willing to expend their property, employ their influence, and *risk their lives in defense of their country.*"

Synod has since published two editions of the work—the last but a few years ago—in which it has put this paragraph forth to the world. The whole church has done this; and it is only a few years ago that any one was heard to doubt that it was consistent with adherence to reformation principles to fight under the U. S. flag in a good cause.

(4.) The "party of progress" is the party to which "A. S." allies himself. They are not, certainly, the followers of those who did as the brethren of 1812 did, nor of those who approved their deeds. They have gotten new light. They take back—many of them—whether "A. S." is one of them, we cannot say—they take back all that they have been saying and professing before the public for thirty years, and now find that all has been wrong; and, then, to cover their own *change of "position,"* raise a cry about "party of progress," "defection," "must divide the church," &c., &c. "A. S." favored, in 1861, the preparation of a form of oath.

(5.) The war of 1812 was far less just and necessary than the war of 1861-4. That was a war in behalf of neutral rights, and of the right of the subjects of Great Britain to be naturalized in the United States. This is a war for an incomparably higher and more excellent object—to prevent the formation of a Confederacy, whose corner-stone is slavery—for the preservation of the liberties and civilization of the North from the contaminating and ruinous influence of such a confederacy—for human rights in the person of the slave. As to the last, it was the prime cause of the war; which was *occasioned* by the growing love of impartial liberty in the North, and *caused* by the infamous determination of the South to extend and perpetuate human bondage. *Now*, and during the past year, the emancipation of 3,000,000 bondmen is *directly* con-

cerned in the issue. If the war was right in 1812, the war in 1861-4 is far more so.

9. "A. S." alludes to the oath prepared by Synod in 1812. Now, we never laid much stress on this oath; but we remark: (1.) It was unanimously passed. (2.) It engages Covenanters to the maintenance of the *integrity* of the country. (3.) It speaks of the Union in favorable terms. (4.) It was, in the language of our Historical Testimony, "an expression of the patriotism of the members of Synod." (5.) It was never condemned—not in 1833.

But why does "A. S." dwell so much on the difficulties of the times in which it was passed, as justifying what would otherwise have been wrong? Does he mean to say that our forefathers preferred "sin to suffering?" If the deed was morally wrong, does he mean to say that it was right to do it notwithstanding, in order to escape some inconveniences? Poor, poor doctrine, this. But with it is an insinuation that the oath prepared last Synod was designed to open the way to "office, the jury, the ballot-box," &c. We are not going to use harsh words; but it is hard to refrain. That was expressly a military oath; and the Synod, or its members, were determined to hold on to "their" declared profession, in framing it, as much as the fathers of 1812 theirs.

10. "A. S." appears to be much dissatisfied with Synod's disposal of a petition which he and others had gotten up in reference to ministers going to the army. In this paragraph we find: (1.) The assertion that there is "a disposition to silence discussion." This is simply not the fact. (2.) It is intimated that the end to be accomplished by the petition was to aid ministers in view of an "impending draft." Was this really so? We are quite sure it was not; [a] for the petition said nothing about a draft. [b] Drafted men are not *officers*; and yet the petition said, "accept military offices." [c] If that had been the design, it would have been much easier to have asked a simple question—could ministers be soldiers, even if drafted, &c.? [d] The truth is—it came out pretty distinctly in the discussion—it was designed to procure a sentence of condemnation, in a concrete case, by a vote on an abstract principle. (3.) The inquiry was more full than he states it. It is not before us; but it read, substantially, as follows: "Can a minister of our church desert his pastoral charge, and enter the army as an officer, while the Constitution and Government retains its present ungodly character." Now, why mention ministers at all, provided it is wrong for any one to enter the army? Did the petitioners design to admit that it would be right to do all this, if the constitution were amended? They did not. Why, then, we ask again, speak of ministers, if the purpose was to get a condemnation of entering the army? Still more: if Synod had answered, No, who could have understood the answer? Some would have said, it was a general condemnation of fighting in the present war. Others would have said, it condemned ministers fighting. Some would have restricted it to officers; others would have extended it to soldiers, also. We have already given, we think, the

reason why the question was put in so awkward and ambiguous a form.

Some views of "Prof. Willson" are referred to. Does "A. S." deny them? Does he affirm Covenanter ministers to be under any *moral* law that other ministers are not? Does he affirm that a minister loses his rights, and is in any way exempted from his duties, as a man, a citizen or a patriot, by his ordination? As to whether he may open a store, even that depends on circumstances. Paul was a "tent-maker"—whether doing business for himself, or for others, he does not say. This case, however, is very different from that of resisting a common enemy; and here "A. S." misrepresents the decision of Synod. It does not say, "have the rights of self-defense," but, "may bear arms"—a well known phrase for acting as a soldier. And where is the Covenanter who, in the light of his ancestral history, will dare deny this?

It is "thus evident," that "A. S." has arrived at his conclusions on very insufficient grounds indeed. We thought he would have made more of his cause.

J. M. W.

FERNANDINA MISSION.

LETTER FROM REV. J. KENNEDY.

FERNANDINA, FLORIDA, Dec. 12, 1863.

DEAR BROTHER—Your favor of the 25th ult. has just come to hand. In it you make the following request, to which I promptly reply: "Let me hear from you in regard to the desirableness of sending a second Missionary to Fernandina."

The condition of the Mission has not been at any former time so encouraging. This is apparent, when we consider that the effort to establish a mission on a scheme entirely different from those commenced before us, has been a success, notwithstanding all the opposition brought to bear against it. We may fail to present this fact to the judgment of the Board of the Church, as it appears to us, yet a due consideration of the following items of interest may assist in coming to the same conclusion. Our system is old style Covenanter and Cameronian. We commence with people here who are ignorant of first principles, at the a, b, c, in literature and theology, and thus far we have been employed teaching them the rudiments and bringing them up step by step to gain a knowledge of their own ignorance, and that they are not yet prepared to enjoy church membership nor the sealing ordinance of baptism and the Lord's Supper—though some of them long since thought they were not only fit for membership, but qualified for *officers* who aid in the administration of the ordinances, and in this vain conceit were encouraged by friends from the North. Hence they were called upon to *preach, exhort, pray*, in the presence of generals, ministers, doctors, both of divinity and medicine, and in doing it would feel less embarrassed than Henry Ward Beecher. When I went first to Beaufort, I was pained and vexed listening to their nonsense. There a reformation could not be effected, but a practical lesson was learned which was of great service to me in Fernandina.

In this respect we have no annoyance from the colored people here. Yet visitors admit that the congregation is not only one of the largest in the department, but the most intelligent, observing the best order in worship, and having the best music. So much for the "Old Psalms." It has excited some surprise that an *ordained* minister can labor so long among those who heretofore enjoyed *sealing* ordinances, many of them for over fifty years, and yet they are satisfied now with hearing the Word preached. This course we have pursued both from principle and self-defense. The majority of the people are "Baptists;" were we urged to administer the ordinance of baptism, we possess neither the moral or physical force requisite to immerse an adult in the ebb tide of the Amelia river. On this point the people have been tried, for they have constant intercourse between this place and Hilton Head and Beaufort, where they hear of great revivals of religion and outpourings of the Spirit, men and women flocking into the fellowship of the church by hundreds. You can form some correct idea of what we mean by reading the following paragraph from the *Great South*:

"On last Sabbath forty-four persons were baptized by immersion, into the fellowship of the Baptist Church, on St. Helena, by Rev. W. S. Phillips. This makes 400 baptized here by the pastor during the past year."

In the next issue of the same paper, he is announced as appointed Missionary of the Baptist Church for this department. Yet fruitless are the efforts of Dr. Peck, Mr. Phillips or Mr. Brinkerhoof, to effect one instance of immersion among the Baptists of Fernandina. Nor can they get a church organized, though a Baptist minister had one before our Mission was opened.

In addition to this, as a ground of encouragement, the people are inquiring after our church, and if we admit negroes into the fellowship of our church. And as they improve in knowledge and in the practice of the church, willing to do what they are informed is duty, the condition is one of hope and promise. Thirty-five are now reading in the Bible. The Testament and spelling classes are given up since the young ladies opened the schools. The organization of a congregation in a free church is a very popular idea with them. Many of them are hopeful of the privilege of membership in a church that never could be called *pro-slavery*.

In view of the future prospects of the freedmen here, I was solicitous that the Board should appoint a minister in my place, to be here in a proper season, and with me before I leave this place, that he may become acquainted with the people.

Could I have my family with me, I would be delighted to live in Fernandina, and as they cannot be here, under the present arrangement, not to be longer separated than early in the spring (from them) is a duty imperative.

The cases of absolute destitution can be relieved by means of the funds placed in my hands, without any additional contributions.

Make my fraternal remembrance agreeable to the members of the Board.

Truly yours, in covenant, JOSHUA KENNEDY.

FERNANDINA, FLORIDA, Jan. 10, 1864.

MESSRS. EDITORS: *Brethren*—Please favor the cause in which the church is embarked, by placing on the cover of the magazine the names of those friends of humanity who have voluntarily contributed to the alleviation of suffering and distress in the town of Fernandina. Were it consistent with the proper occupation of space in your valuable monthly, I would relate some circumstances connected with these names, and ask to give them publicity. While I cannot crave or hope for indulgence in this matter, allow me to pass over all

that which gave rise to the donation of money for the "Contraband Fund," and attempt a faint delineation of the emotions of gratitude, (though they pass far beyond the reach of actual description) as I announced from the pulpit on the first Sabbath of the New Year, the names on the accompanying paper and the sums set opposite them. The list of names was introduced by saying that the many favors conferred in the bestowment of goods to clothe the naked and old, the food to relieve the hungry and famishing, comfort for those in distress, medicines for those who were sick, shoes for the barefooted, and all that would be done until I would leave this place, together with the little New Year's present of five barrels of Irish potatoes in my house, to be given out to-morrow morning, are to be received as tokens of Christian sympathy and regard from kind friends residing in the city of New York, whose names I will now announce.* As I paused, in an instant every colored person in the house arose (the whites retaining their seats), after a graceful bow, such as they only can give, and a "God be thanked," the whole congregation sat down. This, I remarked, would be received as a vote of thankful acceptance and appreciation.

Had it not been on the Sabbath, and in the house of God, hats would have gone up heavenward, and cheers would have made the welkin ring. The expression of the countenance of the congregation can be better imagined than expressed. It was overpowering. Those who thus made glad the hearts of the poor, the humble, and the contrite, we trust, as a reward, will mingle hereafter in joys everlasting.

These tokens of kindness have planted the interests of our Mission deep in the feelings and affections, if not in the heart and judgment of the freedmen of Fernandina. We have now realized more than we hoped for or expected from friends of the destitute, but I dare not stop the flowing oil. There are still empty vessels. *He that hath pity upon the poor lendeth to the Lord.*

Yours, in covenant, J. KENNEDY.

P. S.—The Bible class has steadily increased. The attendance is over fifty. It meets on Sabbath during the noon interval of worship; reads in the prophecy of Isaiah. The portion read is explained as the congregation is being assembled. Four of the members are over 66 years of age, one a little over 8; thus the old and the young sit together at the fountain of divine truth.

Another item will interest your readers and the church. A new prayer meeting is organized, in which God's Psalmody is exclusively used in praise, and his Word read in worship, and it is conducted according to the usages of the *Reformed Presbyterian Church*.
J. K.

TESTIMONIAL TO REV. J. R. W. SLOANE.

At the usual meeting for the distribution of books, &c., of the Sabbath School of the Third Church, New York, on the 25th December last, the pastor of the church, Rev. J. R. W. Sloane, was presented with the sum of \$250.00 by the members of the congregation, and was addressed by one of their number, on behalf of the donors, substantially as follows:

"I am made the bearer of a dispatch from members of the church, who, thinking that in some measure they appreciate the labor expended by you in the discharge of your pastoral duties, in the preparation for the public exhibition and elucidation of the truths of the divine word—who sympathize with

*The names of these donors will be found on the cover.—Eps.

you as the members of the body do with the head, in your griefs, and particularly in such circumstances as appear to conspire to diminish the value, or to obviate the proper effect of your pastoral or public labors—and being thankful to God for the measure of faithfulness that he has given you the heart to hold, and the voice to maintain, on the great public questions of the day and country in which we live, and in the church of which we form a part; and to give some evidence or token of these appreciations and these sympathies, in the name of the donors I present you this purse, containing the sum of two hundred and fifty dollars, which you will please receive. And let me say, that if there be as much satisfaction in receiving as there has been pleasure in giving, I think, nay, I am sure that the ties which bind us together as pastor and people will be measurably strengthened, even if it be by the means of this minor manifestation of esteem and regard; and that as a result, our mutual confidence, comfort and edification, under the divine blessing, will be promoted."

To which Mr. Sloane replied in feeling terms, expressive of his grateful regard of the kindness of the congregation in thus giving him new evidence of their attachment, as well to himself, but particularly to the principles of our church, and of his belief that he would hereby be encouraged to still greater efforts for their and the church's welfare.

AFFAIRS ABROAD.

GERMANY AND DENMARK.—The old difficulty has again broken out in reference to the Duchies of Schleswick and Holstein. Denmark claims them by virtue of an original right, and also by the terms of the treaty of 1852, in which the Great Powers guarantee her permanent possession of them. The Duke of Augustenberg claims them on the ground that the Salic law—which forbids women to inherit supreme power—is the law of the Duchies, and he is the heir male, to whom, in consequence, they belong since the death of the late King of Denmark. The people wish to be united with Germany; and the German people, and most of the German princes, appear to be determined to bring about this union. England sides with Denmark, and, perhaps, France. A general war may spring up on this question. If so, who knows when or where it will end?

HOLLAND.—They have a Secession Church in Holland, of which we find the following notice in the *Banner of the Covenant*:

"This body is the only voluntary and thoroughly evangelical church organization in Holland. It arose in 1834 as a protest against acts of tyranny inflicted upon certain ministers of the Dutch Reformed Church, because of their faithful testimony against the prevailing errors of that communion, and by a wish to secure a liberty of preaching, discipline, and ecclesiastical action, which the treatment they had received abundantly proved could no longer be obtained in the Protestant Episcopal Church of Holland. Out of the 1,500 ministers of that church, it is generally understood that considerably less than one-third adhere to the evangelical doctrines of the old Dutch Confession of Faith, Rationalism, in its various shades, whether imported from Germany

or of native growth, having produced serious havoc in what was once the church of Witsius and Vitringa. And it is easy to understand how, in such a church, a faithful minority must have found its position unnatural and uneasy, and how individual ministers, subjected to peculiarly evil treatment, must have been led to seek liberty in separation. That the public mind in Holland was in no little degree prepared for the movement, is shown by the fact that while it took place so lately as 1834, and was led by a very little band of ministers, it already numbers 263 churches, 70,000 members, and 60 students. Its theological institution or college at Kampen, on the shores of the Zuyder Zee, is conducted by three professors."

Holland has "forever abolished slavery" in her colonies. The decree took effect January 1st.

TURKEY.—There is very encouraging progress in the work of evangelization in Turkey. The (Belfast) *Covenanter* gives the following summary:

"At Cesarea, sixteen new members had been added during the last year, making the present number seventy-two. The Protestants had lately called a worthy young man to be their pastor; they engage to contribute nearly the half of his salary. The cause of scriptural education is rapidly advancing in the surrounding district. At Boorsa, and its six out stations, there are 262 registered Protestants, of whom 54 are church members. At Marsovan, with its nine out stations, the church members, male and female, were manifesting a devoted missionary spirit. In Nicomedia there are five out stations, and four scriptural schools taught by graduates from the female seminary at Constantinople, all self-supporting. In Nicomedia, the church members number 45—in the out stations, the average number of the congregations is 234, and 29 church members. At Adabazar, the people have assumed the entire responsibility of their pastor's salary. In Constantinople, 71 members are connected with the three mission churches, and 9 had been added during the year. The influence of the missionaries in Bulgaria was never before so great as at present."

AFFAIRS AT HOME.

CONGRESS.—This body has not yet done much. We hear nothing more, to this date, regarding the anti-slavery amendments of the Constitution. It is the long session, and business moves slowly. They will come up in the course of time.

THE ARMY.—We begin to hope that another draft will not be necessary. The old soldiers are re-enlisting quite freely; and as they are sent home on short furloughs, they will prove very effective recruiting agents. Should the army take the field in the spring with full ranks, we feel confident that the Confederacy will soon be obliged to succumb. If so, liberty will soon come to the millions enslaved. May God so order it.

DO IT NOW.

WE sometimes wonder if procrastination does not work more harm in religious matters than in any other; because the tendency to delay has greater scope in its affairs than in almost any others. It is certainly true that in nothing else is procrastination so dangerous as here. You may mean to speak to a friend about his soul. You have it on your mind to do it. But you are waiting for a convenient season. It is hard to find him alone, and awkward to do it before company. You have found him alone once or twice, but somehow he seemed especially eager to talk about something else, or your courage failed. Take care of this delay. If this is a duty you owe him, do it now. To put it off is not safe for him, for he may die in his sin—he is surely, day by day, growing hardened in it—and it is not safe for you, for you may lose your opportunity, and have to account to God for a duty unperformed.

You mean to repent yourself. You have long been intending to. Your attention has been repeatedly called to the subject, and you now fully intend to do so soon. But the day never comes. It is always "to-morrow and to-morrow." Some more convenient season flits its phantom before you, and keeps your salvation always at arm's length. Take care! It is not safe. God frowns. Death approaches. Christ grieves. The Holy Spirit mourns and may withdraw. Do not put it off any more till to-morrow. *To-day* is the accepted time, to-day he will hear, not to-morrow.

OBITUARIES.

RESOLUTIONS adopted by the Society of Inquiry of Westminster College, Dec. 21st, 1863, respecting the death of W. W. LOVE:

WHEREAS, our much esteemed brother has been removed by death from our number, after a very painful and protracted illness, therefore,

Resolved, That we take pleasure in bearing testimony to the consistent Christian deportment of the deceased, his attainments in religious knowledge, his devoted earnestness in the discharge of duty, and especially the patience and resignation with which he bore the hand of Providence in his last illness.

Resolved, That whilst we mourn the loss which has been sustained by this society, by the community, and by the church of God, we recognize in this painful dispensation the hand of Him who doeth all things well.

Resolved, That we tender our heartfelt sympathy to the widow and friends of the deceased, in their sore bereavement.

Resolved, That a copy of these resolutions be given to the widow of the deceased, and also be published in the *Reformed Presbyterian*, the *United Presbyterian*, and the *New Castle Courier*.

JOHN WEIR,
JOHN WILSON,
JOHN HENDERSON,
Committee.

DIED, in Waterford township, Racine county, Wisconsin, on the 2d day of January, DAVID MILROY, aged 11 years all but three days; on the 10th, his brother WILLIAM, aged 5 years, 3 months and 2 days; and on the 16th, JOHN MILROY, aged 4 years, 4 months and 13 days. There was much hope in the death of these fine boys, who fell victims to that terrible disease, diphtheria. They were children of Ebenezer and Mary Milroy, of the Reformed Presbyterian congregation of Vernon.

May He who gave and who has taken them away, give the sorrowing parents grace to submit patiently to the Divine will in this painful and trying bereavement. COM.

DIED, June 2d, 1863, LIZZIE ANN, and January 2d, 1864, JOHN CALDERWOOD, children of John and Margaret Davis, aged respectively 4 and 7 years. They were the two eldest. The dealings of God with his children are mysterious. Even so Father, for so it seemed good in thy sight. B.

DIED, November 3, 1863, near Neshanock Falls, Lawrence county, Pa., Mrs. ELIZA SHEARER, wife of Robert Shearer, in the 54th year of her age. Early in life she united with the Reformed Presbyterian Church, and remained a consistent member till her death. Her disease was inflammatory dropsy.

DIED, January 1, 1864, in Allegheny, Mrs. MARY A. GRIER, relict of the late David A. Grier. Many who read this will remember the deceased, and will be gratified to learn that she bore a lingering and painful illness with Christian resignation, and died in faith.

DIED, Jan. 21st, after a lingering and very painful illness, Rev. SAMUEL WILLSON, pastor of the Kortright Reformed Presbyterian congregation: Fuller notice hereafter.

BOOK NOTICES.

SERMONS, DOCTRINAL AND PRACTICAL. By the late Rev. John E. Annan, pastor of the Presbyterian Church of Petersburg, Va. Pittsburgh: W. S. Haven. 12mo. pp. 366.

This is a posthumous publication. The sermons appear to have been prepared in the course of the author's ministry, and are taken from his manuscripts. They are replete with truth seasonably and earnestly presented. In the discourse on Ex. 20 : 8 there are some important directions regarding the right observance of the Sabbath, that we recommend to those who have the opportunity of reading the volume. Living in the midst of slavery, the author did not fail to remember them who are in bonds. In the sermon entitled, "Providing for our Families, a Duty," he utters an eloquent warning to masters respecting their responsibility for the salvation of the immortal beings whom they hold in servitude.

We are indebted to Rev. Wm. Annan, brother of the author, for a copy of this volume.

CHRISTIANITY THE RELIGION OF NATURE. Lectures delivered before the Lowell Institute, by A. P. Peabody, D. D., L. L. D., Preacher to the University and Plummer Professor of Christian Morals in Harvard College. Boston: Gould & Lincoln, 59 Washington street; New York: Sheldon & Co.; Cincinnati: George L. Blanchard. 1864. 12mo. pp. 256. For sale by Smith & English, 23 North 6th street, Philadelphia.

Dr. Peabody has given us another volume, in addition to the many now extant, on the subject of Christian Evidences. He

looks at his subject as seen, not from the historical or critical, but from the *a priori* stand-point. The object of the work is to counteract skepticism, under some of its modern phases, by showing that the alleged hostility between natural and revealed religion is without foundation. He seeks for evidence in favor of Christianity in the very nature of man, and all but the skeptic will admit that he finds it. The Christian student will be well rewarded by an attentive perusal of this volume.

THE MERCY SEAT, or Thoughts on Prayer, by Augustus C. Thompson, D. D., author of the "Better Land," &c. 1864. 12mo. pp. 346. Same publishers.

A very thorough practical view of the subject of prayer is given in this volume. It contains many admirable and well-expressed thoughts. For devotional reading, it is one of the best books of the times.

LETTERS TO THE YOUNG. By Maria Jane Jewsbury. 12mo. pp. 232. Presbyterian Board of Publication.

This is a work of a high order. It comprises "a real, and not a fictitious correspondence." The subjects of which the letters treat are all of the most important character. "On the Bible considered merely as a Book;" "Considered as the Book of God;" "The Best Method of Reading the Bible;" "The Cheerful Influence of Religion;" "The True Value of Life;" and so on through twenty-seven letters, and closing with a poem—"The Lost Spirit." No better volume could be put in the hands of growing youth. Printed in clear type and bound in antique style, this volume presents a substantial appearance, worthy of its solid and instructive contents.

DIAMONDS RESET. By Nellie Graham. 12mo. pp. 192. Presbyterian Board of Publication, 821 Chestnut street, Philadelphia.

We find here three narratives entitled "The Homage of the Heart," "The Spring Daisy," "Fanny's Winter in the City," which will attract and benefit youthful readers.

THE WONDERFUL STONE, or The Curse turned into Blessing. 16mo. pp. 284.

THE THREE HOMES, or Three Ways of Spending the Sabbath. By Nellie Graham. 16mo. pp. 216.

MATTIE'S STORY, or the Blessing of a Pure Heart. 16mo. pp. 116.

GOOD FOR EVIL, and other Stories. Written for the Board of Publication, by Nellie Browning. 16mo. pp. 132.

LESSONS IN FLYING, for our Home Birds. By the Rev. Wm. P. Breed. 16mo. pp. 164.

These have all been prepared for the "Series for Youth," issued by the Presbyterian Board of Publication, are illustrated by cuts, and may be safely placed in the hands of juvenile readers. The last, by Mr. Breed, is of a more instructive character than the others. It is an ingenious and quite successful effort to illustrate the Christian life, in its details, by the flight of birds; adopting as the motto, "They shall mount up with wings as eagles." "Children of an older growth" might be profited by its perusal.

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No. 3.

HUMAN RIGHTS, OR "NO RIGHTS."

THE first of these phrases is long familiar to us; the second is novel, and has originated in connection with the question, whether the United States is waging lawful war against the traitors and rebels, and semi-barbarous slaveocracy of the South. Some among us who take the negative on this question, or, what is the same thing, deny that a Covenanter can rightfully shoulder a musket, "with or without an oath," and enter the field of battle, would make very speedy work of it, by the assertion that this nation has "no rights" at all, and therefore no right even to defend itself; its integrity, its liberties and its civil rights. And this doctrine, they think, needs little, if any, other defense and vindication than what is found in the principle, that mankind forfeited all their rights in Adam's fall. From this they draw the conclusion that none but Christians have any rights at all. This, then, is the question we purpose to discuss in the present article, as preliminary to a more direct examination hereafter of the "war question." And here we note:

1. *That common sense and humane feeling revolts at this "no rights" doctrine.* To maintain that no man but a Christian has a right to defend his own life; to marry and have children; to protect his wife against the ravisher, or his children against the murderer, or his property against the robber, would be to teach doctrines shocking to every feeling of humanity and justice. If this be true, it is no sin or wrong to visit the coasts of Africa, kidnap its pagan inhabitants, transport them to Cuba, sell them, scourge them, and drive them by the lash under a torrid sun, to a speedy grave; at least no sin or wrong, so far as any wretchedness of the poor victims themselves is concerned, for they have *no rights* which *any body* is bound to respect! Such a doctrine once current in any community, would fill it with robbery, rape and murder. It is the doctrine of the Mormons, who deny to the Gentiles all rights, and when they dare, rob and murder them.

But suppose individual men and women have *some* rights, what

are we to say of a community immorally constituted? Has it any rights? The argument is a good one in the affirmative, that if the persons of whom it is composed have rights, the laws which they compose cannot be destitute of them, for it must be much worse in God's sight to mar by sin his own handiwork—the soul and the body—than for men to form, immorally, a body politic. If the latter forfeits, or never can have any rights, much more the former. But we prefer to argue by example.

And we select a city of this land; and, as best known to the writer, the city of Philadelphia. It is of course connected by every tie possible to a municipality, with the General Government of the country, and with the State Government of Pennsylvania; and hence implicated in the immoralities of both. This city, however, undertakes to prepare, and cleanse, and light the public streets, for the accommodation of its inhabitants. It even appoints a police to guard the persons and the dwellings of its citizens from the robber, the murderer, the incendiary. It has officers to try such as commit deeds of violence and theft. It has built a prison for the incarceration of convicted criminals. All this, according to the "no rights" doctrine, is carrying its presumption far enough; but it has done worse than this. It has actually built an alms house at great expense, for lodging, and, in general, caring for its outcast, homeless, helpless, suffering poor; and, as if this were not an enormity great enough, it has also provided for the safety and medical treatment of the dependent insane! It has done *all* these things as a municipality, through its public officers and at the public expense, and even taxes Christians to help it in doing these usurping acts! Surely God must be greatly provoked against it for these things; for it does them as if it had a right to, when it has "*no right!*"

But it may be admitted that a city may have a right to do some things, yet what of the nation itself? Let us try this. The nation, through the commander-in-chief of its armed force—not through its President, as the administrator of the Constitution, for in that character he had no power to do it—has proclaimed the emancipation of three millions of slaves. Of course, as the nation and its highest military functionary have "no rights," they are just as much slaves as ever. But not knowing this, the army, under orders of its chief, receives the trembling, joyful fugitives, treats them as men, enrolls them in its armies, or puts them to work for themselves, clothes and feeds their wives and children, welcomes missionaries and teachers among them, and actually supplies, more or less, the support necessary for these heralds of truth and mercy. Little does Abraham Lincoln know that, by such deeds as these, he is accumulating untold, additional guilt upon a nation that permits him thus to seize power that does not belong to him, and invade rights that he has "*no*" claim to!

But it is said, he leaves another million in bondage. Very well; who can blame him for that, when he has "*no right*" to liberate any!

Is it possible, that there is any body in the world, with a head and a heart, who can believe that the doers of such things as these have, after all, "no right" to do them? and that they sin against God in undertaking to do them? But,

2. *The doctrine of "no rights" would set aside much of the moral law in its claims upon all men in every relation.* We have already seen, we think, that the "no rights" doctrine cuts up by the very roots the right of the poor pagan African to claim even the sympathy of the Christian, because, suffer as he may, he is not wronged; inasmuch as you cannot wrong a man who has "no rights." He is worse off than the brutes, which have a right to "merciful" treatment. As to our present averment, it is also perfectly clear and certain. If an immoral man has "no right" to protect his own person or the persons of his wife and children from violence, then the sixth commandment does not bind him, at least that part of it which requires us to use "all lawful endeavors to preserve our own life and the life of our neighbor!" Equally the seventh commandment, as it requires us "to preserve our—neighbor's chastity," &c. For we take it for granted, that no one, who is fit to be abroad without a straight-jacket, will deny that a man has a right to do what he is under moral obligation to do. Admitting this for men, what of nations? And here we thought it was admitted on all hands—among us, at any rate—that the *whole* moral law is binding upon all nations; and we know that the Most High, addressing immoral rulers, says: "Relieve the oppressed, judge the fatherless, plead for the widow;" and we know that among the sins for which God will judge, as he has often judged nations, pagan and nominally Christian, sins against the second table of the law hold a conspicuous place. And need it be more than said, that a citizen or a nation which disregards the cry of its poor and oppressed, will encounter the wrath of Him, who is "the God" of just such in some emphatic sense. Is it not for this, among other sins, that this land is to-day burning in the furnace? But, according to the "no rights" doctrine, there must be some mistake in this matter; for when it has not acknowledged God in its Constitution, it has "no right"—not even to emancipate these three millions, and of course, it is under no obligation, and Mr. Lincoln "ran before he was sent," and ought to have left them all in chains, until the grand defect of the Constitution was remedied! In trying to set the captives free before the time, he has done a bootless "job," one that he and the nation through him ought not to have done! In short, this "no rights" doctrine exempts from the authority of the second table of the law, all who do not, in the first instance, obey the first table. In a word, a man or a people cannot, as to some, perhaps many things, sin against the second table, unless the first table be previously recognized; and so away go myriads of personal and national sins! Such a doctrine must border upon heresy.

3. *This "no rights" doctrine militates against the grand principle of Christ's universal administration, and unscripturally limits the benefits*

that men enjoy through his purchase. Scarcely any doctrine of the Word of God is more evident, than that of the entire forfeiture of all human rights by the breach of the covenant of works. The penalty of that covenant was death—instant death. "The wages of sin is death." "The day thou eatest thereof," &c. But Adam did not undergo instant death, so far as his body was concerned. Sinners live; they have many enjoyments; they *appear* to be happy; they wax rich and *seem* to be prosperous. All this is true, moreover, not only of such as are the elect of God, but of such also who are, as the event shows, of the number of the reprobate. How is this consistent with the justice and the truth of God? We answer: because the world, since the moment of the fall, has been under a mediatorial dispensation. Since that fatal day, the Triune God reigns and has reigned through Jesus Christ. He "bare up the pillars of the earth." The administration then passed into his hands—the entire administration—and has remained there ever since, and will do so to the end. And hence, whatever men have or enjoy, is owing to the fact that the world is now *directly* governed, both morally and providentially, by the one Mediator between God and men. And this, moreover, in direct connection with his sacrifice of himself in the room and on the behalf of his people. Of this entire statement, we have a most beautiful and convincing proof in the Noachic covenant and the circumstances attending it. We quote the narrative:

"And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Gen. 8: 20-22.

In the next chapter, this general statement and promise is put into the covenant form, thus:

"And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. * * * And God said, This is the token of the covenant which I make between me and you; and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." (Gen. 9: 9, 10-12, 13.)

This is a *gracious*, that is, an undeserved covenant of blessing. It is made with Noah and his seed; with the earth and every living creature. It is made in Christ, for Noah offered burnt-offerings, and the Lord smelled a savor of rest; and, as we must infer from the language, made upon the ground of Christ's atoning work. It is a covenant of forbearance and patience. It is not, however, the special covenant which the God of salvation makes with believers

in Christ; for it includes "every living creature." It is a *dispensation*, merciful and unmerited, toward mankind. It is the act of Christ—of the Mediator. It is his act, as he is invested with the government of the world and of all that is in it. It is designed to open the way for the exercise of long-suffering; for, resting upon the regal authority of Christ, the Lord of all, it allows of such long-suffering without disparagement to the claims of eternal truth and justice. It had, in fact, virtually existed from the instant of the fall, but is now reduced to an express covenant form, and secured and manifested by a visible token and pledge, seen by all the world.

All things on earth thus comprehended under a mediatorial *dispensation*, it becomes possible not only to spare mankind, but to continue with them, during the period of forbearance—both with men individually and with the world as a whole—the enjoyment of not a few blessings. Hence they may have the Word, the offer of the gospel, all the meliorating influences and effects of these; and common temporal mercies besides. All this, primarily, for the sake of the elect of God, who alone have or shall have a direct and full interest in the atonement. In other words, this arrangement and dispensation exist with reference to the carrying into effect the immediate and chief end of the eternal covenant between the Father and the Son. But, nevertheless, the world enjoys real benefits, although it has them, not for its own sake directly, but through its connection with the elect of God.

Under this covenant, the world is reprieved; the condemnation and forfeiture, richly deserved, is not at once carried into full execution. For this is the nature of a reprieve: it withholds the infliction of merited punishment. So with mankind sinners. Their forfeiture of all blessings is not at once exacted. Some of them are elected, and often, just as in the case of reprieves by human authorities, they, in the appointed time, receive a full pardon; while, in the case of the reprobate, the temporary reprieve is followed by the infliction of the penalty with enhanced severity, in consequence of their abuse of the "goodness and forbearance of God." Mark: in all this dealing with sinners, our Lord is acting *as King* and Lord of all. He does so in extending overtures of salvation to all who hear the gospel. "All power is given unto me in heaven and in earth; go ye, therefore, and preach the gospel," &c. This kingly office he has purchased for himself by his "doing and dying." (Phil. 2: 8, 9.) In the exercise of this same office, he sends "rain and fruitful seasons," and "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

The Testimony of the Reformed Presbyterian Church, while it testifies most truly and faithfully against the error, "that Christ purchased any benefit for the reprobate," makes the following clear statement:

"The reprobate world, by means of their connection with the elect, who live among them, or may descend from them, are partakers of some benefits which flow from Christ's death; the world is continued under its present economy

until all the elect are brought to salvation; these, and similar benefits, are necessary consequences of Christ's purchase and care of his church, foreseen by God, in forming the system of grace, having been predestinated from eternity." Chap. 6.

In the old controversy between the Secession body and the Covenanters, the former saw that all sinners must have some right to eat the food for which they labor, and to provide food for their households, inasmuch as the sixth commandment requires men to take the necessary means to preserve their lives and the lives of those dependent on them, but they denied that this right comes through Christ's purchase. They could not understand that it came *directly* from Christ's kingly office, for they denied its universality, and hence the controversy. The Covenanters understood better the economy of the covenant, but did not always present their views as plainly as they might have done. The world is under a mediatorial dispensation—sinners are reprieved for a time—in this state they have still duties to perform, both personal and social, and have a right to perform them; but all this, because the Triune God transacts with men through a Mediator, and not in his absolute character, and so transacts in the execution of a covenant entered into, primarily for the salvation of the elect, but comprehending every thing required for the bringing of the elect into existence, and the gathering of these elect "out of every kindred, and tongue, and people, and nation." The Secession regarded it differently. They imagined that, in many things, the Most High deals with mankind in his essential character; and hence the error we have noticed, and not a few others.

Some of ourselves appear to have fallen into the same error, and hence seem to infer that it is no benefit to the world that Christ exercises universal, mediatorial, providential dominion; that men, unless Christian men, have "no rights;" a doctrine that, if carried out to its consequences, would deny the right of sinners to have a Bible and read it, and even the right to enjoy the general benefits of order, and civilization, and security, which result from the diffusion and influence of the gospel. God in Christ, and in the exercise of mediatorial sovereignty and supremacy, has reprieved men. He has made it their duty and their consequent right to do many things, while this reprieve endures, which contribute to the preservation of life, and of social order, and of the common weal. These things have reference, directly or indirectly, in the divine purpose regarding them, to the peace, the spread and the ultimate prevalence of the Church; but they are also allowed, as a part of the present economy, in token of the goodness and forbearance of God. Among these "many things" are, of course, no acts or deeds in themselves sinful. Sins are never allowed. The matters to which we allude, are things in their own nature lawful, or enjoined. In doing such things, the *motives* of the unregenerate, whether elect or non-elect, are never fully such as God approves. Hence, *as done by them*, they are, at best, but "splendid sins." Still, they all have a right, and may even be bound to do the *acts*.

A father, who is not a Christian, is under obligation, by the fifth commandment, to feed and clothe his child—the mother, to allow the child to draw from her breast the nourishment that is there prepared for it. Among these "many things" is the right to exercise the conjugal and parental affections, the social affections in friendship and sympathy, and the same element of human nature in combining together for mutual help and defense.

This brings us to a 4th remark: *This "no rights" doctrine contradicts our Testimony.* And it is most noticeable that it does so in reference to the very subject that has given rise to this doctrine—the right to form governments. See Testimony, as follows:

"It is the will of God, revealed by the constitution of human nature, and more clearly in the sacred Scriptures, that his rational creatures, living together in one part of the world, and connected by a common interest, and by common duties, should enter into a civil association, for the better preservation of peace and order, in subserviency to godliness and honesty." "It is the *duty of all men* voluntarily, to form civil societies, establishing such authority as may best tend to preserve order, liberty and religion." (Testimony, chap. 29.)

And to show that these statements are not to be restricted to such as even *possess* the Word of God, it is added, in a subsequent paragraph:

"It is lawful for Christians residing in nations in which the light of the gospel has not been generally diffused, to continue in submission to such authority as may exist over them, agreeably to the light of nature, which, when revelation does not exist, is the only standard of civil duty. In such cases, the infidelity of the ruler cannot make void the just authority conferred upon him by the Constitution."

Other questions arise in connection with these quotations, and other paragraphs and clauses which accompany them, but we now allude only to their bearing on the matter before us. And how trenchant do they cut through and through the "no rights" doctrine! "It is the will of God, that his rational creatures should enter into a civil association;" "it is the *duty of all men* to form civil societies;" and more distinctly, "it is lawful for Christians residing in nations" even partly enlightened, "to continue in submission to such *authority* as may exist over them, agreeably to the light of nations. In such cases," the existing "just *authority* is not made void."

There is here (1) "authority;" (2) it may be "just;" (3) it is not made "void" by the infidelity of the "ruler;" (4) all this in pagan nations even—for it is of them the paragraph speaks. Of course, this church holds that such nations have a right to establish governments "agreeably to the law of nature;" that these governments have "authority;" that even Christians scattered among them may be in "submission" to this "authority." Whatever some of us may imagine, the fathers did not hold the "no rights" doctrine. And it would be well if Presbyterians would study more carefully the standards in which they have professed their faith, and to which they have avouched their adherence. These do not say that every government in heathen, or Mohammedan, or Papal or other lands, pos-

esses "just authority," but they take for granted that such *may* exist, even among a people, none of whom, according to some modern teachings, have any rights at all.

This part of our task is now closed for the present. Every humane mind and heart revolts at the idea that it is no sin to rob or murder an immoral man; every Christian rejects the dogma, that either the law of God does not bind the unregenerate, or that the subject of God's moral government has no *right* to obey its second table, unless he adopt the first—and every Covenanter will repudiate a principle that robs the mediatorial administration of our Incarnate Redeemer and King of the glory that belongs to his exhibition of the goodness and forbearance of God, and that contradicts his own avowed principles.

We shall hereafter take up the questions relative to the design of the present war in this country, and prove that it is a lawful war.

J. M. W.

THE CONSTITUTIONAL AMENDMENTS.

BY REV. SAMUEL COLLINS.

It gives us great pleasure to lay the following article before our readers. The writer is a minister of the U. P. Church. The sentiments have the true ring. We copy from the January No. of the *Repository and U. P. Review*. Eds.

WHEN this proposition was first publicly made, in the Convention in Xenia, February, 1863, we hailed it with delight. We then regarded it, and we do still, as one of the most promising "signs of the times," that soon "a king shall reign in righteousness, and princes shall rule in judgment." We consider it another, and a very important step in the progress of those events, which are to result in "the kingdom and dominion, and greatness of the kingdom under the whole heaven, being given (as is promised) to the people of the saints of the Most High." It seems to be in that direction, too, which promises to bring about this result, not as in former times was attempted by force and bloodshed, but by the popular vote, adopting as a fundamental principle in our civil constitution that which is the foundation of all moral, religious and spiritual life, viz., the Sovereignty of God the Creator, the Dominion of Christ the Redeemer, and the obligation of the Holy Scriptures.

We expected "the fool, who hath said in his heart, There is no God," to oppose this step; for, fool though he is, he could not but see that this is a long stride toward bringing the nation to serve Him who "rules the nations."

We also looked for opposition from the openly vicious, as we expect in

"The rogue who feels the halter draw,
A poor opinion of the law."

We were prepared for the caviling and fault-finding of those professors who, in heart and ecclesiastical creeds and relations, have no very definite opinions respecting the extent of man's moral obligation and accountability to God; nor very clear views of the dominion of Messiah, or of the completeness and perfection of the Holy Scriptures as a universal rule of faith and practice for every man in every condition and relation of life.

We expected the hesitation of the ignorant and ill-informed, of every class, in the church and out of it. And finally, we anticipated opposition, open or secret, of most—ay, of all whose political party affiliations were with those who deny any higher law than human enactments, and whose influence socially, and too often individually, has been against all reforms, and whose civil and political administration has, for at least thirty years past, labored to give the national sanction to Sabbath-breaking, intemperance and slavery. But we were not prepared—we were surprised, astounded, to see opposition, and that of the most determined kind, from those who would scorn to affiliate, who would consider it an insult and slander to be classed with any of these. And why not be surprised, when those who professed to believe that God is sovereign and should be acknowledged by man in all his ways, that Jesus is King, his authority universal, his dominion everlasting, and that “he shall reign till all things are put under him!” yet refuse to acknowledge, or recommend the state to recognize him as “Head over all things,” and so in fact and in right, Head over our nation and all its affairs? What! Jesus the Head, and the members not bound to acknowledge him!—a King, and his subjects not bound to recognize and obey him!—a Leader and the band not bound to follow him!! Strange doctrine! absurdest of all absurdities! A Head, and the members not obedient!—a Ruler, and his subjects not even bound to obey!—a Leader and a Prince of the kings of the earth, and no king bound to follow or recognize him! Blessed Jesus! long wilt thou wait the promised submission of all nations to thy mild and beneficent reign, if such counsels as these are permitted to govern. Yes, thou wilt have occasion for the “rod of iron” to break in pieces the stubborn and stiff-necked; for men, yea, even some of thine own by profession, are determined that this nation at least shall not willingly and meekly bow to thee!

We are surprised, moreover, at the character of the arguments used by the opponents of this measure. Our surprise arises not from the nature of the cause they have espoused; for we cannot see how it admits of any other arguments than those used, but from the character, actual and reputed, of the men using them. From our personal knowledge of these men, many of them at least, we would expect them to apply at once to the Scriptures, the divine arsenal, the magazine of truth, and from this bring forth their arguments, strong and powerful, if they could find any suitable for their work; and if not, to give up the cause at once. But have they done this? No, not in a single instance that we have

either heard or seen. What, then, are the arguments pro and con. Here is a remarkable contrast, to which we call the attention of every reader.

On the subject of slavery, both parties go to the Bible for arguments, at least tacitly acknowledging that in questions of morals and religion, questions that relate to the rights of God and man, what cannot be proved or disproved by the Scriptures, cannot be proved or disproved at all. On the temperance question it is the same way. "To the law and to the testimony" both parties appeal.

Is it because the Devil and his co-workers, the pro-slavery and pro-liquor men, have been defeated on these questions, in the use of scriptural arguments, that they so carefully avoid them on this question of unequalled importance in the contest between Michael and the Dragon? Those were subordinate questions, mere outposts; this is the main fortification, the stronghold; at least such the friends of the measure regard it; and so they go at once to the King's armory, the royal arsenal, and bring out Heaven's artillery for offense and defense. Their work, however, is mainly of the former kind. The enemy is in the stronghold. His outposts have been attacked and carried. One by one, they have given way. The last one to surrender is Slavery. And now the valiant soldiers of King Immanuel are thundering at the gates of the citadel, and the demand is that the banner of their Leader shall float over the nation, from its highest pinnacle, the Constitution. They do in reality what Ethan Allen, of revolutionary fame, did in pretense. They make the demand in the "name of the Great Jehovah." And they back up their demand not with "carnal weapons," or such as appeal to carnal reason and passion, but with those that are "mighty through God." "The sword of the Spirit, sharp and two-edged," is their weapon, and with it they expect to succeed.

And what are the weapons (the arguments) of the opponents? A digest of them would present about the following:

1. The public mind is not prepared for it.
2. The time is unpropitious.
3. It is a "Covenanter dogma."
4. Some mistakes have been made already by its friends.
5. It will interfere with rights of conscience in certain cases.
6. The Constitution is already substantially Christian.

1. To prepare the public mind for the adoption of this great reform is the present and primary object of its friends. They do not expect, in a popular government like ours, to secure the adoption of this or any other great and good measure, without first having the public mind prepared. This will take time and labor. Yes, and from the animus of the opposition, and the past and present experience on other, but kindred subjects, it may take blood to prepare the public mind for this measure. It has taken a long time, and much labor, and rivers of blood, and hills of treasure, to prepare the public mind for recognizing the rights of man in a

practical way—(the emancipation proclamation.) And shall we wonder if it takes as much or more to secure an acknowledgment of the rights of God?

Look at the course of the opposition to this measure as compared with that of the same class (and many of the same individuals), with reference to Emancipation, as advocated by its friends for the last thirty years. They were "not opposed to it, in itself, only the public mind was not prepared for it. Its friends were not judicious in their course; certain rights of the slaveholder must be respected. 'The time is inopportune,' &c., &c. And these very men did more to delay emancipation, fill up the cup of our iniquity, and bring on us the present war, than ten times as many open advocates of slavery. So, in our humble but firm opinion, the opponents of this measure, in the church, are doing more to bring on us the strokes of the "iron rod" that will break the rebellious in pieces, than the opposition of ten times as many open infidels, who make no professions of regard for Christ.

If they think the public mind is not prepared, why not unite in helping to prepare it, rather than arraying it in opposition? And if it continues unprepared, who will be held to account? Whose will be the sin? Let Christian ministers, and especially United Presbyterian ministers and people, take heed. "Know thou that for all these things God will bring thee into judgment." "Those mine enemies that would not that I should reign over them, bring hither and slay them before me."

2. "But the time is unpropitious. The public mind is so pre-occupied with the war and all its great questions, that we cannot expect people to look at a subject of such magnitude and examine it as it deserves." If it be wrong in us to bring up this question now, was it right in Daniel to urge on Belshazzar a recognition of God and a reformation of public and private wrong, when the Medes and Persians were thundering at his very gates? God, who makes no unreasonable demands, required it of him *then*, though he had less time than we have had since this matter was formally proposed to the nation in February last; for in "that night was Belshazzar slain, and Darius the Median took the kingdom."

The Jews, in the time of Haggai and Malachi, thought and said it was not a propitious time to undertake the completion of the house of God, they had so much else on their hands. But did God hold his rights in abeyance? Did he wait their convenience? No; but he proceeded to curse that "whole nation" for their remissness.

Did Felix's want of "a convenient season" excuse him for neglecting religious duties? Will it excuse us? What is required of this nation is repentance and reformation. Is that an improper time for repentance, or is it improper to urge it, when the hand of God is heavy upon us for our sins? What time so propitious? But is it an unpropitious time in any respect? Is it true that the public mind is too fully occupied with other things to attend to this? We know not how it is in distant parts of the country, but

wherever we have had an opportunity of testing the public feeling, we can unhesitatingly say, that the public mind is wonderfully favorable to the consideration of this very question. Persons from other parts of the nation assert the same thing. Old men tell us they have never seen the people so ready to listen to and calmly consider the questions of God's rights in the nation as they are now.

Our popular literature shows the same thing. Where is the paper, secular or religious (not in the interest of rebellion), in all the North, that is not discussing this and kindred questions? Even the *New York Observer* (according to Beecher, the last thing to be converted before the Millennium!) does not eschew the discussion of this and kindred topics, and it gives many signs of being at least convicted, if not converted.

Yes, we believe that the time is propitious—is favorable for the discussion of this very topic—as it ever has been or ever will be, on the principle that the conscience is tender and impressible in time of affliction.

3. The objection that it is a "Covenanter dogma," is too silly, and smacks too much of pure, unmixed sectarianism to need any special answer, so long as it is not shown—as there is no attempt to show—that it is an unscriptural dogma. We hope it is a Covenanter dogma. We believe it is such; and we have always felt that it was a United Presbyterian dogma too. [See chap. 12 of the U. P. Testimony.] Had we not felt so, we could never have approved of the U. P. Testimony. It may not be, and is not so clearly expressed as to exclude all difference of interpretation. We are sorry for this. Others may be glad that it is as it is; we are sorry, if it affords ground for opponents of Christ's acknowledged supremacy to stand upon.

It is asserted that the proposition is contrary to the old Associate Testimony. We have never seen the contrariety, nor the attempt to show it. That Testimony did not contain a full deliverance on his subject. But so far as it went, we have always regarded it as teaching the duty of man, in every relation, to acknowledge God and His word as supreme. Let there be no special pleading, then—no effort to excite prejudice against the measure, by calling names, especially so long as those names are of such friends of truth and public and private morality as the Covenanters. We suspect the cause that tries to borrow support from a reproach of that name. Though we are not and never have been a Covenanter, yet we honor the name as identified with much, in both ancient and in modern times, that is good and great.

4. The effort to cast odium on the cause by referring to certain steps in the proceedings of its friends, which, by careful and violent distortion are made to look like a presumption on their part to direct and control discussion, labor, &c., in promoting this measure, is equally puerile with the preceding. It suggests a suspicion that the objector is offended because he was not made a prominent member of some important "central" or other committee. We were

not aware, till lately, that, to secure confidence in the soundness and propriety of any step pertaining to Government morals, the presence of an "able lawyer" is necessary. We know people who think that just the reverse of this is true—that the less we have to do with lawyers, technically so called, and the more with good, scriptural common-sense, no matter in whom found, the better.

Suppose a council of lawyers noted for their piety, had convened in Philadelphia, and proposed some important measure for adoption by the church—e. g., placing in her confession some important truth, acknowledged by all, but heretofore studiously excluded by the church from her testimony, would it not be the extreme of factiousness and supercilious haughtiness for a minister to oppose it, at least partly, on the ground that "not a single able minister was present.

5. Will this amendment abridge liberty of conscience? Will it deprive any one of any of his rights? This is an objection much insisted upon. But, be it observed, in all the arguments on this subject, not a single objector, that we have seen or heard, when making this objection, confines himself to the amendment proposed. Each one fixes a man of straw, and finds fault with him—makes a false issue composed of consequences, the legitimacy of which is assumed, not proved by him, nor granted by us; and from this false issue, these assumed consequences, he argues that rights of conscience, religious liberty, &c., would be endangered, and that persecution might follow.

Who are those persons for whose rights our opponents are so solicitous? Surely, not those who pray "thy kingdom come," and labor that God's "will may be done on earth as it is in heaven." Surely, not those who "love the Lord Jesus Christ in sincerity and truth," nor those "who long for his glorious appearing." No. These have no rights that would be jeopardied by an acknowledgment of their divine Lord and Saviour and of his holy Word, as supreme in our nation.

Who are they, then? Why, forsooth, they are Infidels, and Socinians, and Jews! Yes, and Atheists, too! Well, all these have their natural rights, and we would not encroach on one of them. But it is difficult to see how these persons acquired the right "to deny the only Lord God that bought them." Did God institute civil government to protect men in the right and practice of rejecting and reviling His glorious name and Word? and to refuse its approbation of those who acknowledge, love and obey Him? Did God, does our Lord Jesus, as "Prince of the kings of the earth, and head over all things," institute and approve of a government framed on the principle of ignoring its author and his friends, and of befriending and protecting those who, if they could, would blot him and his law out of existence?

Strange doctrine that! Yet it is, we think, the sum and substance of the doctrine of those who believe that our government cannot adopt the amendment proposed, without infringing upon the rights of Infidels, Atheists, Jews, &c. Is there any such right or liberty

as that referred to? As between man and man, no doubt, in a sense, there is. As between man and God, there is not, there cannot be. It then becomes, as we conceive, the duty of a Christian people to adopt such a constitution as, on the one hand, will meet the demands of God's law at their hands, and, at the same time, will leave the Jew, the Infidel and the Atheist free, as before man; but will not clothe him with power over other men's consciences, as our present constitution virtually does, preventing them from doing their duty that he may have the privilege of neglecting his. And this, we believe, the amendment proposed secures. It declares a great truth. Those declare the same who adopt the constitution as amended. They swear to it, who swear to support the constitution. Those who cannot conscientiously adopt it, can do as thousands and tens of thousands in the country now do; that is, they forbear swearing to support it, for reasons which Christians ought to hold in far higher esteem than the unhallowed sentiments of Infidels and Atheists.

The amendment proposed, then, oppresses no man. It imposes nothing on any man's conscience or practice. If the constitution with the amendment deprives any of valuable privileges, is it worse than to deprive many of these privileges for want of this amendment? Are the rights, so called, of those enemies of all good in heaven and earth of so much more value than the rights of consistent, conscientious Christians?

But it is objected, that by this means we alienate the affections and lose the hearty support of all who could not honestly swear to support the constitution. Perhaps so; let us see. Does England lose the hearty support and affection of all who cannot swear to support her civil and ecclesiastical establishment? We think not, and why should we? Political partisans and aspirants might lose the support of that class of voters who have no conscience in the matter, but are governed by selfishness. This would be about all. And would not our government be the stronger for it? In a word, then, this amendment deprives no man of his rights. It enacts no law. It declares no penalty. It provides for no statutory enactment. It states a principle—a heavenly, glorious, life-giving, purifying principle. It proposes to do this by a popular vote. It proposes to have the nation say, in a form already prescribed for such acts, that it recognizes the God that made all things, the Redeemer who rules all things, and the Bible, as his word, a supreme law in all things. It proposes to fill a blank, which most of its friends and expounders said was purposely left in our constitution. We say a blank.

6. Our opponents now say this is a Christian government, with a constitution, at least virtually and substantially, if not expressly, Christian. Thirty years ago, it was argued, (so books and aged men tell us,) that our government was not Christian, and had nothing to do with religion, or God, or his law, either *pro* or *con*. This argument was used to get rid of the obligation to observe the Sabbath in carrying on government operations. Now it is argued, and the argument comes mainly from the same quarter, that our constitution is so religious and so Christian, as to need no amendment,

and this, too, without a word of alteration in those thirty years. How is this? Let us see.

Judged by its provisions, as we would judge any other public document, is the constitution Christian? Has it a single element of religion, properly so called? We answer, unhesitatingly, No! not one. And yet we revere the constitution. On those matters to which it relates, (the fugitive slave clause excepted,) we are well satisfied with it. We want no alterations. In all its present provisions (that one excepted) we go for the constitution "as it is." And when slavery has entirely ceased to exist, as it will soon, we do not care much whether that clause is erased or not. We rather prefer that it should remain, and let it apply to apprentices and persons hired for a term, *i. e.*, to all "*owing* labor or service." But, while we do not find fault with, but greatly admire, what is now in the constitution, we would do as its framers provided for,—as the nation has several times already done,—amend it, in its preamble at least. We would give it a character so distinctive, that it would not require an hour's speech to prove that God and his religion were recognized in it; and at the end of the hour, one-half his hearers would be convinced that the speaker was wrong, and the other half more mystified than before. But let us examine the constitution. Let us look for its religious character; for, as a nation, a civil corporation, a body politic, our religious character is just what our constitution is. That is the genius, the life, the ruling principle, the judicial index. By it will others judge us, and by it we should judge ourselves.

With this, then, as our criterion, what is the religion of this nation? It surely is not Paganism, and yet there is not a word against Paganism in the constitution; but there is a word that rather favors Paganism, and that word is "Sundays." If it proves anything, it proves that we are Pagans, not Christians, as was vainly argued on the floor of the Assembly.

Neither is the nation Mohammedan. There is not a word in favor of that religion. Nor is it, judged in the same way, any more Christian than it is Mohammedan or Pagan, though it has in it the phrase, "Year of our Lord." This, like the word "Sundays," is but the popular mode of fixing a date, and no more proves the Christianity of the instrument in which it occurs, than the use of the common, but Pagan names, Monday (Moon's day,) Wednesday (Woden's day,) Saturday (Saturn's day,) &c., proves that we are all (Quaker's excepted) Pagans.

Neither is the Constitution *anti-Christian* or *anti-Theistic*. It is simply, purely and pre-eminently *un-Christian* and *a-Theistic*, in the primary and proper sense. It is negative, non-committal on religion.

It is just what its framers said it was—just what they said they intended it should be—neutral on the great question just then convulsing the religious and political world. Christianity and Infidelity were then in a death struggle for the mastery in the civilized world. In this country the parties were too nearly equal to separate and

successfully sustain the government against enemies at home and abroad. Infidels would not support the constitution if God and the Bible were acknowledged. And Christians could not, if Infidelity were affirmed; and so the matter was compromised, and passed over; each party hoping to become, in time, strong enough to insert its own principles and maintain the government without the assistance of the other. In this country, Christianity obtained the ascendancy. In France, Infidelity succeeded, and at once began to produce its legitimate fruits of blood and ruin. But in this country neutrality, or negativism, which is half-sister to Infidelity, continued to prevail in the government. And under this regime, the result has been what we might expect—slavery, Sabbath-breaking, dishonesty, intemperance, licentiousness, &c., &c. And now, God has brought on us for our milder form of rebellion against him, the same kind of punishment, viz. internecine strife and civil war, that he brought more speedily upon France for her more open and more daring, but hardly different kind of rebellion against him.

Desiring the peace and permanent prosperity of the nation, and knowing that this can be secured only by making the glory of God our object, and the law of God our rule, we hope to see the proposed amendment adopted as a part of the fundamental law of the land.

One thing is worthy of remark here. Our opponents argue:

1st. "That adopting the amendment will exclude Infidels, Jews, &c., from participation in the government;" and yet,

2. "That the amendment is substantially incorporated in the constitution already." If so, how do Infidels, Jews, &c., swear to support the constitution? Who ever heard of them having any difficulty on this score? No. The two arguments, though used by the same persons, do not harmonize. They cannot both be true. We do not believe either of them is.

But this article has already grown to more than double its intended length. We have not gone over the scriptural ground. This has been done by others, in part at least; for to present all the scriptural arguments on this subject, would be to use the whole Bible.

CONVENTION ON THE SUBJECT OF AMENDING THE CONSTITUTION.

In connection with the action of the Convention, which met in Allegheny on the last Wednesday of January, we give a brief history of the movement which gave rise to it. In the beginning of February, 1863, a number of ministers and members of several Christian denominations met in Xenia, Ohio, to interchange views respecting public affairs in connection with devotional exercises. The subject of constitutional changes was then introduced and received with much favor. Shortly after, Mr. John Alexander, who was present at that meeting, arranged with the writer of this ar-

ticle to have a consultation on this subject with evangelical ministers in Pittsburgh and Allegheny. A meeting was appointed and held on the ensuing week, which issued a circular addressed to the supreme judicatories of the several Christian bodies, inviting them to send delegates to a convention to be held in Pittsburgh on the 4th of July. To this none responded but the two bodies known as Reformed Presbyterian. A meeting was held, however, of such persons as were present and favored the cause, and a central committee was appointed to issue an address, and call a convention. The committee held their meetings with barely a quorum present each time, and finally called the convention that met as mentioned above. The action of the convention is highly encouraging to the friends of the measure. Till now they had to labor without a word of cheer from any of the weekly religious papers. Some sneered at the movement; others pronounced it Utopian, or passed it by in silence. There are already indications of a change in this quarter. The object is one of too great importance, and has enlisted too much interest to be either sneered at or ignored. The religious press must come out either for or against it.

We give the action of the convention, and subjoin a few additional remarks:

Resolved, 1. That we deem it a matter of paramount interest to the life, and prosperity, and permanency of our nation, that its Constitution be so amended as fully to express the Christian national character.

2. That we are encouraged by the success attending the labors of the friends of this movement to persevere, in the hope that, with the blessing of God, this effort will speedily result in the consummation of this great object.

3. That in the late proclamations of His Excellency, the President of the United States, recommending the observance of days of national fasting, humiliation and prayer, (as suggested by the Senate of the United States,) for the purpose of confessing our national sins, which have provoked the Divine displeasure, and of imploring forgiveness through Jesus Christ—and also days of national thanksgiving for the purpose of making grateful acknowledgment of God's mercies—we have pleasing evidence that God is graciously inclining the hearts of those who are in authority over us to recognize his hand in the affairs of the nation, and to cherish a sense of our dependence on him.

4. That the following Memorial and petition to Congress be circulated throughout the United States for signatures:

MEMORIAL TO CONGRESS.

To the Honorable the Senate and House of Representatives, in Congress assembled:

We, citizens of the United States, respectfully ask your honorable bodies to adopt measures for amending the Constitution of the United States, so as to read, in substance, as follows:

"We, the people of the United States, humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Ruler among the nations, his revealed will as the supreme law of the land, in order to constitute a Christian government, and in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the inalienable rights and the blessings of life, liberty, and the pursuit of happiness

to ourselves, our posterity, and all the people, do ordain and establish this Constitution for the United States of America.

“And further : that such changes with respect to the oath of office, slavery, and all other matters, should be introduced into the body of the Constitution as may be necessary to give effect to these amendments in the preamble. And we, your humble petitioners, will ever pray.”

Resolved, That a special committee be appointed to carry the Memorial to Washington, lay it before the President, and endeavor to get a special message to Congress on the subject, and to lay said Memorial before Congress.

This committee was then appointed by the Convention, and is as follows :— J. H. M^rIlvaine, D. D., John T. Pressly, D. D., Rev. A. M. Milligan, John Douglas, D. D., Rev. Prof. J. M. Wilson, Rev. R. Audley Browne, D. C. Page, D. D., Rev. H. H. George, Rev. George S. Chace, W. A. Passavant, D. D., Rev. N. R. Johnson, John Alexander, Esq., Zadok Street, Esq., Rev. S. Collins.

The following, reported by the committee appointed for that purpose, was adopted as the

FORM OF PERMANENT ORGANIZATION.

1. This association shall be called the “*National Association for the Amendment of the Constitution.*”

2. The object of this Association shall be to obtain such amendment of the Constitution of the United States as shall fully express the Christian national character according to the resolutions adopted by this Convention.

3. The officers shall be President, Vice President, Recording and Corresponding Secretaries, and Treasurer. These, with five other members, shall be the Executive Committee of the Association, any five of whom shall be a quorum—all to be elected at the annual meetings.

4. Persons may become members by assenting to the Constitution.

5. This association shall meet annually upon its own adjournment, and at the call of its officers.

The following were appointed officers of the Association :

John Alexander, Esq., Xenia, O., President ; Zadok Street, Esq., Salem, O., Vice President ; John Douglas, D. D., Recording Secretary ; J. T. Pressly, D. D., Corresponding Secretary ; Daniel Euwer, Allegheny City, Treasurer.

The following were appointed members of the Executive Committee :—Rev. G. S. Chace, Rev. Dr. Page, Rev. S. T. Stewart, Prof. S. J. Wilson, and Rev. Dr. Elliott, of the Western Theological Seminary.

The Executive Committee is authorized to appoint sub-committees to organize auxiliary associations in all parts of the country.

Members and friends of the Association were, by vote of the Convention, recommended to raise funds to advance the object of the association, and forward them to the Treasurer.

We remark, 1. The position taken by the Convention is the same that has all along been occupied by the Reformed Presbyterian Church. The amendments embodied in the Memorial to Congress contain the great principles that we always maintained to be essential to the life of the nation. The absence of these left the nation without a Christian character. And it was because the nation lacked this character, that we stood aloof from it. Our profession is now publicly vindicated, and so will be our position so soon as there is a consistent and conscientious application of these principles by those who have declared them.

2. The work is only fairly begun. The present indications seem to be that the measure will be a popular one. But appearances are deceptive. Is it probable that Infidelity, with its allies of false Christianity and wickedness at its back, will remain silent when a movement of this kind presents a prospect of success? The friends of the measure may calculate on a severe moral struggle, and if any are indisposed to take a part in it, they had better say so at once, that we may know on whom to depend.

3. Criticisms on what has been done, and suggestions for the future, do not come with a very good grace from the lately avowed friends of the measure. Had their counsel been taken it would not have been begun. They might afford to let those who have it in hand go on with it in their own way. Fault is found because the pro-slavery provisions of the constitution are included in the proposed amendments. This criticism displays, to us, a singular lack of judgment. Is there anything now in public affairs more popular than a movement to destroy slavery? As a matter of worldly policy, the linking of an amendment in regard to the religious character of the Constitution with a measure that is just now going with a rush, would seem to be wise. We indeed would prefer that the religious amendments would take the lead, as they are entitled to do, from their importance. The reason for keeping them separate is given in the *United Presbyterian* of Feb. 3d :

There may have been some indiscretion in the first movings on the subject ; and, in one respect, we are not sure that this Convention has done the wisest thing, that is, in linking slavery with the primary object of the movement. Slavery, just now, may be safely left to the statesmen of the country, whom the events of the war are rapidly educating to right views, that, there need be no doubt, will lead in due time to a correction of any defects of the Constitution in that respect. Better that the religious influence of the country should be concentrated on the more needed and essential matter of a proper recognition of God ; and this, unembarrassed by connection with a subject so mixed up with the politics of the country as slavery now is, and on this account so much a subject of bitter and violent prejudice. The danger is that this prejudice will be arrayed against the whole movement.

Is it thought that this movement will be kept out of politics? Can it be? As certain as is the law of gravitation, there is a moral force that will bring it as an element into the political canvass. And till it gets there it will make but little progress. We might learn this from the history of the anti-slavery reform. Moral suasion and religious influence are indispensable to prepare the public mind for the struggle that must ultimately take place on the great arena of political action.

We learn that the committee appointed by the convention had an interview with the President, and that he assured them he would take the matter into serious consideration. At the same time, the committee appointed by our Synod, at its last meeting, were in Washington, and also attended to the duty assigned to them. We will perhaps be able to give in this No. some of the results of these interviews.

T. S.

SYRIA MISSION.

LETTER FROM REV. R. J. DODDS.

LATAKIYEH, Dec. 10, 1863.

DEAR BRETHREN—I find that I cannot write you so often as I would. I am not purposely delinquent, and I throw myself on your clemency.

Suleyman has at last got his book through the press. I shall order Mr. Hurter to mail you a copy of it. I have no doubt that it will do very much to promote our work. It is much sought after, and I think his edition of 3,000 will all be sold in a short time—not much of it among the Nusairiyeh, but enough to let them know how complete the exposure of their religion is; while their knowledge that it is everywhere circulated and read among the Muslims and Christians will gradually bring them to feel that the chief glory of their religion—that is, its secresy—is gone. It is nearly certain that many of them will conclude that since God had suffered their religion to be exposed he has ceased to care for it, and that since none of their patron saints has struck Suléyman dead after all that he has done, they are either not so strong or not so jealous of the honor of their gods as they were thought to be.

As for Suleyman himself, he has not turned out well. Before he was long with us he betrayed a disposition to indulge in intoxicating drinks, but on being reprov'd for it, seemed during the remainder of his stay with us to have quite reformed in this respect. But while in Beirut superintending the publication of his book, he indulged very freely. While he was with us, too, his imprudence and utter want of common sense occasioned us incessant annoyance; while a certain peculiarity of mental constitution seemed to make it impossible for him to live free from superstition. After he had been here for some time he showed considerable leaning toward the Greek Church, chiefly, I believe, because he had set his affections on a woman of that communion, and I am inclined to think that he would have joined any sect that had offered him an attractive wife. A few weeks ago, when he had got through with his work in Beirut, he wrote to me that he intended to come back and live in Latakijeh, to which I replied, that we had no employment for him, but that if he would live at his own expense I had no objection to his living in Latakijeh or where else he chose. When he came back he immediately went to the Greeks, who have got up for him a little school in Turkish—which, however, he is incapable of teaching; and he spends his leisure time chiefly in drinking *arrack* with a Greek priest, to whose niece he is paying his addresses, and in helping the priest to frame arguments against Protestantism and in vindication of Greek superstitions.

Now all this is the very best thing—not for poor Suleyman, but for us and for the Lord's work—that could possibly have happened; and although scarcely three weeks have elapsed since he came to Latakijeh and declared himself a Greek, the good results of it

are already most strikingly visible. We stand now higher in the favor and confidence of the Fellahin than if Suleyman had never been with us at all; and while all the advantage of his exposure of their mysteries accrues to us in aid of our work, the whole odium of it has fallen on the Greeks, on account of his connection with them; so that from having a few weeks ago but five or six of their children boarding in our school, we have now eleven, and might as easily have twenty if we chose; and already some of the chief men of our district have asked us to re-open the school in the mountains. Equally good results are apparent among the Greeks in town. Suleyman's restless disposition will make them dispute with us and among themselves, whether they will or not. Suleyman's favorite priest, although a very ignorant and stupid fellow, has great confidence in his own argumentative powers, in which confidence Suleyman fully partakes, while the priest looks up to Suleyman as an oracle, and depends on his familiarity with the Scriptures and his prolific ingenuity to supply what he conceives to be the only defect in his own ability; so that he is always on the look-out for opportunities of disputation. A few evenings ago I went, according to the custom of the East, to make a visit of condolence to a widow whose husband had died lately, where I met Suleyman and his priest and a houseful of Greeks, and we spent the whole evening in religious discussion, with, I hope, some good result. Of course I would be much better satisfied had Suleyman turned out a pious man, in which case he would certainly have been a Protestant; but seeing that he was destitute of piety, the best thing for us was that he should go to the Greeks. I have a presentiment that he will yet go back to the Jews; and what I am most afraid of is, that he may incur the suspicion and dislike of the Greeks before he is fully received in the fellowship of their church, and so deprive us of part of the benefits resulting to us from his connection with them. He was never in communion with any Protestant church.

All of us except Mrs. Dodds have the whooping cough. I had it once before, and this time I have it but slightly compared with the children; and with them it is not so severe (for so far) as to be suggestive of danger; although by depriving us of sleep it makes great encroachments on our time. Otherwise we are all perfectly well. Mrs. Dodds joins me in much love to all of you, and to your respective families.

Yours in gospel bonds,

R. J. DODDS.

We append to the letter of Mr. Dodds the following notice of our Mission. We ask special attention to what is said of Hammud:

"We reached Latakiyeh at 3 o'clock, P. M., and quite surprised brother Dodds, a missionary of the Reformed Presbyterian Church, who said he was sure the Lord intended to show pity on him in his loneliness. We spent a week with his family, very pleasantly, and became much interested in the work there. He has a school of Nusairiyeh boys, who come down from the mountains to be edu-

cated. One of the young men attracted my special attention. He had none of the cringing, lazy ways that so much characterize that oppressed race, but a bold, manly manner, and a frank, open, handsome countenance. His whole appearance indicated what we learned to be true, that his heart was enlightened by the gospel. He teaches the younger boys, while he is himself preparing for a higher sphere of usefulness. Here I may mention that Suleyman, a converted Nusairiyeh sheik, has just printed, at the mission press, a book disclosing the secrets of the Nusairiyeh religion, which for so long a time has been a profound mystery. The book is creating quite a sensation through all the country. Mr. Dodds thinks it will do much good. One curious incident is mentioned in it. When any one of the *initiated* leaves that religion, others buy of him all his prayers and privileges. One applied to Suleyman, desiring to buy his prayers and all the profit of them. He having been a sheik, had learned a great many, and offered them as a gift. This was refused, because it might not be binding,—the prayers might not be efficacious. So Suleyman consented to sell all his prayers, and all the benefit resulting from them, for $7\frac{1}{2}$ piastres—30 cents! The purchaser no doubt thought he had made a grand bargain."

SOUTHWESTERN MISSION.

LETTER FROM REV. JAMES WALLACE.

NATCHEZ, MISS., Jan. 6, 1864.

REV. AND DEAR BROTHER—As you are interested in our missionary efforts, I send you a few lines to let you know my whereabouts and progress. About the 10th of November I left home in company with Mr. Shields, to explore a field in the southwest. Stopping at Memphis, the superintendent of freed people there ordered me to go to Little Rock, the capital of Arkansas, as the most needy and promising place. Mr. Shields went on to Vicksburg. At Little Rock I found a pretty good field. None were there before me. A young negro had taken up school there, but was found to be generally incompetent. He had a school of seventy-five or eighty colored children, at \$1.10 a month. The trustees of the school resolved that he should leave, and requested me to teach the school. I accepted it, and had made some arrangements for other schools, expecting our teachers to come on and teach three or four schools. Just then nine teachers came from Mithigan, and took up all the ground except the school which I had accepted.

Finding that there was no ground for our teachers to occupy, and that if I remained I must labor alone, I gave up the school, and resolved to seek for another field, where our teachers and I could labor together. Mr. Shields finding no place at Vicksburg, came to Little Rock just as I was leaving. I came to Vicksburg, and Col. Eaton, the Superintendent, told me he wanted me by all means

to come to Natchez. You have no doubt heard of the terrible calamity that happened to the mission of the U. P. Church, that left Vicksburg to come here. Rev. Maratta was shot in the hip, and his wife instantly killed by a cannon ball, which tore and mutilated her body terribly. I remained in Vicksburg, at Col. Eaton's request, a week, till it was known that it was safe to come here.

Natchez is a beautiful city. Here are the most splendid private residences I ever saw. Some of them will compare favorably with the White House in Washington City. The large planters in the vicinity live here. It is said the great wealth of the place saved it from a siege. The large capitalists were not willing to risk their property by an effort to defend it. They would rather profess loyalty than leave their splendid mansions.

There is here a great and open field of labor, the best by far I have yet seen. Between two and three thousand slaves, resident in the city, now emancipated, are without any one to care for their souls more than was done in slavery. Some three thousand colored people from a distance are gathered together at the Kraal on the bend of the river, entirely destitute of all means of moral and spiritual instruction. I visited them to-day. They are very earnest to be taught to read and have religious instruction.

I have been no place where the authorities have treated me with so much favor as here. Immediately on my arrival here I reported myself to Col. Johnson as an accredited missionary among the colored people. He at once wrote an order to the quartermaster to furnish me with rooms, and the Superintendent, Maj. Young, invited me to remain with him till quarters were furnished. I have been nearly a week in the place, and at no expense. The quartermaster has not yet found a house vacant, but he says the first one that is vacant I shall have it. Many houses were taken from several people as disloyal, but they are managing to prove their loyalty. I have also rations provided.

I have written again and again to the Board to send on teachers, but they have not yet come. I fear I may leave this place also if they do not come soon. They should have come with us. This is the way others establish missions. Find a field and go to work.

Send me the magazine for December and January. Send it to the mission gratis. I have not heard a word of church news since I left home.

We have altogether the best place on the Mississippi. I have seen them all. Twice as many negroes as at Vicksburg.

The weather is very cold here for this climate. I have seldom felt the cold more in the North. Old citizens say it is the coldest they have seen.

JAS. WALLACE.

LETTER FROM MR. ROBERT SHIELDS.

LITTLE ROCK, ARK., Jan. 9, 1864.

MESSRS. EDITORS—For the present this is my field of labor. I was induced to come here from Vicksburg by a letter from Mr. Wal-

lace, in which he stated that he had been informed by Maj. Sawyer, General Superintendent of Contrabands at Memphis, that there was a large and unoccupied field here, and that we could have it to ourselves. When I got here I found the field quite limited, and pretty fully occupied. Five teachers, sent by the American Missionary Association from Chicago, were here. Mr. Wallace was just starting for some other point. No blame can be attached to him, for he was deceived by the false (or mistaken) representations of Maj. Sawyer. I felt inclined to go back with Mr. Wallace, but circumstances were such that I could not go in the same fleet with him, and as I would have to wait nearly two weeks at a very heavy expense, I determined to remain, go to work and try what I could do. Mr. Wallace advised me to adopt this course, and I think it was the best. There is a camp near the penitentiary, about a mile from town. Mr. Wallace had labored some in it, and Capt. Hodges, the superintendent, had commenced to fit up a room for him in one of the penitentiary buildings. As soon as it was finished I took possession as Mr. Wallace's successor. I have the promise of a building for a school room, and I have no doubt will get it sometime. I am daily teaching a class in my room, but I have not space enough to accommodate all that wish to come. Last Sabbath I preached in the house of "Uncle Coleman," one of the colored people in camp. To-morrow I have an appointment for the same place. There was a box of clothing sent by the members of Mr. Wallace's congregation and others, to be distributed among the destitute. At his request I took charge of it. I have already distributed all of the goods except a few pieces of men's clothing. I found a great deal of destitution among the women and children. Since I came here it has been intensely cold; though not absolutely as cold as in Vermont, it is relatively much colder. I never suffered as much from cold in the same length of time. As I ascertain facts of interest to the mission I shall endeavor to keep you apprised of them.

Yours, in the cause of Christ,

ROBERT SHIELDS.

ADDRESSES TO THE PRESIDENT.

WE have already mentioned in this number, that the committees appointed to visit Washington, had attended to the duty assigned them. We have received from Rev. S. O. Wylie, the chairman of Synod's committee, their addresses presented to the President. We extract the following paragraph from Mr. Wylie's letter, enclosing the address to us, from which it will be seen that the present aspect of affairs is encouraging. The addresses follow:

"The President heard what we had to say with attention and apparent interest, and said that he approved the general object, and would take their matter into serious consideration, and act as might appear to him to be his duty to God and the country. We prepared a petition, and left it with Mr.

Milligan to lay before Congress. Nothing has surprised me more than to notice how this thing is working in the minds of public men. It is altogether a most marked sign of the times."

The committee were introduced by Hon. John A. Bingham.

To His Excellency, Abraham Lincoln, President of the United States :

We are here, Mr. President, as the representatives and by the appointment of the Reformed Presbyterian Synod, whose people are familiarly known as Covenanters. We are the ecclesiastical descendants of the men who framed the National Covenant of Scotland, and the Solemn League of a later date, and who adhered, through good and through evil report, to the great principles of civil and religious freedom embodied in these national deeds. Two hundred years ago our fathers fought and won the battles of liberty, under a banner whose inscription has passed into history—"Christ's Crown and Covenant." Our history and traditions, as well as conviction of duty to God and our country in a great and eventful crisis, have constrained us to seek audience with your Excellency in regard to some matters that appear to us of vital moment to the welfare of the nation.

We have been sent here, Mr. President, by the supreme council of our church, to represent to you our profound conviction that the calamities that have befallen our beloved land are due, not merely to the nation's complicity in the crime of slavery, but to its long continued forgetfulness of God, his Christ and his law. Christian in the masses of its population, and Christian also, to some extent, in the spirit of its administrations, the United States cannot, in any other than a very qualified sense, be called a Christian nation. In its constituted and organic form, our nation recognizes no God, no Bible, no Saviour, and in so far, we say it with feelings of deepest humiliation and grief, is open to the charge of a practical atheism and unbelief. The Christian patriot feels abashed as he looks in vain through the Constitution, the fundamental law of the empire, for the smallest recognition of Almighty God as the source of all legitimate power and authority, and the author of the beneficent institution of civil government—of Jesus, the Lord of all, to whom, as the Governor among the nations, the Prince of the kings of the earth, King of kings and Lord of lords, all national organizations are directly responsible—of the Holy Scriptures, the supreme and only infallible guide in civil, as in religious affairs. The constitution of a Christian people, in propriety and of right ought to be Christian, not nominally merely, but positively and in fact. On the supposition that the nation should perish, as great empires before it have done, and no memorial of it remain save its constitution, admirable and unrivaled as it is in many respects, the future chronicler of its history would be unable to learn from it who was the nation's God, and what its religion. From the beginning it has been part of our received faith, that the national organization is essentially defective in these particulars, and on this ground we have felt ourselves called upon to utter a voice of remonstrance and protest, and to practice in accordance therewith.

Mr. President, the salvation of our country is an end intensely desired by us. We labor for it, and we make supplication for it to the living God, the Saviour of all, but especially of those that believe. In calling the nation to the duty of humiliation and fasting, you have told us that God is visiting in punishment for national sins. The words were fitly chosen. The heart of the whole Christian people responds to them fully and without hesitation. So plain is it, that he that runneth may read. We cannot, if we would, close our eyes to the fact, that the nation has on hand a greater controversy than even that forced upon it by the conspiracy and treason of the slaveholding States. God has a

controversy with the land on account of its sin. Its greatest sin, we cannot but think, is its oversight of the claims of the divine government, aggravated a thousand fold in that it was done at a time when Prince Messiah had wrought for the nation a great deliverance, in saving it from the yoke of British oppression. He has said that "all the nations that forget God shall be turned into hell." Ps. 9:17. That kings and judges who will not kiss the Son shall perish under the kindlings of his wrath. Ps. 2:12. That the kingdom that will not honor and serve Christ and his cause, shall perish, yea, shall be utterly wasted. Isa. 60:12. These are true and faithful sayings, and we deprecate above all things their illustration and fulfillment in the future of our country, as in the past of empires great as ours. History, almost as clearly as the Bible itself, attests that a nation not having as its basis the great principles of Christianity, stands upon a most insecure foundation. Looking at the matter, therefore, in the light of history, and the light of Divine Revelation, it is our profound conviction that the only hope for our country's abiding pacification and tranquility, and for its future greatness and prosperity, lies in such a reconstruction of the national edifice as will make the stone rejected of our builders the head-stone of the corner.

Cherishing these convictions, sense of duty toward God and our country has brought us here. We are encouraged by your known character, by your official antecedents, your recognition of the nation's crimes, your publicly expressed testimony on the behalf of God and the claims of His throne and law, to believe that you will listen to our representations, and give to them patient and serious consideration. While not presuming by any means to dictate a course of procedure with reference to it, we feel emboldened to ask that you lend, in whatever way you think most effectual to gain the end, the influence of your exalted position, to secure such a change in the national organization as will give it a thorough Christian character, by incorporating into its fundamental law a distinct recognition of the being and providence of God, of the dominion of Jesus Christ, and of the divine law as dominant and supreme in its obligation; and further, as will make involuntary servitude, save as punishment for crime, a legal impossibility every where within the limits of the national domain.

Mr. President, thy servants are true men and no spies. In making our suit, we seek the welfare of our country and people, for we know that God will honor them who honor Him. For more than sixty years we have declined both ecclesiastical and political fellowship with slaveholders, and to-day, not a traitor's breath defiles the communion of the church to which we belong. Receive from ourselves personally, from the venerable assembly in whose name we are here, from the whole Christian community with which we are identified, assurance of cordial sympathy in your most trying position, and under the dread responsibilities that you are called to bear; and we will not cease to invoke on your behalf the wisdom that is from above, which is first pure and then peaceable, and to implore that under the guidance of Him, who is first King of Righteousness and then King of Peace, you may lead forth the nation from the dark and tangled labyrinth into which it has come, to complete and perpetual freedom, and in order to this, to that knowledge of the truth which alone can make it free, and to that righteousness in which only the nation is exalted. And who knoweth, Mr. President, whether thou art come to the kingdom for such a time and end as this?

The following delegates from the convention held in Allegheny City, January 27th, for the above object, met at Willard's Hotel, Tuesday evening, February 9th, namely: Professor J. H. M'Ilvaine, D. D., Princeton, N. J.; Professor J. T. Pressly, D. D., Penna.; Rev. John Douglas, D. D., Penna.; Rev. D.

C. Page, D. D., Penna.; Rev. H. H. George, Ohio; Dr. Sterritt, Penna.; John Alexander, Esq., Ohio; Rev. J. S. T. Milligan, Mich.; Rev. R. A. Brown, Penna., and Rev. A. M. Milligan, Penna. The Rev. Dr. Gurley, Rev. Chauning, D. D., J. J. Marks, D. D., Rev. B. F. Morris, Rev. R. D. Johnson and Rev. N. R. Crow, of the District of Columbia, met with the delegation, heard the address prepared by Dr. M'Ilvaine, the chairman of the committee, and gave it their hearty sanction; most of them signed the address and waited on the President with the delegation. Revs. S. O. Wylie and J. R. W. Sloane, with Wm. Brown, Esq., delegates from the Synod of the Reformed Presbyterian Church to the President, also, by invitation signed the address and acted with the delegation. Through the aid of Senator Sherman, of Ohio, an arrangement was made with the President for an interview on Wednesday, 3½ P. M., when the delegation was introduced to the President by Dr. Gurley, and the chairman made the following address:

“MR. PRESIDENT—The object for which we have taken the liberty of trespassing a moment upon your precious time can be explained in very few words. We are the representatives of a mass convention of Christian people, without distinction of sect or denomination, which was held in Allegheny City, on the 27th and 28th of January last; and we are instructed to lay before your Excellency the action of that convention. This action, in two or three brief resolutions, we now respectfully ask your permission to read:

[This action will be found elsewhere in this No.]

“We are encouraged, Mr. President, to hope that you will give the great object for which we pray your cordial and powerful support, because you have already shown by many significant acts of your administration that the principle on which it rests is dear to your heart. This principle is our national responsibility to God, which you have expressly and repeatedly recognized. We remember that when, under one of your predecessors, an anti-Christian power had refused to treat with the United States on the ground that we were a Christian nation, the objection was removed by the authoritative statement that we, as a nation had no religion; also that several of your predecessors refused, when earnestly importuned, to appoint days of national fasting and thanksgiving for the same reason, whilst you, sir, within the space of a single year, have thrice, by solemn proclamation, called us either to national fasting, humiliation and prayer, for our many and grievous sins, especially our sin of forgetting God, or to national thanksgiving for His unspeakable mercies.

“You, moreover, as no other of our chief magistrates ever did, have solemnly reminded us of the redeeming grace of our blessed Saviour, and of the authority of the Holy Scriptures over us as a people. By such acts as these you have awakened a hope in the Christian people of this land that you represent them in feeling the want of a distinct and plain recognition of the divine authority in the Constitution of the United States. For we hold it most certain truth, that nations, as such, and not individuals alone, are the subjects of God's moral government, are responsible to Him, and by Him are graciously rewarded for their obedience, or justly punished for their disobedience of His divine laws.

“We believe also that our civil and religious liberties, our free institutions, and all our national prosperity, power and glory, are mercies and blessings derived from God to us through the channel of the Christian religion. Notwithstanding, either from inadvertency, or following some godless theory of civil government, we have omitted even the mention of His blessed name in the most significant and highest act of the nation.

“We believe that in thus leaving God out of our political system we have grievously sinned against Him, have brought upon ourselves and children His

just displeasure, opened the flood-gates of that political corruption which is the mediate and given occasion to that prodigious development of the spirit of oppression and injury to the negro race, which is the immediate source of our present calamities and sorrows. We believe, therefore, that it is our first duty to repent of this and all our national sins, and to return to our obligations as a Christian people, by acknowledging the true God as our God in our fundamental and organic law, in order that we may consistently implore His merciful interposition in our behalf, to give victory to our national arms, and success to the national cause; to establish the unity of the nation and the authority of the Government, now assaulted and shattered by a horrible rebellion. We ask for no union of Church and State—that is a thing which we utterly repudiate; we ask for nothing inconsistent with the largest religious liberty or the rights of conscience in any man. We represent no sectarian or denominational object, but one in which all who bear the Christian name, and all who have any regard for the Christian religion, can cordially agree; and one to secure which we are persuaded that any lawful and wise movement would call forth an overwhelming public sentiment in its support.

“We, therefore, do earnestly hope that you, our beloved Chief Magistrate, will not be indifferent to our prayer. For, by what you have already done in this cause, and by your integrity, firmness, and excellent wisdom, (divinely guided as we believe it has been, and pray that it may ever continue to be,) under the terrible responsibilities laid upon you in this the darkest hour of our country’s peril and rebuke, you have won the confidence and affection of the Christian people of this land, beyond all your predecessors, save only the Father of his Country. Knowing, then, the respect and deference with which your sage counsels are listened to by the whole people, and deeming the present time and occasion most opportune, we are persuaded that if you will give this movement your favor and support, it will be successful, and thus you will place yourself in the hearts of the present and of all future generations as one of the greatest benefactors of your country. For, having inaugurated those measures which aim to right, so far as that is possible, our great national wrong committed against man, you will have wielded that vast influence with which you have been clothed by Divine Providence and by the voice of the people, to right, so far as that can be done, that great wrong which we as a nation have committed against God in leaving him out of our political system.”

The President replied:

“GENTLEMEN—The general aspect of your movement I cordially approve. In regard to particulars I must ask time to deliberate, as the work of amending the Constitution should not be done hastily. I will carefully examine your paper in order more fully to comprehend its contents than is possible from merely hearing it read, and will take such action upon it as my responsibility to our Maker and our country demands.”

The form of petition agreed upon by the Convention, and bearing the names of the committee, was prepared for the two Houses of Congress. Similar petitions were ordered to be circulated throughout the various portions of the country for the signatures of the people, and all classes of the community, male and female, who love our country and desire to have it become “that blessed nation whose God is the Lord,” are earnestly requested to sign and circulate these petitions, copying the form prepared by the Convention on two sheets, the one for the Senate and the other for the House of Representatives, and signing the same names to both, and when all the names possible are obtained, transmit the one for the Senate to the Hon. Charles Sumner, and the one for the House to the Hon. Judge Kelley, Washington, D. C.

MISSISSIPPI RIVER MISSION.

FOR the information of those who are interested in the efforts made to evangelize and instruct the freedmen of the Mississippi region—and what Covenanter does not feel a deep interest in the welfare of the long oppressed, whom God has so marvelously delivered from the lash and the chain?—we are pleased to state that the difficulties formerly in the way of this mission have been almost entirely removed.

Rev. J. Wallace has been employed exploring the field since the latter part of November last. He has visited Memphis, Little Rock, Vicksburg and Natchez, and is now at the latter place, where the prospect is very encouraging. Mr. R. Shields is in Little Rock, Arkansas, a promising point, worthy of special attention, from the near prospect of the restoration of Arkansas to the Union as a free State.

On Wednesday of last week, the 10th instant, Mr. J. C. K. Paris, with Miss M. Sterrett and Miss E. Morrison, sailed for Natchez, under commission from the Western Board of Missions, to open schools among the freedmen of the lower Mississippi. We hope, in a few days, to hear of their safe arrival. We believe God's spirit is mightily moving Christians to engage in this work. Will not those who have education, health, energy, experience in teaching and love to the Saviour—and the Reformed Presbyterian Church has many members whom God hath blessed with these gifts—come forward and offer themselves to the Head of the church and to the Board of Missions.

The congregations that have responded so generously to the benevolent schemes of the church, will surely be forward with their liberality now, when the mission field is brought to our doors, and the necessities of those who are perishing for lack of all things, and especially for lack of knowledge, cry aloud for charity.

The Board is earnestly desirous of sending out another staff of teachers at the earliest opportunity, and will gladly receive applications from persons desirous to be teachers or missionaries. To sustain and give efficiency to the mission, money is requisite. You, who are the Lord's people, have it in your hands. You are his stewards of his overflowing bounty. Let your gifts attest your gratitude.

Communications and contributions may be addressed to the Secretary of the Board, Rev. J. M'Cracken, box 2,836, St. Louis.

RESOLUTIONS OF SECOND R. P. CONGREGATION OF NEW YORK.

WHEREAS, This congregation have learned with deep regret, that a widespread defection from covenanted attainments has pervaded the Reformed Presbyterian Church in Scotland, causing a large majority of her ministers and members to abandon a distinctive principle in our common Testimony, viz: A refusal to become incorporated with an anti-scriptural civil constitution, by holding office, and in the exercise of the elective franchise; and whereas, we have also learned with much pleasure, that a small minority in that land do still most earnestly and faithfully adhere to the whole of our covenanted attainments, amid many discouragements and much opposition from former brethren. Therefore,

Resolved, 1. That we, the officers and members of the Second Reformed

Presbyterian Congregation, New York City, do most cordially sympathize with our brethren of the minority, in their noble efforts to maintain the whole of our distinctive principles in behalf of the crown rights and royal prerogatives of our exalted Redeemer, and we do express our heartfelt gratitude to the Head of the church, who thus enables a remnant publicly and fearlessly to display a banner "because of truth."

2. That we do most heartily recognize said minority of brethren in Scotland, as being the only true representatives of worthy ancestors, the only true exponents of covenanting principles there.

3. That as a further expression of our sympathy with and admiration of their faithful contendings, it is our purpose to assist them in as far as we are able, morally and pecuniarily, in the maintenance and exhibition of our distinctive principles in that covenanted land.

Trusting that they shall in this day of rebuke and backsliding, be sustained from on high in their work of faith and labor of love, until the principles for which they contend, shall again become the glory of that land and of all lands.

Signed on behalf of the congregation.

A. ALEXANDER, *Secretary.*

DAVID TORRENS, *Chairman.*

IMPORTANT TO EMIGRANTS.

THE readers of the *Reformed Presbyterian* will probably recollect seeing a notice to emigrants of the Reformed Presbyterian Church moving westward, signed T. & J. P. Kirkpatrick, Bureau county, Illinois. I think the notice appeared in the spring of 1861 or 1862. The notice being condensed for publication, did not exactly convey the information intended by the writers. I would therefore now say, that we have a country possessing more advantages than are to be found in any one place. Climate healthful, soil very fertile, markets good and near, and traveling facilities many. All who have visited our locality have been delighted with it.

Our place is easily found; it is a few miles only from Tiskilwa Station, on the Chicago and Rock Island Rail Road. Besides, we have a preacher settled among us, Mr. R. M. C. Thompson, who needs no recommendation to those acquainted with him. Mr. Thompson's or my address is Snackwine, Putnam county, Illinois.

THEOPHILUS KIRKPATRICK.

OBITUARIES.

DIED, on the 21st day of January, 1864, JOHN CAROTHERS, ruling elder in the Reformed Presbyterian congregation of Princeton, Indiana. During a period of about forty-two years, the deceased occupied a place among the rulers of the church. Few men understood more thoroughly the principles of the church than he did. It was no small matter to maintain his principles with their proper application during the New Light defection. With the most heartfelt sorrow he saw his intimate friends and beloved brethren carried away by the sophistry and falsehood of the times. But he valued the truth more than friends, and gave a remarkable manifestation of that most trying test of love to Christ: "If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." He was an excellent presbyter—faithful in watching

over the flock, and a strict disciplinarian. He possessed in a high degree, the rare but desirable faculty of exercising discipline rigidly, yet with such affectionateness of manner as seldom to offend. He was beloved in the church for his benevolence and piety, and endeared to all who knew him for his agreeable and cheerful turn of mind. His last illness was not very painful. He endured his confinement with great patience. His only lamentation was his inability to search the Scriptures daily, as had been his much delighted in practice for a long time. He possessed his soul in patience in the view of death, and descended to the grave, I believe, without a cloud to disturb his long fixed confidence on his Redeemer.

During his sickness he was very anxious about the country. He discovered the spirit of a true patriot. Not that blind zeal that would sustain constitutional evils, and which would labor only to bring the country to where it had been, persistently rejecting the government of the Ruler of the nations, and setting its foot on the colored man's liberties, but a zeal that the nation might be reformed and yield subjection to the entire law of Christ. His eye was hopefully fixed on every movement that gave any indication of this desirable change. He rejoiced in the countenance God had given to his covenanted cause, and that he had been permitted to see the testimony now so distinctly vindicated by Divine Providence. "The righteous perish, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous are taken away from the evil to come. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness." S.

THE subject of this notice, JOHN T. RENFREW, was the only son of John Renfrew, ruling elder in Conococheague congregation, a notice of whose death appeared in a late number of the *Reformed Presbyterian and Covenanter*. He survived his father about two months. His illness was the result of typhoid fever, which run its course in two weeks. He anticipated from the beginning a fatal issue, and spoke of it with calmness, expressing entire submission to the divine will. He evinced the liveliest interest in the efforts of the congregation to obtain a pastor, and regretted for himself the want of a spiritual counselor. He died in his forty-eighth year, leaving a widow, an aged mother and four sisters, who looked to him as their only earthly stay.

THE subject of the following brief notice was a volunteer in the army of the United States, and belonged to the 93d regiment, Illinois infantry. JOHN DOUGLASS KIRKPATRICK, son of Theophilus and Sophia Kirkpatrick, of Bureau county, Illinois, fell in the great battle near Chattanooga, on November 25th, 1863. He was in his twenty-fourth year. He had a very retentive memory, and being a great reader of both sacred and profane history, he was a very intelligent member of society. Although baptized in the church, he had not made a public profession of religion, yet he always lived a very moral and exemplary life. He was greatly beloved by a large circle of friends who are left to mourn his loss; but they do not mourn as those who have no hope, for in his last letters written immediately before the battle, he gave good evidence that his trust was in his God, whose protecting care he prayed to overshadow him. He was shot dead by a minie ball, about fifteen paces from the rebel breastworks on Tunnel Hill, where Gen. Sherman's Division made a charge and was greatly repulsed.

DIED, in Southfield, Michigan, on Saturday morning, Nov. 28th, 1863, SLOANE CARGILL, aged 18 months, first born and only child of David J. and Mary G. Parks. "But Jesus said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.'"

BOOK NOTICES.

FROM ROBERT CARTER & BROTHERS, New York, No. 530 Broadway.

THE PROPHET OF FIRE; or the Life and Times of Elijah, with their lessons. By J. R. Macduff, D. D., author of "Memories of Gennesaret," &c. 1864. 12mo. pp. 351.

The brief narrative given of the Tishbite is a noble theme in the hands of one who can comprehend and appreciate his character. He lived in stirring times and was an actor in stirring scenes. The author of this work analyzes and unfolds the leading incidents in the narrative of the prophet's life and times, and has succeeded in constructing an instructive and highly entertaining volume. We think it about the best of the author's numerous works.

THE BAGS OF GOLD; or Christian Conquests. By A. L. O. E. 1864. 18mo. pp. 170.

FALSELY ACCUSED; or Christian Conquests. By A. L. O. E. 1864. 18mo. pp. 175.

Rebellion, Hate, Fear, Jealousy, Unbelief, Self-Righteousness, Avarice, Dishonesty, Falsehood, Self-Will, Selfishness, Pride, are the subjects of conquest treated of in these little volumes.

THE SILVER CASKET; or the World and Wiles. By A. L. O. E. 1864. 18mo. pp. 276.

An interesting and well written juvenile book.

THE BELIEVER'S DAILY REMEMBRANCER. By the Rev. James Smith. From the thirty-eighth London edition. 1864. 18mo. pp. 381.

This is a work of more than ordinary excellence. It contains a short but appropriate chapter for each day in the year, the object of which is to keep alive and fan the flame of devotion in the heart. It is got up in beautiful style.

From the Presbyterian Board, 821 Chestnut street, Philadelphia: 57 Hand street, Pittsburgh:

THE PASTOR'S BIBLE CLASS; or Familiar Conversations concerning the Sacred Mountains.

THE OLD PARSONAGE; or Recollections of a Minister's Daughter.

We recommend these volumes to our young friends as affording both interesting and profitable reading. They are well suited for Sabbath school libraries.

THE MORNING SACRIFICE and **THE EVENING SACRIFICE**. By Rev. James Smith.

These little volumes are made up of a number of meditations on suitable texts of Scripture, that breathe a highly evangelical spirit. They are intended as "helps to devotion."

THE STRAIT VIEW OF PSALMODY; or, the One Hundred and Fifty. An essay by James S. Scott.

The design of this essay is to prove that from "the days of David and downward the songs of praise to God used in Israel were of divine appointment." While there is nothing new in the essay, it will aid to establish candid inquiries in truth of the divine institution of an exclusively scripture psalmody.

THE ROYAL BURIAL.—This is a discourse preached by Rev. J. Agnew Crawford on the occasion of the death of Daniel M'Millen of Xenia, Ohio. There are some fine passages in it.

T H E

Reformed Presbyterian and Covenanters.

VOL. II.

APRIL, 1864.

No. 4.

THE DUTY OF COVENANTERS IN REFERENCE TO THE PRESENT WAR.

THE times in which we live are stirring and eventful. God's judgments, in a manner striking and unprecedented, are abroad in this land. The nation is convulsed with civil, fratricidal war. The governments of Europe are in a state of uneasy apprehension; "men's hearts failing them for fear, and for looking after those things which are coming on the earth." The witnesses are probably about to finish their testimony. The reign of Anti-christ appears to be approximating its termination, when that entire impious system, that has so long employed its vast power and resources to the dishonor of God and the injury of man, with its obstinate, incorrigible adherents and abettors, shall be tossed into the flames, amid the rejoicings of regenerated nations. At such a momentous crisis in the affairs of the church and of the nations, it is certainly highly important that we should endeavor to have "understanding of the times to know what Israel ought to do." But where shall we look for light? In such seasons of universal excitement and national emergency, men have generally been prone to be guided by the eye of sense, to be influenced by the popular movements of the day, and to pay more heed to the opinions, sayings and measures of favorite distinguished statesmen and warriors, than to "the sure word of prophecy." The Jewish people, on more occasions than one, did so; and the results were disastrous in the extreme.

In the present agitated condition of the country, an important inquiry arises, which merits deliberate, careful, prayerful attention, viz: What is the duty of Covenanters? Should they take part in the war, by voluntarily entering the military service of the United States; or should they, so far as practicable, stand aloof?

The answers returned have been various and contradictory. It will be granted, we presume, that in determining this question, we should be guided by the light shed from the lamp of revelation; and by the well-marked footsteps of the flock. Looking at the question then in this light, we maintain that Covenanters may not,

without sin, take part in the present war, by voluntarily entering the military service of the United States, for the following, among other reasons :

1. Because the war, on the part of the United States, was originally waged, and is still prosecuted, for an unjustifiable end. With regard to the impropriety and sinfulness of entering the armies of the Confederate States, there is, among Covenanters, no question. All that bear the Reformed Presbyterian name, we believe, without exception, hold that the attempt to establish their proposed constitution and system of government, is a monstrous invasion of the rights of both God and man; and ought, by all lawful means, to be resisted. To the strongest terms that may be employed in reprobating their nefarious designs, we can most cheerfully and heartily subscribe. And in so far as the present war has for its object the overthrow and utter extinction of the attempted Confederate government, we admit it to be right and justifiable. May we not, then, lawfully unite with the armies of the United States, to defeat the wicked purposes of the Confederates? Let us see.

The Reformed Presbyterian Church in this country, at an early period, decided that, in her judgment, the government of the United States is not the ordinance of God; that there are moral evils essential to the constitution of the United States, which render it necessary to refuse allegiance to the whole system; and that the position she must occupy in relation to the constitution and government of the United States, is one of dissent. Consequently a leading part of the distinctive mission of the R. P. Church in the United States has been to proclaim and testify against the nation as ungodly; a nation in rebellion against Christ, the Supreme Ruler; and to warn it of its coming down, unless arrested by genuine national repentance and reformation.

Now for what purpose has the United States, itself a nation in rebellion against Christ, waged the present war? The purpose of the war was proclaimed to the world in a resolution adopted almost unanimously by both Houses of Congress, at the extra session in the beginning of the war; and declared to be, "to defend and maintain the supremacy of the constitution, and to preserve the Union, with all the dignity and rights of the several States unimpaired." The suppression of the Southern rebellion, therefore, is only a minor and subordinate matter; and has only been undertaken by the United States, as a means to the attainment of an end; the great and ultimate object being to defend and maintain the constitution of the United States, and again extend its authority over those portions of the country that have cast it off.

That the war is still prosecuted for the same end is manifest from the language employed by Congress in the preamble to the conscription law passed last winter. "Whereas, no service can be more praiseworthy and honorable than that which is rendered for the maintenance of the Constitution and Union, and the consequent preservation of free government, therefore, be it enacted," &c.

The President of the United States called for volunteers "for the protection of the National Constitution, and the preservation of the National Union." That the great and ultimate object of the war on the part of the United States, is "to defend and maintain the supremacy of the constitution," has been declared again and again by the nation itself, speaking through its chosen representatives, in both branches of Congress; by the President of the United States in numerous proclamations; by heads of departments in their public papers; by generals in the field; by State authorities, and by, we believe we may say, all responsible political conventions of all parties: and is too obvious to be decently denied.

But if it be true, as the Reformed Presbyterian Church has affirmed, that "there are moral evils essential to the constitution which render it necessary to refuse allegiance to the whole system," then the constitution ought not to be defended; and the war, in its leading purpose, is unjustifiable. We are aware that *individuals* have declared the object of the war to be other than that stated above. Their declarations, however, are mere unauthorized declamation and assumption; if true, discreditable to the nation; but resting, as we believe, on no sufficient ground, and only betraying the arrogance of those who make them. Were it, however, true, as alleged, that while the avowed purpose of the war is "to defend and maintain the constitution," the real object is something else, even this would afford no relief: for the nation would then be fighting with a lie in its right hand, and with lying lips and guileful tongue we should not be associated.

Perhaps some may imagine, that be the purpose of the war what it may, by entering the army, they will contribute, by their influence and efforts, to correct whatever is wrong, and direct it to proper ends. Strange infatuation! To cast one's self into the rapid torrent of Niagara, with a hope to turn the current, and escape the abyss of the foaming cataract! To throw yourself into the jaws of the lion, with the expectation of overcoming the ferocity of his nature! The result of such attempts has almost invariably been the very reverse of what was anticipated. "They were mingled among the heathen, and learned their works." Far wiser and safer to adopt and act upon the advice of the inspired teacher, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

But, further; our voluntary presence in the army is of itself a virtual pledge of our fidelity to the constitution, a tacit approval of the declared object for which the army has been summoned into the field. And to respond to the call for volunteers "to defend and maintain the constitution," with any other object in view than that specified in the call, would be to be guilty of deception and hypocritical conduct, odious alike in the sight of God and all honorable men.

Nor can Covenanters take part in such a war, originated and carried on for the great end of defending the constitution of the United States, even to prevent the establishment of a still worse

system: for we may not do evil that good may come. The man, be he Covenanter or otherwise, who voluntarily enters the military service of the United States, in the prosecution of the existing war, is justly held, before God and the world, as appearing in arms to defend and maintain the constitution. The logical and necessary conclusion is, if it be sinful to maintain such a constitution, it is also sinful to assume such a position.

2. Because an immoral oath is required. The soldier is required, when mustered into service, to swear that he will "bear true and faithful allegiance to the United States, and obey the orders of the President, and the officers appointed over him," &c. Now the man who swears that he will bear true and faithful allegiance to the United States, thereby swears that he will support the constitution; for the oath is, and is intended to be, a pledge, on the part of the jurant, of fidelity to and support of the complete system summed up in the constitution. It is the constitution, and that alone, that binds the States together, and makes them what they are—the *United States*. Hence an oath of allegiance to the United States is equivalent to, is virtually the same thing with, an oath of allegiance to the constitution. But this it is sinful to take, inasmuch as "there are moral evils essential to it," &c.

So we may say with respect to the clause of the oath, pledging obedience to the President and superior officers. The President is by law the head of the military, as well as of the civil department, of the government—the commander-in-chief of the armies of the nation. But this he cannot be till he has sworn to support the constitution. Hence he tells us, as expressive of his sense of the obligation thereby imposed, that he has "a most solemn oath registered in heaven to preserve, protect and defend the government," for which declared object he first and last earnestly "invokes the co-operation of all good citizens." The man, then, who enters the army and swears to obey the President and the officers appointed over him, swears to obey those whom he knows to be pledged in the most solemn manner to support the constitution, and thereby virtually swears that he will himself support the constitution.

Nor is it any objection to this view, that one may take the military oath, and serve in the armies of the Union, without being constituted technically a citizen of the United States. The principle involved is precisely the same as in the naturalization oath. If I may swear allegiance to the government, or to support the constitution, for a day, or an hour, I may, upon the same principle, swear to do so permanently. The government will avail itself of the aid of foreigners in the prosecution of its wars; but it must have the most solemn pledge that these aliens will support the constitution, will bear true and faithful allegiance to the government, while in its service. Others have not the same objections to becoming citizens of the United States that Covenanters have. Not seeing the immoralities of the constitution, they may, without doing violence to their principles, swear temporarily to support it,

or bear true and faithful allegiance to the United States; yet, for other reasons, not desiring to become citizens. But no man can take the military oath, that might not, on the same principle, take the naturalization oath, so far as it respects support of the constitution.

We will add that, in our view, the oath framed by our Synod in May last, is liable to the same objections with that we have been considering. To swear to be *faithful* to the United States, is precisely the same thing as to swear "to bear true and faithful allegiance to the United States." *Fidelity* and *allegiance*, in such a connection, are convertible terms, and have, we believe, been so employed during the whole history of the English language.

The latter clause of the oath prepared by Synod, viz: "I yield all due obedience to military orders," might seem, at first view, to be a decided modification and improvement of that prescribed by law. But who is to be the judge of what "*due obedience*" is? If it be replied, the soldier himself, the effect would be to constitute the soldier's own judgment and will the rule of his obedience, which would destroy all discipline and united action in any army.

It would be most preposterous to suppose that the United States, or any other government, could muster into service soldiers on such terms. The constituted authorities of the government then must be the judge; and they are all sworn to uphold, protect and defend the constitution.

The civil authorities, as we have already seen, have defined very specifically the principle and objects of the war. And the military law defining "the relation borne by all persons in the military service of the United States toward the civil authorities of the government," stands on record thus: "Armed forces are raised and supported simply to sustain the civil authorities, and are to be held in strict subordination thereto in all respects." * * "The principle upon which, and the objects for which, armies shall be employed in suppressing the rebellion, must be determined and declared by the *civil authorities*," &c. Now, as the civil authorities have declared the object of the war to be "to defend and maintain the supremacy of the constitution" we may thus see that *any order* consistent with the constitution, will infallibly be construed, both by the civil and military authorities, as a proper order; and any obedience that does not embrace the whole range of the constitution, will not be held to be "due obedience." Practically, then, the oath framed by Synod resolves itself into the same thing with that preferred by government. Should any one enter the army, taking the oath prescribed by Synod, and under the apprehension that he would be thereby excused from obedience to orders considered by him immoral, yet consistent with the constitution, we are confident he would find the oath to prove, in practice, only a delusion and a snare.

And, in fine, either the military oath now prescribed by law, or that framed by Synod, we consider more objectionable than the naturalization oath, or the simple oath to support the constitution;

inasmuch as, by fair and necessary implication they embrace all contained in the direct oath to support the constitution, and in addition the highly objectionable pledge to obey superior officers.

3. Because it would necessitate unlawful association with the ungodly. We understand the Scriptures explicitly to teach that though a war may be waged and prosecuted for an end, considered in itself, justifiable; and though no immoral act may be required, yet, if those engaging in the war be *ungodly*, we may not unite with them in it. If ever an ungodly people had just cause of war, Israel had, when led by Ahab against the Syrians, to recover Ramoth-Gilead. No immoral oath was required of, or taken by Jehoshaphat in associating with Ahab on that occasion, yet he was sharply reprov'd by the prophet, on the express ground that he had helped the ungodly. "Shouldst thou help the ungodly," &c. 2 Chron. 19: 2. Men, not satisfied with the inspired record, may conjecture various reasons why Jehoshaphat incurred, in this instance, the divine displeasure; and for ought we know, he may have erred and been guilty in numerous respects. But whatever his other delinquencies and errors, they are not taken into the account in pronouncing this censure. "Shouldst thou help the ungodly, and love them that hate the Lord? *therefore*," *i. e.* for the reasons specified and for these alone, "wrath is upon thee from before the Lord." The only objection to this view that we have ever either seen or heard, that seems to us to possess any degree of plausibility, or to merit notice, is that which is brought from Jehoshaphat's subsequent alliance with Jehoram, the son of Ahab. 2 Kings, 3. It has been alleged that God approved of that alliance, inasmuch as he wrought a miracle for the preservation of the allied forces, and gave them success in their enterprise. To infer from God's providences toward that confederate army, on that occasion, that God approved of the confederation, is, we aver, utterly to pervert the meaning of the entire passage. God testified very emphatically, so far as his providence was concerned, his disapprobation of that unholy alliance, by bringing the confederated hosts into such great straits, even to the very verge of perishing from thirst in the wilderness; and being thus brought, in some measure, to humiliation and repentance, faith and obedience, he shows his approval of them by working a miracle mercifully to spare their lives, notwithstanding Jehoshaphat's transgression of his command in again "helping the ungodly." Their humiliation and repentance were manifested by their now seeking unto God in their distress, which they ought to have done before engaging in the enterprise; their faith and obedience, in digging ditches, according to divine direction, for the reception of the promised water.

The evidence of the divine approval of this alliance and expedition, is supposed to consist in the fact of a miracle being wrought to spare their lives, &c. The conclusion is illegitimate; altogether unwarranted by the premises. As well might it be inferred that because God wrought a miracle in opening the eyes and mouth of Balaam's ass to see the danger and speak to her master, thus saving

his life, *therefore* he approved of the business on which Balaam was going, viz: to give advice that would lead Israel to commit trespass against the Lord. (Num. 22: 23-33, and 31: 16.) As well might it be alleged that because the miraculous stream gushed forth from the rock in the wilderness, when Moses with his rod smote the rock twice, *therefore* God approved of his pride and rebellion and disobedience. (Num. 20: 8-12.) With equal propriety might it be concluded that because God brought a miraculous supply of quails to the camp of the Israelites, and satisfied their desire for flesh, *therefore* he approved of their murmuring and lusting. (Num. 11.) As well might it be asserted that because God wrought a miracle to restore to life the young man Eutychus, who falling asleep while Paul was preaching, fell from a third loft window, and was taken up dead, *therefore* he approves of sleeping on such occasions.

These remarks will, we think, sufficiently show the illogical character, the absurdity of the reasoning. The commands of God forbidding alliances with, and the helping of, the ungodly in war, are numerous and explicit. And it is very perilous and contrary to reason, by any far-fetched inference, to determine against an express command; and more especially so, when the inference itself is utterly false and unfounded.

We are not, however, as we have just intimated, confined to this single instance in which helping the ungodly in war is prohibited; but have numerous passages of similar import, both in Old and New Testament Scripture. See 2 Chron. 16: 1-10. 2 Kings, 16: 7-10, and 2 Chron. 28: 16-23. 2 Chron. 20: 35, and 1 Kings, 22: 49. 2 Chronicles 25: 7-10. Isaiah 8: 12-13; 30: 1-7; 31: 1-3. Eph. 5: 11. 2 Cor. 6: 14-18. Rev. 18: 4. We have not space to offer any comment on these passages; but a careful examination of them will suffice, we think, to satisfy any candid reader that military confederacies with the ungodly are, to use the language of Gillespie, "absolutely and in their own nature unlawful."

4. Because inconsistent with the principles of the church, especially her great central distinctive principle; and with her practice and teachings in the best reforming periods. The Bible is recognized by the church as the supreme standard; and we have clearly seen the inconsistency of the practice in question, with its teachings. But further: the great prominent doctrine which more than any other distinguishes the R. P. Church from orthodox denominations around her, is the *universal headship* of Christ, *practically asserted*. To swear allegiance, or to yield allegiance, to any system of government which is in rebellion against Christ, as we necessarily must if we volunteer into the armies of the United States, is palpably and irreconcilably at variance with the supreme allegiance we owe Christ. "God is not mocked." "No man can serve two masters."

And now we ask, what have been the practice and teachings of the church on this point? We go back in our inquiry, at present, only to the period of the Second Reformation. When King Charles, at that time, unsheathed the sword of civil war against

the English Parliament, they sought the aid of Scotland, by proposing to enter with her into a civil league, a purely *civil* alliance, offensive and defensive. The Scottish Reformers declined to cooperate with England on these terms. They refused to enter into a confederacy, without sufficient evidence of England's desire and determination to honor Christ, embrace his religion, and submit to his law. Hence the Solemn League and Covenant. They could not and would not "help the ungodly" in war, though the liberties, civil and religious, of both kingdoms were imperiled.

In perfect consistency with this, and in pursuance of the same policy, the General Assembly of the Church of Scotland, in their Act, July 25, 1648, Sessions 14, answering the paper sent them from the Committee of Estates, declared that "it was necessary that the Papist, Prelatical and Malignant party be declared enemies to the cause upon the one hand, as well as Sectaries upon the other; and that all *associations*, either in *forces* or *councils*, with the former as well as the latter, be avoided."

Again, the General Assembly, in their *Declaration* concerning the *Engagement* (July 31, 1648, Sessions 21), speaking of the Army of the Engagers, say, "The cry of the insolencies of this army from almost all the parts of this kingdom, hath been so great that it hath gone up to heaven. * * * And it is not to be marveled that such insolencies have been committed, since there hath been admitted upon this service some Papists, some bloody Irish rebels, some non-Covenanters, and very many fugitives from Kirk discipline. Finally, even those who have been upon the late rebellion, and those not only common soldiers, but commanders, besides many volunteers who have no special command and trust."

"The wars of God's people are called the wars of the Lord. Num. 21: 14; 2 Chron. 20: 15. And if our eating and drinking, much more our engaging in war, must be for God and for his glory; and Cor. 10: 31. Whatsoever we do in word or deed, we are commanded to do all in the name of the Lord Jesus, and so for his glory, Col. 3: 17." * * * "And if God's glory be intended, what meaneth the employing and protecting in this army so many *blasphemers*, persecutors of piety, disturbers of divine worship, and others guilty of notorious and crying sins."

"Suppose the ends of this Engagement to be good (which they are not), yet the means and ways of prosecution are unlawful, because there is no one equal avoiding of rocks on both hands; but a joining with Malignants to suppress Sectaries, a joining hands with a black devil to beat a white devil. They are bad physicians who would so cure one disease as to breed another as evil or worse. That there is in the present Engagement a confederacy and association in war with such of the English, who, according to the Solemn League and Coverant and Declarations of both kingdoms, 1643, can be no otherwise looked upon but as Malignants and scorners of reformation and the cause of God; is now made so manifest before sun and moon, that we suppose none will deny it. And tis no less undeniable, that not only many known Malignants, but

diverse who joined in the late rebellion within this kingdom, are employed, yea put in places of trust. All which, how contrary tis to the word of God, no man can be ignorant who will attentively search the Scriptures; for we find therein condemned confederacies and associations with the enemies of true religion; whether Canaanites, Ex. 23: 32, and 24: 12-15; Deut. 7: 2, or other heathens, 1 Kings, 2: 12. Such was Asa, his covenant with Benhadad, 2 Chron. 16: 1-10. Ahaz, his confederacy with the King of Assyria, 2 Kings, 16: 7-10; 2 Chronicles 28: 16-23; or whether the association was with wicked men of the seed of Abraham, as Jehoshaphat with Ahab, 2 Chron. 18: 2, compared with Chron. 19: 2. Also his association with Ahaziah, 2 Chron. 20: 35. And Amaziah's associating to himself 100,000 of the ten tribes when God was not with them, 2 Chron. 25: 7-10. The sin and danger of such associations may further appear from Isai. 8: 12, 15; Jer. 2: 18; Psalms 106: 35; Hos. 5: 13 and 7: 8; 2 Cor. 6: 14, 15. And if we should esteem God's enemies to be our enemies and hate them with perfect hatred, Ps. 139: 21, how can we then join with them as confederates and associates?"

These declarations of the General Assembly of the Church of Scotland, in her purest times, need no comment. If they do not show that in the judgment of the church at that time, associations with the ungodly in war, even though the war be prosecuted for "good ends," are unlawful, then language is incapable of expressing that thought.

The same thing is emphatically asserted by "the Commission of the General Assembly, 1650, with the advice of diverse ministers from several parts of the kingdom, met at Edinburgh, Oct. 1651," in their exhibition of the causes of the Lord's wrath against Scotland. One cause, specified by this Commission, is the neglecting to purge the army "from scandalous and disaffected men, and of constituting the same of men of known integrity and affection to the cause, and of a blameless and Christian conversation." That it was a duty so to constitute and purge the army, a duty held forth in the word of God, they affirm; citing in proof, Deut. 23: 9; Num. 5: 2; Deut. 22: 10, 11, and 23: 14.

Another cause was the adoption of the "public resolutions;" of which they say, "we conceive that these public resolutions, in the complex of them, besides other sins which may be mentioned, include these: First, a conjunction with the enemies of God and his cause, which is condemned by many clear scriptures," adducing as specimens, 2 Chron. 19: 1, 2; Isaiah 30: 1-3, and 31: 1-3; Jer. 2: 18, and 13: 21.

This Commission tell us that, whatever question there might be about it, the associating of subjects in war with the *wicked enemies of God*, on the command of the magistrate, even in a *lawful cause*, seemed to them to be condemned—thus vitiating the judgment of the entire Assembly, solemnly given three years before. But not having room for lengthened extracts, we refer the reader to the whole paper, entitled "Causes of the Lord's wrath," &c., and especially to Art. 9, Steps 4, 7, 48.

We might add in this connection, that to associate in war with malignants, the ungodly, wicked enemies of God, sectaries, &c., constitutes a palpable violation of the Solemn League and Covenant; and was so interpreted by the faithful Reformers of that period who understood it best.

Coming down to a later period, we find the R. P. Church of Scotland declaring in their Testimony that their members cannot "compose a part of the executive government, by holding offices under the crown, civil or *military*, which might require them to cooperate in carrying into practice any branch of an unscriptural code of law." Hist. Test. p. 222.

Indeed, the only thing with which we are acquainted in the whole history of the public action of the church, since the days of the Second Reformation, that appears to countenance the helping of the ungodly in war, under any circumstances, is that clause in the historical part of our Testimony, which seems to speak with approbation of Covenanters taking part in the war of 1812.

This, however, as we have seen, is opposed to the plain dictates of the word of God; in direct conflict with the teachings and practice of the witnessing church in her period of highest attainments, and were irreconcilably inconsistent with other parts of the Testimony itself: for this same Testimony expresses decided approbation of the principles of the *Protesters*—principles having not the slightest affinity with, but standing in an attitude of the most determined antagonism to, the sentiment above referred to.

5. Because the morals of our young men would thus be exposed to dangerous corrupting influences. "Evil communications corrupt good manners." The armies of this ungodly nation are, to a lamentable extent, vast seething masses of profanity, immorality and vice. There are, no doubt, many individuals that constitute honorable exceptions. But still the fact just stated is so notorious that we presume its truth will not be seriously questioned. And to throw young men into such society, and surround them with such influences from which they cannot escape, and under circumstances in which all or most restraints and counteracting influences are removed, cannot but be perilous in the extreme. "For-sake the foolish and live, and go in the way of understanding."

These are some of the reasons why Covenanters should take no voluntary part in the war which is now progressing. By adopting and persisting in an opposite policy, the Reformed Presbyterian Church in this country once already experienced dissolution; and it is to be apprehended that the same policy would again lead to a similar result. The plain and simple truth is, this nation is still one of "the kingdoms of this world," which has not as yet become a kingdom of our Lord and of his Christ. It has its warm admirers, its apologists, its defenders, its, in one sense, numerous martyrs, as the various horns of the apocalyptic political beast have always had. "All the world wondered after the beast." But notwithstanding all this, the fact stands forth clearly and unmistakably, that the Spirit of God, speaking in the Scriptures, characterizes such governments,

as "beastly." And it is equally apparent, that we need not expect to effect its renovation and regeneration, by mingling with it, identifying with its armies, and drawing the literal sword in its defense and support; but by fidelity to Christ, by a firm reliance on his mediation, and the faithful exhibition of our testimony. "They overcame him by the blood of the Lamb, and by the word of their testimony." We had need beware lest we, too, intoxicated with the attractive influences of the world, forgetful of what we owe Christ, and of the high position we sustain as witnesses, rush forth in gaping wonder after the beast; and exclaim with his other admirers, "Who is like unto the beast? who is able to make war with him?"

The duty of the witnessing church is firmly to maintain her distinct, peculiar, isolated position in the temple of God and in the wilderness, till the expiration of the 1260 prophetic days; "to dwell alone, and not be reckoned among the nations;" to "be separate, and touch not the unclean thing." In this divinely approved and well tried position she has successfully maintained the conflict with her crafty and powerful adversary for more than twelve long centuries. And to abandon it now, when just at the very point of finishing her testimony, would argue distrust in God, prove a wretched policy, and amount to a betrayal of the cause of Christ, when almost in sight of her promised triumph. Far better, when solicited to mingle and identify with the ungodly, even though it were in a war, considered in itself, perfectly just and righteous, which this is not, to reply as did Nehemiah to the adversaries of the Jews: "I am doing a great work, so that I cannot come down."

Let the church hear the voice of God addressing her now, as in days of old: "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong: but they look not unto the Holy One of Israel, neither seek the Lord! Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. Now the Egyptians are men, and not God; and the horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together." And when efforts are made to hurry the church precipitately into forbidden confederacies with the wicked, by urging the necessities of the case; or to alarm by depicting the fearful consequences to person and property, to liberty and religion, that will result from refusing such alliances, let her turn to "the sure word of prophecy," and calmly rest on the words of Him who cannot lie; who controls the intricate and perplexing movements of Providence; who has all power in his hand, who knows the end from the beginning, who is exalted as a Prince and a Saviour, and who says, "Fear none of those things which thou shalt suffer; be thou faithful unto death, and I will give thee a crown of life."

W. M.

REMARKS ON "THE DUTY OF COVENANTERS," &c.

CAN Covenanters, consistently with their principles, serve as volunteers or as conscripts in the present war, provided they are not required to take the soldier's oath? This is the precise question in controversy. We propose,

I. To present the facts bearing on the question.

II. To answer it in the light of Scripture.

1. Facts. The first class of these which we present may be termed historical. About three years ago a number of the slaveholding States of the American Republic seceded from the government and formed an independent confederacy. Their reason was, that the government failed to sustain them in their assumption of rights with regard to slavery. Under the pressure of an enlightened public sentiment, slavery, that had formerly had the benefit of a loose construction of the constitution, was about to be compelled to abide by a strict construction. The slaveholders finding the power passing out of their hands seceded, to use their own term, but actually rebelled against the government. They assumed an independent position, for the avowed purpose of perpetuating slavery, and made it the corner-stone of their political edifice, and they put themselves into an attitude to defend their position.

The question at once arose, what was the government to do? Two courses were open for it; either to let the rebels alone, or make war against them. To adopt the former course; to tolerate and connive at the establishment of the confederacy, within the limits of its jurisdiction, would have involved complicity with all its wrong, on the principle that he who suffers a crime to be committed that he has the power to prevent, is partaker of the guilt. The government took the other course, and proceeded by force to suppress the rebellion, and to restore the revolted States to their former relation.

There is another class of facts, which may be termed ecclesiastical, to be taken into the account in this discussion. They relate to the actions of the church on the subject of the duty of Covenanters to the government. We quote from the acts recorded in the historical part of the Testimony:

"The Reformed Presbyterian Church approves of some of the leading features of the constitution of government of the United States. It is happily calculated to preserve the civil liberty of the inhabitants, and to protect their persons and property. A *definite constitution* upon the *representative system*, reduced to writing, and rendered the bond of union among all members of the civil association, is a righteous measure, which should be adopted by every nation under heaven. Such a constitution must, however, be founded upon the principles of morality, and must in every article be moral before it can be recognized by the conscientious Christian as an ordinance of God."

"There are moral evils essential to the constitution of the United States, which render it necessary to refuse allegiance to the whole system."

As great stress is laid on this last paragraph, it is important to understand its meaning. The word "essential" must be taken here in a secondary sense, for surely it is not meant that the evils against which we testify are of the essence of the constitution, so that if they were purged out it would be destroyed. These are entirely distinct from those "leading features," of which the church says she approves. They are essential, however, in the sense that the jurant cannot separate them from the constitution in swearing the oath of allegiance.

The action of the Synod will appear from extracts from papers adopted at the last three meetings:

"We will, as true patriots, defend this our common country against these and all like enemies." Act of 1861.

"We will cheerfully, by our prayers and all other proper means within our power, promote the welfare of the nation, and sustain it in the conflict against the Southern Confederacy. But as Reformed Presbyterians, we may not compromit the church's testimony by identification directly or indirectly with the constitution of the United States as it now stands; or by swearing entangling oaths." Act of 1862.

"As the ordinary soldier's oath is objectionable, and cannot receive the approbation of Synod, a committee be appointed to obtain from the proper authorities the sanction of the following oath: 'I do swear by the living God, that I will be faithful to the United States, and will aid and defend them against the armies of the Confederate States, yielding all due obedience to military orders.'"*

Resolved, "That in the above vote Synod did not mean to encourage young men to go into the army, but to provide a form of oath for those who feel it their duty to go, not objectionable as is the present army oath." Act of 1863.

Another class of facts that relate to the political aspect of the question require notice: While the ultimate end of the government in the war was to restore the revolted States to their former position under the constitution, the immediate end was to suppress the rebellion, to break up the incipient confederacy. And as the war progresses the ultimate end is greatly modified. It is neither hoped nor desired by the government to re-establish slavery in the revolted States. On the contrary, the war is now so conducted as to be a great emancipation measure. The lessons of Providence have not been entirely lost on the nation.

And in this connection it is necessary to inquire, What is our relation to the government? Had this point been considered, a great deal of irrelevant argument might have been spared. We are not part and parcel of the government, as were our forefathers in Scotland in the middle of the seventeenth century, and, therefore, we do not hold ourselves chargeable with what is wrong in

*It is wholly gratuitous to put any other construction on this form of an oath than that which is done by Synod. In the meaning of Synod, it is neither an oath of allegiance, nor an oath of absolute obedience; but simply an oath to aid faithfully in suppressing the rebellion. It was so constructed as to free it from the two objectionable parts of the "army oath." Interested parties may torture it to mean something else, but to do so is *ad captandum* and unfair.

either its constitution or administration. Neither are we a separate independent people, that have no connection with the nation in its wars. But we are a dissenting minority, living within the nation, rendering services to it, and under God deriving advantages from it. We enjoy protection from it in our natural rights. We hold our property by titles stamped with its seals. We receive passports from it when we go abroad. We employ it to carry our letters. We support it by our taxes. In short, we are connected with the nation in every form that does not identify with it, or homologate its constitution. And those acts that have this effect and are therefore prohibited, are defined in our statutes to be, swearing allegiance, holding offices that require an oath, voting for candidates for such offices, and sitting on juries. Such has been our position from the organization of the government, and such it is still.

And now, what is the question? We will state first what it is not. It is not, May Covenanters swear the ordinary soldier's oath? It is not, Is it right, without necessity, to mingle with ungodly men? We say "without necessity," for there are times when this must be done, or else we must "needs go out of the world." 1 Cor. 5: 10. As independent arguments, the evil associations of the army, and the danger to which youth are exposed, prove too much. Where the war itself is sinful, these are weighty, additional considerations to deter from going into it. And even where the war is right, they may well determine parents concerned for the spiritual welfare of their sons, to pay bounty or commutation money in order to save them from such danger. The government has provided this relief, and the dangers to which we refer justify us in availing ourselves of it. Nor is it the question, Should a nation, whose God is the Lord, join with a wicked nation to aid it in an unrighteous war? The case of Jehoshaphat, 2 Chron. 19: 2, in his assistance of Ahab against the Syrians, settles that point. He was condemned for helping the ungodly. It was Ahab's own quarrel, and one in which he had no right to engage. Ramoth-Gilead was a city given to the Levites. (Josh. 21: 34-38.) These, Jeroboam cast out of their office and compelled to flee to the kingdom of Judah. (2 Chron. 11: 13, 14.) And Ahab did worse than Jeroboam, (1 Kings, 16: 31.) He had no more right to that city than the Syrians had. It belonged of right to the Levites who had fled to Judah for protection, and Jehoshaphat did wrong in assisting their oppressor in attempting to obtain by force what was theirs. He was voluntarily helping an ungodly man in an ungodly war. In another case, where the peace of his kingdom was concerned, he assisted a wicked king and had the Divine approval, as we will see before we are done.

We have seen that this nation is engaged in a war, the immediate end of which is to break up an immoral and oppressing confederacy that has sprung up within its limits; that in the progress of the war the power of the nation is employed in destroying slavery, one of the causes of our dissent from the government;

that our church approves of some of the leading features of the constitution; that the evils against which we testify do not so belong to the essence of the constitution as to render it necessary to destroy that instrument in order to their removal; that Synod disapproves of the army oath; that it does not enjoin it on its members, as a conscientious duty, to enter the army in the use of the oath provided; that Covenanters live within the nation, receive benefits from it, and render duties to it; that in the present struggle they have an interest in common with others; that it is our duty, as far as practicable, to keep ourselves and our youth from the corrupting influence of wicked associations. These things being so, the question returns, Can Covenanters assist in this war? According to our plan, we propose,

2. To answer this question in the light of Scripture.

We refer first to the case of Abraham, Gen. 14. A combination of eastern princes attacked Sodom and the neighboring cities, plundered them and took a number of prisoners. Abraham, concerned for Lot, confederated with his heathen neighbors, the children of Heth, verse 13, and pursued after the captors and recovered all, both goods and persons. That the children of Heth were heathen appears from the fact that Abraham would not suffer Isaac to take a wife from among them. Here was a case of joining with heathen in waging war. And besides, Abraham delivered up goods and persons to the king of Sodom. He assisted him to recover his captured subjects. This was not indeed Abraham's main object. His design was to rescue Lot. But in doing so he rendered signal service to a wicked city. It was his duty to destroy a powerful combination, that threatened his peace as well as that of his neighbors. In doing this he aided the Sodomites to preserve their national existence.

We find Jehoshaphat assisting Jehoram, king of Israel, to suppress the rebellion of the Moabites, 2 Kings, 3. The Moabites had been conquered by David, 2 Sam. 8: 2. Taking the advantage of the imbecility of Jehoram, they revolted. To suppress this rebellion the king of Judah was concerned, for the establishment of a kingdom so hostile on his immediate frontier would be a source of constant danger. Jehoshaphat went up with his army to assist Jehoram, and the united armies, including those of the king of Edom, were victorious, God helping them by a miracle. It surely will not be questioned that a cause that God promotes by a miracle is a cause of which he approves. We know not how a stronger attestation of divine favor could be given to the conduct of Jehoshaphat than is given by the prophet's declaration that he regarded his presence there; by the miraculous supply of water to relieve his army from thirst; and by the fact that this miracle gave them the victory. Had the king of Judah been acting sinfully, beyond all doubt, though his life was preserved, he would have been rebuked and commanded to return. But not so; the allies went on and completed what the miracle left undone, and did this by the direction of the prophet, speaking in the name of the Lord, verses 18,

19, "The Lord will deliver the Moabites into your hand; and ye shall smite every fenced city and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones." What clearer warrant than this could be desired?

And here we must say, that nothing in the article of our brother surprises us more than his attempt to get rid of this conclusion. The cases which he adduces are not parallel. Balaam's ass did not speak in order that her master might go on and accomplish his original design. The miracles wrought in the wilderness were not to enable the people to continue their murmuring and rebellion. Eutychus (Acts 20: 9, 10) was not restored to life that he might go back to the window and take another nap. But the lives of Jehoshaphat and his men were spared by a miracle that they might go on and finish the work in which they had engaged. Their supernatural deliverance had the twofold effect of curing them of self-confidence, and of assuring them that God was on their side.

In Jer. 29: 4-7, we find a letter sent by the prophet to the captive Jews then in Babylon. We quote the 7th verse as directly in point: "And seek ye the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof ye shall have peace." To seek the peace of Babylon would certainly include to aid in suppressing any insurrection that might arise in it. In promoting the peace of his kingdom, Nebuchadnezzar was aiming to perpetuate a haughty, oppressive and idolatrous power. This was his end. The captive Jews could aid in preserving the peace of the city, but for a very different ultimate end; not to uphold a wicked power, but because in its peace they should have peace. The application of this to the case before us is too plain to need another remark.

And in the spirit of these directions Mordecai, afterwards, when the Jews were under Persian dominion, revealed a plot to assassinate the king, Esther 2: 21-23. There was likely an extensive conspiracy to revolutionize the government, or at least this would have been the probable result had the plot succeeded. Mordecai, though an obscure Jew sitting in the king's gate, reported the matter. He knew that in the peace of the city he and his people should enjoy peace. And in the victory subsequently won by the Jews over their enemies, while they were fighting for their lives they were also doing great benefit to the Persian nation. There is no doubt that the hint which Esther gave to Ahasuerus, chap. 7: 4, that the destruction of the Jews would be of serious damage to his kingdom, had its weight in procuring the decree for them to defend themselves against their enemies. They fought by the command of the king, and yet were not chargeable with whatever sinful end he may have designed in strengthening his despotic power.

In Luke 3: 14, we are told that the soldiers demanded of John the Baptist, saying, "And what shall we do?" His answer was:

"Do violence to no man, neither accuse any falsely, and be content with your wages." Had it been sinful *per se* to be soldiers under the Roman government, would that stern reformer have thus answered this inquiry? The garrisons of soldiers that were in different parts of Judea, tended very much to preserve the peace of the country. In their position they had a duty to perform. John does not require them to leave the army, but to act uprightly and faithfully both to their fellowmen and to the government.

Is it not clear from all these Scripture examples, that our brother to whose article we have replied, and those who agree with him, go too far in maintaining that we should stand entirely aloof from the government in its effort to break up the Southern Confederacy? The instances which we have adduced are all in point; and clearly present God's people co-operating with immoral governments in a common cause against common enemies. We propose to do no more in the present war. The case of the Church of Scotland entering her protest against a covenanted nation violating its covenant engagements, is foreign to the point. It is not with the civil but the military power of the government that we would co-operate. When that has done its work in entirely suppressing the slaveholding conspiracy, should the nation in its civil character attempt to extend the constitution with its defects and its proslavery provision over the subdued territory, so far from aiding we will protest against it. But this does not follow as a necessary result of conquering the rebels. And it is now evident that it will not follow at all. Every indication goes to show that this war will destroy slavery in the nation and clear it out of the constitution.

In the statement of the question by our brother there is a clause which seems to us to vitiate his whole argument. He proposes to prove that Covenanters, "*so far as practicable,*" should stand aloof from entering the military service of the United States. To this we could give our consent, but certainly not on the grounds that he urges. His first argument, and indeed that is the main one, assumes that the war is unjustifiable, and that it is wrong to wage it. If this is so, then we should stand aloof without any qualification. We would stultify ourselves were we to require our people to abstain, "*so far as practicable,*" from what is sinful. They must abstain absolutely and take the consequences. There is no such limitation in the prohibitory statutes respecting voting, sitting on juries, &c. We believe our people, with but few exceptions, do stand aloof, so far as practicable, by paying bounty and commutation money in place of going, or letting their sons go into the army. The question is thus reduced to a point so narrow that there should be no controversy about it.

Both sides have had a hearing on this subject, and here, so far as we are concerned, the controversy must end. Other questions of much greater importance demand our attention. Our united and practical testimony is producing its fruit. Shall we, in place

of aiding to guide the great public movements that promise to rid our country of the curse of slavery, and to bring it into subjection to Messiah our Prince, unsettle first principles established long ago in both the profession and practice of the church, and expose ourselves by our strife to the scorn of our enemies and the pity of our friends? That would be unwise indeed. The voice of the nation in its need of light; the call of sister churches as they look to our position with approval, and above all the cries of the freedmen for the blessings of the gospel, proclaim in our ears the divine precept, "Be at peace among yourselves." • T. S.

THE WORD "OUR."

MESSRS. EDITORS—Luther says there is a great deal of theology in pronouns. Your readers are, doubtless, pretty well convinced that there is a tremendous amount of heresy lurking in the apparently innocent possessive pronoun OUR. This small word promises to rival in importance the Greek iota in the celebrated Arian controversy. Whoever cares to take the trouble will find the origin of this discussion in the June No. of the *Covenanter* for 1852, and in the November No. of the *Reformed Presbyterian* for the same year; the former containing Mr. (now Prof.) Willson's criticisms on an Address which I delivered when entering upon my duties as Principal of "Geneva Hall," the latter my reply to his strictures. I had supposed that the Prof. was satisfied that he had been in that instance a little hypercritical, and that we would have no more such small criticism and word-catching from that quarter.

It appears, however, that in this expectation I was mistaken; the old criticism appears in a slightly modified form in remarks upon Dr. Pressly's Address in the January No. of the *Reformed Presbyterian and Covenanter*, and if I understand his words, is virtually repeated in the reply to A. S., in the February No.

However much the Prof. and "A. S." disagree on other points, they appear to harmonize in their views upon the use of the word "Our," and in the evidence that my use of that word furnishes of lack of fidelity to the principles of the church; poles apart in every thing else, they are one upon this point. Permit me, therefore, to use plainness of speech. The assertion that the use of the word *Our*, as applied to the institutions of this country, is not customary among Covenanters, or that it is a novelty, or peculiar to myself, I meet with a broad, unequivocal and positive denial. I hope I am understood. A first declaration of this kind I could cover with the excuse that it was made in ignorance of what the fathers had written, and the phraseology that they were accustomed to employ; a repetition admits of no such palliation. Now for the proof. Rev. James R. Willson, D. D., father of Prof. Willson, father-in-law of "A. S.," uses the following expressions,

in one instance at least, three or four of them upon one page of the *Evangelical Witness*: "Our institutions," "our republican institutions," "our revolutionary conflict," "our revolutionary heroes," "our nation," "our halls of legislation," "our citizens," "our legislators," &c. In the celebrated "Prince Messiah," which A. S. attempts invidiously to contrast with my language, he employs the phrase, "Our political institutions." Whether A. S. or the Professor have been accustomed to read Dr. Willson's productions is best known to themselves. Dr. M'Leod, in his war sermons, freely employs the terms, "Our law," "our government," &c. Dr. Roberts, in the "Powers that be," says, page 95, "Unhappily, while we boast of the Christian name, we are ashamed of a public or national acknowledgment of the Christian religion. Indeed, we have gone farther; we have publicly and before the world denied the name and the principle that it covers." What! We Covenanters! We! Reformed Presbyterians!! Where have our mousing critics been that they have not scented the heresy in this faithful little work long before this. On page 95, he says, "Our halls of legislation." What! our Covenanters taught to say, Our halls of legislation! Wo worth the day! One other witness, Prof. J. M. Willson. This brother, in a work on Magistracy, uses the following extraordinary language: "Our present civil organizations." Truly that evil day, "*illa dies iræ*," when our children shall be taught to call the God-forgetting, Christ-despising, man-oppressing institutions of the country, "ours," has been long upon us.

We must be excused from quoting from the writings of "A. S." upon the Testimony of the Church, for the simple reason that we are not aware that there are any such documents in existence, his zeal for the Lord of Hosts apparently having taken another direction.

I have only given specimens. I could fill many pages with quotations, showing that this has been the usual customary phraseology of Covenanters when speaking of the institutions of this country. If any one affirms that I have employed the term in any different sense from that in which our most approved writers have used it, I am ready to meet that charge. This is our country—the government which we are under is our government—and the institutions here established are *our* institutions; ours to approve and obey, so far as they are right—to disobey and testify against, so far as they violate God's law and are wrong. The very sins of the nation are ours, even those which we most sternly rebuke, at least so we have declared over and over in our causes of fasting, by the use of the terms "*we*" and "*our*."

• In conclusion, permit me to express the hope that the persons who have made these repeated attacks upon the use of this word will look at their own utterances in the light of the extracts that I have made, and have the modesty either to keep silence hereafter or shoot their arrows at marks that are more conspicuous or nearer home than the one who has hitherto been the object. *Meanwhile*

I shall permit them to select their own words, and exercise my own judgment in the use of the terms that I employ.

I have no strength to expend in attacks upon my brethren in the church, would rather not waste any in personal defense, and will in future feel much obliged to them if they will refrain, as far as a sense of duty will permit, from dragging my name in this way before the church, either in the pulpits or in the Magazines. At all events, it is not too much to request, that they will refrain from attack until they have found a vulnerable point.

Respectfully,

J. R. W. SLOANE.

THE UNION LEAGUE.

WE have been asked to express our judgment on the question, “Whether it is proper for the members of our church to connect themselves with the Union League?”

We know almost nothing about this association. It is, we believe, a secret organization: absolutely so, as to its proceedings. It professes to be established for the purpose of counteracting the efforts of some other association or associations which are working throughout the North in behalf of the Southern Confederacy; for example, “The Knights of the Golden Circle.” That it is right to oppose the “K. G. O’s.” is plain enough to us, but it is even more plain, that every Christian should “walk in the light.” Works and operations, hidden from the view of men, may be lawful, notwithstanding; but the rule is, “Every one that doeth evil hateth the light,” while “he that doeth truth cometh to the light.” Proceedings deliberately concealed are always subject to suspicion, to which no Christian should subject himself. Another great and certain principle is, that no man should promise to conceal absolutely things *to be done*, when it is very conceivable that some of them may, possibly, be such as the law of God will make it his duty to disclose. Again, every good cause can and ought to be managed openly. This is right and more honorable. If the wicked work secretly, God sees them and will defeat them. We need not and ought not to imitate their tactics. Finally, the rule of the church is absolute.

J. M. W.

“OUR RULERS.”

MR. SLOANE certainly proves conclusively that the above phrase and similar ones may be used by Covenanters without losing their reputation for fidelity. We knew this before; but nevertheless we do not like these expressions, and do not, designedly at least, use them. Our intention, in the remarks that we made upon this

part of the article on which we commented was simply to rebut the inference drawn from their use, that any change had, of late, taken place in the state of opinion in the church. We had no design against Mr. S., although, on revision, we admit this might be inferred.

J. M. W.

SOUTHWESTERN MISSION.

LETTER FROM MR. ROBERT SHIELDS.

DUVAL'S BLUFF, ARK., March 5, 1864.

MESSRS. EDITORS—I have closed my labors in Little Rock, and am now at Duval's Bluff, on the White river, the present northern terminus of the Memphis and Little Rock rail road. Nearly all the people in the "Contraband Camp," at Little Rock, had been sent away to farms or were hired out at various kinds of labor, so that there were very few left in camp who could go to school. Last week Major Sargent, the General Superintendent of Freedmen for the State of Arkansas, was at Little Rock. I suppose that, at the time he sent Mr. Wallace there, he was not fully informed as to the state of the case. When he saw how things were he told me that there were many places needing my labors more than that where I then was, and on my expressing a desire to go to some other point, he gave me an order to report to the proper authorities here. There has been as yet no instruction for the colored people at this post, and I think I can be usefully employed here for a while. There are about one hundred in the "Contraband Camp" fed by the government. There are a great many colored people about town, employed as house servants, cooks, wood choppers, &c., who are self-supporting. There are three companies of colored troops at this post, and many of them have their families here. I suppose that altogether there are about six hundred colored people here. The men are putting up a log school house for me to-day, and I expect, if spared, to open school on Monday.

I had in my school at Little Rock about sixty-five scholars; fifty-three was the largest number in attendance at any one time. The average attendance was about thirty. About the same number of males as females. I found a few who knew some of the letters, none who knew them all. I taught there about ten weeks. A few were in attendance nearly all the time, the greater part were not in school more than half the time. I had a class of about twenty-five who had mastered the *a b c*, and were able to read easy words by spelling them aloud. Another class had nearly learned the alphabet. Besides teaching the letters I gave oral instruction by questions, &c., and had taught the whole school to repeat about thirty questions in the "Catechism for Children."

The entire colored population of Little Rock is estimated at fifteen hundred, which is, I think, rather below the mark. They have two churches of their own (Methodist and Baptist). These are occupied during the week by the scholars of the American Missionary Association, Chicago. About two hundred and fifty colored children attend these schools. They are doing very well. All the intelligent and enterprising colored people there are self-supporting. Those in the "Contraband Camp" are of the lowest class. I found comparatively few of them who cared anything about religious instruction. I preached

nearly every Sabbath, but some never came to the place of worship, and many of those who came seemed to do so more out of regard to me than from any love to the message I communicated. A few were, I think, truly pious. Brethren, we should pray for those who know not God and obey not his gospel.

ROBERT SHIELDS.

REPORT OF THE SUPERINTENDENT OF R. P. SABBATH SCHOOL OF PITTSBURGH AND ALLEGHENY CONGREGATION.

ALLEGHENY, January 25, 1864.

ANOTHER year has passed, and under the good providence of God, we have once more met to take a review of our labors. Let us weigh carefully the statistics presented, and each one for himself decide this question, Have I done my whole duty in the relation I sustain to this school? There are thirty-one classes; twelve male and nineteen female teachers; three hundred and thirty scholars on the rolls; one hundred and fifty-four boys; one hundred and seventy-six girls. Of these, two hundred and twenty-six are Mission children; one hundred and fifty-six white, and seventy colored. Ninety-one new scholars have been brought in during the year; thirty-one of whom have been suitably clothed by the ladies who are connected with the school. The average attendance has been about the same as last year, although from the number enrolled it should have been much larger. There is one, and undoubtedly a most efficient means of remedying this evil, which is systematic and frequent visiting of the pupils at their respective homes; a duty referred to in former reports, but one which has not been faithfully performed, else there would not have been so much discrepancy between the rolls and the daily record of attendance. The progress made by all is gratifying, but especially by the mission children, many of whom are employed all the week until late hours, and yet recite on Sabbath morning fully as much as those who are in more favorable circumstances. And while no scholar should be slighted, yet, for reasons that will readily suggest themselves to your minds, this class should receive special attention. It would be well for teachers to keep a correct account of the number of questions in the Catechisms and Bible verses memorized by each scholar, so that a correct account of the same can be returned in the quarterly reports to the Superintendent. This has not been done by all, and is now suggested as a general rule for the future. Stricter punctuality in all particulars on the part of the teachers, would have a corresponding effect on the attendance and progress of the pupils.

The amount of money collected is as follows:

From sundry members of the congregation,	- - - - -	\$ 25 20
“ Mr. Daniel Chesnut,	- - - - -	25 00
“ those engaged in the school,	- - - - -	121 24
		<hr/>
		\$171 44

Of this there have been expended:

For an addition to the Library of 350 volumes,	- - - - -	\$91 62
For Catechisms, Psalm books, papers, &c.,	- - - - -	66 09
Balance in hands of Treasurer,	- - - - -	13 73
		<hr/>
		\$171 44

The library is now in excellent condition, and care should be taken that the

rules respecting it be more strictly observed. As books have largely advanced in price, it will necessarily take a greater amount to support the expenses for the ensuing year, and we earnestly solicit of the members of the church increased liberality in their contributions. Let those who feel an interest in the success of the school, and who are not engaged in the work, look at the amounts named in the Treasurer's Report, and the sources whence derived, and decide whether a large increase could not be made with advantage to the school and credit to the congregation.

The amount collected from the scholars for the education of Syrian converts (and this is the only fund to which they contribute), is but sixty dollars. A sum small indeed compared with what it might and should be, and, unless greater efforts are made to increase the collections in the future, the pledge made seven years ago will not be fulfilled. But we hope for better things.

The monthly prayer meetings have been more fully attended than formerly, and greater interest manifested in the exercises; still there is room for improvement. Each one should feel it an imperative duty to be punctual in attendance on these occasions, and in addition to the devotional exercises let there be a free and full interchange of thoughts relative to the school. In this connection it may be well to remind all that it is an imperative duty for each teacher to remember his respective pupils in his secret prayers. This will promote warmth of feeling and interest in duty, which will greatly conduce to the interests of the school.

Some few changes have taken place among us since our last annual report, but none worthy of special notice. A few have resigned their position as teachers, but their places have been supplied, yet there is room; and to any who really desire to engage in a good work, we tender a cordial welcome. We have abundant cause of thankfulness to our Father in heaven for his goodness. Death, which has been so busy throughout our land, has not laid his chilling hand upon any of our number, and, so far as we can now recollect, but one of the scholars has been taken away. The circumstances connected with this are no doubt fresh in the memory of all, and are such as to awaken pleasing emotions, for there is good reason to believe that loss to the friends was gain to the little one.

We have enjoyed uninterrupted outward prosperity, and are in possession of all our Christian privileges. Have we wisely used these blessings? This is an important question, and one to which it would be well if an affirmative answer could be given, for we know not how soon it may be said to any one of us, "Give an account of thy stewardship; for thou mayest be no longer steward."

Let us, then, in view of the blessings enjoyed, which correspondingly increase our responsibilities, evince our gratitude by laboring more earnestly in the discharge of our several duties. "Provoke one another to love and good works," keeping always in mind the one great end of our being, the glory of God; praying always with all prayer and supplication, that the love of God may be shed abroad in each of our hearts by the Holy Ghost given us. This, and this alone, will rightly nerve us to our duty. Let us strive not only to increase the numbers of the school, but rather to make it an efficient agent in enlightening the minds of youth, who otherwise might grow up ignorant of the true end of their existence, and pests to society; each one laboring to have clear views of a personal interest in Christ, and there will then be little difficulty in imparting a knowledge of him to those placed under our charge. This is the true end of Sabbath school instruction.

Respectfully submitted,

WILLIAM WILLS, *Sup't.*

INDIANAPOLIS INVITING COVENANTERS.

HAVING recently spent two Sabbaths in the city of Indianapolis, preached in four of the churches, viewed the place and its surroundings, and become known to many of its inhabitants I can safely say, its inducements, to those who prefer a city life, are strong and many. Merchants, mechanics (especially carpenters), laborers, *business* men of different occupations, will find ready and profitable employment. Its location is pleasant and healthful; rail roads, ample and sufficient; vicinity, said to be, rich and productive, and above all, three thousand dollars are already offered to build a Covenanter church, that the principles of *National Reformation* may be proclaimed in the city. One of the most reliable and wealthy men of the place proposes a donation of two lots, for church and parsonage, each sixty by two hundred feet; located in one of the most eligible parts of the city, and estimated at two thousand dollars. Others are ready with their liberal contributions of a thousand more. Without any solicitation whatever, I heard one of them say, "I wish you to put me down a hundred dollars for that house." Such is the desire for *National Reformation* preaching, that we are offered lots (60 by 180 feet,) in the most eligible district, for four hundred dollars each, all necessary aid in building upon, and improving them, and payments, as to time and instalments, to suit purchasers, if we will only *try* to have preaching and build up a congregation in the city. All this being indisputable fact, and not visionary imagination, does it not look like "a great and effectual door being opened," and a Macedonian *prayer, loud and earnest*, saying, "Come over and help us?" At present there are but three or four of our people in or near the place. For further information write to J. T. Boyd, M. D., Indianapolis, who will give prompt attention to all communications which the brethren may see proper to send him on this subject.

JOHN CROZIER.

MISSION IN WASHINGTON.

MESSRS. EDITORS—Having received communications from various sources as to the founding of a mission in Washington City, D. C., I respectfully ask the insertion of the following:

Revs. A. M. and J. S. T. Milligan, having carefully examined and explored the city and vicinity, made a report to the Board very favorable to the establishing a mission there, by procuring a suitable lot of ground to erect a building for both a church and school house, and also the propriety of building some low-priced tenements for dwellings for the ex-slaves and rent them at a reduced rent comparative to the most unjust and high rents imposed on them by speculators, and also to make the mission somewhat self-sustaining. To this the Board assented, consequently I spent the whole of last week in Washington, by direction of the Board, by whom I was authorized to select and purchase a suitable lot of ground for the above purpose. I finally succeeded in purchasing a lot on a wide street about one mile south of the Capitol, about five hundred feet west of South Capitol street, fifty-five feet three inches in front and one hundred and seventy-three feet seven inches in depth, for three hundred and twenty-five dollars. The deed is made to Rev. A. M. Milligan, in trust for the Synod of the Reformed Presbyterian Church of North America, conditioned that Mr. M. will deed said lot to any person or persons or for

whatever trust Synod may direct him at any time so to do. Rev. J. S. T. Milligan is now engaged in having a church erected, which he expects to have finished in about three weeks. There can be some fourteen to sixteen tenements built on the same lot, which he will attend to as speedily as money can be raised for this purpose. Mr. Milligan is well pleased with the lot and price, and entertains cheering hopes of much good being accomplished under the Divine guidance. The church is under obligation to the Hon. William Whiting, Solicitor of the War Department, whose influence has been extended to our Southern Mission since its inception, and special gratitude is due to him for his attention and efficiency in enabling me to procure the above lot.

WILLIAM BROWN.

AFFAIRS ABROAD.

RUSSIA.—The following account of "The Great Russian Emancipation," which we find in our exchanges, is long, but will not bear abridgement:

An English clergyman, Rev. J. Long, has spent five months in Russia for the special purpose of studying the effects of serf emancipation on the spot. He has had every facility given him by the authorities, and has also mingled freely with the enemies of the great reform. He also traveled extensively in the interior of the country, and resided for a time in a district one hundred miles south of Moscow. The *Independent* gives the following abstract of his report:

The emancipation is completely triumphant in every respect. All the forebodings of the reactionaries have been disappointed. There has been no bloodshed, no excess, no social disorder, no decline of industry. Twenty-three millions of people have been raised at once from the degradation of chattelism to the dignity of freemen, by the fiat of one man, in the space of two years, in the face of a most formidable opposition of nearly the whole Russian nobility. The bitterest opponents now admit that, "as the operation had to be performed some time, it was well to do it at once." Intellectual and social energies, which had been frozen up for centuries, are set free; the peasantry are a promising race of people, and they know how to appreciate the boon of liberty.

Among the first financial results is the general rise in the price of land all through Russia, at least a million of serfs having already purchased the lands which they formerly cultivated for a master. The government systematically loans money for this object, and all the money which was formerly hidden in earthen pots is brought out and invested in land. Every peasant feels a new incentive to industry and economy, that he may be able to buy land. More houses are now built in a year than used to be built in half a dozen years. The new wants of the people give a surprising impulse to trade. The nobility, who used to spend their incomes at Paris or in Germany, are coming to live on their estates, and spend their lives in seeking to promote the improvement of the people. The appraised value of property in the kingdom is already enhanced beyond computation.

The educational and religious efforts are equally signal. Already eight thousand schools have sprung into existence among the peasants, by their own efforts, aided by friends, the government having no hand in it. Two years ago such a thing as a day-school among the peasantry was hardly known.

There is a great anxiety to be able to read the laws, as well as to read the Scriptures. To meet a pressing demand, the church authorities have published the Russian New Testament, at the low price of sixpence a copy—about twelve cents. Of course the priests must make themselves both intelligent and refined, if they wish to keep their places among an educated people.

The changes which have already been made in the municipal arrangements of the country are equally wonderful. Within the last two years the cities of Moscow and St. Petersburg have for the first time had mayors elected by the citizens. In the peasant villages, the chief is elected by the people, and all measures are debated and settled in village meetings—those pestilent nurseries of discontent the old Tories called them—the training schools of freedom, as every philosophical observer considered our American town-meetings. An honorary local magistracy has been created all over the empire, of men of character and standing, who can execute justice between man and man, repress crime, and protect the weak against the strong. Our author says:

“These municipal institutions are training-schools for the peasantry; they enable them to resist the oppression of the noble and the government employes; they also break the force of that centralization which has been such a curse to Russia; and they are nuclei to protect the weak against the venal police of Russia; for, in the peasant’s court, oral evidence, summary decision, and publicity, form the rules of proceeding, while a simple and cheap code of the law is administered.”

And, finally, the writer finds in all this the first installment of a fully-developed liberal constitution for Russia, which must follow as an inevitable consequence:

“Even the late Emperor Nicholas was convinced that emancipation was necessary, but he would not give it knowing that it would involve reform in all other departments of the State; that the upheaving of the masses would affect every institution in Russia. As serf emancipation included municipal institutions for the peasantry, a constitution, therefore, for all Russia follows as a corollary; and I found, among all intelligent Russians, the full conviction that a constitution must naturally come in a few years; that as municipal constitutions grow out of emancipation, so provincial assemblies are the result of municipal freedom, and a constitution will be the fruit of provincial assemblies. These steps are now being taken.”

The Emperor Nicholas was fully sensible of the importance of emancipation, but he said clearly that constitutional government must follow, and this he would not abide. Alexander II. has, therefore, acted with his eyes open, and is prepared to follow out his first step to all its legitimate results as fast as wisdom will allow.

Since the above was written, the Arabia mail steamer brings the *Official Journal* of St. Petersburg, containing an imperial ukase for the organization of the provincial and district representations of Russia, with the exception of the Western and Baltic Provinces, Arch-angel, Astrachan, and Bessarabia. This is the beginning of a constitutional monarchy in Russia, whose government will no longer have to be defined as a “despotism tempered by assassination.” The introduction of a representative constitution will, of course, greatly contribute to the education of the whole people, and will thus have a marked influence upon the destiny of Europe.

GREECE.—The hopes entertained regarding this kingdom at the time when it was rescued from the grasp of Turkey, have been, thus far, to a considerable extent, disappointed. The Bavarian King, Otho, had no sympathy with Greece or Grecians, and ruled

with little reference to the welfare of the kingdom. There were frequent insurrections, sometimes so far successful as to force upon him a change of counselors, but, as soon as quiet was restored, matters reverted into their former channels. A revolution occurred last year, which resulted in the expulsion of Otho, and the election of a Danish prince, a Protestant, who now rules the kingdom. Fresh hopes are awakened, and so far everything is more promising. We quote from an excellent article in the *Christian World*, what relates to its religious condition:

That Greece is in some measure prepared, not only for political reforms, but for religious freedom, is indicated by twice choosing a Protestant for her King, and by in the last choice closely allying herself with two Protestant nations. The charm of fancied advantages from Russia, through Greek church connections of interests, seems to be broken. The political power of the Holy Synod holding the people to Greek superstitions, as the only hope of advancement, is broken. The people now seem to perceive that, for a generation, their own religious teachers, from the Archbishop to the lowest deacon, have been merely political tools, bribed by foreign money to consummate schemes which have nearly ruined the nation.

The Greeks are evidently looking westward for examples. We trust they will see the beauty, the justice, the desirableness for them, of unmodified religious liberty. In their constitution of 1843 it was asserted, but yet so trammelled by provisions against proselyting, as to enable the fanatical clergy to persecute all who did not agree with them. An instance of this is now before the Greek nation in the condemnation of Dr. King's pamphlet (published in our Oct. and Nov. Nos.), concerning the character of the Virgin, by the Holy Synod. Dr. Kalopothakes, editor of the *Star of the East*, and one of our laborers in Greece, is taking advantage of it to show the unreasonable, the unscriptural, and the cowardly character of intolerance, which takes it for granted that the religion which needs such protection cannot bear examination. He has, in this light, reviewed the action of the Holy Synod, with a severity which has not been used against the highest ecclesiastical body of the nation before, since the 8th Æcumenical Council; and yet he gained the approval of a majority of the people. He does this in hope that the people may thus be led to demand true and full religious liberty, to be guaranteed in the constitution about to be formed. It should be said that his is the only paper in Greece which takes this bold and righteous ground, and if it shall contribute in any effectual manner to securing the object, we shall feel that our labors in Greece have not been in vain.

The spirit breathed by the court gives much confidence that a wider door in Greece is to be opened to the gospel. The King and the Minister seem to be impressed with the fact that "the religion of the people is one of form;" and to feel the "necessity for regular preaching, for Bible distribution and Bible teaching." Rev. Mr. C., our missionary, says, "Our opportunities are daily increasing; we feel encouraged and delighted at the fact."

One great advantage which our missionary has among the Greeks is, that they are allowed the Scriptures, and when he can prove a doctrine by reference to their own Testament, it is, with them, an end of controversy.

ITALY.—The accounts are encouraging. Rev. Mr. Hall writes to the *Christian World*:

The Mission in the Island of Elba prospers under the divine blessing. At

Rio Marina the work, commenced under serious persecutions, has been prosperous from the beginning.

A church has been built in Pisa, through the instrumentality of an English lady, who applied to me two months since to become responsible for the salary of the minister. I have done so, believing that much good might be done through the faithful preaching of the gospel there. The minister began his services with forty persons; at the close of last month his congregation numbered about seventy.

I have also been requested to assume the expenses of the church gathered in this city by Father Gavazzi, as he wishes to be relieved from further responsibility for its support. The minister whom Mr. Gavazzi placed over the church is an ex-priest from Naples. He was a member of the Waldensian Seminary here about six months, and for the same or a longer period, was under the instruction of Dr. Desantis at Genoa. His congregation is as large as can be accommodated in their place of worship—probably from one hundred and fifty to two hundred persons. A colporteur in and about the city disposes of many Testaments and religious tracts and books, besides doing more or less regularly the work of an Evangelist. We have in the city two schools, numbering together between sixty and seventy children, who are regular in their attendance. A great amount of good has already been accomplished by these schools, and I hope soon to see an increase in the number of scholars. We have a school also at Brescia, which has had about thirty children—some are irregular in their attendance; but it will doubtless go on more prosperously when the minister lately appointed there shall enter on his duties. A new mission has been established at Casale, near Alexandria; the minister sent there is a man of experience and capacity, of whose labors I hope to give you a good account. A mission was once established at Casale by the Waldensians, but they abandoned it two years since. A few persons, however, remained faithful, who now constitute the nucleus of the new enterprise. The neighborhood of Casale will also be visited, as in all the towns and villages some are found who are interested in the truth.

During the last five months a colporteur has been laboring in Faenza, Ravenna, and other places in that region. He has had very good success in the sale of Bibles and tracts.

MADAGASCAR.—For some time, the accounts from this island have presented a state of things rather ominous. It was feared that the government of the queen, who succeeded the king who was lately assassinated, would either be subverted by its enemies or controlled by France in the interest of Popery. In either case the suppression of Protestantism was apprehended. Mr. Ellis now sends favorable news. The same magazine from which we have already quoted, says:

A communication from the Rev. William Ellis, dated July 28, tends to confirm the hopes entertained of the stability of the present government and the continuance of perfect religious freedom throughout the country. All was quiet at the capital, and the rebellion alleged by the French journals to have assumed such formidable dimensions in the provinces, dwindles down, for the most part, to disturbances occasioned by cattle-stealing on a large scale. The arrival of representatives from distant provinces to take the oath of allegiance, had made the missionaries acquainted with the existence of Christians among remote and independent tribes, in which it was not previously known that there was a single Christian.

THE SIGNS IN EUROPE.—Nearly all Europe is agitated. Poland

still wars for her independence: almost hopelessly, but most valiantly. The kingdom of Italy is arming, and may attempt, at a very early period, the deliverance of Venice from Austrian domination. Denmark stands ready to resist any forcible effort to wrest from her the Duchies of Schleswick and Holstein. Prussia and Austria, disregarding the authority of the German Diet, have determined to take the question into their own hands, and are marching armies to the Elsie. These powers are in favor of adhering to the settlement of 1852, which left the Duchies in the hands of Denmark. England and Sweden and Russia, and perhaps France, will take the same side. Meantime the people of the Duchies wish to be under German rule, and the smaller States and nearly all the people of Germany, are bent upon the same thing. The Lower Houses of the Legislatures of Prussia and Austria are opposed to the course of their governments, have taken sides with the Diet, and refuse to grant money for raising armies. The king of Prussia has, in consequence, dissolved the Prussian Chambers. War will soon arise in some quarter, and it will not be easy to prevent its becoming general.

OBITUARIES.

DIED, November 18th, 1863, at her residence, in the city of New York, in the 33d year of her age, after a brief illness, Mrs. H. O'NEIL, wife of Henry O'Neil. She was born in the County Antrim, Ireland. Her parents were members of the Presbyterian Church, and carefully educated her, both in the doctrines and practice of our holy religion. In 1847 her family came to New York. In early life she made a profession, and soon gained the confidence and esteem of the members of the congregation with whom she was connected. Her name is still held in honor among them. In 1856 she acceded to the Reformed Presbyterian Church, and became a member of the 2d Congregation. At once she began to work; she manifested a deep interest in the welfare, temporal and spiritual, of the congregation. Being cheerful, intelligent, generous; in worldly things prosperous, and having a large circle of acquaintance, she soon acquired both influence and usefulness. To her pastor she was a blessing. Her every look cheered and encouraged those around her in every good work. She was an obedient daughter, an affectionate wife and mother, a faithful friend, and a consistent and useful member of the church. She was suddenly cut down in the prime of life, leaving a rich legacy in her prayers and example to the husband, children, many relatives and Christian friends who mourn their loss by her death. COM.

DIED, on the 26th of February, 1864, AMANDA JANE ARMSTRONG, wife of Robert A. Armstrong, and daughter of Robert and Ann Rowan, aged 27 years. Mrs. Armstrong, having labored under constitutional debility for some time previous to her departure, was finally attacked with pneumonia, which terminated her earthly existence. She, anticipating a fatal issue, was calmly resigned to the will of her Divine Master. During her last illness, she, possessing an active, sane and vigorous mind, frequently used the following appropriate petitions, "Lord, give me patience. Lead me not into temptation.

Give me dying grace." After having bid farewell to husband, three children, mother and intimate relatives, she thrice uttered from her partially closed lips, "Lord Jesus, receive my spirit," and peacefully yielded her soul to God who gave it. The subject of this notice was a member of the Reformed Presbyterian Church, Brookland Congregation, Pa. Her deportment in life was closely allied to the principles which she avowed.

DIED, of diphtheria, in Waterford township, Racine county, Wisconsin. JAMES MILROY, son of Ebenezer and Mary Agnes Milroy, of the Reformed Presbyterian Congregation of Vernon; a peculiarly trying and distressing bereavement.

In the February No. of this Magazine were chronicled the deaths of three other children of the same parents, following each other in quick succession. The *first* removed was David, born January 5th, 1853, died January 2d, 1864. The *second*, William, born Oct. 7th, 1857, died Jan. 10th, 1864. The *third*, John Alexander, born September 3d, 1859, died January 16th, 1864. And now, in so brief an interval, after a painful illness of two weeks, the *fourth*, James, born September 29th, 1854, died February 13th, 1864. Snatched from the embrace and yet bleeding hearts of fond parents, he has gone, we trust, to join his little brothers, in whose death there was much hope, in that place where there is "no more pain," and where "the weary are at rest." He departed, we doubt not, to be with Christ, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God;" and with whom, though of so tender years, he expressed repeated and earnest desires to be.

Let the deeply stricken and sorrowing parents, while they mourn their own loss, remember their children's gain, and "sorrow not, even as others which have no hope." May they, turning to Him who has smitten, and who alone can heal, bow in meek resignation to the Divine will; and experience richly the comforting and sustaining influences of the Spirit of God. W. M.

DIED, on the 6th of February, DRUSILLA TURNER, second daughter of the late William Turner, an elder in the congregation of Vernon. There was something peculiarly trying in the removal of this young woman. After the decease of their first boy, she went to E. Milroy's to aid the mother in ministering to the necessities of the other afflicted ones. While there she caught diphtheria. She returned home; medical attendance was called in, the disease appeared to give way to the application of the usual remedies, and sanguine hopes were entertained of her recovery, but rather suddenly a change came for the worse (probably a hasty decline, as the dregs of diphtheria or superinduced by it), and in about three weeks from the time of its appearance she was numbered with the dead. She was a worthy member of the congregation, and gave, as her end drew near, satisfactory evidence, by trusting in Christ and a believing appropriation of his precious promises, that she could enter the dark valley and fear no ill. This well-founded hope supports her bereaved mother and sorrowing brothers and sisters, as well as the members of the congregation. "Blessed are the dead that die in the Lord." COM.

NOT the would-be pious, but the really pious, always respect, and seek their fellowship. The man who has the true fear of God in his heart is like the sun, which shines and diffuses warmth, though it never speaks.

BOOK NOTICES.

CHRISTIAN LIFE AND CHARACTER of the Civil Institutions of the United States, Developed in the Official and Historical Annals of the Republic. By B. F. Morris. Philadelphia: George W. Childs, 628 & 630 Chestnut street; Cincinnati: Rickey & Carroll. 1864. 8vo. pp. 831.

The object of the compiler in this large volume is to prove that the United States as a nation is eminently Christian in its life and character. The proof is supplied in official and historical documents, a very large number of which have no weight beyond what attaches to the opinions of individual persons. It strikes us that the work is too voluminous, and that a good deal contained in it might have been omitted without damaging, in the least, the object had in view. The author has unquestionably proved, if it needed to be proved, that the people of the United States are a Christian people, and that public men, in many cases, have done homage to the Christian religion. The argument by which he attempts to prove that the Federal Constitution is a Christian instrument is inconclusive and unsatisfactory. With the considerations adduced on this point we put side by side the fact brought out in the same chapter, that the absence of all recognition of God and of the Christian religion in the Constitution was conceded at the time of its adoption, and deplored by Christians. Eighty years ago, the arguments employed would not have satisfied any one on this point, and would not now but for the degeneracy of public sentiment. While not agreeing with the author in many of his conclusions, we regard the book as a most valuable compilation, putting within the reach of all, documents of the greatest interest otherwise inaccessible to the mass of readers. As a book of reference it will be found of great and permanent value.

From **ROBERT CARTER & BROTHERS**, No. 530 Broadway, New York. For sale by William S. and Alfred Martien, 606 Chestnut street, Philadelphia:

THE POST OF HONOR. By the author of "Broad Shadows on Life's Pathway," &c. 1864. 16mo. pp. 370.

The aim of the writer in this book is to show that the true post of honor is occupied by witnesses for Christ. It corrects the misapprehensions of worldly men, who seek honor one of another, and shows that all true honor cometh from God only. The lesson, which is one of the greatest value and moment, is clearly and forcibly presented.

LUCILLA AND THE ABBE; or the Reading of the Bible. By Adolphe Monod, D. D. 1864. 16mo. pp. 240.

This, we believe, is a re-publication of a book well received on its first appearance, as it richly deserved to be. It is an argument for the divinity of the Scriptures, and for the right of all to have and read them. We know of no better book on the subject for popular use.

STORIES FROM JEWISH HISTORY. From Babylonish Captivity to the Destruction of Jerusalem by Titus. 1864. 18mo. pp. 178.

ESTER PARSONS ; or Try Again, and other Stories. 1864. 18mo. pp. 173.

PAYING DEAR, and other Stories. 1864. 18mo. pp. 176.

The above are all from the pen of A. L. O. E. She is a great favorite with the young. All are good in their way, but the first is especially well adapted to young minds.

THE PRINCETON REVIEW.—The contents of the January No. of this Quarterly are : 1. The Union of Church and State. 2. Davidson's Introduction to the Old Testament. 3. The late Rev. James Hoge, D. D. 4. Can God be known? 5. Shedd's History of Christian Doctrine. These articles are well written. The first deals with a subject of present absorbing interest. The facts presented in regard to the Union and Constitution and the conclusions drawn from them, present materials for profitable study.

BIBLE AGAINST SLAVERY, 12mo. pp. 148, just published by the U. P. Board, and for sale at their Depository, 93 Third street. Price in paper, 25 cents ; in muslin, 50 cents.

NOTICE TO PRESBYTERIES.

THE attention of Presbyteries is called to the action of last Synod on the matter of statistics. As but few statistical reports were then received, and these very imperfect, it was directed that none be published. At the same meeting Presbyteries were *ordered* hereafter to furnish statistics.

It is hoped that this matter will be attended to at the spring meetings of the Presbyteries. Imperfect statistics have been published, and the Reformed Presbyterian Church, not large in numbers confessedly, is represented in the periodicals of other churches as much smaller than it really is.

It is suggested that in the case of vacant congregations, preaching stations, and congregations not represented at the Presbyteries, the proximate number of communicants will be known by some one present, and should also be published. In this way only can any statistics, representing fairly the strength of the church, be prepared at Synod.

The items to be presented are, the names of the pastor, if there be a pastor ; the number of elders, of deacons, of communicants, of families ; the increase since last Synod by profession and by certificate, separately ; the decrease by death, by dismissal, and by discipline, and the number of baptisms. It is suggested also, that it would be well if the practice of other churches was followed, viz : to publish also the amount of contributions by each congregation, for minister's salary, missions, &c. That, however, must, for the present year, be left optional with each Presbytery and until Synod issue an order on the subject.

S. BOWDEN, *Olerk of Synod.*

ROCHESTER Presbytery will meet in Rochester on second Wednesday of May, at 11 A. M.

T H E

Reformed Presbyterian and Covenanter.

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No. 5.

MARRIAGE WITH A DECEASED WIFE'S SISTER UNLAWFUL.*

FOR several years this subject has claimed the attention, in some measure, of the religious community in this country. The question, whether a man may lawfully marry the sister of a deceased wife? has been brought before the judicatories of more than one of the larger Christian denominations of the land, and it is to be regretted that, in some instances, such incestuous marriage has been winked at or countenanced, instead of being condemned. Unfortunately, loose notions and great indifference pervade the public mind on the subject, and every year the instances of such marriages have become more frequent. Civil law is silent on the matter; public opinion is callous, and the practice passes generally without reproof. Until lately, the law in Great Britain was understood to prohibit such marriages, holding them as incestuous; but within a year, a bill was introduced in Parliament, the object of which was to legalize the marriage of a man with a deceased wife's sister. The measure produced much excitement, and called out a strong opposition, expressed in public meetings, in remonstrances sent in to Parliament, and otherwise. At a meeting held a few months since in Glasgow, attended by a large number of the prominent and influential men of the city, able addresses were made in opposition to the bill, in which the subject was thoroughly discussed in several of its bearings. The Rev. William Symington, D. D., presented the Scripture argument in a clear and unanswerable manner. We subjoin the substance of his remarks as seasonable and edifying:

The particular question now under consideration, has been long regarded as definitely settled. For fifteen centuries in the Jewish Church, and for seventeen centuries in the Christian Church, the husband, his wife's mother, sister, niece, are the same as his own; law of incest was held to be fixed. When, at a comparatively re-

* This article, from the pen of the late Dr. Wm. Symington, is republished by request, from the pages of the *Reformed Presbyterian*, in which it appeared in 1851. The subject is, moreover, of permanent interest.—EDS.

cent period, the question was raised, whether a man might marry his deceased wife's sister, it took the people by surprise; it had not been before their minds; they had been accustomed to think that such a connection was wrong, and, of course, they were not in circumstances to pronounce on it a distinct judgment. Such, indeed, if we are not greatly mistaken, is pretty much the state of matters at the present time. The majority of those we meet have never had their minds directed to the subject, and are liable to be carried away with specious representations on one side, or to look on the whole question with indifference. Hence the necessity of giving it a full and public discussion. The full discussion of this subject involves a variety of points, touching respectively on the law of God, the law of man, the creed and discipline of particular churches, and the general interests of society. It is the first of these to which I am now to confine myself—the Scripture argument on this point. This, in some respects, is the most important; it lies at the foundation of all the rest. In discussing it we have to encounter some difficulties, arising, in part, from the peculiar delicacy of the subject itself, from the verbal criticism which it is necessary to introduce, and from the inferential character of the evidence that is to be adduced. There are some individuals who, on points of this kind, will not hear of inference. They must have express law and precept—so many words in the form of an explicit command or prohibition; but as the Westminster Divines have said, and as I believe all sober theologians are agreed, “what by good and necessary consequences may be deduced from Scripture,” is as much “the counsel of God” as that which is set down in so many explicit words; and, in short, if we are to have nothing to do with inference, we shall, I apprehend, at the present time, get little good from the Bible. There must be an end, too, of all reasoning, as every argument supposes an inference, and every syllogism an *ergo* (therefore). With these prefatory observations, I proceed to address myself to the proposition—“That the proposed measure is contrary to the Word of God.”

Before proceeding to prove the truth of this proposition, I would beg leave to call your attention particularly to a few general principles which require to be understood and admitted, in order to the right understanding of what is to follow. The first of these general principles is, that the law of marriage, by which everything concerning it is to be determined, is to be sought for in the Scriptures, and particularly in the 18th chapter of the book of Leviticus. There we find the law of God; and there we find the foundation of all the laws of man on the subject. If they are not there, where are they? I have no hesitation in answering, Nowhere. In short, the whole subject is thrown entirely loose, and left to the casualty and caprice of mere human legislation. The laws of man without this have no basis on which to rest, except mere expediency; and thus each and all might do what they choose in the matter, without incurring the guilt of sin. We have no hesitation in saying, if the principle is denied that the law with

regard to marriage is to be found in the Bible, a man must be held to be at liberty to marry whatever woman he chooses—his own sister, his own mother, or his own daughter. What law can take him up, if you do not go to the Bible for your authority? The law in regard to marriage, as contained in the portion of Scripture to which I have referred, is a moral law, and not a ceremonial law. It has nothing in it peculiar to the Jews—it applies equally to the Gentiles; and we find, particularly, that its violation by the Gentiles is deprecated, which clearly shows that it is moral. We may call it the statute law of heaven in regard to marriage, and hence we account for the solemnity with which it is introduced in the opening verse of the chapter to which I have referred. There is no middle course, as it appears to me, betwixt that which I have stated, and the promiscuous intercourse that constitutes one of the foulest dogmas of Socialism; and I feel impressed with the conviction that the tendency of that which the bill we have met to oppose goes to legalize, is to introduce into the upper classes, the same abominations which were lately attempted to be introduced amongst the lower classes—the loathsome abominations of Socialism. The second general principle to which I would beg attention, is, that the sexes are convertible. We mean by this, that what a man may do in respect of marriage, a woman may do; and what a man may not do, a woman may not do. A man and a woman are placed on the same footing, and the same prohibition applies to both. The prohibited degree of marriage to a man in respect of a woman, are the prohibited degrees to a woman in respect to a man. This, I apprehend, none will deny. It is, indeed, indisputable, if we admit that a man and a woman are equally moral beings; that a woman has a soul as well as a man, and is equally responsible to God. If that is admitted, the convertibility of the sexes must be admitted also. The third general principle which I am anxious to bring before you, is, that affinity and consanguinity, as grounds of prohibition and permission, are equivalent. To the husband, his wife's relations are the same as his own in the same degree; and to the wife, her husband's relations are the same as her own in the same degree. That is to say, to a husband, his wife's mother, sister, niece, are the same as his own; and to a wife, her husband's father, brother, nephew, are the same as her own. The relations of each, in short, are alike to both, in the same degree. Now, the principle on which this rests, is the principle which lies at the foundation of the law of marriage. God said, "Let a man leave his father and mother, and cleave unto his wife, and they two shall be *one flesh*;" there is an identity thus formed between the man and the wife. This identity lies at the very foundation of marriage. The importance of this, in regard to social morality, must be apparent at once. The principle I have stated, of affinity and consanguinity being equivalent, is admitted in the laws of our country, as might be shown by referring to Blackstone's Commentary, and other legal authorities. But it is more to my present purpose to remark, that this principle of affin-

ity and consanguinity being equivalent, pervades the whole of the 18th chapter of the book of Leviticus. There are in that chapter seventeen instances of prohibited degrees; and it is not unworthy of notice, that of these seventeen degrees eleven are degrees of affinity, and six only degrees of consanguinity. We are apt to think that consanguinity is a stronger ground of prohibition than affinity; but the majority of prohibitions has respect to cases of affinity, and this entitles us to draw the conclusion, that at least affinity is an equally valid ground of prohibition with consanguinity. The fourth general principle is, that the prohibited degrees all spring out of one circumstance. They have all one root. What is that root or circumstance? It is propinquity, or nearness of kin. Whether they be cases of affinity or consanguinity, the prohibition always proceeds on this one circumstance of nearness of kin. The foundation is laid for this in man and wife being "one flesh." "None of you shall approach to any that is near of kin to him, to uncover their nakedness; I am the Lord." Lev. 18:6. This phrase refers distinctly to marriage; it is a universal law, expressed in language of universality. Observe, too, that the principle on which the prohibition rests, is nearness of kin, or propinquity. And mark the solemnity of the announcement—"I am the Lord." This is what may be called the enacting clause of the statute which is afterwards more fully unfolded. According to the language of modern legislation, it contains the great principle of the bill—the great principle, applicable to what follows on the subject of incest. This makes out the fourth general principle. Now, taking these general principles along with us, let us look to the Scriptures and see whether we have there any proof that the marriage of a man with his deceased wife's sister is contrary to the Word of God.

The first thing we remark in way of proof is, that a man is expressly forbidden to marry his own sister, or his half-sister. "The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home or born abroad, even their nakedness thou shalt not uncover." Lev. 18:9. Now, here, clearly and distinctly, is marriage forbidden between a man and his own sister, the daughter of his mother, or even his half-sister—although she be daughter only of the father or the mother, and not the daughter of both. Nothing can be clearer than this. Remember, then, the third general principle, that affinity and consanguinity are equivalent, and from this it will appear equally clear that a man is forbidden to marry his wife's sister. On the principle of consanguinity, he is forbidden to marry his own sister; and on the principle of affinity, he is forbidden to marry his wife's sister; for affinity and consanguinity are the same. If this principle is admitted, as we have endeavored to show that it is in harmony with reason, Scripture, and common law, then it is contrary to the Word of God for a man to marry his wife's sister.

Again: a woman is forbidden to marry her husband's brother. In Leviticus, 18th chapter and 16th verse, we read, "Thou shalt

not uncover the nakedness of thy brother's wife : it is thy brother's nakedness." Here, clearly, a woman is forbidden to marry her husband's brother ; for if a man is forbidden to marry his brother's wife, of course the wife is forbidden to marry her husband's brother. Now observe, that if a man may not marry his brother's wife, on the second general principle (that the sexes are convertible), it follows that a woman is not to marry her sister's husband, which is done when a husband marries his wife's sister. But the former is strictly forbidden, and, on the principle of the convertibility of the sexes, the latter must be forbidden also. It is clear and distinct, therefore, that, on the principle of the convertibility of the sexes, this passage forbids a man to marry his brother's wife, and forbids a woman to marry her sister's husband. But there is a double inference from the passage, and you may take it thus : a wife's sister is to the man what the husband's brother is to the woman ; and if a woman may not marry her husband's brother, so neither may a man marry his wife's sister. There is no inference in the world that can be more legitimate than this. True, it existed under the former dispensation, that there was a law authorizing a man to marry his brother's wife. We find in the book of Deuteronomy, 25th chapter and 5th verse, "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger ; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother to her." There may seem to be something a little inconsistent here ; but observe, this exception strengthens instead of weakening the general rule. It does so, inasmuch as nothing else than the original authority which made the first law, could dispense with it, by making this exceptive one. That exceptive law was introduced for a special purpose, and being so, it left the law in force in every other case. And then, still further, the special purpose for which this exception was made having ceased to exist, the law now stands without any exception whatever. And if this will not satisfy our opponents, we beg their attention to this, that the exceptive law, while in force, constituted not a permission, but an obligation to marry a deceased brother's wife. The widow was allowed to punish him, and to cast on him contempt, if he refused to marry her ; and if men will argue from this circumstance in connection with the subject before us, they will find that their argument will go further than they intended. It will oblige every man whose wife dies, leaving a marriageable sister, to marry that sister ; and this, we presume, will not always be found quite agreeable or convenient to parties.

Now, the third point to which I would refer, is one to which I attach great importance. I do not see how it is to be got over. It is this, that degrees of affinity more remote than that of a wife's sister are directly prohibited. There are two in particular to which I would refer. The first is contained in the 14th verse of this 18th chapter of Leviticus. "Thou shalt not uncover the na-

kedness of thy father's brother; thou shalt not approach to his wife; she is thine aunt." Here a man is prohibited from marrying his aunt-in-law. Then, verse 17th of this same chapter, "Thou shalt not uncover the nakedness of a woman and her daughter; neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness: it is wickedness." A daughter by a former marriage—this is a grand step daughter. Here are two classes prohibited, marriage with an aunt-in-law, and marriage with a grand step daughter. Now, what is the principle on which they are prohibited? It is given in the conclusion of the 17th verse—"For they are her near kinswomen." It is the principle of propinquity. Very well, if marriage with such is prohibited on the principle of nearness of kin, surely marriage with an individual nearer still, must be prohibited also. These individuals are in the collateral relation of the second degree, whereas a wife's sister is in the collateral relation of the first degree; and if the former are not to be married, does not every one see that neither can the latter be taken into the relation of marriage? The conclusion in this case is not less legitimate or conclusive, from the premises, than either of the former. Now, we have three arguments, any one of which were sufficient to establish the point, that marriage with a deceased wife's sister is contrary to the Word of God; and taken together, they supply an irrefragable proof of the proposition with which we set out.

But I think I hear some one say, Does not the chapter to which you have referred, contain a verse prohibiting a man from marrying his wife's sister merely during her lifetime, and leave him at liberty when his wife is dead? The passage in the 18th verse of this same chapter, where we read, "Neither shalt thou take a wife to her sister to vex her, to uncover her nakedness, beside the other in her lifetime." This text deserves a little attention; and in the first place I would say, if taken in the sense attached to it by those who hold the legality of marriage with a deceased wife's sister, it would go to legalize bigamy, or polygamy, in every other case, except that of sisters. According to these views, of course, it leaves a man to marry any other woman, and would be a permission of bigamy or polygamy. Now, I apprehend, that for the very opposite purpose has it been introduced into this chapter. But there is a marginal reading of the phrase in the text, which renders it "one wife to another," and this marginal reading appears to me to give a key to the reading of the passage. It shows that this clause, "one wife to another," refers not to the sisterhood of women, but to the sisterhood of wives. The individual pointed to is, "sister-wife;" that is to say, just another wife. The two wives are designated sisters, not as being the daughters of one father and one mother, but the joint wives of one husband. There is no other name by which persons so situated could more appropriately be named. This is, therefore, a distinct prohibition of bigamy—that a man is not to take one wife to another to vex her during her lifetime. Now, in confirmation of this, the phrase here

translated, "a wife to a sister," and on the margin, "one wife to another," is a phrase which occurs often in Scripture—sometimes applied in the masculine, and sometimes in the feminine gender. If a male, it is a man to his brother; and if a female, it is a woman to her sister. Now, I could occupy much of your time in quoting instances, from Scripture, of the use of this phrase in the case of females. I shall just refer to two or three. For example, in Exod. 26:3, we read, "The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another." What do you think is the expression in the original there? "A woman to her sister." The word is in the feminine gender, and the phrase, if literally given, would be, "a woman to her sister," whereas the idiomatic import is clearly, as rendered, "one to another." In the same sense, it occurs in the 5th verse, and again in the 6th and 17th verses; and again, in the book of Ezekiel, 1st chapter, "The wings of the cherubim were joined one to another." In the original it is, "a wife to her sister;" but idiomatically it is "one to another." Now, without dwelling on this, let me make a general statement. This phrase, "a man to a brother," or, "a woman to a sister," occurs thirty-five times in the Old Testament: and thirty-four out of the thirty-five times it is idiomatically rendered "one to another," and the thirty-fifth is this unhappy passage now alluded to, in which the text is translated "a wife to a sister," where it should be idiomatically read "one to another." This is further confirmed, I think, by the reason that is assigned for not taking a wife to a sister, namely, "lest you vex her." Would the marrying of a wife's sister be the only thing that would vex her? Would the marrying of another woman, although not her sister, not vex her? In all probability, she might be less vexed at her husband marrying her own sister; but, certainly, if he married any other woman, that would vex her not a little. Now, I have to say, that the view I have now given of the phrase in question is the view of the most learned lexicographers, such as Buxtorff and Gesenius; and the general import of the verse at large, is the view which has been supported by the most learned men in every age of the church. It is the view which is taken—to the shame of the modern defenders of incest—by Mahomet himself; and the principles he has laid down in this matter, might shame the individuals who are contending for a low and lax morality in the present day. In short, I think I have shown that this 18th verse has no bearing whatever on the question before us. It refers only to bigamy, or polygamy; and, therefore, the proof arising from every source formerly adduced, stands unaffected by it. The proposed measure, then, is contrary to the Word of God; and if we are to pay respect to the voice of God, we are bound to use all proper means to defeat this atrocious bill now before Parliament. Let us go to the Legislature, and ask them, instead of breaking down the laws of the country and of God to the level of the lax morality of men, however great in rank and influence, to bring up the conduct of these men to the stan-

dard of these laws. Let these men be taught, as they need to be, that, rather than the laws of God and man should be broken, in accommodation to the errors of certain individuals, it is a thousand times more reasonable that the incestuous contracts of these parties should be forthwith broken up. This is the course we should pursue, if we are any longer to have the power of singing—

“Hail! wedded love, mysterious law, true source
Of human offspring, * * *
Perpetual fountain of domestic sweets.”

GOD AND GOVERNMENT.

THE following is an extract from a speech delivered in the Senate of the United States, by Senator Brown, of Missouri. It is very gratifying to hear of such utterances in the highest places of the nation. It is a good omen. Some expressions may be a little unusual to our ears, but the whole tenor and tone of the extract are worthy of very high commendation. Let us take courage. The Lord is raising up men, and will raise up others in the right time to plead His cause. We give also, and first in order, Mr. Brown's view of the wide range of the present conflict.—Eds.

“THE rigid argument in behalf of this power of immediate emancipation, best states itself in the imperiled condition of the country. Every battle-field is an annotation full of meaning, every soldier's grave a link in the chain of evidence. Slavery, containing in itself that antagonism to free institutions which predetermined its appeal to arms in hostility to the national thought and the national being, must perish to make assured any ending both of present conflict and future convulsion. It is from the inherent impossibility of assimilating that system with our free Republic in any State, owing to its violation of human rights, that the supreme reason for direct abolition originates. The outcome of a moral wrong, fostered and encouraged in the social state, is seen in the calamities of to-day. That such calamities may not attach to any other day; that the Republic may be rid of a disease which has brought it nigh to death; that the struggle may be forever ended with those who have taken up arms to make permanent the institution of slavery; and that the American people may repose in undisturbed security, free, prosperous, and cohesive, are the cumulative necessities that impel us now to pass a direct act of universal freedom.

“The terms *rebellion*, used to designate this conflict, *unionism*, in varied inflections, chosen to generalize our future, and *reconstruction*, largely adopted to signify projected modes of arrangement, are all half phrases, taking their meaning from obsolete rather than existing attitudes, and afford no correct idea of this era of its outcome. Rebellion may be well applied to denote mere resistance forcibly of a part of our people to the national thought; but when

employed to convey a comprehension of and give a name for this great progression and conflict, that reaches for its origin far back into anti-slavery agitation, and looks forth for its consummation far forward to the new time, it becomes totally devoid of aptness or significance. The rebellion is but an incident in the protracted struggle, covers only the idea of appeal to force, and measures not that moral flood-tide that surges on this great movement. As well characterize the events of France of '89 by the resistance of La Vendee, or the birth and growth of the English Commonwealth by the reduction of Ireland, as gauge the meaning of this conflict by such a formula of language. And so of unionisms; those pliant, fearful, mock-modest attempts to cover up these giant, gaunt, naked facts, that are stalking about in the daylight, with the gum-elastic garments of old-time political drapery. The simple unities of the former state unrelated to rights or wrongs, what do they signify now? They are as passionless as algebraic equations, as vain as mythologies. Who cares for the Union of the past—a Union fraught with seeds of destruction—bitter with humiliations and disappointment? Who believes in the grief of these hired mourners, so lachrymose before the world? They are not even self-deceived. It is likewise with reconstructions—a free masonry that imagines it has only blocks and stones to deal with, or a child's play, that would build up as they have tumbled down its card-castles, putting affably the court cards on top again. Foolish craftsmen, seeing not that it is the life arteries and the thews and the sinews of a nation's being that are dealt with, and that it must be regeneration or death.

“The supremest truth of our time is this: that it is a revolution in whose whirls we are eddying and with whose currents we have to contend; a revolution the grandest ever yet essayed by man, and destined to give its watchword to other lands and people; a revolution in all its great outlines of enkindled faith, of continued development, of overturned thraldoms, of liberated hopes. The strata of this nation's sediment and coldness and oppression has been broken through. Human nature once more, by the grace of God, has become volcanic and eruptive, and the precious truths of freedom and fraternity are welling up from their deep foundations away below the defacements of man. It is a revolution full of promise. * * * * *

“The third and completing symbol of the outcome of these will be found to indicate the instauration here of Christian Government, founded upon, indwelling with, and springing out of the divine justices—Government recognizing that in the affairs of nations, as in those of individuals, there is one equality of creation, there is one right avenger on compromises, which is the supreme right, there is one law, which must ever be, as it ever has been, a higher law. And they are to become practice, not merely theory. These are earnest days in the life-experiences of our people, and in this Senate, as abroad throughout the land, the most important fact around and about you is not always your law of yesterday, or

your tax of to-morrow, or your conscription of the month hence; it is not the vote here, or the battle yonder; but it is the spirit of this nation that upholds these things and out of which they flow—the spirit that buoys you, Senators, into this upper air, and without which, or false to which, you will sink as empty, collapsed bladders. It is in obedience to such recognition that now you hasten to do that which but lately you refused to do, nay, declared by resolution just repealed that you never would do. These are earnest days, let me repeat it, out of which are coming convictions that will not bear to be trifled with; and as it has become an accepted faith, the idea of nationality, that our being and the being of the nation are one and inseparable for good and for evil, so it will further appear that the existence on which we are entering as a people is no half life, made up only of the vicissitudes of protection and the exaction of revenues, but must be blended in with those deeper feelings and outlooks and coworkings that ennoble and make sublime communities of men, and that entwine enduring hopes with cheering duties.

“Nor is this simply affirmation, unsupported by substantial experiences of history. On the contrary, it is the very epitome of what is memorable and held in veneration out of all annals. Never yet at any time have the aspirations of a whole people after enlarged liberties been dissociate from the yearning for a more clear affinity between God and Government. And can any fail to see the clear evidence of the same gleamings along our horizon? The voices now that are touched with truest eloquence are they that have come up out of tribulation for conscience' sake in the past. From the pulpit, as in all periods of unrest, proceed the foremost words of guidance—from the pulpit that preaches politics, as some have it, that preaches rather our God-wrought relations to fellow-men equally with those to a future state, as others more clearly interpret. Those grand old mother words of justice and truth and brotherhood begin to have meaning anew, kindled up in them by the light that is breaking out around. The nation is on its Puritanism. Thanksgivings appoint themselves unitedly. Days of supplication are become somewhat more than holidays. The bowing down has ceased to be a mockery in the presence of the multitudinous remembered dead; and even they who heretofore have been accounted most indifferent, begin to hold to a realizing conviction that God does direct the affairs of nations by His special providences. The scoffers have had their generation, and we are returned upon a period of faith. These things are plain before us, to be seen of all. Have they, then, no significance? Do they point to no new time? Are they to be swallowed up in reactions as godless as the past in our Government? Will the endurances through which we have passed leave no moral impress? Is there to be no higher record of the deliverances from great perils than that of the statute-book? Can it be possible that the deep moving of the spirit of this people which has accomplished so much of work and worship, shall take no permanent form that may trans-

mit it to posterity? No! it cannot be thus; it never has been thus. It will not be in vain that we have learned so many lessons of humiliation as well as experienced so many signal mercies. The scarlet sins of the past stand revealed and abashed. Is it presumptuous pharisaical vanity of race—how has it been cast down in the necessity of resort to the armed intervention of another and much discredited race to assist in final suppression of rebellion! Is it pride of civilization—how has it been at fault in the presence of so great perils and the appeal for solution to the barbarisms of force, the coarsest methods of untutored nature! Is it reliance upon complex machinery of Government, the balances of political science, the trick of names and forms—how brief has been the delusion, and how complete the undeceiving, showing that all votings and ballotings and adjustings of powers and solemn constitution-making will never neutralize a received falsehood or equalize the scale of right and wrong! Turn where you will, the lesson is the same, that it is not in departure from but in conformity to divine precept that a nation will find its prosperity; that there is a law of retribution for the sin of a people as of a person, and that it is only by cleaving to the right at every sacrifice that any hope of a broad, enduring unity can be justified.

“It was a declaration that led up to much thought and was significant of much which has since transpired, that this nation could not endure half free and half slave, that one or the other would be supreme. But it is a truth of far deeper significance, that this nation will not long survive as such with no God anywhere in its Constitution, with policies shamelessly substituted for duties, and with a Government the antithesis rather than the exponent of any aspiration of the people for higher development as a free Christian State. The end of such conjunctions must be desolating anarchy, and will be fatal to all respect for authority. What other is the meaning of that strange and stupendous demoralization which has characterized the administration of public affairs in these United States as the result of three-quarters of a century of growth? Without doubt ours has been for many years the worst governed community on the face of the globe, in all aspects of official conduct. Fraud and peculation and neglect and waste and indulgence and nepotism and intrigue and time-serving, and all the calendar of crimes, do our governing. Towns and cities and States, with multiplied charters and checks, have all taken the same character, fallen to a large extent under sinister control, become asylums of corruptions, are a jeer and a by-word of reproach. Names of policemen, aldermen, Congressmen, bear a stain. When quit of his vocation, the curious ask, ‘Is he honest?’ Politics have become a filthy pool, in whose waters the good and brave shrink to be immersed. And this in its entirety is the result of a *practical atheism in government*. The ignoring of any moral responsibility in the State entails the absence of any practical morality in its administration. What other could be the outcome of such national apostasy than the national demoralization upon which we have fallen?

And from whence are we to expect any reform? Be sure it will not be from continuance in such courses. Half a century more of like degeneration and what of good is left in the land will revolt from such dominion, preferring death to abject disgrace. Human nature cannot stand it. This, then, is the momentous question of our people in the present hour, and how best to return better ideas of government, and other bases of public administration, challenges all their forethought and endeavor, all their humility and entreaty. And it is because evil lies deeper than men or offices that it demands such inquest. It is not only that pure men shall be put in office, or that there be pure offices to put them in; but the controlling thought over men and offices must be of that purity which recognizes a tribunal before which no deceit prospereth. Indeed there is no refuge for any nation out of such a low estate but in Despotism to constrain probity, or Christianity to inspire purity; and for democracy, such as ours, where the rule is with the many, the latter is the only safety. And how true in this, as in all things else, the instinct of the peoples; how clearly does the great heart of the multitudes in this day of revolution recognize such dependence, and how sternly is it putting on the armor of Faith for the conflict with corruption, and bowing down before God to search out conformity to His eternal laws! The many are not blinded; but clearly see irrepressible conflict between a nation to be saved and a nation to be damned. Not that the obsolete type of Church and State will be revived in our Republic, not that formalisms of creed and ritual shall be enacted or set up in the stead of departed convictions, but something more and other than all this, in the repudiation of those falsities that are the parlance of cabinets and the resorts of administration, in the absolute reception and enforcement of that impartial justice and brotherhood which makes the true social state, and in the elevation to control and authority in the nation of the same moralities and Christianized public thought which is ever the highest and last appeal among the consciences of men."

THE TRUE RULE IN GIVING.

"He that giveth, let him do it with simplicity."

No one denies that it is the duty of all who bear the Christian name to give of their means for the support and spread of the gospel, and for the relief of the wants of the poor of the flock. One would think that a duty having such holy incentives to its proper performance could be in no danger of degenerating into a formality, especially since it is one of those duties particularly specified in the vows taken by all who make a public profession of faith in Jesus Christ. Nor is this all.

Early in the history of the church, that man and woman who agreed together "to keep back part of the price of the land" were smitten with death, being driven away in their wickedness, as a warning to all who should follow after.

Experience, however, that stern monitor, clearly demonstrates from week to week, and from year to year, not only that there is danger of formality in this regard, but that lifeless form is almost all that is now left in the church of what was once so full of life and vigor, that under its influence men and women sold their possessions and brought the price of them to the Apostles' feet, no man counting aught that he possessed his own, the love of Christ constraining them.

"He that giveth, let him do it with simplicity;" in the margin it is "liberally." It cannot be that any very considerable proportion of church members now-a-days ever carefully weigh the importance of this duty, or its relation to the prosperity of the church, or that they meditate much on their own vow after it has been entered into. Fewer still there are, who regard it in such manner and degree as that by it they regulate their industry, their expenditure, and their liberality, though on a little reflection it must manifestly appear that such should be the case. We have no right to expect a *blessed* increase without industry, and if we expend lavishly upon ourselves, upon trifles, or, as the Apostle James expresses it, "Consume it upon your lusts," liberality in such a case, if it exists at all, must necessarily be very limited. The Christian lives by rule, not by accident, by impulse, or caprice.

One of the opportunities for the exercise of this duty in all our congregations is the collection taken up at the time of public worship, and, let it be observed, always before the benediction is pronounced, hence manifestly a part of the public worship. These collections are generally, ostensibly at least, for the poor. Many worshipers, alas! very many, manifest that their interest in and sympathy with the poor, not one poor person, but *the poor*, amounts in a pecuniary point of view, to one cent; or, if there be two collections in the day, to two cents in the week, provided they be regular in their attendance. His income may be \$5 a week, or \$10, or \$20, or more, it matters not; when the plate comes around he gives one cent, or if he should not have one, as coin is rather scarce just now, he may give a five cent stamp. He may be hoarding up money, or he may be living above his means, it matters not, he gives the stereotyped collection, *one cent*. One cent has become so orthodox a contribution on such occasions, that I have heard of one who, on discovering that he had given a quarter of a dollar when he supposed that he had given a cent, declared that he would not give anything for the next twenty-four collections.

The congregation may just now have united in singing such high and holy resolutions as,

"I'll of salvation take the cup, on God's name will I call,
I'll pay my vows now to the Lord, before His people all;"

the collection is taken up, one cent is deposited, and thus this

much of the vow is now paid to the Lord before all his people. Is this worship? Is it the solemnity of paying a vow?

On other occasions there are what are known as "special collections," for missions, for building a house of worship, or such like. On these occasions one would naturally expect something like giving from principle—conscientious giving. But here again it is too evident that conscience is not consulted—that principle is never thought of, for still the convenient contribution *one cent* satisfies all demands.

I have sometimes thought that the rule of giving with many Christians, if they have a rule at all, is something like the following: Out of their income they first take all personal and family expenses, including, in many instances, what they themselves regard as little indulgences, the latest fashion, perhaps, or an occasional treat to something not positively prohibited, smoking tobacco, it may be, or some other practice of equally equivocal morality. If there be any church dues in the form of pew rents, this receives as much consideration as other debts, with this difference, that inasmuch as the collector of the congregation is not quite so likely to sue as other agents are, payment may be deferred one quarter or even two, or more perhaps, and all will be made right when perfectly convenient. This personal expense includes the *one cent* to each collection already referred to. Then, out of what is left, something is given toward special collections, proportioned not to the merits of the particular objects in whose behalf the collections are made, nor to the income or the ability of the giver, but to the manner and circumstances in which they are presented, and to the amount of loose change which happens to be on hand at the time.

Ah! but some one says, "Why, it is easy to talk. It is give, give, give, all the time." And why should it not be? Is not give the rule daily practiced toward us by that beneficent hand who "*Giveth* us richly all things to enjoy?" Has he not taught us after this manner to pray, "*Give* us this day our daily bread?" and is it not He who *daily* supplies *all* our wants?

The riddle proposed by old Mr. Honest, was:

"A man there was, though some did count him mad,
The more he cast away, the more he had."

The question we ask is:

Is he a saint, who does account it wise
To hoard up all his wealth until he dies?

And by way of answer we would suggest that the injunction, "Honor the Lord with thy substance," is commended to us by the promise, "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." That God challenged his people in words like these: "Bring ye all," yes, *all*, "the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts; if I will not open unto you the windows of heaven, and pour you out a blessing that there

shall not be room enough to receive it. And I will rebuke the devourer for your sakes." That He declares, "Cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing." "Whatsoever ye do, do it heartily as to the Lord and not unto men." God loveth the cheerful giver.

WATCHMAN.

DISTRIBUTION OF TOKENS.

WE find the following in the columns of the *Christian Instructor*. It is by Dr. Forsyth, of Newburgh, N. Y., and answers as well, perhaps, as can be, a question often asked.—EDS.

MY DEAR BROTHER—You ask me to give you some account of the history of tokens, the distribution of which to intending communicants is a usage which has long obtained in the Church of Scotland, and in those churches in this and other countries, which have immediately descended from her. I have carefully examined the books of discipline of other branches of the Reformed, *i. e.*, the Presbyterian Church, the French, the Dutch, the German, the Hungarian, the Waldensian,—and in none of them have I discovered any trace of a similar rite, and I may therefore regard the use of tokens as a distinguished trait of the churches of Scottish origin.

Yet strange to say, the question "when were tokens first employed in connection with the administration of the Lord's Supper," does not admit of a categorical answer. That they were not introduced by John Knox and his contemporaries, is quite certain, and it is equally certain that they were in use in Scotland before the close of the 17th century; but I am not aware of any document, which proves in what year, or under what circumstances the usage was sanctioned. The *Book of Common Order*, one of the earliest symbolical books of the Scottish church, minutely describes the mode of administering the Lord's Supper practiced at the beginning of the Reformation, and for many years subsequent to that event. In it there is not only no mention or allusion to tokens, but none even to any preparatory service, or "preparation day," on which they could have been distributed. Its words are as follows: "The day when the Lord's Supper is ministered, *which is commonly used once a month*, or so oft as the congregation shall think expedient, the minister used to say as followeth," *viz.*: a long exhortation, not unlike that which is still used in the Church of England. "Which ended, the minister cometh down from the pulpit, and sitteth at the table, every man and woman in like wise taking their place as occasion best serveth; then he taketh the bread," &c.

From the above statement, we might infer that the Lord's Supper was administered "once a month," in the Church of Scotland, in the early days of the Reformation. Unquestionably the ordi-

nance was then administered much more frequently than it was at a later period; but it is very doubtful, whether "monthly communion" was ever practiced by the Scottish church. In the *first book of Discipline*, drawn up by Knox, Row, Winram, Willock, and others, in 1560, and "afterward subscribed by the kirk and lords," it is said, "four times in the year, we think sufficient to the administration of the Lord's table, which we desire to be distincted, that the superstitions of times may be avoided so far as may be." Observe again, that this book says nothing of tokens, and that it is equally silent in regard to "preparatory services," a silence which seems to me inexplicable, if those usages then obtained. About twenty years after the *first book of Discipline* was published, we meet with a curious act of the *Scottish Parliament*, respecting church furniture. This act ordained "that kirks (*i. e.*, each parish church,) be provided with basins and lavers for Baptism, and cups, tables and table cloths for the Holy Communion, at the expense of the parishioners." If tokens were used at that time, it is surprising that they were not named in the act, especially as the cost of them in large parishes, where two thousand or three thousand would be needed, must have equaled that of the "cup" or "the laver."

Besides the above named sources of information, I have examined the book of the Universal Kirk, and the histories of Knox, Row, Blair, Livingston, and Calderwood, but I have not discovered the least allusion to tokens, even in passages where they particularly describe the manner of administering the Lord's Supper, during the first 70 years after the Reformation, *i. e.*, from 1560 to 1630.

About the time when the Westminster Confession and Directory took the place of the older standards, in 1645, the General Assembly passed an act "for keeping greater uniformity" in the mode of dispensing the sacrament, which indirectly proves that tokens were still unknown, or at least were not employed as they are now. As most of your readers probably have never seen this act, I will quote its principal provisions. They are,

1. "That the congregation be still tried and examined before the commission, according to the by-gone practice of this kirk.

2. That there be no reading in the time of communicating, but that the ministers make a short exhortation at every table, that thereafter there be silence during the time of the communicants receiving, except only when the minister expresseth some few short sentences.

3. That distribution of the elements be among communicants, be universally used; and for that effect that the bread be so prepared that the communicants may divide it among themselves, after the minister hath broken and delivered it to the nearest.

4. That while the tables are dissolving and filling, there be always singing some part of a Psalm.

5. That when the communion is to be celebrated in a Paroch, one minister may be employed for assisting, or at most two.

6. That there be one sermon of preparation delivered, in the ordinary place of public worship, on the day immediately preceding.

7. That none coming from another Paroch shall be admitted to the communion without a Testimonial from their own ministers. But this is no wise to prejudice any honest person who is occasionally in the place where the communion is celebrated, or such as by death or absence of their own minister, could not have a Testimonial."

From this act it appears, (1st.) That the bygone practice of the Church of Scotland had been to examine the whole congregation prior and preparatory to each communion. I might quote many other acts to prove that such was the usage. In thus guarding this sacred ordinance, the Scottish church differed from all the other branches of the Reformed church. They contented themselves with simply defining who were worthy communicants. (2d.) It appears that strangers who wished to commune, were obliged to show a Testimonial from their own pastors. And as sometimes a hundred or more of these strangers would be present, from a single parish, it is probable that the Testimonial given to them was in form not unlike our modern tokens. But it does not appear that any such Testimonial was given to, or was demanded of the members of the congregation in which the sacrament was observed. Between 1650 and 1660, the peace of the church was sadly disturbed by the contests between two parties, known as *Resolutioners* and *Protesters*. The point in debate between them, was the admission of "malignants," into the army which was raised in Scotland, in opposition to Cromwell. The Resolutioners were of opinion that all friends of the King and enemies of Cromwell, whatever may have been their antecedents, should join hands in defense of the crown. The Protesters refused to allow "malignants" to cooperate with them in the struggle. The disputes between the two parties were very bitter. Bailie in one of his letters speaking of the Protesters says, "they were instructed (by their party leaders,) to have monthly feasts and communions. They excluded more than half of those ordinarily admitted. Six or seven ministers, leaving their own congregations desolate, went about the action. Numbers of strangers flocked to these meetings."

I am inclined to believe that the general use of tokens dates from this period, which was quickly followed by the terrible struggles with Prelacy, and the bloody persecution, which lasted from 1660 to 1688. During this long period, the Church of Scotland may be said to have been in a state of anarchy, her ancient discipline was overturned; nor was there a single parish in Scotland, in which the communion could be observed, according to the old order. Pastors and people were driven to the moors and the mountains, and it was only on rare occasions and amid imminent perils, that they could approach the Lord's table. Under such circumstances it was reasonable that the ministers who had the affair in charge should adopt such means of keeping back unworthy persons. And accordingly the first distinct mention of tokens, that I have been able to discover, occurs in a document of this period. It is in Mr. Blackader's account of a memorable communion held at East Nisbet in 1676, in which more than three thousand two

hundred persecuted Presbyterians participated. "None," says Mr. B., "were admitted without tokens, *as usual*, which were distributed on Saturday, only to such as were known to some of the ministers or persons of trust."

After the Revolutions, the Lord's Supper was administered in particular parishes less frequently than in earlier times. In most of them, it was observed only once a year, and often vast crowds assembled, as in the dark days which they remembered so well. Under such circumstances, it is easy to understand how such a usage once introduced, would retain its place long after the reasons for it had been greatly modified, or had even ceased to exist.

SYRIA MISSION.

LETTERS FROM REV. R. J. DODDS.

LATAKIYEH, Feb. 11, 1864.

DEAR BRETHREN—I received about two weeks ago your favor of the 22d December. I had previously received the remittance mentioned in it. When a period unusually long elapses without the receipt of a letter from you I am sufficiently charitable to attribute it to some unavoidable hindrance, and I trust this feeling is reciprocated. I would like to write even oftener than we did when we were all together, but I really cannot write so often.

We have an unusually severe winter here this season, more severe than any one remembers of having ever seen. Some time about the beginning of January, the weather set in frosty, and for several successive nights it froze ice a quarter of an inch thick; and it has continued frosty ever since, although for the last two or three weeks the cold has much abated.

The markets here feel sensibly the effects of the American war. All kinds of cotton goods are nearly half as dear again as before the war, while the pressing demand for cotton in Europe has, during the last year, diverted to the production of cotton a considerable part of the land and labor that would otherwise have been given to other crops, so that wheat, rice and other kinds of produce are very high. To this result have contributed also the diminution of the wheat crop to the northeast of us in the region of the Euphrates by the ravages of the locusts last summer, and the hoarding of wheat remains for fear of their reappearance next summer.

I think when I wrote you before, we had the whooping-cough in the family, which was for the time a great hindrance to us in our labors. I am thankful to be able to say that we are now all perfectly well. Our oldest child had for years been troubled with a bronchial weakness of some kind, which had often given us much anxiety, and on account of which we much dreaded his exposure to the cough in our anticipation of it, but contrary to our expectation, it seems to have quite carried away with it the other disease and left him much better than it found him. How easy it is for God to do us the greatest good by what we most deprecate, and how little we often know what to deprecate and what to wish for!

Nothing of special interest has occurred in relation to our work since I last wrote. I do not know whether I mentioned before that I have a Bible class two evenings in the week. It is commonly attended only by our three teachers, Besbara, Hanna, Hammud, and Ibrahim, the steward and cook of our boarding-house, and Yusif Jedid, one of the Fellah boys, but all these seem to take quite

an interest in it, and some of them at least certainly profit much by it. Hammud is fast growing in scriptural knowledge, and is well able to maintain his ground with any Greek priest in town. I think Beshara, our principal teacher, will leave us in the spring, as he has married a wife in Sidon, and is, besides, the only son of a very old man, and cannot well live away from the family. Ibrahim, our cook, too, is going to leave us, and will be harder to replace than Beshara, for although many might be found able to do the work, there are few who would bear as he has done with the waywardness of the boys. However, it is in one respect well that he is going away, as he has made a fair show of soundness in the faith and attachment to the Gospel; and now when he is gone into some employment independent of us, we will be able to form some judgment of his sincerity.

Zahra, Hammud's betrothed, has proved a very amiable and docile girl, altogether different from any *Fellah* with whom we ever had anything to do before. This is no doubt partly owing to her natural disposition, but still more, I think, to her attachment to Hammud, of whom she seems to be very proud. When she was about being betrothed to him, some people tried to deter her by representing to her that he would bring her down to town for a while, merely to get her in his power, and then carry her off to England or some where else, to which she replied, nothing daunted, that she would go with him though he should go to *Jehennam*—a word which I forbear to translate. Khazim, another boy who is in the school, betrothed a bride a few weeks ago, and I believe would gladly have her placed in our family to receive the rudiments of an education, if we could afford to take her; but I do not know whether he would take any special interest in having her taught Christianity or not, although I believe he would not object to it.

A word or two about Hammud's family may interest you. His father is the only man in the mountains whom I have ever been able to entangle into any discussion on any religious subject, and he does not require to be entangled into it, for he is very fond of it, and is as often the assailant as otherwise; only he conducts a dispute in a very coarse, heathenish, blasphemous way. Besides Hammud's mother, he has another younger wife, who has a large and growing family of children. Hammud is his mother's only son by his father, although she has another son by a former marriage. Her husband, since she has become old, has quite cast her off; that is, although she lives in the same house, he regards her with no favor and makes no provision for her. Although ignorant as all *Fellah* women are, she is naturally a very strong minded woman, and possessed of great shrewdness, and has a very considerable influence with a large number of people in the mountains, which she exerts energetically on all occasions in favor of us and our work. This she used to do in hopes of personal gain, but she seems to do it now out of affection for Hammud, without any ulterior object. If anything is said or done in the mountains which she thinks it would be for our interest to know, she is sure to come all the way down expressly to tell us, expecting no other reward than a couple of days' living and a couple of nights' lodging; whereas two or three years ago she would not come down on her own business, and go home again, without a few piastres from some of us on some pretense or other. She used to swear terribly, like all the rest of the mountaineers, but now I hardly ever hear an oath from her, although she says she has still to swear at home in self-defense. I believe that even at home she makes conscience of keeping the Sabbath after a fashion—that is, she abstains from labor, but thinks no evil of doing light turns about the house or garden. Lately when in town, if at our house at the time of family worship, she has commonly come in to take part in it—or to hear it at least, and if on the Sabbath, she has attended preaching; but I sus-

pect this is all more by way of example to Zahra, than for any other reason; and I am glad to see that her advice to Zahra, contrary to what I expected, is always good. Another thing that deserves notice is, that whereas two or three years ago we could believe hardly anything that she said, now I think she never lies to Hammud, and hardly ever to us. Considering what she was and what she is and what influence is being exerted on her, and what prayers (as I believe) are offered up for her, I have very strong hopes that she will yet die a true Christian.

But I have extended my letter to an unreasonable length. Pardon my prolixity. Mrs. Dodds joins with me in love to you-all and to your several families. Praying God to have you in his holy keeping, I am as ever,

Yours in the service of Christ, R. J. DODDS.

LATAKIYEH, March 17th, 1864.

DEAR BRETHREN—Your favor of the 5th ult. was received last week. We are always strengthened by your letters, but this last one was more than usually encouraging. It was with much pleasure that we learned that Bro. Beattie was going abroad among our congregations, lifting up his voice with strength on behalf the claims of our Mission, and that he was getting so enthusiastical hearing. This cannot fail to promote greatly our work. I know that our people only need to have the magnitude, importance and difficulties of our work set fairly before them, and they will do their utmost toward its vigorous prosecution. I hope that by the blessing of God upon Bro. Beattie's just representation of the wants of our Mission, he will come back to us accompanied by a medical missionary.

The news which you have been enabled to give us of the awakening of the religious mind of our country to juster apprehensions than heretofore entertained, of the duty of nations to the Lord and to his Christ, is truly cheering. It filled me with delight to hear that our venerable Testimony, so long cherished amidst obloquy and contempt by a few, is now sought after by multitudes of those who were wont to stigmatize it as an impracticable theory of unpractical visionaries. I rejoice in the honor which is now paid to it, not because it is our testimony, but because it is the testimony of Christ; and I hope that the movement which has now begun, will speedily issue in the avowal by all good people, of the conviction that the nation ought to have a profession of religion based upon the unerring utterances of God's written word; and that the generation that is now living will not pass away till the United States will truly be a people whose God is Jehovah. The intelligence which you have given me on this subject, greatly encourages me in a hope which I had already begun to entertain, that this summer will see the last of our civil war.

I have had a very interesting class of Fellahin boys this winter. The number in attendance most of the winter has been eleven. They generally show a teachable disposition, and as more than the half of them are quite small, we may hope that many of them will be for a long time under those influences which God is wont to accompany with his blessing, if the waywardness of their parents does not interfere with the accomplishment of our wishes. Those of the boys who are old enough to understand the preached gospel, evidently listen to it with more attention than they were formerly accustomed to do; and the younger ones are diligently and judiciously catechized every evening by Hammud, who for the most part performs the part of chaplain to the school, and that in such a way as to secure the respect of all the pupils, and give promise of a more extended usefulness hereafter in a higher sphere of labor. The remark which I have made about improved attention is also applicable to the few other persons who attend our services. I intend, if nothing unfore-

seen prevents it, to take Hammud with me and make the experiment whether anything can be done in the way of touring in the mountains during the spring vacation. If we can get a hearing we cannot doubt that God will grant his blessing; but if not, we must wait till the way of the Lord is still further prepared.

The remittance of which you speak in your last letter has not yet been received, but I trust it will come by the French Post which was due (but did not arrive) this evening. The premium which you have had to pay is enormous. It is to be hoped, for the sake of the Mission Fund, that rates of exchange will soon improve. Besides the loss which you sustain by high rates of exchange with Europe, your bills (and it would be the same with silver and gold) are worth about 8 per cent. less in Turkish currency than they were up till the year before last. I would have thought that this difference would long before this time have been compensated by a corresponding diminution in the prices of commodities so as to be only nominal; and perhaps prices are lower than they would have been if the currency had remained as it was; but one thing is certain, and that is, that they are really much higher than ever they were before; and if, as is from present appearances very likely, the quarrel between Germany and Denmark should set Europe on fire, they will continue to rise for a long time to come; and this must be taken into the account in estimating the expenses of the Mission. I would take this occasion to make my grateful acknowledgments of your considerateness in appropriating \$200 to lighten the loss which I have up to the present time sustained by disadvantageous rates of exchange. Without it I would certainly have fallen behind-hand, with whatever effort at economical living.

Enclosed please find my semi-annual financial report, which I trust you will find correct and satisfactory. I can hardly hope to reach you with another letter before Synod. Peace be with you and with all the citizens of our covenanted Zion, and with all the Israel of God. Mrs. Dodds joins me in Christian salutations to you and to your families.

Yours in the gospel,

R. J. DODDS.

FLORIDA MISSION.

LETTER FROM MR. KENNEDY.

FERNANDINA, FLORIDA, March 30th, 1864.

DEAR BROTHER—Your letter of the 24th ulto. is replete with news important and satisfactory. In our late efforts, as a church, to enlighten and elevate the Freedmen of the South, we are harmonizing our practice and testimony. It is a work in which each member has a part to perform, and a duty to discharge, according to our sworn obligations of ecclesiastical fellowship. That part which Providence has assigned to me, I trust will soon be filled up. You ask, "Are you fully bent on returning permanently from your present field?" We reply, Yes, "under present circumstances," as already said. For the reason that the War Department at Washington refuses to pass my wife and children into this department.

The following reply was received to a letter sent Secretary Stanton, December 12th, 1863:

"Respectfully referred to Maj. General Gillmore. The Department is averse, and so indeed General Gillmore has expressed himself to be, to the

accumulation of non-combatants within the Department of the South, except in cases where the public interest require their presence.

By order of the Secretary of War.

JAMES A. HARDIE, A. A. G., War Dep't., Jan. 11th, 1864.

"H. Q. DEP'T. OF SOUTH, HILTON HEAD, S. C., Jan. 29th, 1864.

Respectfully returned disapproved to the Rev. J. Kennedy, whose attention is called to endorsement from A. A. G.

By order of Major General Q. A. Gillmore.

E. O. W. SMITH, A. A. G., for General Gillmore."

The application and refusal are both filed and registered at Washington, Hilton Head, and Fernandina. The time the application was made was inopportune; then the Department had in contemplation the present expedition for Florida. Yet evidently the hand of God is in the whole matter; for to-day public orders require all the wives of officers and non-combatants to leave the place, though the feeling of safety is so strong in the mind of every one, that I believe no one will leave unless by individual order.

This will be the last report from the Mission, unless something of great importance occurs, as my time is wholly occupied in pressing duty, and the condition of the Mission cannot materially change until the time I purpose going North. We have said there is "opposition" to our work, and those who are adverse to us may be termed "adversaries," as Paul has done, 1st Corinth. 16: 9, and the Mission is now relieved from them, by an overruling Providence. Three Sabbaths ago, Mr. Kinnie, superintendent of contrabands, Mr. Robenson, storekeeper, and Rev. Mr. Swame, of the Christian Association, and Miss Cleo Merrick, Assistant Superintendent, made a combined and malignant attack on the Mission, as leading the people astray in doctrine, and to their injury also, breaking up all their schools. Mr. Robenson claimed the church we used as his for the Methodists; Mr. Swame was present to organize a congregation, and dispense sealing ordinances to the Methodists. All of the teachers, five in number, Superintendent Robenson, Swame, all Methodists. We vindicated the position of the Mission: first in the field, highest in claims on the affections and heart of the people having done more for them than the "Freedmen's Association," and the people knew it, and they were willing to be thus injured. The smiting did not break their head; it clothed them, put shoes on their feet, educated them, provided temporally and spiritually for old and young. This was the culminating point, the crisis through which the Mission would have to pass in order to succeed. The result was important, and in favor of the Mission. The following week a paper was circulated among the colored people, and signed by twenty-three officers of the Methodist, Baptist and Presbyterian churches, and forty-three male members, attesting the importance of the work done among them, and refuting the charges brought against the Mission as false, without foundation, and injurious to them. This paper was publicly read. The following week Mr. Robenson moved to Jacksonville, Mr. E. A. Kinnie, superintendent, was relieved from office, Rev. Mr. Swame had his salary cut down for neglect of duty, and left for parts unknown. Miss Merrick left for Hilton Head, and now the sky above us is without a speck, the way is clear, and the work progresses in three aspects.

1st. The week school. The catalogue numbers 219; about 183 in attendance. Three assistant teachers (colored,) my former pupils, all Presbyterian, can spell, read and write, have some knowledge of geography, arithmetic and grammar, and are faithful in duty. Mr. Kinnie refused to sign their return for rations, but Col. Gluss, commander of the post, ordered them rations without his signature; which shows that the school has the favor of military

officials. The entire school is making rapid improvement, far beyond our most sanguine expectations. Had we suitable school books, the improvement would be still more rapid. Much information is given by oral instruction. A large class in grammar is taught in this way; no books in the class, they commit to memory readily, imitate the voice and intonation with facility. We hold two sessions in the day, and the school in its present form has been in operation almost three months. It is taught in the Methodist church, where all our services are held.

2d. The Sabbath school is next, if not first in importance. It meets at 9 A. M. Bible class is first heard. The teachers are members of it, and all colored; three men teach the boys, and the teachers of the day school, and two of the advanced pupils teach the girls. This school numbers from 250 to 300. Reading in the Testament, repeating Brown's short questions, the Shorter Catechism and the Psalms, are the exercises of the school. We close by singing without lining, and the children, aided by the teachers, make good music, to the delight of all who hear them, except the members of the M. E. Church from the North, who regret deeply that these innocent children are taught the "decrees," and the "old Psalms." Last Sabbath there were about 300 children in attendance, taught by their fathers and sisters, using books given by us; those books that we would place in the hands of our own children, on the Lord's day. This school we hope will be continued in our absence.

3d. The prayer meeting is punctually observed. Though not so large as the Baptist and Methodist prayer meetings, yet a deep interest is manifested by all who claim the name of Presbyterians, and who desire the ordinances dispensed after our usual manner. This little society of praying people ought to be remembered in the social devotions of the church. In fine, the triumph of divine psalmody over human song is witnessed every day.

In this connection, we would relate a scene which touches the heart of every one to whom it is related. It happened in the prison of the provost marshal in this place. Three soldiers of the 97th Regiment Pennsylvania Volunteers deserted and were caught, and condemned to be executed. The sentence of death was read to them on Friday, 3 P. M., and at 3 P. M. Saturday following they were to be shot to death by musketry. Requested by the colonel to spend as much of intervening time with the unfortunate men as possible, I hastened to their room, found them greatly excited; men, so far as known, addicted to no immoral habits, but the fear of death and the disgrace of the execution drove them to distraction. I opened the "Sabbath School Psalm Book," sung 51st Psalm, what of it is in the small edition. They became calm—prayed, read, and sung the same over again; and continued to sing the same tune, same words, which like oil quieted the mind, brought light, joy and comfort into the soul. This was repeated every time I visited them, after the last time the words were sung, one of them grasped the little book, thrust it down deep in his pocket, saying, "They can now take my life and all I have, but this little book will go to the grave with me;" the other looking on did the same thing, and used about the same words, also thanked God for the little book. When sitting on their coffins riding out to the place of execution, they were singing, "For thy compassions great, blot out all my iniquity, &c." When standing on the fatal spot, after the last prayer was presented, I could hear the words of the psalm mingling in their prayers. The third one escaped the night before the execution, but was caught and executed, who before he left the prison, said and did as the others before him. So three of the little books are buried in the soldiers graveyard at Old Town, Fernandina.

Yours in covenant,

J. KENNEDY.

SOUTHWESTERN MISSION.

LETTER FROM REV. J. WALLACE.

NATCHEZ, MISS., April 1st, 1864.

REV. AND DEAR BROTHER—In a conversation with Gen. Thomas, two days since, he said he would have arrangements made, so that every plantation shall have and support a teacher. This will open a large field to our church. She might send fifty teachers next fall to the South.

In the rooms the Government is now giving us to live in, and school rooms, and furniture, in rations and fuel, the Government is now giving our Mission more than twelve hundred dollars this year. God has set an open door before us. But the devil is now exerting all his power to break us down, under the pretext of maintaining the health of the city. An order has been issued by the health officers, and approved by Gen. Tuttle, to remove all the freed people from the city, who are not in the employment of some responsible white person, to the camp and to the plantations. This, it is said, will remove 1500 or 2000 from the city, and will consequently diminish our schools. Day before yesterday there were 190 children in our schools.

Under this order the Freedmen are suffering greatly. It is said they never suffered more or so much, in the palmiest days of slavery. The scenes that occurred yesterday and to-day are heartrending. Gen. Tuttle is a new commander.

I wrote a remonstrance against the order, and it was signed by all the missionaries here, and several others, and we presented it to him to-day. He treated us respectfully, and referred the paper to Dr. Hally, the health officer.

Mr. M'Gee, another teacher sent by the Board, arrived this morning. It may be God intends to drive us all to the plantations.

We intend to begin two new schools here on Monday next. The lessees on these plantations are very gentlemanly Christian men, and are interested in the education of the negroes. This is really a much more promising field than the city. We will try to hold our place here till driven out.

It has been found that this order is arranged by Gen. Tuttle and the secesh here, to break down our schools. Many are willing to employ the negroes, if they promise not to send their children to school. Many of the parents have agreed to this, as the best they can do. They must either promise not to send their children, or leave the city. The triumph of the wicked is short. I will write again soon. In haste, your brother,

JAMES WALLACE.

THE BELFAST COVENANTER.

THIS magazine, in a preface to the address lately presented by the Committee of our Synod to the President of the United States, which it published in the March No., says

“That it has doubts of the expediency of covenanted witnesses presenting addresses from church courts to the rulers of unscriptural and immoral systems.”

We would ask, How often has the Reformed Presbyterian Synod in Ireland appointed committees to go up to London to treat with

government officials about the marriage law? not quite so important a matter as that on which our Synod appointed a committee to address the President. The Synod here, appointed this committee, not as a matter of "expediency," but as a duty. We presume it would be expedient that the President should read our Testimony; but as it was not very probable that he would, we regarded it as both expedient and dutiful to send him and read to him a summary of its contents concerning national duty. A

The *Covenanter* also says:

"We would certainly hesitate to speak of the American Constitution, which is plainly unscriptural, unchristian, and immoral, as excellent and unrivaled in many respects."

Is our contemporary aware that the Testimony of this church, which has been nearly sixty years before the public, contains language almost precisely similar? That it speaks of the numerous excellencies of the Constitution of the United States, and says, "it is happily calculated to preserve the civil liberty of the inhabitants, and to protect their persons and property?" It does not, indeed, say that it is "unrivaled," but we think this has been the opinion generally, in the church here; and very many of the people of the old country appear to have liked the system established in this land, better than those under which they were born and reared.

The same No. of that magazine contains a notice of affairs in this country, in which it speaks quite slightly of the restoration of the Union, as the "*darling* object of the Northern States." There was a time when such language did not so much surprise us, but we are at no little loss to imagine why any friend of liberty should so speak now, when the great question which underlies the formal object is, whether 3,000,000 and more of slaves shall be freed by the successes of the Union arms, or remain in sad bondage through their defeat.

In the same paragraph, this magazine again says:

"There are at present conflicting accounts concerning the treatment which the freed negroes receive from northern commanders, civil authorities, and the people of the Northern States; in some cases it is said to be lenient, in others, harsh and cruel. It seems not unlikely that both statements are true."

We are on the ground, and have access to the best sources of daily information, and it is news to us that there are any "conflicting accounts" on this subject. We are aware that in Kentucky, some freed people have been subjected to wrong under State laws and officers; that in Louisiana there are a few complaints; that there are a considerable number in the Free States who hate "niggers." But this we do know, that the General Government is earnestly endeavoring to do all it can in the way of providing for this class of people, for clothing them and *educating* them, as well as protecting them; that it almost supports all missionaries sent to instruct them in secular and religious knowledge; that *all* the government officials into whose hands they fall do something

for them, and the great majority, a great deal; that a very large proportion of the people of the Free States are deeply concerned for their welfare; that contributions are constantly made for their relief; that many missionaries and teachers have been sent to them; and that no open opposition of any account, is made to any of these things.

That more might and ought to be done, we admit; but so it is in every other department of benevolence, and this in all countries, and, certainly, the Government and government officials are not among the greatest delinquents. We also know that of those in this country who would utterly neglect and injure these poor people, ninety-nine out of every hundred would speak of the restoration of the Union just as slightly as the *Covenanter* does, while nearly the same proportion of the friends of the restoration of the Union are the friends of the slaves and of these freedmen.

J. M. W.

CLOSING EXERCISES OF THE THEOLOGICAL SEMINARY.

ALLEGHENY CITY, March 15, 1864.

THE Board of Superintendents of the Theological Seminary met at 7 P. M., and was opened with prayer by the chairman, S. O. Wylie. A. M. Milligan was appointed Secretary. Discourses were delivered by T. A. Sproull, from Ps. 1:2, first clause; A. Wright, 1 Pet. 2:7, first clause; D. H. Coulter, Rom. 6:21; J. C. Nightingale, John 3:18, first clause. Board to meet to-morrow morning at 9 A. M. Prayer by J. S. T. Milligan.

SAME PLACE, March 16, 9 A. M.

Board met, and was opened with prayer by Prof. Willson. The Professors are invited to sit with the Board as advisory members. Rev. J. S. T. Milligan being present, was also invited to sit with the Board as a consultative member. A joint report of the Professors was read by Prof. Sproull. Separate reports were also read by the Professors. These reports are laid on the table for the present. Criticisms were then made upon the discourses delivered last evening. The students were examined at length upon Greek and Hebrew Originals, Systematic Theology and Church History.

The Board takes a recess until 2 P. M.

SAME PLACE, 2 o'clock, P. M.

Board met, and proceeded with the examination of the students. Examined in the Chaldee language, Biblical Criticism, Didactic and Polemic Theology, Church Government, Homiletics, and Pastoral Theology. Board takes a recess till 7 P. M.

SAME PLACE, 7 o'clock, P. M.

Board met. Discourses were delivered by J. S. Buck, from Mark 13:37; R. J. Sharp, 1 Pet. 2:9, last clause; J. H. Boggs, Titus 3:1, first clause. Criticisms were offered on the discourses just delivered.

Resolved, That the Board sustain the examination to the several departments of study, and the discourses to which they have listened as satisfactory, and evincing most commendable industry and diligence upon the part of the students, and a care upon the part of their teachers, promising valuable results to the church.

Reports of Professors taken up and approved as satisfactory.

The Librarian, J. H. Boggs, reported the state of the Library, and in view of leaving the Seminary, tendered his resignation. The resignation is accepted, and the Board approve of the fidelity of Mr. Boggs in discharging the duties of Librarian. T. A. Sproull is appointed in his place.

Ordered, that J. H. Boggs be certified to his Presbytery as having completed the prescribed curriculum of study in the Seminary.

The Librarian is authorized to draw on the Treasurer to meet the expense of any necessary repairs upon the book cases.

The Janitor's bill is approved and ordered to be paid.

Resolved, That the minutes of this meeting, with the reports of the Professors, be published in the *Reformed Presbyterian and Covenanter*.

The following is assigned to the students as the course for inter-sessional study :

INTERSESSIONAL STUDIES.

Students of Fourth Year.—Hebrew—Genesis, 49th chapter; Psalm 22d; Chaldee—Daniel 5th; Greek—Hebrews, chapters 9–13. Vinet, last part, with essay on History of the Church of Scotland, from the earliest period to 1592.

Students of Second and Third Years.—Hebrew, Chaldee and Greek, as above. Read Vinet, first and second parts, and essay as above.

All the students read Charnock on Regeneration, and Scott's *Distinctive Principles*.

On motion the Board adjourned. Prayer by Prof. Sproull.

A. M. MILLIGAN, *Secretary*.

REPORTS REFERRED TO ABOVE.

To the Board of Superintendents of the Reformed Presbyterian Theological Seminary :

The Professors present the following joint report :

The condition of the Seminary is not materially different from that presented in our former report. The names and grades of the students are as follows :

1st year.—J. R. Newell, Alexander Wright, Thomas A. Sproull.

3d year.—J. S. Buck, J. C. Nightingale, D. H. Coulter, R. J. Sharp.

4th year.—J. H. Boggs.

The decrease of the number of students, is owing in part to public causes, which we learn have had a similar effect on other Seminaries. James A. Black, who would have been of the second year, was absent by other engagements, and James Gray, of the third year, by sickness. In addition, the graduating class of last year was unusually large. We deem it proper to state these facts, that it may not be thought there is any abatement in the Church, of interest in the Seminary.

We regret that our roll shows that some of the students were not in the Hall until some time after the session. With this exception, we have no complaint to make of want of punctuality. Mr. Newell could be present at

but very few recitations, and those only on Saturdays. The department and progress of the students was all that we could desire. We mention it with public gratitude to God, that there was scarcely any interruption of our work by sickness. Each student, with the exception of Mr. Newell, delivered during the session, two discourses. These were criticised in the class, and approved as presenting encouraging evidence of skill in sermonizing.

We have mentioned the absence of James Gray by sickness. It is our sad duty to state that his disease has terminated fatally. He died February 22d, in the 29th year of his age, of malignant cancer in his lower jaw. We express our convictions when we say that in the removal of this young man the church has sustained a loss. He was a student of no ordinary promise. Gifted with fine mental endowments, and these well cultivated, he seemed well fitted for the work of the ministry, in which it was his earnest desire to be employed. He was intelligently and strongly attached to the distinctive principles of the church. But God saw meet to accept the willing mind, and call him away before the time came for entering into active service. He bore a painful and protracted illness with cheerful resignation. We doubt not he died in faith.

The students are prepared to deliver discourses before the Board; and to be examined in the usual departments of study.

Respectfully submitted,

THOS. SPROULL,
JAS. M. WILLSON.

To the Board of Superintendents of the Theological Seminary :

I present the usual summary of the winter's operations in the department under my immediate care.

I. *Hebrew.*—The class has recited twice a week, and has read Hosea, chapters 1-3 and part of 4th; all of Joel; Amos, chapters 1-5; and the 45th Psalm. All carefully examined.

II. *Chaldee.*—In this language they have studied the leading parts of the grammar (Winer's), and have read and analyzed the 4th chapter of Daniel.

III. *Greek.*—We have recited once a week, and read throughout with care, Hebrews, chapters 1-8, and a small portion of the 9th. The examinations have been thorough, attending to the languages, the course and steps of the argument, and the interpretation of words and clauses. The design has been, as heretofore, to impart instruction in the principles and rules of Scripture interpretation, and so to train for the actual work of Bible exposition.

IV. *Church History.*—On this subject I have delivered fifteen lectures, including the Reformation in Germany, Switzerland and France; and in Scotland as far as to the adoption of the Second Book of Discipline by Parliament in 1592; with glances at the partial and temporary influence of the gospel in Italy and Spain. Attention has been constantly given to the philosophy of events.

V. *Biblical Criticism*, or the science that is concerned with the settlement of the Text of the Original Scriptures. I have delivered a course of seven lectures on the Criticism of the New Testament, including the history and the sources of the science, with a brief notice of the principal laborers in this field, and the rules which they have adopted.

VI. *Homiletics*, or the art of Lecturing and Sermonizing. On this, I have delivered fourteen lectures; the greater part of the course has been occupied with the subject of lecturing, some five or six lectures being taken up with sermonizing. My plan has been to give rules, then illustrate by examples. As a part of this exercise, some skeletons prepared by the students have been subjected to criticism.

VII. *Pastoral Theology.*—On this subject I have delivered nineteen lec-

tures, all of a practical kind. Two lectures on "The Licentiate," the rest on "The Pastor," including the ordinary Sabbath services, the sacrament, and the ministerial oversight of the congregation; under this last—the visiting of the sick, social visiting, catechizing of adults and children, and family visitations; with one lecture on the general principles of ecclesiastical discipline. My design has been to set before the students, the actual life of the minister and pastor, intermingled with appropriate advice, cautions and counsels. An examination has generally preceded each lecture in the different branches.

The attendance and deportment of the class have been, as heretofore, unexceptionable; and my belief is, that the students have not failed to make some progress in acquiring knowledge in these various branches, that will contribute something to make them in due time "workmen that need not to be ashamed."

Yours, respectfully,

JAS. M. WILLSON.

ALLEGHENY, March 15th, 1864.

To the Board of Superintendents of the Reformed Presbyterian Theological Seminary:

The following is an outline of the studies recited by the students in the departments of Systematic and Polemic Theology:

Thirteen lectures were read in Systematic Theology, on the first four chapters in the Testimony. Four on the chapter that treats of "God," three on the chapter "On Man," four on "Divine Revelation," and two on "Human Reason." These lectures were for the most part read on Wednesdays. They fill about two hundred pages of post paper. The students were generally examined on the subject of the preceding lecture.

Our recitations in Polemic Theology were twice a week, on Mondays and Thursdays. They included as presented in Turretine, the chapters "De statu hominis ante lapsum,"—"De peccato"—"De libero hominis arbitrio," "De fœdere gratiæ." The students were examined on these subjects as exhibited in the text book, and answered from notes or from memory. A few lectures were read on Fridays, on-Church Government.

Respectfully submitted,

THOS. SPROULL,

Professor of Systematic and Polemic Theology.

REPORT OF CITIZENS' CONVENTION.

ACCORDING to previous announcement, a number of the citizens of Xenia and surrounding country, met in the First U. P. church of that place, on Tuesday, the 28th of March, at 10 o'clock A. M., for the purpose of considering the propriety of certain proposed amendments to the Constitution of our country, with regard to a more explicit recognition of the being of a God, the Mediatorial Supremacy of the Lord Jesus Christ, and the Supreme authority of the Divine Law, and to render it more positively anti-slavery in its character. The meeting was opened by calling J. C. M'Millan to the chair. After prayer by Rev. Dr. Ekin, Rev. Mr. Shaffer and J. B. Caruthers were appointed Secretaries. On motion, the following persons were appointed a Committee to report business for the meeting at the opening of the afternoon session, viz. Rev. J. F. Morton, Rev. Dr. Ekin, J. Alexander, R. Hyslop, and J. Hemphill. The meeting then adjourned till half past one o'clock, P. M., Rev. G. R. M'Millan concluding by prayer.

Second session opened at appointed time with prayer by Rev. Mr. Shaffer.

The Committee previously appointed, reported the following resolutions for consideration:

Resolved, That we regard the present calamities of rebellion and war, under

which we are suffering as a nation, to be a just punishment from God for our numerous national sins, amongst which is the primary sin of neglecting to acknowledge him, and his authority over us in the National Constitution, which is the supreme law of the land.

Resolved, That we cordially approve the action of the Allegheny Convention of January last, and of the form of memorial to Congress to secure amendments to the Constitution, so as to give a distinct expression of the Christian national character.

Resolved, That we cordially approve of the organization of the National Association for the amendment of the Constitution of the United States, formed by the late Allegheny Convention,

Resolved, That we recommend that this Convention appoint a central committee of seven, for the purpose of furthering this object in this region of country, auxiliary to the National Association; and that said central Committee shall have power to appoint sub-committees and take such measures as they may think best for educating a proper public sentiment, and for the general interest of the cause, and that five members of the Committee shall be a quorum for the transaction of business.

Resolved, That it shall be the duty of the sub-committees to canvass the districts assigned to them, respectively, for signatures to the memorial to Congress, and that the same be forwarded to the Hon. C. Sumner, of the Senate, and Judge Kelly, of the House of Representatives at Washington City, as speedily as possible.

Resolved, That patriotism, philanthropy and Christianity all require that these amendments to our National Constitution be made, and that *now* is the proper time for these amendments. On motion the first resolution was taken up, and after considerable discussion an amendment proposed by Rev. Shaffer was approved, and the resolution adopted. The remaining resolutions were adopted *seriatim* as read, and the whole paper was adopted.

On motion, J. C. M'Millan, J. Alexander and G. R. M'Millan were appointed a Committee to nominate the Central Committee referred to in the fourth resolution, and to notify those who may be appointed.

On motion, the Chairman and Secretary were appointed to have the proceedings of this meeting published in the papers of this place, and also in other religious papers. The Convention then adjourned, Rev. Mr. Shaffer pronouncing the Benediction.

J. C. M'MILLAN, *Chairman*.

J. F. SHAFFER, *Secretary*.

ORDINATION OF C. D. TRUMBULL.

A SPECIAL meeting of the Iowa Presbytery was held in Linn Grove, Jan. 28th and 29th, 1864, for the purpose of ordaining and installing Mr. Trumbull. Mr. Trumbull delivered a lecture on Isa. 42: 1-4, and a popular sermon on Matt. 11: 28, which were very cordially sustained. He was closely examined on Hebrew and Greek languages, Systematic Theology, Church Government, &c. The examination was sustained as very satisfactory. J. M. M'Donald presided, preached the ordination sermon from 1 Tim. 3: 1, and offered the ordination prayer. R. B. Cannon gave the charge to the pastor and congregation.

Mr. Trumbull seems to start with a good prospect. There are about forty members. They have erected a very neat house of worship, which will be completed in May or June. God speed the young pastor.

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

RESOLUTIONS ON THE DEATH OF JAMES GRAY.

At a meeting of the students of the R. P. Theo. Seminary, the following resolutions were read and unanimously adopted:

Whereas, it has pleased Him who ordereth all things well, to take to himself our dear brother and fellow student, JAMES GRAY, therefore,

Resolved, That as we highly appreciated his worth as a friend, a student and a Christian, so we deeply feel his early removal as a loss to each of ourselves personally, to the seminary, and to the church.

Resolved, That his consistent life, his zeal for Christ, and his patience under suffering, afford the best ground for confidence that our loss is his gain.

Resolved, That, he being dead may yet speak, we cherish the memory of his well spent life and early death, but especially of his parting advice, "work while it is called the day."

Resolved, That we tender our sympathy to his sorrowing friends, particularly to his devoted wife and aged mother.

Resolved, That these resolutions be published in the *Reformed Presbyterian*, and a copy furnished to his friends.

JAMES S. BUCK, D. H. COULTER,
J. H. BOGGS, Committee.

THEO. HALL, Allegheny, March 18th, 1864.

Resolutions adopted March 14th, 1864, by the Society of Inquiry of Westminster College, respecting the death of James Gray.

Whereas, Our dear Christian brother has been removed from this life, by a kind Providence, therefore,

Resolved, 1. That we take pleasure in testifying to the consistent Christian character of the deceased, his zeal in the discharge of Christian duties, and his assurance of a future reward.

2. That whilst we mourn the loss sustained by his friends and the church, we recognize in this dispensation the hand of God.

3. That we truly sympathize with the widow and friends of the deceased in their affliction.

4. That a copy of these resolutions be sent to the widow and mother of the deceased, and also be published in the *Reformed Presbyterian*, and the *United Presbyterian*.

A. SMITH, J. H. BROWNLEE,
A. J. YOUNG, Committee.

OBITUARIES.

DIED, March 7th, 1864, ANNIE LETITIA, daughter of Rev. S. and M. M. Carlisle, of diphtheria, aged 9 years, 5 months and 9 days. A few months ago the death of another child was recorded in the periodical, with the same disease. They were affectionate and lovely children, amiable in their disposition, and we believe truly pious. "My beloved is gone down into his garden to gather lilies." We sympathize with the afflicted parents, they have suffered sore bereavement, two lovely and beloved children snatched so suddenly from their domestic circle.

J. M. W.

DIED, near Greensburg, Pa., Sep., 15th, 1863, Mrs. ELIZABETH TEMPLE, in the 83d year of her age. The deceased and her husband, John Temple, an elder in the R. P. Church, who survives her, "dwelt as being heirs together of the grace of life" for nearly fifty years. He has the consolation arising from the well founded conviction that death was gain to her, and that when his days on earth are ended he will also join the society of the redeemed in heaven.

DIED, in Brooklyn, March 1, 1864, at 5 o'clock, P. M., Mrs. MARY ELIZABETH WILLIAMS, in the 53d year of her age, after a long and painful illness. Her disease was spinal affection, complicated with cancer. At the time of her marriage, and for about two years thereafter, she was connected with the Episcopal Church, but after many prayers and much persuasion, she was led to embrace the principles of the Reformed Presbyterian Church, and connected herself with the 1st congregation, N. Y., then under the care of Rev. J. Christie, D. D. She was of a cheerful disposition, always looking on the bright side of providences, and striving to make every one happy around her. She was ever careful to set a good example before her household, and in family worship was watchful to see that each member attended closely to all parts of the worship, always having her Bible and Psalm book. Four of her children have passed away before her—six remain to mourn her loss, but not as those who have no hope. On the Sabbath morning but one before her last she awoke and addressed her husband and said, What a lovely morning this is; I feel so happy. I am sure that your prayers and others, along with my own feeble petitions, have been heard and answered, and that light is coming to me in the even time. I have been in so much distress on account of darkness, I could not get that comfort from the promises of God's word that I now feel. She called her family around her three times that week to take leave of them, and at 12 o'clock Saturday night desired us to waken the slumbering parts of the family and all to worship with her once more, singing the 23d Psalm, after which she slept until morning, which was the Sabbath, the last of her Sabbaths on earth. On that morning she repeated the text preached by her pastor many years ago on a communion Sabbath, from Jer. 10:17, "Gather up thy wares out of the land, O inhabitant of the fortress," and seemed earnestly engaged in fulfilling its injunctions. On Tuesday, as the shadows had seemingly passed away, she calmly told her daughter, who had faithfully attended her during the whole of her sickness, to lay her down for her rest in heaven; and she went quietly to sleep, we doubt not in the arms of her beloved Redeemer, who is the beginning, the first-born from the dead. COM.

DIED, Feb. 29th, 1864, REBECCA R., wife of John Haslett, Jr., in the 42d year of her age. Deceased was a member of the Pittsburgh and Allegheny congregation of the R. P. Church. For years she wasted by a lingering consumption. Frequently she spoke of death and her preparation for it. When the messenger came, she was ready to bid farewell to her husband, that she might "depart and be with Christ, which is far better." Calling her children round her bed, she gave each a parting advice, and in a prayer earnest and impressive commended them to Him who never leaves nor forsakes. "If we believe that Jesus died and rose again, even them also who sleep in Jesus will God bring with him." COM.

Book Notices, some Obituaries, and other matter in type, have been crowded out. They will appear in next No.

T H E

Reformed Presbyterian and Covenanter.

VOL. II.

JUNE, 1864.

No. 6.

GOD'S CALL UPON THIS NATION.

THE Most High addresses nations by His word and in His Providence: and this call is summed up in this, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." This call is constant, unintermitted and imperative. The Creator of the heavens and the earth—the ultimate source of life and blessedness—the Supreme Lawgiver and Judge—the all-perfect Jehovah, has the right beyond all controversy, to demand the allegiance, the homage, the obedience and service of the intelligent creation. And equally clear that it is as wise as it is delightful and obligatory, to learn the will and do the behests of Him to whom it owes, with life itself, all that possesses and enjoys. And, then, the alternative, "Who hath hardened himself against God and prospered?" But in detail:

1. *This call now comes to us in a most emphatic form.* God has brought this land into the "valley of Jehoshaphat"* (Joel 3:1), and is pleading with it this great controversy. Few nations have ever been as prosperous as the United States have been during the last eighty years. For three generations, peace and plenty, rarely interrupted, have been given us of God. The nation has grown in all the elements of national greatness, with a rapidity never before paralleled, in population, in territorial extent, in capital, in improvements. We have been, with one terrible exception, a free people, "every man sitting under his own vine and fig tree, and none to make him afraid." In few nations since man was upon earth, has there ever been, with the same terrible exception, as much happiness enjoyed, domestic and social, for so long a period as in this land. We have enjoyed almost one long carnival. The world saw, wondered, and in its laboring masses, admired, and they by millions have left their native homes to share our blessings. Truly the Lord has not left us at least "without witness, sending rain and fruitful seasons, filling our hearts with food and gladness."

The scene has changed. A storm has broken upon the land, the tempest long gathering, but seen by few. Evils, sins—personal,

*" God's judgment."

social, constitutional—have produced their legitimate fruits. War—internecine war—consumes daily the substance of the nation, and consigns to the grave the flower of its population. Months, years have passed away, and yet there is no relaxation. We yet hear the confused noise of the warrior; we yet see “the garments rolled in blood.” Truly the Lord has a fearful controversy with a nation so heavily scourged; truly we ought to see in these terrible events the hand of an angry God, demanding of a people, once so favored, now so visited, a recognition of his claims to national allegiance and service.

2. *This call meets with comparatively few and feeble responses.* During the years of national prosperity scarcely a voice was heard to direct the nation, its people or its legislators, to the divine claims. In vain did we look to the pulpit, or the religious press. Now and then, indeed, we would meet with some more faithful utterances, giving indication that the national conscience was not altogether inoperative in this department of public morality. Clearer responses were met with as the great anti-slavery war waxed hotter. As it entered the political arena, exhortations to a national acknowledgment of the divine supremacy in the halls of legislation, and in the departments of executive and judicial administration, and reproofs against national neglect of God, became more frequent. Some of the smaller and more obscure churches had all along been more faithful, but the great denominations of the country maintained nearly a dead silence. They regarded their duty accomplished when they addressed men individually in the name of God and of his Christ. We would not misstate or overstate, but as a general description of the condition of the country, we may safely say, that in reference to national affairs God was almost dismissed from its thoughts for many years from the beginning of this century and onward; and this to such a degree, that the bare mention in the Senate of the nation of a “higher law” than the Constitution roused a storm of indignation, in which some church members and even ministers joined, throughout the whole land.

Still more marked has been the insensibility of the nation to the necessity of any constitutional change in this respect. That God is not recognized in the constitution, is a fact that does not admit of any reasonable doubt. It is not read there certainly; the attempts to find it in the date of the instrument and in the word Sunday, are absolutely ridiculous. It is almost universally admitted that this document makes no allusion even to God; and just here we find *one* cause of the admitted practical exclusion of the divine name and *authority* from the legislative halls of the country.

We do not shut our eyes to the instances in which, in some forms and to some extent, the Divine supremacy in the affairs of men has been seen and acknowledged during our national existence, outside of the constitution. We are aware that at various times there have been fasts proclaimed; allusions made to the providence of God and his goodness; in Presidential messages, expressions to the same effect, and even admitting his righteousness as Ruler and

Judge. And further, that no national act has in terms denied the Divine existence and supremacy. Moreover we are intensely gratified to know that late years have brought out much more frequently such admissions of God's being and rule. Besides fasts, thanksgiving days have been proclaimed by the President of the United States, none of them in such terms as could at all satisfy the enlightened Christian—but each containing a more full acknowledgment of the moral government of God, as well as his Presidential administration—far in advance of those previously made; one of them owning that as a nation we have “forgotten God.” There has been generally at least an acquiescence in these calls, they have hardly called out a word of remonstrance. Besides, the churches are beginning to feel shame for their dereliction of duty. Some of the advance guard in most of the denominations, large and small, are in motion, and have united in a call upon the nation to insert an humble acknowledgment of the Most High in the constitution of the land. But while all this is true, it is still a sad truth, that the mass of the people of the United States are far from feeling the paramount importance of national subjection to God. Even the churches are not very particularly stirred. They do profess—it may be all the evangelical—some satisfaction in the Presidential acknowledgments already alluded to, but they do not stand forward, openly and boldly making a loud call upon this nation to “remember and turn to the Lord.” Their denominational papers allude to the efforts we have referred to chiefly as a mere matter of news, and not as the most momentous matter now at issue in the land.

Still we feel encouraged. We believe that the age of insensibility to these high truths has about passed away. The shaking has begun, heart and mind, in all the churches. Statesmen are found prepared to go at least as far as this—statesmen of renown and influence. Of those in the churches who are ready to act, there are some whose names are of no little weight, and we feel assured that not a few are now praying in all the evangelical churches for this national reformation. And, moreover, to whatever cause we ascribe it, but little opposition has been as yet manifested; few have been found so lost to the fear of God as openly to deny the nation's duty to own his sway.

3. *This call is to a practical recognition of God.* To insert the name and recognize the authority of the Most High in the written constitution of the nation, would not, of itself, meet the divine call! This, of course, is indispensable. The nation is a moral person, and as such should *profess* to know and honor the living God. There is a complete analogy, in this aspect, between a nation and a man. That a man should even do the will of God in the acts of his life, if that were possible, while he declined to own himself publicly his worshipper and servant, were not enough; for the reason among others, that the profession of the divine name is one prominent item in the list of human duties; and so it is with a nation. God is “King of nations,” and they should surely own their Lord.

But neither is a mere profession enough to entitle men to the appellation of the servants of God. His servants "serve him." "Ye are my friends," says Christ, "if you do whatsoever I command you." "Not he that saith, Lord, Lord, but whosoever doeth the will of my Father in heaven." A bare verbal acknowledgment of a right to rule, as existing in a father or, a civil magistrate, constitutes no one a dutiful son or citizen; parental and civil law must be studied, revered and obeyed. The heart and the deportment must be in measurable conformity to the will of the "higher power."

All this holds, eminently, between God and his moral subjects. A true national recognition of God implies a recognition of His law; and this as the rule actually regulating the entire arrangements and deeds of the nation. And still more: this is not only required in such public acts as are done by the constituted authorities, but also in the doings of the people themselves. In short, a practical national acknowledgment of God includes the rectification of the hearts of the citizens of the commonwealth, and a corresponding life. That religious (?) paper which sneeringly defined the object of the movement in behalf of constitutional amendment to be simply an effort to introduce into that instrument the words "God, Christ and Bible," was very far out of the way. The advocates of this measure know well that very much more is required ere this nation will become truly reformed. They ask no mere formal and nominal acknowledgment of the being, and supremacy, and law of Jehovah; what they desire and are laboring to secure, is the adoption of the will of God as the governing rule in national affairs, in the families of the land, and among the people in the entire round of their activities in whatever direction. Anything short of this were an incomplete reformation; a due measure of these things is indispensable to the Divine acceptance, favor and blessing. The hoped-for amendment of the fundamental law of the land, might render it Christian, but would not make this people, in the full sense of the word, "a Christian people."

The truth and importance of these statements become transparently clear in the light of Bible history. The constitution of the Jewish people was most religious; it was given them of God; but throughout almost their whole history, they were a backsliding people; and were addressed and dealt with often as heathen. The excellence of their constitution could not save them from condemnation and ruin while they were idolators and oppressors, immoral and profane. A holy nation is a nation imbued with the principles and affections which constitute holiness. God calls to the *practical* acknowledgment of his high claims as Lord and King.

4. *God calls this nation to acknowledge him in Christ, has chosen and anointed.* The light of nature itself demonstrates that the Creator of all things should be recognized and obeyed by His intelligent creatures. The honor due to the incarnate Son of God, the Mediator between God and man, we learn from divine revelation. It is a principle of Christianity, and of Christianity alone. The light

of nature makes no discovery of a Redeemer at all. It is sufficient to teach men that they are sinners, that the race to which they belong is a fallen race, separated from God and lying under the wrath of heaven : but it sheds no light upon the way of reconciliation to an offended Lawgiver and righteous Judge. Hence, even the heathen have some perception of such facts as relate to man's lost estate, and have some notions regarding his fall from an originally better condition ; and through tradition, they have even some faint ideas that the Deity may be propitiated, but they neither "know God" so as to worship him "in spirit and in truth," nor Jesus Christ, the alone way of access to God. The written Word dispels the darkness. There the clear light of God shines. There Christ is seen, and the Three-one God in him ; and no truths are more distinctly or frequently set forth in its pages than these—that he alone re-establishes peace between heaven and earth ; that none can come to God except by him ; that the government of God, providential and moral, is administered by him ; that this government is not limited to such as do actually and freely acknowledge the Saviour, but extends by right, to all God's works. It is a false and fatal notion, that some general regard to the Divine being and claims is enough to secure social, if not personal acceptance before the tribunal of God. What is a nation but a mass of people, each one by nature wholly separated from God, but united to each other by various ties of relationship, proximity, mutual interest ; and for the most part, by some understood or written formulas, social and legal ? Each is, in the whole man, responsible to the divine authority, dependent upon the same Providential care, and liable to all the incidents of a fallen, sinful estate. That any one of their number is invested, in whatever way, with special place and functions, having relation to the welfare of the whole, in things common to all, constitutes no plea or reason for his exemption from the incidents of guilty and needy humanity. He still needs a mediator, a teacher, a surety. That the mass of the people have certain duties and obligations in common, as for example, the selection of such as are to occupy public places and to attend to the joint business of the body politic, puts them in no other category. The fact still remains, they need teaching and help and mediation. They can neither know God nor serve him acceptably, but in Christ. It is an idle fancy, and yet many are deluded by it, that God will deal on different principles of judgment with individual men and with nations.

But we do not rest on mere inferential reasoning. We have a more sure word of prophecy. "No man cometh unto the Father, but by me." (John 14 : 6.) "The Father judgeth no man, but hath committed all judgment unto the Son ; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." (John 5 : 22.) And lest any one should restrict this honor due to the Son to the bare personal acceptance of his atonement, and resting on him as the Saviour of the soul, we have repeated declarations, fully ex-

plaining its import. "He," Christ, "is the head of all principality and power." (Col. 2: 10.) "Kiss ye"—kings and judges of the earth—"Kiss ye the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." (Ps. 2: 12.) "All kings shall fall down before him; all nations shall serve him" (Ps. 72: 11.) And in that day when the purpose of God shall be accomplished upon the anti-christian world, and the grand reformation takes place, one leading characteristic of those times of regeneration will be that the "kingdoms of this world are become the kingdoms of our Lord and of his Christ." (Rev. 11: 15.)

These are clear sayings of God; they leave us no room to question that if we would honor God, we must honor Christ as King. The Father *wills* that the Son receive the highest honor and glory and blessing and dominion, and will be pleased with nothing less. "He that honoreth not the Son, honoreth not the Father that hath sent him."

Here especially we begin to encounter objections. The mere acknowledgment of the name and being, and even supremacy of God, would be generally perhaps acquiesced in without difficulty. It is the acknowledgment of the God of the Christian, of God in Christ, that to some appears to be offensive, if not perilous. As we have already stated, however, in no other way can the Triune God be at all acceptably honored by the homage and allegiance of the nations. Moreover, how strange, how amazing, that any Christian should feel any apprehension that the liberties of the people of the land would be endangered by submitting themselves to the pure and just and beneficent rule of Christ! by putting themselves, socially, nationally, under his sceptre and under his providential guidance and protection! It is imagined that such national recognition of the Lord our Saviour would be equivalent to the nation's placing its neck under the yoke of the church—would involve the church's putting herself under the yoke of the state—or would deprive of some right, civil or conscientious, the enemies of Christ. Visions rise of the persecuting Erastian or Popish order of things in the Old World during the middle ages and in modern days. Nothing of all this would, or in case the recognition we plead for be intelligently made, could possibly follow. For, (1.) To begin with the last objection, we must distinguish between a right—a civil right—to live in a community, and enjoy full protection in the performance of all common duties as sons and husbands and fathers, and a right to bear an active part in the conduct of national affairs. The former would be secured far more firmly than now, and to all the inhabitants of the land; the last demands certain qualifications. So all nations have held; and it belongs to the objector to prove that in a Christian land the enemies of Christ have the same right to influence the movement of the nation as his friends. (2.) The church would not thereby acquire any undue influence or power. Her province is well defined, and the word of God properly understood forbids her undertaking civil rule, or interfering, except by imparting instruc-

tion, and by exhortation or advice or remonstrance, with affairs of state. (3.) According to the same Word, the church is a society independent of the state, governed only by the Word of God, which is the charter of her existence and the "law of the house." But what is there in all this to prevent the mutual, friendly recognition of each other on the part of these great institutions of God? (4.) We add another consideration of a doctrinal kind, which rightly understood furnishes an effectual barrier to the confounding of church and state. Of the Church, the Lord Jesus Christ is the ruling Head in such a sense that his law revealed in the Bible is her sole law. In other words, Christ is the only Head of the Church. She exists in him, as by him. Her government originates, as does her being, in him as Mediator, Redeemer and King. The state has a different origin. It originates in God, Creator; and not in the purpose and plan of redemption. It is put under Christ, with all other things (1 Cor. 15); and retaining its original duties, limits and ends and means of putting forth its energies, it works for the good of all; and now since the fall, is bound to work for the interests of that kingdom in which Christ, the "Head over all things to the church," has a special concern. But it does so in accordance with its own modes of operation, as these are fairly deducible from the original and inherent law of civil government, as this law is re-enacted in the Holy Scriptures. Still more; even be it so that our solution of an apparent difficulty is not entirely the true one, no objections can stand against such express scriptures as we have already adduced, which bear the most explicit testimony to the rights of Christ, Mediatorial King, and the imperative duty of nations to yield him unquestioning homage and allegiance.

5. *A hearty and practical response to this Divine call is the highest wisdom.* For.

(1.) *In this way alone can national order be permanently secured.* The foundations of true social order are laid in the character of a people. Laws may be enacted, good laws; they may be accompanied by just civil sanctions; faithful efforts may be made to execute them; but all will be of comparatively little avail unless the fear of God reigns in the heart of the people. Conscience toward God is the only effectual conservative principle in human society. A government of force sustained by the military arm, such as exists at this day in France, may for a time preserve an external order, but wanting a firm basis in a regard for right, at least nearly universally diffused, such a government is always tottering. Despots live in constant fear; and at last the end comes, and it is terrible: and in no case is a government safe and effective where the public morals are corrupt. Besides, among a corrupt people the rulers will be so too, but with official corruption enters discontent and lawlessness. The conclusion is most evident and certain. It is the greatest folly to disown God, his law and his supremacy; for if the government be infidel, if it have no conscience toward God, the national character and morals will deteriorate, and the

nation will soon give evidence that the "foundations are destroyed." As a nation we have examples of this very process; and to this in part must we ascribe our national calamities.* Honoring God, men will honor one another. Regarding with reverence the rights of God, men will regard each other's rights; just sentiments will control society, men will learn to do to others as they would that others should do to them, they become a "law to themselves." Religion, true religion, is the salt of the earth—the great preservative of order among men. What consummate folly to reject or even to ignore its existence! God in Christ is the Saviour of nations.

(2.) *The nation that honors God will receive his blessing.* We are writing for Christian readers, and are not called upon to show that God in Christ rules in the kingdom of providence. He who sits above "the wheels" (Ezek. 1) is the same of whom it is said (1 Cor. 15) that "all things are put under him." As Lord of providence, all that contributes to national prosperity is under the direct control of the Most High. "His blessing maketh rich." "He turneth the wilderness into a standing water, and dry ground into water springs;" winds and storms, heat and cold, all atmospheric influences, are his servants. At his bidding pestilence rages or ceases; the entire system of forces and influences which have to do with national prosperity obeys his command, and hence, in this as in a higher sense, they are a "blessed people whose God is Jehovah." True, the wicked may prosper, "but it is only for a season." God may bear long—he has borne long with this land, and has greatly prospered it—perhaps because here has been illustrated on so large a scale the doctrine of republican freedom—but the day of his visitation has come. So it hath been with many a nation. We speak of permanent prosperity. This, no nation can enjoy unless with God as its God. For,

(3.) *The refusal to submit to God and obey his will brings certain national calamity.* The nation that "forgets God shall be turned into hell." In such a nation there will inevitably be a growing corruption in morals. Selfishness, sensuality, lawlessness, will take the place of kindness, piety and submissiveness. Sound judgment and sense of responsibility will disappear. Wealth will gender pride and arrogance. The bonds of the social fabric will be dissolved—and then national ruin. See Rome and Tyre and Venice and many other nations great and mighty; and enough has already appeared to the same effect in our history. But more; God will come out of his place to visit ungodly nations with just inflictions of wrath. He has many arrows in his quiver, and who can escape in the day of his vengeance?

(4.) *These considerations are enhanced in our case, by the fact that we claim to be a Christian nation.* Partially we admit this claim. The United States is neither a Pagan nor a Mohammedan commonwealth; Christianity is the prevalent religion. A very large proportion, some assert a large majority of its inhabitants, are in some way related to the Christian church. Many millions claim an in-

* See extract of Senator Brown's speech in last number.

terest in some evangelical church. In a good degree, public sentiment favors Christianity. The "common law" is based upon principles of Christian justice and equitable dealing. By state legislation, with one exception perhaps, the Sabbath is in some form recognized. Its colleges nearly, if not quite all, impart some instruction in Christian principles. Its public proceedings—legislative, &c.—are frequently, nearly always, opened with some form of Christian service. So far it is a Christian nation. At all events, it is blessed with Christian privileges and would resent—the great majority of its inhabitants would—the charge of being an infidel or a godless people. By what it enjoys and by what it claims, the United States is under the obligations and responsibilities that attach to a people professing Christianity. Among these obligations, surely the first and chief is the incorporation in the national constitution and institutions, of a distinct and unmistakable recognition of the fundamental truth, that "the heavens do rule," that "God is judge," that "from him descendeth every good gift." If the heathen who knew not God shall be judged, although with few stripes, what shall be done, in the day of God's wrath, with those who, having known him, refuse to submit to his sceptre, and to glorify him openly and practically as the prime source and author of every personal and national blessing? Still more; what shameful inconsistency! Profess to be a Christian people and yet take their place in fact as a nation among atheists! Can such inconsistency be anything other than most offensive to God? "Thou only," says Jehovah to Israel, "have I known of all the nations of the earth, *therefore* have I punished you for your iniquities." Slighted privileges are immense aggravations of sin. This is equally true in the case of nations and of individuals. Still greater is the aggravation when besides knowledge, there is a claim on the part of any people to be, personally, the Lord's, while they refuse socially to own him as their God. In this condition are the people of the United States.

6. *This acknowledgment and submission is called for now.* This is in part, as we have already intimated, the meaning of the sore judgment brought upon us in the just providence of God. Other sins indeed have been among the provocations wherewith we have provoked the Lord; personal sins—unbelief, and impenitence, and profanity, and sensuality, and countless others; and high in the lists of national sins, the stupendous sin of long holding in crushing bondage, under constitutional guarantees, millions of our fellow citizens. God judges us by wasting war at this day for all these. But the iniquity of the land may be summed up in this, the forsaking of God, and refusing to do his will. This is the fountain sin; the root sin from which all other sins derive their nutriment. This we must extirpate. God calls us to immediate individual repentance, and turning to the Lord; and equally to the national forsaking of all refuges of lies, and speedy and hearty and full subjection to his righteous and beneficent authority and will.

Whether this war will come to an end by the subjugation of the rebellion, unless the nation first amend its Constitution, it is not for us to say—possibly, probably it may; but so much is unquestionable—no complete and stable condition of things can be looked for unless the heart and, then, the Constitution of the land be amended, so that God may be glorified in Christ, as well as liberty secured to all its inhabitants. Will not the ministers of Christ, the churches of Christ, the disciples of Christ, unite in vigorous and prayerful efforts in behalf of so excellent, so desirable, so *indispensable* a reformation?

J. M. W.

AMENDING OF THE CONSTITUTION.

THE House of Representatives in Washington has passed a resolution affirming the desirableness of so amending the Constitution as to render it impossible to hold any human being as a slave within the national limits; and the Senate, a resolution, by a majority of 36 to 8, which proposes, if passed by the House, to amend the Constitution to the same effect. We would have supposed that this proposition would have secured the concurrence of all true anti-slavery men. We believe it does, with the exception of one class: we mean the conductors and supporters of the *Principia*. They seem to be averse to the movement. At all events, they do not gracefully fall in with it. Is not this unreasonable? Even taking their own stand-point, should not the fact that the legislative, the judicial and executive departments of the Government, and *all* the people, did, for half a century, give the Constitution such an exposition as to render it one of the bulwarks of slavery—that for the remaining thirty years down to the present time, all departments of the Government, and *all* the people, with the exception of a mere handful, have interpreted it in this same way—satisfy these men that an amendment is needed to make the Constitution, to say the least, *plainly, unmistakably* anti-slavery? Why then do they throw cold water on this effort? Even the few members of the Senate and of the House, who are endeavoring to believe that the Constitution is really anti-slavery, have taken part in this movement. What is to be gained by treating it as if it were useless, if not hurtful? Make the amendment, and then leave the question to youthful debating associations, whether it might be possible by subtle and hair-splitting argumentation to show that the makers of that instrument, and the *whole* country, did not understand the work they had done, that they had really formed a document securing liberty to every slave, when they thought and *were sure* that they had made—one which guaranteed slaveholding States, and of course every slaveholder in them, the possession of their human chattels! We have been surprised and grieved at the course of the *Principia*, which, mistaken as it is in reference

to the character of the Constitution, is a paper which upholds, and does itably, the supremacy of God's law and the duty of the nation to maintain *the right* in all things, men's opinions and passions, and even apparent expediency, to the contrary notwithstanding.

J. M. W.

GRACE-CULTURE.

BY EZRA M. HUNT, M. D.

GROWTH IN GRACE—A SETTLED FAITH.

Our Faith must also be settled and confirmed in its chief lineaments, if we would grow in grace.

THERE must be an established conviction of the reality and security of our reliance. The very name of "believer," if appropriate, is the pledge of an abiding trust.

Unbelief is not only the plague spot on the sinner, but a dreaded and fearful thing to the Christian.

Said Sir Humphry Davy in his "Last Days of a Philosopher," "I envy no quality of the mind or intellect in others; not genius, power, wit, or fancy; but if I could choose what would be most delightful and; I believe, most useful to me, I should prefer a firm religious belief to every other blessing;—for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, throws over the decay and destruction of existence the most gorgeous of all lights, and gives the security of everlasting joys, where the sensualist and the skeptic view only gloom, decay, annihilation, or despair." If this is true as a philosophic conclusion, it is still more sublimely true as a Christian experience. Without it growth in grace must be unsteady, uncertain, unsatisfactory. It is the channel through which, like a river, flows out our portion of the grace of God; but if all along there are huge outlets, or wastegates of doubt, only a little rill may reach us. "He that wavereth is like a wave of the sea driven with the wind and tossed." "Let not that man think that he shall receive anything from the Lord." Faith is no how a doubter. Its definition is the most precise in all Scripture. It is the substance of things hoped for, the evidence of things not seen.

"Unstable as water, thou shalt not excel." We do not claim that there must always be the same fulness of faith; for it is to increase with the advance of spiritual life. But there must be from the first a good hope through grace. Though only a child as yet, there must be the true bone and sinew and muscle—the grand outlines, in order that growth may fill out the body of our faith.

With the Christian, it must not be a mere emotion or feeling; but an abiding principle. He should thoroughly examine its nature and foundation, by the Word of God, by the Spirit, and by the

help of reason, so far as it can follow; and having definitely settled it in his mind, "not laying again the foundation of faith toward God," he is "to go on unto perfection." It is a part of the groundwork, not the superstructure—a pre-requisite, before it can be a direct means of growth. Our faith is to be as an anchor to the soul, sure and steadfast. If the Christian finds himself unsteady in his belief, as to himself, or his relations to God, it is at once his business and duty to set about the work of examination. He must at once face the question, for it is vital, and with prayer and the Spirit, his Bible and his reason, together with the explanations of those more confirmed and established in the faith, he will not fail to find a sure reliance. We sometimes err in thrusting aside doubts that have repeatedly beset us, rather than firmly and valiantly meeting them. Surely we must never indulge in carping criticism and doubtful disputation, or receive the assaults of unbelief in a spirit of controversy. But it is often best in Christian docility, yet firmness, to meet apparent difficulties, and work on until we subdue them. "There are," says Sir Thomas Brown, "as in Philosophy, so in Divinity, sturdy doubts and boisterous objections wherewith the unhappiness of our knowledge too nearly acquainteth us. More of these no man hath known than myself, which I confess I conquered not in a martial posture, but on my knees." With such a spirit we may not fear to use the aids of reason and experience; and a confirmed faith is the sure trophy of our victory. Never let the Christian rest with a habitually shaking faith. Meet the hostilities of the enemy with the sword of the Spirit; when prevailing, write down the mode and record of thy triumph with thy pen, and in thy heart; and then be not carried about "with every wind of doctrine." Without this we are too open to attack—we cannot grow in grace as we should. With it, we have the breast-plate of faith, and for a helmet, the hope of salvation; and then we shall go on increasing in faith; stewards of the manifold grace of God, abounding in the work of the Lord.

GROWTH IN GRACE—THE SABBATH.

A part of the Sabbath should be devoted to the higher grades of home religious duty.

It is a day "for more immediate and special converse with God." The general religious duties of other days are to be exalted into a higher and nobler spirituality. God has glorified it, and we should glorify it also. It is the weekly *festival* of our religious life, in which we are to partake of the bounties of grace. There is no such thing as being sated here; for the capacity enlarges with the supply. Of Christ's fulness may we receive, and grace for grace. All time is a trust; but this is blessed, precious time. It is not to be sinfully wasted, but graciously improved. The Bible should most of all be the Sabbath text-book, and next to it, those works which illustrate it, or are strictly devotional, should be preferred. The wisdom of reading promiscuously good books or religious *news-papers* on the Sabbath, has reasonably been doubted by many.

The Gospel, declaring peace on earth and good will to men, may to-day claim our special attention. The Lord delights on his own day to feed us with the "finest of the wheat, and with honey from the rock to satisfy us," and thus make "his word the joy and rejoicing of our hearts." In looking at the habits and experience of devoted Christians with whom I have been familiar by biography, or by "their living epistle," I have often noticed how much, especially on the Sabbath, they valued the perusal and study of the Scriptures. It is much to be regretted, even when viewed from the stand-point of self-culture, that the home Bible and catechetical instruction of children and domestics upon the Sabbath has so much fallen into disuse. More public effort, at best, is only an auxiliary, not a substitute. In these respects it is well to "ask for the old paths and walk therein." When the Christian in the family gathers around him on the Sabbath, for religious instruction, those near to him as inmates of his own household, and attempts to illustrate and enforce the blessed truths of the Gospel, it is time well spent for his own soul. He himself is better fitted to sit at the feet of Jesus and learn of him, and thus find *rest* for the soul. The believer thus ministering in holy things to his own household, becomes as a little child, and learns profitable lessons in grace, from the docility, patience, and simplicity of his endeavors.

GROWTH IN GRACE—AN AID.

Our physical state has to do with growth in grace.

Spiritual depression, listlessness, want of holy enjoyment, may to some extent be due to certain conditions of the body. The Christian who neglects his health, who is guilty of indiscretion in eating and drinking, who sins against the body by erroneous physical habits, makes the sensual and corporeal an embarrassment to the spiritual, and clogs the soul with unreasonable hindrances to the attainment of the lofty altitudes of grace. Hence, in the list of grace-progressing virtues, in the additions to faith and knowledge, temperance stands high in prominence, and the lesson is often plainly taught, that in the government of the appetite and the general control of physical life, piety must have its presiding sway. In fact, just here, it is practically needed. There are some Christians whom it becomes to bring their religion to bear on their appetites and bodily propensities, as upon darling sins. The corporeal must be kept under by the controlling argument that over-indulgence will interfere with progress in grace. The inefficiency of all those systems of reform, which have their basis only upon the requirements of morality, both prove the necessity, and by the contrast show the power of religion, to bring the members of the body under the discipline of the Spirit, and make all fitly joined together, to conduce to the edifying of itself in love. If we would be grace-prospering Christians, the physical man must be under the law of grace. Whether we eat or drink, or whatsoever we do, we are to do all to the glory of God; and he who for conscience' sake has his physical self under control, not only acquires a discipline

favorable to advancement, but the very principle involves a growth in holiness. It brings the body in subjection to indwelling grace; thus the great obstacle to growth becomes a help; for ours is a religion which "sanctifieth to a purifying of the flesh." The glutton, or immoderate sensualist in any form, must not expect to grow in grace, until the code of his religious profession is made to apply to daily life, so that the carnal is submissive to the spiritual. Then the body is an instrument of grace, a medium of spiritual progress, an implement for growth-culture, a fit temple of the Holy Ghost. The body as well as the soul is thus recognized to be sharer in the resurrection of the just, and to rise a glorified body prepared for the inheritance of the saints.

GROWTH IN GRACE—A REQUIREMENT.

Growth in grace requires an abiding recognition of the true relations of the business of the world to our spiritual life, here and hereafter.

A frequent error of practice, is the consequence of an error of reasoning upon this point. Even the Christian is too apt to use the term business as denoting something entirely distinct from religion, and independent of his moral duties, and thus to draw a dividing line between what is known as purely worldly, and as spiritual. But to the grace-thriving Christian, there is nothing purely worldly. The daily vocation of life has its religious character. Our business should be a part of our religion, and our religion a guide in our business. Salvation is a practical thing beyond all others. It is applicable here in all human transactions, and hereafter is practically perfect in glory.

God governs not less in our temporal than in our spiritual affairs. He is the God of material as well as immaterial things. Sacred, and secular, are words in the dictionaries of men, but they do not describe contradictory or incompatible conditions in the economy of grace. It is a mistaken idea that we are to go about the duties of daily life, as if they were separate from the interests of the soul. In all our temporal affairs, we are stewards of the manifold graces of God, husbandmen employed in the vineyard of the Lord, trading servants entrusted with talents for which the Lord will call us to account.

Nowhere else do we so much need this impressed and settled view of the wide applicability of the grace in us, as in our worldly occupations. The net in which Satan draws the largest draught is that of unrestrained worldliness. Just where we are most exposed, do we need the guide, the breast-plate of faith and love, and for an helmet, the hope of salvation. Our religion is not a coat in the wardrobe, an outer garment to be laid aside at pleasure, *but a life*, a constituent part of our very selves, a rooted principle springing up to everlasting life. The Christian is to be recognized and is to recognize himself, on the farm, as well as in the closet; in the counting-house, as well as at the prayer-meeting; in the workshop, as well as the church; at the forum, as well as the altar. The same dispositions and desires are to be practiced at the one, as are im-

plored at the other. Trades, occupations, industry, providing for the temporal wants of ourselves and others, are meant to be a part of our duty, and not to be an interference with progress in grace. The converted man was never meant to be asleep in any of the grand organizations which contribute to the true prosperity of his family, his friends, himself, or society at large. All business effort is to be pursued as a part of a consistent spiritual life. There is nothing in the character of any legitimate occupation necessarily at war with a Christian walk and a godly conversation. Rather, these are to be used for growth in grace, and for impressing our religion upon those around us. Here we are brought in contact with others, here our principles leave their main stamp both upon ourselves and others; our barterings and bargainings, our plans and arrangements, need to be felt as subject to the inspection of Him who is supreme over all, blessed forever. We are to feel that we are pursuing our vocation as under God, regarding it as a department of the work he has assigned us, as having relation to spiritual prosperity here, and eternity hereafter.

SOUTHWESTERN MISSION.

LETTER FROM REV. J. WALLACE.

NATCHEZ, MISS., March 15th, 1864.

LEAVING home on the 17th of November last, to find a field of labor among the freedmen in the Southwest, we visited Memphis, Helena, Little Rock, Arkansas, and Vicksburg. The freedpeople had no school in Memphis, and they were very desirous to have one, and would have sustained it liberally, but as the military authorities had refused to give any protection against the mob, it was thought to be impracticable to establish a school there. The camp of refugees near the city was supplied with missionaries and teachers. In Helena, a very good school was under way. Little Rock we found without missionaries and teachers, but during our short stay there, a full class of teachers arrived from Michigan, and occupied the place, so as to leave no room for those who had been appointed by our Western Board, to labor with us. In Vicksburg all the rooms that could be obtained for schools were appropriated for that purpose. The United Presbyterian Church have a very respectable and large mission here. A few days before we arrived they had sent a detachment, consisting of Rev. Mr. Vanatta and his wife, and three young ladies, to Natchez. On the way down the river the boat was attacked by guerrillas from the shore, and Mr. Vanatta was severely wounded and crippled for life by a rifle ball, and his excellent lady instantly killed, and her body frightfully torn by a cannon ball. In view of this and similar disasters that had recently happened on this part of the river, Col. John Eaton, the General Superintendent of Freedmen in the Department of the Mississippi and Tennessee, and who is the right man in the right place, advised us to remain a few days in Vicksburg, and then, if at all safe and practicable, to proceed to Natchez, as it was the largest and most destitute field in his department. The next week we came to this place.

Natchez is a beautiful city. It stands on a high table land, 200 feet above

the river, and commands an extensive view of the low lands of Louisiana on the opposite side. In one thing, it excels all other cities I have seen. On each side of the streets are thick rows of shade trees, chiefly the China, interspersed with the acorn, the laurimundi and cedar evergreens, and the branches of these trees are so pruned and trimmed as to form in some places an arbor over the street, almost excluding the burning rays of the sun in the hot summer months, and making the streets cool and pleasant.

This city has been wholly given to wealth and fashion, and to slavery, as a means of promoting both. Many of the aristocracy of Mississippi and Northern Louisiana, have their residences in and near the city, and some of their suburban residences are the most splendid mansions I ever saw. They will compare favorably with the White House in Washington City. It is said the great wealth of the place was the reason of its surrender to the Federal army without resistance. Its wealthy capitalists thought it better to profess loyalty than hazard the destruction of their valuable property by attempting to defend it.

In the city there are said to be some four thousand freedpeople, emancipated when the Federal army came here last July. At the north end of the city on the river bank, there is a camp, or as it is here usually called, the Kraal, of three thousand fugitives from the country. These are living in small huts—temporary erections put up by the Government—in great destitution, and have suffered terribly during the winter for want of necessary clothing and shelter. A large free clothing store has been established recently to supply the more destitute, and is constantly receiving goods from the principal cities in the North and Northwest. Many of these freedpeople have been lately hired out to lessees to labor on the adjoining plantations. Thus they will obtain a support, and the country will be supplied with cotton. Here I found seven thousand free destitute people, and no man to care for their souls.

The military officers here manifest more interest in the condition of the freedmen than any place I have been, East or West. When I reported myself to Colonel Johnston, the commander of the post, as a missionary of the R. P. Church to these people, he immediately sent an order to the quartermaster to furnish quarters. And there being no rooms then vacant in the city, Major Young, the superintendent of freedmen for this district, invited me to remain with him till rooms were provided. And the house in which rooms were afterwards assigned our mission, is one of the most pleasant in the city.

The Special Order, No. 63, of General Morris, Assistant Secretary of War, entitles all persons laboring voluntarily for the benefit of the freedpeople, who are accredited by the General Superintendent, to quarters, rations and transportation. Thus the Government liberally provides for the support of missionaries and teachers sent to labor among these people.

This is a virtual admission of the principle that the State should support the church. This principle has all along been regarded by other denominations as the most objectionable and impracticable of all the doctrines of our Testimony. But the Government of the United States now sees no difficulty in acting upon this principle, and finds it necessary to secure its own perpetuation and prosperity. Truly, the world moves.

There are here three fine large Presbyterian churches, and only the first has been occupied since the Union army entered the city. I addressed a note to Mr. L. Patterson, Chairman of the Board of Trustees of the Second church, stating my appointment as a missionary of the R. P. Church to the freedmen, and requesting their church to preach in to them. The request was granted.

This is a large, very neat and comfortable house. It has three front doors, and six rows of seats in the form and about the size of Mr. Sproull's church in Allegheny city. It is richly carpeted and well lighted.

At my request the Government assigned us the city hall as a school room. It is a large, pleasant second story room, and will conveniently seat 300 persons. I also made a special requisition upon the Government for 1600 feet of lumber for seats and desks, which was approved by the commander of the post, and an order was sent by the quartermaster to the foreman of the Government carpenter shop to furnish the hall as a school room. All this was done in obedience to an order of Gen. Graham to Col. Johnston to do all that was in his power to "favor our enterprise."

On the 19th Feb., Mr. J. C. K. Faris and Miss Lizzie Morrison and Miss Mary Sterret, sent by the Western Board of Missions, arrived. The ladies commenced teaching in the hall the next Monday, and in a few days the school numbered 167 pupils in attendance. I then obtained another room from the Government, and the school was divided, Mr. Faris taking about a third of the children to the other room. We have also an evening school of 140 men and women who are not able to attend during the day. All these are learning to read, and their great desire is to learn to read the Word of God.

Most of the persons attending these schools meet at 9 o'clock on Sabbath morning for religious instruction and devotional exercises; and the very earnest desire of these people to be taught the way of God more perfectly makes our Sabbath school exceedingly interesting. We have preaching at 11 o'clock A. M., 3 and 7 P. M., in the church, and also at 3 P. M. in one of the colored regiments. At present the 6th Mississippi are in the camp.

There is great need for another missionary and more teachers here. The labors performed at present are beyond the strength of the mission, and if help does not come soon some of them must be laid aside. There are also other fields of labor which we cannot occupy. There are large plantations adjacent to the city under the superintendence of lessees from the free States, who have employed large numbers of the negroes to work. Some of the lessees are professors of religion, and desire to have their negroes educated, and will favor every effort to establish and maintain schools among them. I have been requested and urged by gentlemen on some of these plantations to send teachers to their freed people. A goodly number of these people are women and children who cannot work in the field and can attend school. *Plantations under the superintendence of hired Christian proprietors are the very best missionary fields in the country.* The people are separated from the sectarian and demoralizing influences of the city, and they are very humble and docile, and ready to receive the truth in love of it. Truly the harvest is great, but the laborers are few. Pray therefore the Lord of the harvest, that he will send laborers into his harvest.

The freedpeople have the same partialities and prejudices as other people in favor of their ecclesiastical connections and modes of worship, with less knowledge; and their passive character and uniform religious temperament, incline them to submit to acknowledged evils in their church, and make them averse to seek a change unless these evils become intolerable. The exclusive use of inspired psalms is the great hindrance in the way of their acceding to our church. With their hymns they are familiar, and by them they have been supported and comforted in their bondage and afflictions, and our psalms are strange to them, and when the lines are read to sing, they cannot remember them. And they cannot understand the arguments usually employed against the use of hymns in the worship of God. Besides, their whole manner of worship, so noisy and boisterous, is in contrast to our quiet and simple forms.

Now it is hardly to be expected that great numbers of those whose princi-

ples are established and habits formed will accede to our church. Our chief hope of increase from them must be with the children and youth. Christian schools and a thorough religious education, by which they will become grounded and settled in the truth, must be regarded as the chief instrumentality for the enlargement of the church among these people. As Christian schools in the days of the Apostles, and in all the churches of the reformation and at present in all heathen lands, have been regarded as the great means of the growth and extension of the church, so they must be regarded here. Pity the church has neglected this powerful scriptural institution at home, and sent her children to be educated under the auspices of a godless civil government.

Great mortality prevails among the freedpeople in this Department. It is said that about one-third of all that have been emancipated have died within the last six months. The death of so many is attributed to the change in their manner of living, and to the great privations and hardships to which they have been exposed. As only two persons of those who were numbered of the children of Israel who came out of Egypt entered into the land of Canaan, so it appears that only a few of those who have lately come out of the power of bondage and have been numbered from twenty years old and upward, all that are able to go forth to war, will enter upon that happy state which God has in reserve for their children. The great sufferings of these people should stir up all Christians in the country to send them relief for their great physical and spiritual destitution.

There are at present about thirty men and women from the North in the city laboring for the benefit of these people—missionaries, teachers, and men employed in distributing clothing sent here from the Northern States. Quakers, Methodists, Congregationalists and New and Old School Covenanters, are represented here. The Congregationalists have three schools in operation, and the Methodists are just beginning two or three more.

One fact is worthy of note. In all the cities we have visited on this mission the Protestant clergy, with a large number of the leading men of their congregations, have left their churches closed and gone within the Confederate lines. Chaplains of the Federal army now occupy the vacated pulpits, preaching to the regiments to which they belong; while very few, in some instances scarcely any of the members of these churches attend their preaching. Some of these congregations are already disorganized—there not being a sufficient number of the officers of these churches remaining to keep up the organization. This shows that very many, if not all the congregations and churches in the rebel States and also in the border States, will be disorganized, and new organizations must be formed from them. An entire reconstruction of churches as well as of States will be necessary after the present rebellion is put down. Slavery has so entwined itself into the whole structure of society, that all civil and ecclesiastical organizations must perish with it. The whole Southern Confederacy, with most of the border States, will become a great missionary field. The white population, as well as the colored, will require hundreds of missionaries from all evangelical churches. Let all true churches now gird themselves for this work.

J. WALLACE.

Since the above came to hand, we have received another letter from Mr. Wallace, dated April 22d, from which we make the following extracts:

Since our last writing our mission has had some changes. The owner of the house which we then occupied, having returned and established his loyalty, we were directed to leave it and take rooms in the City Hotel, which the Government had just then taken possession of, where we are very pleasantly situated, having six rooms of our own choice assigned to us by the powers that

be. In giving these rooms, and the school rooms and rations and fuel, the Government donates to our mission and to our church above twelve hundred dollars. This donation is very valuable, as, in the present state of the finances of the Board, it is essential to the support and success of our mission here, but as an illustration of a great scriptural principle it becomes an important fact. The State may support the church, and yet the terrible evils that have been so often and so boldly declared to be necessary to such support are neither felt nor feared.

Three weeks ago, Mr. Richard A. M'Gee, sent by our Board, arrived and immediately opened a school on the White Hall plantation, three miles from the city, on the Louisiana side. At the same time another school was begun on the Arnolia plantation, one mile from the city, in the same direction, taught at present by Miss Brown.

On the last two Sabbaths I preached to the freedmen on the plantations to very attentive and interesting congregations. The people on the neighboring plantations come to White Hall to preaching, where there is a comfortable house for public worship. This I regard as the most promising missionary field I ever saw.

Those who send clothing here for the freedpeople should send chiefly to supply women and children. Many of the men are in the army and are furnished by the Government with clothing, and the clothes of white soldiers left at home are sent here to supply others. Women and children are in greater need than men.

AFFAIRS ABROAD.

EMANCIPATION IN POLAND.—The good work goes on. An excellent article in our last, exhibits the workings of emancipation in Russia. The Czar has now exercised whatever authority he has in Poland, in freeing the Polish serfs.

“The telegraph has already announced that the St. Petersburg journals publish four decrees relative to the kingdom of Poland. The first states that the Emperor, wishing to complete the work undertaken by his predecessor, pursued since 1858, and interrupted by the events of 1863, decrees that the peasants, on the payment of a land tax, shall become the proprietors of the land of which they have the life-possession; that the old dues are abolished, and that an adequate indemnity is granted to the landed proprietors. The second orders the abolition of the patrimonial right, or the jurisdiction of the landed proprietors over the peasants; the formation of rural communes, and meetings of electors; those assemblies to be composed of the inhabitants who possess a certain extent of land, and to whom will belong the election of mayors and other communal functionaries. The third determines the mode of indemnifying the proprietors, creates titles of five per cent. rents with a sinking fund, and appropriates to that purpose the new land tax collected from the peasants, the produce of the sale of certain state domains, and other special resources. The fourth decree entrusts the execution of these measures to a committee to sit at Warsaw under the presidentship of the lieutenant of the kingdom of Poland. These decrees completely sever the bond which existed between the nobility and the peasants in that country.”

ITALY.—The evidence accumulates that the gospel is making

rapid progress throughout all the Italian States. The *Christian World* says:

"In the town of Milan alone there are already 1,600 church members, men and women, whose names are on the registers of the various congregations, and partake of the ordinance of the Supper. About 700 belong to the Free Church, and 300 to the Waldensian and Wesleyan missions. This is but a small portion, of course, of those who hear the Gospel preached, or are perusing the Scriptures in private."

"The educational movement in Milan makes vast progress. I refer particularly to the ordinary schools of the town and neighborhood. Once a week there is a meeting of about 100 professors and school masters to talk over familiarly the best methods of educating the people, point by point. The number of school books teeming from the Milanese press is surprising. The books issued yearly in every branch of instruction are to be counted by scores."

"A literary celebrity of Milan, Professor Oddo, a speaker of great power, in favor with the public, has lately commenced a series of lectures on the history of Italy in an evangelical sense, showing the injury which the papacy has done to Italy during the whole of its history."

"In Caravaggio there is a church of eighty members. The congregation numbers 300, though only half can be crowded into the place of worship."

"The evangelist Sciaivelli, at Parma, an ex-Franciscan monk from Chieti, has received of late many invitations to preach the Gospel in neighboring villages. In one place, where bills announcing the service had been posted, no room could be got large enough, and he preached in a field to 2,000 people. At Cremona the same popularity attends the herald of the cross. An immense hall capable of holding 1000 persons was literally packed to the door at the second preaching."

"In Ferrara again, the city of the Duchess Renée and John Calvin, where I was gratified to be able to notify last year the presence of some ten or twelve Evangelicals, there is now a regular audience of 300, waiting on the ministry of an evangelist of the Free Italian Church."

"In Naples dislike to the priests has happily driven both the authorities and people in the direction of improved education, with regard to which another statistic will be welcome. In 1861 there were in the Neapolitan provinces 1,746 boys' schools and 835 girls' schools, with 1,735 masters and 835 mistresses, and 34,198 boys and 29,160 girls in attendance. Now there are 2,367 boys' schools and 1,364 girls' schools, with 2,488 masters and 1,479 mistresses, and 77,864 boys and 62,153 girls in attendance. In the same period the evening schools have increased from 48, with 1,002 scholars, to 677, with 14,341 scholars; and the 5 infantine asylums of two years ago, with 358 children, have grown into 29, with 2,765 children."

"Liberal sentiments are spreading among the clergy, and have penetrated, it would appear, to the recesses of monasteries. The confusion among the Franciscan monks is great. They decline, in many instances, to send replies to their 'generals' in Rome. In fact there is a schism in the body. The ecclesiastical seminaries, too, are infected, and some are in a state of revolt. The students of Monte Cassino lately drove out their superior, as a friend of the Bourbons and a reactionist."

Not far from 28,000 copies of the Bible were sold in Italy during the year 1863.

SANDWICH ISLANDS.—We have ceased to regard these islands as, properly speaking, missionary fields. They are pretty thoroughly evangelized, and, in some respects, especially in their liberality,

are becoming an example to Christians at home. Read the following:

“Mr. Coan, whose labors have been so eminently successful in the conversion and salvation of the Islanders, gives the following summary. The benevolent contributions may well excite the devotions of Christians and stimulate them to renewed efforts. He writes: ‘Our Sabbath congregations are full and attentive, and numbers are inquiring. The semi-weekly lectures are attended by about two hundred. During the past six months, fifty have been added to the church by profession. The monthly concert contributions for 1863 amounted to \$1,471. Of this we have given \$700 to the missionary work in Micronesia and the Marquesas Islands. This does not include the pastor’s salary of \$1000, and about \$1000 more for meeting houses and other objects. My people also pay \$600 for a newspaper, which many read with great interest.’”

FRANCE.—This empire is becoming restless under the stringent rule of Napoleon. The new elections occurring occasionally, all result in returning Liberal members by large majorities. At a late election in Paris, two members were returned almost without opposition, who were connected with the Republican government of 1848, and who for twelve years had refused to take the oath to the existing regime. The French Christians are exceedingly active, and meet with very encouraging success.

DENMARK AND THE DUCHIES.—Our readers are aware that the war has begun against Denmark. Austria and Prussia took the matter into their own hands, and are endeavoring to wrest the Duchies from Denmark. Holstein, and nearly all Schleswig, are already in their hands. As to the merits of the controversy, it is almost, if not quite, impossible, at this distance, to form an opinion. France favors the settlement of the dispute by referring it to a vote of the people. A conference will likely be held by the representatives of the powers which in 1851 supposed they had settled the question, for the purpose of restoring peace. This may be accomplished according to the wishes of France. All the powers are very anxious to bring about an arrangement, lest the war should become general.

AFFAIRS AT HOME.

CONGRESS.—*Amendment of the Constitution.*—The Senate has passed, by 38 to 6, a resolution to submit to the States an amendment to the Constitution forbidding slavery within the national limits, and has before it another respecting the last Fugitive Slave Law. We fear it will not pass as originally proposed. An amendment has been attached to it, to the effect that it is not designed to affect the law of 1793: and it may be as well that it should, in the mean time, be negatived as amended. It will pass some day, unless the adoption of the above amendment to the Constitution should ren-

der it unnecessary. As to this passing, we are by no means confident. A majority of the House is in favor of it; but as two-thirds are required, it will probably fail to pass at this time.

EMANCIPATION.—Maryland will soon be a free State. It has elected a convention of which a sufficient majority is pledged to immediate emancipation. Arkansas has done the same under the President's Amnesty Proclamation; so has Louisiana. Missouri will be freed when its convention meets in November next. And so it will be as fast as the Northern arms take secure possession of any revolted State. In this we all rejoice; who would have imagined such a consummation three years ago! The poor slaves are for the war; and well they may be, for it brings them the great boon of freedom as it rolls on.

THE April No. of the *Covenanter* (Ireland), gives the following information:

“Grant is now at the head of the army of the Potomac, and has superseded Halleck in the cabinet and Meade in the field.”

It is news to us that Halleck was ever in the cabinet, or that Grant is in it now. It is news that Grant has superseded Meade in the army of the Potomac. Grant is Lieutenant-General Commander, under the President, of the whole Federal army, and Meade is still at the head of the Army of the Potomac. How little our friends abroad know of our affairs. and how incompetent are they to give counsel in regard to them.

PITTSBURGH PRESBYTERY.

THIS court met in Allegheny, April 12, and adjourned the next day. The business was chiefly routine. J. H. Boggs and J. Buck, were licensed. A committee was appointed to attend to the ordination of N. M. Johnston in the congregation of Little Beaver.

The following is the Treasurer's Report:

WILLIAM WILLS, in account with Pittsburgh Presbytery.

		Dr.	
1863.			
Oct. 8.	For Balance.....		\$131 89
“ 15	“ cash rec'd of Miss Sarah Boggs from Young Ladies' Missionary Society.....		50 00
Nov. 2	“ Interest of 1 coupon of U. S. 5-20 bond for \$1000.....		30 00
“	“ Premium on do.....		13 50
“ 21	“ cash rec'd from Union and Pine Creek congregations by Rev. T. Sproull.....		8 00
Dec. 7	“ cash rec'd from Rev. T. Sproull, being bequest of W. M'Knight.....		50 00
	“ interest on same.....		4. 75
“ 7	“ in error from Rev. T. Sproull.....		36

1864.

Jan. 12	For cash rec'd from Union and Pine Creek, per Rev. Sproull	\$10 20
" 28	" cash rec'd from New Alexandria " "	30 10
Ap'l 12	" cash rec'd from Wilkinsburg by Rev. J. Hunter.....	20 30
" 13	" cash rec'd from Slippery Rock.....	30 00
" "	" cash rec'd from Union and Pine Creek.....	50
" "	" cash rec'd from Rehoboth.....	11 75
" "	" a waif.....	75
		\$392 10

1863.

Cr.

Oct. 8	By cash paid Rev. J. Hannay.....	\$ 8 00
" 9	" cash paid Rev. A. M'Farland.....	5 00
" 12	" cash paid Rev. D. Reed.....	75 00
Nov. 23	" cash paid Rev. T. M. Elder.....	75 00
Dec. 9	" cash paid for U. S. 5-20 bond.....	50 00
	" cash paid accrued interest on do.....	30

1864.

Ap'l 15	By cash paid Rev. A. J. M'Farland.....	25 00	238 30
Balance in treasury, April 15, 1854.....		\$153 80	

OBITUARIES.

A TRIBUTE OF RESPECT.

MRS. RACHEL M. RAY, the wife of the Rev. J. D. Ray, died at Pilgrim's Cottage, Mount Ebenezer, Gallia county, Ohio, Dec. 16th, 1863. She was removed from time to eternity in the 68th year of her age; and "being justified by faith," she had, in that solemn hour, "peace with God through our Lord Jesus Christ." Rom. 5: 1.

It may be interesting to her numerous friends to have a brief notice of the life and doctrine of this most excellent woman. She was born in Chester county, Pennsylvania, on the 22d of March, 1796. During her childhood, her father removed to Canonsburg, Washington county, Pennsylvania, where she resided until the time of his death, which occurred on June 1st, 1825. The name of John M'Farlane will long be remembered and revered by the members of the Reformed Presbyterian Church in that region, for his usefulness, fidelity, punctuality, and godly sincerity. His house was ever the welcome and hospitable home of the ministry and friends of Christ. His widow, who was truly a mother in Israel, and remarkable for her kind, pacific and gentle disposition, and for her unobtrusive piety, survived her husband for nearly eleven years. She died at the residence of the Rev. J. D. Ray, at Mt. Carmel, in the faith and hope of the Gospel, on the 12th of March, 1836. Both of them were eminently patterns of Christian beneficence and consistency.

By such devout and steadfast Christian parents was our deceased friend and beloved companion carefully trained from her youth up, by precept and example, in the doctrines and duties of our holy religion. In the 16th year of her age she united with the Reformed Presbyterian Church, and from that day to the hour of her death, she adorned the doctrines of God our Saviour by a consistent and habitual conformity to his revealed will. She was indeed sensible of those frailties and imperfections, as well as sinful inclinations, that cleave

to the best of persons in this life; but she daily looked to Jesus for grace and strength to subdue the power of indwelling sin, and to enable her to live and die for his glory. Her only surviving sister, and, indeed, the only surviving member of her father's house, remarked in a letter to the writer, received during the late illness of the deceased, that "she was a praying Christian from her youth up, and remarkable for her integrity and purity of life." The same testimony might be given by hundreds who knew her well in the relations of daughter, girl, and wife, and above all, as a meek and humble disciple in the school of Christ, in which she excelled many in Christian knowledge and experience, whose advantages, in some respects, were far superior to hers.

On the 24th of October, 1826, this amiable, devout and interesting woman was united to the Rev. J. D. Ray in the sacred bonds of matrimony, at her mother's house, in Canonsburg, Pennsylvania. About two years after this, they moved to Mt. Carmel, and during the pastorate of her husband over the churches of Mt. Carmel, the North Branch, and Mt. Tabor, Virginia, embracing a period of thirty years, no woman could have more faithfully and conscientiously performed the arduous, and often perplexing duties of a pastor's wife. Amidst all these labors, she won the esteem and affection of those congregations in a degree to which few ministers' wives attain in the present day. Honored and beloved by the better classes of society, whether rich or poor, she patiently endured the toils, and duly appreciated the enjoyments incident to her social position; and, "as she had opportunity, she sought to do good to all, especially to them who are of the household of faith."

Mrs. Ray died in the full assurance of hope. But it is the living testimony, more than the dying, that is to be regarded as the true criterion of Christian character. Viewed in this light, she was truly an "epistle of Christ," as to the impression made upon us by her holy life, "written not with ink, but with the Spirit of the living God; written in our hearts, known and read of all men."

During her late illness she was remarkably free from pain and suffering. She died of *hydro thorax*, or dropsy of the chest, which was a result of the great weakness and general debility with which she was afflicted for several months before her death. Though she was occasionally troubled with doubts and fears in regard to her acceptance with God, these were all graciously removed, and with calmness and composure she viewed her approaching end. Resting alone for salvation on the righteousness of Christ, without a struggle or a groan, and in perfect peace, "she passed through the valley and shadow of death" to the light and glory of heaven. She leaves a bereaved and disconsolate husband, with numerous relatives and friends, to deplore her removal from this life, though well assured that she is now numbered with "the spirits of just men made perfect" in the paradise of God. Her bereaved partner feels a sense of loneliness he never felt before. Deprived of his bosom friend, one who was ever to him a faithful and affectionately devoted wife, the companion of his youth and of his riper years, of his sorrows and his joys, he now sits solitary and alone amidst the chilling blasts and howling tempests of a friendless and ensnaring world. And yet he is not alone: for "God is his refuge and strength, a very present help in trouble." Ps. 46: 1.

On the 18th of December, our beloved friend and brother, the Rev. John Rowe, of Gallipolis, preached, at the residence of the husband of the deceased, an excellent and very appropriate funeral discourse from 2d Cor. 5: 1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The religious services being ended, her mortal remains were conveyed to the Smeltzer grave yard, followed, though the day was intensely cold, by many

kind neighbors and sympathizing friends, and there interred in the cold and silent tomb, and in the hope of a glorious resurrection at the last day. This sacred transfer of "earth to earth and dust to dust," left a serious impression on the hearts of all those present, that "the hour is coming in which all that are in their graves shall hear His voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

It is a solemn thing to deposit the bodies of our deceased friends in "the house appointed for all living," and to return with grief and sorrow to our once happy homes, made sad and desolate by the departure of our loved ones forever. Oh! if it were not for "the hope of eternal life," the hope of meeting them again in another and better world, this weight of sorrow, this burden of grief, would crush us to the earth. Death may subdue us for a time, and separate us for a time from "the fondness of a creature's love," but he is a conquered enemy. The dying Christian well knows that the "sting of death is sin, and the strength of sin is the law," and as he approaches the borders of eternity, he utters the song of triumph: "Thanks be to God! who giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 56, 57.

The grateful thanks of the bereaved and disconsolate husband are hereby respectfully tendered to his neighbors and friends for their kind attentions during the illness, death and burial of his beloved wife. From the depths of his heart, he ever desires gratefully to remember the daily visits of two female friends, and their kind ministrations to the desires and wants of the afflicted partner of his sorrows and his joys. May he not say to them as Naomi said to Orpah and Ruth? "The Lord deal kindly with you, as ye have dealt with the dead, and with me." Ruth 1: 8. Of one of them, in particular, our dear departed friend often observed, that "her beneficence and sympathy surpassed the kindness of a sister's love." They did what they could. And their various acts of friendship, and offices of kindness, will stand as a lasting memorial of their readiness to visit and relieve the sick and afflicted, and of their tender and respectful regard for the living and the dead.

For thirty-seven years, the beloved and lamented deceased sustained with honor and dignity the conjugal relation. When health permitted, few, if any, excelled her in economy and industry; and in a careful and unwearied attention to her household affairs. "The heart of her husband did safely trust in her, and she did him good and not evil, all the days of her life." And though they had their changes and trials, yet few have had more domestic felicity, peace, harmony, and Christian enjoyment than fell to their lot. The shock of separation from so good a wife, whose crowning virtue was her uniform Christian character, cannot be described. A beloved female friend recently said to the writer, "Mrs. Ray was the most perfect woman I ever knew." She was far from being perfect in her own estimation, but she was made perfect in Christ Jesus. Hundreds of the poor and needy have largely shared in the gifts of her Christian benevolence, and those of every class have partaken of the bounties of her table, and have reaped the fruits of her economy and industry. She was steadfast in her adherence to the principles of the "Covenanted Reformation," and deprecated any departure from the ancient Scripture worthies, who had sealed that testimony with their blood. Her life was a "life of faith on the Son of God," her death peaceful and happy, and her "rest" is now, and ever shall be, "glorious" in the presence of her Saviour and her God.

PILGRIM.

A BROTHER GONE.

His hand was hard, his arm was strong, his heart of softer mould,
But kindly thoughts within his breast were ever left untold;
The rugged rocks and barren sands concealed the sparkling gold.

The world, which took him as he seemed, bestowed a stormy lot,
For tossing round, he never found a quiet resting spot,
Till death at last, with gentler hand, a peaceful season brought.

Yes, life, which we so fondly prize, was ever like a foe,
And death, which mortals deem unkind, to RENWICK was not so—
With gentle touch and easy hand it softly laid him low.

The hand of love his pillow turned and smoothed his dying bed;
His parting soul, from reverend lips with words of truth was fed.
The slave for whom he gave his life lamented o'er the dead.

His country's danger called him forth to battle for the right,
But sterner hearts and meaner souls were joined with him in fight,
And private grudges stained the arms which honor should keep bright.

The heart which sorrowed for the slave, and panted for their cause,
With zeal which danger could not damp nor interest lend to pause,
Now thrilled as sore for Dixie's maids, and swelled at broken laws.

In early days he mourned the stroke which laid a mother low;
In riper years as rude a blast did on his fortune blow;
But private griefs were now forgot, in sorrow for the foe.

'Twas his to calm the prisoner's fear, the broken limb to bind;
'Twas his to soften Southern hate, repressing words unkind;
And for the wound, which must be dealt, a healing balm to find.

And still a happier fate was given, for other joys denied,
The freedman's pain by him was eased, his simple wants supplied,
And there he met his sister dear, and there his destined bride.

Too happy now the moments fled, too sweet on earth to last.
Our days of sorrow move so slow, our days of joy so fast;
Five months of health, a week of pain, and all with him was past.

Oh! cruel world; oh! partial world; which reckless drives along,
You love to rule with iron hand to show that you are strong;
But there is One who rules above, and He can right your wrong.

THE subject of the foregoing lines, JAMES RENWICK JOHNSTON, son of Rev. J. B. Johnston, departed this life, Sabbath morning, Feb. 21st, at Memphis, Tennessee. He had served two and a half years in the United States army, five months of that time he was steward of the contraband hospital.

His grandfather, Nathan Johnston, said on his deathbed, "I have seen my children's children, but not peace on Israel." He meant that it went well with his house, but not with the church in his day. The grandson could not say as much. His days were few, and full of trouble. Some of these troubles were his own fault. Although a member of the church from the age of twenty, yet light and giddy company had too much attraction for him. None but his most intimate friends knew how often he shed tears over past errors, but when temptation came again, he had feeble powers of resistance. He joined the church in Southfield, under the pastoral care of Rev. J. S. T. Milligan, in 1855, and continued a member of that congregation till his death.

In later years, and especially since he joined the army, he often expressed regret at the light company he had gone with, and the way he frequently had kept the Sabbath.

He was in Kansas when, on the first of Oct. 1861, he entered the army. He did so with the conviction that the war would be the end of slavery. A number of young men joined the company with him, with the agreement

that they would guard against all profanity, and read the Scriptures together in their tent. But however well he might be suited with his messmates, he was by no means happy, either in the regiment or company. He belonged to the 7th Kansas, which earned for itself the notorious name of the jayhawking regiment. They had old grudges to pay up since the troubles of '56, and raids into Missouri were for a year the principal business, to the neglect both of learning their exercise and guarding post. He wrote time and again that his heart was sore, both with what they were doing and what they were neglecting. But lest a line in the verses be misunderstood, I will say that no rude liberty was taken with females. Had he witnessed licentious abuse, his sabre would have been used, regardless of consequences, on his own companions. In justice to the jayhawkers, we ought to remember the cruel wrongs they had suffered from the border ruffians.

At length the regiment, greatly to his satisfaction, was called to account, remodeled, and sent South. To his greater satisfaction the emancipation proclamation was issued. His warm-hearted social disposition, which often led him astray in opposition to his better judgment, made him the sincere friend of the slave, and every black man who made his way into their lines was to him like the finding of a lost brother.

Before this he had been removed from the ranks to the band. It was his business now, during a battle, to assist in caring for the wounded, and, at the battle of Corinth, September, '62, a tent of wounded rebels were thrown under his care. As he fed the half-starved rebels, the relish with which they ate did him good. He also supplied some of them with pen and paper to write home.

Last September he was appointed, without solicitation, steward in the contraband hospital. Here he was kept very busy, but his duties were greatly to his mind. His sister had previously gone to Memphis, to teach the colored children, and they were providentially brought together.

On Tuesday, the 16th of Feb. last he was taken down with typhoid fever, and hemorrhage of the bowels. His sister came to him Wednesday, and waited on him till his death, which took place Sabbath morning, at half past two o'clock. He departed very easy, an expression of composure even of complacency was left on his countenance.

Nine days after, THOMAS PATTON, of the Novi congregation, took his departure. The former was 29, the latter 39 years of age. Like J. R. Johnston, Mr. Patton was of a benevolent disposition—the friend of the poor. In other respects they were very different. The impulsive genius which hurried Renwick along, in good or evil, Mr. Patton never knew. His temper was mild, and his impulses gentle. He was born, like the rest of us, with a corrupt nature. The fallow ground must always be broken, but some soil is more stubborn than others. Severe conviction of sin, I believe, he never experienced, neither did he enjoy that intense delight in pardoning mercy, which sometimes falls to the lot of greater sinners. From an early age, the duties of religion were pleasant to his soul, and the pleasures of sin had little attraction for him.

Like the preceding, his parents and grandparents were Covenanters. He was raised in county Donegal, Ireland, within seven or eight miles of Londonderry, and his ancestors were probably in the city during the memorable siege. He also had an unsettled lot, never residing long in one place; but his contented, happy disposition, made him enjoy life wherever he was. He experienced the Saviour's beatitude, "Blessed are the meek, for they shall inherit the earth."

His wife bears him witness, that during the nine years they lived together, he never addressed her an angry word; how few can say as much! Another

has remarked, that during the four years he was a member of our congregation, he never prayed in society, seldom in the family, without remembering his pastor. Let him be imitated in both examples.

His judgment was clear, his memory retentive, and his interest in the church great, so that to converse with him about the old Covenanters in Ireland, was both a profit and pleasure.

He leaves a widow and three young children. The remains of his only daughter preceded him to the grave two months. When the stupor of death was on him, he overheard us lamenting the loss of Joseph Torrens, a worthy brother who had been buried in Southfield, three days before. Arousing himself to inquire what family he left behind, he was told that he had no children. He replied, "Oh well," in a tone which said, it matters not then. This showed what pressed heaviest on his own mind, still he expressed himself satisfied to leave his young children in the care of the Good Shepherd.

B. M.

BOOK NOTICES.

THOUGHTS ON SABBATH SCHOOLS. By John S Hart, LL. D. 12mo. pp. 215. Presbyterian Board of Publication, 821 Chesnut St. Philadelphia.

Regarded from the popular point of view on this subject, these "Thoughts" are, in general, characterized by the clearness and plainness of speech, and fullness of suggestion, which mark all the writings of the author. We are somewhat surprised, however, that he should consider it his duty to insist upon Christian fathers and mothers sending their children to the Sabbath school. Surely there is no law of Christ that requires this at their hands. We are equally surprised at the assertion, that in such families as do so, there is the greatest attention paid to family religious instruction. The evidence to the contrary is certainly overwhelming.

J. M. W.

ALICK AND HIS BLIND UNCLE. By Maxwell. 16mo. pp. 144. Presbyterian Board of Publication.

GRACE ABBOTT; or, The Sunday Tea-Party. 16mo. pp. 144. Presbyterian Board of Publication.

AMY'S NEW HOME, and other Stories for Boys and Girls. 16mo. pp. 216. Presbyterian Board of Publication.

These are generally well written little books, furnishing good reading for the juveniles for whom they are intended.

THE SPENSERS; or, Chronicles of a Country Hamlet. 16mo. pp. 396. Presbyterian Board of Publication.

The object of this book is to show what may be done to win souls to Christ, and so improve the social condition of a community by the efforts of persons in no way extraordinarily gifted, by a uniformly Christian deportment, and by unpretending but persevering and consistent labors. The volume is well written, and is of a higher order than the most of the "Series for Youth" to which it belongs. It will be read with no little interest.

THE GOLDEN CENSER. Thoughts on the Lord's Prayer. By John S. Hart, LL. D. 12mo. pp. 144. Presbyterian Board of Publication.

In this small volume there will be found a very clear and concise explanation, as far as it goes, of the Lord's Prayer. The style is simple but forcible. Just such an explanation, we think, was much needed. We would have been pleased to find in the exposition of the first three petitions and of the conclusion, some more express allusions to the social bearing of these portions of the Prayer. They all comprehend the subjugation of the nations of the earth—of the governments of the earth, to the will of God in Christ; and under the fourth petition, some reference to the purchase of temporal power by the blood of Christ, for his people. In the last clause of the sixth petition, "keep us from *the evil*," there is an expression of the desire of the Christian to be preserved from the evil influence of temptation. Temptations must come, this the Christian knows, but he desires to be sustained in the encounter, and that they may be turned to his good. In one of the hymns quoted by the author, we find an expression that is new to us: "Sweet will of God, we worship thee." Worship is addressed to a person, and not to mere "will." We repeat, however, this volume is characterized by many excellencies.

GRACE-CULTURE; or Thoughts on Grace, Growth and Glory. By Ezra M. Hunt, M. D.

No better book than this has been published lately by the Board. The subject is important, and the views presented are sound, and exhibited with clearness and force. It is worthy of a wide circulation.

THE INFLUENCE OF THE BIBLE in improving the Understanding and Moral Character. By John Matthews, D. D., Professor of Theology in the Theological Seminary at Hanover and New Albany, Indiana. With a Memoir of the author, by James Wood, D. D. 12mo. pp. 215. Presbyterian Board of Publication.

An able and excellent work, it comprehends a wide field. The Bible improves the understanding as it excites to self-examination, and exhibits wisdom and greatness. In morals, by the economy and industry which it teaches and enjoins, by its prohibition of intemperance, and inculcation of truth, justice and honesty, by discountenancing discontent, peevishness, and requiring and producing pious affections, meekness, forbearance, kindness, &c., by furnishing support in affliction, &c. The style of Dr. Matthews is perspicuous and neat—very readable.

THE SCHOOL DAYS OF JENNIE GRAHAM. 18mo. pp. 180.

IRISH STORIES. Good and Bad Names. The Little Irish Girl's Holiday. Terrence Moran. Margaret Conolly. The Three-Penny Omnibus. 18mo. pp. 287.

These belong to the Juvenile Series of the "Board of Publication," and the last, particularly, is very interesting; but neither of these volumes is suitable for Sabbath reading.

THE YOUNG RECRUIT. LIFE AND LIGHT. THE RAIL ROAD BOY. THE EARLY WATER MELONS. Presbyterian Board of Publication.

We recommend all these books as furnishing safe and pleasant reading.

COMMENTARY ON THE EPISTLE TO THE ROMANS. By Charles Hodge, Professor in the Theological Seminary at Princeton. New edition, revised, and in a great measure rewritten. Philadelphia: William S. & Alfred Martien, No. 606 Chestnut St. 1864. 8vo. pp. 716.

The publishers are entitled to the thanks of all Evangelical Christians for an unabridged edition of this admirable commentary. The work needs no commendation. There is no better living commentator than Dr. Hodge. The results of a ripe scholarship and experience are condensed into these pages, which we are sure will find many readers.

SATAN'S DEVICES AND THE BELIEVER'S VICTORY. By Rev. William L. Parsons, A. M. pastor of the Congregational Church, Mattapoisett, Mass. Boston: Gould & Lincoln, 59 Washington street. New York: Sheldon & Co. Cincinnati: George L. Blanchard. 1864. 12mo. pp. 312. For sale by Smith & English, 25 North Sixth street, Philadelphia.

This appears to be a very thorough exhibition of the Christian's conflict with the great adversary of truth and holiness. The object of this work is entirely practical, and so far as we can judge from a hasty perusal, is well suited to encourage and establish believers in fighting the good fight of faith. It treats on a subject of momentous interest, and on that needs to be well understood.

ANNUAL OF SCIENTIFIC DISCOVERY; or, Year Book of Facts in Science and Art for 1864. Same publishers, 12mo. pp. 351.

The reputation of this annual is so well established that it needs no recommendation; we take it for granted that every one who wishes to keep pace with the progress of science and art will avail himself of this manual. It is compiled by an accomplished editor, David A. Wells.

From **ROBERT CARTER & BROTHERS**, No. 530 Broadway, New York. For sale by William S. & Alfred Martien, 606 Chestnut street, Philadelphia:

THE FORTY DAYS AFTER OUR LORD'S RESURRECTION. By the Rev. William Hanna, LL. D., author of the "The Last Days of our Lord's Passion." 1864. 12mo. pp. 316.

This is meant to be a companion book of the "Last Days of our Lord's Passion." The contents embrace the Resurrection—Appearance to Mary—Journey to Emmaus—Evening Meeting—Incredulity of Thomas—Lake-side of Galilee—Peter and John—Great Commission—Ascension—Appendix. From some of the views propounded, in regard to baptism for instance, we dissent, but altogether it is an excellent and eminently readable book.

THE VOICE OF CHRISTIAN LIFE IN SONGS OR HYMNS, AND HYMN WRITERS OF MANY LANDS AND AGES. By the author of "The Chronicles of Schonberg-Cotta Family." 1864. 16mo. pp. 803.

MEMOIRS, LETTERS AND JOURNALS of HARRIET MARIA JUKES, wife of the late Rev. Mark R. Jukes. Compiled and edited by Mrs. H. A. Gilbert. 1864. 18mo. pp. 314.

THE POWER OF JESUS CHRIST TO SAVE UNTO THE UTMOST. By A. J. Campbell, Melrose. 1864. 18mo. pp. 329.

The above are new issues of works that have been for some time before the public. We renew the commendation previously given of them. The first is a history of hymnology, and contains many

new pieces not elsewhere accessible to ordinary readers. The second is the memorial of a devoted and excellent woman. It will be relished by who love Christ and are seeking salvation.

THE CHRISTIAN STATESMAN. MEMOIRS OF WILLIAM WILBERFORCE. By Mary A. Collier. 1864. 18mo. pp. 323

The memory of William Wilberforce is embalmed in the hearts of all Christian people. He was alike distinguished as a statesman and Christian. What an example for public men at the present day. The publication of these memoirs is seasonable, and we trust that they will find a wide circulation.

NED'S MOTTO; OR LITTLE BY LITTLE. By the author of "Win and Wear," &c. 1864. 16mo. pp. 38.

MABEL'S EXPERIENCE; OR SEEKING AND FINDING. By Eliza Wier. 1864. 18mo. pp. 353.

NEW COBWEBS TO CATCH LITTLE FLIES. 1864. 18mo. pp. 250.

The above are for juvenile readers. They are well written stories and inculcate sound moral lessons. This last is for very young readers.

THE CEDAR CHRISTIAN; AND OTHER PRACTICAL PAPERS AND PERSONAL SKETCHES. By Theodore L. Cuyler, pastor of the Lafayette Avenue Church, Brooklyn. 1864. 16mo. pp. 215.

Most of these papers have already appeared in print, and have been extensively read and warmly admired. The author holds a racy and vivacious pen, and as a graphic sketcher of persons and scenery has few equals. The volume is got up in the finest style.

THE PRESBYTERIAN HISTORICAL ALMANAC and Annual Remembrancer of the Church, for 1863.

We have so often noticed Mr. Wilson's Almanac, that we have left ourselves little more that can be said in commendation of it. This No. however, is a decided improvement upon its predecessors. It contains 527 pages, filled with interesting matter relative to the Presbyterian bodies, and is illustrated by portraits of moderators and of deceased ministers. The article on manse is a valuable addition. Owing to the increased size of the work, and the augmented expenses of printing, the price—\$2.00—is very reasonable. Mr. Wilson deserves the patronage of all Presbyterians. We add, that the work will be found interesting and profitable not for ministers only, but for private members as well.

MEMOIRS OF THE LIFE OF REV. THOMAS HALYBURTON.
LIVES OF ALEXANDER HENDERSON AND JAMES GUTHRIE.

Do our readers know that there is a number of copies of these works, issued some years ago by a committee of the General Assembly of the Free Church of Scotland, lying unsold on the shelves of the U. P. Board of Publication? We think if they did, there would soon be a removal of some of these books from their present position. They are books of sterling worth; and we hope this notice will induce some of our readers to procure them. Send to U. P. Board of Publication, Third street, Pittsburgh.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW.

The articles in the April No. of this Quarterly are, 1. The Works

of Plato. 2. Latin Christianity. 3. Man's place in Nature. 4. Thoughts of Marcus Aurelius Antoninus. 5. The Superintendence of Foreign Missions. 6. Governor Winthrop. 7. St. Jerome.

THE DANVILLE REVIEW, conducted by an Association of Ministers.

We have received the March No. of this Quarterly. All the articles are ably written. The subjects are, 1. The Nature and Extent of Church Authority. 2. The Nation's Success and Gratitude. 3. Baptist Revisers of the Bible. 4. The Loyalty demanded by the present crisis. 5. Disloyalty in the Church. 6. The Men of Danville. 7. The New Testament Doctrine of the Holy Spirit.

We have read with some care the fourth article, and while we are pleased with many things in it, we must dissent from the principle that runs through it as a whole. The key note is struck in the following sentence on page 89: "As the established powers are ordained of God, those who on insufficient ground resist this ordinance insure to themselves condemnation and misery." This is the old and nearly exploded doctrine that a government *de facto* is a government *de jure*. The conclusion inevitably follows that those who reside within the limits of the Confederacy are bound to render obedience for conscience sake to its authority. When will the truth be received, that a nation must be constituted according to the law of Christ, and be in profound subjection to him, in order to claim of divine right the conscientious obedience of Christians?

We have received "THE SECOND ANNUAL REPORT OF THE CHRISTIAN COMMISSION," an octavo volume of considerable size—278 pages, giving ample details of a great amount of good work done by this *best* of all the associations for the benefit of the soldiers of the United States armies. Food, medicines, clothing, reading, religious instruction, fraternal care, have been supplied to many thousands during the year, and not without the most precious results. We again commend this "Commission" to the beneficence of the readers.

We have been favored with a copy of an address by Rev. Mr. LITTLEJOHN, of the Scottish Synod, in reference to the division of the Scottish Church. It is clear and convincing. It shows conclusively that the majority have departed from the position that the church has heretofore maintained; and that that position is there held now only by the body to which he belongs.

The late Nos. of the BRITISH REVIEWS, published by Leonard Scott & Co. New York, are replete with interesting articles. These Reviews are a necessity to all who wish to understand clearly the state of European literature, and the merits of the great political questions and controversies, that impart such an interest to the existing and impending movements and operations in the Old World.

T H E

Reformed Presbyterian and Covenanters.

VOL. II. JULY & AUGUST, 1864. Nos. 7, 8.

MINUTES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.
SESSION XXXV.

SECOND CHURCH, PHILADELPHIA—Tuesday, May 24, 1864, 7½ P. M.

THE Synod of the Reformed Presbyterian Church met pursuant to adjournment, and was constituted with prayer by the Moderator. After sermon by the Moderator on Ps. 50: 2, Synod adjourned to meet to-morrow at 9 A. M.

SAME PLACE—Wednesday, May 25, 9 A. M.

Synod met and was constituted with prayer. Members present were ascertained as follows:

NEW YORK PRESBYTERY.

Ministers.	Ruling Elders.	Congregations.
J. C. K. Milligan,		First New York.
A. Stevenson,	M. W. Bartley,	Second New York.
J. R. W. Sloane,	H. Glassford,	Third New York.
S. Carlisle,		First Newburgh.
J. R. Thompson,	W. Thompson,	Second Newburgh.
N. R. Johnston,		Topsam.
J. M. Beattie,		Ryegate and Barnet.
W. Graham,		Boston.
J. B. Williams,		White Lake.
J. W. Shaw,		Coldenham.
J. M. Armour,	S. Babcock,	Craftsbury.
	J. Hughes,	Brooklyn.
D. M'Allister,*		Walton.
	S. Mahaffy,	Kortright.
Joseph Beattie,		
R. Z. Willson.		

PHILADELPHIA PRESBYTERY.

T. P. Stevenson,	R. Keys,	First Philadelphia,
S. O. Wylie,	S. Fulton,	Second Philadelphia.
	T. Laughlin,	Third Philadelphia.
	Jas. Kennedy,	Conococheague.
	D. J. Cummings,	Baltimore.
J. M. Willson,		
Joshua Kennedy,		
W. W. M'Millan.		

* Ordained since last meeting.

ROCHESTER PRESBYTERY.

Ministers.	Ruling Elders.	Congregations.
R. D. Sproull,	H. Mulholland,	Rochester.
S. Bowden,	J. A. Donnan,	York.
M. Wilkin,	J. M'Crea,	Sterling.
J. M. Johnston,		Syracuse.
D. Scott.		

PITTSBURGH PRESBYTERY.

T. Sproull, D. D.	D. Gregg,	Pittsburgh & Allegheny.
J. Crozier,	John M'Connell,	Monongahela.
J. Galbraith,	John Dodds,	Union.
J. Hunter,	D. Osborn,	Wilkesburg.
A. M. Milligan,	James Shaw,	New Alexandria, &c.
R. Reed,	A. Miller,	Brookland, &c.
J. J. M'Clurkin,		Springfield.
D. Reid,		Oil Creek.
J. C. Smith,	D. Pattison,	Slippery Rock, &c.
S. Sterrett,	W. Kernahan,	Jackson, &c.
T. M. Elder,	Jas. Stewart,	Rehoboth.
A. J. M'Farland,	C. C. Temple,	Salem.
N. M. Johnston,*		Little Beaver.
T. Hannay.		

OHIO PRESBYTERY.

J. C. Boyd,	J. M'Daniel,	Utica and Sandusky.
A. M'Farland,		Jonathan's Creek & Irville.
H. P. M'Clurkin,		Salt Creek.
J. A. Thompson.		Brownsville.

LAKES PRESBYTERY.

J. L. M'Cartney,		First, Miami.
W. Milroy.		Second, Miami.
J. S. T. Milligan,	A. L. M'Curdy,	Southfield.
P. H. Wylie,		Rushsylvania & Macedon.
B. M'Cullough,		Novi.
H. H. George,	{ J. R. Hemphill,	Cedarville.
	{ J. Gray,	Cincinnati.
J. Dodds,	J. M. Milligan,	Garrison.

ILLINOIS PRESBYTERY.

J. Wallace,		Old Bethel.
J. Stott,		Princeton.
J. M'Cracken,	H. Martin,	St. Louis.
D. S. Faris,		Bethel.
A. C. Todd,	W. Kennedy,	Elkhorn.
J. Middleton,		Stanton.
	J. Smith,	Bloomington.
	D. H. Coulter,†	Church Hill.

IOWA PRESBYTERY.

J. M. M'Donald,	J. M'Conaghy,	Sharon.
R. B. Cannon,		Rehoboth.
R. Johnston,		Vernon.
W. L. Roberts, D. D.		Maquoketa.
C. D. Trumbull,*		Lind Grove.

* Ordained since last meeting.

† Not present at the Constitution of the Court.

CONGREGATIONS NOT REPRESENTED.

New York Presbytery.—Bovina and Glengary.

Rochester Presbytery.—Lisbon, Ramsay, C. W., Toronto, C. W.

Pittsburgh Presbytery.—Miller's Run and Pine Creek.*

Ohio Presbytery.—Muskingum and Tomica, Londonderry and Middle Wheeling.

Lakes Presbytery.—Cedar Lake and Lake Eliza.*

Iowa Presbytery.—Grove Hill, Clarinda, Amboy* and Washington.

Absentees.—J. M'Lachlan, W. Slater, J. Love, J. French, W. T. George, D. J. Shaw, D. M'Kee, R. Hutcheson, J. Neill, R. J. Dodds, missionary in Syria.

S. Bowden was chosen Moderator; R. Z. Willson, Clerk; H. H. George, Assistant Clerk. A. M. Milligan was appointed Clerk *pro tem*. R. Z. Willson, A. M. Milligan and D. Gregg were appointed a Committee on Unfinished Business, and the minutes of last meeting were put into their hands for examination.

It was stated to the court that the Revs. W. Sloane and S. M. Willson had deceased since the last meeting, and that J. T. Pollock had left the communion of the Reformed Presbyterian Church. T. Sproull, J. Wallace and W. Kernahan were appointed a committee to prepare a minute in reference to the death of Rev. W. Sloane, and D. Scott, A. Stevenson and S. Babcock, to prepare a minute in reference to the death of Rev. S. M. Willson.

Resolved, That the hours of meeting be from 9 A. M. to 12 M. and from 3 to 5 P. M., and that the half hour preceding the adjournment at 12 M. be spent in devotional exercises.

Reasons of absence were assigned by absentees at last meeting, which were sustained as satisfactory. A communication from J. M'Lachlan, and a verbal statement in reference to R. Hutcheson, were received, assigning ill health as the reason of their absence from the present sessions of Synod.

The Presbyteries of Rochester, Lakes, Iowa and Pittsburgh had leave to sit during the sessions of Synod.

The following preamble and resolution in reference to the Bible Society were adopted:

WHEREAS, the American Bible Society was established for the purpose of sending the Word of God, without note or comment, to the destitute everywhere accessible to its efforts; and whereas, it has, in the main, endeavored to carry out this avowed purpose; and whereas, this Society is *now* availing itself of such channels as are open to it, to give the Word of God to all classes of society at home and abroad, without discrimination. Therefore,

Resolved, That this Synod highly approve of the object of this Society, and recommend the members of this church to give to the Society a generous support.

The Clerk was directed to draw an order in favor of the late Clerk on the Treasurer for twenty-five dollars. After spending half an hour in devotional exercises, Synod adjourned with prayer to meet at 3 P. M. to-morrow.

* Organized since last meeting.

SAME PLACE—May 25, 3 P. M.

Synod met and was constituted with prayer. All the members present except Joseph Beattie.

The Moderator appointed the following Standing Committees:

On Presbyterian Reports.—J. W. Shaw, J. C. Boyd, R. Keys. *On Discipline.*—J. M. Willson, J. Stott, J. M'Crea. *On Missions.*—J. Galbraith, A. Stevenson, W. Kennedy. *On Theological Seminary.*—S. Sterrett, J. Wallace, J. Shaw. *On the Signs of the Times.*—W. L. Roberts, S. Carlisle, H. Mulholland. *On Foreign Correspondence.*—T. Sproull, J. C. K. Milligan, D. J. Cummings. *On Finance.*—W. Milroy, C. D. Trumbull, H. Martin.

On Presbyterian Records.—New York Presbytery, T. P. Stevenson, M. Wilkin, J. A. Donnan; Philadelphia Presbytery, J. R. Thompson, R. D. Sproull, M. W. Bartley; Rochester Presbytery, J. M. Beattie, Joshua Kennedy, S. Fulton; Pittsburgh Presbytery, A. M'Farland, Josiah Dodds, H. Glassford; Ohio Presbytery, R. Johnston, J. M. Johnston, T. Laughlin; Lakes Presbytery, H. P. M'Clurkin, D. S. Faris, J. M'Conaughy; Illinois Presbytery, J. S. T. Milligan, J. A. Thompson, J. Gray; Iowa Presbytery, A. C. Todd, W. W. M'Millan, J. Hughes.

D. S. Faris laid on the table one hundred dollars, being a bequest to the Synod, of Jane Conover, late of Bethel congregation. Referred to Committee on Finance.

On motion, W. P. Johnston was placed under the care of the Philadelphia Presbytery, in order that a call may be presented to him.

Papers were called for and numbered as follows: No. 1. Report of New York Presbytery. No. 2. Complaint of J. W. Shaw, with accompanying document. No. 3. Memorial of members of the Reformed Presbyterian Church in Philadelphia. No. 4. Communication from William Hazlitt in reference to funds committed to his charge. No. 5. Memorial of the Presbytery of the Lakes. No. 6. Communication from Rev. R. Hutcheson. No. 7. Memorial of Vernon Congregation. No. 8. Communication from a committee of the U. P. General Assembly.

No. 1. Laid on the table, and the hearing of Presbyterian Reports made the order of the day for Friday forenoon. No. 2. Referred without reading to Committee on Discipline. No. 3. Read and laid on the table for the present. No. 4. Read and referred to the Committee on Finance. No. 5. Read and laid on the table for the present. No. 6. Read and laid on the table for the present. No. 7. Read and laid on the table for the present. No. 8. Read and referred to a special committee, consisting of J. M. Willson, J. R. W. Sloane, J. M'Crea.

A. M. Milligan laid on the table the certificate of Rev. David Steele, delegate of the Ref. Pres. Gen. Synod to this Synod. The reception of Mr. Steele was made the order of the day for Monday afternoon.

The rule requiring Synod to meet on the 4th Tuesday of May was suspended, and it was

Resolved, That when this Synod adjourn, it will adjourn to meet at 10 A. M., in Utica, Ohio, on the Wednesday succeeding the fourth Tuesday of May, 1865.

Committee on Unfinished Business reported. Report accepted and taken up, item by item, for consideration.

Item 1. Committee on Signs of the Times. The chairman stated that he would be prepared to report at an early period. 2. Collection of Library Fund had been attended to by all the congregations except Kortright and Utica. 3. Commissioners to attend Religious Council. The commissioners had attended the council, and will be in readiness to report to-morrow morning. 4. Agents to collect Endowments continued. S. O. Wylie reported that he had collected \$60 since last meeting within the bounds of Philadelphia Presbytery. J. M. Johnston had collected \$103 in the bounds of Rochester Presbytery. After reports had been received from some other agents, the whole subject of the Endowment Fund was referred to the Committee on Finance, to report upon the present condition of that Fund. 5. Committee to publish Rules of Procedure and Book of Discipline stated they would report at an early period. 6. Board of Domestic Missions to enquire into matters relating to the Southern Mission. The chairman stated that it had been attended to. 7. Letter to be sent to the minority of the Scottish Synod. Attended to. 8. Presbytery to take cognizance of Jas. Neill.

While this item was under discussion, Synod adjourned with prayer to meet to-morrow at 9 A. M.

SAME PLACE—Thursday, May 26, 9 A. M.

Synod met and was constituted with prayer. All the members present except J. Beattie, Bartley, Babcock, R. Johnston and Williams. Bartley absent by indisposition.

The minutes were read, amended and approved. In reference to the minute of the constitution, it was

Resolved, That hereafter the sermon at the opening of the Synod be preached previous to the constitution of the Court.

Papers were received and numbered: No. 9. Treasurer's Report. No. 10. Communication in reference to the Insane, from an unknown person. No. 11. Memorial from the Presbyterian Historical Society. No. 12. Letter from the Reformed Presbyterian Synod of Scotland. No. 13. Memorial from Slippery Rock, &c. No. 14. Memorial from Cedarville congregation. No. 15. Memorial from Rushsylvania congregation. No. 16. Resolutions, &c. of the Southfield session, referred by Lakes Presbytery. No. 17. Memorial from the Southfield congregation. No. 18. Memorial from some members of the Second and First Miami and Rushsylvania congregations.

No. 9. Referred to the Committee on Finance. That committee was instructed to embody in their report the actual receipts for the past year by the different Funds of the church, with the sum total of all the receipts of the various Funds; and also, the total expendi-

tures from these Funds, with the balance on hand, if any, and also to report a resolution for publishing in detail all these expenditures. Wm. Brown, Treasurer, was, on motion, added to the Committee on Finance. No. 10. Read and laid on the table. No. 11. Read and referred to a special committee consisting of T. P. Stevenson, J. C. K. Milligan, J. M'Daniel. No. 12. The hearing of this paper was made the order of the day for this afternoon. Nos. 13 and 14. Read and laid on the table for the present.

S. Babcock appeared.

No. 15. Read and referred to a special committee consisting of D. Scott, T. Sproull, J. Smith. Nos. 16, 17 and 18. Read and laid on the table for the present.

The Board of Superintendents of Theological Seminary reported. Report read and referred to the Committee on the Theological Seminary.

The Board of Foreign Missions reported. Report read and referred to the Committee on Missions.

Synod having spent half an hour in devotional exercises, adjourned with prayer.

SAME PLACE—Thursday, May 26, 3 P. M.

Synod met, and was constituted with prayer. All the members present except J. Beattie, Bartley, still absent by indisposition, Carlisle, Graham, M'Cracken and Todd. Minutes read, amended and approved.

Rochester Presbytery asked advice as to what should be done in the case of a man who had married his deceased wife's sister. Referred to the Committee on Discipline.

Papers were received and numbered: No. 19. Communication of Hugh Robinson in reference to the will of Mary White. No. 20. Report of Treasurer of Theological Seminary. No. 21. Complaint of C. B. French against the New York Presbytery. No. 22. Declinature and appeal of John Nightingale.

No. 19. Read and referred to the Committee on Finance. No. 20. Referred to the Committee on Finance. Nos. 21 and 22. Referred to the Committee on Discipline, with accompanying documents.

The report of the Board of Domestic Missions, East, was read and referred to the Committee on Missions.

Mr. Crozier read a letter, and made some statements in reference to the establishment of a missionary station at Indianapolis. Referred to the Committee on Missions.

The Committee on the Signs of the Times reported. The report was read and accepted.

Carlisle and Graham appeared. The report was amended and adopted, and is as follows:

CAUSES OF FASTING.

I. We are called upon to confess before God, with deep humility and contrition of heart, numerous and aggravated personal sins, both of omission and commission. We have within us an evil heart of unbelief, in departing from the living God, a law in the members warring against the law of the mind, and bringing into captivity to the law of sin which is in the members.

Personal piety is little known among us, either in its spirit or power. Our faith is weak, our hope faint, our love cold, our zeal fitful, our joy easily taken away. The Scriptures are too much neglected, and consequently our attainments in divine truth limited; prayer is restrained, family duties imperfectly performed, and the ordinances often treated with indifference. As a consequence we enjoy but little real, soul-refreshing communion with God. Iniquities prevail against us; and reversing the divine order, we look at the things that are seen and are temporal, not at those that are unseen and eternal; the world occupies the place in our hearts that belongs to Christ, and the devil, our adversary, gains many advantages over us.

We confess with the Psalmist, that our souls cleave to the dust. We would employ the prayer of the publican, "God be merciful to me a sinner."

II. As ministers and members of the church, we have not been sufficiently zealous of the honor of our King, nor earnest in the establishment and extension of his kingdom.

We have not appreciated at their true value the great principles which Christ has committed to our trust, and the testimony which he has appointed us to defend. We have not been careful to obey the divine command, to cry aloud and spare not, but have been too often influenced by that fear of man that bringeth a snare, and have been silent when we should have spoken.

We would not dare to say that the fearful judgments which are now desolating the nation, are either the result, on the one hand, of injudicious presentation of our Testimony, nor in part, on the other, of criminal failure to proclaim faithfully and boldly the whole counsel of God.

We have to lament defection from our ranks. Sons of Ephraim, who lacking neither bows nor arrows, have turned back faint-hearted in the day of battle. Those of whom better things were expected, have proved unsteadfast and perfidious to God's covenants. There is not yet that harmony of judgment and feeling amongst us that is advisable, not to say essential, to the successful prosecution and completion of our great work as a witnessing church. On some points we are yet divided in counsel and broken in judgment; the watchmen upon the walls of our Zion do not in all things see eye to eye.

Our schemes for the advancement of the kingdom of the Redeemer are not prosecuted with that ardor, energy and zeal that the condition of perishing sinners in a world that lieth in wickedness demands. The harvest is plenteous, but the laborers are few. "By whom shall Jacob arise, for he is small?"

We do not render to God according to the measure that he has bestowed on us, but are practically far too forgetful of the divine injunction, that "Freely ye have received, freely give."

III. In the nation there is much cause of lamentation. We are yet under the infliction of the mighty hand of God: blood continues to flow; the red horse of war still goes forth to destroy. The record of the past year is a roll written within and without with mourning, lamentation and woe.

The nation, in its Constitution, has yet made no recognition of the being and authority of God. The Bible is not yet accepted as the fundamental law of the land; and there is too little reason to believe that it is yet prepared to acknowledge Christ as King of kings and Lord of lords.

Wickedness prevails to an alarming extent; Sabbath breaking, profane swearing, drunkenness, dishonesty, and all manner of wickedness, are found prevalent both in high and low places.

The nation is not yet entirely purged of the sin of slavery. The unholy compromises with that iniquity remain in the Constitution. The infamous laws making odious distinctions on the ground of color, yet disgrace and defile the statute books of the land; and the highest court of the nation is yet

presided over by the man who promulgated the most infamous doctrine ever uttered in the courts of a civilized nation, namely, that black men have no rights that white men are bound to respect.

Nor can we refrain from enumerating in addition to all these, the encouragement given to Popery, and the deference paid to that iniquity by men in power.

IV. In the churches there is very much that is calculated to give pain to the true Christian. Everywhere conformity to the world prevails, and the professed church is, to a very great degree, a worldly sanctuary. The gospel of Christ is not preached in its purity; but doctrines are promulgated from many of the popular pulpits of denominations esteemed evangelical, subversive of its very foundations. Laxity in discipline, impurity in worship, and false and unscriptural modes of government, are as prevalent as ever. The day would seem to be yet distant when all things will be done according to the pattern shown on the Mount.

For these and other causes, Synod appoints the first Thursday of February, 1865, to be observed as a day of Fasting, humiliation and prayer, by all the congregations, societies and families under its jurisdiction.

CAUSES OF THANKSGIVING.

We bless and adore the great name of our God, for all the temporal blessings which we enjoy.

We have reason to sing of mercy as well as of judgment. The scourge of war has not, as so frequently has occurred in the history of the world, been followed by famine and pestilence.

The past year has been one of plenty. God's paths have dropped down fatness upon us, and he has abundantly crowned the year with his goodness. We have reason to praise his holy name that we are in the enjoyment of health, and of all the necessaries and comforts of life. "Bless the Lord, O my soul, and forget not all his benefits.

As a church we have experienced many tokens of the divine favor. God has been known for a refuge within Zion, and she has been protected and preserved amid these commotions. The ark has been borne above the billows, and is safe. The church has been increased, although the nation has been chastened. Zion is lengthening her cords, and stretching forth the curtains of her habitation. There is more unity of sentiment than formerly. Party lines are somewhat broken down, party asperities softened. There is less of that spirit which in all things desires the pre-eminence; more of that charity that thinketh no evil, and great readiness in each to esteem another better than himself.

The great principles for which we have long contended have made progress. Thousands have had their eyes opened to the evil of slavery, and that unholy system totters to its fall. The large numbers freed by the army—the various steps taken in the direction of liberty, especially the proposition to amend the Constitution upon the subject of slavery, which was adopted by the Senate and received a majority of votes in the House of Representatives—encourage us to believe that we shall soon see its utter annihilation.

God has raised up many to contend for a national recognition of his name and authority. Influential conventions have been held in behalf of this principle. Large committees of ministers and laymen of various denominations have called the attention of the President to this subject, and it has been by petition presented to both Houses of Congress; nor are we without evidence that these well-timed efforts have borne fruit in high places. We are not without hope that this nation may soon become a kingdom of our Lord and of his Christ. At all events, we hear in these movements the sound of his approaching chariot, and the evidence that the nation is not wholly insensible to his chastening rod.

For these and other causes, Synod appoints the fourth Thursday of November, 1864, to be observed by all the congregations, societies and families under its jurisdiction, as a day of Thanksgiving.

Synod proceeded to the order of the day, viz: the reading of No. 12. Letter from the Reformed Presbyterian Synod of Scotland. It was referred to the Committee on Foreign Correspondence, with instructions that the committee embody in their letter to the Synod, an inquiry what relation they sustain to other bodies in this country claiming to be Reformed Presbyterian.

It was stated that the Rev. W. J. R. Taylor, D. D., Corresponding Secretary of the American Bible Society, was present, and would be pleased to address the Synod.

Resolved, That Synod will hear Dr. Taylor to-morrow morning, immediately after the constitution of the Court.

Synod adjourned with prayer to meet to-morrow at 9 A. M.

SAME PLACE—Friday, May 27, 9 A. M.

Synod met and was constituted with prayer. All the members present except Mahaffy, J. J. M'Clurkin and Williams. Minutes read, amended and approved.

Papers received and numbered as follows: No. 23. Report of Lakes Presbytery. Laid on the table for the present.

Resolved, That a public missionary meeting be held in this place to-morrow at 7½ P. M.

The Clerk was directed to invite the members of the U. P. General Assembly to attend the meeting.

Rev. Dr. Taylor addressed the Synod upon the position and efforts of the Bible Society.

Resolved, That the thanks of this Synod be returned to Dr. Taylor for the very interesting and able address he has made.

A request being made, the Synod resolved that they will hear the Chairman of the Christian Commission on to-morrow at 10½ A. M.

D. H. Coulter, ruling elder from Church Hill, stated that he had been appointed to represent the session of that congregation, and explained the reason why he was not certified to this Synod. He was, on motion, admitted to a seat in this Court, and his name enrolled among the members.

No. 24. Report of Philadelphia Presbytery. No. 25. Report of Iowa Presbytery. No. 26. Report of Pittsburgh Presbytery. No. 27. Report of Ohio Presbytery. No. 28. Report of Illinois Presbytery. All laid on the table for the present.

The Committee on Discipline reported as follows:

The Committee on Discipline report on paper No. 2, being complaint by Rev. J. W. Shaw against certain proceedings of the New York Presbytery, that it is ready for the action of Synod.

JAS. M. WILLSON, *Chairman*.

Report laid on the table for the present.

Board of Domestic Missions West, reported. The reports were read and referred to the Committee on Missions, and the accompanying financial documents to the Committee on Finance.

Resolved, That the Committee on Missions be instructed to inquire into the propriety of readjusting the salaries of the Domestic Missionaries under the care of this Synod; also as to the propriety of sending out none but ordained missionaries, and to report thereon.

No. 29. Report of Rochester Presbytery. Laid on the table for the present. No. 30. Communication of W. S. Rentoul in relation to a revision of the Book of Psalms. No. 30. Read and referred to a special committee consisting of J. R. W. Sloane, T. Sproull and M'Daniel.

Synod proceeded to the order of the day, viz: the hearing of Presbyterial Reports.

No. 1. Report of New York Presbytery. Read and referred to Committee on Presbyterial Reports, except so much as refers to Missions, which was referred to the Committee on Missions.

No. 24. Report of Philadelphia Presbytery. Read and referred to Committee on Presbyterial Reports.

No. 29. Report of Rochester Presbytery. Read and referred to the Committee on Presbyterial Reports, except so much as refers to Missions, which was referred to the Committee on Missions.

No. 26. Report of Pittsburgh Presbytery. Read and referred to Committee on Presbyterial Reports.

No. 27. Report of Ohio Presbytery. Read and referred to Committee on Presbyterial Reports, except so much as refers to Missions, which was referred to the Committee on Missions.

No. 23. Report of Lakes Presbytery. Read and referred to Committee on Presbyterial Reports.

No. 28. Report of Illinois Presbytery. Read and referred to Committee on Presbyterial Reports, except the resolutions referring to the new psalm book, which was referred to a special committee, consisting of T. P. Stevenson, D. M'Allister, D. H. Coulter.

No. 25. Report of Iowa Presbytery. Read and referred to Committee on Presbyterial Reports, except so much as refers to Missions, which was referred to Committee on Missions.

Leave of absence until Monday noon was given to R. B. Cannon and Joshua Kennedy. After devotional exercises, Synod had recess until 3 P. M.

SAME PLACE—Friday, May 27, 3 P. M.

After recess, Synod came to order. Minutes read, amended and approved.

Hugh P. M'Clurkin was appointed the Moderator alternate to preach the opening sermon.

Papers called for. No. 31. Report of Trustee of Synod. Read and referred to Committee on Finance.

The committee appointed to prepare a minute in reference to the decease of Rev. W. Sloane reported. Report accepted and adopted, and is as follows:

The Committee appointed to prepare a notice of the decease of Rev. Wm. Sloane, respectfully recommend the adoption of the following minute :

A notice of this esteemed father is alike due to his memory and demanded by our feelings. His connection with the church in the exercise of his ministry for a period of over forty years, gives him a place in her history not to be overlooked or forgotten. In the several congregations to which he sustained successfully pastoral relation, there is satisfactory evidence that his labors were not without fruit. His brethren who have met with him in the judicatories of the church, find a feeling of sorrow when the conviction is brought to their minds that they will see his face in the flesh no more.

Our brother possessed many rare excellencies of character. Having naturally a mind well endowed, he had the advantage of an early religious training, which, along with solid literary acquirements, fitted him for the work in which he delighted—preaching the gospel of Christ. He was well versed in the originals of the Scriptures, and from these sacred fountains he brought forth those stores of divine truth that never failed to interest and edify an attentive audience. He was mighty in the Scriptures. Nor was he less the agreeable companion in his private intercourse with men. He was cheerful without levity, and serious without moroseness, careful on all occasions to act as becomes a minister of Christ.

His death, which took place Dec. 3, 1863, was sudden. Having been spared to nearly the age when old men find their strength labor and sorrow, he received the summons in the night, and entered into his rest. "Be ye also ready, for in such an hour as ye know not the Son of man cometh."

Respectfully submitted.

THOS. SPROULL, *Chairman.*

The attention of Synod being called to the fact that this is the Tercentenary of the death of John Calvin, it was

Resolved, That a special committee be appointed to prepare a minute expressive of the profound regard in which this Synod hold the memory of that most distinguished Reformer, and appropriate to the three hundredth anniversary of his death.

J. M. Willson, D. Scott and D. J. Cummings are that committee.

The Committee on Foreign Correspondence, continued from last meeting, reported a letter that had been prepared and transmitted to the Synod in Ireland. It was read and ordered to be published with the minutes. It is as follows :

PHILADELPHIA, March 28, 1864.

To the Moderator and remanent Members of the Reformed Presbyterian Synod in Ireland :

DEAR BRETHREN—Your letter, under date of April 28, 1863, reached us near the close of our late Synodic sessions, at Sharon, Iowa. It was read in Synod, and listened to, as all your communications are, with deep interest and in a spirit of deference to its suggestions and counsels. We thank you for the fraternal spirit which it breathes, for the valuable information which it contains, for the recognition of our past endeavors to hold fast and to practice in accordance with martyr truth, and most of all for the assurance of sympathy in the darkness of the present hour, and for the solicitude expressed on our behalf, in view of the unprecedented calamities that encompass and press on every side. We are refreshed and encouraged by these things.

The Mediator, to whom the Father hath given authority to execute judgment, has, with sword girt upon his thigh, gone forth to engage the enemies of meekness, truth and righteousness. The conflict has already commenced in

our western world, and for almost three years has raged with undiminished fury. We need not attempt to portray the consequences of a strife conducted on a scale of such unprecedented magnitude as is the present civil war in the United States. Many have fallen down slain because the war is of God, and the indications are that multitudes in addition will be sacrificed. Justice can be satisfied only with the blood of transgressors. No candid mind, we think, can fail to perceive or hesitate to admit, that the distress of our nation is the just retribution of Heaven upon it for its sin. The wonder is not that the nation is now seething in a cauldron of vengeance, but that immunity from punishment has been granted to it so long. It is a signal proof of the patience and long-suffering of God, that a system of oppression so foully wicked, and in every aspect of it unjustifiable, as American slavery, should have been tolerated even for an hour under his righteous moral government. Moved by the cries of the poor, God has arisen to judgment, and the punishment due to the guilt of three or four generations is being exacted of this one. Slavery, though the immediate, is not the only cause of the nation's trouble. Its forgetfulness of God, of Christ, and his law, in framing and adopting the National Constitution, aggravated in that it was done deliberately and at a time when he had interposed signally on its behalf, has come into remembrance before him. We see in what is befalling our land, the execution of the penalty due to the nations that forget God; and it is our firm persuasion, that only repentance toward God and faith toward our Lord Jesus Christ, will avail to save it from complete overthrow and ruin.

Amid the terrible disasters that have come upon the nation, hopeful indications are not altogether wanting. Progress, and, all things considered, great progress has been made in the interests of freedom and national christianity. Of the four millions of human beings pining in a seemingly hopeless bondage at the outbreak of the rebellion, about thirty-one hundred thousand are now legally free under the emancipation proclamation of President Lincoln. Besides these, an immense number are free in fact by the abolition of slavery in the District of Columbia, the operation of the confiscation act, enlistment in the Federal service, and in other ways. While it is impossible to penetrate the future, or to say with certainty what will be the issue of present movements, it is the prevalent conviction that slavery—the vitalizing principle of the rebellion—has received its deadly wound, and is doomed within a very short period to utter extinction. It is now accepted as a conclusion by well nigh all parties, that slavery must perish, though we will not conceal that in the case of many, the determination to destroy it springs as much from a perception of its innate hostility to the life of a nation, as from a sense of its wrong to the slave and its sin against God. While making this statement, however, we joyfully admit, that it requires to be qualified by many noble exceptions—exceptions that are daily becoming more numerous. The eyes of men are being opened as they have never been before, to see this embodiment of wickedness; and if the past be any sure index to the future, it will not be long until all the people shall say, amen, as they see this atrocious criminal led forth to execution, branded with the curse of him that perverteth the judgment of the stranger, the fatherless, and the widow. Liberty and religion commonly travel hand in hand. If not surprised, therefore, you will be gratified to learn that the public conscience is awakening in an unexpected degree to the practical atheism and infidelity of the nation! During the past year the matter has been agitated, particularly in the western part of the country, and some preliminary meetings and conventions were held for discussion and counsel. These culminated in a national convention, held in the city of Allegheny, on the 27th and 28th days of January last, composed of delegates from several of the States,

and representing not less than seven or eight Christian denominations. The Convention organized a National Association, having for its object the amendment of the United States Constitution, so as to secure in that instrument a distinct "acknowledgment of Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Governor among the nations, and his revealed Will as the supreme law of the land." A committee, appointed for the purpose, brought the matter directly before the attention of the President, with the request that he would make it the subject of a special message to Congress. The President heard the committee with most respectful attention, expressed cordial approval of the movement in its general aspects, said that he would take the matter into serious consideration, and act as would appear to him to be his duty, under a sense of his responsibility to God and the country. About the same time a committee appointed by our own Synod at its last meeting, laid before the President and Congress the views of our church in regard to the duty of nations, and of this one in particular, to acknowledge and submit to the claims of the divine government. The result of our mission we regard as hopeful and encouraging. We look upon these things as indicating an improved tone in public morals, and auspicious of the advent of better days—the days for which covenanting witnesses have been praying and laboring, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. We trust, also, that you will see in them, as we do, an additional reason for holding fast the whole of our received faith on the subject of civil magistracy, and for remaining steadfast in our purpose to refuse allegiance to every government that will not own and submit to Immanuel's sceptre and throne.

It is matter for profound thankfulness to God, that notwithstanding the calamities of a fearful war, the prosperity of the country in its agricultural, mechanical and commercial interests, was never greater than at the present time. Through the good hand of God, the people have been spared to a large extent some of the worst forms of suffering incident to a state of war. The apprehensions entertained at one time by the church that her public schemes would be crippled from want of means, have been disappointed. The contributions of Christian people, so far from diminishing, have increased with the enlarged demands made upon their benevolence both at home and from abroad. We have found it so in our own church, and gratefully recognize in it the doing of Him in whose hand are the hearts of all men, and unto whom the gold and the silver belong.

Our Syrian Mission continues to merit and to receive the confidence of the church. The interest felt in it by our people is in nowise abated. It was anticipated at one time within the past year, that its interests might be temporarily prejudiced through an exposure of the secrets of the Fellahin religion by one, who, after being initiated into its various mysteries, renounced their faith and made public exposure of its absurdities. As Suleyman resided for a time with our missionaries, it was feared that the exasperated people might be induced to withdraw their children from the mission schools. Happily these fears were not realized, and Mr. Dodds writes us that the state and prospects of the mission are every way encouraging. The publication of Suleyman's book, three thousand copies of which have been printed by the mission press in Beyrout, breaks the spell of the Nusairiyeh faith, by robbing it of the enchantment of mystery, and promises to be a valuable agency in preparing the way for the introduction and reception of the gospel. We regret deeply that the shattered health of Mrs. Beattie has compelled a temporary withdrawal from the mission field. She and her husband, who found it necessary to accompany her, arrived in this country in the month of August last. Mrs.

Beattie's health, through the divine blessing, is greatly invigorated, and they purpose, unless providentially hindered, to leave in the early summer for their chosen sphere of labor. We have learned from a member of our Foreign Board, that you were pleased at your last Synod to make a generous donation on behalf of this mission. We thank you for this testimony of confidence in our missionaries and of interest in their work, and the more so, as the high rates of exchange have greatly augmented the expenses of the mission.

Our efforts in the home field have been extended to the colored population of the South, vast numbers of whom have been brought within the reach of instruction. We have missionaries in the States of Florida, Mississippi and Arkansas, and in Washington City in the District of Columbia, laboring for the physical, intellectual and religious improvement of these poor people. Seldom has a wider door been opened to the church, or one into which there is greater encouragement to enter, than among these children of oppression and wrong. They are thirsting with intense desire after knowledge, and from every quarter the cry reaches us, Come over and help us. The hearts of our ministers and people, touched by these piteous cries, are responding to the call; our ministers by running to the rescue, and our people by contributing freely, and in some cases even largely, of their means to furnish the required help.

Our Theological Seminary is well sustained, and promises to be an agency of great benefit to the church. Indeed, she is already enjoying its fruits in the preaching and ministry of several of its sons. The number of students in attendance during the last session was not so large as heretofore, owing mainly to the fact that the demand for labor kept at home several young men, who in other circumstances would have been in the Seminary. There is ample work in the Lord's vineyard for all the qualified laborers that can be found.

Brethren dearly beloved, we are living in eventful times. Divine providences are ominous of stupendous changes now at hand. We have reached a great crisis in the world's history. It is a transition period. The nations are about to be thrown into the crucible of the refiner's fire. Some of them are already in it. Now are come the days of vengeance, that all things which are written may be fulfilled. Society is feeling the premonitory throes of a mighty revolution, preparatory to its christianization and establishment in that regenerated form for which we are taught to look in prophecy and in promise. As witnesses for truth, our responsibilities are great. It is the testimony of the witnesses fully exhibited and faithfully applied, that, under God, is destined to disenthral the nations from satanic power, and place them under the benign and celestial rule of the Messiah. It is no time now for inactivity and sloth. Let us bestir ourselves for work. Let us gird ourselves for the conflict, and stand fast in these evil days—abiding the time for victory, a triumph complete and perpetual, when from the encampment of the saints, all over the field of conquest, shall go up, in strains like those of the heavenly host, alleluias of praise to the Lord God Omnipotent that reigneth.

And now, brethren beloved in the Lord, let us join in saying, unto Him that is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy, to the only wise God and Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Signed on behalf of the Committee on Foreign Correspondence.

SAMUEL O. WYLIE, *Chairman.*

A resolution was read, and was referred to the Committee on Presbyterian Reports, to report thereon.

Resolved, That this Synod recommend to the members of the church entire abstinence from the use of tobacco.

Synod resumed the consideration of item 8 of Unfinished Business. The Iowa Presbytery was directed to take cognizance of the case of James Neill, and to take such action as, in their judgment, the facts may warrant.

J. A. Thompson had leave of absence until Monday noon.

Resolved, That the thanks of this Synod be returned to Hon. William Whiting, Solicitor of the War Department, and to Hon. John A. Bingham, of Ohio, for special favors shown to our Missionaries and to our committees appointed to visit the Secretary of War on matters closely connected with our Missions among the Freedmen; and President, with reference to calling the attention of the nation to the great duty of acknowledging the authority of God and the dominion of Christ in the fundamental law of the land; and that the same be transmitted by the Moderator and Clerk.

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

SAME PLACE—Saturday, May 28, 1864.

Synod met and was constituted with prayer. All the members present except Hemphill, M'Cracken, Mahaffy, Stewart and Temple, who soon appeared, with the exception of Mahaffy. Minutes read, amended and approved.

Committee on Discipline reported in full. Accepted and laid on the table for the present.

Committee to wait on the President reported. Report read and adopted; it is as follows:

The Committee appointed to confer with the President and heads of Departments touching the duty of the nation to recognize God and the claims of his Word, have attended to the duty imposed upon them. About the beginning of February we visited Washington, and had a pleasant and satisfactory interview with the President. We proffered and read in his hearing an address expressing the well-known views of our church in regard to the duty of nations, and of the duty of this nation in particular, in the present exigency. A copy of the address is herewith submitted. The committee also prepared, and caused to be laid before the National Congress, a memorial craving such changes in and amendments to the Constitution of the United States as are set forth in the address.

The Committee took no steps toward securing an acceptance by the proper Department of the form of oath prepared by Synod. In view of the circumstances of the case, it was deemed unnecessary to do so. The committee understand that the prescribed form of oath was specially intended to meet the case of those who might be drafted under the new conscription law of the United States. It was ascertained that under this law no oath of any kind was required of the soldier, and also that in the case of those who had felt it to be their duty to offer their services to the nation in special emergencies, they had been accepted without any oath. Under these circumstances no end was to be gained by pursuing the matter any further. SAMUEL O. WYLIE, *Chairman*.

The following resolution was unanimously adopted:

WHEREAS, it appears from the report of the committee that nothing was done with regard to obtaining the acceptance by the War Department of the form of the oath prepared by Synod at its last meeting, for reasons deemed sufficient in the judgment of this Court; and whereas, it is not desirable to have acts standing as a dead letter on our statute book. Therefore,

Resolved, That Synod withdraw from said oath its judicial sanction.

The special Committee on the memorial of the Presbyterian Historical Society, reported. Read, accepted and adopted. It is as follows :

The Committee to whom was referred the memorial of "The Presbyterian Historical Society," recommend the adoption of the following minute, viz :

This Synod has learned with great pleasure, from the memorial addressed to it by "The Presbyterian Historical Society," that the Society is about making an effort to secure funds for the erection of a fire proof building for the safe preservation of its large and constantly increasing collections of invaluable historical materials, and for an endowment, mainly for the benefit of the Library ; therefore,

Resolved, That this Synod earnestly recommend the Society to the liberality of all our people who have the ability to aid it in accomplishing the noble work in which it is engaged.

T. P. STEVENSON, *Chairman*.

Special committee on No. 15. Memorial of Rushsylvania congregation. Read, accepted and adopted. It is as follows :

The Committee to whom was referred the memorial of James Qua and others, members of the Rushsylvania congregation, report as follows :

This paper assumes the complicity of the Reformed Presbyterian Church, antecedent to the year 1800, when certain action was taken by presbytery, the highest judicature of the church at that time, as to matters referred to in the memorial.

The jealousy manifested by the memorialists in relation to the honor and purity of the church in the premises, is entitled to respectful consideration ; but in the judgment of your committee, the memorialists are laboring under mistake as to the facts of the case.

We have no documentary evidence on this subject, before the written account given in the historical part of the Testimony, to which reference is made by the memorialists. But we have the most satisfactory oral testimony stated to members of this court, by well known and highly respectable members of the church, which goes as far back as the close of the Revolution period, that the discipline of the church in regard to the sin of slavery was faithfully applied by Messrs. King and M'Kinney (the only ministers of the gospel in connection with the Reformed Presbyterian Church in North America, who had a right to administer the ordinances of the church) from the time of their arrival in the United States, respectively in 1792 and 1793, till the constitution of the Presbytery in 1798, by Messrs. M'Kinney and Gibson, the latter of whom had come from Ireland in the preceding year—Mr. King, who co-operated with them, being removed by death before the presbytery was constituted.

Further back than the period referred to we have no evidence, documentary or oral, on the subject referred to in the memorial. There is no ground, then, on which it can be said, with even a shadow of probability, that the sin of slavery was winked at by the authorities of the church during the time referred to in the memorial. But, on the other hand, we are bound by the principle of charity to assume, that the brethren of that period honestly applied the discipline of the church in regard to the sin of slavery.

The recorded facts in the historical part of the Testimony on this subject, vindicate the church from all participation in relation to slavery. Before the formation of the presbytery in 1798, the church had no regular organization from the time of the defection of Messrs. Culbertson, Linn and Dobin at the close of the Revolutionary struggle. In the very scattered state of the societies in connexion with the church, the very limited amount of ministerial

labor, and the necessary want arising from these causes of continuous and regular pastoral care over the members of the church, occasional instances may have occurred of slaveholders being admitted into the church, or of members becoming slaveholders; but we have evidence that the law was applied for the correction of the evil as it became known; and in 1800 the church was thoroughly purged of this sin.

In consideration of the facts in the case, your committee recommend that the subject be dismissed. All which is respectfully submitted.

DAVID SCOTT, *Chairman.*

Synod resumed the consideration of report of Committee on Unfinished Business. Item 9. Bequest of Mary White attended to, and the money has all been secured to Synod. Item 10. Order to Elkhorn congregation. While a motion to direct the Illinois Presbytery to enforce the order, was under consideration, the hour for the order of the day arrived and George H. Stuart, Chairman of the Christian Commission, addressed the Synod.

Resolved, That Synod have heard with great interest and satisfaction the able and eloquent address of the Chairman of the Christian Commission, and appreciating highly the object and plan and operations of the Commission, recommend it to our congregations and members, as eminently deserving of their liberal support, as the proper channel for the dispensation of their benefactions for the relief of the physical necessities of the sick and wounded of the army, associating as it does, with this work, earnest efforts for the spiritual welfare of the soldiers.

Synod spent half an hour in devotional exercises.

J. R. W. Sloane stated that he had a copy of the Aneiteum New Testament presented to this Synod by the Reformed Presbyterian Synod of Scotland. The thanks of the Synod were extended to the donor, and it was ordered that the volume be placed in the Library of the Theological Seminary.

The rule requiring Synod to meet at 3 P. M. was suspended, and Synod adjourned with prayer to meet on Monday at 9 A. M.

SAME PLACE—Monday, May 30, 9 A. M.

The Moderator being absent, the Clerk called the Synod to order, and it was constituted with prayer by W. L. Roberts, the oldest minister present. W. L. Roberts was chosen Moderator *pro tem*. All the members present except Bowden, R. Johnston, N. R. Johnston, Mahaffy, Middleton and Temple, who soon appeared, except Bowden, R. Johnston, Mahaffy and Middleton. Minutes read and approved.

J. M. Willson stated that he had received a copy of the Aneiteum Testament from the Rev. Mr. Inglis, Reformed Presbyterian Missionary in that island, a donation to the Theological Seminary, and that he had placed it the Library.

Paper No. 32 was received, being a communication from Henry Dean in relation to establishing a Mission among the Freedmen of Virginia. Read and referred to the Committee on Missions, with instructions to report a plan for carrying out the wishes of Mr. Dean.

Consideration of Item 10 of Unfinished Business was resumed. Middleton appeared.

The following preamble and resolutions were passed :

WHEREAS, There is good reason to believe that an amicable arrangement will be made between William Kennedy, representative of the Elkhorn congregation, and the heirs of Rev. W. Sloane ; therefore,

Resolved, That the whole matter be left in their hands for adjustment.

Item 11. Attended to.

Item 30. The commissioners to the National Council reported. Report read, accepted and adopted, and is as follows :

The Delegates to attend the meeting of the Council in Pittsburgh to consider the subject of amending the Constitution, report—

That the meeting was held July 4th. The attendance was not as large as expected, owing, no doubt, in part, to the confusion and anxiety that prevailed at that critical time in the war. The Council, however, proceeded to business ; agreed upon a statement of the contemplated amendment ; appointed an executive committee, consisting of members remote from Pittsburgh, as well as there and in the immediate vicinity ; appointed the chairman to prepare an address to the people of the United States ; and authorized the executive committee to call a mass convention when deemed advisable. This convention met on Wednesday, January 29th. In it the United Presbyterian, the General Assembly (O. S.), the Old and New School Reformed Presbyterians, and the Episcopal churches, were represented. The attendance was very respectable both in numbers and in character. The convention passed unanimously the following as the proposed amendment to the preamble of the Constitution :

“We, the people of the United States, (humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Governor among the nations, and his revealed Will as the supreme law of the land, in order to constitute a Christian government, and) in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure (the inalienable rights and the blessings of life, liberty and the pursuit of happiness,) to ourselves, our posterity, (and all the people,) do ordain and establish this Constitution for the United States of America.”

It also established “The National Association for Constitutional amendment,” and appointed a committee to present the above amendments to the President and urge them upon his attention. This committee soon after repaired to Washington, and were met and heard by the President with kindness and respect. He gave them the following encouraging response:

“*Gentlemen*: The general aspect of your movement I cordially approve. In regard to particulars, I must ask time to deliberate, as the work of amending the Constitution should not be done hastily. I will carefully examine your paper, in order more fully to comprehend its contents than is possible from merely hearing it read, and will take such action upon it as my responsibility to our Maker and our country demands.”

The convention adjourned to meet in Philadelphia, July 6th proximo. Meetings of a similar kind have been held in Philadelphia, in Xenia, in Cedarville, and in Illinois.

The work thus goes on. The hand of God is, to us, manifestly in it. The indications are quite clear that the religious mind of the country is moving toward the grand consummation contemplated in this movement—national religious reformation. Of these, the most encouraging is in the fact that

the General Conference of the Methodist Episcopal Church, now in session in the city of Philadelphia, has passed the following :

“Resolved, That we regard our calamities as resulting from our forgetfulness of God and from slavery, so long our nation’s reproach, and that it becomes us to humble ourselves and forsake our sins as a people, and hereafter in all our laws and acts to honor God.

“Resolved, That we will use our efforts to make such a change in the Constitution of our country as shall recognize the being of God, our dependence on him for prosperity, and also his Word as the foundation of civil law.

“Resolved, That we regard slavery as abhorrent to the principles of our holy religion, humanity and civilization, and that we are decidedly in favor of such an amendment of the Constitution, and such legislation on the part of the States, as shall prohibit slavery or involuntary servitude, except for crime, throughout all the States and Territories of the country.”

Item 5. The Committee to publish Rules of Procedure, &c., reported. Report accepted and adopted and is as follows :

The undersigned appointed to publish the “Book of Discipline,” respectfully report, that they attended to the duty assigned to them with all convenient speed after the meeting of Synod. One thousand copies were printed; seven hundred and fifty are bound, the remaining two hundred and fifty are in sheets in the possession of the publisher, Mr. W. S. Haven, Pittsburgh. The entire cost of publication was one hundred and ninety-eight dollars and fifty cents. We drew on Mr. Wm. Brown, the Treasurer of Synod—for one hundred and ninety dollars. The balance was paid out of the proceeds of sale of the book. The price was put at thirty-five cents per copy.

So soon as they were published we gave notice through the Magazine, and filled all orders that were sent to us. We received as proceeds of sale sixty-six dollars and five cents, and paid postage, and balance of cost of printing referred to above, fourteen dollars and forty-two cents. The balance is paid to the Treasurer.

The bound books, except those that are in the hands of different persons for sale, are in the Library of the Seminary. We would recommend to Synod to take some order to have them distributed through the various congregations in the church.

Respectfully submitted.

JAS. M. WILLSON,
THOS. SPROULL.

Whole report adopted and is as follows :

The Committee on Unfinished Business respectfully report, that they have examined the minutes and find them carefully and accurately transcribed. They find the following items of Unfinished Business :

Item 1. Report of the Committee on the Signs of the Time. 2. Delinquent congregations to take up collections for the Library Fund. 3. Commissioners to attend the National Council. 4. Agents for increasing the Endowment Fund. 5. Committee to publish Book of Discipline and Rules of Procedure. 6. Board of Domestic Missions instructed to make inquiries in reference to the Southern Mission. 7. Letter to be prepared and transmitted to the Synod in Ireland. 8. Presbytery of Iowa to take cognizance of J. Neill. 9. The Bequest of Mary. 10. Order to Elkhorn congregation. 11. Committee to wait on the President of the United States.

R. Z. WILLSON, *Chairman*,

The special Committee on the Tercentenary anniversary of the

death of John Calvin reported. Report read, accepted and adopted. It is as follows:

PHILADELPHIA, May 27, 1864.

The special Committee to prepare a minute regarding the tercentenary return of the day of the decease of John Calvin, submit the following:

John Calvin was born in the year 1509, in the northwestern part of the kingdom of France. His parents were bigoted Papists, and most of his near relatives so remained, and to such a degree, that they sought and obtained permission to change their name, that they might not be identified with one whom they regarded as the ringleader in heresy. In his boyhood, he gave evidence of extraordinary abilities, and, in consequence, received a thorough education. Apprehended by the grace of God, and led to Christ before the 18th year of his age, while in attendance upon lectures in the University of Paris, he at once became a most diligent student of the Word of God, and soon a prominent and devoted reformer. The enemies of the gospel sought to seize him, and for a few years he became a wanderer, finding a temporary home in Navarre, or on the borders of the Rhine, or in Italy. In 1535, he was providentially led to Geneva, where, with the exception of three years of banishment on account of his fidelity to Christ, and the cause of truth and pure morals, he passed the residue of his days in labors unceasing and most important to the interest of God's kingdom on earth. His departure took place May 27th, 1564, in the 55th year of his age. It is not for us, or for this age, to fix the place, among men, of John Calvin. This has been long determined. The admiration and encomiums of his friends, comprising all the friends of orthodox doctrine, and the bitter and persistent calumnies of his enemies, have long since placed him highest among the great lights of the church and of the world. His "Institutes of the Christian Religion," published in its last revision in the 25th year of his age, attest his pre-eminence as a theologian. As a Biblical critic and expositor, he was far in advance of any of his contemporaries. Deeply learned in the original tongues, he has left us Commentaries on a large portion of the Word of God, which the most advanced scholars in this important department, constantly consult with increasing confidence. As a scholar he had few compeers in his own day. Bayle, no friend of his theological views, pronounces him to have been at twenty-three years of age the most learned man in Europe. Calvin was the legislator of the Reformation. His capacious intellect embraced in its wide grasp the true character and structure of the church of God; and his systematic mind reduced to a scriptural order the comparatively crude ideas of ecclesiastical government evolved during the earlier stages of the great reformation. To him, under God, more than to any, or all his contemporaries, is due the system of Presbyterian church government, as exemplified in the reformed churches of western and central Europe, and subsequently in the British Islands. His counsel was sought by all the leaders of the reformation in all the evangelical churches, and by his correspondence with the learned and pious in all the reformed nations—with kings and princes, with ministers and church courts, he was the chief instrument in securing that unity of judgment and action among them that marked his age. As principal Professor of the College and Theological Seminary of Geneva—which was attended at times by two thousand students from all countries of Europe, he sent forth thousands of pastors and teachers, who became the exponents and defenders of Scripture truth, discipline and order. Republican Geneva under his teaching became a fountain of Christian knowledge, and also of liberty, to the nations in his own day, and directly or indirectly to the world now.

Occupied in so many most important departments of labor with unparalleled

assiduity, his great soul rapidly exhausted the frail earthly tenement, and he died at 55 years of age, literally worn out in the service of the church and of his Master, leaving to the church and to mankind such a legacy of Christian truth and principles as has never been left her by any other uninspired man.

Calvin was long regarded, even by the friends of Calvinistic doctrine, as severe and morose even in social and domestic life. Later and more impartial researches, especially the examination of his extensive and now published correspondence, bring him before us in a far different aspect—as the trusted counselor of the most eminent and tried saints of God—as the tender, loving husband, the affectionate parent, the esteemed and honored friend.

In view of what John Calvin was, and of what he was enabled by grace to accomplish for the cause of God and of man, Synod thanks God for his work in him and by him, and on this 27th of May, 1864, the Tercentenary of his decease, records in this minute its sense of his incomparable worth.

All which is respectfully submitted. J. M. WILLSON, *Chairman*.

Bowden appeared.

Synod having spent half an hour in devotional exercises, had recess until 3 P. M.

SAME PLACE—3 P. M.

After recess Synod came to order. All the members present except Armour, Donnan, Galbraith, R. Johnston, Mahaffy, M'Cracken, M'Daniel, M'Donald, Roberts and Sterrett, who soon appeared, except Mahaffy and R. Johnston. Minutes read, amended and approved.

Committee on the Records of the Philadelphia Presbytery reported. Report accepted and adopted. It is as follows:

The Committee appointed to examine the records of the Philadelphia Presbytery, would respectfully report that they have examined said records, and find nothing in them contrary to the law and order of the Church.

Respectfully submitted. J. RENWICK THOMPSON, *Chairman*.

The Committee on the Records of the Iowa Presbytery reported. Report accepted and adopted. It is as follows:

The Committee appointed to examine the records of the Iowa Presbytery, report that they have examined said records, and find in them nothing contrary to the law and order of the Church.

A. C. TODD, *Chairman*.

The Committee on the Publication of the Testimony reported. Report accepted and referred to the Committee on Finance.

The order of the day was called for—Rev. David Steele, delegate from the Reformed Presbyterian General Synod was heard.

Resolved, That Synod have heard with deep interest the address of Mr. Steele, and that we heartily reciprocate the kind and Christian feelings which he has expressed.

Resolved, That the request to correspond by delegation with the above Synod be referred to the committee to whom was referred the communication from the Committee of the U. P. General Assembly.

The report of the Committee on Discipline was taken up, and Synod entered upon the consideration of the first case, being the complaint of Rev. J. W. Shaw against certain proceedings of the

New York Presbytery. Papers were read, the complainant was heard and the Presbytery responded. On motion, the parties were removed. Moved that the complaint be dismissed. While this was under discussion, Synod adjourned with prayer to meet to-morrow at 9 A. M.

SAME PLACE—Tuesday, May 31, 9 A. M.

Synod met and was constituted with prayer. All the members present except Fulton, Mahaffy, M'Cracken, M'Curdy and M'Daniel. M'Cracken, M'Curdy and M'Daniel soon appeared. Minutes read, amended and approved.

James Stewart, because of indisposition, had leave of absence during the remaining sessions of Synod.

The matter between the heirs of the late Rev. William Sloane and the Elkhorn congregation having been finally settled, seventy-eight dollars were laid on Synod's table—one-half at the instance of the heirs, to be devoted to the Foreign Mission, and the other at the instance of W. Kennedy, representative of Elkhorn congregation, to the S. W. Southern Mission.

The stated clerk was directed to furnish T. Hannay with a copy of the letter which Mr. Hannay had sent to the last meeting of Synod.

J. M. Willson, editor and publisher of the Presbyterian Historical Almanac, asked and had leave to address the Synod. He also presented a paper in reference to Manses, which was referred to the Committee on Presbyterian Reports.

Wm. Brown presented a paper, which was ordered to be published. (See Appendix No. 1.)

The following resolution was adopted :

Resolved. That Synod accept the bequest of the late Mrs. Mary Craig on the conditions specified in the document just read, and that William Brown be furnished with full extracts in the case, and that the Moderator and Clerk be directed to sign a receipt on behalf of this Synod for said legacy now paid.

The special Committee to whom was referred the resolution on "The Psalms of David with Music," reported. Report accepted and adopted. It is as follows :

The Committee to whom was referred the resolution on "The Psalms of David with Music," respectfully report :

Feeling the need and importance of earnest effort for the improvement of the service of song in our church, and the desirableness of greater uniformity in the service among our congregations ; appreciating, also, from our own examination, and on the testimony of competent judges, the manifold excellencies of this work, especially its retention of time honored-melodies and generally judicious adaptations of music to the sentiments of the Psalms ; and believing that the employment of this book will prove a strong support in the advocacy of Scriptural Psalmody, and also a means of extending the use of the songs of inspiration throughout the churches ; therefore,

Resolved, That we recommend the use of this book in all our congregations, as well adapted for the attainment of the specified ends.

We would further recommend, in this connection, that all our sessions be

urged to take measures for the improvement of the service of praise in their respective congregations, and that to this end, they encourage the formation of singing classes, and attendance upon them. D. M'ALLISTER, *Chairman*.

Committee on Missions reported. Report accepted and laid on the table for the present.

The Committee on Finance reported. Accepted, and the section referring to the Traveling Fund was adopted, and the remainder laid on the table for the present.

Committee on Foreign Correspondence reported a letter to the Scottish Reformed Pres. Synod. It was accepted and adopted and ordered to be transmitted. The following is the correspondence :

To the Synod of the Reformed Presbyterian Church in North America to meet in Philadelphia on the 4th Tuesday of May, 1864 :

DEAR BRETHREN—As a Committee of the Synod of the Reformed Presbyterian Church in Scotland, appointed with large powers, and representing, we believe, correctly the views and feelings of the church to which we belong, we have pleasure in writing to you in behalf of the Synod of the Reformed Presbyterian Church of Scotland.

Your kind and highly valued letter to the Synod of the Reformed Presbyterian Church in Scotland was duly received by our Moderator; and although, since the receipt of your letter, there has been no meeting of the Supreme Court of our church to which it is addressed, its contents have been widely made known among the brethren. Our Synod is to meet in Glasgow on the first Monday of June. At that time your letter will be formally presented. But as you are to meet before that time, we cannot allow your meeting to pass without conveying to you the expression of our high esteem and brotherly affection toward yourselves, and of our lively gratitude for your excellent letter.

Your letter afforded us high gratification, as expressing your candid, unhesitating and unanimous approbation of the solemn protest we had been compelled to take on behalf of divine truth, and of the course the Lord had led us to pursue in the trying circumstances in which we were placed. We are the more gratified, because your communication was the free, spontaneous and deliberate expression of your own views and feelings; while from us you had received no communication whatever. We especially rejoice in your letter as containing a warm and decided testimony in behalf of those high and holy principles which God hath delivered to us in his holy Word, for which our martyred fathers laid down their lives—which the Reformed Presbyterian Church has been honored to maintain for ages—and which, we believe, are destined, by the blessing of the God of truth and love, to enlighten and purify, to exalt and bless all the nations of the earth.

It is always to be lamented when division arises among the professed followers of the Lamb. But the blame must rest, not on those who maintain the truth and stand by their solemn engagements to God and his church. You are right in judging that there was no course open to us but that which we followed. We earnestly besought our brethren to avoid divisive courses. We urgently expressed our desires for the unity of the church and the preservation of her principles. The amendment which was proposed, and which the majority required, was simply this—"That the Synod, on mature deliberation, reject the overture sent down from last meeting of Synod to Sessions and Presbyteries, and resolve to adhere to the principles of the Reformed Presbyterian Church, clearly set forth in her Testimony, and faithfully to maintain the same both in doctrine and discipline." A motion opposed to this was

unconstitutionally adopted, and made to rest on a statement, which, in regard to facts, was untrue. The truth of God was abandoned. Veracity was not duly respected. Constitutional order was disregarded. We could not go along with former brethren, although a majority, in this course, without breaking our solemn vows and violating our pledged allegiance to our blessed Lord and Saviour. We were compelled to enter our protest, and to take our decided stand on the ground of adherence to the Scriptural principles of the church clearly set forth in her Testimony. We could not otherwise retain the position of witnesses for the crown and covenant of the Divine Redeemer. We could not otherwise keep ourselves free from the guilt of incorporation with the Antichristian system.

Attempts have been made to cover the evil of this sad apostasy, by representing the matter at issue as a very small thing, a mere matter of discipline. Every intelligent man must see that this is a mere pretext, and one that is very flimsy—and yet perhaps some minds may be deceived by it. It is easy to see that a church bent on apostasy might decide that no man should be shut out from the church's privileges for denying the inspiration of the Bible, the divinity of Christ, or the atonement of the Lamb; and then in palliation of the enormity, the miserable pretext might be urged, that it was purely and simply a question of discipline. In this way a church might shut out from her profession every doctrine of the Word of God and every precept of his holy law, and still maintain that it was a very small thing—a mere matter of discipline. In this miserable way attempts are made to cover the lamentable fact of apostasy from the great doctrines of the Redeemer's Headship over the church and over the nations, and of our solemn covenant obligations in their practical application to the institutions of these kingdoms. By these institutions the crown is taken from the Redeemer's head, so far as man can do it, and national covenant obligations are violated. Christ's witnesses must keep themselves from the sin, that they may not be partakers of the plagues.

We must therefore stand fast in the position we have taken; and our hope is, that although the necessity of separation from former brethren has been most painful, the God of Zion will overrule that separation for the advancement of his own glory and the fuller manifestation of his own truth. From the moment in which we made our solemn stand, endeavors have been made to inflict on us evil and wrong, and these are still continued. So late as the synodical meeting of our brethren last week—instead of any manifestations of penitence for their discourtesy toward us when our protest was solemnly tabled on the 7th May, 1863, or for any of their actings toward us since that time—it was alleged by persons in high position, and reiterated without contradiction, as the reason why our protest was not courteously received, that we had threatened the Synod with law proceedings; while the fact was that no such threatening had ever been uttered. It existed only in their own imaginations, and is now brought forward as a charge against us, which they seek to make the church and the public believe and accept as a vindication of their own violent and unreasonable proceedings.

But none of these things move us. We believe that God is with us, and we feel assured that his cause shall gloriously triumph. Already we have had many tokens of the divine favor, by which our souls have been refreshed in the day of trial. We have also had many external encouragements. It was very encouraging to us, when an excellent man, a preacher of the gospel, cast in his lot with us; and when afterward, a young brother in the ministry took a noble stand on the side of Christ's cause and requested to be enrolled among our number. We have been cheered by the warm and decided expressions

of approbation and encouragement that were conveyed to us by those best qualified to form a sound judgment—the friends of the covenanted cause in Ireland and America. We have been greatly helped in maintaining a banner for the truth, by the generous and noble exertions of brethren in Ireland coming over and declaring among our people, scattered over many different parts of the land, the glorious gospel of Christ. The first that crossed the channel for this purpose was the Rev. Wm. M'Carroll, of Belfast—a brother greatly beloved—whom it hath pleased the Lord to remove from the church on earth, we have no doubt, to a higher sphere. The second was an esteemed brother, well known to you, the Rev. Dr. Newell of Newtonards. These were followed by others, to whom we owe a deep debt of gratitude for their timely and efficient aid.

We have the prospect of increasing strength both among ministers and people. An esteemed brother, the Rev. Robert Wallace of Newry, had a call addressed to him by the newly formed congregation in Glasgow. The brethren in Ireland generously agreed to give him up to us. His attached congregation consented to part with him. He has kindly agreed to come; and in the course of this week he is to be inducted as pastor of the Reformed Presbyterian congregation of Glasgow. The newly formed congregation in Paisley, ardent in attachment to the good cause, though not yet strong in numbers, have set their hearts on another esteemed brother, the Rev. James Brown, of Ballymoney, and have addressed to him a unanimous call—the issue of which is not yet known to us. It is our earnest desire and prayer that the Lord may raise up many faithful laborers—that he may manifest his power and love in maintaining his own cause—and that his people may be greatly increased to the praise of the glory of his grace. Brethren, help us by your prayers.

And now, dear brethren, while expressing our gratitude to you for your kind and fraternal sympathy, duty seems to require that we should not altogether refrain from expressing our views and feelings in regard to the circumstances in which you are placed in the great country with which you are connected. We deeply sympathize with you on account of the sufferings with which the land of your habitation is now visited. We cannot but feel concerned in regard to the great war which is now visiting so many homes with sorrow. Many of the facts must be better known to you than to us. Many of them are well known both to us and to you. You are placed in the midst of all the excitement and enthusiasm to which the war has given rise. We are lookers on, but not without interest, at a distance. It may be no harm that as covenanted witnesses for Christ, occupying different positions, we look at the things presented before us according to the different points of view from which we behold them. It is one thing to contemplate the present distresses as coming from the hand of the Lord; and another thing to consider them, as the hand of man is in them. In the doings of the Lord all is right. In the doings of man there is much sin.

You have been for a long period pleading the cause of God, and bearing witness against the evils existing in the Constitution and administration of the government of the United States—inasmuch as God and his Son do not receive that acknowledgment and homage to which they are entitled, and inasmuch as fellow men have been held in degrading bondage. It appears to us that God is now pleading His own cause in the midst of you—and that the whole land is suffering because the whole land has sinned. It is, moreover, our hope, that God is now working for the entire overthrow of the system of slavery over which you mourn and against which you have so long testified. While, therefore, we cannot but deplore the horrors of the war, we take com-

fort in the persuasion that the Lord is working for the glory of his own name, and for the deliverance of the oppressed from the hand of the oppressor.

So far as the hand of man is in this matter, there can be no doubt in our minds that it is slavery in which the war, with all its horrors and sufferings, has originated; and we can have no sympathy with those who commenced this war, and who are still carrying it on, for the express purpose of maintaining and extending slavery from generation to generation. Their cause is utterly wrong and wicked. They are rebelling against God and sinning against men.

But how does the matter stand with those who are fighting against them? The cause of the Confederates is wholly and utterly wrong. But is the cause of those who fight against them wholly right? We have no doubt that very many, who are engaged in this war, have it, not only as their desire and hope, but as their direct aim, that slavery should be entirely abolished, that the tyranny of the oppressor should be brought to an end, and that the cause of truth and righteousness should prevail over the land. But we fear that the government have not placed the matter in this right and proper footing—they have taken their stand on the maintenance of the Constitution; and that Constitution, you know, cannot stand the test of God's holy law. They profess to fight against the Confederates, not because the Confederates are for establishing iniquity and rebellion against God, but because they rebel against the upholders of the Constitution. Here it is that the difficulty for Christ's witnesses lies—they can have no difficulty in declaring out and out against the defenders of slavery. But while they hope and pray that the issue of the war by God's good hand may be the removal of accursed slavery, can they declare themselves out and out in favor of those who proclaim it as their aim to uphold a Constitution, which the witnesses for Christ have been constrained to condemn as sinful? We do not wonder, dear brethren, that in the midst of the exciting scenes by which you are surrounded, you feel difficulties. May the Lord lead you aright, and enable you clearly and effectively to plead His own cause. We feel thankful that you are all of one mind in refusing the government oath of allegiance; that you are all of one mind in refusing to incorporate with the government by sending representatives to the houses of legislation—and that you are all of one mind that no oath ought to be taken which would bind you to the Constitution. If there are any matters in which you do not see eye to eye, it is our hope and prayer that you may be led to be thoroughly of one mind—and that God may be glorified in the work of your hands. If the views stated above are correct, it is your wisdom to keep aloof from every thing that would tend either to ensnare or divide.

We have expressed our views freely. We desire Zion's welfare. We have no sympathy with the unworthy insinuations of some of our former brethren, who in the face of your deliberate, solemn and unanimous statements, would maintain that if you had been here you would have sympathized with them in what you and we believe to be an entire departure from the principles of the Covenanted Reformation, for which Cameron, and Cargill, and Renwick, laid down their lives. We feel for you in this day of trial. We sympathize with you in your high aim to bring all things into subjection to our glorious Immanuel; and we commend you to the guidance and blessing of Him whose name is Counsellor.

We are, in the bonds of our covenanted cause, yours affectionately,

On behalf of Committee,

WM. ANDERSON, *Convener.*

LOANHEAD, EDINBURGH, May 10, 1864.

To the Synod of the Reformed Presbyterian Church in Scotland, to meet on the first Monday of June, 1864.

The Synod of the Reformed Presbyterian Church in North America wishes

that grace and peace may be multiplied to you through the knowledge of God and of Jesus our Lord.

DEAR BRETHREN—The letter of your committee, dated May 10, 1864, was received and read in our Synod during its present sessions. It afforded us much gratification to hear that notwithstanding your manifold trials you are still enabled to hold up the Reformation standard, and display the banner because of the truth. We desire to give thanks to our covenant God that he has not left himself without witnesses against the sins, ecclesiastical and national, by which he is dishonored in the land where he has assigned you your place and your work. The sentiments of fraternal esteem and confidence which your committee convey to us in their letter, we cordially reciprocate, and earnestly desire that you and we, perfectly joined together in the same mind and in the same judgment, "may stand fast in one spirit, with one mind, striving together for the faith of the gospel."

The intelligence of the disruption of your synod at its meeting last year, though painful, was not unexpected. To us, it was evident for a number of years that a vicious principle was at work among you, which, if not counteracted, must result either as it has done in the division of the church or in an abandonment by all, of your covenanted position. That principle is, that in order to bear a faithful testimony against an immoral civil government it is not necessary to refuse to swear allegiance to it or to refrain from acts that imply identification with it. More than thirty years ago this principle, till then unknown in the history of the witnessing church, was avowed and taught among ourselves, and soon produced its fruit in our division of 1833. And it was the implied sanction that your synod gave to this false principle in refusing to sustain us, by recognizing us as the only church with which it would hold ecclesiastical fellowship in this land, that gave us forebodings of the result that has actually taken place among you. We rejoice that a remnant has been preserved by adhering to the true position that the testimony of the church is practical as well as theoretic; and it cheers us, when turning our eyes toward the land of reformers and martyrs, to see still the banner with its animating inscription, *FOR CHRIST'S CROWN AND COVENANT*, floating in the breeze.

In our field of labor, while we have our trials, we are not without our encouragements. Our present meeting of Synod is large, and our proceedings are characterized by harmony and earnestness. The church is well sustained by the contributions of the people in carrying on her work by the agencies which her Head has authorized her to employ. Our Seminary is furnishing annually additions to the ministry. Our Syrian mission is sustained, and there is evidence that the labors of our missionaries there are owned and blessed of God. A wide field is thrown open to missionary enterprise by the liberation of multitudes of slaves, as the result of the war that is waged in our land. We have already, in both the South and Southwest, ministers and teachers among these people who have been so cruelly wronged; and in the City of Washington we have secured, we trust, a permanent foothold. While the Mediator is, in the terrible judgments sent on our land, coming "with dyed garments from Bozrah, traveling in the greatness of his strength," he is revealing himself to the church in the cheering words, "I that speak in righteousness, mighty to save."

For your sympathy with us in our difficulties arising from the distracted condition of the country, we are grateful. These difficulties you have not overestimated. We trust, however, that through the grace of the Most High we will be enabled to hold on our way, witnessing a good confession for Christ as Prince of the kings of the earth. The developments of Providence in the terrible ordeal through which God is bringing this nation, more and more

confirm us, if confirmation was needed, in the rightfulness of our position as dissenters from the government. The nation has, through its authorities, owned to some of the sins which we charged on it, and the religious community around us, with an earnestness and unanimity that make us wonder, are declaring to the nation, that its forgetfulness of God, and its violation of the liberties of men, are crimes for which God is now dealing with it in his sore judgments. Thus encouraged, it would have been pusillanimous and cowardly had we receded from our well defined historic position. In all its deliverances on this subject, our Synod distinctly set forth as the rule by which our conduct in regard to the war was to be regulated, that our people can take no part in the war that would imply identification with the government. If in the application of this rule, some diversity of opinion exists among us, it is what might be expected, brought suddenly as we were into circumstances new and trying. And this diversity, in the progress of events we trust will disappear, when the cause of it shall have passed away.

You are right in saying that the end of the government in this war is not the abolition of slavery. That end was and is the suppression of the rebellion and the preservation of the integrity and entireness of the country throughout its whole extent. Whatever means in the power of the government tended to secure this object, it used. So long as peaceful remedies promised success, they were employed. When war became a necessity, it was resorted to. That the nation engaged in the war to enforce its constitutional authority, is true; but the part of the Constitution which the seceded States violated was that which required the preservation of National unity. That the maintenance of the Constitution is an object of the war, is undeniable, but it is as a means to an end—the preservation intact of the Union. The oft-repeated watchword, “The Constitution as it is, the Union as it was,” is not the nation’s motto, but that of a party looked on by the nation as little less hostile to its welfare than those who are in open rebellion against it. And that the nation is not fighting simply to preserve the Constitution as it is, is evident from the fact that steps have been taken in Congress to have that instrument so amended as to exclude slavery from every part of the country. We have deemed it right to lay these facts before you, as having an influence on our course in regard to the war.

We have referred to our relations with the Scottish Synod in terms that show that they were not wholly satisfactory. The connexion of the Synod with our former brethren in this country, placed us in the anomalous position of having indirect fellowship with them through that court, while at home they are as distinct from us as any other ecclesiastical body. We have deemed the present a suitable time, when readjusting our relations with you, to say in all candor, that in such a position we are unwilling any longer to remain. With you as the sole representatives of the Reformed Presbyterian Church in Scotland, we desire to hold ecclesiastical fellowship. But this can be only on the condition that we are so recognized by you in this country, to the exclusion of all other bodies here claiming our honored name, as well as of the body called the Eastern Reformed Presbytery in Ireland. On these terms our intercourse with the Synod in Ireland has all along been carried on, to our mutual comfort and advantage.

“Finally, brethren, farewell.” “Now, our Lord Jesus Christ himself, and God, even our Father, who hath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work.” Respectfully submitted.

THOS. SPROULL, *Chairman.*

Committee on Theological Seminary reported. Accepted and adopted. It is as follows:

The Committee on the Theological Seminary would respectfully report:

The only paper referred to us is the Report of the Board of the Theological Seminary. From this report we learn that the Seminary continues still in a flourishing condition; that the Professors spare no pains to make the exercises both interesting and profitable, and that the students are making commendable progress in their preparation for the work of the holy ministry. We recommend the publication of the report of the Board, containing a list of the students in attendance during the last session, a very satisfactory statement of the condition of the Seminary, and some other items of interest to the church generally.

Respectfully submitted.

SAMUEL STERRITT, *Chairman.*

REPORT OF BOARD OF SUPERINTENDENTS OF THEOLOGICAL SEMINARY.

The roll-list submitted to the Board contains upon it the following names of students for the session of 1863-64: *First Year.*—J. R. Newell, A. Wright, T. A. Sproull. *Third Year.*—J. S. Buck, J. C. Nightingale, D. H. Coulter, R. J. Sharp. *Fourth Year.*—J. H. Boggs. The relation of Mr Newell to the Seminary is merely nominal. His engagements were such as to prevent his attendance upon the recitations and other duties of the Seminary. The number of students in attendance, it will be seen, was smaller than at any previous session. The Board have the most satisfactory reason for believing that this is due to other causes entirely than to any diminution of interest in the Seminary. The same is true of theological schools in other churches. It is accounted for by the fact that the immense absorption of men by the army has created a demand for help in agricultural and other pursuits that kept at home several young men who would otherwise have been in the Seminary. We would not say that an impression, groundless and mistaken we are sure, that our preachers are already adequate to the work to be done, has not had an influence in keeping some away. Though aside from its proper department, the Board would venture to suggest that the church needs a revision of its system of Home Missions, so as to give it greater capacity for work, and thus call out in this direction the activities and energies of the church. The employment of a number of our young men in this field, it can hardly be doubted, would result in incalculable good to the church.

We take pleasure in saying that the examination and specimen discourses of the students at the close of session were every way satisfactory. Evidences of industry and application upon the part of the young men are seen in their proficiency in the several churches of study and in the progress made by them during the session. Mr. J. H. Boggs was certified to his Presbytery as having completed the prescribed theological curriculum.

It is with unaffected sorrow that we record the demise of James Gray, a student of the third year. The sad event occurred on the 22d of February, and was the result of malignant cancer in the lower jaw. We endorse in every word of it the following tribute to his worth by the Professors in their joint report to the Board: "We express our convictions when we say that in the removal of this young man the church has sustained a loss. He was a student of no ordinary promise; gifted with fine mental endowments, and these well cultivated, he seemed well fitted for the work of the ministry, in which it was his earnest desire to be employed. He was intelligently and strongly attached to the distinctive principles of the church. But God saw meet to accept the willing mind, and call him away before the time came for

entering into active service. He bore a painful and protracted illness with cheerful resignation. We doubt not he died in faith."

Considerable addition has been made to the Library during the past year. We think it right to mention in this connection that through the kind offices of Dr. Sprague, of Albany, we have obtained from the New York State Library some twenty volumes, most of them large quartos, embracing the Colonial Records and Documentary History of the State of New York. It is a most valuable collection.

For further details we refer you to the joint and separate reports of the Professors, published in the May number of the *Reformed Presbyterian and Covenanter*. It is only by a perusal of these that the church can learn the amount of labor performed during the session by both Professors and students.

In conclusion, the Board assure Synod that its Theological Seminary deserves its continued confidence, and is entitled to a generous support by the church, which is already enjoying some of its precious fruits.

SAMUEL O. WYLIE, *Chairman of B. S.*

A. M. MILLIGAN, *Secretary.*

The Chairman of the Board of Superintendents of the Theological Seminary stated that there were two Presbyteries unrepresented in the Board.

W. Milroy was appointed from the Lakes Presbytery, and A. C. Todd from the Illinois Presbytery.

Committee on Records of Pittsburgh Presbytery reported. Report accepted and adopted. It is as follows:

The Committee to whom was referred the Records of Pittsburgh Presbytery, have examined said records, and find nothing in them contrary to the law and order of the Reformed Presbyterian Church.

Respectfully submitted.

A. M'FARLAND, *Chairman.*

Committee on Records of Illinois Presbytery reported. Report accepted and adopted. It is as follows:

The Committee to whom was referred the minutes of Illinois Presbytery would respectfully report, that they have examined said minutes, and find in them nothing contrary to the law and order of the church.

J. S. T. MILLIGAN, *Chairman.*

Committee on Records of New York Presbytery reported. Report accepted and adopted. It is as follows:

The Committee to examine the Records of the New York Presbytery would report, that they find no certificate of any recent examination of these records; that they have examined the records of the two past years, and find in them nothing contrary to the law and order of the church.

T. P. STEVENSON, *Chairman.*

Committee on Records of Lakes Presbytery reported. Report accepted and adopted. It is as follows:

The Committee appointed to examine the minutes of the Presbytery of the Lakes report, that they have examined said records, and find in them nothing contrary to the law and order of the church.

H. P. M'CLURKIN, *Chairman.*

Committee on Records of the Presbytery of Ohio reported. Report accepted and adopted. It is as follows:

The Committee to whom was referred the Records of the Ohio Presbytery, beg to state that they have examined them, and find nothing in them contrary to the law and practice of the church. There is the absence of some signatures of Moderators, which on explanation has been satisfactorily accounted for.

Respectfully submitted.

ROBERT JOHNSON, *Chairman.*

The committee to whom was referred the communication from the U. P. General Assembly, was instructed to report in favor of appointing a delegation to that body.

After devotional exercises Synod had recess until 3 P. M.

SAME PLACE—3 P. M.

After recess, Synod came to order. All the members present except Babcock, W. Kennedy, Jas. Kennedy and Mahaffy, who soon appeared, except Mahaffy. Minutes read, amended and approved.

The Special Committee on the letter from the Committee of the U. P. General Assembly reported. Report accepted and adopted. It is as follows:

The Special Committee on the Letter by the Delegates of the United Presbyterian Assembly, appointed at the meeting in 1863 to visit this Synod, report:

That this letter, which comes from these delegates in lieu of their personal presence among us, expresses toward this Synod, most kind and fraternal feelings, and we cannot question, represents in this, the body in whose name they have addressed us. Such feelings we fully reciprocate; and while the letter contains no request for a correspondence with the United Presbyterian Church by delegation, such request is most distinctly implied in the appointment of these delegates to visit us. We therefore recommend the passage of the following resolutions.

1. *Resolved*, That the letter sent to this Synod by Revs. G. C. Vincent and A. G. Burgess, committee appointed by the United Presbyterian Assembly to visit this Synod at this session, be published; and,

2. *Resolved*, That this Synod appoint two delegates to visit the United Presbyterian Assembly now in session in this city, to extend to that body our friendly greetings.

A similar request for correspondence by delegation presented by the General Synod of the Reformed Presbyterian Church, was also referred to this committee.

On this subject we report the following resolution:

Resolved, That one delegate be appointed to visit this body at its next session.

All which is respectfully submitted.

JAS. M. WILLSON, *Chairman.*

J. M. Willson and J. R. W. Sloane were appointed delegates to the U. P. General Assembly now in session. A. M. Milligan was appointed delegate to attend the next session of the Ref. Pres. Gen. Synod.

Committee on the Records of the Rochester Presbytery reported. Report accepted and adopted. It is as follows:

The Committee on the Records of Rochester Presbytery report, that they have examined said records and find nothing in them contrary to the law and order of the church.

Respectfully submitted.

J. M. BEATTIE, *Chairman.*

The following preamble and resolution were adopted :

In view of the enhanced cost, and in view of the small salaries of our country pastors, therefore,

Resolved, That a committee be appointed to devise some mode of increasing the salaries of the pastors and of the professors.

And referred to a Special Committee consisting of H. Martin, M. W. Bartley, D. Gregg.

Synod proceeded to the order of the day, the consideration of the report of the Committee on Presbyterian Reports. The report was amended and adopted and is as follows :

The Committee on Presbyterian Reports would respectfully report :

That with much satisfaction we have examined the reports of Presbyteries. These give most encouraging evidence of steadfastness in the truth, activity in the work of the Lord, and of a door being widely opened for the diffusion of our testimony. Never in this land before, was there such anxiety to know the distinctive principles of "the Old Covenanters," and there is hopeful prospect of them soon prevailing. Their influence is agitating the nation, riding the waves of commotion, and destined, it would appear, soon to produce a radical reformation of the constitution and laws of the land. From every quarter the cry is heard, "Come over and help." Earnestly as the church desires to do this, she has not been fully able to respond to the demand. The field never was so large, the opportunities for its cultivation so favorable, and there is wanting only a sufficient supply of laborers, for which, we believe, prayer is being importunately made to "the Lord of the harvest"

Since last meeting of Synod all the Presbyteries have held at least two meetings, characterized by unanimity and energetic action, days of fasting and thanksgiving have been observed, two venerable fathers have deceased, a young brother recently inducted into the ministry has abandoned his congregation and profession, two students of theology have been licensed, three licentiates have been ordained and installed in pastoral charges, and two congregations have been organized.

Synod has under its care, eight unsettled ministers, and besides two licentiates engaged by the Boards of Mission, there are seven at its disposal. Of these and the ministers without charge, we recommend the following distribution :

NEW YORK PRESBYTERY.—*R. Shields*, June; *Rev. R. Z. Willson*, June, July and August; *Rev. T. Hannay*, July and August; *Rev. J. Kennedy*, August, September and October; *J. O. Baylis*, September and October; *J. H. Boggs*, September and October.

ROCHESTER PRESBYTERY.—*Rev. D. Scott*; *R. Shields*, July and August; *T. Hannay*, *J. W. Sproull*, October.

PHILADELPHIA PRESBYTERY.—*W. P. Johnston*, June and July; *Rev. J. Kennedy*, June and July; *J. H. Boggs*, July and August; *Rev. T. Hannay*, September; *Rev. R. Z. Willson*, September and October.

PITTSBURGH PRESBYTERY.—*J. S. Buck*; *Rev. T. Hannay*, June; *J. W. Sproull*, June; *Rev. W. W. M'Millan*, September and October.

OHIO PRESBYTERY.—*Rev. W. W. M'Millan*, June; *J. O. Baylis*, August; *R. Shields*, September and October.

LAKES PRESBYTERY.—*J. W. Sproull*, July; *Rev. W. W. M'Millan*, July and August; *W. P. Johnston*, August.

ILLINOIS PRESBYTERY.—*Rev. J. Middleton*; *J. O. Baylis*, June and July; *Rev. J. W. Sproull*, September.

IOWA PRESBYTERY.—*Rev. R. Hutcheson, Rev. J. Neil, R. M. C. Thompson; J. W. Sproull, August; W. P. Johnston, September and October.*

Presbyteries have all furnished statistics, and although not so full as desirable, yet we recommend their publication.

We also recommend that 500 copies of the following statistical table, which was put into our hand, be printed, and distributed to the clerks of Presbyteries, and that they be directed to see that each pastor in settled congregations, the clerks of sessions in vacancies, and the correspondent in Mission Stations in their respective Presbyteries, have a copy in season, to make a complete return at the meeting of Presbyteries just preceding each meeting of Synod, and the expenses drawn from the Literary Fund. Clerk of Synod directed to publish.

Form of Report.—Statistical Report of ——— congregation for the year ending ——— 186—. No. of Elders, —; No. of Deacons, —; No. of Families, —; No. of Communicants. Increase by Profession, —; do. by Certificate. Decrease by death, censure, dismission. Baptisms. Contribution to Foreign Missions, Home Missions, Freedmen's Mission. Pastor's Salary, Pastor's name. Post Office address; Seminary Fund; all other objects; the final column, the sum total of all contributions.

In relation to the communication from Joseph M. Willson, on Manses, we recommend that Synod approve the object of Mr. Willson, and when clerks of Presbyteries are furnished with blanks, as he proposes, they will take measures to obtain from congregations the desired information.

J. W. SHAW, *Chairman of Com.*

REPORT OF NEW YORK PRESBYTERY.

The Presbytery of New York would respectfully report:

That since the last meeting of the Synod, we have had two regular meetings of the Presbytery, both of which were characterized with unanimity, and we trust also with some little evidence of the presence of Zion's glorious King and Head.

We acknowledge the goodness of Almighty God, in sustaining the various church organizations under our charge in these "troublesome times." With unfeigned gratitude, we would record, that whilst the Divine hand is seen afflicting the nation, filling many homes with darkness and many hearts with sadness, it hath pleased the Most High of his sovereign grace to increase the church.

In our bounds there are fourteen ministerial members, and one theological student. There are seventeen congregations and three missionary stations. Four congregations, Kortright, Bovina, Brooklyn and Glengary, are without the ministrations of settled pastors. The first of these, Kortright, we grieve to state, has been made vacant by the decease of Rev. Samuel M. Willson. This event occurred on the 21st day of last January, in the 68th year of his life, he having been 42 years a faithful minister in the Reformed Presbyterian Church. To this incalculable loss we are reconciled by the pleasing belief, that our loss is his gain, and that he has gone, after a painful and lingering illness, to the rest provided for the weary.

In this connection, we are constrained to call your attention to another defection from the principles of the Reformed Presbyterian Church, a warning to pastors as well as people, of the duty of watchfulness in this age of abounding iniquity. Rev. J. T. Pollock, formerly pastor of the Bovina Congregation, having, irrespective of his solemn vows, deserted his pastoral charge, heartlessly withdrawing from the Presbytery of which he was a member, it was

resolved by us, that he be, and hereby is, suspended from the ministry among us as well as from the privileges of the Reformed Presbyterian Church.

Meantime, it is pleasing to bring to your notice, that though some fall in the conflict for reformation principles, others come forward to the "help of the Lord." In Walton, a promising congregation, Rev. David M'Allister has been ordained and installed, December 16, 1863, since the last meeting of the Synod. Never before, perhaps in the history of our church, has there been such a demand for the ministerial labors of those who are trying to be faithful to God and His covenant cause. The testimony is leavening the masses, and there are premonitions of that long-looked-for fearful *overturning* which shall precede the reign of truth and right. We earnestly believe that this is no time to abate our attachment to the great system handed down to us by the Fathers, who having escaped from these last times of peril and tribulation, sleep in the dust. We are admonished to "hold fast the profession of our faith." And though the dark cloud of Divine judgments hovers now over the land, threatening the most terrible desolations if the people repent not, yet that cloud is gilded with some rays of hope and bright anticipation in view of the Redeemer's kingdom, and there are evidences of national reform, soon to take place, encouraging to every Christian heart. We would, therefore labor and pray, that this work of the Lord may go on and prosper, until all national idols are abolished, and all national sins are washed away in the blood of Him who hath promised to sprinkle many nations, and "God, even our God, shall bless us."

We hope that the good work in behalf of the freedmen of the South will be continued, and that the ample resources of the church will be developed in the cultivation of the home and foreign mission fields, which are whitening for the harvest.

The days of fasting and thanksgiving have been observed in all our congregations.

We ask the aid of four laborers to supply the pulpits of vacant congregations and missionary stations. Respectfully submitted,

J. B. WILLIAMS, *Clerk of Presbytery.*

REPORT OF PHILADELPHIA PRESBYTERY.

Since your last meeting there have been no changes within our Presbyterial limits requiring notice in our annual report. Our congregations are still few in number. Three of them, 3d Philadelphia, Baltimore, and Conococheague, have been on our list of vacancies during the year. Calls were moderated in the 3d Philadelphia and Conococheague congregations on Mr. D. M'Allister, but both were disappointed. A second moderation in Conococheague in favor of Mr. J. W. Sproull, was attended with a like result. A call from Baltimore congregation on Mr. W. P. Johnson was presented since your present sitting commenced, and was referred to committee for presentation. It is now in the hands of the committee.

In regard to the internal condition of our congregations we have nothing special to present. We cannot say that religion is in a flourishing state among us. The excitement and commotion of the times are not favorable to spiritual growth and progress. We greatly need an outpouring of the Spirit to quicken and revive us. God, however, has not left us altogether without witness of his goodness, in that our people are mostly walking with commendable diligence in the ways of divine ordinances, and manifest a lively interest in the public benevolent schemes and enterprises of the church.

Action was taken at our last meeting to secure for Synod statistics of our several congregations.

Days of fasting and thanksgiving appointed by Synod were observed by the people under our charge. Presbytery craves from Synod its proportion of mission money at its disposal and also a reasonable amount of preaching supply.

SAMUEL O. WYLIE, *Clerk.*

JOSHUA KENNEDY, *Mod.*

REPORT OF ROCHESTER PRESBYTERY.

The Presbytery of Rochester report to Synod as follows :

That the days of thanksgiving and fasting, appointed by Synod at its last meeting, have been kept by the congregations under the jurisdiction of Presbytery, as far as they have the means of ascertaining.

The ordinances of the gospel are attended to, in their respective congregations, with a commendable degree of care.

They have under their pastoral charge, five congregations with settled pastors, one unsettled minister, and two congregations without pastors; namely, Toronto, Ramsey and Perth.

Mr. Alexander Wright was certified by Presbytery to the Theological Seminary, after examination which was sustained.

In addition to the unsettled minister within their bounds, the services of a licentiate for four months, are solicited during this summer.

Presbytery ask Synod to appropriate three hundred dollars from the Domestic Missionary Fund, to enable them to supplement the congregations of Syracuse, Toronto and Ramsey, the same being necessary to the sustentation of these congregations.

All which is respectfully submitted.

DAVID SCOTT, *Clerk of Pres.*

REPORT OF PITTSBURGH PRESBYTERY.

The Presbytery of Pittsburgh would respectfully report: That we have held two regular meetings since last Synod, both of which were very harmonious and interesting.

We now number fourteen ministerial members, all of whom have pastoral charges, except Rev. T. Hannay, who labors in the Missionary Stations within our bounds.

At our spring meeting, Presbytery, by commission, ordained and installed Mr. N. M. Johnston pastor of Little Beaver congregation, from which he had previously accepted a call.

At the same meeting we licensed Messrs. J. H. Boggs, and James S. Buck to preach the everlasting gospel. The latter has one session to spend yet in the Seminary. In view of several circumstances, and with special reference to the cultivation of a very promising field for missionary labor within our bounds, we felt that his case might be made an exception to the general rule. We ask that he be allowed to remain in our bounds till next meeting of Synod.

At the same time we formed a new congregation, called Pine Creek. It had previously been a part of Rev. J. Galbraith's congregation, but being desirous of having more preaching than their pastor could give them, they were, agreeable to the desire of all concerned, granted a separate organization. It is characterized by a very commendable degree of zeal and liberality, and we trust will soon obtain a pastor to go out and in before them.

We have now under our care four Theological students—Robert J. Sharp, T. A. Sproull, J. R. Newell and James Black.

The days of fasting and thanksgiving, so far as congregations have been heard from, have been duly observed.

Looking back over the events of the past year, we are in the main much encouraged. The war has indeed caused a still wider distress, the multitude of mourners has greatly increased, and vice of various kinds has become more preva-

lent; yet we feel there has been made very encouraging progress toward national reformation; that though our nation learns slowly in the school of God's judgment, yet she learns; and the more are we cheered, from the fact that every movement which has been generally viewed as a step in the right direction is invariably a step toward the adoption of the principles set forth in our Testimony. We feel the importance of being more than ever faithful and united, confident that Christ in his own time will make his truth triumphant.

A. J. M'FARLAND, *Clerk of Pres.*

REPORT OF OHIO PRESBYTERY.

The Presbytery of Ohio respectfully report: Since last Synod, Presbytery has held two regular meetings, characterized with harmony and brotherly love. Nothing special has occurred within the bounds of our Presbyterial jurisdiction requiring representation to Synod. General peace and harmony prevail in our several congregations. We have a large, and we think encouraging missionary field, but we are very limited in our financial resources, owing to the weakness of most of our congregations, there being only two congregations in our bounds able to take their pastor's whole time. We have seven congregations, five of these have stated pastors, the other two are vacant. Presbytery would respectfully ask Synod for \$150 to aid in the Mission work, and to supplement the salaries of weak congregations in our bounds. Presbytery would also request the labors of one man for the ensuing six months.

The days of fasting and thanksgiving were observed in our several congregations. All which is respectfully submitted.

A. M'FARLAND, *Mod.*

J. A. THOMPSON, *Clerk.*

REPORT OF LAKES PRESBYTERY.

The Presbytery of the Lakes would respectfully report as follows:

Since your last meeting, nothing of special interest has occurred within our presbyterial limits. We have eight constituent members, all of whom have pastoral charges; and one vacant congregation, viz: Lake Eliza. A few members have been received into the fellowship of the church, and organized into a praying society at Tuscola, Michigan.

During the past year, Presbytery has held two regular semi-annual meetings, both of which have been well attended, both by constituent members and ruling elders. Our deliberations have been characterized by fraternal love and confidence. All the members have manifested a deep interest in the welfare of the church, and an ardent desire for her purity, peace and prosperity, in these dark and portentous times. We have felt, deeply felt, the necessity of wisdom from on high, to direct in the faithful maintenance of the testimony of Jesus. The judgments of God are abroad, the public mind is highly excited, wondrous changes are taking place with amazing rapidity. God is pouring out the vials of his indignation upon the land, he is pleading his own cause, and he is breaking in pieces with his iron rod, proud, haughty and impious oppressors. We rejoice and give thanks to him who is the Governor of the nations, for the indications furnished in his providence, that the Southern rebellion will ultimately be entirely crushed, that the oppressor's arm will be broken, and all the oppressed, throughout the length and breadth of the land, be made to go free. But, at the same time, we feel deeply concerned lest in the whirl of popular excitement, and in the convulsive throes of the nation, God's covenanted witnesses should be induced to swing from their moorings, and fail in the faithful maintenance of the testimony of Jesus committed to them. Hence the existing civil war in this land, and the duty of

Covenanters thereto, have occupied a large share of the attention of Presbytery at the last two meetings. The results of our deliberation on this subject are embodied in a memorial which will be laid upon your table, to which Presbytery earnestly solicits the attention of Synod.

The usual days of fasting and thanksgiving, so far as known to us, have been punctually observed by all our people.

Presbytery desires the services of one unsettled minister or probationer, within our bounds, during the ensuing six months.

Respectfully submitted.

H. H. GEORGE, *Clerk of Pres.*

REPORT OF ILLINOIS PRESBYTERY.

The Presbytery of Illinois respectfully report: That we have had two meetings of Presbytery since last Synod, which were characterized by great harmony of feeling and action. We have eight ministers laboring within our bounds, all settled in congregations except Mr. Middleton, who is stated supply in Stanton congregation, organized since your last meeting. Since our last report the Rev. Wm. Sioane was separated from us by death, to join, as we confidently hope, the company of the redeemed in Heaven.

Mr. James Wallace has, by the appointment of Synod, been laboring in the Freedmen's Mission, under the direction of the Western Board, since the last of August, 1863. His congregation has been supplied by the pastors of the three neighboring congregations, by an arrangement of Presbytery, which cannot be conveniently continued—we will therefore require the time of one licentiate for the next year.

We have under our care one student of Divinity, Mr. D. H. Coulter, who has finished his third year in the Theological Seminary, and is now under trial for licensure by the recommendation of the Professors of Theology.

Our congregations have all observed the days of thanksgiving and fasting appointed by Synod. We feel encouraged by the increasing liberality of the congregations under our care, and hope that we have evidence of some increase of vital godliness among them. There is a very remarkable revolution going on in the public sentiment of the community around us, in regard to the distinctive principles of our church.

The following resolution, offered by Mr. Thomas Smith, at our last meeting of Presbytery, is respectfully referred to Synod: "Whereas, it is desirable that there should be uniformity in the singing of God's praise throughout the church; and whereas there is a psalm book, with appropriate music, published by W. W. Keys; therefore, *Resolved*, that this Presbytery adopt said book, to be used by the congregations under its care; and further, that sessions be instructed to take measures to have the congregations taught by some competent person the use of said music."

Respectfully submitted.

A. C. TODD, *Clerk.*

REPORT OF IOWA PRESBYTERY.

The Iowa Presbytery respectfully report: That since our organization, we have held two regular meetings, and one *pro re nata*. The latter was held for the purpose of ordaining and installing Mr. C. D. Trumbull, who had accepted a call from Lind Grove. He was regularly ordained and installed as pastor of that congregation, January 29th, 1864.

We have now eight regularly organized congregations. One of these, Washington and Amboy, has been organized since the last meeting of Synod, and is yet without a pastor, but a petition for the moderation of a call has been granted, and it is hoped that ere long ordinances will be regularly dispensed in that congregation. We have seven constituent members, all of whom have pastoral charges.

There are within our bounds the following missionary stations: Davenport, Albia, Kossuth, Tiskilwa and Janesville. Had we the means to cultivate properly these missionary stations, some of them no doubt would soon become organized congregations. Movements have been made in three of these stations to obtain organizations.

We ask Synod to grant us one licentiate or unsettled minister, to labor in our bounds for the ensuing six months, and also whatever aid they can, from the Domestic Missionary Fund. A statistical report, as full as we can at present make it, accompanies this report.

Respectfully submitted.

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

Resolved, That Synod will finally adjourn from its present sessions to-morrow at 6 P. M.

Report of Committee on Missions taken up. After the adoption of the first and second articles, it was re-committed to the committee to be perfected.

Synod adjourned with prayer to meet to-morrow at 9 A. M.

SAME PLACE—Wednesday, June 1, 9 A. M.

Synod met and was constituted with prayer. All the members present except Gummings, Elder, absent by indisposition, Fulton, Gregg, Mahaffy and Stott. Cummings, Gregg and Stott soon appeared. Minutes read, amended and approved.

J. R. W. Sloane presented the following resolutions, which were unanimously adopted:

WHEREAS, The nation is now suffering from those inflictions of the Divine wrath which are the necessary result of its forgetfulness of God and oppression of man; and whereas, in our judgment, love to our country is best manifested, not by flattery, but by faithful warning and reproof; and whereas, Reformed Presbyterians have from the first existence of this nation predicted the present calamities as the inevitable consequence of the course which it was pursuing. Therefore,

1. *Resolved*, That we call this nation to an humble acknowledgment of its sins, and a speedy national repentance, as the only means of averting present and still greater judgments; to recognize in its Constitution the name and authority of God, the Scriptures as its fundamental law, and Christ as Ruler over the nations.

2. *Resolved*, That we demand, in the great name of that God with whom there is no respect of persons, the immediate and unconditional emancipation of all persons held in slavery in the United States, the abolition of all laws making odious distinctions on account of color, and such an amendment of the Constitution as will forever prevent involuntary servitude, except for crime, in the United States.

3. *Resolved*, That while we cannot, until these demands be met, identify ourselves with the Government, by oaths of allegiance or any other act which involves complicity with guilt of the nation, that nevertheless in the present fearful conflict, our entire sympathies are with the North, and that we will exercise our influence in all ways consistent with a faithful practical testimony and with our well-considered and long-established principles, to secure the suppression of rebellion.

4. *Resolved*, That we hold in utter abhorrence the present rebellion as the most impious attempt to establish mischief by a law that the world has ever seen, that we express our utter detestation of it in all its purposes and prin-

ciples, and will hold no fellowship, political or ecclesiastical, with its aiders and abettors, North or South.

5. *Resolved*, That we deprecate the tardiness of the nation in meting out absolute justice to the colored race, as calculated to provoke Heaven, to protract the war, to intensify our present calamities, and endanger our very existence as a nation.

6. *Resolved*, That in the noble devotion of the colored race to the nation in this day of its calamity, their patient endurance of wrong, their sublime trust in Providence, their insatiable thirst for knowledge, their undaunted heroism and courage on the field of battle, their forbearance under provocation, we find the refutation of the malignant slanders which have been heaped upon them—another illustration of the great truth that God has made of one blood all nations of men, and the signs of the approaching day in which Ethiopia shall stretch out her hand unto God.

N. R. Johnston presented the following resolutions, which were adopted :

Resolved, That we have great cause to rejoice, thank God, and take courage, that since our last meeting so many efforts have been made, both among the people and in Congress, as well as by ecclesiastical bodies, to effect amendments to the United States Constitution, and that such noble testimonies have been borne in favor of the rights of God and man ; in which we clearly see how the testimony of the church has been leavening society, and how, under God, the present civil war is an educator of the people.

Resolve!, That we especially notice the late action of the General Conference of the Methodist Episcopal Church, one of the largest religious denominations in the United States, as particularly significant and encouraging, inasmuch as said Conference has not only resolved so to change the "General Rule" of the Discipline as to forbid slaveholding altogether, but has also unanimously passed the following resolutions, viz :

"*Resolved*, That we will use our efforts to make such a change in the Constitution of our country as shall recognize the being of God, our dependence on him for prosperity, and also his Word as the foundation of civil law.

"*Resolved*, That we regard slavery as abhorrent to the principles of our holy religion, humanity and civilization, and that we are decidedly in favor of such an amendment to the Constitution, and such legislation on the part of the States, as shall prohibit slavery or involuntary servitude, except for crime, throughout all the States and Territories of the country."

Resolved, That as friends of God and humanity, of Christ and the slave, we owe to them constant and untiring efforts to bring the nation into subjection to the Mediator and the enslaved to freedom ; and therefore, it is very desirable that the National Mass Convention for effecting amendments to the U. S. Constitution, to meet in Philadelphia on the 6th of July coming, be attended by all the friends of reformation possible ; and that these should advocate in said Convention nothing less than what Covenanters have already demanded—that the Constitution be unequivocally and fully Christian, scriptural, and free.

W. Milroy presented a preamble and resolution, which were laid on the table.

A. M. Milligan presented the following preamble and resolution :

WHEREAS, The gospel field, now white for the harvest, is rapidly widening, and demands a large increase of laborers ; and, whereas, there is already a lack of laborers at the disposal of Synod, a lack of students in the Theological

Seminary, and a lack of young men in the preparatory stages; and, whereas, there is reason to believe that the buildings at Northwood can be procured free of debt or incumbrance, and an endowment of \$10,000 raised, if Synod will establish a school and take steps to carry it on. Therefore,

Resolved, That a committee be appointed to examine into the matters stated in the above preamble, and report at next meeting of Synod.

The committee to consist of A. M. Milligan, W. Milroy and H. George, of Rushsylvania.

The special committee on Pastors' Salaries, &c., reported. Report accepted and laid on the table for the present.

Synod resumed the consideration of the complaint of J. W. Shaw.

Resolved, That J. W. Shaw have leave to withdraw his complaint, and that Synod answer the following question: Are the principle and mode of procedure under our Form and Rules of Discipline for the severance of the pastoral relation, applicable to the case of an elder or deacon in a particular congregation?

Resolved, That Synod answer the above question in the affirmative.

Synod took up the second case in the report of the Committee on Discipline, being the complaint of C. B. French. Papers were read. The hour having arrived, Synod spent half an hour in devotional exercises, and had recess until 3 P. M.

SAME PLACE—3 P. M.

Synod met and was constituted with prayer. All the members present except Babcock, Elder, still indisposed, J. M. Johnston, Mahaffy, R. D. Sproull and Trumbull. Minutes read, amended and approved.

Resolved, That all the ministers of this church shall spend at least one Sabbath in the exhibition of Reformed Presbyterian principles outside of the bounds of any of our congregations.

The committee to prepare a minute on the decease of Rev. S. M. Willson reported the following minute, which was adopted:

The Committee appointed to prepare an Obituary notice of the late Rev. S. M. Willson, offer the following:

Our deceased brother, long a member of this court, was in the 68th year of his age and 43d of his ministry, when he was called by our common Master to resign his work in the church militant, and enter into the enjoyments of the rest that remains to the people of God.

Mr. Willson was ordained to the holy ministry, and installed into the pastoral charge of the congregation of Galway, in the State of New York, in the year 1821. In this field of labor he continued, till he was under the necessity of abandoning it on account of the state of his health. Subsequent to the demission of his charge, Mr. Willson was engaged in teaching, associated with the late Dr. Willson. In 1833 he accepted a call from the congregation of Craftsbury, in the State of Vermont, where he labored for upwards of twelve years, when he demitted his pastoral charge.

In 1845, Mr. Willson, received and accepted a call from the congregation of Kortright, where he ministered with much acceptance till the time of his death, a period of nearly nineteen years.

In the latter period of his life our brother was subjected to much bodily infirmity. During a short time only before his decease was Mr. Willson incapable of his public ministry, during which time he suffered greatly, which he

bore with Christian resignation to the will of his Heavenly Father, giving most evident manifestations of growth in grace.

All which is respectfully submitted.

DAVID SCOTT, *Chairman.*

T. P. Stevenson was appointed a member of the Board of Foreign Missions.

D. Scott presented the following preamble and resolution, which were unanimously adopted :

WHEREAS, this Synod did, at its last session, held in Sharon, Iowa, 1863, pass the following resolutions, containing the form of an oath such as may be taken by any one called into the military service of the United States : "I do swear by the living God, that I will be faithful to the United States and will aid and defend them against the armies of the Confederate States, yielding all due obedience to military orders." And, whereas, in passing said resolution, Synod did not, in their judgment, make any declaration of principle inconsistent with, or opposed to the Testimony or acknowledged usage of the Reformed Presbyterian Church, in regard to civil relations ; but, whereas, said resolutions has been considered by many intelligent and respectable members of the church, as either directly or by implication, infringing upon the testimony of the church. Therefore,

Resolved, That no action taken in the premises was designed by Synod, or is to be so interpreted, or understood by the members of subordinate judicatories of the church.

Synod resumed the consideration of the complaint of C. B. French. The complainant was heard, and the Presbytery responded. The parties were removed, and the following preamble and resolution were adopted :

WHEREAS, The reasons urged for a dissolution between the elders and the congregation are censurable in their nature ; therefore,

Resolved, That the complainant have leave to withdraw his complaint, and that the Presbytery be directed to try the case by libel, and upon the evidence elicited proceed to determine, 1. Whether a dissolution is required. 2. Whether censure should be inflicted.

Declinature and appeal from the New York Presbytery was taken. Mr. Nightingale, on his own request, had leave to withdraw it.

The Report of the Committee on Discipline was adopted. It is as follows :

The Committee on Discipline report on papers Nos. 21 and 22, with accompanying documents, being respectively complaint of C. B. French against certain proceedings of New York Presbytery, and declinature and appeal of John Nightingale in same case ; that these papers are in order for Synod's action ; and also, that we find among these accompanying documents some papers that, in our judgment, cannot come before Synod in these cases, as they now stand, and recommend their return unread to the Clerk of the New York Presbytery.

In regard to the question referred to us, "What censure should be inflicted upon a member of the church who has married his deceased wife's sister ?" we reply, that the character of such marriage is, first, to be determined. This is done in paragraph 4 of the 24th chapter of the Confession of Faith, as follows : "Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word ; nor can such incestuous marriage ever be made lawful by any law of man, or consent of parties, so as those persons may live as man and wife. The man may not marry any of his wife's kindred nearer in blood

than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own." Adopting this, as we have done, as our rule on this subject, it follows :

1st. That the marriage of a deceased wife's sister is "incestuous," and that the parties to such marriage may not live together as man and wife ; and hence,

2. That they cannot be allowed the privileges of church fellowship while living together ; and hence,

3. That persisting in doing so, they should be suspended from the enjoyments of these privileges. And

4. Inasmuch as living in such incestuous connexion is most scandalous and offensive, therefore in case it be not broken off, the courts of the church should proceed at the proper time to the higher excommunication ; and even should the parties consent to separate, there should be inflicted a temporal suspension, and its removal should be accompanied with such other censure as is usual in offenses of a grossly scandalous nature.

All which is respectfully submitted. J. M. WILLSON, *Chairman.*

The Committee on Missions returned their report. It was amended and adopted and is as follows :

The Committee on Missions would respectfully report :

The reports of the Board of Foreign and Domestic Missions in the East and of the Western Board, present statements of their condition and operations unusually interesting, and calling for devout thanksgiving to our covenant God, for the manifold tokens of his approval and blessing during the past year.

In reference to the Foreign Mission, we have only to recommend the following :

1. Greater liberality in contributing to its support, to meet the additional expenses incurred by the increased rates of exchange.

2. That the Board be instructed to establish a female school, deemed so necessary to the success of the Mission, as soon as adequate funds are obtained, and qualified teachers procured.

3. That the Board renew its efforts to obtain a Physician for the Mission.

In reference to Home Missions we recommend,

1. The appointment of a Central Board, to which the whole field of Home Missions shall be committed, except the stations already established and cultivated by the different Presbyteries.

2. That the management of Domestic Missions be committed to this Board, to consist of three ministers and four ruling elders contiguous to Allegheny, and that the Board hold its meetings in that city.

3. That the Presbyteries be directed to report to this Board, the number, condition and prospects of their Mission Stations—the laborers employed, and the means expended in their cultivation ; also the number of the congregations receiving supplements, and their amount, as the basis on which the Board will apportion its funds among them. Presbyteries withholding such statement shall in no case draw from the funds of the Board.

4. That the records and revenue of invested funds pertaining to this department, in the hands of the Eastern and Western Board, be transferred to this Board.

5. That the Board be instructed to prosecute the work among the Freedmen at the points already selected, and direct its energies to carry forward the Northwestern Mission, so auspiciously begun. An early effort should be made to secure a foothold for our distinctive principles in Indianapolis, and

should Mr. Dean's donation of \$1000 be available, every exertion should be made to establish a station in Virginia.

With regard to the subject of ordaining the licentiates employed in this Mission, your Committee advise that the Presbytery in whose bounds they may be when appointed by the Board, shall ordain any one whom they deem fit, and of whose success as a probationer they shall have evidence. But in no case should an inexperienced or unacceptable licentiate be assigned to the work or ordained.

We recommend that the reports of the Boards of Missions be published in the minutes.

Finally, let us avail ourselves of the opportunities furnished us by our gracious Lord, to plant the banner of the Covenanted reformation in different parts of the land, and labor zealously, under the assured hope that God will soon crown our labors with success, and that this land shall soon become a kingdom of our Lord and of his Christ.

All which is respectfully submitted.

JOHN GALBRAITH, *Chairman.*

REPORT OF THE BOARD OF DOMESTIC MISSIONS (EAST).

The Board report, that as directed by Synod, it made distribution of the moneys in the fund at date of last report, among the several Presbyteries. The total receipts during the year for the General Mission Fund, amount to \$472.51; and total expenses, \$683.31; the balance now in hand, including the balance as given in our last report, is \$104.57. The apportionment to the several Presbyteries was as follows: New York Presbytery, \$90.98; Philadelphia Presbytery, \$45.97; Pittsburgh Presbytery, \$90.98; Ohio Presbytery, \$90.98; Lakes Presbytery, \$49.24; Rochester Presbytery, \$65.98; Iowa Presbytery, \$90.98. Some disbursements were subsequently made, which will be accounted for in the Treasurer's report. The expenses of the delegation appointed by Synod to visit Washington, were drawn from the fund. The Western Board applied to us for \$100, to meet traveling expenses allowed by Synod to its missionary, Mr. S. M. Stevenson, but for which, by oversight, no provision had been made, and we remitted the amount. The Board has no statement from any of the Presbyteries in regard to the appropriation and use of the moneys received by them from this fund, and we are therefore unable to furnish Synod with any information on this point. We are well persuaded that it should be otherwise. Synod has the right to know, and not only so, it is manifestly its duty to know how its benefactions are used, and what fruit, if any, has been reaped from their application. As the case now stands, Synod has no means of knowing what amount of missionary work, properly so termed, is done by the respective Presbyteries, nor what congregations, not self-sustaining, are benefited by its gifts. As touching Domestic Missions, Synod knows that a certain number of dollars and cents are annually disbursed in their interest, and this is the limit of its knowledge. If there be missionary stations duly cultivated and cherished, if there be waste places periodically watered and refreshed, if there be weak congregations nourished by its treasure, Synod ought to know who, and how many, and where they are. In looking back upon its operations in the department for Domestic Missions, for the last score of years, during which period very considerable sums of money have been expended, we know not that Synod can point to a solitary trophy of success. Such there doubtless are, but owing to loose administration, and not holding all parties to strict accountability, the supreme council of the church could not point to the place where they are, nor tell by whose industry and zeal, under God's blessing, they had been won. The past of our Domestic Missions, whether we consider the efficiency with which they have been conducted, the magnitude of the interests at stake, or the results achieved,

has been little more than serious trifling. The time has fully come when this must cease, and a new order of things be inaugurated. We call upon Synod, therefore, to reorganize thoroughly its system of Home Missions, and without suggesting anything in regard to details, we would say, let it be done on the principle that the work is Synod's own, and that it is to be supervised and conducted by Synod, or by agents of its own appointing. Let there be a central agency in the church, and to this agency let the immediate management and control of labor in the home field be confided. There is evidence enough in the past and present to satisfy any one, that in order to efficient and profitable expenditure of the funds at Synod's disposal, reconstruction is an imperative necessity. Let it be done at once. Already we have had practical and material testimony of interest in this important and promising field of Christian effort, and we may well believe that a more vigorous administration than has yet characterized our Home Missionary department would call forth fresh tokens of interest from the same and perhaps also from other quarters.

Efforts on behalf of the freedmen have been continued during the year, and the sphere of operations enlarged. The total receipts for this fund are \$3,585.26, and the total disbursements, \$3,590.81, leaving a balance against the treasury on the 20th of April, of \$5.55. About the 1st of June, Rev. J. Kennedy, who had been laboring eight months consecutively, at Fernandina, Florida, returned North on a visit to his family, the Rev. T. M. Elder having been sent to take charge, in the meanwhile, of the Mission. A few weeks after Mr. Elder's arrival, Mr. Shields was prostrated by an attack of intermittent fever and was ordered North by his physician. His feeble condition made it necessary for Mr. Elder to accompany him. During the summer months, owing to the unhealthiness of the climate, all the schools on the island were closed. About the 1st of October, Mr. Kennedy returned, and labored with much encouragement, though not without an annoying opposition from interested parties, until the 20th of April, when the small-pox made its appearance, and the military authorities, as a sanitary precaution, ordered the schools and churches to be closed. The operations of the Mission being thus for a time suspended, Mr. Kennedy embraced the opportunity for making a visit home. Besides preaching regularly twice, and in some cases three times on the Sabbath, Mr. Kennedy conducted a Sabbath-school, a weekly prayer meeting, a day school, a night school two evenings in the week, and in addition taught a more advanced class at a separate time, who sought to qualify themselves for the vocation of teaching. The schools were largely attended, and three colored persons were employed as assistants. Mr. Kennedy having been absent from his family for the greater part of two successive years, feels indisposed to return to the South, unless permission can be obtained from the Government for his family to accompany him. At present a grant of this privilege can hardly be expected, and for obvious reasons the removal of a family to the South would not, under existing circumstances, be desirable. From the accounts submitted to us, it appears that the freedmen of Fernandina desire to be instructed by our missionaries, and prefer them to any others. A number of them have united in an application for a teacher to be sent to them and for the continuance of preaching among them.

We submit, in this connexion, a brief statement by Mr. Kennedy, marked A, and on the ground of it urge upon Synod the energetic prosecution of the work commenced under circumstances so auspicious and promising in that most interesting field. The opportunity is a golden one, and it would be a great misfortune should Synod allow it to pass without seizing and improving it.

It was the concurrent judgment of the missionaries, that one minister was sufficient at Fernandina, and ordinarily at any single station. Any additional

force that might be sent, it was recommended should be competent female teachers. It was resolved, therefore, instead of returning Mr. Shields to the South, to send him to Washington City to co-operate with Mr. Wallace, who had been sent by the Western Board to labor in and around the Capital. After a few weeks of trial, Mr. Shields thought the field unpromising, and withdrew from it. Other fields in our Eastern department were mostly occupied by agents from other churches and associations. The Mississippi Department having in the meanwhile become accessible for missionaries, and an urgent appeal made for laborers among the freedmen, we transferred Mr. Shields to the Western Board, after furnishing him with the requisite passes to Vicksburg, with the request that they would employ him in the field assigned to them by Synod. It was not thought best by that Board to incur, under the circumstances, the responsibility of his support, but they ceded to us the right to employ him in any part of the Western field that we might select. Mr. Shields labored diligently and usefully, we have reason to believe, the greater part of the winter in Little Rock, Arkansas, and subsequently for a short period at Duvall's Bluff in the same State. At our last accounts he was preparing to leave for St. Louis, unable from sickness to remain longer at his post.

The abandonment of the field in Washington was only temporary. Impressed with a conviction of the vast importance of the position, the Board resolved, if possible, to secure a foothold in the Federal metropolis. Besides promoting the special end of the Mission, a rare opportunity would in this way be gained for presenting the great principles of our Testimony before the minds of public men, and of witnessing for the claims of Christ's throne and law in the high places of the nation. Rev. A. M. Milligan accepted an appointment to visit Washington, and the contraband camps in its neighborhood, and if the way was open, to organize a Mission and make arrangements for the establishment of schools. This was about the beginning of February. Rev. J. S. T. Milligan, who had been called to Washington on another business, consented to remain for three weeks in the service of the Board, and aid in an exploration of the field. After a patient and thorough inspection of the ground, they recommended the commencement of operations among the freedmen in Washington City, where several thousand of them were collected, many of them in a deplorable condition and without any one to look after their interests. They found them huddled promiscuously in small huts, for which an exorbitant rent was exacted. It was manifest that the first thing to be done, was the improvement of their physical condition, and that without this all effort in the line of intellectual and moral culture would be fruitless of result. Our missionaries earnestly advised the investment of a moderate sum in the erection of tenements, to be occupied by families of the freedmen at a reasonable rent. In this way, while establishing family relations, and removing the chief temptation to a prevailing licentiousness, we would have them more directly and fully under our influence, and secure them against gross extortion and injustice. The scheme was strongly commended to us by other friends of the oppressed in Washington, who gave it as their opinion, that some measure of this kind was indispensable to permanent success. The Board resolved to undertake it—the missionaries engaging to superintend the work, and if necessary conduct the Mission for six months. A selection of ground was made by the Treasurer, who was sent to Washington for the purpose, and a purchase effected on most favorable terms. Upon this lot sixteen comfortable tenements have been erected, and a building 32 by 64 feet for church and school purposes. The entire cost, including lot and improvements, was \$2,243.77. To meet this outlay \$1,436.47 were furnished as special contributions, a considerable proportion of which was from parties outside the church, but who feel an

interest in all movements looking toward the benefit of the freedmen. The tenements were immediately occupied, and thrice as many could be rented on the same conditions. They realize to the Mission \$1,152 per annum, and save to their occupants during the same period, from two to three hundred dollars. The Mission is now fairly in operation and promises, thus far, valuable results. There is preaching twice on the Sabbath, besides instruction in the Sabbath school and Bible-class. The day and night schools are well attended, the roll of scholars showing a constant and even rapid increase, the number on the lists is about 180. The schools are in the immediate charge of Mr. D. O. Brown, who also acts as agent for the Board in managing the Mission property. He is assisted in teaching by Mrs. Gray, widow of the late James Gray, theological student, and both of them, we are well satisfied, are fully competent to their position. The salary of Mr. Brown is \$500, and that of Mrs. Gray \$360 per annum. It is but simple justice to say in this connexion, that the Messrs. A. M. and J. S. T. Milligan have labored in the interests of this Mission with a self-denial, zeal and energy that are worthy of all commendation, and that entitle them to the thanks of the entire church. We are not insensible either to the great sacrifice made by their congregations in consenting to yield, for a time, their own claims in favor of these hapless children of oppression and sorrow. Mr. J. O. Baylis has charge of the Mission at present, and he writes most encouragingly in regard to its prospects.

The matter connected with Mr. Kennedy's administration in the Fernandina Mission, referred by Synod to the Board for investigation, received our early attention. The papers furnished the Board as evidence of the maladministration charged by Rev. N. R. Johnston, were private and confidential communications, the publicity of which was a source of regret and mortification to their author. After hearing the papers and also the statements of Messrs. Kennedy and Shields, who were both present, the Board made the following deliverance as expressive of its judgment in the case: "That in the judgment of this Board, the statements concerning Mr. Kennedy have been founded chiefly in misapprehension and mistake; and as the result of their investigations, find no cause to disapprove of Mr. Kennedy's course as a missionary, but deem that he has been occupied in promoting the true interests of those among whom he has been laboring."

At a meeting held since writing the above, Mr. Kennedy, for the reasons already referred to, tendered formally to the Board his resignation as missionary to the Freedmen in Fernandina. The reasons appeared to the Board controlling, and the resignation was therefore reluctantly accepted.

SAMUEL O. WYLIE, *Chairman of Board.*

T. P. STEVENSON, *Secretary.*

REPORT OF THE WESTERN BOARD OF MISSIONS ON THE NORTHWESTERN MISSION.

Immediately upon the organization of the Board steps were taken to ascertain the acceptance or rejection of the appointments made by Synod for this Mission. Mr. W. W. M'Millan declined and Mr. S. M. Stevenson accepted.

The Board learned from Mr. Gregg that his proposal to Synod was, \$400 per annum for two years, or \$200 per annum for four years, and that he had expected Synod to make arrangements for an equivalent amount, putting two men in the field, or paying half the salary of one. Synod not having provided the means, no one was appointed in Mr. M'Millan's place.

It was found necessary to advance \$100 to defray expenses for the first half year. This amount was borrowed by the Board, and was finally reimbursed by a grant from the Board of Domestic Missions. Mr. Stevenson entered

upon his work early in August, 1863, and has been since that time diligently and laboriously prosecuting his ministry among the scattered families and societies of this hitherto neglected field. He has met with great encouragement. His home is in Janesville, Wisconsin, whence he itinerates through western Wisconsin, northeastern Iowa, and southeastern Minnesota. He has established preaching stations at the following places: Janesville, Union Grove, Johnstown, Magnolia, Spring Valley, Scotch Settlement, Elliota, Prescott, Lake City, Patch Grove and Newton. The more promising stations are Janesville, Johnstown, Magnolia, Spring Valley, Scotch Settlement, Elliota, Patch Grove and Newton. Newton is a station of Iowa Presbytery. The desire of the people in these stations for a faithful ministry has greatly strengthened the heart of your missionary; the field is widening before him.

The few members of the Ref. Pres. Church scattered throughout this vast region, express much satisfaction and gratitude for this effort of the church to care for their spiritual interests. The visits and preaching of your missionary have refreshed their souls and renewed their attachment to our covenanted cause.

As the field of this Mission lies wholly within the nominal bounds of the Iowa Presbytery, we join with our missionary in requesting Synod to place it under the care of that Presbytery. If this request be granted, we earnestly urge Synod to provide means to send a missionary to Kansas and an additional missionary to assist Mr. Stevenson in the Northwest.

The Board has received \$562.15, and has expended \$553, on this Mission. The condition of the Fund of this Mission is presented in the Treasurer's report.

All which is respectfully submitted. By order of the Board.

J. M'CRACKEN, *Secretary.*

A. C. TODD, *Chairman.*

REPORT OF THE WESTERN BOARD OF MISSIONS ON THE MISSION TO THE FREEDMEN.

The Western Board of Missions respectfully report to Synod, that in accordance with a resolution of last meeting of Synod appointing a Board of Missions for the Mississippi Mission, the persons named in said resolution met on the 23d June, 1863, at the house of Rev. James Wallace, in Hill Prairie, Illinois, and organized a Board of Missions, by choosing James Wallace, Chairman, and J. M'Cracken, Secretary. Rev. Jas. Wallace, missionary elect, having accepted his appointment, A. C. Todd was chosen Chairman, and D. S. Faris became a member of the Board. The Board decided to send Mr. Wallace immediately to explore the cities upon the Mississippi river, in some of which it was proposed to establish a Mission, and directed him to proceed to the field by the 15th of July. Arrangements were also made at this meeting to send the junior missionary and teachers to the Mission as soon as Mr. Wallace should report the field open to operations of the Board.

Mr. Wallace having been prevented from going to the designated field, a meeting of the Board was called on the 18th of August, 1863, in Sparta, Illinois, at which a communication from the War Department was read, declining to issue papers to the Department of the Mississippi and Tennessee at present, and recommending the freedmen of Washington to the consideration of the Board. At this meeting of the Board Mr. Wallace was authorized to proceed to Washington, and labor there until the way be open in the West. Accordingly, Mr. Wallace went to Washington about Sept. 8th, and soon found a promising station six miles from the Capital. The prospects of this Mission were soon interrupted by a rebel raid, that caused some disturbance in the vicinity of Washington, and the missionary returned home on the 24th of October.

At a meeting of the Board held in St. Louis, Oct. 6th, the Secretary was directed to notify the Board of Domestic Missions that the Board cannot employ Mr. J. O. Baylis, as the field to which he was appointed remains closed to us. Up to this time the Board had retained a claim on Mr. Baylis, which was now relinquished in justice to Mr. B., that he might receive appointments from the Board of Supplies.

After the return of Mr. Wallace from Washington, the Board held a meeting, at which he and Mr. R. Shields were present. Mr. Wallace stated that he had become satisfied that there was not any good field near Washington for the establishment of a large Mission, one or two teachers could do all the work in the place where he was, he had therefore returned home for the purpose of exploring the Southwestern Mission field. Mr. Shields was recognized as a missionary of the Board of Domestic Missions, and made welcome to labor wherever he chose in the wide region of the Southwest.

Messrs. Wallace and Shields left St. Louis for the Southwest, Nov 19th; they parted at Memphis, Mr. Shields going on to Vicksburg and Mr. Wallace to Little Rock. Mr. Shields not meeting encouragement in Vicksburg, joined Mr. Wallace at Little Rock just as Mr. Wallace was leaving for Vicksburg.

On the 13th of January, 1864, the Board held a meeting in Sparta, Illinois, and resolved that the time had come to make an effort to establish schools for the freedmen. Mr. J. C. K. Faris, Misses M. Sterrett and E. Morrison, were appointed teachers. On the 10th of February they sailed for Natchez, Mississippi, where Mr. Wallace now was, having arrived there about the last of December. They found a large and promising field in Natchez. Previous to the war this city contained about 13,000 inhabitants, of whom 10,000 were white and 3,000 colored. Since the Federal occupation the colored people have increased to 5,000, besides about 3,500 colored troops in garrison.

Previous to the arrival of the teachers, Mr. Wallace had secured a commodious residence, and obtained the City Hall for a school room, having a capacity for 350 scholars, and also a church for Sabbath services. He preached to large and attentive audiences twice or thrice every Sabbath; one service was for soldiers, the others for the freedmen.

The teachers arrived on Feb. 19th, and opened school on Monday, Feb. 24th, with 35 scholars. In a short time the school had so largely increased as to require additional room, and another hall, with a capacity for sixty scholars, was obtained, and school opened by Mr. Faris.

A night school for adults and a Sabbath school, both held in the City Hall, were soon in successful operation, with a large attendance, about 100 in the night school and 150 in the Sabbath school. The total number of pupils in the day schools on March 31st, was 136. Mr. Faris, who receives only teacher's wages, preaches twice or thrice at different places, on every Sabbath.

Realizing the necessity of promptly embracing this favorable opportunity, the Board met in St. Louis on the 10th of March, and appointed Mr. R. A. M'Gee and Misses S. J. and R. B. Speer, teachers, and arranged for their immediate departure for Natchez. Mr. M'Gee reached Natchez on April 1st. On the day previous Dr. Kelly, health officer of the city, by authority of Brig. Gen. Tuttle, commander of the post, undertook to remove from the city all negroes not employed by responsible whites. This movement produced great consternation and distress among the negroes. Many of them were members of the families of negro soldiers, and others self-supporting, not being in the employ of any individual white. During the prevalence of this order, scholars were snatched up on the streets and hurried to the camp, others hid themselves, and the schools were in one day reduced to 25 scholars.

Information of these events having been received just on the eve of the departure of more teachers, they were detained.

After a few weeks, the Board learned that the obnoxious order of expulsion was less rigorously executed, and assurance being felt that it would not be enforced, the schools began to increase. On April 30th the attendance was 165, and more help urgently required.

On May, 16th, Misses R. B. and S. J. Speer and J. Holliday, left St. Louis for Natchez. There are now 2 male and 5 female teachers in this Mission. At our last accounts, Mr. Faris and Misses Morrison and Sterrett, were teaching in the city. Mr. M'Gee and Miss Brown, temporarily appointed by Mr. Wallace, were teaching on plantations in Louisiana.

The Board have received applications from teachers in six Presbyteries, several of which are under consideration, showing a widespread interest in this Mission. Nothing is wanting but money to enable the Board to send out a strong corps of teachers as soon as the heat of summer abates.

The Board has resolved to pay the salaries of all persons in its employ quarterly in advance. It has not been its design to make the salaries remunerative, but yet sufficiently large to encourage well qualified teachers who desire to be missionaries to engage in this work, particularly those who, however willing, cannot afford to give their time and labor without compensation. The salary of female teachers is \$240 per annum, of male teachers \$300 per annum. The Board pays necessary traveling expenses, and Government furnishes houses, school-rooms and rations. The salary of the senior missionary was raised to \$500 per annum, and all necessary expenses for traveling and living. By an arrangement with the congregation of Old Bethel, the pastor's salary for the current year is turned into the treasury of the Board. The teachers and missionaries have been directed to constitute a Board for the management of the local affairs of the schools, the senior missionary to be chairman.

The Mission thus commenced in Natchez has already secured the confidence and attachment of the freedmen. It has also received substantial benefits from the Federal Government, in houses, school-rooms and subsistence, to an amount estimated to be not less than \$2,000 per annum.

The Board thankfully acknowledges its obligations to the generous donors whose abounding liberality has made such a Mission possible, and whose example, we trust, will be felt and imitated throughout the church. The total amount received by the Board for the freedmen's fund, is \$1,786.98, of which \$1,278.58 has been expended, leaving a balance of \$508.40 in the hands of the Treasurer.

All which is respectfully submitted. By order of the Board.

J. M'CRACKEN, *Secretary.*

A. C. TODD, *Chairman.*

REPORT OF THE BOARD OF FOREIGN MISSIONS.

The meeting of another of our annual synodic assemblies imposes upon us the duty of submitting to your venerable body, a statement of the present condition of our Syrian Mission and of its operations during the past year. The total receipts for this fund for the fiscal year ending on the 20th of April, were \$2,676.63. The total expenditure during the same period was \$2,416.31. The balance in the Treasury at the above mentioned date, including the balance from last year, was \$903.31. The outlays for general expense, embracing all but the salary of the missionaries, amount to \$466.31.

It is a convincing proof of the hearty and abiding interest of our people in this Mission, that notwithstanding the greatly increased expense of sustaining it, the means for doing so, thus far have been ample. The hearts of the people have enlarged as the demands upon their means have enlarged. The rate of exchange continues to be enormous, adding to the ordinary expense not less than 70 or 75 per centum, and sometimes even more. In

accordance with your instructions issued at last Synod, we have considered what was due to our missionaries in consideration of the exorbitant price paid for their drafts. An allowance of \$300 was made as a compensation for their loss on this score. In case the present rates of exchange continue for any length of time, still further and larger allowance will have to be made. It is due to our missionaries to say, that they have uttered no complaint in consequence of the discount on their remittances, but on the contrary have uniformly shown a willingness and even desire to share the burdens imposed upon the church by the exigencies of the times.

Immediately after the meeting of last Synod, our missionaries were authorized to proceed, if they judged it expedient, to repair the school house formerly occupied by Mr. Lyde in the mountains, and to re-open the school. Their plans were temporarily thwarted by the excitement consequent upon the Suleyman affair. At our latest information nothing definite had been done beyond a guarantee of the means requisite for the purpose, by friends of the Mission in England. Mr. Dodds, under date of August 29th, 1863, wrote as follows: "After having seen how the shell of our school-house has stood the weather during the past year, I have come to the conclusion that the old walls, with a few slight repairs, will take a new roof very well. Mr. Lyde has obtained from the Turkish Mission's Aid Society a grant in aid of the reparation of our school-house, to the amount of £30 sterling, and has himself become responsible for £22 more, which will, I think, be sufficient for the work. I have written to Mr. Lyde to retain the money for the present, subject to our order. I may set about the work the coming winter, with the view of completing it next summer."

It was made our duty by your action at last Synod, to renew our efforts to send out with the least possible delay a Physician for the Mission. The matter engaged our attention at once, but we regret to say, that our endeavors thus far have not met with any success. The failure in this instance was not owing to want of means, as heretofore, but to the difficulty of procuring a suitable person for the work. Dr. David Metheny, who had been elected by the Board, and who would have gone at that time had the church then responded to the call made upon her for means, now declined the appointment. Dr. David B. Willson was offered the position, but did not feel it to be his duty to accept of it. Up till the present time nothing further has been done in regard to the matter, though we would not have it understood that no further attempt is to be made. In the meanwhile, we are compelled to await the openings of Providence, and look to the Great Physician to provide and furnish one who will offer himself to the Lord for this work. Since your last meeting events have transpired in connexion with the Mission that deepen the urgency of its claim for a physician, and press upon the church the necessity for continuous and vigorous effort to procure one, in a manner that has not heretofore been done. The health of Mrs. Beattie for years past has not been good, and at times has been painfully and even alarmingly feeble. In the early part of last year, she sickened from fever, and after languishing for several months without opportunity for consultation with a medical adviser, Dr. Vandyke, of Beyrout, whose opinion in the case was sought, gave it as his judgment that a sea voyage, with a period of repose, was indispensable to restoration of health. In this judgment the other members of the Mission, who had been eye-witnesses of her protracted infirmity, fully concurred. Accordingly, as soon as arrangements could be made, she and her husband, whose presence with her was now a necessity, with their only surviving child, embarked for this country, and arrived in New York in the month of July. The condition of Mrs. Beattie, under the divine blessing, is very much improved.

They expect, in case no unfavorable change occurs, to return in a short time to their distant field of labor. The health of the Mission otherwise, has been better than during the preceding year. Mr. Dodds and family suffered from whooping-cough, and while no serious consequences resulted, the work of the Mission was necessarily, for the time being, to a greater or less extent interrupted.

During the period of his sojourn in this country, Mr. Beattie has not been idle. In the month of December he set out, in accordance with instructions from the Board, on a tour through the church, to present and urge the claims of the Mission. He has visited a number of our congregations, and has every where been received with a cordiality that attests the deep interest of our people in the cause which he represents.

The interests of the Mission, notwithstanding the constrained absence of one-half of its force, have not, we have reason to believe, suffered serious and permanent damage. Mr. Dodds has beset himself with tireless energy to the work. Besides teaching a Bible class two evenings in the week, the Sabbath and other stated religious exercises are maintained and the school conducted as usual. While not able to point to any marked visible tokens of success, indications are not wanting of the divine approval upon what is doing, and of a harvest to be gathered at the appointed season from the seed that is now being sown. Hammud retains his integrity, and gives hopeful promise of enlarged usefulness in the future. Yusef, another of the Fellahin youth, is on trial for admission to baptism, and other church privileges. A spirit of inquiry has to some extent been awakened, and a deeper interest has been evinced by the pupils in the exercises of the school. The number in attendance has exceeded the expectations entertained at the beginning of the yearly session. The excitement consequent upon the defection of Suleyman and his exposure of the mysteries of the Fellahin religion, has subsided without the evil results to the Mission that at one time were dreaded. A threatened evil, as often happens, has been overruled for good. Suleyman soon gave evidence that he was influenced more by selfish feelings, than by enlightened and conscientious attachment to truth. Smarting under reproof for the crime of indulging in intoxicating drinks, and enticed by female charms, he declared himself an adherent of the Greek religion, and devoted himself forthwith in framing arguments against Protestantism and in vindication of Greek superstitions. "Now all this," says Mr. Dodds, "is the very best thing, not for poor Suleyman, but for us and the Lord's work, that could possibly have happened; and although scarcely three weeks have elapsed since he came to Latakijeh and declared himself a Greek, the good results of it are already most strikingly visible. We stand now higher in the favor and confidence of the Fellahin than if Suleyman had never been with us at all; and while all the advantages of his exposure of their mysteries accrues to us in aid of our work, the whole odium of it has fallen on the Greeks, on account of his connexion with them; so that from having a few weeks ago but five or six of their children boarding in our school, we have now eleven, and might as easily have twenty if we chose; and already some of the chief men of our district have asked us to re-open the school in the mountains." The publication of Suleyman's book, 3000 copies of which have been printed in Beyrout and are bought with avidity, promises to be a valuable agency in promoting the proper work and ends of the Mission. The present state of prospects of the Mission are thus presented by Mr. Dodds in a letter under date of March 17th. "I have had a very interesting class of Fellahin boys this winter. The number in attendance most of the winter has been eleven. They generally show a teachable disposition, and as more than the half of them are quite small, we may hope

that many of them will be for a long time under those influences which God is wont to accompany with his blessing, if the waywardness of their parents does not interfere with the accomplishment of our wishes. Those of the boys who are old enough to understand the preached gospel, evidently listen to it with more attention than they were formerly accustomed to do; and the younger ones are diligently and judiciously catechized every evening by Hammud, who for the most part performs the part of a chaplain to the school, and that in such a way as to secure the respect of all the pupils, and give promise of a more extended usefulness hereafter in a higher sphere of labor. The remark which I have made about improved attention is also applicable to the few other persons who attend our services."

It is the decided opinion of our missionaries that the establishment of a female school is an urgent need of the Mission, and if at all practicable, ought not to be longer delayed. The young men educated and trained in the school find themselves, in course of time, isolated by social position from female society, and without suitable companions with whom to ally themselves in marriage. The temptation arising from matrimonial connexion with those who have not been brought under the influence of Christian culture, is one to which the young men should not on any account be exposed. To meet this exigency, Mr. Dodds has taken into his own family the betrothed of Hammud, and is fitting her by instruction and Christian training for companionship with him who is looked upon as being in some sense the brightest hope of the Mission.

We have learned through Mr. Caldwell, a member of the Board, that our brethren in Ireland were pleased at the last meeting of their Synod to make a generous appropriation of funds at their disposal to our Syrian Mission. We have received no certified and official intimation of the fact, but feel authorized to make the statement, as Mr. Caldwell was present in Synod when the grant was made, and understood that he was at liberty to communicate the fact to the Board.

It is now the eighth year since our missionaries crossed the deep and landed on the shores of Syria. They have been years of anxiety and endurance to them, and of patient waiting and expectancy to the church. We must not be discouraged because the visible fruits are not equal to our wishes, nor proportionate to our efforts. The present is a sowing time and the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Let us also be patient and establish our hearts, for the coming of the Lord draweth nigh, and then the labors of his servants will be crowned with a success far exceeding their most sanguine anticipations. Sowing in tears, they shall reap in joy. "For as the rain cometh down, and the snow from the heaven, and returneth not thither but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55: 10, 11.) He hath sworn by his great name, and he will not go back from what he hath spoken, that the whole earth shall be filled with his glory.

SAMUEL O. WYLIE, *Chairman.*

JAS. M. WILLSON, *Secretary.*

Resolved, That the appointment of all the missionaries be left in the hands of the Board.

The memorials Nos. 3, 5, 10, 13, 17, 18, relating to the war, were taken up.

The resolution to adjourn this evening at 6 P. M. was re-considered, and 6 P. M. stricken out. The rule for adjournment at 6 P. M. was suspended.

W. Milroy presented a preamble and resolution, which were indefinitely postponed.

The following preamble and resolution were adopted :

WHEREAS, The points involved in these memorials have, in the main, been met and settled amicably and with great unanimity, by the previous action of this court during its present sessions, therefore,

Resolved, That the memorials be respectfully returned to the memorialists.

J. S. T. Milligan, in his own name and in the name of those who may join with him, entered his dissent and protest against the above action, for the following reasons :

In my own name, and in the name of those who may unite with me, and for the sake of the crown and cause of the Lord Jesus—of the character and cause of the Covenanted church—of our posterity, and of this land and nation, and for our own sake, I would, and hereby do most solemnly dissent from, and protest against the action of this Synod, in refusing to give faithful and explicit deliverance on the subject matter of memorials on the table of Synod, in reference to the present war, and the relation of covenanted witnesses thereto.

1. Because it manifests unfaithfulness to Christ our King, whose crown, sceptre and prerogatives this nation disowns and dishonors. Ps. 2 : 1, 2.

2. Because virtual sanction is thus given to dangerous military association and confederation with this wicked Government, still in rebellion against Christ.

3. Because it thus proves recreant to the duty it owes to this nation, to exhibit and exemplify the character and blessedness of a people and nation whose God is the Lord.

J. S. T. MILLIGAN,
DAVID PATTISON,
THOMAS HANNAY,
THOMAS LAUGHLIN,
DAVID OSBORNE,
ROBERT JOHNSON,

JOSEPH HUNTER,
JOHN R. HEMPHILL,
WILLIAM MILROY,
A. L. M'CURDY,
N. M. JOHNSTON.

T. Sproull, J. M. Willson and Elder Gray were appointed a committee to answer the reasons of dissent. They reported the following, which were adopted :

The Committee appointed to answer Reasons of Dissent of Rev. J. S. T. Milligan and others, report the following :

It is a sufficient answer to these reasons, to say that we deny the truth of the assertion that Synod refused to "give a faithful and explicit deliverance on the subject brought before us in the memorials." We refer to the several papers passed on by this court at its present meeting, as reaffirming in clear and explicit terms our position from the first in regard to the Government of the country. We add, that the dissenters evidently misunderstand the main end of the war, which is to put down rebellion ; and they confound co-operation with the Government to break up a wicked confederacy, with identification with it, and participation in its sin. The reasons moreover are equally valid against any other person engaging in the war, and by fair construction means, that faithfulness to Christ requires Christians to allow the slaveholding confederacy to succeed in establishing slavery over the whole country.

THOMAS SPROULL, *Chairman.*

The reference from Lakes Presbytery, viz: Resolutions from Southfield Session asking instruction in the case of a church member who had hired a substitute, and of another who had contributed for the hiring of substitutes, was taken up.

The Synod directed that said sessions cease proceedings against these men or any others upon any such ground.

The Clerk was directed to send copies of the resolutions of J. R. W. Sloane, to the President, and to both Houses of Congress.

The Clerk was directed to give traveling certificates to the Revs. H. H. George and J. L. M'Cartney.

D. Scott presented the following preamble and resolution, which were adopted :

WHEREAS, the practice of the church in her purest time in cases of overture sent down to inferior courts, said courts were required to report, approve or disapprove, of the overture without discussion or assigning of reasons; —but whereas, vague ideas exist on this subject, and in practice the matter overtured is discussed, reasons pro or con are given, and the overture approved in part or partly disapproved. And whereas, such practice tends to confuse the subject on overture; and to make difficult, if not impossible in such cases, to ascertain what is reported by inferior courts, whether, on the whole, they approve or disapprove of the overture. Therefore,

Resolved, That in all cases of overture, inferior courts shall report simply, approve or disapprove, as their judgment may be,—making no change of the phraseology.

DAVID SCOTT.

The Report of special committee on Pastors' Salaries, &c., was taken up, and recommitted to the committee, to report in full at next meeting of Synod.

The Report of the Committee on Finance was taken up. The report was amended and adopted. It is as follows :

The Committee on Finance report—

1. That we have examined the Reports of the Treasurer of Synod, the Treasurer of Theological Seminary, and the Treasurer of the Western Board of Missions.

The accounts of William Brown, Synod's Treasurer, we find were audited by Board of Foreign and Domestic Missions, and certified to be correct.

Those of D. Gregg, Treasurer of Theological Seminary, were audited by Messrs. Euwer and Wills, and certified correct. Those of J. Moffett, Treasurer of Western Board of Missions, we have examined and find them correct.

2. The state of the various Funds, so far as we have been able to ascertain, is as follows :

Endowment Fund.

Notes were put by Treasurer, by instruction of Synod, into hands of sessions. Several of them have not since been heard of, neither principal nor interest having been paid.

We recommend that sessions or persons holding these notes, be instructed to collect principal and interest as far and as soon as possible, and make a full report to Synod, at its next meeting.

Total amount on hand, belonging to this fund, invested by Treas....	\$9000 00
Acheson Bequest.....	5000 00
Elder Bequest.....	1100 00
Notes of Old Bethel Congregation, in hands of R. Lyons, Treasurer of the Congregation.....	785 00

Notes of Pittsburgh and Allegheny and Wilkesburg Congregations, in the hands of D. Gregg, about.....	\$ 1200 00
Notes of York Congregation, in the hands of S. Bowden,..... and a pledge to pay interest on a hundred dollars.	130 00
Notes of St. Louis Congregation, in hands of J. M'Cracken.....	150 00
Notes of Salem Cong. in the hands of A. J. M'Farland—about.....	200 00
Notes of Sharon Congregation, in hands of J. M. M'Donald..... \$70 additional subscribed, which it is thought can be collected.	580 00
Notes of Rehoboth Congregation, in hands of Session.....	230 00
Notes of Clarinda Congregation.....	72 00
Notes of Elizabeth Congregation, in hands of John M'Connell,.....	600 00
Notes in Elkhorn, in hands of William Morrison.....	230 00
Notes of Bethel Congregation, in hands of D. S. Faris.....	135 00

Current Expenses of Theological Seminary, from May 1, 1863, to May 1, 1864.

Balance on hand, May 1, 1863.....	\$ 614 84
Amount received during the year.....	1719 48
Amount.....	\$ 2334 32
Total expenses for the year.....	1775 10
Balance on hand, May 1, 1864.....	\$ 559 22

Library Fund.

Balance in Treasury, May 1, 1863.....	\$ 18 55
Amount received during the year.....	123 08
Total,.....	\$ 141 63
Total expenses for year.....	90 85
Balance on hand.....	\$ 50 78

Foreign Mission Fund.

Balance on hand, April 20, 1863.....	\$ 531 00
Amount received during year.....	2788 62
Total.....	\$ 3319 62
Total expenditures.....	2416 31
Balance in Treasury.....	\$ 903 31

Domestic Mission Fund.

Balance in Treasury, April 20, 1863.....	\$ 305 37
Amount received during the year.....	482 51
Total expenditure.....	683 31
Balance in Treasury.....	104 57

Mission to the Ex-Slaves of the South.

Balance in Treasury, April 20th, 1863...	\$ 1168 26
Amount received during the year.....	2417 00
Amount overdrawn Treasury, April 25th, 1864...	5 55
Total expenditure,.....	\$ 3590 81

Literary Fund.

Amount received from April 20th, 1863, to April 20th, 1864.....	\$ 133 11
Amount overdrawn Treasury.....	237 55
	<hr/>
Whole amount expended.....	\$370 66

Fund for Education of Students.

Balance in Treasury, April 20th, 1863.....	\$385 89
Amount received during the year.....	864 96
	<hr/>
	\$1250 85
Total expenditure, including \$700 invested in temporary loan.....	1140 00
	<hr/>
Balance on hand.....	\$ 110 85

Fund for Superannuated Ministers.

Total amount invested, April 20th, 1863.....	\$ 83 66
Interest received during year, and invested.....	10 42
	<hr/>
Total amount.....	\$ 94 08

Northwestern Mission Fund.

Total receipts from June 2, 1863, to April 25, 1864.....	\$ 562 15
Total expenses.....	553 00
	<hr/>
Balance in Treasury.....	\$ 9 15

Southwestern Freedmen's Mission Fund.

Total receipts from June 2, 1863, to May 25th.....	\$1786 98
Expenditures.....	1278 58
	<hr/>
Balance in Treasury.....	\$ 508 40

In this connection we recommend that any moneys in hands of Treasurer for investment, not otherwise provided for, be invested in 6 per cent. Ten-Forty Bonds, unless better investments be offered.

3. We recommend that the bequest of Jane Conover, late of Bethel Congregation, consisting of \$100, be appropriated one-half to the Southwestern Mission, and one-half to Northwestern Misson.

4. We also recommend that the Bonds for \$3300.00 formerly held by William Hazlett, Trustee of Synod, who has now resigned, be put into the hands of William Brown, to be converted into Government 6 per cents; that a receipt be furnished Mr. Hazlett for these Bonds, according to his request, and that these 6 per cent. bonds, when obtained, be put into the hands of the Treasurers of the respective Funds to which they belong.

5. With regard to the claim of Hugh Robinson, your committee recommend the allowance of \$25.00.

6. We further recommend that the salary of the Missionary in the Northwest be increased to \$500.00.

7. We recommend that the documents accompanying the report of Synod's Treasurer, viz: Deeds and Insurance policy, lie in the hands of William Brown, Treasurer of Synod; and also the approval of investments and change of investments, made by the Treasurer, since last meeting of Synod, and recommend the publishing of report of William Brown, Trustee.

8. We recommend the publication of the report of the Committee on the Publication of the Testimony.

9. That the following sums have been received for the Traveling Fund:

Congregations.	Amount Contributed.	No. of Delegates.	Expenses.
From Second Congregation, Philadelphia,...	\$18 00		
“ Union “	10 00	2	\$21 00
“ Pittsburgh and Allegheny cong.....	34 20	2	21 00
“ St. Louis congregation.....	20 00	2	100 00
“ Third New York “	23 00		
“ Brownsville and Wheeling..	5 00	1	18 00
“ Bethel.....	8 25	1	60 00
“ Bloomington.....	17 00	1	42 30
“ Coldenham.....	6 68	1	5 35
“ Topsham.....	11 70	1	24 85
“ Craftsbury.....	8 50	2	53 00
“ Conococheague, from John Kennedy, James Kennedy and Mrs. C. B. Snively, each \$2.00.....	6 00		
“ First New York.....	18 35	1	5 00
“ Ryegate and Barnet.....	17 05	1	30 00
“ Rehoboth.....	15 10	1	60 00
“ Second New York.....	49 33		
“ Sharon.....	22 00	2	120 00
“ Vernon.....	10 00	1	46 50
“ Cincinnati.....	10 00	1	33 50
“ Lind Grove	10 00	1	60 00
“ First Philadelphia.....	30 00		
“ Rev. R. Z. Willson.....			4 50
“ D. Scott.....			20 00
“ J. M. Willson.....			11 50
“ T. Hannay,			11 50

The dividend is 46½ per cent. on the expenses.

Respectfully submitted.

WM. MILROY, *Chairman.*

It having been stated the memorial from Philadelphia asked the Synod to return to the old law in relation to the proclamation of marriage, it was

Resolved, That Synod has no power in the premises, inasmuch as the change was made in the regular way of overture.

The following persons pledged themselves to pay the sums annexed to their names to increase the salary of Professor J. M. Willson:

James Wiggins, New York.....	\$100 00
J. T. Willson, New York.....	100 00
Henry Martin, St. Louis.....	100 00
W. Kennedy, for Elkhorn congregation.....	100 00
Wm. M'Knight, Philadelphia.....	100 00
Wm. Dunlap, Philadelphia.....	100 00
Hugh Graham, Philadelphia.....	50 00
W. W. Keys, Philadelphia.....	50 00

Resolved, That the names of these persons and the amounts pledged, be handed to the Treasurer of the Seminary, and that they transmit the money to him.

The thanks of the Synod were returned to the members of the congregations for their hospitable entertainment of the members of Synod.

Synod returned its thanks to the Presidents and Directors of the Rail Roads which had furnished half fare tickets to the members, and to Wm. Brown for his kindness in obtaining them.

The minutes were ordered to be published in the *Reformed Presbyterian and Covenant*.

The Treasurer of Synod was directed to pay the expenses of A. M'Farland and J. L. M'Cartney incurred in fulfilling the appointment of Synod on last Sabbath.

Synod adjourned with prayer and singing the 133d Psalm.

S. BOWDEN, *Moderator*.

R. Z. WILLSON, *Clerk*.

APPENDIX.

As Trustee under the following section of the will of Mrs. Margaret Craig, late of the city of Philadelphia, and a member of the 2d Reformed Presbyterian Congregation, deceased, of which William Brown and Ezekiel Sterrett are the executors, to wit: "In the event of any overplus from the proceeds of my estate after paying all the above debts and legacies, I give and bequeath the whole of such residue or overplus to William Brown, in trust, to be appropriated to the use and benefit of the Foreign Mission of the Reformed Presbyterian Church, of which he is the Treasurer." And in pursuance of said will, I am now prepared to pay over to Synod said bequest, amounting to one hundred and seventy-two dollars and eighty-three cents, on the following conditions: that Synod hereby agree, that in the event of said executors at any future period being subjected to any further expense relative to protecting the burial lot of said decedent, or in any other way whatever in settling up said estate, to refund so much of the bequest paid to Synod, out of said estate, as shall pay all such expenses that may in any way accrue against said estate.

WILLIAM BROWN, *Trustee*.

NEW WILMINGTON, PA., May 21, 1864.

To the Moderator and members of the Reformed Presbyterian Synod of the U. S. A., Greeting:

FATHERS AND BRETHREN—The present state of the visible church is abnormal. Documentary Christianity knows nothing of the interminable schisms which impair her peace, and tend to falsify her unity. That these divisions are sinful, is simply matter of inspection. They constitute one of the prevailing sins of the age, against which the testimony of God's faithful witnesses should be directed as truly as against any other heresy or vice which shows itself openly.

In taking this view of visible Christianity, however, you are not to infer that

we identify ourselves with those pseudo-peace-men, largely represented in political circles, ready to barter principle and national honor for peace—men who are ever clamoring about charity, and ever publishing their own praise as more charitable than any body else, who, as saith the Apostle, “Know neither what they say nor whereof they affirm.” The system of salvation which we embrace, is from above, and “the volume of the book” in which it is embodied is from above. By means of this system of revealed truth, it is evidently God’s purpose to regenerate the whole world, and diffuse not only the blessings of Christian civilization, but eternal life in every nation and in every clime.

To detract from these appliances by denying or setting aside any principle of revealed religion, is to deprive the kingdom of God of its operative power, and frustrate the hopes of the world. Perhaps nothing more wicked or mischievous was ever conceived or proposed, yet is this the modern remedy for this great modern heresy schism. The popular charity which is thus preached, for these preachers always preach things popular, consists in concession. Concession, not of things which are our own, but treacherously and feloniously conceding to the enemy of all righteousness, that sacred deposit committed to us by the glorious King of Zion, and upon the keeping of which depends our own chartered existence.

It affords us great pleasure, dear brethren, to address you upon these great interests of truth and faithfulness, believing that through the mercy of the Lord we have been brought to see them substantially in the same light; that they do most successfully serve both God and man, who do most fully and most faithfully display the banner of truth, which has been put into their hands, a much better test of true discipleship than proclamations of charity, “falsely so called.” It was feared, and perhaps you, dear brethren, to some extent participated in that fear, that the organization of the United Presbyterian Church would be with damage to the cause of truth, but our hope, confirmed by brief experience, is that the contrary will be realized. In this we are certainly not unreasonably sanguine, as the publicly exhibited principles of the United Church are in advance of the professed principles of either of the elements of which she is composed; moreover, events in the providence of God, above and beyond all ecclesiastical control, promise to compel us, committed as we are before all men on all the vital points of present truth, to bear up, and to carry out consistently the position taken.

In order to give expression to the feelings of mutual regard which we are persuaded exist between the United Presbyterian Church and the Synod of the Reformed Presbyterian Church, the undersigned were appointed to open correspondence and greet you, in the name of the General Assembly of the United Presbyterian Church. To this call we cheerfully respond, not only because we are sister churches, endeared by many a tie, but from the hope that it may please God to enable us “to see eye to eye” in points upon which our agreement has not yet been ascertained. We believe this is promised.

A baptism of suffering has usually preceded a baptism of the Holy Spirit. It was so with Israel in Egypt and in Babylon. It was so with primitive Christians, and it was so with our forefathers in the British Isles. We have anticipated a great revival of religion among the emancipated slaves in this country, in connection with their liberation. But in the mysterious providence of God, the negro has not suffered alone; his oppressor has been humbled in the dust, and with ourselves, who were not directly perpetrators of the great national crime, there are but few families which are not draped in mourning. Still the work of death goes on. The last few days have thrown the carnage of Waterloo utterly into the shade. May God

grant that communion in suffering may be so sanctified, as to promote Christian, even organic Christian communion among us, upon the firm basis of truth, especially that we as a nation may, in these Divine judgments, which are now upon us, learn to acknowledge and submit to the God that is above.

It was our wish to have communicated with you in person, but this is impracticable. Hope to hear from you. Meanwhile, "we in the name of God the Lord, do wish you to be blessed."

G. C. VINCENT, }
A. J. BURGESS, } *Committee.*

The Committee to attend to the Publishing of the Testimony report:

That since our last report, there have been struck off and bound 517 copies of the Testimony. Of these, fifty copies were sent to Fernandina; one hundred to D. Gregg, Pittsburgh; ten copies have been sold by W. S. Young; twenty-five have been deposited with W. S. Rentoul, Philadelphia; fifty have been taken charge of by W. Brown; the balance, 282, remain stored with Mr. Martien.

The cost of these copies was.....\$170 39
And there has been paid on them..... 51 70

Due.....\$118 69

Respectfully submitted.

JAS. M. WILLSON, *Chairman.*

STATISTICS OF THE REFORMED PRESBYTERIAN CHURCH.

NEW YORK PRESBYTERY.

CONGREGATIONS.	PASTORS.	Elders.....	Deacons.....	Families.....	Communicants.....	Increase.		Decrease.		Baptism.....	
						By Profession.	By Certificate.	By Death.....	By Dismission.		By Censure.....
First, New York,.....	J. C. K. Milligan,.....	5	..	68	165	2	3	4	9	3	12
Second, New York,....	A. Stevenson,.....	8	6	150	325	4	11	10	4	4	15
Brooklyn,.....	.....	4	3	24	95	1	2	1	4	4	6
Boston,.....	Wm. Graham,.....	2	2	27	73	16	5	1	..	2	3
Second, Newburgh,....	J. R. Thompson,.....	5	4	65	140	17	mixed	4	..	..	9
Kortright,.....	.....	3	3	24	59	4	..	1	2	..	2
Bovina,.....	.....	4	..	17	39	1	1	2	2	..	2
Barnet and Ryegate,....	Jas. M. Beattie,.....	5	4	80	180	6	..	..	2	..	4
Topsham, Vt.....	N. R. Johnston,.....	4	3	34	62	7	4	..	..	..	6
Walton,.....	David M'Allister,....	2	2	18	35	16	2	..	..	..	3
Whitelake,.....	J. B. Williams,.....	4	4	35	85	6	mixed	1	4	..	5
First, Newburgh,....	Samuel Carlisle,....	5	3	100	215	14	2	8	4	..	20
Coldenham,.....	J. W. Shaw,.....	3	2	..	46	..	..	..	..	..	..
Third, New York,....	J. R. W. Sloane,....	5	..	..	290	..	..	..	..	..	..
Glengary,.....	.....	3	..	8	18	..	..	..	..	..	..
Craftsbury,.....	J. M. Armour,.....	4	2	36	67	..	..	4	1	..	5

PHILADELPHIA PRESBYTERY.

First, Philadelphia,....	T. P. Stevenson,.....	5	8	....	200	9	mixed	7	mixed	..	6
Second, Philadelphia,.	S. O. Wylie,.....	6	..	98	260	25	"	20	"	..	..
Third, Philadelphia,...	.....	3	2	30	73	9	"	11	"	..	5
Conococheague,.....	.....	2	3	20	65	..	..	2	"	..	..
Baltimore,.....	.....	5	..	21	55	1	..	3	"	..	..

ROCHESTER PRESBYTERY.

Rochester,.....	R. D. Sproull,.....	5	5	47	91	11	..	..	1	1	*6
York,.....	S. Bowden,.....	6	..	68	175	6	1	1	1	..	12
Sterling,.....	M. Wilkin,.....	6	2	47	89	2	2	3	..	..	6
Lisbon,.....	J. M'Lachlan,.....	3	2	....	65	..	..	..	..	..	..
Syracuse,.....	J. M. Johnston,....	5	3	29	71	7	..	3	..	..	10
Toronto, C. W.....	.....	..	..	....	25	..	..	..	..	..	..
Ramsay, &c., C. W....	.....	..	..	....	40	..	..	..	..	..	..

* Two adults.

PITTSBURGH PRESBYTERY.

CONGREGATIONS.	PASTORS.	Elders,	Deacons,	Families,	Communicants,	Increase.		Decrease.		Baptisms,	
						By Profession,	By Certificate,	By Death,	By Dismission,	By Censure,	
Pittsburgh & Allegh'y. Thos. Sproull, D. D...		8	..	170	400	13	4	6	5	1	15
Monongahela,	John Crozier,	8	..	49	101	5	...	2	2	...	5
Miller's Run,	Wm. Slater, .....	..	..	..	90	..	..	..	..	..	..
New Alexandria and Clarksburg,	A. M. Milligan,	11	8	84	208	..	..	..	..	..	..
Brookland, &c.	Robt. Reed,	6	..	51	181	..	..	..	..	..	..
Union,	John Galbraith,	6	..	47	120	8	2	1	29 ^W	..	..
Slippery Rock, &c.	John C. Smith,	8	..	50	127	10	1	7	5	..	..
Little Beaver,	N. M. Johnson, .....	..	..	..	70	..	..	..	..	..	..
Jackson and Poland,	S. Sterritt,	5	..	20	56	8	..	2	2	..	..
Springfield, &c.	J. J. M'Clurkin,	3	3	..	95	..	..	..	..	..	..
Wilkinsburg,	Jos. Hunter,	5	..	37	91	17	mixed	3	..	..	8
Rehoboth,	T. M. Elder,	5	..	..	68	..	..	..	..	..	..
Salem,	S. J. M'Farland,	5	3	33	78	7	..	2	..	..	..
Oil Creek,	D. Reid,	3	2	..	48	..	..	..	..	..	..
Pine Creek, .....	..	2	..	13	28	..	..	..	..	..	..

* 26 of these to form the congregation of Pine Creek.

OHIO PRESBYTERY.

Brownsville,	J. A. Thompson,	3	..	11	46	..	..	..	..	..	..
Jonathan's Creek, &c.	A. M'Farland,	3	..	15	40	..	..	..	..	..	..
Salt Creek,	H. P. M'Clurkin,	8	6	..	173	..	..	..	..	..	..
Middle Wheeling, .....	..	2	..	9	24	..	..	..	..	..	..
Utica,	J. C. Boyd,	5	3	35	77	..	..	..	..	..	..
Muskingum, .....	..	3	..	..	60	..	..	..	..	..	..
Sandusky, .....	..	2	2	15	35	..	..	..	..	..	..
Londonderry,	J. Love, .....	..	..	..	..	..	..	..	..	..	..

LAKES PRESBYTERY.

Cincinnati,	H. H. George,	3	1	13	43	2	4	..	2	..	5
Cedarville,	H. H. George,	3	2	16	38	2	2	..	..	..	4
First, Miami,	J. S. M'Cartney,	5	5	46	126	9	3	2	3	..	6
Second, Miami,	W. Milroy,	7	..	29	98	5	..	3	..	..	14
Rushsylvania,	P. H. Wylie,	4	2	15	36	6	..	3	6	..	5
Macedon,	P. H. Wylie,	4	..	21	40	2	..	..	..	..	3
Southfield,	J. S. T. Milligan,	6	7	72	158	..	..	1	3	4	10
Garrison,	J. Dodds,	5	..	17	41	..	..	..	..	..	2
Lake Eliza, .....	..	..	2	1	12	25	..	..	..	..	..
Novi,	B. M'Cullough,	2	1	8	16	..	..	1	..	..	2
Cedar Lake,	J. French,	4	2	..	60	..	..	..	..	..	..

ILLINOIS PRESBYTERY.

Bloomington,	D. J. Shaw,	6	2	33	82	2	2	1	5	3	4
Princeton,	J. Stott,	3	5	..	97	4	..	2	..	1	1
Elkhorn,	A. C. Todd,	11	6	74	202	11	7	..	4	..	7
St. Louis,	J. M'Cracken,	3	2	20	57	2	5	..	7	..	2
Bethel,	D. S. Faris,	4	5	50	135	2	3	2	1	2	13
Old Bethel,	J. Wallace,	5	3	50	120	10	3	..	8	..	1
Church Hill,	W. F. George,	7	5	67	166	..	..	..	..	..	..
Stanton, .....	..	2	2	9	18	..	..	..	..	..	..

IOWA PRESBYTERY.

Sharon,	J. M. M'Donald,	9	7	80	238	19	6	..	5	..	24
Rehoboth,	R. B. Cannon,	8	5	41	105	5	..	..	9	..	9
Vernon,	R. Johnston,	3	..	26	50	6	..	1	1	1	5
Lind Grove,	C. D. Trumbull,	4	..	22	55	..	9	..	7	..	5
Maquoketa,	W. L. Roberts, D. D.	4	6	..	75	..	..	..	..	..	..
Clarinda,	D. M'Kee,	5	4	..	111	4	4	1	..	..	8
Grove Hill,	R. Hutcheson, .....	..	..	..	35	..	..	..	..	..	..
Washington & Amboy, .....	..	2	1	..	21	..	..	..	..	..	..

LATE MEETING OF SYNOD.

SYNOD met in Philadelphia, Tuesday, May 24th, and adjourned Wednesday, June 2d. There were present 59 ministers, and 34 ruling elders—93 in all. The attendance of elders was, no doubt, diminished by the scarcity of agricultural laborers. The meeting was, generally, harmonious, and the business before Synod transacted quite unanimously. We notice some of the more important items.

I. *The Military Oath prepared by last Synod.*—The committee appointed to present this oath to the Government, reported that they had not brought the matter before the authorities, for reasons assigned and which were sustained by Synod. It was then resolved—we give the substance—that inasmuch as this form of oath had not been presented to the Government and because it is not desirable to permit it to lie a dead letter on our minutes, Synod withdraws from it its judicial sanction.

II. *Missions.*—The reports of the Boards were quite full and detailed, presenting a very encouraging aspect of affairs in all our mission fields. In the *Foreign*, there is evidence of increasing interest in regard to education. The time has in fact come when, if means and teachers can be had, a school, as we have heretofore attempted, should be opened in the mountains among the Fellahin, and also a female school in Latakiyeh. The Board can, however, make no further efforts in this direction, or in reference to a Physician, unless the church takes an active interest in it and furnish the necessary funds. Some may think that the Mission gives feeble promise of success. We think otherwise. Measured by the progress of other missions in their earlier efforts, the Mission in Syria gives excellent promise. God has, in many ways, dealt most kindly with it; preserving the lives of our missionaries and their wives, keeping them in safety amid seasons of great calamity, and encouraging their hearts by ever opening to them doors of access to the perishing souls around them. We hope that the coming in of funds will give evidence that the church wishes to see the operations in Syria enlarged.

From the *Domestic* field, the accounts are still more encouraging. The work has gone on vigorously in Fernandina during the winter. Our Mission is favored, we may say exclusively, by the freed people. They have confidence in us. For the present, we have no one in that field. Mr. Kennedy has returned home, for sufficient reasons, and has not yet been replaced, nor can any one be sent earlier than October, even if a suitable man can be obtained. This field must not be abandoned. The mission established in *Washington* is succeeding well. A church has been erected—used also for a school house, and on the same lot a number of buildings for dwellings. These are all occupied. Prominent members of Congress, and other gentlemen in that city, are highly favorable to this effort. In view of all the circumstances, location, &c., we have not

a more important mission than this one. The *Mississippi River* Mission has been for some months flourishing well. We have had a station at Little Rock, the capital of Arkansas, under the care of R. Shields. It is now vacant. The station at Natchez is still occupied by a corps of missionaries and teachers. The *North-western* Mission includes the outlying territories of that border. Our missionary, Mr. S. M. Stevenson, has been employed there. Mr. W. W. M'Millan has been lately appointed to Kansas, which should have been occupied long ago.

The Freedmen's Missions might be indefinitely enlarged. A hundred laborers could be well employed; and soon, there will be room, we hope, for many thousands.

III. *A Central Board of Home Missions.*—Synod has established a Board in Allegheny which supersedes the former Eastern and Western Boards, having under its care *all* the Domestic Missionary operations of the Synod. The vested funds of Synod, devoted to Home Missions, are placed in the hands of this Board—the income to be employed by them for the present in the Northwest-ern field. Presbyteries will attend to this work in their own bounds, raising funds for this purpose, and also for supplementing salaries.

The Central Board will require considerable funds for their various operations, and we are confident this will be forthcoming in season. The interest, especially in the effort among the colored race, is deep and general. Would it not be well for contributors to put their contributions for this special department into one fund? We mean without designating any one of the stations. It is the same work everywhere, and carried on for the same object. This we make as a suggestion merely.

IV. *Dissolution of the relation of Ruling Elder in a congregation.*—Some papers came before Synod which called for a decision of this question, whether the relation could be dissolved by the church court, otherwise than by libel brought against an elder, and subsequent suspension? It is answered by Synod, that the same rules apply here as in the case of a pastor. Now all know and admit that a dissolution of the pastoral relation may take place without any censurable offense charged against the pastor. Synod has decided, about unanimously, that ruling elders may be relieved on similar principles. This is an important decision. Of the rightfulness of it, we have no question, and we believe most fully that it will work well. If an elder becomes utterly distasteful to a congregation through some infirmity or fault, or by his becoming involved in disturbing personal difficulties, his relation to the congregation may be dissolved, without affecting his church membership, or even depriving him of his office. If chosen again there or elsewhere, he will not require an ordination, merely installation. Although new among us, this question was long since settled by the Presbyterian Church (General Assembly). Their book contains the rule and directions in applying it.

V. *The ordinary Military Oath.*—A number of papers, some of them quite numerously signed, were laid upon the table of Synod

or referred to the committee on the "war question." They came from Southfield (Michigan), Miami, Beaver, and Philadelphia, and one from the Presbytery of the Lakes. One of them, at least, asked for the rescinding of all that Synod had done regarding the war in 1861-2-3; all, we believe, asked the rescinding of the oath of last year. There were some other points. These papers were not taken up and acted upon separately. The subjects contained in them came before Synod in some of their aspects in other connections, and the action of Synod on them will be found in some resolutions on the state of the country, and in the letter addressed to the Scottish Synod. Towards the end of the sessions a preamble and resolution was offered, designed to cover and dispose of *all* these papers, by enjoining upon inferior judicatories, to call to account any of our members who may have entered the armies of the United States, with the ordinary soldier's oath. This paper was indefinitely postponed by a very large majority vote. This vote was followed by a dissent, which, with the reasons and answers, appears in the minutes. The action of Synod proceeded not upon an approval of this oath, which was declared by Synod at its last meeting to be objectional, but upon other grounds. Among these was the fact that this subject was before Synod in 1861-2, but without arriving at any decision that could be regarded as a guide to our young men. Under these circumstances it appeared, to some at least, that there would be something very harsh, if not dishonorable, in meeting those who have enlisted with a charge upon their return home of having violated their vows in taking the oath. If it was manifestly a departure from the Testimony to do so, Synod should have given warning beforehand; and as it is, no act of Synod interferes with the right of sessions to try all cases by the constitutional law of the church. As this occurred just before the final adjournment, the answers to the reasons of dissent are necessarily very brief and general. They cover the ground, however.

VI. *The Christian Commission.*—There are two great agencies through which the contributions of the benevolent may reach the suffering soldiers—the Sanitary Commission and the Christian Commission. Synod has passed unanimously, a resolution, declaring that in its judgment, the latter is the proper channel for our contributions. We have not the least hesitation in this matter. If the gifts to the Sanitary Commission were *all* made available for the comfort of those for whom they are intended—which they are not—we would say the same for it. The Christian Commission distributes Bibles and other religious reading—all evangelical. It sends devoted men to talk with the soldiers about the salvation of their souls. It seeks their temporal welfare, dispensing its charities by the *personal* agency of its hundreds of *unpaid* delegates, but its chief aim is something infinitely higher. On *every* ground we are sure that every cent contributed by our members should be sent to the Christian Commission. Stores to George H. Stuart, Esq., 11 Bank St., Phila.; money to Joseph Patterson, Esq., Western Bank, Phila.; stores and money to J. Edward Hardy, care J. G. Dodge & Co., 325 Main St., Louisville.

THE

Reformed Presbyterian and Covenanters.

VOL. II.

SEPTEMBER, 1864.

No. 9.

APPENDIX TO MINUTES OF SYNOD.

REPORT OF TRUSTEE OF SYNOD.

Sept. 1. Received from the County Commissioners of Allegheny County, Pa., two registered compromise bonds, Nos. 225 and 226, for \$1000 each, and one do., No. 227, for \$322.67, in exchange for two coupon bonds for \$1000 each. The above new bonds are each dated 1st June, 1863, payable at fifty years from 1st January, 1863, with interest at the rate of five per cent. per annum, payable semi-annually on 1st January and July, at the Commercial Bank of Pennsylvania, in the city of Philadelphia, to William Brown, Philadelphia, Trustee of the Reformed Presb. Church in N. America.

This investment is for the Foreign Mission. Total, \$2,322.67.

Received also from same source, two registered bonds, same as above in every respect, Nos. 223 and 224, for \$1000 each, and one, No. 208, for \$322.66. My financial report will show that I have received two half-yearly payments of interest on each of the above bonds, the interest commencing on 1st January, 1863. The last named three bonds received in exchange for two coupon bonds for \$1000 each, same as the first.

This investment is for the Domestic Mission. Total, \$2,322.66.

1864.

Fund for Educating Theological Students.

Feb. 26. I invested \$500, and on March 7, \$200, making in all \$700, in legal tender United States notes, bearing five per cent. interest.

Feb. 1. Deposited with the Philadelphia Saving Fund one year's interest on Superannuated Ministers' Fund, being balance in full, \$10.42; amount previously on deposit, \$83.66; total amount, \$94.08.

During the last summer I had the Water Stock Acheson bequest five per cent. loan of the city of New York, offered for sale in that city, through the agency of Jay Cooke & Co., several times, with a view of investing in United States securities, if they had sold at par; but no bid was obtained, consequently the change was not made.

Investment made in Washington City, D. C., under direction of the Board of Domestic Missions.—On the 18th of March last, I succeeded in purchasing a lot of ground from James F. Caden, on which to erect a church and school house, and some tenements, for those who have escaped from slavery, located on South First street, between N and O streets, containing fifty-five feet three inches in front, one hundred and seventy-three feet seven inches in depth, for

the sum of *three hundred and twenty-five dollars*. I found that the person from whom I had purchased the lot was pro-slavery and southern in his views, and if he had known what use would be made of the lot, he would not, in all probability, have signed the deed; consequently, I had the deed made to David O. Brown, our principal teacher, and on the same day, said Mr. Brown deeded the lot to Rev. Alexander M. Milligan in trust for Synod, (I employed S. S. Williams, counselor at law and notary public, who examined the title and made out the deeds,) to hold the same for the use and benefit of the Synod of the Reformed Presbyterian Church, of which the Rev. A. M. Milligan is the present moderator and Rev. S. Bowden clerk, and upon this further trust to convey by suitable deed and properly acknowledge the same to such person or persons, and upon such trusts, as he may be directed to by said Synod, in the way and form of their church government. Both deeds have been recorded, which, together with their policy of insurance, are herewith submitted for the inspection of Synod.

Immediately after the purchase of the lot, Rev. J. S. T. Milligan, at a very considerable sacrifice, being from his home and congregation, commenced improving the lot, with, in my opinion, almost unequalled energy, working all the time himself most assiduously, assisted by D. O. Brown, our principal teacher, and in a few weeks succeeded in erecting a frame building for church and school purposes, and sixteen two-story frame tenements, all of which are now rented at six dollars per month. Total cost of lot and improvements, \$2,243.77. I effected an insurance of \$1500 on the above property with the insurance company of North America of this city for one year; premium paid, \$18.25. I consider the lot and improvements worth a great deal more than its original cost. From a sense of duty, I take great pleasure in informing Synod that in each of my visits to Washington, whether alone or in committee, the Hon. William Whiting, Solicitor of the War Department, most willingly afforded us very important aid, by his counsel and extensive influence, on behalf of our mission both to S. Carolina, Florida and Washington, for which he richly merits the esteem and grateful acknowledgments of Synod, being uniformly an able and efficient advocate for civil and religious liberty.

All of which is respectfully submitted. WILLIAM BROWN, *Trustee*.

FOREIGN MISSION FUND EXPENDITURES.

1863. <i>Synod of the Reformed Presbyterian Church,</i>		<i>Dr.</i>
July 10.	To cash paid Brown, Brothers & Co. for bill of exchange for £61 4s. 5d. sterling, 60 days after sight, 47 per cent. premium, payable to the order of Rev. R. J. Dodds, one half of which is for the support of "native boys of Syria," and the other half for support of "Mission School,".....	\$400 00
Aug. 7.	To cash paid Brown, Brothers & Co. for bill of exchange for £71 16s. 2d. sterling, 60 days after sight, 41 per cent. premium, payable to the order of Rev. R. J. Dodds, which is amount in full of his salary from 1st October next to 1st April, 1864.....	450 00
" 18.	Lippincott & Co. for books	16 88
" 18.	Chairman of Board for foreign postage.....	1 25
" 26.	Rev. Jos. Beatty, being six months' salary in advance from 1st Sept. next to 1st April, 1864:.....	450 00
" 28.	Sundry persons for sundry articles.....	7 68
Sept. 23.	Rev. Jos. Beattie, to recompense him for loss sustained by high rates of "exchange" on his salary, while a missionary in Syria.....	100 00

Sept. 26.	Wm. Brown, Jr., for 20 lbs. coffee, forwarded to Rev. R. J. Dodds' sister, by his order.....	\$ 6 30
Nov. 24.	Chairman of Board for foreign postage.....	1 25
Dec. 10.	Brown, Brothers & Co. for bill of exchange for £40 18s. 2d. sterling, at 60 days, payable to the order of Rev. R. J. Dodds, \$200 of which is for the support of his school, and \$100 is to recompense him for loss sustained on account of the high rates of "exchange" in transmitting his salary...	300 00
1864.		
Jan. 11.	Jas. M. Gordon, of Boston, for freight on a box, &c., from Philadelphia to Beirut, Syria.....	13 00
" 23.	Insurance Co. of North America, as premium for insuring above box, &c.....	2 00
" 28.	Brown, Brothers & Co. for bill of exchange for £58 10s. 7d. sterling, 60 days, 73 per cent. premium, payable to the order of Rev. R. J. Dodds, which is amount in full of his salary from 1st April next to 1st Oct., 1864.....	450 00
Jan. 28.	Brown, Brothers & Co. for bill of exchange for £26 0s. 2d. sterling, at 60 days, 73 per cent. premium, payable to the order of Rev. R. J. Dodds, which is on account of the General Mission Fund.....	200 00
Feb. 13.	J. C. Willis, for shoes, &c., for Mrs. Rev. R. J. Dodds...	16 00
Mar. 9.	Chairman of Board, for foreign postage.....	2 00
April 20.	Balance in Treasury.....	903 31
		\$3,319 62
		WM. BROWN, <i>Treasurer.</i>

DOMESTIC MISSION FUND, EAST, EXPENDITURES.

	<i>Synod of the Reformed Presbyterian Church.</i>	<i>Dr.</i>
1863.		
Sept. 9.	To cash paid William Brown, Treasurer of Philadelphia Presbytery	\$30 00
" "	Rev. T. Sproull, Treasurer of Pittsburgh Presbytery.....	75 00
" "	Rev. J. M. M'Donald, Treas'r Iowa Presb'y.....	75 00
" "	Rev. J. C. Boyd, Treas'r Ohio Presb'y.....	75 00
" "	James Wiggins, Treas'r New York Presb'y.....	75 00
" "	Rev. Josiah Dodds, Treas'r Lakes Presb'y.....	33 26
" "	Rev. J. M. Johnston, Treas'r Rochester Presb'y.....	50 00
" 19.	James Wiggins, Treas'r N. Y. Presb'y	15 98
" "	Rev. Josiah Dodds, Treas'r Lakes Presb'y.....	15 98
" "	Rev. J. C. Boyd, Treas'r Ohio Presb'y.....	15 98
" "	Rev. J. M. M'Donald, Treas'r Iowa Presb'y.....	15 98
" "	Rev. J. M. Johnston, Treas'r Rochester Presb'y.....	15 98
" "	William Wills, Treas'r Pittsburgh Presb'y.....	15 98
" "	William Brown, Treas'r Philadelphia Presb'y.....	15 97
1864..		
Jan. 21.	Rev. Jos. M'Cracken, for N. W. Mission.....	100 00
Feb. 12.	Expense of Synod's Committee to and from Washington...	58 20
April 20.	Balance in Treasury.....	104 57
		\$787 88
		WM. BROWN, <i>Treasurer</i>

FREEDMEN'S MISSION FUND EXPENDITURES.

1863.		<i>Synod of the Reformed Presbyterian Church,</i>	<i>Dr.</i>
April 25.	To expense of "Deputation to Washington,".....		\$40 31
" "	Robt. Shields, traveling expenses.....		13 25
May 13.	U. S. Commissioner Hazlett, for certificate of affidavit of Rev. T. M. Elder, prior to his embarkation as a Missionary to Florida.....		50
" 20.	Rev. J. R. W. Sloane, traveling expenses.....		2 25
" 22.	Fred. Brown, medicines for missionaries.....		6 25
" "	Telegraphing to Washington		1 36
June 22.	Discount on uncurrent money received.		1 00
July	Rev. Joshua Kennedy, salary as missionary.....		216 67
" 28.	Robt. Shields, salary and sundry expenses.....		140 00
" 29.	Rev. T. M. Elder, salary and traveling expenses.....		137 78
Sept. 15.	Robt. Shields, salary as missionary.. ..		100 00
" 17.	Rev. J. M. Willson, traveling expenses.....		10 50
" 28.	Rev. J. Kennedy, salary as missionary.....		100 00
Oct. 13.	Robt. Shields, traveling expenses.....		46 00
" "	Cash forwarded to Rev. J. M'Cracken, of St. Louis, from "A Lady Friend of Missions".....		2 00
" 24.	Rev. S. O. Wylie, foreign postage.....		75
Dec. 23.	Wm. S. Young, for books.....		2 50
" "	W. S. Rentoul, for books.....		6 83
1864.			
Jan. 16.	Literary Fund for Testimonies.....		25 00 "
" "	W. S. & A. Martien, for sundries.....		3 00
" "	Robt. Shields, salary as missionary.....		100 00
" 29.	Telegraphing to Greensburg.....		49
Feb. 3.	W. S. Young, for books.....		7 00
" "	W. S. Rentoul, for books.....		7 00
" 16.	Rev. J. S. T. Milligan, salary as missionary.....		34 75
" "	Rev. A. M. Milligan, to aid in establishing a Mission in Washington, D. C.....		1,000 00
" 20.	Robt. Shields, salary as missionary.....		50 00
Mar. 9.	Postage paid Chairman of Board.....		1 00
" 14.	Rev. A. M. Milligan, salary as missionary.....		105 00
" 16.	Expenses of R. Shields in Washington, D. C.....		10 00
" 19.	Expenses of William Brown in selecting and purchasing a lot in Washington, on which to erect a church, &c.....		20 13
" 24.	Postage paid Secretary of Board.....		75
" 30.	Rev. J. S. T. Milligan, to defray expenses in erecting tenements, &c.....		800 00
April 4.	Insurance Co. of North America, for insuring for one year the church in Washington to the amount of \$700.....		8 75
" "	Do. do. sixteen tenements to amount of \$800		10 00
" "	T. Sinclair, for printing circulars.....		2 50
" 15.	Rev. J. S. T. Milligan, for tenements in Washington.....		200 00
" "	Do. do. for salary as missionary.....		90 00
" 18.	Telegraphing to Concord, Ohio.....		2 30
" 25.	Rev. J. S. T. Milligan, balance in full for building church and tenements in Washington, D. C.....		243 77

April 25.	Rev. J. S. T. Milligan, missionary labor	\$14 28
" "	Expenses of Dr. while in Washington, D. C.....	27 14
		\$3,590 81
	WM. BROWN, <i>Treasurer.</i>	

CURRENT EXPENSES THEOLOGICAL SEMINARY.

1863.		
June 24.	By Water Tax, \$4, less 5 per cent.,.....	\$3 80
July 21.	Salary Rev. T. Sproull, in full to Nov. 1st.....	400 00
Aug. 19.	Coal Bill, order of Henderson.....	5 25
Oct. 22.	Bill Matting (M'Clintock).....	8 25
Nov. 3.	Rev. S. O. Wylie, traveling expenses.....	12 00
" 20.	Pulpit supply, Rev. J. B. Williams.....	5 00
" 24.	Do. do. C. D. Trumbull.....	5 00
" 28.	Coal Bill (Thomas Fox).....	12 00
Dec. 7.	Gas Fixtures (Bailey & Brown).....	16 48
1864.		
Jan. 4.	Pulpit Supply, Rev. J. W. Sproull.....	5 00
" 25.	Do. do. Rev. J. Beatty.....	5 00
Feb. 19.	Rev. J. M. Willson, salary to 19th inst.....	300 00
" 29.	Pulpit Supply, Rev. J. Beatty.....	5 00
Mar. 14.	Do. do. Rev. T. Hanney.....	10 00
" 19.	Interest retunded to J. Carson.....	5 25
" 21.	Pulpit Supply, Rev. S. O. Wylie.....	5 00
" 21.	Traveling Expenses, Rev. S. O. Wylie	13 00
Apr. 18.	Sundry Bills paid to S. Henderson.....	58 82
" 25.	Express Freight.....	25
" 30.	Salary Rev. J. M. Willson to Nov. 1st, 1864.....	900 00
		\$1,775 10
	Total Receipts.....	\$2,334 32
	Total Expenses.....	1,775 10
		Balance
		\$559 22
	D. GREGG, <i>Treasurer.</i>	

REPORT OF TREASURER OF WESTERN BOARD OF MISSIONS.

Northwestern Mission Fund.

1863.		Cr.
June 2.	From Isaiah Reed.....	\$10 00
Aug. 24.	David Gregg.....	100 00
Oct. 8.	David Gregg	10 00
Dec. 9.	J. B. Davidson and others.....	6 50
" 21.	L. O. Bliss.....	5 00
" 31.	D. Gregg.....	90 00
1864.		
Feb. 13.	Elkhorn Congregation.....	17 65
" 16.	D. Gregg	47 25
" 23.	Board of Domestic Missions.....	100 00
" 23.	D. Gregg.....	52 95
Apr. 25.	Elliot's Society.....	23 00
May 9.	D. Gregg.....	100 00
		\$562 15

	<i>Dr.</i>
1863.	
July 21. To one-fourth salary paid S. M. Stevenson.....	\$100 00
“ 21. Traveling expenses of same.....	50 00
Oct. 8. One-fourth salary of S. M. Stevenson.....	100 00
“ 8. Traveling expenses of same.....	50 00
1864.	
Jan. 19. One-fourth salary of S. M. Stevenson.....	100 00
Feb. 23. Traveling expenses of same.....	16 50
Mar. 10. Do. do. do.	13 50
Apr. 20. One-fourth salary of S. M. Stevenson.....	100 00
“ 25. Traveling expenses of same.....	23 00
Balance on hand..	9 15
	\$562 15

J. MOFFETT, *Treasurer.*

REPORT OF THE TREASURER OF THE WESTERN BOARD OF MISSIONS.

	<i>Freedmen's Mission Fund.</i>	<i>Cr.</i>
1863.		
June 2. Bethel Congregation.....		\$122 00
“ “ Churchill Congregation.....		29 00
“ “ Isaiah Reed.....		10 00
“ 23. Elkhorn Congregation.....		236 55
July 12 St. Louis “.....		28 25
Aug. 19. Old Bethel “.....		123 00
Oct. 28. Mrs. Mary Johnston.....		2 00
Nov. 4. A lady in Philadelphia, per Wm. Brown.....		2 00
“ “ Balance of Hospital Mission Fund, per D. S. Faris.....		21 15
“ 17. Churchill Congregation.....		50 00
“ “ Soldier at Vicksburg, for books.....		5 00
“ 21. Miss Jane Elliot.....		2 00
Dec. 14. Grove Hill Congregation.....		13 00
1864.		
Jan. 5. St. Louis Congregation.....		42 45
“ 8. Rushsylvania Congregation.....		15 00
“ 13. Princeton “.....		47 50
“ “ Bethesda “.....		48 75
“ “ Bethel “.....		2 00
“ “ James Hood, per Jas. Wallace.....		24 00
“ “ Wilkinsburg Congregation.....		6 00
“ “ Mr. Manny.....		50
“ 20. Rushsylvania Congregation \$32.80, less exchange 25c.....		32 05
“ “ 1st Miami Con., for clothing \$55.63, less expressage 40c... 55 23		55 23
“ “ Utica Congregation, “ \$41.20, “ “ 50c... 40 70		40 70
Feb. 6. John Russell.....		2 00
“ “ Churchill Congregation....		83 00
“ 13. Macedon “.....		10 00
“ 16. Mr. Steinmech.....		1 00
“ 26. Salt Creek Congregation \$18.50, less expressage 50c.....		18 00
“ 9. Bethel Congregation.....		75 50
“ “ T. N. Faris \$10.00, J. Lowe 50c.....		10 50
Mar. 10. Bethel Congregation.....		1 10
“ 16. J. H. Willson, \$2.00, H. Duguid, 50c.....		2 50
“ “ Wm. Gladstone.....		10 00

Apr.	6.	Old Bethel Congregation.....	\$ 78 00
"	"	" " " on account of salary.....	161 75
"	9.	Miss Mary M'Clean.....	1 00
"	15.	A member of St. Louis Congregation.....	125 00
"	18.	Female Missionary Society, Elkhorn.....	100 00
May	16.	Salt Creek Congregation, for traveling expenses and outfit of teachers.....	64 00
"	"	Miss Jane Holliday.....	6 00
May	25.	Cash from Princeton Congregation.....	41 25
"	"	Lind Grove Congregation.....	12 25
"	"	A member of Bethesda Congregation.....	2 00
"	"	Bethel Congregation.....	12 00
"	"	Elkhorn Congregation.....	12 00
			\$1,786 98
1863.			<i>Dr.</i>
Sept.	1.	To one-fourth salary paid Rev. J. Wallace.....	\$125 00
Nov.	19.	Books, &c., for use of schools.....	29 90
1864.			
Jan.	13.	Traveling expenses of Rev. J. Wallace, to and from Washington.....	89 05
"	"	Traveling expenses of Board.....	9 00
Feb.	1.	One-fourth salary of J. C. K. Faris.....	75 00
"	"	" " " E. Morrison.....	60 00
"	"	" " " M. Sterrett.....	60 00
"	"	Traveling expenses of above teachers.....	40 00
"	"	Cash paid J. Wallace, on account of salary.....	50 00
"	"	Books and slates for the use of schools.....	43 10
"	"	Outfit for Teachers' Home, Natchez.....	43 15
Mar.	10.	Traveling expenses of Board.....	5 60
"	16.	Clothing for freedmen.....	50 38
"	"	Outfit for Teachers' Home, Natchez.....	24 30
"	25.	Books for schools.....	47 50
"	"	One-fourth salary of R. A. M'Gee.....	75 00
Apr.	15.	Telegrams.....	2 30
May	10.	One-fourth salary paid M. Sterrett.....	60 00
"	"	" " " E. Morrison.....	60 00
"	16.	" " " J. Holliday.....	60 00
"	"	" " " S. J. Speers.....	60 00
"	"	" " " R. B. Speers.....	60 00
"	"	Traveling expenses of Misses R. B. and S. J. Speers to St. Louis.....	37 00
"	"	Traveling expenses of J. Holliday to St. Louis.....	14 70
"	"	Fare of the above three teachers to Natchez.....	27 60
"	18.	Cash paid J. Wallace, on account of salary.....	70 00
Balance on hand.....			508 40
			\$1,786 98

J. MOFFETT, *Treasurer.*

ANNIVERSARY OF THE NATIONAL ASSOCIATION TO AMEND THE CONSTITUTION.

THE first anniversary meeting of this organization was held in the Methodist Episcopal Church, Eighth st., Philadelphia, on Wednesday and Thursday, the 7th and 8th of July. The meeting, owing to a want of publicity in the city, was not large. The character and position of those who were present, and the interest manifested in the object of the association, were highly encouraging. The proceedings *in extenso* have been published in a number of papers, both religious and secular. As we have not space for them, we give merely the results.

The memorial to Congress prepared by the convention in Allegheny was changed in some points. It is now as follows:

To the Honorable the Senate and House of Representatives, in Congress assembled:

We, citizens of the United States, respectfully petition your honorable bodies to adopt such measures as may be necessary for amending the National Constitution, so that it may read in substance as follows:

"We, the people of the United States, (humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Governor among the nations, and His revealed Will as of supreme authority,) in order to constitute a Christian Government and form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure (the inalienable rights and blessings of life, liberty and the pursuit of happiness) to ourselves, our posterity, (and all the inhabitants of the land,) do ordain and establish this Constitution for the United States of America."

And we further petition, that such changes as may be necessary to give effect to these amendments of the preamble may be introduced into the body of the Constitution; and we, your humble petitioners, will ever pray, &c.

The following resolutions prepared by the Committee on Business were adopted as amended:

Resolved, That we understand the voice of God, in his providence toward this nation, at the present time, as calling upon all Christians and all patriots to prosecute the work in which this association is engaged with increased diligence and zeal.

Resolved, That as the object at which we aim involves nothing of a sectarian character, but concerns every lover of his country, we invite the co-operation of all Christian denominations, and all persons friendly to the proposed amendments.

Resolved, That in order to the attainment of the object of the association, it is highly important to engage the religious and secular press in the discussion and dissemination of the principles involved in the proposed amendment of the national Constitution.

The next meeting of the association is to be held in Philadelphia, on the last Tuesday of October, at 7½ P. M.

We subjoin some of our own observations with regard to this movement.

1. Its progress is not so rapid as its ardent friends wished and expected. The first anniversary of the association, it was antici-

pated, would be a large and enthusiastic meeting. The object aimed at seemed so important, and its accomplishment so necessary to the nation's welfare, that there was reason to believe the religious community would earnestly engage in it. But these expectations arose from a misapprehension of the nature of the movement. It is no mere surface change that is sought. It is a radical reformation—a revolution. The irreligious feature of the Constitution is generally looked on as its excellence; and the mass of people must abandon their long-established principles and take entirely new ground, before they can be expected earnestly to help on this reform.

2. The movement has, nevertheless, made progress. Prominent ministers of the Presbyterian, the United Presbyterian, and of some other churches of Philadelphia, took an active part in the proceedings of the association. The discussion of the various subjects presented were earnest and interesting. The idea seems to be taking hold of the public mind, that the omissions that it is proposed to supply in the Constitution are the main causes of God's controversy with this land. The first resolution declaring this, in substance, was adopted without a dissenting voice. This is a great point gained. God-fearing men will not be slow to prosecute a work to which the voice of God in his providential dealings with our country is so loudly calling them.

3. Earnest opposition may be expected. The movement is eminently Christian, and so soon as it gives any promise of success will arouse against it all the strength of the enemies of Christianity. It is well to know this beforehand, for those who think that the measure will be a popular one, will find themselves greatly deceived, and may be induced to abandon it, to the discouragement of its friends. Already we have seen indications of waning zeal in some quarters, arising, we doubt not, from this very cause. Let all who engage in this work make up their mind to prosecute it, at whatever cost, till its successful accomplishment.

4. There is danger of making expediency the rule of action in adopting measures to carry on this reform. We saw something of this at the late meeting. By the application of this rule, the amendments proposed at the former meeting were subjected to a sifting process, and changed. It was argued, that to insist on anti-slavery amendments in the Constitution would deprive us of the aid of many who would earnestly co-operate in procuring a recognition of God and Christ. The reason assigned for this was, that we are proposing religious amendments, and, therefore, slavery should not be mixed up with them, but should be left to be disposed of by men in their political character. And besides, it was alleged that slavery was already as good as dead; Congress was moving to have the Constitution amended so as to render slaveholding impossible in the United States. All this is plausible, but there is manifested in it a tendency to please men rather than please God; to secure human aid rather than the divine approval and blessing. Such a course cannot be successful, and the sooner it is abandoned the better.

5. A difficulty was presented in the meeting which we will endeavor to remove. It was asked, If these amendments were inserted in the preamble of the Constitution, could those who do not believe the doctrines contained in them swear allegiance to the Constitution? and, if not, should we insist on a change that would deprive any of their civil rights? To the first of these inquiries, it is not easy to give a direct answer. It depends entirely on the amount of conscientious attachment atheists, infidels and Jews have to their negative creeds. It is very doubtful if that attachment is so strong as to restrain them from making these acknowledgments, when to do so is required as a condition of citizenship. The atheist is generally supposed to do violence to his own judgment in denying the being of God. In the case supposed, it would be more than likely that he would allow his judgment to rule, and give up his prejudice. Nor is there anything in the denial of the Lordship of Christ, and of the supreme authority of his revealed will, that could so bind a natural conscience as to compel to self-disfranchisement. We doubt much, if, when this becomes a practical question, any of the classes mentioned would refuse to swear the oath of allegiance. And then as to the right of the matter; it is surely far better for them to acknowledge precious Bible truths, even though a blinded conscience might reclaim, than to persist in their denial and rejection. The rule, "He that doubteth is damned, if he eat, because he eateth not of faith, for whatsoever is not of faith is sin," Rom. 14: 23, has reference to things indifferent, and not to matters of divine obligation, and is, moreover, a rule for those who have faith, and not for unbelievers.

But in regard to the second inquiry. Suppose a Jew, for instance, should feel compelled to refuse the oath of allegiance, because the preamble of the Constitution contains in it an "acknowledgment of the Lord Jesus Christ as the Governor among nations," is that to settle the question, and exclude that declaration from the Constitution? By what standard are we to determine the point? By the word of God? Certainly. But does the word of God in requiring nations to "kiss the Son," Psalm 2: 10-12, condition their obedience to this command on the creeds of their subjects, so that if any of these do not believe that Jesus is the Son of God, the Prince of the kings of the earth, nations are freed from the obligation? We have only to say, that we find no such condition expressed or implied, and we are sure it is not to be found in the Bible. The body politic must do its duty to its King and Head, whatever may be the mistaken views of some of its members respecting Him.

And if it be a hardship for a man to be thus disfranchised, he has brought it on himself by his obstinate adherence to a false creed. His case is no worse than of those who are now disfranchised because the Constitution does not honor Christ by owning his authority. Are the rights of conscience more to be regarded, when conscience is blind and enslaved, than when enlightened and free? We ask this question of those who themselves can make the acknowledgments proposed in the amendments. If they cannot go the

length with us of a conscientious refusal of allegiance to the Constitution as it is, they nevertheless agree with us in the conscientious belief of the principles enunciated in the amendments. If, then, the principles which we would insert in the Constitution are scriptural, do we and the deniers of these principles stand on the same ground as regards having our conscientious convictions respected in the Constitution? Or, to put the case stronger, should we, with truth on our side, be deprived of the privileges that a declaration of the truth would give us, because such a declaration might be a stumbling block in the way of those who hold the most dangerous errors? We are aware that this is not reasoning *ad rem*. But the objection that we are answering is not *ad rem*.

6. Great fears were expressed by some who favored the amendments, lest a religious test would be introduced into the Constitution. Now, if these amendments are not a religious test, we do not care a straw for them. If they do not furnish a standard by which to determine the eligibility of candidates for office, then they are not worth the paper they are written on. We want a religious test; such a test as will give us for rulers only able men, men of truth, such as fear God and hate covetousness, Ex. 18: 21. We want just men who rule in the fear of God, 2 Sam. 23: 3. The want of these qualifications in our rulers has been a curse to the country, and will continue to be a curse to it until the evil is remedied. Men may indeed dissemble, and ungodly men may creep into office with the test, but that is no argument against it. If we cannot block the way so as to prevent hypocrites from getting into office, must we therefore remove all barriers, and leave a free passage for the profane and ungodly?

Let the friends of this great reform be encouraged. We believe it is the cause of God, and shall prevail. The kingdoms of this world shall become our Lord's and his Christ's. T. S.

LETTER FROM COMMITTEE OF SCOTTISH SYNOD.

To the Office-bearers and Members of the Second Congregation of the Reformed Presbyterian Church in New York :

DEAR BRETHREN—I write to you in the name and by the authority of a committee of the Synod of the Reformed Presbyterian Church in Scotland, on behalf of the church to which we belong.

Your very kind and acceptable communication was duly received by our Moderator, and will be presented to the Synod at its first meeting, which is to take place the first Monday of June. Meanwhile, we would now express to you, brethren, our warm and cordial thanks.

We give you thanks for your valuable testimony in behalf of the precious truths for which we have been called to contend in the midst of trials and suffering. We give you thanks for your warm sympathy with us when called to plead the cause of our divine Lord and Master. And we offer to you our lively gratitude for your generous determination to render both moral and pecuniary support to the cause in which we are engaged.

Your resolution in this matter is at once wise and considerate, as well as kind and generous. We did not send to you any call for assistance. You have come forward, with the spontaneous offer of valuable help. We accept your kindness most willingly, as being a free-will offering of love to the cause of our divine Saviour. Your kind offer is suitable and well timed. We have need of pecuniary aid for the building of churches and for the support and extension of the gospel. We may state a few facts for your information.

Besides many members of the church scattered through different parts of Scotland who are firmly attached to the principles of the Reformed Presbyterian Church, and who earnestly desire the full and faithful preaching of the gospel, we have six recognized congregations of the church without pastors, and five of these are without places of worship. Some of these congregations are yet small, and vigorous exertions will be necessary both for the erection of churches and for the support of the gospel. Hitherto it has been our endeavor to supply those calling for the means of grace with the preaching of the gospel, and the administration of gospel ordinances, as far as in our power; and through the laudable exertions of the people themselves, it has come to pass that these means of grace have been provided without drawing from the common funds of the church as much as might have been expected. But the work of church building has not yet begun; and this, together with the support of the gospel, will require larger funds than we can command. One of the five congregations to which we have referred, is to obtain a pastor during the course of the present week. It is our hope, that by the blessing of God on their own vigorous and spirited exertions, the people of that congregation will, after present difficulties are overcome, not only meet all their own demands, both for church building and the support of the gospel, but render efficient aid for the support and spread of the gospel in other places. But other congregations are not so favorably situated, and liberal help will be required to cheer them on and to strengthen their hands in the work of the Lord.

It may be right further to mention in response to your kindness, that three of our pastors have been accustomed to receive a considerable amount of aid from the Ferguson Bequest Fund. It seems to us that in justice they are still entitled, as much as before, to receive from that fund—holding as they do the principles of the church to which the bequest was made. But how that matter may be eventually arranged we cannot tell. The Lord reigneth. One thing we know, that during the last year the amount granted to these three brethren was greatly diminished. They may suffer for their faithfulness to Christ; but the Lord will supply all their need according to his riches in glory by Christ Jesus.

It is our hope, dear brethren, that your generous conduct will come to be known widely among brethren in America, and that many will account it even a duty and a privilege to follow your example, with a view to the advancement of the Saviour's cause.

● Accept, dear brethren, our warmest gratitude; and may all of you be enriched abundantly with all the riches of redeeming love. I am, dear brethren, in the bonds of covenant love, as speaking in behalf of the church,

Yours, affectionately,

WM. ANDERSON, *Convener of Committee.*

LOANHEAD, EDINBURGH, May 10th, 1864.

SYRIA MISSION.

LETTER FROM REV. R. J. DODDS.

LATAKIYEH, May 26th, 1864.

DEAR BRETHREN—I believe I am, as usual, a little behind time in writing to you, but I cannot well help it. Your letters still come regularly, and are always welcome and refreshing. It is now within a few days of a year since our beloved brother and sister, Mr. and Mrs. Beattie, left us. We have much felt, and continue to feel more and more the want of their presence; still we have been sustained beyond our expectations. We have had much cause to rejoice in the covenant faithfulness of our God.

Our principal teacher, Beshara, left us about a month ago. His father died, and he being the eldest son, had to go home to take charge of the family. Hammud is competent, in a great measure, to take his place, and I shall make no effort to supply it otherwise, at least till the autumn. The labor of the school is commonly lighter in summer than in winter. We gave the boys a month's vacation, which came to a close at the beginning of this week. When they go up to the mountains at the time of vacation, we never know how many of them will return to the school. This is an evil for which there is at present no remedy. This time three of them were hindered by their parents from returning. One of these started with the rest to come down, but was taken back by his mother before he had proceeded far; I expect that he will be brought down one of these days by his brother, who is his special guardian, and who was from home the day that the boy started and turned back. As for the other two, it is very likely that their parents will come to us in the autumn, begging us to take them back; but I think we shall not do it. It is some comfort to know that they have not gone away without such a knowledge of the gospel way of salvation as God may make saving to them in the day of his power. One young man has so much farming on hand, that we cannot expect his attendance on the school in the summer; neither do we much desire it, as it is refreshing to find a Fellaheen thrifty and industrious, and diligence in business is one of the virtues which we desire to inculcate on them. I have had the offer of new scholars, but the state of the funds has deterred me from admitting them.

Last week I took Hammud with me, and went to see a brother of his mother, who lives in Rimin, a village about twelve miles from B'haura. I found the old man to be of an inquiring turn of mind, and fond of disputation, and possessed of such a knowledge of the Scriptures as indicated that he had read them a great deal, and studied them too, in his own dark, groping way. I staid with him all night, and a part of two days, and had much discussion with him; and as there were always other persons present, I had thus an opportunity of setting forth very freely to a number of Fellaheen, Christ crucified as the only way of salvation. I think the door is beginning to be opened a little wider than it has been hitherto.

We have only seven Fellaheen boys at present, and it is as many as the state of our funds will warrant us in taking.

Bro. Morgan, of Késsab, and his family are paying us a visit this week, which is very refreshing to us in our loneliness; and not to us only, but to two native Protestants, who came hither a few months ago from Aintab, and who attended preaching every day without understanding a word of our services, but had the privilege of hearing the Word of God from Bro. Morgan, last Sabbath-day, in their own native Fellaheen.

Yours in the Gospel,

R. J. DODDS.

NORTHWESTERN MISSION.

LETTER FROM MRS. M. STEVENSON.

JANESVILLE, Wis., May 26, 1864.

Dear Brethren—It is some time since you have heard from me. But notwithstanding my efforts to extend the borders of our New Testament church have not been diminished in the least. Doors of usefulness still seem to open up before me. Oh! that the Lord of the harvest would send forth laborers into his harvest. My labors have been expended, chiefly, upon the places mentioned in my previous letters. In the month of April I visited Elliot, Minn. The friends here were still prospering, and gladly welcomed me on my return to them. They have increased their subscription for preaching, and are looking forward with courage. Mr. J. Van Aernam, from Rev. R. Johnston's congregation, has moved his family there, and others are talking of making that place their homes. I hope they will make their delay as short as their convenience will afford, as land in that community is rising in value. Rail roads from several points on the Mississippi river are being pushed across to the Missouri river with great energy, furnishing a convenient market for farmers and other dealers. I also spent two Sabbaths at Patch Grove, Wis. Here I received encouragement beyond my expectations. I had time to visit but few of the families attending my preaching. They all seem anxious to have the gospel preached to them in its purity. The Scotch here are well acquainted with the doctrines of our church, and generally admit that we are right. They have subscribed \$67.00 for preaching, and are confident that over \$100.00 can be raised. There is no Presbyterian organization in all this community. I have been preaching occasionally to the people at Spring Valley, 15 miles west of Janesville. Here there is an increased desire for the church to send them preaching. Six families that I visited, subscribed \$60.00 for preaching, and I understand that others will subscribe liberally, as soon as it is convenient for me to visit them. This is but a short outline of my labors during the last four months. The work is interesting and responsible, the field extensive and the promise of a rich harvest very encouraging. One missionary in this vast field can accomplish but little. In addition to the places above mentioned, where I have spent most of my time, there are other places urging me to come and preach to them. Prescott, Lafayette, Oshkosh and Fulton, in Wis., Mankato, Minn., and Newton, in Iowa, are places claiming the church's attention. Let me again urge those expecting to settle in the West, first to consider well the importance of settling, either in the bounds of a congregation or at some point where there is a prospect of a congregation. It is not necessary for me to tell parents of the responsibility resting upon them in choosing homes in the West. The spiritual welfare of your children, and the prosperity of the church, should claim your first attention. I do not say this to discourage any one from coming west, I would rather encourage. The West is the place for a poor man with a large family. A man of industrious habits can make an honest living here, and have something to give to the church. There are many families in the eastern cities, whose circumstances in life would be greatly improved, were they in the West, where land is cheap. Then they could get farms and become producers instead of consumers. How many families are there in the crowded cities, that toil from early dawn to late at night in unhealthy occupations, and do little more than make a living, and render but little support to the church.

Brethren, pray for the prosperity and peace of Zion. And may the standard of our covenanted testimony soon be planted throughout the broad and fertile

plains of the Northwest. Fathers in the ministry, I ask an interest in your earnest prayers. Hoping that harmony and peace may dwell in your present assembly, and that the spirit's influence may accompany all your acts and deliberations, I remain, yours in the Gospel.

S. M. STEVENSON.

LETTER FROM FERNANDINA.

FERNANDINA, FLORIDA, July 4th, 1864.

REV. J. KENNEDY—*My Dear Sir*: Although it is a severe task for me to write now-a-days, yet I cannot refrain from answering your letter of the 13th ultimo, which has just been received, owing to its having been missent. Little has been done for the negroes since you left, as regards their spiritual and educational needs. This is owing to two causes; first, the military order prohibiting them from assembling in numbers, and in the second place, chiefly for the want of practical and efficient preceptors. It is utterly fruitless for any person to come here as teacher or missionary, who has first to be taught that the ex-slaves are an ignorant people. Many over-zealous and foolish women sent out by the Freedmen's Association to teach the colored children, have rendered themselves quite ridiculous by their estimation of the mental abilities of these children as superior to those of the white children of the North. Such nonsense should be knocked in the head, and it has been—and by these same self-satisfied women, for out of the large corps of original teachers but few now remain in the field.

I do not fear to say that I am as good a friend of the negro as any one else, and am not afraid to say also, that they are, with few exceptions, liars and thieves, and that they must be met and dealt with accordingly. The most stringent civil laws must be enacted for these people. Ignorance leads all people into excesses, and hence the necessity of pressing regulations for proper restraint. Neither respect nor discipline can be acquired in a school room of colored children without the stern and strong arm of masculine power. If you know any person or persons who can look upon the negroes as not being paragons of excellence, and who possess a will to do something practical, as you were doing here, and who will not suffer themselves to be badgered by strong-minded women, such person or persons will doubtless be of service to the "contrabands."

I am sorry to inform you that I continue in feeble health. Owing to this being a blockaded port, I cannot be permitted to ship the produce purchased of the negroes this and last year, consequently I have been obliged to remain here.

The health of my family is as good as could be expected this very hot weather. They send regards to you and your family. We are without news—have not heard from Grant's campaign for a week and more. Accept my wishes for your good health and happiness, and believe me,

Yours, truly,

H. H. HELPER.

REV. THOMAS SPROULL—*Dear Brother*: I send you this letter of H. H. Helper of the 4th inst. He understands the true character, wants and condition of the colored people of Fernandina better than many others, and he is correct in reference to the male instructor.

You will see from this letter they are yet destitute at F., and the Board should have a man in the field before any other come. I hope Mr. H. H. Helper will pardon me the use I make of his private correspondence; it is an expression of practical good sense. Yours, &c.,

JOSHUA KENNEDY.

ROCHESTER PRESBYTERY.

At the meeting of the Rochester Presbytery, held with the consent of Synod, and during its sessions, in the city of Philadelphia, Rev. David Scott was appointed stated supply till next meeting of Presbytery, in Toronto, at the request of that congregation, and authorized to dispense the sacrament of the Lord's Supper at such time as may suit their convenience. Mr. R. Shields is appointed to supply in the congregation of Ramsey during the months of July and August. Remaining appointments to be made by the interim committee, and to grant to such vacant congregations as may ask for it, leave to moderate in a call for the election of a pastor.

The committee appointed by Presbytery at a former meeting, to obtain further evidence in regard to the claims of Rev. R. Johnson against the congregation of Toronto, &c. reported, and the testimony taken was laid on the table by Presbytery. Said report was recommended to the committee to be perfected, and the committee instructed to use further efforts to obtain from Mr. Johnson the bond and other papers in his possession, belonging to the congregation of Toronto. Presbytery resolved that no further action be taken in this case till said bond and other papers are delivered up to Presbytery.

A resolution was passed, instructing congregations to pay supplies the amount per day ordered by Synod several years ago. Resolved, also, that this shall not take effect till after next meeting of Presbytery.

It was agreed to request the congregations under their care, that while they are expected to enter heartily into the various schemes of the church, that they shall not overlook that of the Domestic Mission within their own bounds, and that pastors be instructed to inform their respective congregations, when making this known to them, that full reports of what is done for the cause of missions will be laid before Synod, and thus be spread before the church.

NEW YORK PRESBYTERY.

THE Presbytery of New York met, according to adjournment, on the 23d of May, in the First Reformed Presbyterian church, N. Y. Rev. David M'Alister, who had been ordained and installed in Walton congregation, since the last meeting, was chosen Moderator, and J. B. Williams continued Clerk for the ensuing year. The ministerial members were all present except Rev. N. R. Johnston.

Rev. J. T. Pollock, who had deserted his pastoral charge since the last meeting of Presbytery was suspended from the ministry and membership of the Ref. Presb. Church.

A committee appointed to prepare a minute of the death of Rev. S. M. Willson brought in the following report, which was accepted and adopted: "Presbytery records with sincere sorrow the decease of Rev. S. M. Willson, late pastor of the Kortright congregation. He died on the 21st of January last, in the 68th year of his age, having been forty-two years a minister of the Reformed Presbyterian Church, and for a greater portion of the time a member of this Presbytery. He was an humble man, a true friend, a wise counselor, a faithful pastor and an able minister of the New Testament. Presbytery sympathize sincerely with the congregation and family in their sore bereavement, and commend them to the sympathy and care of the Shepherd and

Bishop of souls By this providence we are admonished 'to work while it is called to-day.' The work is great, the time is short, and the reward of the faithful servant a crown of glory that fadeth not away."

Upon inquiry, it was ascertained that the commissioners appointed to visit presbyterially the various congregations had fulfilled all their appointments, except the one designed for the 2d congregation, Newburgh, which was continued. Other commissioners were appointed as follows: *White Lake*—J. R. W. Sloane, D. M'Allister and J. C. M'Cullough *Boston*—J. C. K. Milligan, J. M. Beattie and J. Kennedy. *Topsham*—Joseph Beattie, J. M. Armor and W. M'Claren. *Ryegate and Barnet*—J. M. Armor, Jos. Beattie and S. Babcock. *Craftsbury*—N. R. Johnston, Jos. Beattie and Josiah Divol. *Walton*—S. Carlisle, J. B. Williams and Jas. Miller.

The Treasurer of the Home Mission Fund presented his report, which was accepted, and having been referred to the Auditing Committee, was adopted and is as follows:

The Treasurer of Home Missions of the New York Presbytery would respectfully present the following report:

1863		RECEIPTS.		1863.		DISBURSEMENTS.	
Oct. 28,	Balance in Treasury,	\$318	35	Oct. 28, By Cash,	Rev. D. M'Allister,	\$14	00
" 29,	To Cash, Bovina Cong.	18	75	" " "	" J. B. Williams,	10	00
Dec. 11,	" " Topsham "	7	83	" " "	" J. Sproull,	10	00
1864.				" " "	" J. W. Shaw,	6	00
Feb. 7,	" " Coldenham "	7	00	" " "	" J. O. Baylis,	8	00
Mar. 17,	" " Dundaff "	23	36	" " "	" R. Z. Willson,	61	64
Apr. 8,	" " 1st N. York "	44	65	" 30, "	" Wm. Graham,	75	00
" 26,	" " 2d N. York "	72	13				
May 2,	" " Boston "	13	25				
" 21,	" " Walton "	26	00				
" " "	" " White Lake "	12	00				
" " "	" " Bovina "	11	55	May 23, To Balance,	-	-	365 23
		\$549	87				\$549 87
1864.							
May 23,	Balance in Treasury,	365	23				
" 23,	To Cash, 2d Cong. Newburgh,	10	17				
	Bal. in Treasury,	\$375	40				

J. WIGGINS, Treasurer.

Mr. J. C. Nightingale, theological student, preached a sermon from John 14: 26, and the Moderator was directed to present him pieces of trial for licensure at the conclusion of his theological course.

The moderation of calls was granted to Kortright, Bovina and Brooklyn, when requested by their respective sessions and congregations.

Revs. S. Carlisle, J. C. K. Milligan and Elder John Kennedy were appointed an Interim Committee of Supplies, to publish their report at the earliest convenience.

The dispensation of the sacrament of the Supper at Kortright, was appointed on the 4th Sabbath of October, to be conducted by Rev. J. R. W. Sloane, with such assistance as he can obtain for the occasion. The dispensation of the sacrament was also appointed at Bovina, on the 2d Sabbath of September, and conducted by Rev. S. Carlisle, with such assistance as he can obtain for the occasion.

Existing difficulties in the First R. P. congregation, N. Y., which could not be settled in a brief session of Presbytery, made it necessary for the Court to adjourn to meet on the 2d Tuesday of July ensuing, at 7½ o'clock, P. M., in the First R. P. Church, N. Y.

J. B. WILLIAMS, Clerk.

THE USE OF THE ELECTIVE FRANCHISE.

DOES the present condition of things in the United States—the union and emancipation issues involved in the coming fall elections, especially the Presidential—make any change in the moral aspect of the use of the elective franchise, as heretofore determined and held of the Reformed Presbyterian Church? This is now a question thrust upon us, particularly by the recurrence of the quadrennial election, which has so much to do with the course of governmental action, for the next four years and even beyond, upon matters of the highest moment, nationally and even personally. A change has taken place in the administration of public affairs; not embracing all that is desirable or essential to the nation's permanent welfare, but still great. Slavery no longer holds its place as the ruling power in the land; it struggles for existence, and struggles almost hopelessly. A large portion of the nation has turned to be its deadly enemy, and has set its heart upon its extermination. Its friends, and the friends of Southern ascendancy, are in a decided minority, but they do not abandon the contest, and will not without one more effort. They are banded together and pledged to a final struggle. The temptation is great to give aid, at the ballot-box, to the advocates of freedom, but this cannot be done by those who are bound by solemn ties to maintain the supremacy of Christ, and a consistent adherence to the great principle of human rights. This we proceed to demonstrate, and,

1. COVENANTERS have ever refused to exercise the elective franchise, because of *the evils incorporated in the Constitution*. Sins committed in administering a government, are national sins, and if the entire course of administration has been in a sinful direction—as of this country in reference to slaveholding—this becomes an important fact in determining the character of the Constitution; and, perhaps, it is possible for an administration, even under a good constitution, to become so persistently and universally wicked as to compel such as would keep themselves free from the guilt of the nation, to withdraw entirely from all active share in political acts. With these things we have not now to do. We repeat, that “Presbyterian Covenanters”—we give the language of the Testimony—“perceiving immorality interwoven with the General and States’ Constitutions of the government in America have uniformly dissented from the civil establishment.” Again,

“Since the adoption of the Constitution in the year 1789, the members of the Reformed Presbyterian Church have maintained a consistent testimony against these evils. They have refused to hold any office which implies an approbation of the Constitution, or which is placed under the direction of an immoral law. They have abstained from giving their votes at elections for legislators or officers who must be qualified by an oath of allegiance to the immoral system. They could not themselves consistently swear allegiance to that government in the Constitution of which there is so much immorality. In all these instances their practice has been uniform.”

We wish the point we now make to be specially marked; as a church, our difficulties in the way of exercising the elective franchise have been found in the character of the *Constitution*, and not in the administration.

2. *The Constitution remains what it ever has been.* No change has yet been made in this instrument; and hence, if we have been right in withholding our votes all along, and on the grounds on which we have so done, it is our manifest duty to continue on faithfully in the same course. Had we justified our refusal to vote, sit on juries, &c., merely on the ground that the *administration* of the Government was unjust or impious, in that case a change of administration for the better might furnish a plea, and even a reason for a change in our relations to the National Government. But as we have seen, our objections have been to the *Constitution*. Of course if the Constitution remains the same, there is not even a shadow of a reason for voting under it now, that did not exist in 1789 and onward to this day. Let this be marked also.

3. *In reference to the matter before us, attempted amendments to the Constitution are of no account.* There are amendments proposed to the Constitution of our country. The principal one, is to prohibit the enslaving of human beings anywhere within the limits of the national domain. A most important amendment. A majority of both houses of Congress have voted in favor of this amendment—an overwhelming majority of the Senate, but in the House, not the two-thirds required by the Constitution for its passage. The attention, moreover, of the religious part of the community is, to a certain extent, directed to a still more important amendment of the Constitution, by which God, his Christ and his law shall be acknowledged by the nation. *But these amendments have not been made.* That the first will be, ere long, we have well grounded hopes. But as yet even this is no more than a *proposed* amendment. The representatives, and the President and all other *civil* officials of government chosen at the coming election, will take the oath to the Constitution *as it is*, not as it may be at some future time. And hence, while we rejoice that the attempt is making to bring the Constitution, in regard to slavery, to be a righteous Constitution—and give due credit for it—the case, as now before us, is the same precisely as it ever has been, and we repeat, “If we have occupied the true position heretofore, it is our imperative duty as faithful witnesses for the rights of our Lord and Master and for the rights of the slave, to hold it still.”

But even were this anti-slavery amendment adopted, it would not materially effect our position. The long list of sins, immoralities with which the Constitution is charged in our Testimony—page 124, ed. 1849—would still remain; we would still be obliged to stand aloof and call upon this nation to “honor the Son,” and till this should be done, to submit to our present privations and disabilities.

4. *All this reasoning is not affected by the fact, that we have not as a people withheld our help from the country in the existing war.* For, (1.)

If we have been wrong in this, two wrongs will not make one of them right. Our dissent from the *civil* institutions of the land, stands upon its own independent grounds. If to help the country is wrong, no other act of wrong can make it right, and in this matter each man must answer for himself. God will not accept the plea, that he and others have done an act analogous to voting, as an apology for sending a man to swear to support an immoral Constitution. But, (2.) There is a wide distinction between giving help to the *country* in its trials and becoming implicated in its constitutional evils. If a riot occur in city or county, the suppression of the riot by force is an act due to social order and personal security and defense, and to the higher interests of peace, civilization, education and religion. And so the defense of the land, its property and its integrity against foreign aggression, and still more, the subduing of an insurrection designed to destroy the integrity of the land, and to establish outrage and wrong upon the national territory.

Finally, and as a summing up, there is this day no excuse that can be offered in favor of voting at the polls of the country, which would not have been as valid twenty, thirty, fifty years ago, for whatever changes have taken place in public sentiment in reference to one great constitutional evil—whatever changes for the better have been made in the laws of the land—in the prohibition of slaveholding in the territories of the nation, emancipation in the District of Columbia, the admission of colored men's testimony in United States courts, the repeal of the laws for the rendition of fugitive slaves, &c., the instrument to which the President, &c. became sworn is the same identical instrument it ever was, and the oath involves the same guilt, or rather enhanced guilt, for there is at this day a far greater amount of light on the evils with which the Constitution is justly chargeable. Let us wait a little longer patiently, in the hope that the divine judgments, accompanied by the diffusion of his truth, and the outpouring of his Spirit, will ere long bring our beloved country to see its sins, to confess them with sincere mourning and penitence, and thus to accomplish a complete reformation of the Constitution and administration. "Hold fast, that no man take thy crown."

J. M. W.

THE BANNER OF THE COVENANT.

ON the page that belongs to our New Light friends, of this weekly octavo, we find some remarks on the action of our Synod on the war question. After giving the answer of Synod to the reasons of dissent, the writer says:

"Our brethren are manifestly feeling their way toward the light, and, we anticipate, will soon attain the position which we now occupy. They will ere long perceive how absurd it is to suppose that if the Constitution is to be amended, and our government made a truly Christian government, those who

think this *should* be done must decline to vote or hold office, and thus most absurdly leave the doing of it to those who think it ought not to be done. If our government is to be made better, those who think so should vote accordingly. We expect, therefore, soon to find our former brethren sustaining the cause of liberty and Christian government by the *ballot* as well as by the *bullet*."

We feel that it would be useless to attempt a serious reply to this. The patronizing tone of the extract, along with its self gratulation, is too much for our gravity. The first sentence contains a clever joke, and the writer must have intended it for the amusement of his readers in the heat of the dog days. The absurdity which he presents is a pretty good piece of irony. Absurd indeed, for conscientious men to refuse to swear allegiance to a government that needs to be made Christian! But perfectly proper to swear to support it in its unchristian form, in order to amend it through the ballot-box! Nothing absurd to pledge allegiance to it as it is, in order to have an opportunity to change it! The writer has some talent for irony.

We might inquire how "the cause of Christian government" can be sustained by the ballot, when the "Constitution needs to be amended to make the government truly Christian?" We do not know what figure in rhetoric the views of the writer on this point must be classed under, in order to make common sense.

OUR FOREIGN MISSION.

By letter from Mr. Dodds, dated June 23d, we learn that he and his family are, in the good providence of God, still in health. Mr. Dodds states, moreover, the most encouraging fact, that on the Sabbath preceding—that is, June 19th—Yusif Jedid was publicly enrolled among the members of the church of Christ by baptism. Yusif is one of the Fellaheen, as is Hammud. We regret to learn that the latter is suffering from ill health. It is hoped, however, that relaxation and travel will soon relieve him. In the meantime, Yusif takes his place in the school. Let us "thank God and take courage."

CIRCULAR FROM THE BOARD OF FOREIGN MISSIONS.

It is known to the Church that Synod has once and again enjoined upon the Board, diligence in securing a medical assistant for the Mission in Syria. Our efforts are at length rewarded with success. Dr. David Metheny, of Pittsburgh, consents to go. His eminent fitness for the post is conceded by all who know him. The Board propose to send him immediately, and they look with confidence to the church to furnish the necessary means. Let the matter be taken hold of vigorously, and at once, and not fail as heretofore. It will require special effort, owing to the high rates of exchange, but the

church is fully equal to the demand. Dr. Metheny relinquishes a lucrative practice to serve the church on a meagre salary, and it will be a living shame if this beloved physician gives himself to the work, and the church does not pour out her treasures to the intent that he may enter upon it at once. It is expected that Mr. and Mrs. Beattie will sail at the same time, which will involve considerable additional expense. A Christian gentleman in London, Mr. Lyde, is contributing largely to the Mission; the brethren in Ireland are helping us by their sympathy and liberal benefactions; and it must not be said of us that we are behind any in self-sacrificing devotion to the interests of this great work. The Board will act in faith of being sustained by the prayers and contributions of the people.

SAMUEL O. WYLIE, *Chairman of Board.*

THE BOARD OF DOMESTIC MISSIONS.

THE Central Board of Domestic Missions appointed by Synod at its last meeting, was organized June 8th—Prof. J. M. Willson, President; Danl. Euwer, Treasurer—and now appeals to members of the church to sustain it pecuniarily. The various fields are occupied in part, and new laborers will be sent as soon as the resources under the control of the Board will justify the expense. There never has been a better opening for the dissemination of Reformation principles afforded to the church, and it is hoped that every member in her communion and lover of her principles will send forward at once liberal contributions to the treasurer, that the various Missions can be fully sustained. By order of the Board. WM. WILLS, *Secretary.*

This Board has a great and good work in its hands. There are two missionaries in the West and Northwest, eight or nine teachers and missionaries in the Southwest, five in Washington City, and the Board is endeavoring to find a missionary for Fernandina. To carry on all this work justly, considerable funds will be needed, and soon. It is enough, we presume, to state these facts. The funds will, we are confident, be forthcoming.

JAS. M. WILLSON,
Chairman Board Domestic Missions

RESOLUTIONS OF 2d CONGREGATION, PHILADELPHIA.

EXTRACT from the minutes of a meeting of the 2d Reformed Presbyterian Church, held June 13th, 1864.

The following preamble and resolutions were unanimously adopted:

Whereas, in the wise and mysterious providence of God, the pastor of this congregation has been visited with serious bodily infirmity, entirely unfitting him for preaching; and, whereas, his physician advises rest and freedom from care as necessary to his recovery. Therefore,

Resolved, That Mr. Wylie has the sympathy of his congregation in his present affliction, and that sincerely desiring his speedy recovery, we cordially invite him to *suspend*, for so long time as may be necessary, his pastoral labors

in this congregation, hoping that by the divine blessing he may soon be restored to wonted health, and again fitted to spend and be spent in his Master's service for our good and edification.

Resolved, That Mr. Wylie be requested to obtain, if possible, a constant supply of preaching during his absence, and that the congregation, with the consent of the session, will devote the weekly afternoon collections to defray the extra expense thus incurred.

Resolved, That Mr. Wylie limit his sojourn away to not less than three months.

Resolved, That a subscription be raised to be applied to defray any expenses our pastor may incur by reason of his present sickness.

ALEX. P. BROWN, *Secretary*.

At the close of the monthly congregational prayer meeting, July 11th, Mr. J. W. Torrey arose, and after some remarks appropriate to the occasion, presented to Mr. Wylie \$270, the token and proof of the congregation's sympathy, and the testimony of their continued regard for him as their pastor. Mr. Wylie briefly replied, testifying his sense of the congregation's kindness, and his appreciation of this token of their affectionate consideration. The occasion was pleasant alike to the congregation and pastor, and will be remembered as an agreeable incident in their history.

OBITUARIES.

DIED, November, 1863, in Kortright, Delaware Co., N. Y., Rev. SAMUEL M. WILLSON, in the 67th year of his age. Mr. Willson was born in the year 1796, in the Forks of the Yough, the tongue of land formed by the confluence of the Youghiogheny and Monongahela rivers. His forefathers had emigrated in the year 1713 from Rostrevor, County Down, Ireland. In 1769 the family had settled on the farm on which he was born: having previously resided for a time in the Cumberland Valley and the Cove Valley, in Central Pennsylvania. His father, Zaccheus Willson, was long an elder in the church; his mother, Mary M'Connell, was, previously to her marriage, connected with the Secession Church, but soon after acceded to the communion of the Reformed Presbyterian Church. About the year 1810, he commenced classical studies with his brother, the late James R. Willson, in Bedford, Pa.; completing his course in the city of Philadelphia, to which his brother removed in 1815. His theological studies he pursued in the Theological Seminary of the Reformed Presbyterian Church, then located in that city, under the charge of Rev. S. B. Wylie. He was licensed in 1820, and in the following year was ordained pastor of the Galway congregation, Saratoga Co., N. Y. Here he remained and labored, not without success, until the year 1826 or 7, when a severe attack of disease, which left him much reduced in strength, compelled him to relinquish his charge, and even to discontinue his ministry for a time. During this interval, he taught in a select school in Coldenham, and subsequently in Albany, spending, however, a year in itinerating as a supply, chiefly in the bounds of the Pittsburgh Presbytery.

In 1833 he was settled in the congregation in Craftsbury, Vermont, being their first pastor as a separate congregation. Here he remained until 1844, when he received and accepted a call to the pastoral charge of the Kortright congregation, in which he continued to labor with acceptance and success until a few months before his death.

Mr. Willson was in many respects a marked character. As a theologian, he held deservedly a very high place. His studies in this department were never intermitted. He was thoroughly instructed in early life by his father, a man of unusual intelligence and of great piety, and by his mother, who was gifted with an intellect of remarkable power, improved and replenished by a very extensive reading of the best old religious works. He had added largely to his stores of doctrinal knowledge, by the diligent perusal and study of the best systems of the Reformation, Turretine, Witzius, &c., while in the Seminary. These works he continued to peruse. The writer remembers to have heard him say a few years since, that he had spent the preceding winter in the re-perusal of such volumes of Witzius, and Calvin, and Owen, as were in his possession.

As a preacher, Mr. Willson was remarkably clear, concise, perspicuous and systematic; and, as might be inferred from the nature of his studies and readings, always sound and accurate. During his later years there was a growing *unction* in his exhibitions of divine truth. He spake "from the heart to the hearts" of his hearers. His own soul was evidently deeply impressed with the importance and preciousness of the doctrines of grace. He was pointed and practical. Earnest in combating errors; directing the shafts of truth with the utmost plainness against all evils, public and private; and dealing much with the consciences of his auditors. As a witness-bearer, he was ever faithful, bringing before his hearers the movements of the age, and testing them by the unerring Word. He was not imaginative, his style was almost entirely unornamented; his illustrations ever drawn from actual life. He excelled in prayer. Here also there was a manifest mental and religious growth; as he advanced in years, his mind was often deeply stirred as he addressed the throne of grace, tears were not rarely mingled with his supplications. His prayers in the family were marked by the same features which characterized his public exercises. Ripe Christians, especially, were attracted and edified by his services.

As a presbyter he never took a very active leading part; but was always in the fore-front notwithstanding. His seat was never vacant in the chuygh courts, until some of the infirmities of years and domestic trials pressed upon him. None could ever mistake his position on any question of public interest; frank almost to a fault, he never concealed his views; he was earnest, and sometimes enthusiastic, in his advocacy of the views which he had arrived at, for he thought for himself. He was no mere follower.

During the discussions and proceedings which terminated in the division of 1833, Mr. Willson never faltered. He adhered to the position which the church had so long occupied, and, of course, took his stand unhesitatingly with the church in her efforts to maintain her testimony against the immoral institutions of the land. He was equally bold and decided in his condemnation of the efforts now making by the southern "den of thieves" to establish an independent government, based on man-stealing as its "corner-stone," denouncing them unsparingly in his preaching, and in his prayers invoking the wrath of God upon them. He never gave the trumpet an uncertain sound, either in or out of the pulpit. It was not his nature to "halt" between two opinions in anything, much less in a cause in which humanity and the glory of God required, in his judgment, the utmost plainness of speech. He was, with all his heart, on the side of his country in this fearful conflict.

Mr. Willson was a judicious counselor in any matters of ecclesiastical interest, whether relating to the general affairs of the church, or in private causes. He sat more than once as Moderator of the Synod, and also frequently occupied the chair of important committees.

In early life Mr. Willson was quick in temper, but as his years increased, and his experience in the things of God became more enlarged and ripened, his character became softened and mellowed. To the last, indeed, his indignation was readily aroused by any manifestation of meanness or baseness, by falsehood or cruelty. As an example, he was the first of the ministers of the church, so far as we know, who entered into the great revived movement against slavery, near thirty-two years ago. We remember well a visit he paid to Coldenham soon after this movement began. He would talk of little else than slavery. He was full of the subject, and wondered that all others were not as enthusiastic in regard to it as himself. His zeal never declined, it rather grew from that day until his death. He was a firm friend, faithful to all the obligations imposed by the various social ties. He loved the society of his friends, and was always very happy to meet with them, and in their company to review the condition of the church and of the world, in reference to the glory of Christ, and all human interests. His chosen topics of conversation were always of an important character, and on them in every department he was well informed.

Mr. Willson was a true Christian, and for many years before his departure, was evidently fast growing up to the stature of the eminent Christian. His friends and his hearers noticed this, and often spoke of it; his private conversations and his public exhibitions alike witness to it. As already remarked, he became "mellowed," and yet his hatred of sin was vastly augmented. His character thus presented a combination of excellencies in his later years, not often seen, increasing humanity and tenderness, with strengthened zeal for truth, and against falsehood and wrong.

The disease by which he was taken away was accompanied often, especially toward the last, by agonizing pain. He lingered for more than two months, but amidst his severest sufferings, and they were at times dreadful, he uttered no complaints. His heart, once impatient, had been chastened to complete submission to the will and works of God. Grace had wrought richly and mightily on him; he justified God in all his doings, and longed to depart and be with Christ, which to him, would be far better than an abode on earth. He knew "whom he believed," and committed his spirit into the hands of Him whom he knew as his Saviour. He found, in his dying hours, days rather, that the Saviour whom he had so long preached was "able to keep him," and was assured that he would keep him "unto that day." He died in the full assurance of faith and hope.

Mr. Willson was twice married. In the year 1821, to Miss Ann Barclay, of Montgomery, Orange Co., N. Y., by whom he had, we believe, six children. One of them died in infancy, two others, a son and a daughter, in early life, and three, one son and two daughters, surviving him. His wife died a few years since. His second was Miss Ann M'Claury, who survives him.

In the death of Mr. Willson the church has lost a wise teacher and counselor, his congregation an earnest and faithful pastor, who loved them, his family a warmly attached father, his relatives and Christian friends, an edifying and genial companion. But the Lord's will be done. Our friend and brother has finished his course, has ceased from his labors and has entered into rest, leaving us an example of faith and patience, and we dare not repine.

J. M. W.

This obituary has been withheld in the hope of ascertaining the dates accurately. We have been disappointed, however, and delay no longer.

DIED, at his residence in New York City, on the 21st of March, 1864, Mr. JOHN TAYLOR, in the 67th year of his age. Mr. Taylor was born in the County of Derry, Ireland. He was by his parents carefully educated in the

principles and practices of the Reformed Presbyterian Church. His father was for many years a ruling elder in the congregation of Drumbolg. In early boyhood he was accustomed to conduct family worship in his father's house, and in his twentieth year he enrolled his name as a public follower of Christ, and was admitted to the table of the Lord. Soon after he removed to the congregation of Newtonards, where he is still spoken of with respect and affection by those with whom he was accustomed to worship.

In 1834 he came to New York, and immediately connected himself with the 2d congregation of that city, of which he remained a constant member until his death. He was an upright and truthful man, and of tender conscience. In his journey through life he experienced sore trials and bereavements, but was always enabled to hold his integrity. Unobtrusive in manner, and of few words, nevertheless he had a singular gift of reproof. He rebuked profanity expressed in his presence, either by rich or poor, and seldom lost the respect of the sinner in consequence. A positive testimony to his Christian character and personal worth was given at his death. For twenty-five years he had been in the employ of Hon. Daniel F. Tiernan, ex-Mayor of New York. Mr. Tiernan caused all his works and factories to suspend operations, and he and his family with all his men followed Mr. Taylor's remains to the grave. Amidst many disadvantages, he trained a large family in the fear of the Lord, and it was his privilege to see all his children now alive, the professed followers of the Redeemer; and but a few days before his death, his wife, himself, four sons and two daughters, sat down together at the communion table. His life was a life of prayer, and his practice was consistent with his profession; this was the secret of his power. His last illness was brief; with him life and labor terminated almost together. "Mark the perfect man, and behold the upright, for the end of that man is peace." COM.

At her residence in Monroe County, Ohio, Mrs. HANNAH WALTENBAUGH, departed this life, March 9th, 1864, aged 64 years lacking six days. Deceased was descended from Covenanter ancestry, her father, Archibald Smith, having been among the first Reformed Presbyterians in America. At the early age of 16 years she recognized her baptismal engagements, and made a public profession of that faith, to which she ever steadfastly adhered during a life replete with trying vicissitudes. Mrs. Waltenbaugh made an intelligent profession, and possessed a remarkable ability to vindicate our distinctive principles, always being ready to give an answer of the "hope within." She was accustomed to admonish the young of "the danger of "leaving to the mercies of a moment, the vast concerns of an eternal scene." The worthy pastor (Rev. J. A. Thompson) having attended to visitation in the family, and deceased having answered all the questions proposed to her, knelt with the family while the minister addressed a throne of grace; her pastor then enquired concerning her hope of acceptance with God, and received most satisfactory answers. During these exercises she evinced very great emotion, and almost immediately after their conclusion, became prostrated by paralysis, which terminated fatally in about five hours. Although her death was thus sudden, to her it was not unexpected, as she had long experienced premonitory symptoms of palsy, which she regarded as ominous of a sudden exit from time. This presentiment led her to make timous and suitable disposition of her worldly effects, thus guiding her affairs with discretion to the end. Unspeakable consolation is afforded to the bereaved relatives, in the comfortable evidence that death was to the beloved parent and faithful friend the entrance to an unending life of joy and praise. By this dispensation of God's providence we are solemnly warned to prepare for the appearance of the Bridegroom, that we may be ready to meet him at his coming. T. J. W.

DEPARTED this life, Oct. 10th, 1863, ROBERT ARDREY, Sen., in his 87th year. Deceased was born in Tyrone Co., Ireland, Aug. 1777, and emigrated to America in 1806, in company with his wife, who still survives him; they were both then members of the Seceder Church. In this country he connected himself with the Associate Reformed Church in Belmont Co., O., and afterward removed to Jonathan's Creek, Muskingum Co. Hearing there the principles of the R. P. Church from the occasional preaching of Rev. Robert Wallace, he acceded to our views in 1818, and soon after was elected an elder of the Jonathan's Creek congregation, an office which he faithfully fulfilled to his death. The deceased was no common character. With a mind richly endowed by nature, and well cultivated by extensive reading and study—with fine conversational powers, and a most cheerful and kindly disposition of spirit, he was well qualified to interest and instruct those with whom he came in contact, and as might be expected, he lived very much beloved and died greatly regretted. He was pre-eminently the patriarch of our little congregation, and his loss is much felt by all, but especially by the youth, whose spiritual interests he had much at heart, and who esteemed the approbation and feared the disapprobation of Father Ardrey oftentimes more than that of their immediate parents. We need scarcely add, that having lived in a high degree the life of the righteous, his death was a happy and triumphant one—departing in the full assurance of hope, having an entrance ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

A. M'FARLAND.

DIED, on the 24th of May, 1864, CHARLES P. DIVOLL, a member of the R. P. Church of Topsham, Vermont.

Early in the war the deceased and his younger and only brother, Morris Lovejoy, enlisted in the 6th Vermont Regiment, and entered the army of the Potomac. Within less than three months, Charles saw his younger brother sicken and die, near Falmouth, Va. Sending the body home to be buried in the old graveyard among relatives, the survivor was left in the service which he probably would not have entered, except for the sake of the younger brother first enlisting.

He was subsequently promoted to office in his company. On the second day of those terrible battles of the Wilderness, in Virginia, he received very severe wounds, one fatal, a fracture of the skull. After lying a sufferer in the Wilderness about fifteen days, he was removed to the Military Hospital in Alexandria, Va., where he died.

As a dutiful son and affectionate brother, as a young man of amiable disposition, and irreproachable moral character, as a teacher and a friend of education, an earnest abolitionist, and as a brother in the church in which he made a public profession in youth, Charles P. Divoll will long be remembered and lamented by many.

COM.

DIED, of apoplexy, at his residence in Westmoreland Co., Pa., April 19th, 1864, MR. NATHANIEL S. ALEXANDER, in the 65th year of his age. The deceased was born of Covenanter parents, enjoyed the advantages of a religious training, and at an early age made a profession of his faith in the Reformed Presbyterian Church at Greensburg. Afterward he removed with his family into the bounds of Brookland, &c., congregation, where he lived a true and zealous Covenanter until his death; esteemed by his brethren in the church, and by all around him. He was called to mourn the loss of his beloved partner some years before his death, but now, we trust, they have met again in that better land, to part no more.

Mr. Alexander took a deep interest in the peace and prosperity of the church; besides contributing to all her public schemes, he supported to the full amount of his abilities, the ordinances at home. In his death, which was sudden, but a few days illness, his family has lost a loving and affectionate father, and the congregation a faithful, liberal and exemplary member.

His life teaches survivors a lesson of instruction: "Go and do likewise," "Live the life of the righteous;" and his death a lesson of warning: "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

COM.

DIED, January 29th, 1864, in the 32d year of her age, MARY, wife of Ezekiel Willson, and daughter of John Martin. The deceased was a worthy and beloved member of Slippery Rock congregation, a true mother, and a faithful and loving wife. Few indeed so completely fill the character of the "virtuous woman," as described in Prov. 31: 10-end, as she did. She and her infant daughter were called away together. Her sufferings were extreme, but in the midst of them all, she had such joy and peace in believing as the world can neither give nor take away. She was familiar with the whole book of Psalms, she knew them not only by memory, but by experience; and from this store of precious promises and rich Christian experience she drew much to comfort her in the trying hour of death. With many others she often repeated with appropriating faith, portions from the latter part of the 19th Ps. and the first part of the 40th Ps.

Her loss is mourned not only by a bereaved husband, four motherless children and many relatives, but by the whole congregation; and yet there is comfort to all in the remembrance of her life and death.

J. C. S.

DIED, Aug. 11, 1863, at the house of her son, Robert Speer, in the 80th year of her age, REBECCA JAMISON, widow of John Jamison, and formerly widow of William Speer. The deceased was brought up in the General Assembly Church under the pastoral care of Rev. Marques, Cross Creek congregation, Washington Co., Pa. About the year 1808, she joined the Associate Reformed Church, Crooked Creek missionary station, Muskingum Co., Ohio, with her husband, and about the year 1847 she united with the Reformed Presbyterian Church, Salt Creek congregation, under the pastoral care of Rev. Robert Wallace. She was gifted with a good memory well stored with the Holy Scriptures. She called the 51st and 71st Psalms hers, and 172d Ques. larger catechism, helped in going to the Lord's table. She died in hope of a glorious resurrection. She bequeathed twenty dollars to the Ref. Pres. Church's mission to the Jews in Syria.

R. S.

DIED, in Xenia, O., March 21st, ROBERT C. EWING, of typhoid fever, in the 21st year of his age. He was the son of David and Mary J. Ewing, of Randolph Co., Ill.

He was born and raised in the bounds of Rev. J. Wallace's congregation, and became a member in the spring of 1863. In November of the same year he came to spend the winter with his brother in Cincinnati.

On a short visit to his friends in Xenia, prior to returning to his father's house, he was seized with a fever. After two weeks sickness hemorrhage of the bowels set in, and at an hour we thought not, his summons came; at a very unsuspected time he was called to tread death's dark vale. For a month previous to his illness, he seemed peculiarly diligent in reading his Bible—it lay open before him in his leisure moments. We trust the Spirit of God was then ripening him for the rest he was soon to enter. His disposition was

very amiable—loved by those who knew him. Many mourn his loss—but our loss we hope is gain to him. Young men, another call. Prepare to meet thy God. COM.

DIED; February 20th, 1864, JOHN DUGUID, in the 63d year of his age. Mr. Duguid was long an elder in the congregation of Cedar Lake; was an honor to his office, was exemplary in his work, strict in the observance of the Sabbath, regular in his attendance on the ordinances of God's grace, and took a deep interest in the welfare of the church and the congregation to which he belonged, and of which he was an overseer. He died in faith, expressing his confidence that death would end his troubles, and that he would enter into that rest which remains for the people of God. He leaves a wife and twelve children to mourn their loss. "Mark the perfect man, and behold the upright; for the end of that man is peace." COM.

DIED, on the 4th of March, 1864, JAMES BLACKWOOD ANDERSON, son of James Anderson, ruling elder in Union congregation, aged 13 years and 5 months. The circumstances of this youth's death produced a deep sensation in the neighborhood, and elicited much sympathy for the stricken and bereaved parents. Nine days before his death, while ascending the platform of the horse power of a threshing machine which he was driving, his foot and leg became entangled in the machinery and were terribly crushed and lacerated. Mortification ensued, and he was soon required to put off the earthly tabernacle. He endured his sufferings patiently, and to his parents, sisters, and other friends, he was enabled to give evidence of his willingness to depart to be with Jesus. Satisfied with the length of his days, he expired in the hope of exchanging an earthly for a heavenly home. "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old, shall be accursed." Is. 65 : 20. COM.

BOOK NOTICES.

FROM ROBERT CARTER & BROTHER, No. 530 Broadway, New York. For sale by William S. & Alfred Martien, 606 Chestnut street, Philadelphia.

HOURS OF SADNESS, by the Countess De Gasparin, author of the "New and Heavenly Horizons." 1864. 16mo. pp. 273.

There is much in this book that will find a response in every human heart. The hours of sadness which at one time or another come over us all, are described with a naturalness and fidelity, that makes one feel that it is his own experience that is delineated. The style is peculiar, but many readers are by this time tolerably familiar with it. Madame Gasparin's books will not want readers.

THE FOOT OF THE CROSS, and the Blessing found there. By Octavius Winslow, D. D. 1864. 18mo. pp. 346.

Like all the other books of the same author, this one is replete with evangelical truth. Christ crucified is the theme, and few writers know better how to treat it than Dr. Winslow. We com-

mend this little volume as one of real and solid merit, though not approving of all its statements. Repentance does not precede but follows faith in Christ.

CORTLEY HALL, or the Straight is Shortest and Surest. By A. L. O. E. 1864. 18mo. pp. 106.

An entertaining and instructive juvenile story, by a practiced author.

THE CRIPPLE OF ANTIOCH, and other scenes from Christian life in early times. By the author of the "Schonberg-Cotta Family." pp. 426.

These scenes are fictitious, but underlying them is a substratum of historical truth. They carry the reader back to times long past, and bring vividly before the mind the simplicity and earnestness that characterized the early Christians. This volume is suited to convey through the imagination, lessons of instruction to the heart.

CHRISTIAN MEMORIALS OF THE WAR, &c. By Horatio B. Hackett, author of "Illustrations of Scripture, &c." pp. 252.

This is a volume of anecdotes of the war. The author, an eminent scholar, has furnished in this compilation food for both patriotism and piety. In these times, when the moral picture of the war presents so many dark shades, the light thrown on the canvas by this book affords quite a relief. It is most interesting to see in so many well authenticated instances, the reality and sufficiency of the religion of Christ, to sustain under the severest trials and in a dying hour.

From WILLIAM S. & ALFRED MARTIEN, 606 Chestnut street, Philadelphia.

THE BOOK FOR THE NATION AND THE TIMES. By a Citizen of the U. S. N. A. pp. 64.

In this pamphlet we have the causes of God's controversy with the nation. These are, its refusal to acknowledge God in its constitution, its rejection of the claims of Messiah, its disregard of the teachings of the word of God, its elevation of immoral men to places of power, and its support of slavery. A Covenanter book! some one exclaims. Not exactly. Though it is anonymous, yet it is evident from parts of the book, that the writer is still in the dark on some points. For instance, he claims that the Federal Government is the ordinance of God, notwithstanding the bill of indictment which he brings against it. The issue of this little work by a publishing house of such an influential position as that of the Martiens, is a most encouraging sign of the times. We predict for it a ready sale.

From GOULD & LINCOLN, 59 Washington street, Boston. For sale by Sheldon & Co., New York; George S. Blanchard, Cincinnati; W. S. & Alfred Martien, 606 Chestnut street, Philadelphia.

THE MEMORIAL HOUR; or, the Lord's Supper in its relation to doctrine and life. By Jeremiah Chaplin, D. D., author of the "Evening of Life," &c. 1864. 12mo. pp. 283.

The ordinance of the Supper is the most solemn and interesting

of all our religious services. It is full of doctrinal significance, and tends, under the blessing of Christ, and the working of the Holy Spirit, to promote conformity to the Saviour in his death and life. The present work, which is strictly devotional in its design, is well suited to enhance the value of this precious ordinance, and to aid in a scriptural and profitable observance of it.

LIGHT IN DARKNESS; or Christ discovered in his true character by a Unitarian. 1864. 12mo. pp. 123.

We here have the story of one who groped his way through the darkness of error, under one of its worst and most fatal forms, to the light of the glorious gospel of Christ. It is a highly readable and useful book.

A MEMOIR OF THE CHRISTIAN LABORS, Pastoral and Philanthropic, of Thomas Chalmers, D. D., LL. D. By Francis Wayland. 1864. 12mo. pp. 218.

This is, in one view, an abridgement of the well known memoir of Dr. Chalmers, by his son-in-law, Dr. Hanna. It is more, however, than abridgement. The special aim of it is to present before us its distinguished subject, as the devout and self-sacrificing Christian, the laborious and successful pastor, and the humble and indefatigable visitor among the poor. We like the book and heartily commend it.

FROM THE PRESBYTERIAN BOARD OF PUBLICATION:

HOMES OF THE WEST, and how they were made Happy. 18mo. pp. 288.

This represents, it does not record, the removal from the East to the West of the young children, aged 12 and 14, of deceased Christian parents. It was in early times, when few settlers were found west of Ohio. They are spoken of as under the care of friends, and on the way to their Christian kindred. The country and the journey are described, and the happy homes they entered and formed. The early missionary is introduced, his trials and ultimate success. This is an instructive little book. It is pervaded by Christian teaching and sentiment, and will attract much attention from the young, and may do them much good. But we must say that, as a whole, it is not proper Sabbath reading. There is no little danger that such books, put into youthful hands as Sabbath reading, will lead them away even from Bible-reading on the Lord's day. With this understanding, that it is for week-day perusal, we highly commend this volume.

HARRY EDWARDS; or, The Boy who told Lies. 18mo. pp. 72.

Another of the "Series for Youth," an interesting book; but written rather *small* in some parts.

GRAPES FROM THE GREAT VINE, for Young Fruit Gatherers. By the Rev. W. P. Breed. 18mo. pp. 324.

We regard this as the best juvenile work issued by the Board. It contains nine chapters: "A Little Maid," "The Hard Heart," "The Five Wonders," "The Holy Sabbath," "Honor to Parents," "Bad Company," &c. The statements are plain and easy of comprehension, the illustrations and anecdotes are calculated to at-

tract young minds, and the doctrines exhibited are evangelical and important. An excellent book.

AUNT HARRIET'S TALES ABOUT LITTLE WORDS. By H. B. M. Reen. 18mo. pp. 288.

A small volume of tales, well written, but scarcely of the calibre that one would prefer even for children's reading.

EARLY DAWN; or, The Conversion of Anna Herbert. A true story. 18mo. pp. 143.

BIDDY MALONE; or, The Bundle of Silk. 18mo. pp. 108.

These volumes are published by the Presbyterian Board especially for juvenile readers. The first is a true and instructive story, that may be read by any one with profit. The second is of the same character as Aunt Harriet's Tales noticed above.

THE CHRISTIAN SOLDIER, is the title of a small pocket tract, bound in limp, intended for army distribution. It is published by the Presbyterian Board, and has a wide range of most important truth; and with the exception of a collection of imitation Psalms, at the end, instead of the real ones, is just such a tract as we would like to give to a soldier in active service.

THE WAR POWERS OF THE PRESIDENT, and the Legislative Powers of Congress in relation to Rebellion, Treason and Slavery. By Wm. Whiting, Solicitor of the War Department. Sixth edition. Published for the Emancipation League. 8vo. pp. 143. Boston: John L. Storey. 1863.

This is acknowledged, we believe, to be the ablest treatise extant on the subject of which it treats. The author is now well-known among us, through his active interest in presenting our cause in all the applications which we have found it necessary to make in Washington, regarding our mission. It was this work, we have been informed, that led to his appointment to the important and influential post of Solicitor to the War Department.

REPORT OF DISCUSSIONS in the United Presbyterian Synod of Scotland, Wednesday and Thursday, 11th and 12th of May, 1864, on Union with the Free and other non-Established Churches.

This is an octavo pamphlet of 48 pages, and presents a full report of a very able discussion on very important questions. Nearly the whole debate turned upon the doctrine of Christ's Headship, and in the relation of the state to the church and to religion; and we are pleased to find that in a body, which we had regarded as occupying the extreme of voluntarism, there was so large a proportion—a majority, we think—prepared to express, to a very considerable extent, the true doctrine on the points in controversy. The discussion and the report of it will do good.

WE inform our readers that the United Presbyterian Board of Publication have published a pocket edition of the Bible and Psalms: It is an exact reprint of Bagster's Reference Bible, so well known and highly valued. The excellence of this edition is that the type is clear, and at the same time the book is sufficiently small, and of such a shape as to be easily carried. There are various styles of binding, and the price is put at the lowest figure. No cheaper or better Bible can be obtained. The Depository is at No. 93 Third street, Pittsburgh.

T H E

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No. 10.

PARTIES, PLATFORMS AND CANDIDATES.

THE conflict on the political arena of the country is likely to be little less violent than the struggle between the armies in the field. The excitement usually preceding the Presidential election is intensified by the distracted condition of the country. Views the most discordant are held with regard to the cause and the remedy of our national troubles. Three parties are formed, each putting forward its candidate and exhibiting its platform; and each asserting with the utmost confidence, that on its success the safety of the nation depends. Though outside of all these parties, Covenanters cannot be indifferent spectators of their movements. From their position they can weigh, with some measure of impartiality, the claims of these parties, and judge how far they are likely to realize the hopes they are endeavoring to excite.

It is discouraging and humiliating to see those who assume to themselves the right to manage the affairs of the nation, leaving out of the account moral agencies as necessary to its salvation. There is indeed no want of causes and cures of the nation's disease in the platforms which the parties have recently sent forth. Each throws the blame on those who differ from it, and claims that it is in possession of the only remedy. Each has declared the policy by which it proposes to restore peace to the country. And while we are far from placing these parties all on the same level, and viewing them all as equally wrong, we must nevertheless say that all of them when weighed in the balance are found wanting.

To us it is nothing short of marvelous, that politicians will continue to ignore God and his providence, in accounting for the calamity under which the country suffers. So plainly has the Divine hand been manifested in the events of the last three years, that nothing but blindness can fail to see it. The churches have been learning in this school, and have made some proficiency. And they have been endeavoring to instruct the nation, with what want of success is manifest in the proceedings of the recent Conventions. The voice of God in his judgments, was unheeded by the assemblages at Cleveland, Baltimore and Chicago. From their

utterances no one could learn that any agency above human was needed to restore peace and prosperity to the land.

We do not forget that two of these parties have made the amendment of the Constitution so as to abolish slavery, a part of their platform. So far good. This is clearly in advance of any point yet reached. But why is this done? Not because slavery is offensive to God, but because it is found to be a foreign and disturbing element in the Government. It is viewed simply as a political evil, that it would be well to get rid of; not as a moral evil of which the nation should repent. None of these Conventions seem to have thought that there is a moral connexion between this great wrong and our national suffering—that God is punishing the country for this sin, as well as for its other sins.

Slavery is not the worst sin with which the American nation is chargeable. It is but one branch from the root of national infidelity and irreligion. And were slavery rooted out of the country, and displaced from the Constitution, the cause of the Lord's controversy with the land would not be removed. The evil lies deeper. This nation has forgotten God, and persisted in forgetting him, notwithstanding his many mercies bestowed, and judgments inflicted on it. It is not the slaveholding nation, merely, but the nation that forgets God, that shall be turned into hell. Ps. 9: 19. The nations that refuse to kiss the Son, shall perish from the way when his wrath is kindled but a little. Ps. 2: 12. The nation and kingdom that will not serve the church, shall perish and be utterly wasted. Is. 60: 12. These incontrovertible truths point clearly to the national sins that have brought down on us the judgments of God. And what else can any body of men be called, but "forgers of lies, physicians of no value," who would prescribe any other remedy for the nation's disease, than one which would go to its root. It is but "healing the wound slightly, saying Peace! peace! when there is no peace."

In this aspect of matters, all the platforms are on the same level, all equally ignore God, his providence and his law. This is sufficient to settle the question with regard to the duty of Christians in this canvass. These parties have studiously excluded Scripture morality, not to say religion, from their platforms, and the friends of the Bible and of its Author are left no alternative but to stand aloof from them and their platforms. And we maintain that these considerations make the duty of Covenanters to refuse to take a part in the pending election more manifest than in any preceding one. The Republican party, with which they might be tempted to co-operate, has prepared a Christless and Godless platform, on which they must stand, and which they must endorse if they vote for its candidate. By affiliating with that party they would practically declare that the success of the principles enunciated in its platform is all that is needed to restore peace and prosperity to the country.

We have spoken above only of the Republican party, because with no other can Covenanters have any sympathy. Leaving out

of view, on account of its insignificance, the Fremont party as it is called, those styling themselves the Democracy are the only party from which the Republicans have anything to fear. They stand on the platform of "the Union as it was, and the Constitution as it is." Their avowed object is to bring back, by negotiation and concession, the seceded States, and restore slavery as it was before the rebellion. It is difficult to believe that a body of men, under the teachings of the past four years, could imagine that this is possible, or if possible that it would be desirable. It can be accounted for only by viewing it as a judicial visitation, God giving them over to a strong delusion to believe a lie. Atheism was never more shamelessly avowed than it is by this party in its position and platform. What else is it but a denial that there is a God in the heavens, to attempt and hope to restore a condition of things in the country, which God has so clearly manifested his purpose to break up and destroy?

And here is the quarter on which some of our people are in danger, and where they need to be guarded. Ardent and officious Republicans will approach them and say: You should vote for our candidate, and keep this unprincipled party out of power. There is something plausible in this, but it is utterly deceptive and ensnaring. The question of the propriety of voting for a party candidate must be settled on its own merits. If the friends of Mr. Lincoln can show no better reason for voting for him than the badness of the opposing party, they must fail to convince any conscientious man that it is his duty to vote. Let no one be deceived. Were the Democratic party a thousand times worse than it is, the moral question of the duty of voting for the opposing candidate would not be affected. It will still remain the question, is it a duty in the sight of God to identify with a body of men, who in proposing to restore peace to the country, leave out of view God, his law and his Son? That this is the position of the Republican or Union party, is shown by their platform. Will the success of a party, on a platform with such a fatal omission, be a blessing to the country?

Some one will ask: Is not the Democratic platform worse? We answer, that in the aspect to which we have referred, it is no worse. Its exclusion of God and his providence is not one whit more absolute than that of the Union platform. Both equally claim to remedy the evils of the country by merely human instrumentality. As it regards the means to be employed, they widely differ, and in this respect the Union platform is much the better. But this is purely a subordinate matter. It does not touch the main point. The fact remains undeniable, that all three-parties have entered into this canvass on avowed principles of practical atheism.

For our part, we look at the present political movements as we would look at the indications of famine or of pestilence. We fear the worst and hope for the best; but we are as powerless with regard to the result, as we are to prevent a drouth, or to cause a

fruitful season. In the one case the inability is physical, in the other it is moral. We cannot do evil that good may come; we cannot join in a practical exclusion of God and his providence from the affairs of the nation, though in doing so we were sure of defeating those who are seeking power for the worst conceivable end. We look on all the rulers that God has ever given to this nation as merely providential, set up in his sovereignty for wise ends, but not according to his revealed will. And so it will be until God and his Son be honored by the nation, and the divine law taken as its rule.

As it regards the candidates little needs to be said. Whatever they are in their private character, as public men they are precisely what the platforms on which they stand declare them to be. They are brought before the public as the representatives of a policy from which God and his law are excluded. We do not know that any one of them is a professor of the Christian religion. So far as can be learned from his proclamations, the religion of the President is Deism. In no document that he has ever put forth, has he given Christianity a distinct recognition. Unwilling, as it is alleged, to offend Jews, Arians and Infidels, he has refrained from naming Christ as the medium of acceptable worship in all his proclamations of fast and thanksgiving days. He has refused to honor the Son whom all men are commanded to honor, for fear of offending those who reject his divinity, and deny and scorn and hate him. Were there no other reasons, this is sufficient to prevent those who believe in Christ, and honor and love him, from aiding to continue the present incumbent in the Presidential chair.

Whatever may be the issue of this canvass, we are sure that all will be well in the end. The Mediator may, to humble this nation, give it over to still greater misrule than it has yet suffered. Whatever fears we have of the success of the Democratic party, arise from the conviction that this country must receive still severer chastisements before it will repent. It may require the misrule of the party now seeking power to convince politicians that the hand of God is in these judgments, and that it will not be withdrawn until the nation repents and gives him glory. It seems that severer chastisements than any yet endured, are needed to bring about this result. The attainment of this we should earnestly seek by urging the nation to honor God, his law and his anointed. It belongs to God to give effect by his providences to the calls to duty, and we may safely leave the matter in his hands.

T. S.

I AM of opinion that the Bible contains more true sensibility, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may be written.—*Sir Wm. Jones.*

INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP.

THE following article was copied into the *Reformed Presbyterian* a number of years ago from the *Intelligencer and Guardian*. It is now reproduced as a reasonable and satisfactory argument against instrumental music in the worship of God. T. S.

MY DEAR FRIEND—You ask my views on the use of *musical instruments* in the worship of God. You say, "I have been accustomed to regard them as improper, and do still. The feelings instrumental music, in divine service, produces in me, though elevating, solemn and pleasing, are yet different from the pure and spiritual affections of true devotion—something else than the outgoing of the heart to God; such I think I experience in *singing* his praise. This must arise from nature and not from prejudice, or I should feel disgust instead of pleasure. Still musical instruments are used in many churches—and by many pious men and ministers considered not improper aids to devotion—and by some contended for as essential to divine praise. My chief difficulty, however, is that I find frequent approved instances of their use, and some places where their use is commended in the Old Testament. My attention has been more called to this subject from reading some pieces which have recently appeared in favor of instrumental music, in certain Presbyterian and Baptist journals, the * * * * which, you know, are widely circulated in this valley, and which find their way, more or less, into the families of all Christian denominations."

I have not seen the journals to which you allude, and can therefore form no judgment as to the force of the arguments which they contain. My views are given without any reference to them; but still I hope they may be instrumental in aiding you to form a correct decision in your reflections on this subject. I regret that I cannot have recourse to any author who has devoted time and study to this matter, and has entered extensively and profoundly into its merits. What I shall communicate is the result of my own unaided reflection; and that, too, the sluggish reflection which the mind gives to a subject in the consideration of which it feels neither the impulse nor stimulus of controversy. However, what my thoughts may lack in point they will gain in candor.

The invention of the harp and organ belongs to the family of Cain—to Jubal, the sixth in descent from him, and the probable cotemporary of Methuselah. Gen. 4: 2. So early as the birth of Enos, men "began to call on the name of the Lord;" or to associate for his worship. Gen. 4: 26. During many centuries then, they could not have used musical instruments, for they were not yet invented. And it is not probable that, when the harp and organ were invented by one of the "sons of men," a descendant of Cain, the pious, the "sons of God," would readily adopt the use of them in worship.

By the earliest accounts, musical instruments were first used in carnal festivity and rejoicing. Gen. 31: 27. Job 21: 11–15. The first recorded instance of their being used in celebrating the praise of God, is about a thousand years after the flood, when the Israelites triumphed in the destruction of the Egyptians in the Red Sea. Exodus 15. God was then praised with those outward demonstrations of joy which were customary on triumphal occasions. See Jud. 11: 34. 1 Sam. 18. 1 Kings 1: 40.

Shortly after this, trumpets were appointed to be used in blowing over the *sacrifices*, in commemorating the *new moons*, and in the *feast of trumpets*. Num. 10: 8–10. Lev. 23: 21. Ps. 81: 3–5. It seems to have been the special duty of the *priests* to blow the trumpets, even in war (Josh. 6), when the ark of God accompanied them.

After this we find one instance of religious persons, a band of prophets,

marching along with tabrets and other musical instruments before them. It is not said that they were religiously used, but probably they were. 1 Sam. 10 : 5.

It is very certain that when David and all Israel accompanied the ark of the Lord from Gibeah to Mount Zion, it was with divers instruments of music, as well as with singing. 1 Kings 6 : 5. 1 Chron. 13 : 8. 1 Chron. 15 : 16-29. Though all Israel attended in the ceremony, the *priests* blew the trumpets, and *Levites*, set apart for the purpose, served as musicians. The king also played, and *dancing* was a part of the ceremony.

And it is equally certain that, when David (doubtless by divine instruction) arranged the temple service, he made provisions for the use of various musical instruments in the worship of God, and set apart a portion of the *Levites* to play upon them. 1 Chron. 16 : 4-6, and 37-52. 1 Chron. 23 : 5. 1 Chron. 25, throughout.

The book of Psalms is full of evidence that instruments of music were incorporated into the worship of God, when his worship in the temple was brought to that perfection which belonged to it under the Old Testament dispensation.

In the *New Testament* we have repeated instances of *singing* in the praise of God. Christ and his disciples "*sung a hymn*, and went to the Mount of Olives." Mat. 26 : 30. Paul and Silas prayed and *sang* praises to God. Acts 16 : 25. We have frequent *commands* to sing. "Is any merry? Let him *sing psalms*." Jas. 5 : 13. "Speaking to yourselves in psalms and hymns and spiritual songs, *singing* and making melody in your hearts to the Lord." Eph. 5 : 19. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another, in psalms and hymns and spiritual songs, *singing* with grace in your hearts to the Lord." Col. 3 : 16. The prophet, in view of the *gospel times*, says, "with the voice together shall they *sing*." Isa. 52 : 7, 8. The apostle (1 Cor. 14 : 15), speaking of the duty of praise, *in connection with that of prayer*, says, "I will *sing* with the spirit, and I will sing with the understanding also." When he (Heb. 13 : 15), defines the praise which *Christians, as distinguished from Jews*, should offer, he settles it to be vocal, not instrumental: "By him (Christ Jesus), therefore, let us offer the sacrifice of praise to God continually, that is, *the fruit of our lips*, giving thanks to his name." Hence, Christ, as the head and leader of the New Testament worship, says: "In the midst of the church will I *sing* praise unto thee." Heb. 2 : 12.

Now, while we find these examples and commands in support of *singing*, in the New Testament, we have neither precept nor precedent for the use of musical instruments in the New Testament. The only semblance of authority is from the representations given in Rev. 5 : 8, 14 : 2, 15 : 2, of harps being used to praise God withal. But if Rev. 5 : 8 be plead as authority, let them follow it: "The four beasts and four and twenty elders fell down before the Lamb, having *every one of them harps*, and *golden vials full of odors*, which are the *prayers of saints*." Instead of *one organ*, or a *bass viol*, let the worshipers *every one* have *harps*. And this text is just as good authority for every one to have a literal *golden vial full of odors*, as it is to have a literal harp. But that the harps and vials and odors are all *symbolical*, is plain, for the odors with which the vials were filled, "*are the prayers of saints*." It is just as plain that the harps, Rev. 14 : 2, and 15 : 2, are symbolical. If the worshipers, Rev. 5 : 8, are figuratively called the *four beasts and four and twenty elders*, they are, Rev. 15 : 2, figuratively placed on a "*sea of glass mingled with fire*," and if the "*sea of glass mingled with fire*" is to be understood as symbolical language, why may not "*the harps of God*" be so understood? "And I saw as it were a sea of glass, and them that had gotten the victory over the beast,

and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Now, whenever we can have a congregation assembled on a literal sea of glass mingled with fire, then we will give them literal harps.

I know it is contended that the word rendered (Eph. 5 : 19,) "*making melody*," means to play on an instrument. But to render it so does not make sense in the place: "singing and playing on an instrument in your heart to the Lord!" Besides, if it means the use of instruments in God's praise—a mode of praising him *distinct* from *singing*, and a very proper and important accompaniment of it—how does it come that in the parallel place, Col. 3 : 16, it is altogether omitted? If *psallontes* (the Greek word rendered *making melody*, Eph. 5 : 19,) is used by the apostle to denote playing on a musical instrument, then we have the advice of the Apostle James as follows: Jas. 5 : 13, "Is any merry?" let him play on an instrument—a psaltery, a harp, an organ, or a fiddle! which? The good sense of our translators (who doubts their skill in Greek?) led them to render it, "let him sing psalms." The apostles use the term to specify sacred singing—singing melodiously in the worship of God—singing those compositions familiarly called *Psalms*—to coin a word, *psalming*. The term *psallo* is used interchangeably with *ado* and *umneo*. Compare Rom. 15 : 9, "For this cause I will confess to thee among the Gentiles, and sing (*psallo*) unto thy name," with Heb. 2 : 12, "I will declare thy name to my brethren, in the midst of the church will I sing praise (*umneso*) unto thee." The places are parallel, and the two words express the same thing.

With respect to the other ordinances of the New Testament, we have either an explicit record of their institution, or a command to observe them, or some approved instance of their use. So with prayer, preaching, hearing the word, baptism, the eucharist, &c. Even the observance of the Lord's day, the infant baptism: of the former of which, the moral obligation, and of the latter, the lawfulness, are denied by a large and respectable body of Christians—are supported by ten-fold more evidence (and proof of an entirely different kind) than can be plead for instrumental music in the Christian worship.

If the laws appointing instrumental music, in the Old Testament, be plead as authority for the use of them now, under the New Testament, it behooves such as plead this authority to follow it exactly. Now these laws appointed *certain instruments* to be used—trumpets of silver; psalteries, timbrels, cymbals, harps, organs: and the dance attended their use. Ps. 150. 1 Chron. 15 : 29. In the reformation wrought by Hezekiah, that good king decided to restore with the trumpets ordained by Moses, the *very* instruments ordained by David. 2 Chron. 29 : 25-28. But these laws not only appointed certain instruments, but ordained that they should be played by a certain class of men—men of the sacred or Levitical tribe—*priests and ordinary Levites*—men free from secular concerns, and devoted to the service of God—men of piety and sanctity. Num. 10 : 8-10. 1 Chr. 15 : 16-22. 1 Chron. 25. 2 Chr. 29 : 25-28. Now, it is manifest to all, that these laws are not applicable to the church, under its present organization; that to apply them, we must revive the whole Levitical economy; and that they are not (even in spirit) complied with, by those who plead them as authority for the use of musical instruments in the worship of God, under the New Testament. Instead of a full band, only two or three instruments are used, and most generally but one. And instead of the *pious and holy*, the giddy, the thoughtless, and even the openly ungodly, either manage or partake in the management of this concern, while the godly and devout sit mute below.

Musical instruments, under the Old Testament dispensation, were appointed for the *temple* service, and not in the synagogue. Now the worship and gov-

ernment of the New Testament church are formed after the model of the *synagogue*, and not of the temple. The synagogue was universal with the Jews in the time of Christ and the apostles, both in the Holy Land and in their dispersions, and was better suited to the Christian dispensation than was the temple; and the apostles, as well as the Saviour, conforming as closely as possible with the views, feelings and prejudices of the Jews, established the Christian church and its worship after the *synagogue model*. The synagogue had its bishop, elders and deacons; the temple had not. Ordination, by the imposition of hands, was practiced in the synagogue, but there was no ordination in the temple. The services of the synagogue were every *Sabbath day*, and consisted in reading and expounding the Scriptures, and public prayers; but the convocation of the people to the temple was but *thrice* in the year, in the observance of their great national festivals.

No sacrifice was offered in the synagogue; but the temple was the place of sacrifice and oblations. The synagogue had its discipline and its censures, like those of the Christian church, to be managed by the bishops and elders, and its contributions for the poor, to be managed by the deacons, like the Christian church; but these things were not in the temple. The admission of proselytes by baptism, and the settling of the question, who shall eat the passover? belonged to the synagogue, and not to the temple. Baptism was a rite of the synagogue, and not of the temple. Now, these things show that the organization and service of the Christian church or congregation, are after the model of the synagogue, and not of the temple. But musical instruments belonged to the temple service, and not to the synagogue service. Singing belonged to the service of God, wherever his saints were assembled in holy worship. Hence, such expressions as the following: "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness."

The whole temple service was typical, adumbrating good things to come. In Heb. 9: 1-7, the apostle gives a description of the tabernacle, (the temple was the same thing, only in more splendid form,) and then says, verses 8-10: "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed till the time of reformation:" that is, as is stated in the next verse, till "Christ should come, the High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands." These "carnal ordinances" continued in full force till the coming and death of Christ had introduced the realities of which they were the types, and then was "the time of reformation,"—when they ceased: "He abolished in his flesh, the enmity, even the law of commandments contained in ordinances." The rule is a good and sound one, that the whole temple ritual was abolished, except so much as is continued by express authority. Singing is continued, as is shown above, by such authority, but playing on instruments is *not*. That musical instruments are typical, and belonged to the ceremonial service, is still farther apparent, from the fact that in the temple they were used by *typical persons* and in *typical services*, and at *abrogated times and seasons*; by the *priests and Levites*, over the *sacrifices and offerings*, and on occasion of their *new moons and feast days*. They belonged then to the altar and tabernacle, under the law; but, says the apostle, "Christ has come by a greater and more perfect tabernacle," and hereby has abolished the former with its carnal ordinances; and Heb. 13: 10, "We have an altar whereof they have no right to eat who serve the tabernacle." The context shows that by "this altar," which

we now have, he means *Christ*; and as by the *altar* belonging to the tabernacle or temple, (for Paul speaks of the temple under the idea of the tabernacle,) the *priests* and *Levites* offered up praises with trumpets and cymbals, &c.; so the apostle says (5: 15), "By him, (*i. e.* by our altar, Christ,) let us (all true Christians,) offer the sacrifices of praise to God continually, *even the fruit of our lips*, giving thanks to his name."

Musical instruments bore the same relation to praise that incense did to prayer. In Luke 1: 10, we are told that the people prayed in the outer court at the time of incense. And David prays, Ps. 141: 2, "Let my prayer be set forth before thee in incense." And in Rev. 8: 3, "Another angel came and stood 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." These quotations prove that, under the law, incense was connected with prayer and symbolical of it. Hence when the worshipers of the Lamb, Rev. 5: 8, are represented to have *harps* and *incense*, they are symbolically represented to have been employed in *praise* and *prayer*. But as incense ceased with the temple service, so did the harp.

J. C.

To be continued.

 SYRIA MISSION.

EXTRACT FROM LETTER OF MR. DODDS TO MR. BEATTIE.

LAST Sabbath, as I was walking down to preaching in the afternoon, whom should I meet but the Musri, who had been all the time in Aleppo, and had accompanied the man in whose employment he is, to Latakiah. However, he was greatly gratified to find out what we had done for his children; indeed, he is the first man whom I have seen really grateful to us for the instruction of his children since we first came to Latakiah. Still, I do not know how it may turn out, for I have heard a whisper that he was going to take them out of the school and give them into the keeping of Kinj Agha. If this be true, I have no doubt that he has been prevailed on by the Muslims of Latakiah to take this step against his own wishes; and if he demands his children, all I have to do is to give them up, as I have often been obliged to do to Fellaheen parents.

I went to the mountains twice during the vacation, and spent nearly a week each time. The first time I stayed most of the time in the Merj, and had Muallim Hunna with me. Our business was trying to get Ali Hammud's brother and his father brought to terms in respect to dividing the house, that Hammud and his mother might have a room of their own. The second time I went up to make a missionary excursion with Hammud. His father went along with us, and we went to the Fortress of the Muhalibeh, behind Jebel el Arbain, which, although in ruins, is well worth seeing. Then we went down to Kimin, where a brother of Hammud's mother lives, and staid with him a night and a part of two days. The old man is very fond of disputing and has considerable acquaintance with the Holy Scriptures, and, unlike some disputatious Fellaheen, conducts his part of the discussion in a serious and reverential way. I didn't convince him; but in the course of my talk with him (and he talked all the time we were awake) I had an opportunity of stating distinctly in the hearing

of a good many people, the gospel way of salvation. He is the first Fellah ever I met with who denied predestination. As I was returning from Hammud's uncle's we called at the house of the sheikh Ibrahim Said, where I was overwhelmed with more honor and kindness than I had ever experienced in my life before—at one time, I mean. I was received and dismissed with kisses. All the time I was in the house, if the sheikh had occasion to rise up he would never sit down till I bade him. He had a young kid killed expressly for us, (they were expecting us from the evening before.) After dinner he insisted on pouring water himself, not only on my hands, but on Hammud's, and at my departure he held my stirrup, and in spite of all my remonstrances, led my donkey by the bridle till he got me fairly under weigh.

I baptized Yusif Jedud last Sabbath, and preached a sermon on the occasion from John 3 : 5. I have never on any occasion since coming to Syria been so affected with the solemnity of what I was about as in the baptism of Yusif. Perhaps one reason was, that on account of his natural reserve I could never come to know him as well as I could wish; and another, a certain degree of anxiety which I felt for his future on account of his timid, shrinking disposition. I tried to give him into the hand of God; and I can only hope that the Redeemer's help will not fail him in his hour of need. There were present at the time, besides our usual congregation, four or five Greek lads, who seemed to be interested in what was going on.

You know I thought of baptizing Yusif last summer, shortly after your departure, but while I was thinking of it he was suddenly called home to help in the harvest, which put it off till after vacation. Then I waited till we should have a good many boys in the school to witness it, and after the school was full I continued to defer it; partly because at one time in the winter he committed in the school an indiscretion which I thought gave sufficient cause for longer probation; and when, at last, in the spring, I was satisfied that the time was come to admit him to baptism, an infectious cutaneous disease broke out in the boarding-school, (I believe Ibrahim, the son of the Musri, had brought it down with him from the mountains in the fall,) and we were obliged to put the boys in close quarantine, which did not terminate till the commencement of vacation; and after vacation I was never at leisure to make the necessary preparation till last week.

Muallim Beshara left us, I think, about the first of April, or perhaps nearer the first of May, on account of his father's death. He is now teaching in Muallim Boutrus' school in Beirut. Hammud fills his place pretty well, with the small number of scholars whom we have now in his department. I think that in one respect we have profited by Beshara's departure, as now that we have no regularly trained Protestant teachers from a distance, people do not seem so much to look upon our establishment as a conspiracy against them, and they take less pains to avoid us. Hammud's company is very attractive to several young men of his own age who frequent the school-house considerably for purposes of disputation; and for the last two or three Sabbaths some three or four or five of them have (through the influence of these rencontres, no doubt,) attended preaching; but whether it will last or not I cannot tell; the probability is that this element of encouragement will be interrupted, at least for the present, as I am obliged to send Hammud for a while to Mount Lebanon, for the restoration of his health, which is much shaken. He is in imminent danger of falling into confirmed dyspepsia; but I hope that a combination of rest, good air, novel scenery and good medical advice, will set him up in a few weeks. Our friend Mr. Lyde is going to send him as a present, his late brother's watch.

Gebra Melchim, the young Armenian gentleman who begun to call on me

just before you went away, has been attending preaching off and on for a year. For the last half year he attends rather more than half the time at morning services, but he has never yet got the length of coming out in the afternoon. I do not remember whether I told you that I married him last fall. He seems to me to be sincerely seeking after what is good, but not to have received grace as yet to bear up well under the obloquy which he has to encounter.

Last week, or the week before, I received the contribution made by the Irish Synod in aid of our Mission. It amounted to £29 and some odd shillings. I had written to Dr. Houston, requesting him to lay out some part of it in the purchase of communion vessels and linen for us, and he was so kind and thoughtful as to raise in his own congregation the amount necessary for the vessels and linen, which are now purchased and will in due time be sent to our mission as a present, over and above the donation of the Synod. Suleyman is tired of the Greeks and they are tired of him. For the last few weeks he attended preaching with us every Sabbath, mainly, I believe, for the purpose of afflicting the Greeks. He spends a great deal of his time with me too, which greatly encroaches on the leisure which I would otherwise have for correspondence, &c. I often get tired of him, but he never gives me any sufficient excuse for turning him off.

We often now get a sight of A. B. C. F. M. missionaries, passing and re-passing, as in consequence of Bro. Morgan's residence in Kessab, Latakiyeh has become quite a central place for them.

WASHINGTON MISSION.

LETTER FROM J. O. BAYLIS.

WASHINGTON, D. C., August 4, 1864.

MESSRS. EDITORS—By appointment of the Board of Missions, I came to this place on the 28th of April. Our church was just opened and school fairly under way. Our church, which is used for the school, and the houses erected by the Board adjoining it, are all built of rough pine boards and white-washed; the only kind of buildings put up for anybody in connection with the army, as far as I have seen. Our houses being in a new location and of no ambitious appearance, works well in some ways. Our school was not filled up with those who had been free and were able to pay for their schooling, as were the schools of those who opened in colored churches and such places; but our school is made up almost entirely of freedmen. As a general thing there is not much sociability between the freedmen and those who were formerly free. The latter consider themselves quite an aristocracy since the former arrived. They have told me that they would not go to that contraband school or church, if they never know anything. The teachers in all the schools unite in saying that the children of freedmen are much easier managed and learn faster than those who have had their freedom. We find it all-important to visit them frequently to stir them up, and convince them we are their true friends.

The school has gradually increased until now we have 300 names on our pay roll, and the average attendance of late has been over 125. Indifference and poverty produce great irregularity. There is no doubt but the school will gradually increase. We have a great number learning A B C; have a few in mental arithmetic, geography and writing—these having made some progress before they came to our school. We have a few grown persons in the day school, but it is made up mostly of children. We had until the middle of

July, two evening schools each week, made up mostly of adults. The attendance was from 40 to 60. We had to throw away our old-fashioned spelling books, especially with the adults, and get them to reading as soon as possible short sentences, for encouragement. We have provided them with books at reduced rates, and furnish all that have none with books and slates during school hours. Many take a deep interest and learn well.

The Sabbath attendance has been very encouraging, though we have had many things to operate against us. The freedmen are generally professors. The great majority are Baptists; the next in numbers are Catholic, coming from Maryland; and next Methodists. These were all accommodated with churches near at hand, with colored ministers, very few of whom can read. Some of them have warned their hearers very earnestly against us. Most of the men who attend with us are employed in the Quartermaster's Department of the Government, or in the brick-kilns, in both of which they have frequently to labor on the Sabbath. But there is a goodly number who make it their business to be present with us, if possible; so that with most of the school present, we have quite a respectable congregation. The Sabbath School averages over 100. I have a large Bible class, a few of whom can read a little; many of them are quite old. We have one colored teacher in the Sabbath School, and some friends who have given us much valuable aid in it and in our evening schools. It is truly pleasing to see the growing attachment to, and interest in, our school and church of these benighted people, and soul-refreshing to hear the prayers of some of these sons of affliction to the God of all consolation.

The Mission has been favored with capable and earnest teachers. Of these, Miss M'Kitrick, of Londonderry, Ohio, is now here; having given her services gratuitously for the summer to the Mission. Mrs. Gray became affected with an inflammation in one of her eyes, compelling her to relinquish teaching about the middle of June. Mr. Brown's time expired the first of July. We expect Miss Floyd, of Philadelphia, about the middle of August.*

I write with entire confidence, when I say I have never been in a field where there is the same apparent opportunity for accomplishing good, and the same good fruit as I see here. The field is large. In April it was computed there were from ten to twelve thousand children of African descent, under fifteen years of age, in this and contiguous cities, unprovided with public school instruction. This number has been greatly augmented since. Of all ages there are at this time from 25,000 to 30,000. The Pennsylvania Freedmen's Relief Society, the Quakers, a Missionary Society of New York, and the Tract Society, are at work. There is also an organization in the city doing something. Still there is room. One great barrier to the elevation of this people is their poverty, and it must continue so in this city as long as they have to pay four and five dollars for a room twelve feet square, constructed of rough pine boards, and for every necessary of life in proportion. A large family, and sometimes two, are crowded into one of these rooms. Coming in here with but a few rags to cover them, they suffer much in many ways. The Government furnishes them with one physician and medicine. There is an effort being made to have the Government establish a depot from the indigent fund, from which the sick can be furnished with proper food. The Government has taken five dollars from each month's wages of the colored men in its employ in this city, (except soldiers,) for what is called an indigent fund.

I have wondered, when there is such a call for labor, that there was not a greater effort made to have some of these families removed from these overcrowded places. It appears to me that many of our farmers and others could

* Miss F. arrived as expected, and is now in the school.—Eds.

do these people in this way great good, both in a temporal and spiritual way, and also accommodate themselves. Thousands of them will be forced to leave this city as soon as the war is over, for want of labor. We of the North have done much talking and made many promises. God is now calling upon us to redeem our promises in every way that will be for their benefit.

Yours,

J. O. BAYLIS.

NORTHWESTERN MISSION.

LETTER FROM S. M. STEVENSON.

JANESVILLE, Wis., August 18, 1864.

DEAR EDITORS—It is a long time since your readers have seen anything from my pen. I wrote a letter for publication about the middle of May and sent it to Mr. M'Cracken, at Synod in Philadelphia, expecting him to hand it to you. I have not seen or heard anything of that letter since. This I offer as an apology for my protracted silence. My labors for the last six months have been directed, chiefly, to watering the waste places I had previously established as missionary stations. Some of these continue to be encouraging; others not so. We must expect to meet disappointments in our work. I have labored earnestly and, I hope, prayerfully, in presenting the claims of our church, but I must confess men are slow to maintain a full and faithful testimony in behalf of the truth. Many are willing to acknowledge that we are right on the doctrine of magistracy and civil government. Some of all denominations are taking a firm stand against the immoralities in the Constitution and Government of our country. We are not alone in these great matters. On the President's Fast Day, in a Union meeting of the different denominations in Janesville, I heard as clear an exposition of the wickedness of the government, and the defects and immoralities of the Constitution as I ever did. Sentiments were advanced and defended by Methodists, Congregationalists, Baptists and Presbyterians, which we have long maintained alone. And they are now willing to give us credit for consistency in our position as a church. It is no time now for Covenanters to yield the testimony they have so long maintained alone, when the hosts of other Christians are coming up to the help of the Lord against the mighty. The day appointed by the President for fasting, humiliation and prayer, was generally observed throughout the Northwest. The topic of discussion was the sins of the Government.

To give a detailed account of my labors since you last heard from me, would be tedious and perhaps uninteresting. I made two visits to Rosline, ten miles north of Portage City. Here I find four, who have been members of the Reformed Presbyterian Church, and six baptized members, all of whom are warmly attached to the principles and doctrines of the church. Here I find a very interesting society of young people. Their intelligence, refinement and musical accomplishments, will compare well with the society in country congregations in the East, whose advantages have been greater, and where the moralizing influence of the church has been brought to bear upon the minds of the youth. The people here express a desire for preaching, and will, with cheerful hearts, subscribe liberally to the support of the gospel. During this summer I have made two visits to Elliota, Minn. Here the friends to our covenant cause are still anxious for preaching. I think Elliota is an encouraging field for missionary labor. Persons moving here will find advantages and disadvantages. Some of the advantages are, a healthy climate and bracing

atmosphere, rich soil, cheap land, good water, fat cattle and abundant crops. The disadvantages are such as are common to all new countries. One great disadvantage to the farmer is distance from market. This is now being remedied by a railroad running from McGregor, on the Mississippi, to the Northwest, and will come within twelve or fifteen miles of Elliota. There are several families that talk of moving to Elliota during the coming year. I think it would be to their advantage to come early this fall, so that they can plow and make other preparations for putting in a spring crop. The country around Elliota, I think, is destined to become a rich farming country. It is suited for grain raising and grazing purposes. There are some rare opportunities for buying farms in the neighborhood of Elliota, at present. Some of the Copperhead class of society, through fear of the draft, have taken their exit to Canada, leaving their farms and crops to the mercy of good citizens and loyal men. These farms the owners will sell at a sacrifice, in order that they may get their disloyal heads from under the impending draft. The inhabitants in and about Elliota are generally of a moral caste. Several have been members of the Reformed Presbyterian Church, and still adhere to her doctrines. There are also a number who are children of Covenanter parents; all these express a warm affection for the principles their fathers so much loved and admired. Elliota is a strictly temperate village, and in this respect it is an exception to all other villages I have visited in the West. A saloon was started in the place last spring, but the citizens took the matter in hand, and put a stop to its poisonous influence. I have also preached a number of times at Patch Grove. I have nothing of much interest to say concerning the people here. They always greet me with kindest feelings. There are some here who are fast ripening for the grave, and who have a great love for the purity of the worship and ordinances of God's house.

I take this opportunity of expressing thanks to Mr. William Wills, of Pittsburgh, for the kind present of books he made me. The present is a rare collection of books, and is calculated to endear my affections to the donor and to the cause in which I am engaged. It comes as a refreshing shower. May the Head of the Church pour out His spirit upon us, in our efforts to extend the borders of Zion.

Yours, in the Gospel,

S. M. STEVENSON.

LETTER FROM REV. W. W. M' MILLAN.

LEAVENWORTH, KANSAS, July 22, 1864.

DEAR EDITORS—Doubtless you and others deeply interested in the prosperity of the Northwestern Mission, will be anxious to know of its prospects. In the southern part of this great field is much to encourage. Whilst men are busy pushing worldly interests, care for the soul is not wholly wanting.

Kansas has perhaps made as much progress in morals as could be expected, considering that since its very existence it has scarce ever been free from strifes and feuds. Leavenworth, which is now the principal city of Kansas, promises fair in every way; it is growing rapidly, and is laid out with a good degree of neatness and order. It is a fine business-point, and as a place of merchandising will hold the lead at least for many years. Expenses and profits are much the same here as in New York City. There are about twelve places of worship in this city, two of which are synagogues of Satan, one is used by Campbellites—a sect with little of Christianity besides the name, the balance belong to different evangelical bodies. There is one United Presbyterian church with a small but very respectable membership, whose prospect for increase seems quite good. We find three Covenanters here, but shall not

encourage others to emigrate to Leavenworth, for to me the prospect of gaining a strong foothold is not flattering.

The only other place I have visited is Olathe, Johnson Co., and this, for agricultural purposes, is generally conceded to be the garden of Kansas. The soil is rich and deep, the country is healthy, well watered (I have not tasted bad water in Kansas,) and well timbered, and timber generally well distributed. Abundance of stone for building and other purposes can generally be found on every quarter of land. As a corn producing country I have scarce seen its equal, unless in the great Miami Valley near the Ohio. Notwithstanding the long drouth, corn and prairie grass, though shorter than usual, grow luxuriantly. Wheat and oats are produced in abundance. As a grazing country it is unsurpassed. Land of most excellent quality can be had, sometimes partially improved, for \$5.00 per acre, and sometimes for less. The Pacific R. R. will pass within twelve or eighteen miles of this place. All these considerations make this a place certainly desirable for Covenanters wishing to obtain a house. And besides we *must not omit to mention*, that already we find here about twenty members of our body who are anxiously desiring to have the gospel preached to them. No other religious body has taken possession of this field, and this makes it doubly important that Covenanters should come in and possess the land at once.

Our brethren, regarding their collections for religious purposes as part of religious worship, have followed the practice of lifting a collection regularly, when met on Sabbath for social worship.

I shall leave other matters for the future, assured that God will do all things well.

W. W. M'MILLAN.

NATCHEZ MISSION.

EXTRACT OF LETTER OF J. C. K. FARIS.

NATCHEZ, Sept. 6th, 1864.

WE have had a vacation in our schools since Aug. 1st. But we are not altogether idle. We still keep up our Sabbath schools and preaching once or twice every Sabbath. We are trying to visit as many of the colored people in their houses as possible; reading the scriptures to them, encouraging them to their duty generally, and in particular, to send their children to school. We designed especially, visiting our own pupils to find out where and how they live, and their circumstances generally. By being acquainted with their parents, we can have more influence over the children, and will know better the help they need.

In regard to our accommodations: for ourselves to live in, we have the City Hotel, a large building of which the Government took possession six months ago. We have occupied it ever since, but have been and are still anxious to get out of it. We have plenty of room, but the surroundings are not pleasant. If we cannot do better, however, we can remain here. We can accommodate as many more if necessary. We have had assigned to us for school purposes, in addition to what we have had, a small room adjoining City Hall, in which we already occupy rooms for two schools. Gen. Brayman has also given us the right to occupy for school purposes, the church in which we have all along held our services. Altogether, we will have room for two additional lady teachers. Besides, we are going to hold White Hall plantation, where we had a school under the instruction, until lately, of Mr. M'Gee.

This will require another additional teacher. There will be, further, a large night-school, requiring some one to superintend it; we therefore, earnestly desire the Board to send us four more teachers, I would say two ladies and as many men. If this is not done, our mission must suffer; for there are others straining every nerve to get a strong hold here, and I fear that if we do not get more teachers in due time, we may lose some part of the accommodations which, with no little labor and perseverance we have succeeded in getting. To secure White Hall plantation, we shall have to send there, as soon as the school re-opens, one of our teachers, who is needed here but whom we may possibly spare for a short time without losing our building. We need an ordained minister. There is missionary work for two or three.

Your brother in Christ,

J. C. K. FARIS.

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN IRELAND.

THE Synod of the Reformed Presbyterian Church assembled on Monday evening, June 27th, at seven o'clock, in the house of worship, College street south, Belfast. The moderator, Rev. James Brown, of Dervock and Ballymoney, preached, on the opening, an able and suitable discourse, founded on Luke 19: 13—"Occupy till I come." After an appropriate introduction, the subject was discussed, by exhibiting, first, the dignity and character of him who gives the command; secondly, the matter entrusted to be occupied; thirdly the manner of occupying; and lastly, the motives for the performance of the duty. Under the first head, the Redeemer was exhibited as possessed of the nobility of true dignity—as having true humanity—as ascended to heaven in his two distinct natures—having received all glory—exercising universal dominion—and constituted the judge of the quick and the dead. Under the second head, after adverting to some passages of Scripture, there was mentioned, as the great matter committed to the church—heaven's truth, and especially the *present truth*. This was considered in various important aspects, such as the Saviour's universal headship; the key of discipline; the Holy Spirit in the heart and life; religious ordinances; whatever vantage ground the church, by the grace and providence of her Lord has reached; spiritual, mental and bodily talents, and worldly substance and influence. Thirdly, the manner of occupation was discussed, by showing that it includes a scriptural confession of the truth, and a faithful testimony against errors—social covenanting—decided separation from everything that is unscriptural and antichristian—patient endurance of privations, reproach and persecutions in testifying for Christ. Fourthly, there were presented as motives—the greatness and gloriousness of the master—the considerations of Covenant engagements—the success attending devoted effort—the number, zeal and efforts of the enemies of Christ and his cause. The Saviour's coming was, in conclusion, referred to as pointing to his world-wide reign on earth, his coming at death, his coming

to judgment and the glorious reward that he will confer upon his faithful servants. The discourse was throughout evangelical—abounding in luminous statements of truth, clear and convincing argument, a manly display of various articles of a covenanted testimony, and solemn and searching appeals to the conscience. At a subsequent part of the proceedings, the Synod unanimously requested that it might be published.

The Rev. Robert Wallace, former clerk of Synod, having recently removed to Scotland, the Rev. Robert Nevin was requested to act as *interim* clerk. Mr. Wallace being present, was invited to a seat in court. The Rev. James P. Sweeney was unanimously appointed moderator; and the Rev. Robert Nevin, stated clerk. In making up the roll, the clerk of the Northern Presbytery intimated that a new congregation under their care, had been organized in Carvagh during the past year; and Mr. John Archibald, a ruling elder regularly commissioned from it, was admitted to a seat.

Historical Testimony.—Dr. Houston, as convener of the committee on the Testimony, reported that the remainder of the draft had been printed and forwarded to ministers and sessions for inspection. After some remarks in relation to the insertion of some statements in the portion formerly examined, the reading of the portion that brings down the Testimony to the present time was proceeded with throughout this and the evening session. The minutes of the special meeting of Synod, held in January last, having chief reference to the same subject, were read and approved. The draft was in general regarded as satisfactory, while various matters presented in it were freely discussed, and some alterations and additions were made. Toward the close of the proceedings, it was agreed that the draft should be committed to the committee on the Testimony to make the alterations and additions agreed to by Synod, and present the amended draft to the Synod at its next meeting, in the expectation that it will then be fully adopted in overture, to be sent down to the inferior courts for review.

Deputation from the Reformed Presbyterian Synod in Scotland.—The Rev. William Anderson and Robert Thomson Martin, with Mr. John Martin, ruling elder, who had been appointed a deputation to this court by the Reformed Presbyterian Synod in Scotland, at its late meeting, presented their commission, and took seats in Synod. Mr. John M'Donald, of Glasgow, ruling elder from the same body, being present, was likewise invited to a seat as a consultative member.

Brethren of the Church in America.—Two esteemed ministers of the Reformed Presbyterian Church in the United States, North America—the Rev. H. H. George and the Rev. J. L. M'Cartney—having arrived on a visit to this country, were, on the motion of Dr. Newell, seconded by Mr. Nevin, cordially invited to sit as consultative members. Mr. John Caldwell, Philadelphia, ruling elder in the same body, was likewise invited to act with the Synod in the same capacity. It was agreed that the evening session this

day should be principally devoted to hearing addresses from the Scottish deputation and from the brethren from America.

Reports of Presbyteries.—The reports of the different Presbyteries in this country, and that in New Brunswick and Nova Scotia, were submitted and read. It was gratifying to notice that throughout them all there was evidence of progress throughout the church. We were particularly pleased with the record that a considerable number of promising students are under the care of the Presbyteries, in preparation for the ministry of the church.

Next Annual Meeting.—The next annual meeting of Synod was to be held in Londonderry, on the last Monday of June, 1865, at seven o'clock in the evening.

Missionary and other Schemes of the Church.—The Rev. Josias A. Chancellor, the Secretary, presented and read the report of the Home Mission and Ministerial Support Scheme, which contained a lucid view of the objects and progress of this scheme, and some important suggestions in regard to its future support and efficiency. After the adoption of the report, several members of Synod, particularly elders, spoke of the necessity and importance of putting in operation some measures for raising, throughout the church, the scale of ministerial support. The following resolution was afterward submitted by Dr. Houston, and unanimously agreed to :

“Synod, regarding the scheme of the Home Mission and Ministerial support as of vital importance to the church—as well for its efficiency and extension as for the prosperity of all its other schemes—enjoin it upon ministers and elders to bring the principal matters contained in the present report fully and prominently before the different congregations of the church. Ministers are hereby in particular enjoined, on as early a Sabbath as possible after the present meeting, to bring this subject clearly before their people, and to show them, from the Word of God and from a consideration of their solemn vows and high privileges, their obligation by enlarged Christian liberality, to provide a sufficient support for their ministers. The elders, deacons and managers of the different congregations are, moreover, affectionately enjoined to devise and carry out such practical measures as may secure for the pastors of self-sustaining congregations at least the annual sum of one hundred pounds for their individual support.

“Synod in conclusion, strongly recommends to the ministers and members of those congregations that receive aid out of the Home Mission Fund to use all diligence in carrying out into practical effect the suggestions contained in the report, concerning sustained efforts for the extension of the testimony of the church in their respective localities.”

Colonial Mission.—Dr. Newell, the Secretary, read the report of the Colonial Mission, which represented the different missions to the Colonies as being in a favorable condition, and the funds of the mission satisfactory. A donation from the balance in the hands of the Secretary was unanimously voted to the Rev. A. M. Moore, missionary in Australia.

Irish Mission.—The report of the Mission to Romanists in Connaught was read by Rev. W. Russel, the Secretary. It mentioned the recent visit of a deputation to the sphere of the mission in County Mayo, and the establishment of a Scriptural school and a fellowship meeting in the district. The Synod, in adopting the report, sanctioned the appropriation of twelve pounds per annum for the support of the school, and instructed the Secretary and Commission to exercise over it and the teacher a vigilant superintendence.

Addresses of the Scottish deputation, and the brethren from America.—The members of the Synod's deputation to the Synod in Scotland, consisting of Professor Dick, Rev. R. Nevin and Mr. Samuel Clugston, elder, reported severally the cordial reception they had met with from brethren in Scotland, and the gratification they had enjoyed from their visit. They introduced the deputation from Scotland; and Rev. R. T. Martin, John Martin and Rev. W. Anderson then addressed the Synod in order, reciprocating the fraternal affection of the court, expressing the gratitude of the Synod and church in Scotland for the efficient ministerial aid that had been given them in their privations and difficulties, and giving interesting accounts of the present position and prospects of the church in Scotland.

After these addresses, which were listened to with deep attention by a numerous assembly, on motion of Rev. W. Toland, seconded by Mr. Joseph Clarke, elder, it was unanimously agreed—"That the heartfelt thanks of this Synod are due and are hereby given to the Reformed Presbyterian Synod in Scotland for sending to us the present deputation, and to the members of that deputation—the Rev. W. Anderson, Rev. R. T. Martin and Mr. John Martin, ruling elder, for the most interesting addresses to which we have just now listened; and furthermore that we rejoice in every opportunity afforded for such fraternal intercourse."

The Rev. Messrs. Toland and Chancellor, with Mr. Joseph Clarke, elder, were appointed a deputation to attend the next meeting of the Reformed Presbyterian Synod in Scotland.

Rev. J. L. M'Cartney and Rev. H. H. George, from America, were introduced by Dr. Newell. The letter from the Committee of Foreign Correspondence of the Reformed Presbyterian Synod in America was read; and afterward the American brethren addressed the Synod, giving clear statements respecting the present state of the American nation, and of the position and missions of the Covenanting Church, the spread and influence of her testimony, and expressing strong fraternal affection toward the Synod and church in this land.

The Synod expressed much gratification with the presence of these brethren; they listened with great pleasure to their statements, and desired to put on record an expression of their strongest sympathy with the ministers and members of the Reformed Presbyterian Church in America, in view of the many difficulties and sanguinary struggle still going on in that land; their unabated

confidence in the attachment of the church in America to their distinctive testimony, and their earnest prayer for divine light and guidance to the brethren in that land, now so sorely distracted by the manifest judgments of the Almighty. The preparation and transmission of a letter to the Reformed Presbyterian Synod in America was remitted to the Commission.

Jewish Mission.—After Synod was constituted, Dr. Houston, the Secretary, presented and read the report of the Jewish Mission. After its adoption, Synod strongly recommended to the consideration of ministers the desire expressed in the report, that the subject of the Jews' conversion should be brought under the notice of their several congregations, at the time that the circular of the Secretary is sent forward. It was further agreed that, for the present year, a collection be taken up for the Jewish Mission throughout the different congregations, on the first or second Sabbath of August. The Secretary was, furthermore, instructed to forward, out of the funds that may be afterward in hands, the sum of thirty pounds, as a donation to Rev. Dr. Cunningham, London.

National Education.—A Committee, consisting of Messrs. Russel and Chancellor, that had been appointed on this subject, presented a lengthened report, consisting of a series of resolutions. These gave a condensed view of the history and workings of the present system of National Education in Ireland; bore full testimony against its radical defects; stated a number of fundamental principles on the subject; and pointed out the duty of ministers and members of the church in relation to National schools, in present circumstances. A number of important remarks were made on the committee's report, and afterward the resolutions were reviewed separately and in order. On a subsequent session on Friday, the subject of national education was further considered; but owing to the pressure of business at the close, there was not sufficient time to examine the resolutions fully. The matter was therefore deferred to the next annual meeting of Synod, to be taken up at an early part of the proceedings.

Congregation of Manchester.—The committee of Bills and Overtures, to whom had been referred a memorial from the congregation of Manchester, recommended that a small committee be now appointed to confer with the commissioners from Manchester—Mr. John Thomson, elder, and W. J. Conolly, Jr.—respecting the subject of the memorial. Professor Dick, with Messrs. Kennedy and Russel, and J. Clarke, elder, were appointed for this object, and retired with the Commissioners. On the forenoon session of Friday the committee reported, and the commissioners briefly addressed the Synod, stating the present difficulties of the congregation, and at the same time expressing strong attachment to the testimony of the church. The Synod generally expressed lively sympathy with the congregation in Manchester in their trials and discouragements. Mr. Toland was appointed to visit them and preach in July, and Dr. Newell in August. The presbyteries were directed to furnish in order to the congregation, such supplies to be given, if possible, by ordained ministers.

Fourth Term of Communion.—Agreed to postpone the consideration of this subject till the next annual meeting.

Reformed Presbyterian Mission to Syria.—A letter from Rev. R. J. Dodds, missionary from the Reformed Presbyterian Church in North America to Syria, was handed in and read by Dr. Houston; it acknowledged receipt of Synod's donation to this mission, and expressed the deepest gratitude for this timely assistance. The Synod unanimously agreed to grant a further donation of one year's interest of the Bicentenary Fund to the support of this mission, and instructed the clerk to convey to Mr. Dodds the assurance of the warm sympathy of the church here in his labors, and in the progress of the mission.

Fasting and Thanksgiving.—A draft of causes of fasting and thanksgiving was read by Mr. Lillie. They were considered in order, and after the revisal, were adopted and ordered to be published in the minutes. The last Thursday of November next was appointed to be observed throughout the church as a day of public thanksgiving, and the last Thursday of January, 1865, as a day of public fasting. Dr. Newell and Mr. Russel were appointed a committee to prepare a summary of causes, to be submitted to next meeting of Synod.

Covenanters in Liverpool.—A petition from a fellowship meeting in Liverpool was referred to the commission, with the recommendation that supplies should be granted as frequently as possible.

Code of Discipline.—The committee reported that they had contemplated a compilation; but considered that there were not funds at present available to meet the expenses of publishing. Synod, having strongly expressed the desire for an independent composition, re-appointed the committee, and requested Mr. Nevin, one of the members, to prepare a draft for a code of discipline for the next annual meeting. Mr. Nevin promised to take the case into due consideration.

Aged Ministers' Fund.—Mr. Nevin, the treasurer of the aged Ministers' Fund, reported the amount of subscriptions that had been paid over since the last meeting of Synod. Dr. Houston, the convener of the committee, afterward reported the state of the contributions throughout the church for this object. From these statements, it appeared that a sum of nearly nine hundred pounds had been already gathered in for this fund. Synod unanimously resolved, that the committee be instructed to prepare and publish a full list of the subscriptions in each congregation, marking those paid and those unpaid; and that they should use all diligence in endeavoring to bring up those congregations that have not yet subscribed to this fund, or whose contributions are below what might have been expected of them, in order that the whole available fund from all sources may be in hand, and that trustees for the permanent investment and rules for future distribution, may be considered at the next meeting of Synod.

Commission of Synod.—The following ministers and ruling elders were appointed the Commission of Synod for the ensuing year:

the moderator, Rev. Professor Dick, J. Hart, R. Nevin, J. A. Chancellor, W. Russel, A. Savage, G. Douglas, Dr. Houston; with Messrs. S. Clugston, J. Clarke, J. Reynolds and T. Galway; Dr. Newell, clerk of Commission.

At half past three o'clock, the Synod was finally adjourned with devotional exercises, conducted by Rev. H. H. George. Throughout the entire proceedings, a spirit of fidelity and fraternal affection pervaded the deliberations.

REFORMED PRESBYTERIAN SYNOD, SCOTLAND.—This body met June 6th, in Glasgow; was opened with a sermon by Rev. Wm. Anderson, moderator, from Rev. 12: 11. Five ministers and seven ruling elders were present. There are ten congregations under Synod's care. A deputation—Professor Dick, Rev. R. Nevin and S. Clugston, ruling elder—from the Synod in Ireland, were present. The Presbyteries of Edinburgh and Glasgow are to meet conjointly this year. Causes of fasting and thanksgiving were adopted. A Synod and Home Mission fund were established. Mr. John M'Donald is treasurer of this fund.

AFFAIRS ABROAD.

MADAGASCAR.—Accounts from this island are, in the main, still encouraging.

“The missionaries report that numerous additions are made every month in the churches, and that the congregations generally crowd the spacious places of worship in which they assemble. The country remains quiet, and the government is becoming settled. The Christians continue to enjoy the utmost liberty. On Christmas day seven or eight thousand went in procession to the palace to pay their respects to the Queen. She listened for nearly an hour to the singing by the choirs of the chapel, and expressed herself greatly delighted with the proceedings. The Popish missionaries are unremitting in their efforts. There are seven Romish priests and three sisters who devote most of their time to education.”

TURKEY.—Some startling news from Constantinople lately alarmed the churches. The Government, it was said, had been roused against the missionaries by the effort they had made, not unsuccessfully, to enlighten the Turks. Books and presses, and every person, had been seized, and nothing less was expected than a general assault upon those engaged in the missions. Something of this sort did take place, but later accounts have modified the first statements, and give pretty full assurance that there will be no serious interruption in the work of evangelization. It is probable, however, that the Turkish Government will exercise a stricter surveillance over the operations of the missionaries, especially among the Turks.

Mr. Wood writes from Aintab, Central Turkey:

"Aintab is indeed a wonder in missionary history. Last Sabbath we saw 1,101 persons—old women and grey-bearded men, and maidens and wives, as well as children—in the Sabbath school, on a rainy day. The exercises were well conducted, and a deep interest was manifested in them. There must have been more than 1,200 in the forenoon congregation, and nearly as many in the afternoon—as good listeners to preaching as I ever saw. The senior pastor, Krikore, and his associate, Polat Avedis, are certainly men who would be deemed remarkable any where. It is delightful to see the simplicity, earnestness, and evident effectiveness with which they preach, and especially to note the affection and confidence which marks their bearing toward each other. The work of evangelization goes forward most encouragingly, with the single exception of the delinquency of the people in making up the salary which they have promised to their pastors. Here is an evil which it will cost much labor to correct. There are thirteen young men in the theological school, of whom eight now complete their course, and are to be licensed as preachers. In an examination to-day, and in private intercourse, they have exhibited qualities of mind and heart which it delights me to see."

GREECE.—With the exception of some efforts in Athens, this kingdom has not been the scene of missionary operations. The efforts to which we have referred, have not been entirely fruitless. Schools have been established, the Gospel is preached, a paper has been published, some knowledge has been diffused, Bibles have been circulated, and there have been some conversions. The King is favorably disposed. As to the Greek Church, we find in the *Christian World* an extract of an article from a foreign magazine, being a translation of "an authentic, as well as recent, explanation of the theological position of the Eastern or Greek Church in relation to the leading point of difference with the Western or Romish Church on the one hand, and Protestantism on the other." It is as follows:

"The Greek Church claims to be the original ecclesiastical organization as constituted under the Emperor Constantine; and to hold by the decisions of the first seven General Councils, while it charges the Romish Church with the offenses of heresy and schismatic secession and usurpation. Its principal points of difference with the latter are arranged under six heads: The Procession of the Holy Spirit from the Father only; the rejection of the doctrine of Purgatory; the Communion in both kinds; Triple Immersion in Baptism; the use of Leavened Bread at the Lord's Supper; and the Pope's supremacy. It professes to be anti-Protestant in holding to the efficacy of both Faith and Works in Justification, the Real Presence of Christ's body in the Eucharist, the authority of Sacred Traditions and the Decrees of the Church, the rendering the Worship of Veneration to the Cross and Relics, the Obligations of Religious Fasting and Penance, the Seven Sacraments, and the Prayers for the Dead. The Eastern Church also allows the priest to marry, but forbids second marriages. They allow no instrumental music in the churches. They administer the rite of confirmation and the eucharist to infants immediately after baptism. Their ritual for worship includes one mass every Sunday. Within the present century there is a great increase of preaching by the clergy. The catechizing of the young, and other means of instruction, are very imperfect, but are steadily improved. The whole population connected with the Greek Church is stated at seventy millions, of which fifty are in the dominions of Russia, twelve in those of Turkey, four in Austria, one in Greece,

&c. The whole body is divided into ten branches, of which three have patriarchs at their head—Constantinople, Alexandria, and Antioch—the Patriarch of Constantinople having a certain pre-eminence, which is not very well defined. The Russian and Hellenic Branches are governed by synods, the remainder by councils of bishops. They all recognize the supreme authority of a General Council, but as no such council has been held for a thousand years, the actual unity is very indefinite. All the branches are affected by the progress of knowledge in the world, and most of them are putting forth efforts at self-reform and elevation. The marriage of the clergy has kept the Eastern Church from sinking to the depths of immorality which has existed in parts of the Latin Church. In Russia the circulation of the Scriptures in the vernacular tongue was carried to a considerable extent forty or fifty years ago, but it was afterward prohibited, and has lately been resumed."

SWEDEN.—We find in the *Christian World* frequent notices of the progress of the Gospel in Sweden. Until a few years ago, a cold and dead Rationalism had nearly unopposed possession of the Church in this kingdom. There has been a revival, and what is remarkable, the higher classes, including the royal family, have been powerfully moved. At a late general meeting of the Bible societies at Stockholm, it was stated that the two societies had, during the past year, circulated nearly *one hundred and two thousand* copies of the Bible. The Queen and other members of the royal family were present at the meeting.

ITALY.—Unusual interest attaches to the efforts made for the evangelization of Italy, inasmuch as by such efforts the anti-Christ is attacked in the very heart of his power. Moreover, the labors of the missionaries there are attended, in nearly all localities, with unhoped for success; there is a spreading interest among the people of all ranks. Mr. Hall, writing from Florence, in April, says,

"In the early part of this month, I received a kind of petition from some persons in Grosseto, asking me to send them an evangelical pastor, to instruct them and explain to them the Word of God, which, they say, would be a great benefit to themselves, to their country, and the cause of the Gospel. This petition was signed by fifty-two persons, among whom were many proprietors and men of influence, and one of the parish priests favored and approved the movement. Grosseto has a population of three or four thousand; it is near the Mediterranean, on the railway recently opened between Leghorn and Civitavecchia. In response to this call, a minister has been sent there, a place of worship rented, and regular religious services established. The people appear to be well disposed, and the serious opposition and even persecution encountered in some towns will not probably appear there. The people have also expressed a desire to have a school established among them, which I hope may be done, if not this summer, early in the winter."

He mentions a number of places besides—among them, Como, the valley of Aosta, the island of Elba, &c.—where the encouragement is equally great. Mr. Clark writes from Milan:

"The Evangelical work in Milan, in its commencement and progress, has been thus far mostly confined to the laboring classes; though there have been many among the rich and influential who have regarded it with interest. Or more truly, perhaps, the visible movement has been more striking in the lower

classes, though its power has been great among all. The higher strata of society in Milan is intensely aristocratic, the number of old families belonging to the nobility is very large, families that still bear names distinguished in Italian history, as the Visconti, Sforza, Borromeo, and numerous others similar—these, though, with few exceptions, liberal and sympathizing with the reforming tendencies of the government, know nothing of the living, spiritual power working in the masses below them. The reform, however, is steadily working upward, and gaining new friends continually among the influential and educated. Recently the Wesleyans have opened a new *locale*, larger and more beautiful than any of the others. An arrangement has been made for lectures on Evangelical Religion in their chapel twice a week, and these lectures, given not by ministers as Evangelists, but by literary men of evangelical principles. I attended one of these lectures last evening, and though I arrived a little before the time, I found a crowd outside the door. The chapel had been filled to overflowing long before the speaker commenced. Among those present I noticed many belonging to the higher classes. There is no doubt whatever that that, if a suitable place could be obtained in the best part of the city, thousands would come every evening to hear the principles of a true and spiritual Christianity defended. We greatly need a hall in Milan for this purpose. Will not some who give so liberally for churches in America assist us, if not to a church, at least to a large hall in this city?"

Another letter from Lugana says :

"All Northern Italy is at present in a most favorable state for being evangelized. Everywhere there is deeply felt the necessity of a thorough religious reform, and everywhere it can be said this religious reform has already commenced. I have been surprised, in the tour and the somewhat extended observations I have recently made, to find to what degree the Italian mind is giving up the Papacy, and, at the same time, waiting and asking for a truly reformed religion, based upon the Bible and the Bible alone. The people are ready and willing to embrace a living, spiritual Christianity; they even ask for it. They ask Christians in America and England to give them a better, a purer, a vital religion. There is the feeling in all classes that a religious change is inevitable, but what that change is to be, or how effected, is not so clear. The reform movement is recognized, is welcomed, and is demanded, but by what means a religious reformation is to be effected, or what the religion of Italy should be when truly reformed, these are matters not clearly apprehended. Religious questions, however, are being more and more discussed. Secular journals are occupied more with plans and schemes of religious reform. Everything indeed indicates that a religious change is anticipated, and that shortly; hence the great importance of doing at once what can be done for Italy's evangelization. In the thirteen of the principal cities and towns of North Italy that I could name, places should at once be opened for preaching the Gospel; and thirteen good evangelists should be supported in doing this work in these different places. Besides these, twenty-colporteur-evangelists are needed for the smaller towns and villages. Twenty-five evangelical schools should also be sustained; fifty young persons of both sexes should be in the process of training for evangelical teachers, and as many more young men for evangelists and teachers. This is a very loose estimate of what is urgently demanded at the present moment. In that part of Switzerland running down into Italy, embracing the Lake Lugano and the northern part of Maggiore, called the Canton Ticino, there are many places where the religious reform movement has become general. Near Lugano there is a village with a population of some five hundred, where the priest

has embraced evangelical views, and all his people, almost without exception, are with him. Four other priests in different parts of this same Canton have put off the priestly habit of the Roman Church, and are now preaching the Gospel to their people. In Switzerland, though the Bishop may excommunicate, he cannot deprive a priest of his living, or separate him from his flock, for the government sustains him. Hence there are priests who become enlightened, continue in their parishes, and preach in their churches. As an instance of this, in Stabio, a town of 2,200 inhabitants, situated a little South of Lake Lugano, there is a parish priest who has been excommunicated for preaching the Gospel. The Bishop cannot, however, drive him from his flock; he therefore remains, preaches the Gospel in his church, receiving from the government about two hundred dollars a year. The sums he received when a priest of Rome for burials, marriages, &c., which amounted to as much more, he has given up since becoming evangelical. More than half of his people strongly sympathize with him, and among this number are the most influential in the place."

POLAND.—The revolution in Poland has been completely subdued, and a large portion of the population has been exiled to Siberia. Confiscation, and exile and death, are the means now employed by the Russian Government to establish the reign of "order in Warsaw" and in all Poland. The use of the Polish language is forbidden. The entire population is to be converted into Russians, so far as unfeeling despotism can accomplish such a result.

DENMARK AND THE DUCHIES.—For the present, the war between this little kingdom and the two great German powers, has ceased. Nor is it likely to be renewed. Finding herself left to encounter alone the greatly superior power of Austria and Prussia, Denmark is inclined to peace. On what terms peace will be re-established is not known; possibly, the Duchies, or at least a considerable share of them, will be again connected with Denmark. The war, which was undertaken by the two German powers, in defiance of the Diet of Germany, has sowed the seed of dissatisfaction on the part of the matter, with the larger states, which threatens to involve all Germany in unprecedented political troubles.

ROME.—Dean Alford of Canterbury, the well-known critic and expositor, who passed the last winter in Rome, thus writes, with much more of the same sort, regarding this city and government:

"Rome is essentially a Pagan city. Her churches, numerous as the days of the year, rise everywhere around you. Bells are continually going: the commemoration of saints and martyrs is endless. Yet, with very rare exceptions indeed, the *worship of the people* in those churches has nothing in common with Christianity. It is not even the one God of Jews and Christians who, as matter of fact, is adored in them: it is not He whom Christians believe to be God blessed forever, incarnate in the flesh of man. God has passed out from the practical worship of this people: the Son of God has, as matter of fact, ceased to be an object of their adoration. The Eternal Father is found in their pictures as an old man—the Divine Saviour as a little child; but both are subservient, and nearly all their worship is subservient, to one purpose: to the glorification of a great goddess, and after her, not of the Father, Son, nor Spirit, but of a host of men and women, made into objects of adoration by themselves, and, whatever may be alleged to the contrary, clothed, as she

is pre-eminently clothed, with the incommunicable attributes of the Godhead itself. I know I am making strong assertions. But the facts themselves are stronger." "Rome, in point of security and order, is unquestionably the worst city in the civilized world. And it is so, not in spite of the honest efforts of its rulers, but with the connivance, and, it is much to be feared, often with the concurrence of its rulers. Robbery and murder are the commonest occurrences in the streets of Rome; detection, restitution, punishment, the most uncommon occurrences. Rome, in its present state, is a disgrace to Christendom, and a blot upon humanity itself."

AFFAIRS AT HOME.

THE WAR.—At this date, Sept. 23d, the aspect of affairs, military and naval, is favorable to the United States; so much so, as to hold out encouraging prospects of the subduing ere long of the Southern "den of thieves." The capture of Atlanta gives the Federal troops a strong foothold in the Cotton States; the possession of Mobile Bay stops one principal outlet of the Confederacy; the defeat of the rebels in Shenandoah Valley promises effective relief from raids into Maryland. In the South-west, affairs have not so favorable an appearance. The rebels have quite numerous armies in Western Mississippi, Arkansas and Southern Missouri, while Western Kentucky and Tennessee are considerably disturbed by guerrillas and organized Southern troops. Still we are hopeful.

THE PRESIDENCY.—The parties in the political field are getting into line. There are, at this date, but two: Fremont having withdrawn his name. There are thus but a war and a peace party: Lincoln, the representative of the first, M'Clellan, of the second. Under the banner of the first will be ranged all the voters of the North who are opposed to slavery and to slaveocratic rule; under the banner of the second, all who love slavery, or who approve of the slaveholding compromises of the Constitution, or who are desirous, notwithstanding all that slavery has done and is seeking to do against the integrity and civilization of this country, of again meeting them and fellowshiping them on the ground of their compromises. From present appearances, we judge Lincoln will be elected.

THE GENERAL ASSEMBLY, O. S.—This body, which met in Newark, N. J., in May last, passed some important resolutions. First, a report was presented on the subject of slavery, and passed almost unanimously, which places this body on quite distinct anti-slavery ground. This is encouraging. Second, a paper was presented by Dr. Musgrave, of Philadelphia, which passed unanimously, recommending the people under the care of the Assembly to petition Congress to take steps for the amendment of the Constitution by making an acknowledgment of God, of Christ and the Bible. This is a most encouraging fact. True, the subject was not de-

bated, and there may have been little interest in the subject, but it is notwithstanding a great fact, that so large and influential a body, representing such a people, should have put forth to the world a very clear and decided testimony to the royal claims of Messiah as King of nations, and on behalf of the supremacy of the written Word of God.

THE UNITED PRESBYTERIAN ASSEMBLY.—This body met in Philadelphia in May last. Its business was chiefly routine. A good deal of time and labor were spent upon a proposed amended version of the Psalms. We think a large part of this labor is, for the present at least, lost. The subject of missions was also prominent among their proceedings. They are doing a large work in this department. Their Publication scheme is working well and usefully. This Assembly also passed resolutions favorable to the amendment of the Constitution so that it may be a Christian Constitution.

THE CROPS.—Upon the whole, the season has been a fruitful one. The apprehensions that were largely entertained during the summer of short crops, have not, except in limited sections, been realized. There has been no pestilence; and what is very remarkable, no Southern city has been visited with yellow fever. Amidst the calamities of war, and in some respects they are fearful, God has not left us without witness to his patience and his bounty.

AN IMPROVEMENT.

THE Whitelake congregation, N. Y., under the pastoral charge of Rev. J. B. Williams, is showing signs of increased prosperity. During the last year it was found that a new house of worship was needed to accommodate the numerous attendants, and the congregation endeavored to comply with the wishes of all concerned. It will be pleasing to those who have taken a deep interest in this matter, to be informed that the church is now completed, and is what a church should be—neat, commodious and comfortable.

In the beginning of July there were opening services by the pastor, assisted by Rev. J. R. W. Sloane of New York, and Rev. D. M'Allister of Walton. The congregation feel greatly encouraged, and especially in view of the liberality manifested by various portions of the church in their behalf.

The following contributions were made to the fund, through their agent, Rev. J. B. Williams:

1st Church, New York,.....	\$ 85 00
2d " " "	125 00
3d " " "	170 00
Pittsburgh and Allegheny,.....	150 00
1st Philadelphia,.....	81 00
Ryegate and Barnet,.....	35 00
Wilkinsburg,.....	20 00
1st Newburgh,.....	40 00
2d " "	35 00

Total,.....\$741 00

A few years ago this was a small missionary station, and now it numbers nearly ninety members, and most of the accessions have been made by sessional examination. Under such circumstances, the people of Whitelake congregation might appreciate the earnestness and appropriateness of the prayer of Jabez, "Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me." We read further, that "God granted him that which he requested." May what has already been done in this new congregation be an earnest of future blessings.

Com.

PHILADELPHIA PRESBYTERY.

THE commission of the Philadelphia Presbytery appointed to attend to the ordination and installation of W. P. Johnston in the Baltimore congregation, met Thursday, the 4th of August, at 9 A. M. Mr. Johnston was examined on the several subjects, and proceeded to deliver the trials assigned him, viz.: a lecture on Heb. 4: 14, 15, and a sermon on Heb. 4: 16. All these having been heartily sustained, the commission proceeded to the ordination services. Jas. M. Willson preached from 1 Cor. 4: 1, proposed the prescribed questions and offered up the ordaining prayer, solemnly setting the candidate apart to the office of the holy ministry, and installing him as pastor of the Baltimore congregation. T. P. Stevenson then delivered the charge to the pastor and people respectively.

The services were well attended by the members of the congregation and others. We were highly pleased with the appearance of the congregation, and with their evident determination to go forward resolutely in upholding the banner of the covenant in that city. Their young pastor enters upon his work, not without encouraging circumstances in his field of labor. We wish him abundant success.

ILLINOIS PRESBYTERY.

At a meeting of this Presbytery in Churchill, June 28, Mr. David H. Coulter was licensed to preach the everlasting gospel. The next meeting of this Presbytery will be held in Elkhorn church, the 5th of October, at 10 o'clock, A. M.

A. C. TODD, *Clerk.*

QUERY.

WHEN a person has been elected to office in a congregation, and on any account refuses to be ordained, can a session, after the lapse of some years, proceed to ordain him without re-election or the knowledge of the people?

It is very probable that this inquiry has its origin in some concrete case. We do not know that this is so, and however this may

be, the question merits an answer, and we have no doubt that it should be answered in the negative. For, *First*, a refusal on the part of the candidate to serve, nullifies an election in all cases. There may be a temporary declinature—a candidate may take time to consider—but a “refusal” to serve settles the question. How long time a candidate may take to consider, cannot be definitely fixed; but so far from being “years,” it cannot, in any ordinary case, reach even to months. Certainly not, in the case of an election to office in a congregation. *Second*. The very fact of refusing to serve when elected, is a new element in the case, which might have an important bearing upon another election. In other words, this is an element on which the voters have a right to judge, should such an officer be again called for in the congregation. *Third*. If a candidate for the ministry receives a call and declines it on any account, he cannot be ordained in that congregation without another call. *Fourth*. We never heard of an instance of the kind, of one who had refused for years or even months, to accept an office, ordained to it notwithstanding. Such an act would be entirely novel, and without—as we are fully satisfied—any authority whatever.

As to the second query, the only way to get an answer is to apply to the Presbytery.

J. M. W.

OUR FREEDMEN'S MISSIONS.

THERE are now at work in the various Southern Missions, *eleven* persons,* *five* men and *six* ladies, and two more ladies will, probably, be sent out in the course of a week or two. These have been put into the mission field at the urgent solicitation of the Church. They are heartily welcomed by the emancipated slaves. They are accomplishing most excellent results in the instruction of these poor people, adults and children, and they must be paid their salaries as promised. To meet the just demand upon the Treasury for this purpose, we need a *large sum by Nov. 1st*. Will not the friends of the Freedmen transmit *at once* liberal contributions to Mr. Daniel Euwer, Allegheny, Pa.? Need we say any more?

JAMES M. WILLSON,

Chairman Board of Domestic Missions.

THE ASSOCIATION FOR THE AMENDMENT OF THE CONSTITUTION.

AN adjourned meeting of this Association will be held in the city of Philadelphia, on the 4th Tuesday (the 25th) of October

* The types made us say in our last No. that there were *five* laborers in Washington, D. C. There were and are but *three*.

next, at 7½ o'clock, P. M. This is a "National" Association, and its meetings should be made up of representatives from all parts of the nation. The friends of this movement toward the Christianization of the Constitution of the nation, may accomplish much good by deputing as delegates some active workers in this cause. We hope to see a large attendance at the coming meeting, not from the vicinity only, but from distant parts of the country.

OBITUARIES.

DIED, of dropsy, at Cool Spring, Jefferson Co., Pa., March 14th, 1864, Mrs. MATILDA G. M'FARLAND, wife of Rev. A. J. M'Farland, and second daughter of David Gregg, of Allegheny City. The deceased gave the most satisfactory evidence in her life and at her death of her faith in Christ. When but a child, her parents observed with delight that the religious instructions she received from them and her pastor were, under the Divine blessing, attended with good results. At the early age of fourteen, while on a visit to her friends in Ireland, she openly professed Christ in connection with the Reformed Presbyterian Church, and entered her communion under the pastoral care of Rev. A. Savage. After an absence of two years and a half she returned home, and connected herself with the congregation of Pittsburgh and Allegheny. Though not destitute of the gaiety common to her age, it was her great delight to be the means of doing good to those around her. With her smile, and kind words, she lighted up the heart and soothed the sufferings of the sick. She joined herself in every scheme that had for its object the good of souls. Especially was she attached to the Sabbath school, in which she was at first a dutiful scholar, and afterward a most devoted teacher, until her marriage, in April, 1862, when she reluctantly parted with it. Her little scholars were often the theme of her conversation, and whenever she was over Sabbath at home on a visit, she expressed a desire to see them. The Bible was her most valuable book, a portion of which was generally perused every day. Prayer was her most pleasant exercise, and was engaged in with scrupulous punctuality. She possessed in a high degree the adorning graces of female character. To know her was to love her. She was eminently social and cheerful, even lively and fond of good company. She was distinguished for frankness and candor; and as she aimed to avoid all deceit and hypocrisy in herself, she detested these vices in others, and seldom suffered them to escape her reproof. She possessed the admirable faculty of adapting herself to the circumstances of her lot in Providence, and this made her a "help-meet" indeed. She was at home anywhere that duty called her, and could accommodate herself to the most humble. This made her a welcome guest everywhere, and greatly increased her influence for good. She endured her last illness with commendable Christian patience and resignation. For more than five months the disease was slowly but surely taking her life. From the first she thought she would not recover, and when told by her physician, about two months before her death, that it would issue fatally, she manifested not the slightest dread, but calmly endeavored to comfort weeping friends with the assurance that she would soon be in a better country. As ever with the dying believer, the Psalms were most precious to her. "They contained everything," she would say. It was her special delight to have

them sung, and when her sufferings were most intense, or she was worried with watching through the long winter nights, she would request the singing of a Psalm, saying it gave her ease. She had her seasons of temptations and trials, but it seemed good in a merciful God to give strength for her day. On the Sabbath before she died, she seemed more free from pain than usual, and was quite cheerful; she conversed freely about the concerns of her soul. When asked if she felt prepared for heaven, she replied, it was a work she felt she could not accomplish of herself, but she had committed it to Christ and she felt sure he would do it. At her request her infant babe was brought to her, and after caressing it fondly she said to her husband, "I could wish to live a little longer with you and little Maggie, but the Lord wills it otherwise and we should submit." To her mother she said, "Won't you take little Maggie and care for her?" She was assured that it would be as she wished, after which she seemed calm and composed as one who had made all preparation for a long journey and was only waiting for the conveyance. She had not long to wait. The next morning at three o'clock she asked for a drink, after taking which, she lay down in her husband's arms and fell asleep; in a few minutes she suddenly ceased breathing. So gently, so peacefully, without a sigh, without a struggle, her spirit glided away. She was still asleep, but it was in Jesus. "Let my death be the death of the righteous." COM.

DIED, in Bremer Co., Iowa, on Sabbath morning, May 22d, 1864, Mrs. JANE HUTCHISON, wife of Rev. R. Hutchison, in the 51st year of her age. The deceased was sister to the late Rev. Hugh Walkinshaw. She was a woman of eminent Christian attainments. Her husband, who was in very feeble health at the time of her last illness, in the account which he sent of his bereavement, gives the following tribute to her worth, which though not intended for the public, we take the liberty to present as more satisfactory than anything we could write:

"During the last days of her illness I could be but little with her. I suppose it was not needful that I should. We had talked over all the changes as far as we could, which the separation would make to us all. Still the reality was to me more than I anticipated; how much more to her! What a Sabbath morning, to enter the sanctuary where the High Priest himself ministers. What prayers, what praises, what *freedom*, what happiness and joy belong to the assembly of the just made perfect, we cannot appreciate in any satisfactory degree. She was ready, had long lived the life of faith. She dated her spiritual life from the first communion season at which she partook, the first held by Father Sloane at Londonderry in 1831 or '32, I cannot now tell which year. Quite a class of us all sat down together there for the first time. Doubts and difficulties she had often to meet. In her last illness she had but few doubts, just enough to show that her faith could stand an attack. She was about a year in consumption."

We condole with our brother in his sorrow, and commend him to the sympathy of our Great High Priest.

Other OBITUARIES and all our BOOK NOTICES are crowded out.

THE first sixteen pages of the present No. have been wrongly paged; instead of commencing with page 189, it should have been 289.

T H E

Reformed Presbyterian and Covenanters.

VOL. II.

NOVEMBER, 1864.

No. 11.

CONSTITUTION—ITS AMENDMENT.

ADDRESS OF THE COMMITTEE ON CORRESPONDENCE.

(PREPARED BY ORDER OF THE ASSOCIATION.)

To the Christian People of the United States:

FELLOW CITIZENS—An accomplished American statesman has said that the Bible contains the only genuine moral constitution of society, and its principles are the only safe foundation of all civil and political establishments. General Jackson, on his death-bed, said, pointing to the Bible: "That Book, sir, is the rock on which our Republic rests—the bulwark of our free institutions."

The terrible national calamities into which we have fallen, indicate that we do not, *as a nation*, possess those moral qualities which secure the permanence and welfare of the Commonwealth. There is no adequate solution of our perils and sufferings that does not refer them to a moral cause. There can be no adequate cure that does not include, as its chief element, moral reform.

While this reform must find its principal sphere in the hearts and homes of the people, and its chief agents, an open Bible and an earnest Church, it partly depends upon the people in their organic capacity, and upon the government, as the agent in all national acts. Many Christians are convinced that we have failed to give our civil institutions that definite and practical religious character which is worthy of a Christian people and essential to national permanence and prosperity. We are not aware, that in the formation of our government, by any act or any declaration we recognized the divine origin of the institution we then set up. While we have distinctly asserted, and jealously maintained, the right of the people to set up forms of government for themselves, we have not acknowledged—it would seem we have not felt—that the constitution of government is an act of obedience to God, and that all legitimate civil authority is ultimately derived from him. Neither have we recognized the moral responsibility of the nation in its organic character, nor its obligation to accept and obey the will of

God revealed in his word. And this defect is made painfully conspicuous by the omission of the name of God even from the form of oath prescribed in the Constitution, which simply reads, "I do solemnly swear or affirm." We present the sad spectacle of a Christian people, who, in their organic capacity, neither recognize God nor "swear by his name."

In view of the grave character of this defect, and in order to secure unity of effort among all Christians in accomplishing the needed reform, an organization has been formed, entitled "The National Association for the Amendment of the Federal Constitution." The object of the association is to secure such Amendments to the Constitution, that the preamble shall read substantially as follows:

"We, the people of the United States, (humbly recognizing Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Ruler among nations, and his revealed will as of supreme authority,) in order to constitute a Christian government, and in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, (and secure the inalienable rights and blessings of life, liberty and the pursuit of happiness, to ourselves, our posterity, and all the inhabitants of the land,) do ordain, &c."

We also ask for any change in the body of the Constitution, which may be necessary to give effect to these amendments in the preamble.

THESE AMENDMENTS RIGHT AND NECESSARY.

We respectfully submit to your consideration, whether these amendments are not simply an appropriate recognition of the relations which all just human authority sustains to the Supreme Ruler of the Universe. Is not any thing less than this wholly inconsistent with those relations? We propose the recognition of God, not only because he is the supreme ruler of all men and all organizations, but because it is he who has given the institution of civil government to man, and the just authority of the magistrate is derived from him. "There is no power but of God. The powers that be are ordained of God." It is surely fitting that a Constitution framed by a Christian people should recognize a higher source of civil authority than the mere will or consent of the citizen. And in presenting civil government thus, as a divine institution, we enforce, by the highest possible sanctions, its claims upon the respect and obedience of the citizen. The true strength of a government lies in the conscientious regard felt for it as the ordinance of God. Thus only is the magistrate clothed with his true authority, and the majesty of the law suitably preserved. "The sanctions of religion," says De Witt Clinton, "compose the foundations of good government."

The moral character of a government has a powerful reflex influence on the moral character of the people. Especially is this felt in a popular government, where the people are brought into

constant contact with it, study its history, admire its provisions, and drink deeply of its spirit. An irreligious government begets an irreligious people. It must be deplored that in the Constitution so universally and so justly admired and loved and studied by the American people, there is nothing to turn the mind of the nation to God, to inculcate reverence for his authority or respect for his word.

We propose the recognition of Jesus Christ, as he is the sole actual governor of the world. God "hath put all things under his feet." He wears the title—"King of kings, and Lord of lords." Kings and judges are commanded, "Kiss the Son." And it is predicted, as among the blessings of the future, that the kingdoms of this world shall "become the kingdoms of our Lord and of his Christ." The recognition of God which we propose can only be suitably made through him who is the One Mediator between God and man, and national blessings can only be obtained through him who is the only channel of the divine blessing and favor. And such recognition of God in Christ carries with it, of necessity, the recognition of "His revealed will, as of supreme authority."

THESE AMENDMENTS ARE JUSTIFIED BY OUR OWN NATIONAL HISTORY.

The principles which we here present are not new in American politics. We are able to plead many precedents, which must have the weight of authority with the American people. Our country was originally settled by men of high religious character, whose only motive in seeking a home in the wilderness was the freedom and safety of religion and the glory of God. They left the impress of their character on the civil institutions which they set up. In the cabin of the *Mayflower*, and before landing on Plymouth rock, the Pilgrims agreed upon a constitution of civil government, in which they declared "the glory of God and the advancement of the Christian faith" to be among the ends of their organization. This Constitution, beginning "In the name of God, Amen," invokes, says Webster, "a religious sanction and the authority of God on their civil obligations."

The Constitution of the first government established in the limits of the present State of Connecticut, declares that "where a people are gathered together, the word of God requires that there should be an orderly and decent government established according to God."

The first form of government that existed in Pennsylvania asserted "the origination and descent of all human power from God." and the first legislative act of the Colony, passed at Chester in 1662, recognized the Christian religion, while it established liberty of conscience, and declared that the glory of God and the good of mankind are the reason and end of government, which is, therefore, a venerable ordinance of God. And the Supreme Court of Pennsylvania, in 1824, on a trial for blasphemy, referring to this early statute, says: "Christianity—general Christianity—is and

always has been a part of the common law of Pennsylvania: not Christianity, founded on particular tenets, nor an established Church with tithes and spiritual courts, but Christianity with liberty of conscience to all men."

The State Constitutions of the era of the Revolution present the same characteristics. In 1780, the Constitution of Massachusetts declared "that the happiness of a people, and the good order and preservation of civil government, essentially depend on piety, religion and morality." And in the Convention of that State, met in 1820 to revise the Constitution, Mr. Webster said: "I am clearly of opinion that we should not strike out all recognition of the Christian religion. I am desirous that in so solemn a transaction as the establishment of a Constitution we should express our attachment to Christianity—not indeed to any of its peculiar forms, but to its general principles." But it is needless to multiply examples; for of the thirteen States existing originally, not one had failed in its Constitution, to make recognition, more or less explicit, of the authority of God and the claims of his law. And it is a matter of deep regret, that when we were enabled, after the triumphant assertion of our independence, to set up a statelier governmental structure, we left out that which constituted the chief strength and glory of those earlier commonwealths.

We would cast no imputation on the well known Christian character of many of the eminent men who framed the Federal Constitution. We know that many who were foremost in its formation regarded their success as owing only to the favor of God. And in the first Congress held after the adoption of the Constitution, the Senate unanimously requested the President to appoint a day of thanksgiving for the blessing of God therein vouchsafed to the nation. Why then did the framers of this instrument not incorporate in it a distinct recognition of God and of his law? Hamilton is said to have exclaimed, when asked the reason of this neglect: "I declare we forgot it." But the only satisfactory explanation is found in their known anxiety to avoid the unsound and hurtful union of Church and State, and in their conception of civil government merely as a social compact and not as the ordinance of God. In guarding against unequal and unjust discriminations between citizens of various religious belief, they have absolved the citizens from all profession, even of the fundamental moral truths on which civil government rests. In guarding against the doctrine that constitutions, if established at all, are granted to the people by their rulers, and asserting the right of the people to frame their own Constitution, they forgot that the people were still dependent on the power of God, and that their national authority and rights are conferred by him.

Whatever explanation we put upon this unfortunate omission, it cannot be considered presumptuous, after the experience of nearly three-quarters of a century, to propose amendments to any constitution, however admirable and beneficent. It has already been amended in some particulars. The present rebellion has led

to a general conviction, that additional amendments are necessary to secure universal liberty, and prevent even the possible recurrence of the evils which we now suffer. We propose, that the Constitution be made unmistakably *Christian*, as well *free*.

THESE PRINCIPLES ARE IN ACCORD WITH MANY OF OUR
NATIONAL ACTS.

There are well established features in our government, which are consistent only with such principles as we seek to introduce into the National Constitution. Through our whole history Chaplains have been appointed by Congress, prayer is offered daily during its sessions, and the nation is called at intervals by both Congress and the Executive to thanksgiving, or fasting and prayer. A recent resolution of the Senate on such an occasion recognized the mediation of Jesus Christ, and the President called us to give thanks "for preserving and redeeming grace." We have gone to the Christian religion for the only bond we have for the integrity of the ruler, or the fidelity of the citizen—the divine ordinance of the oath. Such acts can have no meaning unless as a nation we acknowledge God. If such implied recognition of God be proper and becoming, no objection can be urged against the express recognition which we propose. Its necessity will be felt when we remember, that one chief magistrate once refused to appoint a day of fasting and prayer in an hour of public calamity, because the nation in its constitution recognized no God, and another, in contracting a treaty with a Mohammedan power, hesitated not to declare that "The Government of the United States is not, in any sense, founded on the Christian religion. It has in itself no character of enmity against the laws and religion of Mussulmans.*" Surely our Christian character should be so well defined, that the chief magistrate of the nation could not doubt or ignore it, so clear that all the world should know us as a nation whose God is Jehovah.

We are glad, in conclusion, to adopt the language of "The Book for the Nation and the Times," whose author truly says:

"The sins of our people are many and great: such as Sabbath desecration, drunkenness and falsehood; a sad want of family government, and hence a lamentable disregard of parental authority; a reckless spirit of insubordination generally; with national pride and self-sufficiency. But there is ground to believe, that all these in a measure spring from our national forgetfulness of God—that this is the fountain whence flow these evil streams. In order to have healthful streams, we must purify the fountain; casting into it the salt of divine and eternal truth, concerning God, his law, his claims, and supremacy over us as a nation. We commenced to build aside from the true foundation, and numerous evils must be the consequence. Let us begin anew, where we ought to begin, recognizing the rightful authority of God over us, and acknowledging our subordination to that authority. This

* Treaty with Tripoli. Art. xi. Laws of the United States, vol. 4.

will be to begin at the beginning, and will have promise of a happy continuance; it will be laying a foundation for law, order and stability in every department of the social fabric. When the fountain is purified by a recognition of our proper relations to God and His government, it will have a healing and saving influence on all the streams of our civil and social life."

Fellow citizens, if it be really our duty thus to recognize God, our failure to do so is among the causes of our national calamities. The hour of chastisement is the hour for repentance, and the true path back to prosperity and peace is the path of amendment and reform. The President, in his recent proclamation of a fast, called upon the nation to pray that we "may not be destroyed by an obstinate adhesion to our own counsels, which may be in conflict with his eternal purposes." The inspired invocation, "Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name," urges us to pay this timely homage to the Governor among the nations. The seasonableness of the movement at the present time is confirmed by the earnest and systematic effort in many quarters, to bring our State governments to know less and less of Christianity and its institutions. It is a gratifying evidence of a healthful sentiment in other quarters, that the present constitution of New Jersey, as revised in 1857, indicates a disposition to return to the original idea of a Christian State.

In this movement, prompted by pure Christian patriotism, participated in by various Christian denominations, all of whom are opposed to any sectarian establishment of religion, we invite the co-operation of every lover of his country, and every follower of Jesus Christ. We invite all ministers of the gospel to proclaim to the nation the claims of Him whose ambassadors they are. We invite the co-operation of all ecclesiastical bodies in this effort to return to our fathers' God, to honor our common Redeemer, and to secure the best interests of our land.

The Memorial and proposed Amendment were modified, and now stand as follows:

To the Honorable, the Senate and House of Representatives in Congress assembled:

We, citizens of the United States, respectfully ask your honorable bodies to adopt measures for amending the Constitution of the United States, so as to read in substance as follows:

"We, the people of the United States, humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Ruler among the nations, and his revealed will as of supreme authority, in order to constitute a Christian government, and in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the inalienable rights and blessings of life, liberty and the

pursuit of happiness to ourselves, our posterity, and all the inhabitants of the land,—Do ordain and establish this Constitution for the United States of America.”

And we further ask that such changes be introduced into the body of the Constitution, as may be necessary to give effect to these amendments in the preamble.

“WHY NOT VOTE?”

THERE are but few Covenanters who have not heard the above question more or less frequently addressed to themselves, or some of their brethren, during these autumn days. The following extract of a letter from a veteran in Grant's army before Richmond, is a good specimen of the outside pressure brought to bear upon members of the Reformed Presbyterian Church to induce them to vote at the coming momentous election. An article directly to the point has already appeared in this magazine. That there may be “line upon line,” however, on this important subject, the extract is given together with a reply.

[EXTRACT.]

“Reformed Presbyterians, if I understand them, regard it as perjury, or something as bad, to vote under the Constitution of the United States. I cannot see how it is so. I admit the Constitution is not what it ought to be, but it is open to amendment; and how is it to be amended but by the vote of the people of the United States? When this rebellion is crushed—which I hope and pray may be done speedily—we will have a new Constitution, or the old revised to suit the times. Slavery is even now as one of the evils that have been. The rebels themselves admit that if it did not seem like yielding to the Yankees, they would abolish it. Louisiana has by the vote of the people made herself a free State. Maryland is about doing the same thing. Now, I ask, is it not the duty of every citizen who has the right of suffrage, to use that right in this coming election when there is so much to be gained or lost by it? Who can doubt what would be the fate of the nation if the Democrats—traitors, as I shall call them, judging them by the platform they stand on—should get the power. I have not the least doubt your church to a man would vote for Abraham Lincoln, if they were to vote. But I presume you will say, that we are not to do evil that good may come. Now, if the Republicans should lose the election, and it could be proved that if Reformed Presbyterians had cast their votes, it would have been otherwise, would you not feel as if you had fallen short of your duty as a citizen of the United States? Please write and give light on this subject.”

[REPLY.]

MY DEAR FRIEND:—Your letter is a proof that a soldier's duty

does not prevent him from thinking. You have manifestly been considering with care the subject broached in your letter. Your mind has been working precisely as mine at one time worked in reference to this matter, and the difficulties you have met with are substantially the same that once troubled me.

You love your country. Being willing to die for her good, you desire to labor for her highest welfare. Aware of the blemishes and defects of her Constitution, you want to aid in removing them, and think the plain way of doing this is to send men to Congress who will introduce and carry through the desired amendments. You see your country in danger of coming under the domination of slavery-loving, traitor-commiserating politicians, and think the obvious method of preventing this calamity is to vote for honest, loyal, freedom-loving men. This is all very natural, and I have felt the force of it all in the operations of my own mind; yet, on mature deliberation, I have come to the settled conviction that true Christian patriotism points out another course—a better and more consistent way of manifesting love to our country and advancing her best interests: and this is, by abstaining from the exercise of the elective franchise, and publicly and pointedly dissenting from her immoral Constitution.

Here a large field is opened up, to view which at all adequately would require too much time and space for a letter. Let me glance as briefly as clearness and intelligibility will permit at the aspects of the subject presented in your letter, with which you will allow me to deal according to the orthodox method of "the cloth." I will divide your letter—as it really is divided, though you may not have intended or noticed it—into three heads. You give, in substance, three reasons why all citizens, Covenanters included, should vote under the present Constitution at the coming Presidential election:

I. Because, though the Constitution is defective, it makes provision for its own amendment.

II. Because the administration of the Government is much changed for the better. "Slavery is even now as one of the evils that have been," &c.

III. Because, by abstaining from voting, the calamity of the rule of sympathizers with treason and rebellion and oppression may be brought upon our country.

I will consider these reasons in order:

I. You admit that "the Constitution is not what it ought to be," but you say "it is open to amendment;" and "how," you ask, "is it to be amended but by the vote of the people of the United States?" You mean here, undoubtedly, as the whole drift of your letter leads me to believe, such a vote of the people as the usual vote for President. I will have something to say further on in regard to a different vote of the people. To exercise the right of suffrage, then, according to the accepted meaning, is to vote for an office-holder who is required before entering on the duties of his office to take the oath of allegiance under the Constitution

just as it is. This oath, if it binds to anything, binds to the support of the Constitution, *just as it is.* True, if an amendment be introduced and ratified, according to the provision of the instrument, the oath releases the official from the old enactment and binds to the amendment; but until such amendments are made as would free the Constitution from its defects and immoralities, the oath binds to the unqualified support of the document as it now stands, immoralities and all. Hence, a person who admits the wrongs of the Constitution, and wants them removed, acts inconsistently, to say the least, either in accepting office himself, when such an oath is required, or in sending another person as his representative. On the one hand, he declares his conviction of the wrong and injustice of certain sections of the Constitution, and his determination to labor for their expunging, and yet, on the other hand, at the same time deliberately swears, personally or by his representative, that, if a sufficient number of his fellow citizens do not join him to accomplish the desired amendments, he will support the wrongs and injustices to the end; and in any case, he solemnly pledges himself to their maintenance until they are expunged. Even should such a course of conduct prove successful, which is exceedingly improbable, what is it but promising an adversary protection in order to bring him in range of the gun that is shotted for his destruction? Is this honorable in the estimation of a soldier? It is in principle precisely like joining the crew of a slaver, whose rules or laws may be open to amendment, with the determination to seek to change her to a respectable merchantman, yet promising with the solemnity of an oath to aid and support her in her unholy trade till two-thirds of her crew can be induced to concur in asking the change. Is such conduct consistent with right? Is it Christian? Is it likely to attain the proposed end? I leave it with your own judgment and candor to decide.

II. I heartily shake hands and exchange congratulations with you on the improved moral aspect of things in our beloved land. Washington, I am glad to know, though bad enough still, is not as she was but a few years ago, a vile den of official licentiousness and false-heartedness, proud in her turpitude. With you I rejoice in the hope, and almost exult in the belief, that slavery and her loathsome offspring, the rebellion, are now writhing in their dying agonies. The administration, it is comforting to know also, is at length quite released from the fascinating gaze and powerful coils of the serpent of oppression; while States, only a short time since in the rags and filth of the monster's service, now washed in the blood of battle, and purified in the furnace of desolating war, come robed in the light and glory of emancipation to clasp hands with the sisterhood of freedom. All this, and more, I joyfully acknowledge. Nevertheless, if matters were even more improved in their moral aspect than they are; if the administration were a hundredfold better and purer than it is, the Constitution, remaining, as it does, unchanged, presents a barrier in the way of exercising the elective franchise, as high to-day as when the Dred-

Scott decision was pronounced;—for this simple reason: the oath which binds the voter and office-holder is not an oath to support the administration, but to support the Constitution. In your letter you justly pass judgment on the Democratic party, not from its candidate's letter of acceptance, but from the platform of the party. With equal justice we pass judgment on a nation, not from the character of the administration, but of the Constitution. Though M'Clellan's letter embodied all the excellencies of the Baltimore and Cleveland platforms combined, you would not and could not join the Democratic party while it rests on the servile sycophancy and base disloyalty of the Chicago platform; and in the same manner Covenanters are prohibited from identifying themselves with this nation, as such, by voting, whatever may be the excellencies of the administration as to slavery or any other evil, while the government rests upon an immoral and unscriptural Constitution, and demands an oath for its maintenance. Hence,

III. As long as the Constitution remains unchanged, and as long as voting involves an endorsement of its immoralities, no circumstances whatever can make it an admissible privilege, much less a duty, to exercise the elective franchise. You ask, "If the Republicans should lose the election, and it could be proved that if Reformed Presbyterians had cast their votes, it would have been otherwise, would you not feel as if you had fallen short of your duty as a citizen of the United States?" With a clear and quiet conscience as to this matter, I answer, No! Let me present a stronger case. Suppose it could be unquestionably demonstrated, before the election takes place, that the votes of Reformed Presbyterians are necessary to secure a Union victory, and that if they are withheld, the Democratic candidate will certainly be elected. Even such a deplorable result, clearly foreseen, while it would be a strong temptation to many to vote, could nevertheless by no means justify the commission of an act inconsistent with truth and right. The same principle is applicable here, which pronounces it a mean and dishonorable thing to tell a lie even in order to save life. The analogy holds good still further. The *occasion* of the death of a man who would not stoop to the baseness and crime of a falsehood to save his life, would be his own refusal to tell a lie; but the *guilty cause* of his death would be the wickedness of his murderers, together with the failure of professed friends, who had it in their power to save his life without the necessity of uttering a falsehood. Just so in the case before us, although the *occasion* of the supposed lamentable result in the fall election would be the non-voting of Reformed Presbyterians, the *blame-worthy cause* would be found in those, who, while it was in their power, had failed to render the ballot box accessible without the present necessary accompaniment of an oath for the support of what is confessedly wrong.

But you will now ask, how is the Constitution to be amended unless by sending men to Congress who will there work for its amendment? And further, how can this oath to the present Con-

stitution be avoided? I answer in your own words, though in a different sense, "by a vote of the people of the United States,"—such a vote as will not involve a sanction of "the Constitution as it is." Let the people, assembled in conventions, county, State and national, ask by petition through their representatives—if they are not prepared thus to ask, they themselves, not Covenanters, are to blame—for the desired amendment. Then let the Constitution, amended as it ought to be, be submitted to the people for ratification. I can assure you that all true Covenanters will vote for it, and in case of its adoption will esteem it not only their open privilege, but their patriotic and Christian duty to vote, and will ever after be found among the promptest and most regular at the polls.

Truly yours,

DELTA.

NOW OBADIAH FEARED THE LORD.

It is cheering to meet with piety anywhere, but especially where least expected. Last week I was on a mission tour in the north-west corner of Tuscola county, Mich. For two hours I rode through the deep forest. Part of it was a cedar swamp, so lonely, that I listened in vain for the sound of a living thing. Neither the hum of an insect, nor the chirp of a bird, relieved the gloomy silence. Another part of the road my horse had literally to force his way through the tangled briars. I might add, that I had lately passed through a neighborhood where the moral and spiritual waste was quite as desolate. At length I emerged out of the woods. The third house I came to I turned in for refreshment. Ordinarily, in such cases, I asked in a business way if I can get entertainment. But in this case, a middle-aged Frenchman of venerable aspect came out to meet me. There was something in his manner which at once assured a stranger. "I will take dinner with you, if you please," said I. He said that if I could put up with their plain accommodations I was welcome. His fare needed no apology, and even if it had, his cordial manner would have made amends. They had potatoes, venison, bread, butter and coffee. Although from France, he was a German in language and manners. He came from Nassau, which, till lately, has been a fief of the German Empire. They are Calvinistic in church government and doctrine. They use a German version of the Psalms. However, they use hymns too. His name was Jacob Stiffler. His wife was from Wittemberg. He showed me his father's old Bible, and was pleased to find that I could read it. It was a folio, heavily bound with oak backs and brass clasps. Although it was a hundred and seventy years old, yet the type was clear and good. Considering the high price of printing in those days and the character of the work, it must have cost about a hundred dollars when new. That was the time when they prized the Bible. He told me a

trifling incident in his life, which illustrates the heading of this article, and, after all, was no trifle. When he came first to this country he spent the first winter near Watsonville; he found most of the people Universalists or worse, and profane swearing was the common rule. When he went thirty miles still farther into the woods, he was afraid it would be still worse, but he had already bought his land and he had to go. Here he was afraid to speak to any of his neighbors on the subject of religion, lest he might receive a scoffing reply. Soon after he passed a house and heard the voice of prayer. It was like a rose springing up in the desert. On inquiry he found the few inhabitants were nearly all religious. The Methodists, who are generally the foremost missionaries, soon after sent preaching, and as a matter of expediency he joined in with them. The next Sabbath his brother and he, with their respective families, came to hear me.

I was going on to a Scotch settlement in the same township (Elkland), where I had been told there were some Covenanters. I found them Highlanders from Argyleshire, and raised in the Establishment. My informant did not know the difference between Scotch Presbyterians and Covenanters. Some of them were three years there and had never heard a sermon during that time. They gave me a cordial welcome, but an Old School Presbyterian would have been received as well. I lodged with a kind family, by the name of Campbell, from Inverary. I asked them if they knew anything about old Archibald Campbell, Marquis of Argyle. They said they did, and approved of the principles for which he suffered. Nevertheless, they belonged to the Established Church in Scotland, and they vote here.

It would be well for our Presbytery to send them supplies of preaching when convenient, but the likelihood of building up the church in that quarter is slender indeed. B. M.

September 15, 1864.

INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP.

[Continued from page 297.]

BUT besides the typical intention of the tabernacle or temple service, it had a proximate end, which was secured in its direct influence on the people under that dispensation. So far as the gospel under the law was revealed, it was the same as the gospel since; but still there was a great difference between the condition and privileges of the worshipers under the Old Testament, and the worshipers under the New. The law was a system of ordinances, dimly shadowing forth Jesus Christ, and his salvation: but the gospel clearly unfolds in Jesus Christ the glorious realities of grace. "The law was given by Moses, but grace and truth came by Jesus Christ." The worshipers under the Old Testament, compared with those under the New, were *children*—under age; and the law was a system of training to the church in this situation, adapted to bring her forward and prepare her for the full knowledge of Christ, in the *fullness of time*; at which time the church would pass from her state of

being *under age*, to her state of *full age*. "Before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed: wherefore the law was our schoolmaster to bring us to Christ." "Now I say the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 3: 23, 24, and 4: 1-5. The mass of the worshipers then, owing to the imperfect knowledge of the gospel and the imperfect revelation of it, were babes and children. Those favored with inspiration had larger conception, but even they, probably, had not a personal, practical, clear view of all those things which, as inspired men, they uttered. See 1 Pet. 1: 10-12. In spiritual understanding the body of the Old Testament worshipers were children; and God, in accommodation to their weakness, furnished them with *childish things*. He set off his religion with such outward attractions as addressed their senses, and would allure and engage their attention. Hence that extended system of types, all of which, by a direct address to the senses, conveyed each its spiritual instruction. The tabernacle, with its sanctuary, candlestick, table, shewbread, the veil, the holiest of all, the golden censer, the ark of the covenant, overlaid round about with gold, the golden pot that had manna, Aaron's rod that budded, and the tables of the covenant, and the cherubim of glory overshadowing the mercy-seat—all spoke spiritual instruction; but in doing so, addressed the outward senses. God might well say, toward the close of that dispensation, "*I have used similitudes.*" Now all these things, though adapted in infinite wisdom to the then existing state and character of the church, were temporary—they belonged to the church in her *under age* state, and passed away the moment she entered on her state of *full age*. Then, and ever since, she has had no need of them. They are now "*the elements of the world,*" "*weak and beggarly elements.*" Gal. 4: 3-9. The "*carnal ordinances of a worldly sanctuary,*" "*after the law of a carnal commandment,*" "*rudiments of the world;*" not suited to the spirituality of the New Testament worship, John 4: 23-24, and therefore abolished. Now, musical instruments being connected with the temple service, may be considered one of these childish things, these carnal ordinances of a worldly sanctuary; and to the New Testament church, wishing to prolong the use of them, it may be well said, "*Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?*"

The worship of the New Testament is characterized by simplicity and spirituality. "*The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth.*" In a very important sense, the true worshipers had always worshiped God in spirit and in truth: but when our Saviour uttered these words, he asserted the abrogation of the *carnal and shadowy* worship of the New Testament which was maintained at Jerusalem; and the introduction, instead thereof, of a spiritual worship, embracing the *truth*—the verity of those gospel realities which before had been only adumbrated. Those pompous ceremonies connected with the worship of God at Jerusalem, and which confined it there, were foreign to the nature of God, who is a *spirit*; were only types and shadows, the figures of good things to come; and when those

"good" realities did come, these cumbrous assemblage of a splendid temple, and magnificent furniture, and paintings, and statues, and embroideries, and costly robes, and multitudinous sacrifices, and the hereditary priesthood, and Levites, and musicians, with their trumpets, and psalteries, and harps, and timbrels, and dances, and stringed instruments, and organs, were as "weak and beggarly elements," to be cast to the moles and the bats; and henceforth the worship of God, disencumbered of these things, was to shine forth in the glory of its simplicity and spirituality; capable of being offered up any where and every where; suited to the nature of that God who is a spirit, and whose worshipers should worship him in spirit and in truth. Now, the use of musical instruments in the worship of God stands closely connected with the abrogated carnal worship at Jerusalem, and has no proper affinity to the simple and spiritual worship which can be rendered any where. It is one of those childish things which the church at mature age, should put away. And who are most attracted by it, in those churches where it is used? Is it not the young, the ignorant, the gay, the votary of fashion? Instead of aiding, it hinders spiritual devotion. It draws off the mind from the substance, the truth and the spirit in worship, and turns it to the circumstances and the pomp thereof. It swells the imagination, and favors what may be called the *devotion of the imagination*, but it is unfavorable to the devotion of the heart.

The principal thing in praising, is to have our affections raised by proper ideas of God and divine things. To this end, it is important to have *before us* words expressing, in an appropriate manner, what belongs to God. By *singing* these words, we *dwell* on them, and on the ideas which they express, having them *distinctly before us*; music is brought, with the least parade and pomp of circumstances, to stimulate and elevate the soul. But in the use of musical instruments, the words and thoughts are not so entirely and exclusively before the mind, while the parade of music is increased so as to have a strong tendency to draw the mind to *it*, and from "the spirit and truth" of the service.

It is readily admitted that the skillful performance on a musical instrument produces emotion—yea, strong emotion: but it is the emotion which belongs to the imagination, and not that which belongs to the conscience and the heart. The feelings experienced under the sound of the organ, or the band, may be more powerful and rapturous than those produced in singing; in general, they are, but this strengthens the above assertion, for the emotions which connect with the imagination are much more violent, while those which connect with the moral sense are more calm, sedate, permanent and admitting less excitement. Owing to this, the imaginative emotions are apt to overcome the moral, when called into play together. In other words, the emotions aroused through the imagination, will banish the appropriate feelings of true piety, and take their place, being mistaken for them. This occurs often in those rhetorical things called *eloquent sermons*, in which the imagination is much more addressed than the conscience. The people admire the preacher; love the excitement produced; think themselves edified; but they have not withal been humbled, nor drawn more closely to Christ, nor made better men. The same thing occurs from the use of instrumental music in divine service. The imaginative emotions are powerfully excited, and then mistaken for the emotions of genuine piety, or spiritual devotion.

There is in this respect a great difference between spiritual praise and instrumental music. If instrumental music were well adapted to spiritual devotion, the more spiritual and heavenly the mind becomes, the more would it demand its use. How is it then with the child of God as he approaches the end of his course, as he approaches the eve of his departure, rejoicing in hope of the glory of God? We have seen some, and heard of many, exulting in

songs of praise; and, as if to realize what is fabled of the swan, singing their last psalm with heavenly sweetness; but we have never seen, nor read, nor heard of the dying *saint* calling for the *organ*, the *harp* or the *fiddle*.

Another thing, which may be mentioned here, is this—that wherever musical instruments are used, a choir is called into action, with whom the singing becomes a *professional* affair, and the spiritual sacrifice of praise is not rendered at all. The organist or musician plays mechanically, the choir sings professionally, and the mass of the people sing *not at all*; the giddy are admiring or criticising the music above; others are afraid to sing, who would; and only a scattering few, here and there, are pouring forth the modest and humble melody of the spiritual worshiper.

I think I have not solved your principal difficulty, but have fairly proved that the use of musical instruments is improper in Christian worship. As to the fact which you mention, that they are used by many Christian churches, and by many pious persons not considered improper; and by others contended for as important, and even essential; it may be said in reply, that there are just as many churches, at least, where they are not used, and as many pious people by whom the use is utterly disapproved. They both cannot be right; and it is, therefore, “to the law and testimony” we must go to settle the dispute. Good people, from the beginning, have erred, and they do still err in some matters. It will, however, be found that in the purest times of the church, when her members walk most in “simplicity and godly sincerity,” the pomp of instrumental music is less in request than when she is more worldly in her spirit and character: and in those churches where the organ and viol are used, they are least esteemed by those who possess most of the character of “a chosen and peculiar people.” We find no trace of their use in the apostolic and primitive churches; although all those nations among which the primitive churches named in the New Testament, flourished, were familiar with the use of musical instruments in the worship of their gods, and some of them were famed for music, as well as poetry and song. If they should be found to have been used in the fourth and fifth centuries, it would be no good evidence that they had been used in the primitive church; for, according to a celebrated ecclesiastical historian, in the fourth century the worship of God was “more adapted to please the eyes and strike the imagination, than to kindle in the heart the sacred flame of piety.” And in the progress of the church, “new measures and rites were adopted, such as were considered proper to enliven devotion by the power of novelty.”

But the fathers of the first four centuries, as Ambrose, Jerome, Augustine and Chrysostom, interpret *figuratively* those passages of Scripture which speak of musical instruments, and some of their interpretations are amusing enough. There is evidence that the ancient fathers considered the use of musical instruments *wrong*—appointed to the Jews to suit their childishness, and in condescension to their weakness, and laid aside with a great many other things peculiar to that dispensation. It is very certain that they were not introduced into the Christian church till it became corrupt. Bellarmine places their introduction toward the close of the seventh century; but speaks of it as rather doubtful. Cardinal Cajetan, commenting on Thomas Aquinas, who flourished in the thirteenth century, remarks: “The church did not use organs in Thomas’ time. Whence, even to this day, (in the sixteenth century,) the Church of Rome does not use them in the Pope’s presence.” Luther considered organs among “the ensigns of *Baal*,” and Erasmus esteemed them no better, who, though he never left the Roman communion, yet keenly reprovèd many of its corruptions. On 1 Cor. 14 : 19, he remarks: “Let a man be more covetous than Crassus, more foul-mouthed than Zoilus, he shall be reckoned a

pious man if he sing well those prayers, though he understand nothing of them. But what, I entreat you, must they think of Christ, who can believe him to be delighted with such men's voices? Not satisfied with this, we have brought into our churches a certain operose and theatrical music, such a confused, disorderly chattering of some words, as I scarcely think was ever heard in any of the Greek or Roman theatres. The church rings with the noise of trumpets, pipes and dulcimers; and human voices try to bear their part with them. Men run to church, as to the theatre, to have their ears tickled. And for this end, organ makers are hired with great salaries, and a company of boys, who waste all their time in learning these whining tones." The Holland divines, in the National Synod at Middleburgh, 1581, and in the Synod of Holland and Zeeland, 1594, passed a resolution to prevail, if possible, with the magistrate, to have organs laid *aside*, and all singing with them in the church, even *out of the time of worship*, either before or after the sermon. The Church of England, in her purest days, held instrumental music in no very high esteem. In the homily of the place and time of prayer, a goodly portion of which, at least, has been recently laid aside, a friend of the drapery at Rome is represented to have said to her neighbor, "Alas, gossip! what shall we now do at church, since all the goodly sights we were wont to have are gone; since we can't hear the like piping, chanting, singing and playing upon the organ that we could before." "But," continues the homily, "Dearly beloved, we ought greatly to rejoice and give God thanks, that our churches are delivered out of all these things which displease God sore, and filthily defile his holy house and his place of prayer."

J. C.

WESTERN MISSION.

LETTER FROM REV. W. W. M' MILLAN.

OLATHE, KANSAS, October 5th, 1864.

DEAR EDITORS—Doubtless, they by whose liberality the work of missions is carried forward in the West, are ever anxious to know its progress. Though little new has been met in our field of labor since you last heard from us, a more thorough knowledge of men and things, of opinions and principles, and the mysterious workings of unseen agencies, enables us, we trust, to form some more accurate opinion as to the prospects of our work.

Whilst not wholly indifferent to expressions approbation, and respect for doctrines and truths presented, I am inclined, perhaps, too little to regard those professions of approval which, toward strangers, often pass as mere matters of etiquette; still, wherever a door opens wide, a missionary may step in.

In a population made up from almost every State in the Union, we find a vast variety in religious as well as in political belief. Many of those from slave States retain their pro-slavery notions, and operate as far as they can against the government in its efforts to overturn the slaveholders' rebellion; yet, so far as I have seen, anti-slavery sentiment decidedly prevails, and the public mind generally tends toward radicalism. The state of morals generally in Kansas is, as might be expected under adverse circumstances, only tolerable: Sabbath breaking, profanity and intemperance, are most common forms of vice. Recent emigrants seem to be of the better class. Whoever comes now to settle in Kansas, may expect to have his political character fully canvassed. And here I may say for our Covenanter friends, whether here a longer or a shorter

time, they have by their known opposition to slavery, their loyalty, integrity and readiness to aid in whatever is necessary and lawful in the country, made for themselves a name rather to be chosen than great riches: the country knows them as its friends, and its enemies know them as men ready and determined to defend themselves against attack.

Bushwackers are still found lurking near the borders. Whoever is unwilling to defend himself, whether at home or in the field, when called to it, has little business in Kansas. The present war began in this State in 1856: since then, its political condition, as all know, has been quite unsettled, and the interests of religion have also suffered; still we find most denominations already represented. The United Presbyterians have in the State, three settled congregations and nine vacancies—the smallest of which has seven and the largest thirty-three members. In Leavenworth City, besides one United Presbyterian church, there are also two Baptist churches, one white and one colored; three of the Methodist Episcopal, two of them English, one white and one colored, and one German; one Episcopal church, two Presbyterian O. S., two Papist—this, by the way, is the largest sect in the city; and one Campbellite. As I become better informed, I will give other statistical accounts. Since my last, I have been pushing my work north-westward. From Leavenworth, about 18 miles, some distance to the right of the military road leading to Ft. Riley, near what is known as the Scott farm, may be found Mr. John Downie, a Covenanter, with his family. Mr. D. will take great pleasure in giving any assistance in his power to Covenanters who may wish to join him in the formation of a society in Jefferson County. Here is a wide land, sparsely settled, beautiful country, very fertile soil, with abundance of excellent stone and water, and a fair supply of wood. Prairie land here of excellent quality, can be had yet for from \$4.00 to \$6.00 per acre. One thing is encouraging, I find in my labors in Kansas, though not always large, generally attentive audiences; and the people are not choice as to the means by which they reach the place of worship; if by rebel thieves, or otherwise deprived of horses, they do not hesitate to ride in wagons drawn by oxen. I have often thought if our friends, in older and better supplied portions of the country, could but see the difficulties sometimes endured in reaching the place of worship, and the marked attention* with which the truth is heard, still more vigorous efforts would be made to fill the mouths of those hungering and thirsting for spiritual provision. It is most evident that this wide West must be supplied with the bread of eternal life, by those whom God has blest with it, and to whom he has committed the stewardship of much of his silver and gold. Our friends scattered here and there in Kansas, will exert *themselves* as far as able to secure the gospel. At Olathe, \$56.00 were subscribed last spring to obtain preaching and several of them when paying, since God has well prospered them this summer, paid double what they subscribed, and in addition they take up regular collections on Sabbath—a practice very often neglected in country congregations. I am satisfied that at this station, at least \$30.00 a quarter will be paid to the Home Mission Fund, with a fair prospect of increase. May God hasten the day when this wilderness and these solitary places shall be glad, and these deserts shall rejoice and blossom as the rose.

Yours in Christ's work,

W. W. M. MILLAN.

* Occasionally a soldier who may have been on guard the previous night, may be seen asleep, or even a citizen, who may not have laid aside the world soon enough to enjoy the rest nature needs, may be seen yielding to the same practice; a practice discouraging to him who preaches, and impoverishing to him who sleeps.

NATCHEZ MISSION.

LETTER FROM REV. J. C. K. FARIS.

NATCHEZ, Miss. Oct. 1, 1864.

To the Board of Missions.—We commenced our schools again on the 19th of September, under very encouraging circumstances. We had little difficulty in getting pupils, as the children in town were all exceedingly anxious to go to school again, and often inquired of us when school was to begin, and sometimes begging us to have school. But we deemed it better to have our rest, so that we might vigorously prosecute our work when we should commence.

We have four schools now in operation in Natchez, and two on the plantations. In Natchez we have had as high as two hundred and thirty pupils in a single day. On the plantations there are some ninety-seven day scholars, viz. fifty on Arnaudlia, under the instruction of Miss Holliday, and forty-seven on White Hall, under the instruction of Miss Rebecca Speer. This makes about three hundred and twenty-five day scholars, under six teachers. For lack of help, I have taken charge of one of the schools, until the newly appointed teachers arrive. But I scarcely have time to teach and attend to other business necessarily devolving upon me.

I have understood that the newly appointed teachers are on their way, but they have not arrived yet. If they were here we would commence an evening school on Monday. Many have expressed a desire to go to the evening school, and from the patronage they gave it last session, I presume we shall have a large number. These will be different pupils from those attending in the day. This school is intended to embrace those who labor during the day, and have not leisure to attend except at night. Our day scholars are almost all children and young women. Our night school will be nearly all grown up persons who are supporting themselves by their daily labor.

Miss Speer rooms with Miss Holliday on the Arnaudlia plantation, and rides on horse-back to and from her school every day. It is about two miles from Arnaudlia. The lessees kindly furnish a horse and equipments. Miss Holliday and Miss Speer have a night school on Arnaudlia plantation, with about twenty in attendance.

The pupils in school are making considerable progress. Indeed, they appear to progress faster than many white schools in the North.

I endeavor to preach twice every Sabbath, once in Natchez, and in the afternoon on Arnaudlia plantation. Sometimes, as it happened on last Sabbath, the ferry-boat detains until it is too late to preach.

We have a flourishing Sabbath school, which meets at nine o'clock in the morning. For the two last days we have had from one hundred and twenty to one hundred and twenty-five. We teach them from the child's catechism, selections of psalms, read portions of Scripture and catechize them on it. The most are taught orally. Some of the advanced pupils read the Scriptures.

We also hold a Sabbath school on Arnaudlia plantation. The number in attendance is usually over fifty.

The teachers are all very much encouraged with the prospects, and by the blessing of God I think we shall have a good harvest. I don't expect, however, to see many of the older people become Covenanters. Our hope is in the children whom we have under our daily instruction. Indeed, but few of the adults attend our preaching. My forenoon service has been intended principally for the school children. If I were to have an evening service it would be more largely attended.

Oct. 3. * * If the ladies come on I can get schools, I think, over there. There is abundance of work to do. I hope we shall get aid in preach-

ing. It is very difficult to labor hard in the forenoon, and in the afternoon to cross the river and labor on the other side. This includes a walk of over four miles. Besides, it is impossible to preach on White Hall, under present circumstances. If a minister was sent on we could preach on both plantations, and might probably have a station in Vidalia. The time of one should be occupied in Natchez, and another on the Louisiana side.

Our Sabbath school was larger on yesterday, Oct. 2, than ever before. It numbered one hundred and sixty, (160.) With our present force of teachers we cannot do justice to so many. I had a class of fifty boys. We have met hitherto in City Hall. The chapel is occupied at nine o'clock by the white Sabbath school. The Hall is not large enough to accommodate us well. I have therefore instructed the children to meet on next Sabbath in the chapel, at half past ten o'clock.

Though our teachers have not arrived, I have given out that we will commence the night school this evening. We are all very much pressed for time. Our cook has been sick and the ladies had to do the housework. Desiring that the Board may be directed by divine Wisdom, I remain your brother in Christ,

J. C. K. FARIS.

AN APPEAL TO THE FRIENDS OF THE FREEDMEN.

THE City of Washington contains at least 30,000 blacks. Some of these are comfortable, but the great mass are in the most indigent circumstances. Barely escaped from bondage, they have nothing. A strong prejudice meets them at every turn. Only from Government can they hope for much employment, and when that is taken away all is gone. Property is of such a value that when they support their families they can do but little more. These families are everywhere, sometimes in old tents, sometimes in what seem to be old stables refitted, but mostly in temporary, rough board huts or shanties, with one or perhaps two or three families in a single room, and that room rented at from four to six dollars per month. Often no chair, no table, no bedstead, and seemingly no bedding, but little to eat, and hardly covered.

We visited a man a day or two since who has lain for more than a month upon the almost bare floor, himself striving to keep warm under a few old garments, who will likely *die in that situation*. As winter comes on there must be increased suffering. The high prices here prevent the possibility of laying in of themselves a proper amount of winter goods. Many of the children cannot attend the day or Sabbath schools without warmer clothing; some are already falling away. The thin rags of the summer's wearing are not sufficient for the winter.

We propose that congregations, societies, families and individuals, take this matter in hand and send us relief. We want any kind of strong, heavy clothes and stockings, for boys or girls, so that they can come to school and preaching. We want blankets, comfortables, or other bedding, so that this people may not be allowed to freeze.

Friends of the needy, we appeal to you! The distresses of these poor cry out with a thousand tongues! Because these things are scarce or dear is the reason why we need them.

Speaking of the efforts which have resulted in our building a church amongst them, one of them remarked, "Dat church is de beginning of our faith in de North, it shows dat we has some friends *somewhere*." Brethren

Christians! let not that first faith be quenched. Rather let it be to them the sure pledge of comfort now!

Packages, boxes, &c. can be sent by any express to "Rev. T. M. Elder, Washington City, D. C.;" of which early notice should also be sent by mail.

T. M. ELDER,

WASHINGTON CITY, Oct. 17, 1864.

On behalf of the Mission.

ROCHESTER PRESBYTERY.

THE Presbytery of Rochester met Oct. 12, according to adjournment, in the city of Syracuse.

Besides quite a number of routine matters, the following business was attended to:

Two cases of discipline were referred from the session of Toronto. The references were made to Presbytery because of the numerical weakness of session. The first case related to the sale of liquors. The Presbytery decided that the member so engaged should not enjoy his privileges as a member of the church while he continued in the traffic. The second case of reference was in relation to the neglect of official duty, and of pecuniary obligations as a member of the church, and other points regarding which session desired the counsel of Presbytery. Presbytery postponed the consideration of this case of reference till the next regular meeting, and resolved that the member so charged should not enjoy his privileges in the church till the case be adjudicated.

The appointment of supplies for the past season were reported as fulfilled, except those given to Rev. T. Hannay.

Presbytery have asked from the Board of Domestic Missions the services of one ordained minister at their disposal, for two or three months during winter.

A resolution, formerly adopted, in relation to the payment of supplies, was on reconsideration modified as follows: *Resolved*, That when payment is made in Canada money, the rate formerly paid (\$8.00) shall be continued, until the difference in currency between Canada and United States money shall have so fallen, that said rate shall not be equal to that ordered by Synod. In such contingency, the amount paid shall be equal to \$12.00 U. S. currency.

The moderation of a call was granted to the congregation of Ramsay, and a member of Presbytery appointed to moderate in said call.

The present stated supply to the congregation of Toronto is continued during the ensuing season.

OHIO PRESBYTERY.

THE Ohio Presbytery met in Jonathan's Creek church on the 5th of October, 1864. The following business of public interest was transacted: Rev. Jas. Love, at his own request, and by the consent of his congregation, was released from the pastoral charge of Londonderry congregation, and dismissed

to the Iowa Presbytery. Moderations of calls were granted to Muskingum and Tomika, and also to Middle Wheeling congregations. J. C. Boyd to moderate in the former and J. A. Thompson in the latter. The following appointments are made by Committee of Supplies: R. SHIELDS, *Muskingum* and *Tomika*, November; *Londonderry*, 1st and 2d Sabbaths December; *Middle Wheeling*, 3d and 4th Sabbaths December. H. P. M'CLURKIN.

PITTSBURGH PRESBYTERY.

PRESBYTERY met at Brookland, October 19th, 1864, pursuant to adjournment, and in the absence of the Moderator, was constituted with prayer by Dr. Sproull. The following is the report of the Treasurer, Mr. Wills, in account with Pittsburgh Presbytery:

1864.		Dr.
April 15.	For balance.....	\$153 80
" 28.	Cash from Monongahela cong., by J. M'Connell.....	20 00
May 2.	One coupon U. S. 5-20 bond.....	30 00
" "	" " " "	1 50
" "	Premium on coupon.....	23 63
		<hr/> \$228 93
1864.		Cr.
June 29.	By cash paid Rev. T. M. Elder.....	\$37 50
July 7.	" " " Rev. D. Reid	35 50
		<hr/> \$75 00

The following is the report of Dr. Sproull, Treasurer of Educational Fund:

EDUCATION FUND—PERMANENT.

Acheson donation.....	\$400 00
From Robert Adams..	25 00
" Rev. J. Hunter.....	25 00
Bequest of Mr. M'Knight	50 00
	<hr/> \$500 00
Invested as follows:	
Estate of D. A. Grier, deceased.....	\$171 95
Note of R. M. C. Thompson and Anthony Thompson.....	100 00
U. S. 7-30 bonds.....	150 00
In hands of Treasurer.....	73 05
	<hr/> \$500 00

CURRENT EXPENSE FUND.

1863.		Cr.
Dec. 4.	Interest from J. Carson.....	\$15 00
" "	Interest of moneys in Treasurer's hands.....	20 13
1864.		
June 29.	Interest from Jas. Carson.....	75
Aug. 15.	Interest of moneys in Treasurer's hands till date.....	5 06
		<hr/> \$40 94

	<i>Dr.</i>
1863.	
Oct. 4. Balance due Treasury at date.....	\$ 92
1864.	
Jan. 8. Paid T. C. S., for tuition in Westminster College, Wilmington.....	20 00
Oct. 19. Balance in Treasury.....	20 02
	<hr/> \$40 94

Dr. Sproull laid before Presbytery two papers: one a printed pamphlet written by David Steele, with a letter appended to it from Rev. Thomas Hannay to Mr. Steele, in which there was a seeming approval of the latter's present schismatic position; the other a letter containing a disclaimer by Mr. Hannay, of any such approval, and explaining that the position to which he referred was that of the church of Scotland at the Auchinsaugh renovation. Presbytery resolved that Mr. Hannay's disclaimer was satisfactory.

The following is the report of the Committee on Supplies:

Oil City.—J. W. Sproull, Nov. and April; J. J. M'Clurkin, 1st, 2d and 3d Sabs. Dec.; D. Reid, 4th Sab. Dec.; Kennedy, Jan. 2d Sab. and till end of February; Robt. Shields, March.

Pine Creek.—J. Crozier, 2d Sab. Nov.; T. Hannay, 4th Sab. Nov.; J. Galbraith, 1st Sab. Dec., and to visit some families; J. Hunter, 3d Sab. Dec., and to visit balance of families; J. Kennedy, 1st Sab. Jan.; J. H. Boggs, 4th Jan. 1st and 3d Sabs. Feb.; J. W. Sproull, 1st and 3d Sabs. March; Robt. Shields, 1st and 3d Sabs. April.

ORDINATION SERVICES.

ON the evening of October 24th, the session of the congregation of Pittsburgh and Allegheny met to ordain to the office of ruling elder, Dr. D. Metheny, at the request of the Board of Foreign Mission, with the view of his joining the Mission in Syria. The candidate was examined, and responded to the formula of queries. He was then ordained by prayer and the imposition of hands. Professor Willson addressed the candidate in a charge, presenting the difficulties and the encouragements of the work before him. A considerable number of the congregation were present, and a collection was taken up for the Mission. The services were interesting and solemn, and the esteemed missionary and his wife leave commended to the gracious protection of God in many earnest prayers.

FAITH, HOPE AND LOVE.

IN one of the sermons of James Renwick, the last of the Scottish martyrs, who at the early age of 26 sealed his testimony for Christ with his blood, at Edinburgh, Feb. 17, 1688, is the following beautiful analysis of these three cardinal graces: "Love is a plant that hath a very comely, beautiful, smiling face; and it is a very high plant, for it reaches to the heart of Christ. Faith apprehends the promise; Hope the thing promised, but ambitious Love will have no less than the Promiser. Faith grips the garment of Christ, Hope the feet of Christ, but Love grips into the very heart of Christ. Faith and Hope come to a close, but Love never ends. Faith vanishes into sight, Hope into possession, but Love is the Christian's continual companion throughout all eternity."

AFFAIRS ABROAD.

CHINA.—The missionaries who have been laboring patiently in this strange land, are now beginning to reap.

“A church has been already established at Peking. Several inquirers have solicited baptism from the missionaries of the London Missionary Society, and it has been administered to four individuals. The Rev. Mr. Green, of the American Presbyterian Mission at Ningpo, reports the recent ordination of a Chinese. The whole number of Protestant missionaries in China is ninety-five, and the number of church members not far from 2,800. Nearly one-third of these are found in Amoy and the villages around it.”

RUSSIA.—This empire is undergoing rapid social changes. New life has been infused into every department of the state. The freedmen are all, in a certain way—somewhat like socialism—proprietors of the soil, and while much remains to be done to secure their education, there seems to be no question that the work is really begun. The religion of the state is the “Greek.” The emperor is the head of the church. Its bishops are, generally, quite respectable men, but the inferior clergy are ignorant, abject, and often immoral. They are obliged to marry, and yet are most scantily provided for. There are *nine* millions of dissenters, all of whom are legally outlawed, some of them are highly fanatical millennialists of the wildest type, and all agree in their abhorrence of the government and of the state church. We are gratified to learn that efforts quite successful are making to circulate the Bible. Mr. Long says—we take an extract from the *Christian World*:

“Bible circulation is increasing in Russia, and the Holy Synod of the Greek Russian church has itself put in circulation a new and improved version of the Gospels in Russ. The Russian clergy have never made, like the Council of Trent, a decree against Bible circulation among the people, and, though apathetic, put no bar in the way. I spent some time lately in the company of Kasim Beg, professor of Persian at the University of St. Petersburg, who is a Christian, and greatly respected. He told me that he had translated the New Testament into the Tartar language at the express request and with the aid of the Archbishop of Kazan, whom he describes as a man ready for every good work and word; he, in common with others, spoke to me of various elements of good work in the Russian church.

“At Nijni Novogorod there was an immense assemblage at the fair, probably about 200,000 people. Russian friends at St. Petersburg resolved to send this year a colporteur to Nijni for the sale of Bibles; but before he got half-way, there was such a demand that he sold all his stock, and had to write back to St. Petersburg, to get a fresh supply for the fair. I saw copies of the Scriptures for sale in some of the shops at Nijni. The emperor came to Nijni, and it was quite surprising to witness the enthusiasm that prevailed toward him among the peasants. I went to service to the cathedral at Nijni; he was present, and the shouts of the peasants as he ascended the steps were deafening. He has had the hatred of the nobles but the good will of the people. I have had ample opportunities of seeing the working of the emancipation of the serfs; it is literally the waking up of a nation. Schools are

multiplying among the peasantry; already there are more than 150,000 children in them, and in consequence the circulation of the Bible is rapidly increasing. A Russian nobleman, who lived in the interior of the country, told me that he had sold or given away about four hundred copies of the Gospels. One of the most hopeful signs of the Greek Church is, she has never interdicted the Scriptures. I have never found among Russians a suspicion of God's work. The Holy Synod are now publishing an edition of eighty thousand copies of the Testament, which will be sold at fifteen copeks a copy, or about sixpence."

JAPAN.—Events are rapidly bringing this heretofore secluded empire within the range of foreign influence. The *Covenanter* (Belfast) briefly sums up as follows :

"The missionary intelligence from Japan, considering the former aversion to intercourse with foreigners, and strong opposition to Christianity, is of a very gratifying nature. The translation of the Scriptures into Japanese is progressing, and Chinese Bibles and tracts are circulated. One of the missionaries has been entrusted by the Government with the education of several young people in England; and these he instructs carefully in the Scriptures. The Medical department of the Mission prospers. The Missionaries of the Dutch Reformed Church have obtained leave to erect a chapel. A powerful *Diamio* has lately taken a decided stand in favor of unrestricted intercourse with foreign nations, and in favor of progress generally. A paper has been extensively circulated among the Japanese, in which he sets forth and defends his views, and in which he argues in behalf of the toleration of Christianity, and declares that the danger to be apprehended for its introduction is imaginary. Thus the isles are beginning to wait for the Redeemer's law, and the ends of the earth to see His salvation."

FRANCE.—That France is becoming more dissatisfied with the imperial restrictive rule, is evident. The *Christian World* is hopeful. Some Protestants are in office, and in high places.

"The Protestant missions have not only been tolerated, but have prospered greatly. 'The Evangelical Society of France' alone has added twenty new Evangelists, and they find a wide open door of access, as will be understood by the following particulars. Pastor Fisch visited one of the new fields in the interior, and was able, on one Sabbath, to preach five times to as many different Roman Catholic audiences in a town where there was not more than one Protestant. One Evangelist in fifteen months has opened the way for the Bible in 600 Romish families. A new and large work is now done in gathering little groups to read the Bible. Renan's *Life of Jesus* is doing more good than harm. The excitement created by it is leading many to read the Gospel for themselves, and has produced a curiosity to hear the Evangelists discuss the same points and show the true connection and sense of passages of Scripture which Renan has perverted. We may add, the same is true in Italy. By the three Missionary Societies most of the eighty-six departments of France must now be reached with the Gospel.

"The immense agitation over the removal of the younger Coquerel from his office of Suffragan, is opening the eyes of many to the evils of Church and State connections, and helping progress in the right direction. The political changes in France have been marked by a growing independence in the popular suffrage, where rests all the hope of stable liberty for France. That in all the great centres of the empire there should be a defeat of the Imperial candidates, notwithstanding the most vigorous use of government patronage, and an election of men the most distasteful to the Emperor, is certainly a

marked feature of the past year. Still more striking is the fact, that when some of the anti-Imperial men were rejected through technical informalities; and a new election ordered, the same men were returned by largely increased majorities. By these elections the number of Protestant members of the Legislature is almost doubled—raised from 8 to 15. These rebuffs have caused ministerial changes to suit the people, the new incumbents having more of the progressive and free spirit of the age. Boudet, Minister of the Interior, and Marshal Randon of War, being Protestants, and Duruy, Minister of Instruction, being disposed to re-establish the philosophy class—so feared by the clergy—in all the lyceums of the country.”

OBITUARIES.

ON Tuesday evening, June 28th, 1864, Mrs. MARGARET M'CARROLL, of Novi, Mich., entered into her rest. She had been in feeble health some years, but she was only sick six days before she died. Few were more strongly attached to friends; very few seemed to pay more attention, when they were taken away, to the admonition, “Be ye also ready;” and it is remarkable how many of her friends preceded her to the house of silence. Two years ago she mourned a father, William Woodburn, of Southfield; one year ago, her brother-in-law, Rev. William M'Carroll, of Belfast, closed his pilgrimage; and last February, Thomas Patton, a cousin by marriage, and a highly esteemed friend, was called away. Nine days before her death, when scarcely able, she rode ten miles to visit a sister who was not expected to live; but her sister recovered and she was taken away.

From the moment she took her bed, the weight of sickness was so oppressive, that she could scarcely speak, and her mind was so clouded, that she could only listen to a few minutes of reading or conversation at a time. On that account her last hours were not as edifying as her friends could desire. True, it is not the way we die, but the way we live, that is the best evidence of saving faith. But we naturally look to the last words, and are disappointed if the faculties be not clear enough, or the faith strong enough, to give expression to the full assurance of hope.

It was with great satisfaction, then, that some memoirs of her father, which she had written for the benefit of her children, were found, in which she expressed an ardent longing for the heavenly rest. She expressed, too, a deep sense of the great need of due preparation for such a glorious place. While she depended alone on the merits of Christ and the sanctifying power of the Spirit, she felt that faith must be evidenced by good works, as appears by the following: “With him religion was no outward show, it regulated all his life, it made worldly things a secondary matter, and gave the one thing needful the first place. It gave character to his domestic life, and so secured the profound respect, and ardent love of his own family. To know his full worth, you must see him at home. He bridled his tongue, and no unseemly word passed his lips. He was honest. Every word came from his heart, and that heart washed in the blood of the Lamb. The firm friend of the oppressed, he abhorred American slavery. Like him, let us keep a loose hold on the world. Like him, let us dethrone self. Like him, let us aim at purity of heart. Like him, let us be temperate in all things. And like him, let us depend on the righteousness of Christ.”

She was raised in the backwoods, her education was very limited, and she had but little to say, yet her naturally clear mind surmounted all disadvantages, and the few remarks she made, always commanded attention. Indeed we can

hardly say that her education was limited, when she was well acquainted with the Bible, was raised to attend society, and enjoyed the instruction of a father, who, beyond many, had imbibed the spirit of the old Covenanters.

Her feelings were not easily moved, and she wore a calm exterior, but strong emotion lay deep in her heart. Her attachments were permanent, and her indignation against wrong, was intense. When she said of her father, "He abhorred American slavery," she expressed her own feelings as well as his. On this account, her quieting influence sometimes fell on those around her, like oil on the troubled waters, and at other times, she felt more keenly than her friends. For the same reason she will be more remembered, when gone, than noticed when living.

She joined the church at the age of fifteen, under the pastoral care of Rev. J. Neill, in Southfield. She was thirty-two years of age when she died. She leaves a husband and four sons; the youngest five, the oldest thirteen. B. M.

THE subject of the following notice, Mrs. ELLEN TORRENS, departed this life at her residence in the city of New York, August 12th, 1864, at seven and a half o'clock, A. M. Her disease was a scrofulous type of consumption. She was born in Carnamanna, County Donegal, Ireland. In April, 1851, she, with her parents, William and Margaret Wray, and two brothers and four sisters, emigrated to America. After about two years of change, and some adverse providences, the family settled in Detroit, Michigan. Here they were connected with the New School Presbyterian Church. In the winter of 1855, on the 13th of January, she was married to Robert Torrens, then a member of the Reformed Presbyterian Congregation of Novi and Detroit, under the ministry of Rev. Boyd M'Cullough. Immediately after her marriage, she became a member of the church, continuing to live unobtrusively till her departure, a consistent and Christian life; "adorning the doctrine of God and our Saviour in all things." In the fall of 1861, the family—consisting of herself, husband and two children—removed to New York, for the joint purpose of improving both their temporal and spiritual condition. Their purpose was largely attained in the former case, by steady and remunerated employment, and in the latter fully (so far as the regular means of grace are concerned), in their membership, in the Third Congregation, under the pastoral care of Rev. J. R. W. Sloane.

Thus surrounded with a good degree of earthly comfort, unalloyed domestic happiness, and a full supply of the means of grace, Mrs. Torrens was called to partake of more permanent pleasures, even "joy unspeakable, and full of glory." "Blessed are the dead that die in the Lord." Hence surviving friends, and loved and loving relatives, mourn not as those who have no hope; for they are persuaded that she gave unmistakable evidence, that "being justified by faith," she had in that solemn hour, "peace with God, through our Lord Jesus Christ." Few of the people of God have enjoyed in their death more calmness of mind, or brighter views of the King in his beauty, than she. During the whole period of her illness—over three months—her mind remained in free and untrammelled exercise. She never complained that God was dealing otherwise than kindly with her. She delighted to dwell on the mercies, "great and manifold," dispensed to her during her sufferings. Although occasionally suffering intense pain, she had much time for reflection and conversation, and it was well improved. There was almost constantly some Christian and sympathizing friend present, to speak words of comfort. The thought of death was familiar to her mind, for she was accustomed to associate the thought with the symptoms and progress of her disease. When informed that her physician had no hope of her recovery, it gave her no uneasiness or

alarm, she said she had long since commended herself to the care of the Great Physician. When asked by a loving and anxious sister, if she had any fear of death, she replied: "Why should I fear? My Saviour has crossed the Jordan before me. Thanks be to God, who has given us the victory through our Lord Jesus Christ." When asked again, within a short time of her departure, if she realized the gracious and sustaining presence of the Saviour, she whispered, "Yes, I am going out of the wilderness, leaning upon my Beloved." These are the last words she had strength to pronounce, and soon after her emancipated spirit took its flight to the mansions above, to celebrate in harmonious and heavenly strains, the praises of our gloriously exalted King. Her faith was chiefly fixed on that promise, made originally to the great Apostle of the Gentiles, "My grace shall be sufficient for thee," &c., and it was by no means a misplaced faith, for God is faithful.

Thus passed away from earthly ties and associations, one of the flock, whose religion consisted more in the inward fidelity and love of the heart, than in outward or high profession. Who, when permitted to witness the power of divine grace, as exhibited in the faith of the dying believer, does not sincerely desire to live the life, that he may die the death of the righteous. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "Be ye also ready, for in such a time as ye think not, the Son of man cometh." COM.

MRS. MARGARET CUMMINGS died July 8, 1864, in Baltimore, of the congregation in which place she was the oldest member at the time of her death. She lived to the advanced age of 83 years. With her husband, she emigrated to this country from Scotland in 1819, and settled in Baltimore, where she died as she had lived, honored and respected by all who knew her. Her death, though unexpected by her friends, was not so by herself. She had been looking and waiting for the coming of her dear Saviour for years, and spoke of the event with calm confidence and assurance. Like all the pious, she loved the church, prized the ordinances, delighted in the fellowship of the saints, and struggled under infirmity and weakness, to be present in the house of God. It may be said of her in a sense as of Anna the prophetess, that coming into the temple, she "gave thanks unto the Lord and spoke of him to all them that looked for redemption in Jerusalem." COM.

DIED, in De Kalb County, Illinois, on the 28th of August last, ELIZA MACKLIN, aged 15 years, 2 months and 22 days. Her disease, which was diphtheria, was of but few days duration. She was the youngest child of Robert and Mary Macklin, formerly of Argyle, N. Y., whence they moved to Illinois.

Eliza was a very promising child. She took much delight in reading the Bible. She had committed a great portion of the psalms to memory, and seemed to have a special preference for the ninetieth. Feeling an interest in the great work of missions, she had her missionary box, the contents of which at the time of her decease, were forwarded to the treasurer of the Freedmen's Mission. The sorrow which this bereavement has brought into the stricken family, is tempered with the joy arising from the assurance that death to her was gain.

DIED, in Newburgh, N. Y., August 5th, 1864, SAMUEL, son of Rev. S. Carlisle, aged 3 years and 9 months. He was a very promising child, much

loved by his afflicted parents. This is the *third* time our sorely tried friends have been smitten by bereavement in the last few months; may they have strength from on high to say, "the Lord gave and the Lord taketh away: blessed be the name of the Lord."

THE subject of the following notice, MATHEW ROWAN, although he did not belong to the church, yet was remarkable in his liberality to support the ordinance, in the Reformed Presbyterian Church and to encourage missionary operations. He died in Brownsville, Monroe County, Ohio, with typhoid fever, on the 16th of February, 1864, after about five weeks sickness. Herein is a voice saying to all, "Watch, therefore, for ye know not what hour your Lord doth come."
J. A. T.

DIED, November 11, 1863, JAMES BRODIE, aged 14. James was born in the county of Glengary, Canada West, 15th April, 1849, and was the youngest son of Andrew Brodie, a respectable farmer, and an elder of the Reformed Presbyterian Church, a pious and devoted Christian, both in public and private. His mother was also a member of the same church. He was sent to school at an early age, and behaved with such propriety as attracted the notice and admiration of all who observed him. He learned with great rapidity, and surpassed all his school fellows in the acquirement of knowledge. From childhood, he seemed an attentive and interested attendant upon family, social, and public ordinances; and, to an unusual degree, he was kept from the vanities of youth. He was a boy of extraordinary health and vigor, until, in the autumn of 1862, he was seized with a lingering scrofulous disease. Throughout his illness he cherished entire resignation to the divine will. In reference to his death, he expressed himself perfectly willing to leave himself to the divine disposal. He was never heard to utter a complaint, but was, to the last, "joyful in affliction." He died in peace, without pain or struggle. His mortal remains were conveyed to the burial ground, followed by a multitude of sorrowing friends. Here is solemn warning to all, especially to the young and thoughtless. Here was one who long enjoyed uninterrupted health, but who, in the bloom of youth, in the full flower of bodily and mental vigor, was laid prostrate by disease. "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh."
COM.

DIED, January 11th, 1864, aged 2 years, 4 months and 5 days, WILLIAM JOHN, only son of Robert and Jane Marshall, members of Conococheague congregation. Though his parents mourn this sore bereavement, yet they trust it is "well with the child." They have strong hope that he who said, "Suffer little children to come unto me," has taken the child to himself.
COM.

BOOK NOTICES.

FROM ROBERT CARTER & BROTHERS, No. 530 Broadway, New York. For sale by William S. & Alfred Martien, 606 Chestnut street, Philadelphia.

ALTAR INCENSE: being Morning Watches, Evening Incense, and Altar Stones. A Manual of Devotion for Morning and Evening. 1864. 18mo. pp. 310.

author of this Manual is Dr. Macduff, well and favorably known to Christian readers. It breathes an evangelical and fervent

spirit, and records in well chosen words precious thoughts of God and divine things. It is a book that all devout persons will relish.

GOOD FOR EVIL, and other Stories for the Young. By A. L. O. E. 1864. 18mo. pp. 288.

The productions of A. L. O. E. are sure of a kindly reception with juvenile readers. There is no greater favorite with the young. So far as we are able to judge, the stories are well conceived and fitted to convey useful moral lessons.

THE TWO COMMISSIONS: The Apostolical and Evangelical. By George Junkin, D. D., LL. D. Philadelphia: William S. & Alfred Martien, No. 606 Chestnut street. 1864.

Dr. Junkin is a clear and profound thinker, and always deserves to be heard. In this tractate he considers the two commissions in their relations to one another—their points of agreement and difference. Without committing ourselves to an endorsement of all its statements, we do not hesitate to recommend it as marked by originality and ability, and worthy of careful perusal and study.

REPORT OF THE PUNJAB MISSIONARY CONFERENCE, held at Lahore, in December and January, 1862-'63. Edited by the Committee of Compilation. Lodiana: Printed at the American Presbyterian Mission Press. 1863. Royal 12mo. pp. 398. For sale by Robert Carter & Brothers, 530 Broadway, New York.

The Christian Missionaries in India are entitled to the thanks of the whole Church for this admirable book. It embodies the results of a General Conference of the Missionaries of the various Churches in India, including the essays read and the discussions which followed them. It contains a fund of information on the subject of Missions in every aspect and phase of them, not accessible any where else. The Church needs this book, and we earnestly hope that it may have an extensive circulation. The mechanical execution, paper, type, &c., reflect the highest credit on the Superintendent of the Mission Press, Rev. A. Rudolph.

THE MARRIAGE GIFT. By Jas. Petrie, Pastor of the Presbyterian Church, Philipsburg N. J. pp. 120.

This appears to us to be one of the best volumes of the kind that we have seen. It is specially designed as a gift book to the newly married. It treats of the married relation, the importance of religion, the choice of a home, economy, family worship, the Bible in the family, industry, liberality, personal efforts to do good, &c. The topics are well chosen, the exhortations judicious, the argument sensible and convincing. The style is plain and neat. The work is got up in an attractive dress, and altogether it is a very good little volume to put into the hands of such as are beginning life in the "married relation."

From the **PRESEBYTERIAN BOARD OF PUBLICATION**, Philadelphia:
BIBLE LESSONS IN PALESTINE. By the Rev. Wm. P. Breed. 18mo. pp. 132.

The best way for either young or old to become acquainted with the Bible is reiterated perusal; but there are "helps," and from a cursory examination, we judge this little volume is one of them. It gives geographical and historical information—the first from the best modern sources, the second from the Bible, and generally by means of questions, with a reference to the text and passages in

which the desired information can be obtained. Properly read, this work will be found exceedingly useful in the family and in the class. It supplies a want.

EARLY DAWN; or, the Conversion of Annie Herbert. A true story. pp. 143.

Well calculated to benefit the young.

THE GOOD STEWARD; or, Systematic Beneficence an Essential Element of Christianity. By Rev. D. X. Junkin, D. D. 16mo. pp. 188.

Increasing attention is directed at this time to the subject of Christian beneficence. The evangelical churches are waking up to its importance. Funds, and large funds, are called for in the prosecution of the various benevolent schemes in which they are engaged; and hence the existing interest in the subject of raising funds. This small volume is one of the best essays we have seen upon it. It is free from all extravagant views, but shows very clearly the duty of the Christian to contribute liberally and systematically to benevolent and Christian purposes. The author advocates also, as scriptural, the plan of Lord's Day contributions.

THE BRAZEN SERPENT; or, Faith in Christ illustrated. By Joseph H. Jones, D. D. 16mo. pp. 108.

This work belongs to the Board's "Series for Youth," but is of a much higher order than most of the Series. It is written in a style admirably adapted to youthful reading, by its simplicity and liveliness. The preparation and circulation of works like this cannot be too highly commended.

THE TRUE PENITENT, Portrayed in a Practical Exposition of the Fifty-first Psalm; to which is added the Doctrine of Repentance, as declared in Acts 17: 30. By E. C. Wines, D. D. 12mo. pp. 119.

A very excellent volume, on a most important subject.

THE VALLEY OF DECISION; or, Divine Teachings in a Boarding School. A true narrative. By Mrs. H. C. Knight. 18mo. pp. 79.

The leading incidents of a religious movement in a ladies boarding school, with the results, are here recorded with comments. The style is a little heavy, but as a whole the work is rather striking, and will do good.

HEAVENLY HYMNS FOR HEAVY HEARTS. Compiled for the Presbyterian Board of Publication. 16mo. pp. 216.

This is in the main a judicious selection of religious poetry. It contains many fine pieces from a great variety of authors: such as Heber, Lowell, Fanny Kemble, Charlotte Elliot, &c. But is the title a sufficiently modest one? "Heavenly Hymns!" Are they "heavenly?"

COUNSELS FOR THE SCHOOL ROOM. By John S. Hart, LL. D.

This is a 24 page 24mo. tract, issued by the Presbyterian Board, from the pen of an experienced teacher and accomplished writer. Of course, it is a tract well worth the reading. Every parent who sends a child of a suitable age to school, would do a grand thing by putting this tract in the child's hand. It contains most excellent advice and warnings.

LOVING WORDS: Two Sermons to Children. By the Rev. Adolph Monod, of Paris. Translated from the French for the Presbyterian Board of Publication. 18mo. pp. 96.

Admirable sermons, abounding in gospel truth and imbued with the gospel spirit. Simply expounded and aptly illustrated, they are just such discourses as should be read by children.

JUDAS, THE MACCABEE, and the Asmonean Princes. By Rev. Wm. M. Blackburn. 18mo. pp. 180.

The history of the Maccabees is too little known. Much of it is in the Apocrypha, but is overlooked owing to the claims set up in its behalf by the Papists to be a part of the Bible. This little volume fills a vacancy in the Juvenile Series. The style is a little "smart," but it will be read with interest. This is a good book for the family library, but it is not Sabbath reading.

NORAH AND HER KERRY COW. pp. 144.

HATTY WINTHROP; or, the Little Girl who could not guard her Tongue. pp. 106.

TEDDY THE BILL POSTER. pp. 216.

JOHNNY M'KAY; or, the Sovereign. pp. 216.

FREDERICK GORDON; or, Principle and Interest. pp. 180.

EMMA HERBERT; or, Be ye Perfect. pp. 179.

CHERRY BOUNCE; or, Wise Management of Human Nature. pp. 180.

CHARLIE EVANS; or, the Boy who could not keep his temper. pp. 107.

MY DOG ROVER, and some good that he did in the world. pp. 144.

FRANK NETHERTON; or, the Talisman. pp. 252.

UNCLE ALICK'S SABBATH SCHOOL. pp. 180.

FRANK ESTON; or, the Joy of Believing in Jesus. pp. 144.

THE FIVE GIFTS, and Harry's Honest Pennies. pp. 72.

SUNSHINE FOR GLOOMY HOURS. pp. 216.

JACK MYERS; or, the Boy who stole a Penny. pp. 72.

AUNT HARRIET'S TALES. pp. 288.

KITTY FOOTE; or, the True way to Peace. pp. 180.

BIDDY MALONE; or, the Bundle of Silk. pp. 108.

CARRIE TRUEMAN; or, the Girl who Disobeyed her Parents. pp. 107.

SUSIE'S MISTAKE, and Other Stories. pp. 216.

BESSIE HAVEN; or, the Little Girl who wanted to shine. pp. 12.

OUTSIDE AND INSIDE, and other Stories. pp. 216.

WILLIE MAITLAND. pp. 144.

These are all issues of the Presbyterian Board of Publication, and belong to its "Series for Youth." They are of very various merits, even as stories. Some of them are excellent in plan and illustration, and others are deficient in all these elements of a useful tale. Some are apparently unfinished. This is the case with not a few of them which contain a number of incidents in one volume, as "Outside and Inside." Some are written rather carelessly, for instance, "Hatty Winthrop," which is intended to correct the tendency to exaggerated expressions, and epithets so common in children, younger and older; and yet the writer says of her little heroine, that she was a perfectly good-natured child, but a few pages on she is represented as furnishing a specimen of ill nature not very often, we think, seen in real life. We have placed all these volumes in one list, because we feel well satisfied that none of them constitute advisable reading for the Lord's Day, and that many of them are absolutely unfit for such use. Finally, with all our criticism, these works are generally calculated to attract the attention of children, and as such, we consider them among the best reading of the class we know of.

FAMILIAR LETTERS TO YOU, a Young Convert, from your Pastor. 16mo. pp. 96.

We have in these pages counsels, and cautions and directions such as young Christians need, and may richly profit by.

THE CHRISTIAN SOLDIER is the title of a small pocket volume of 96 pages, in limp, designed for the soldiers of "the Cross in the Army and Navy of the United States," to whom it is dedicated by the author, Rev. F. Senour. It is published by the Presbyterian Board.

HOURS WITH THE YOUNGEST. A Year in the Infant School; being a course of instruction about the Lord our God, comprising Tales, Stories, Texts, Illustrations, Hymns, Catechism Exercises, &c. Adapted to young classes and to home teachings. By Mary Harvey Gill, author of "Sister Mary's Stories," "Ellen Carroll," "Cousin Clara," &c. 12mo. pp. 251. New York: Anson D. F. Randolph, 770 Broadway. 1864.

The author of this work, and of "Texts and Hymns for the Youngest," was well and widely known as an accomplished and zealous teacher. She entered into the work of instruction not merely to train the minds of her pupils, but to turn their hearts to Christ. She took a deep interest in the *very* young, and no teacher, we are confident, ever succeeded better in awakening at an early age an interest in studies, both secular and religious. The works before us contain a full and minute record of Miss Gill's methods. "Hours with the Youngest" is especially for teachers and parents; the associated volume is adapted to be placed in the hands of the children, to be studied, and then made the subject of examination on the part of the instructor. A profound conviction of the importance of *very* early and *very* careful religious training, pervades these works, and gives them a peculiar, earnest and impressive character. Used in accordance with the design of the author, and with a measure of her loving and patient spirit, these books will be found true model text-books.

THE REFORMED PRESBYTERIAN WITNESS.—This is the title of a Magazine lately commenced as the organ of the Scottish Reformed Presbyterian Synod. It is published every two months, at 2s. sterling per annum. We have received the July and September Nos. Besides ecclesiastical news, we find in its pages some excellent articles on religious subjects of general interest. We wish it success. Such a periodical was needed as a "witness" in Scotland on behalf of most important principles and their proper application.

DANVILLE REVIEW.—The June No. of this Quarterly is excellent. The articles are, 1. "The Bible not a text book on natural science;" 2. "The Bible considered as cause to an effect or as means to an end;" 3. "The meaning and use of 'Selah;'" 4. "Perjury exemplified in secession;" 5. "Experiment in translation of the Talmud;" 6. "The divine origin and supremacy of civil government." The last article is, on the whole, admirable. We may hereafter give some extracts from it.

T H E

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SHALL WE HAVE A CHRISTIAN CONSTITUTION?

THAT we will have such a Constitution in time, is beyond question. The kingdoms of this world shall become the kingdoms of our Lord and of his Christ. The heathen may rage, and say, Let us break asunder the bands of the Lord and his Anointed, and cast their cords away from us; but it will all be in vain. The Lord, who is mightier than the mighty waves of the sea, sits in heaven, and regards with scorn all the puny efforts of these rebels against his government and his power. Christ Jesus, our Lord, and the Lord of all, "*must* reign (1 Cor. 15: 25,) till he hath put all enemies under his feet." The truth of God is thus pledged to the fact, yet future, that the United States, or at least a people occupying its territory, shall at last acknowledge the Incarnate Son of God as its Lord and Governor, and shall submit to and obey his law. It is a mere question of time. No power on earth, in church or in state, can prevent it. But how shall it be brought about? Will we move on quietly, but powerfully, by the diffusion of light, by the efforts of good men and of the Church, by the effusion of the Spirit wide and copious, advancing rapidly in the ways of evangelical knowledge and holiness, until we attain the high and happy position of a thoroughly reformed nation? Or, shall we be scourged by the rod of God's wrath, with stripes mightier far than any that we have as yet experienced, and so "learn righteousness?" We have had some hopes that the former course is allotted for us; that our present trials would be attended and immediately succeeded by a general turning of our countrymen to God—that as a nation we would "see the rod and who hath appointed it." We have cherished these hopes on various grounds. 1. The early history of the United States, founded, to a very considerable extent—the North, particularly—by Christian men. 2. The elucidation and exemplification of the principles of human liberty in this land to an extent hitherto unknown in the history of the "Gentile world." True, we never attained perfection in knowledge and its application in this department, but we have been far in advance of

the rest of the world. 3. We have seen with hope the action of the Churches, in their highest judicatories, upon the great question of amending the Constitution in the interest of Christianity. 4. There has yet been elicited very little direct opposition. 5. Some of the most influential statesmen of the country have professed themselves favorable to this effort. 6. The day appears nigh at hand when great reformatory changes may be looked for, wide in their sweep, and rapid in their progress.

On grounds such as these, we have, as we think, not unreasonably, hoped to see the Christian people of the United States come up, with considerable unanimity, to the help of the Lord—to the help of the Lord against the mighty; and that by their teachings and prayers, through God's blessing, the nation would see it to be its imperative duty and its high privilege, to surrender itself into Christ's hands—to become a Christian nation. However, we must say, that our hopes are not growing brighter. We do not depreciate the favorable aspects of the case. It is a fact of no inconsiderable moment, that the call made on this people to amend its Constitution has awakened attention in high quarters; that it has done this so soon. It appeared, indeed, to be almost as "life from the dead." But there are, also, rather unfavorable aspects of which we should not lose sight; and,

1. *There is, after all, little enthusiasm.* Great and successful movements are always conducted enthusiastically. They always have been so. They spread like a conflagration. The prime movers, especially, must be filled with zeal—burning zeal. It is in this way, largely, that the advocates of any important cause evince and demonstrate their own interest in it. And, surely, the question of Christ's claims upon this nation is among the most important of all subjects to which attention and inquiry can be directed. If it be so, that he is "our Lord, whom we are to worship" (Ps. 45: 9), our King, whom we are to own (Ps. 2: 19); if it be so, that he will "break in pieces with his iron rod" (Ps. 2), his enemies and foes; if it be in him alone that nations are blessed and saved (Ps. 72: 17); and if, with all its singular privileges, this nation has not yet acknowledged him, the matter demands *instant* attention, *earnest* attention, *universal* attention. But, instead, there are few who care anything about it, and of those few not many are earnest, and none at all earnest in proportion to the urgency and magnitude of the case.

The time, it may be said, has been short. Very true. There has yet scarcely been time to bring the fact before the nation that such a movement is on foot, much less to enunciate the arguments enforcing it. We reply, we do not refer now to the mass of the community; but to the Christian people of the country, and to those of them who have had some notice of what is going on. Even these, and of them such as are not unfavorable, in principle, to the proposed amendments, are not alive to their momentous character; not nearly so much so as they are to the question of the integrity of the country, or of human freedom. And yet, im-

portant as these are, they dwindle into insignificant proportions compared with the claims of the God of the whole earth.

This is the most unfavorable feature of the case as it stands at present. We could not expect the mass of the people, nor even of the Churches, at once to feel deeply regarding a matter to which their attention has been very cursorily, if at all, directed heretofore, by the ministry and the church judicatories. Light is wanting. They need to be kindled by contact with the burning zeal of the pioneers in the work. But of this, we repeat, there is very little. Politicians, patriots, not a few of that class of retiring and quiet citizens who rarely put their hands to the national ark, are now, in view of the great crisis in the affairs of the nation, intensely alive to public movements. We do not wonder. Great interests are at stake; not of this generation only, but of coming generations also; and not on this continent alone, but throughout the world. But admitting all this, our position is not shaken, nay, rather confirmed. Christians *should* be at least equally concerned, and as actively, in the intelligent and hearty recognition by this land, of the supremacy of Christ and of his Word. One reason why patriotic men feel so deeply in the present emergency is, that existing movements will extend, in their results, to unborn myriads. But surely our posterity are not less concerned in the question whether, as a nation, we shall seek to enjoy the blessedness of that people whose God is Jehovah, than in the questions brought this day, in this land, to the arbitrament of the sword! Whether, then, we regard the glory of our God and Saviour, or the welfare and stability of our country, or the peace and happiness of our children, and of the world, Christians should be enthusiastically interested in the success of this movement for national reformation. It is a fearful fact, that even the best of them are not; all need a fresh baptism with the Spirit and with fire.

2. There are some—we still speak of Christians—who, professing to acquiesce in the movement, *discourage it as not specially called for*. The history of the views entertained regarding the Constitution is full of interest; we mean in reference to its moral and Christian character. Some, perhaps many, at the time of its formation and adoption, opposed it because of its atheistical character, as many did on political grounds. In the progress of time this opposition subsided. It was fixed, and came to be regarded as not only above amendment, but a perfect instrument, and itself a standard of right above which there could be no "higher law." A few of the better informed and larger minded among Christians continued, however, to lament the atheism of the Constitution. All admitted it to be pro-slavery. Time went on, and some who wished to share actively in the politics of the country, started the idea that after all, everybody was in error, and that it might be possible, by very careful search, to discover some allusion, at least, to the Most High, and even to Jesus Christ, in this document. Others, who had all along entered the field of politics, on the principle of supporting any government existing in Providence

and by the will of the people, adopted the same notion. A portion of the active abolitionists of the country determined to give the Constitution an anti-slavery, or at least neutral character. These all agreed that Christians might, consistently with Christian principle, adopt the Constitution by oath as their own act. It was hard, up-hill work, however. Now came the rebellion and the war. Men began to think of these things more seriously. Many—very many—Christian men and ministers, opened their eyes wider, and saw, what they had rather tried before not to see, that the Constitution required amendment, both on God's behalf and man's.

Some of those to whom we have alluded have entered gracefully into the movement. Others have attached themselves to it: endeavoring, at the same time, to hold, as formerly, that amendment is not absolutely necessary—that Christianity is really recognized in the Constitution—and yet professing an entire readiness to have such changes as will make this recognition of the Divine Being and supremacy perfectly manifest. Of course the aid of such persons is desirable; and it is not worth while to pay much attention to their views in reference to the Constitution as it is, provided they work heartily and zealously for the proposed amendments. But we have a right to ask that they do so work; and we are happy to say that, in many cases, they do so work. There are, in fact, no more hearty and diligent workers in this movement than some of those who once esteemed, and do even yet esteem the Constitution as not justly liable to the charge of atheism, or infidelity, or pro-slavery. But it is not so in other cases. They admit that God is not manifestly in the Constitution, and are willing to see it so altered that it may not be liable to the charge of being wanting in this respect; but the whole tenor of their discourse is calculated, and, we fear, designed to “cold-water” the movement for such amendment.

We refer now to that class of which a correspondent of the *Christian Instructor*, of Philadelphia, is the best representative. He writes under the signature of “D,” with which we became familiar during the negotiations for the union which resulted in “The United Presbyterian Church;” and, we must confess, not very agreeably familiar; for, with few exceptions, we found the articles over this signature expressing views adverse, more or less, to what we regarded as God's truth on such subjects, for example, as Covenanting and Testimony-bearing. And, besides, we noticed in those articles a peculiarity, exemplified in the later articles referred to above: an apparent admission of a principle or a duty, followed by a whittling process begun and pursued for the evident purpose of reducing it to the very smallest possible dimensions. Just so about this Constitutional amendment. “D” does not oppose it! He thinks it would be well to make it! He would prevent “godless politicians,” and some others, “from saying that the Constitution is “atheistic or anti-theistic;” but it is no great matter after all. Indeed, much harm, “D” thinks, may result from saying such hard things of the Constitution, &c.! In the article before

us (of Oct. 1), this last idea is dwelt upon at length, and then an attempt is made to prove that we must not judge of the Constitution singly and alone, but must take into the account, in settling its moral character, the State Constitutions also; and all this, we infer, upon the principle that together these make up a true Constitution of Government. "D" dwells much also upon the inefficacy of a Constitution, however good, to secure religion and morals among the people. Let us look at these points separately, and, first, as to saying hard things of the Constitution, the propriety of this depends upon two things: are they true? and are they called for? Now, we have no question as to their truth. The United States Constitution is justly liable to the charge of infidelity, atheism, and pro-slavery. Nor is it any defense against these, that acknowledgments of God have been made by Congress and by Presidents. These may be available to a certain extent to free the nation from the charge of utter godlessness, but have no bearing, not the least, upon the question of the moral character of the Constitution. We have never had any doubt that the Constitution sank, from the very first, below the religious character of the country. It is not surprising that, on occasions, the more devout spirit of the nation should impress itself, extra-constitutionally, upon the national proceedings; but such acts do not change the Constitution. It is "the supreme law of the land."

We are aware that the fact that a charge is true, does not always warrant the making of it, publicly. A perfectly true statement may be slanderous; nevertheless. But in the case before us it is far otherwise. A Constitution is the most public thing in the nation. It is, in the long run, the most influential. It has a mighty power in moulding a nation into its own image. The Constitution of this country has done, in years past, this very thing. When it was formed the great majority of the people believed in some form and degree of national religion; witness the colonial institutions. Again, in 1789, the great mass of the people were sincerely anti-slavery. In a deplorably evil hour, and under more malign influences, the present Constitution was adopted, *in spite of no little opposition*, some of it arising on these very points. The consequences we have before us. At the end of three-fourths of a century the nation was re-modeled according to the likeness of a godless and oppressive Constitution. Years of controversy, succeeded by years of intestine war, have only just sufficed to restore the early anti-slavery feeling of the country; and as to a national acknowledgment of God and his Christ and his law, even the Churches are only just beginning to wake up, and some in them like "D" think we may get along well enough without them! Speak out! Yes! denounce even, such an instrument, say we, that the nation may learn its sin and its danger, and by thorough amendment, ere it be too late, avert the consuming vengeance of God.

A full examination of the second of the above topics, the combining of the State Constitutions with that of the United States,

for the purpose of procuring a moral instrument, would occupy too much of our space. We offer but a few remarks: And, 1. The General and State Constitutions are totally different instruments. They have no direct connexion whatever. The United States guarantees to each State a "republican" government: but there it stops. 2. The government contemplated in the General Constitution is a true government; possessed of all the essential attributes of supreme and sovereign authority. The United States is a *nation*. It is not an aggregate of States, nor a confederacy; but a *nation*. "We, the people." 3. Were every State Constitution just what it ought to be in reference to the acknowledgment of God, &c., it would be no extenuation of the sinful character of the General Constitution in withholding that acknowledgment. For, admitting that God were recognized in State acts of legislation, how could such recognition make up for the want of it in Congressional legislation? May *this* be atheistic without sin, because the States—different moral persons—are fearers of God? But, 4. What is the fact regarding the States? In some of them there is an acknowledgment of God's being, and, in some form, of the duty of worshipping him; but in far the greater part, there is no recognition of God's authority, of Christ's supremacy, and of the supreme authority of the Bible. Few of them go any farther than the declaration that the State will not interfere with man's conscience on the subject of religion. Place the matter on "D's" own ground—bring in your State Constitutions, and you don't help the matter at all. There will still be found wanting the acknowledgment of God and of his Christ for which we plead.

The last thing to which we proposed to advert is the inefficacy of a merely Constitutional arrangement to secure the moral and religious interests of the community. And here, we are referred in part to the fact that the Constitution of ancient Israel, although given of God, failed to render that people either God-fearing or moral. True, to some extent. Even under the Judges, from Joshua to Samuel, they lapsed, occasionally, into idolatry; but it has been said, and truly, that with all their sins, and consequent sufferings, there was, probably, more piety and happiness during those four centuries among the twelve tribes, in proportion to their numbers, than has ever been found among any people on earth, before or since. When that Constitution was changed in a most important point by the setting up of a throne, with its essential accompaniments, troubles became chronic, as was also defection. But what, after all, has this to do with a nation's duty to own the Most High God? Is it meant that it is not required in a national Constitution that it recognize God unless the majority of the people be actual Christians? This cannot be "D's" meaning. For he maintains that counting in the State Constitutions, and even without that, the Constitution of the United States does acknowledge God, whether a majority of the people do or not! But is it so that the duty of a nation toward God depends upon the religious character of the majority? If they are Christians, the nation

should acknowledge God; if not, not? Surely none will say this—not even “D.” But again: what has this to do as a practical question in the United States? The fact is, a majority of the inhabitants of this country profess some form of Christianity; and even on the principle we combat, may be called upon imperatively to express nationally their allegiance to Jehovah.

We agree with “D” in the importance to be attached to the evangelization of the masses; but, unlike this writer, we would include in their evangelization, efforts to convince them that the Lord Christ is Governor among the nations, and should be so honored in framing Constitutions, and in enacting and administering laws. We agree with “D” that the mere formal recognition of the Divine Being and supremacy in an instrument of government will not reform a people, or keep them reformed. There will be all the need there now is of preaching and other evangelical appliances in dealing with sinners, and with saints too; but such recognition is right; it places Constitutional influences on the side of right, and as it honors God, is one means of securing the presence of his Spirit with the nation, and his blessing upon reforming and evangelical effort.

We have dwelt longer than we had intended upon this part of the subject, and close by repeating, that, while all is not favorable to the present movement for Constitutional reform, there is much that is so. The change of sentiment in the religious public has certainly been very great within the past two years; and is still progressing. The latest accounts are the most cheering. Able champions of the cause have been raised up, and, we doubt not, more will be forthcoming as the work goes on. Surveying the whole field, we “thank God; and take courage.” J. M. W.

NOTICE OF THE LETTER OF H. H. HELPER.

MESRS. EDITORS:—I have read with some surprise the letter of H. H. Helper, in the *Reformed Presbyterian* for September. Surprise that Mr. Helper should write in such a tone, greatly surprised that it should be published as indicating a course for our missionaries to pursue in dealing with the colored people.

If we were sending out *overseers*, that letter would no doubt be in place. As we are sending men and women to teach and preach the gospel to an oppressed and down-trodden people, we feel called upon to enter our protest against its spirit, and to doubt the wisdom of its suggestions, more especially as they are in the very face of all that has been said by the wisest and best men who have labored among these people since the breaking out of the war.

Mr. Helper's sneer at the women sent out by the Freedmen's Association is simply contemptible, as they were all qualified for the position they undertook, to occupy. I would not affirm, but

being on the committee of examination, I know that the majority of them were *well* qualified, and that their labors have been most successful. If I were seeking advice, I would much rather apply to them than to Mr. H. H. Helper. I do not believe what Mr. Helper, indeed, does not directly affirm, but which is implied in his language, that any one of them was so ill-informed as not to know that the slaves were an ignorant people, or that any of them have pretended that they were superior to the white children of the North. Infinitely better that they should err, however, upon that side, than pursue the course indicated by Mr. H.

I have before me a number of letters from some of these—to use Mr. Helper's chivalrous and elegant phraseology—"foolish and over-zealous women." Compare the spirit of these with that of Mr. Helper, and then judge who is most likely to benefit this ignorant and much injured race. "There are a good many old women," writes one, "who are Christians and cannot read, and I read the Bible to them. I never realized what a blessing it was to be able to read, until I saw the tears trickling down their wrinkled and care-worn cheeks, called forth by the words of the blessed Jesus. It does me as much good as them, and I feel very near God among these old pilgrims, who are almost home. I have had a very pleasant time in school this month; every day I found cause to thank the Lord for his great goodness in permitting me to share in this work."

Another writes: "Sabbath evening, the 21st, a noble looking colored woman came privately to my room, to talk of the way of salvation. She is near forty; had a stubborn, willful heart; yet she desired to be a Christian. At first she refused to pray for herself with me. But at length her stubbornness gave way, her will was broken, and in humility she entreated God to be merciful and accept her for Christ's sake. Was ever such a petition unheeded? Nay, verily. And angels with delight bore away tidings, which caused joy in heaven. God is love. I have never for once cast a lingering look behind; wished not once I were anywhere else. My interests are all here, and will be while I remain. I am devoted to the people. Their interests are mine."

Again another: "We are much encouraged, and grateful to God that we are permitted to engage in this noble work among a freed people. Their cultivation, however, is not the work of a day, and principally in the house department do we realize this fact. Yet when we contemplate their patient attitude in the light of the sufferings to which they have been subjected, we are rebuked for any impatience at trivial inconveniences that may arise. I can never meet the peculiarly mournful gaze of the mute, over-awed negro, but a fountain of tears is stirred within me. . . . And sweet to us is the dawn of the Sabbath day, ushered in by the rich melody of their voices, as they sing the time-honored tunes which recall to our minds the home circle and the prayer meeting. Yet these poor people are as sheep without a shepherd, and sadly need an instructor in the divine life, to teach them that religion

is not all an emotional feeling, but must be daily practiced in their lives. This truth we endeavor to impress upon their minds, both in the Sabbath and day schools; at the former the adults are frequently among our most attentive listeners. Oh, how often I long for that spirit which used to descend in olden times upon the young men and the young women, that I may edify their famishing souls."

I could fill page upon page with just such extracts. Is this the language of foolish, over-zealous women?

Are Reformed Presbyterians to be taught that this is all mistaken folly, and that instead of these devoted Christian women, we should substitute strong men without hearts, looking upon these people as a set of thieves and liars, and coercing them with the whip as formerly upon the plantations? The great misfortune is, that instead of one we have not a hundred just *such* foolish, over-zealous women among the Freedmen. No! let our missionaries go out, conscious that they go among a people debased, ignorant, and with such vices as long ages of oppression have produced, but let them go in the spirit of love and kindness, and their labors will not be in vain in the Lord.

J. R. W. SLOANE.

THE CHURCH IN THE WEST.

MESSRS. EDITORS:—Having visited, as a licentiate, some of the missionary stations and vacancies in the West, I propose to give to your readers a brief account of their present condition and prospects. Almost the only opportunity one portion of our church has to become acquainted with another portion is through the pages of the magazine. The information therein contained consists almost exclusively of reports of Presbyteries, and the table of statistics annually published. The former, even when published, necessarily are brief, while the latter refers exclusively to organized congregations, and frequently is very unsatisfactory. The church has the opportunity of becoming acquainted with the results of the labors of our foreign missionaries in their various fields of labor, as well as their encouragements and discouragements, through their letters, and what information is not there given is supplied by the annual reports. The result is, more is known about all other missions than domestic, and consequently the members take less interest in the field at home, and contribute less money for its cultivation, than any other. Were they better acquainted with the prospects and wants of our various missionary stations and vacancies, they could manifest a much deeper interest in them, and contribute much more liberally to prosecute the work of domestic missions than they now do, or ever have done. To assist in accomplishing this, is my design in writing a brief account of my visit to the West.

The first place to which I was sent was Indianapolis, Ind. The

prospects of the church in this city have already been presented to your readers. The people are as willing and eager to hear Covenanter preaching now as when that account was written. The number of Covenanters is not very large; others, however, have declared their intention to locate there as soon as they can make the necessary arrangements. Some have connected themselves with other denominations, who were Covenanters and would be still had we regular preaching. Were a suitable person sent there as permanent supply, we would have in a comparatively short time a flourishing congregation. A minister who has had experience, would be of much more use than a licentiate. He would have opportunities of advancing the cause the latter would not. If the church intends to cultivate this field, it should be done at once. The opportunity will not always be afforded. It is of but little use to send a minister there two or three Sabbaths. He should be appointed permanent supply, a house of worship should be built immediately, or at least a hall rented. Our preaching there has been principally in one of the O. S. churches or else the U. P. church. Mr. Small, the U. P. minister, kindly gives us the use of his whenever we need it. A prominent banker of the city has agreed to donate two lots valued at \$1,000 each, provided a house of worship be erected. A responsible person has guaranteed \$1,000 in money—contributions from citizens. No doubt more could be had.

My next appointment was Lake Eliza, Deep River P. O., Lake county, Ind. The church building of this congregation is located some three or four miles distant from the lake after which it is called, and seven or eight miles from Valparaiso, on the P., F. & C. R. R., 44 miles east of Chicago. This is not a new organization. A pastor some time ago was settled there. Latterly, however, the congregation has had no regular preaching, depending entirely on supplies. The result is, it has not increased in members as there is every reason to believe it otherwise would have done. Arrangements have been made by which the members will enjoy the ministrations of a pastor, so that the probability is that the congregation will increase and prosper as it has not done for some years past. The number of members, according to the last statistics, is 25. A house of worship has been erected, which, when finished, will be very comfortable.

I next visited Davenport, Ind. Some years ago one of our ministers was appointed permanent supply at this place. The increase was not considered sufficient to justify his remaining longer than he did. Since then the members have been able to have preaching but occasionally. Latterly several families have located in or near the city, so that now there are about thirteen or fourteen members in regular standing. The probability is that others from the eastern portion of the church will settle in this vicinity. There are some persons living in the city who are warmly attached to Covenanter principles, and who will perhaps connect themselves with the church. The Iowa Presbytery organized last fall a congregation here. The great drawback is no church building. The preaching

thus far has been in the U. P. church, or in a private dwelling. The former cannot always be had, while strangers will not attend at the latter as they would had they a house of worship of their own.

Washington and Amboy congregation was the last I visited. Ainsworth, near which is the Amboy branch, is about 70 miles southwest of Davenport, on the M. & M. R. R. Washington, where is the other branch of the congregation, is one of the termini of the road. The congregation was organized last spring, and numbers, according to the last report, 21 members. A call was moderated last fall and accepted. Amboy is the largest branch. The prospects here are encouraging. The people in the neighborhood are very willing to hear our preaching. The school house in which they have preaching is generally well filled, frequently crowded, and sometimes will not hold nearly all who desire to attend. The Washington service is held in one of the U. P. churches. There is the same need of a house of worship here as in Indianapolis and Davenport.

These are the places I was appointed to preach. The numbers of Covenanters in each is small. Of course it requires considerable sacrifice for the members to have constant preaching, and unless others contribute to the domestic funds, Presbyteries cannot assist weak congregations or prosecute with vigor the work of mission within their bounds. Those who are able and willing could very materially advance the cause, by assisting to build houses of worship where they are so much needed.

A LICENTIATE.

A PROTEST AGAINST INNOVATIONS.

MESSRS. EDITORS:—As there are occasionally changes, omissions and additions to some of the time-honored usages of our church, in some of our forms, &c., and these, we think, not always for the better, permit me to make a remark upon one improvement now coming into use in some of the congregations of our church, viz. the time of interval on the Communion Sabbath. The services are now intermitted just at the close of the action sermon.

Now, we respectfully but most earnestly protest against all this. Just at the time when the minds of the communicants are being solemnized (if at all), they are dismissed to go out and make greetings, exchange salutations, grin and laugh, eat apples, chew cakes, &c., while the younger ones gather in their little groups to chat, laugh, and be right merry. Now all this we think most shocking, alarming in the extreme. To us it seems only second to a recess for refreshment in the day of judgment. We think it one of the alarming signs of the times.

We are aware that it is urged that many need to go out at that time to relieve some natural want. Granted. But then many,

and most, do not. But let such go quietly out and return again under the hallowed and blissful, solemn influences of that prayer to which all godly communicants look forward with a holy, sacred joy. If some of the thoughtless and profane will scamper out at this time, let them go; it will be far from as grating and annoying to the devout worshiper as would be an interval. Besides, men and women are just made of the same sort of stuff that they were forty years ago, when no such refreshment was needed. Again: it will be evident to all, that it is not so much any necessity of nature takes men out at these times, as because the sacred solemnity of the occasion is gradually losing its hold upon men's minds. Suppose the minister binds upon the congregation, that when they go out they are not to exchange a salutation, eat a cake or an apple, or smoke a cigar, more than if it was the day of judgment. I tell you many would keep their seats who irreverently walk out, and I was going to say, shake off a seriousness which they may not regain. But I take this back. For while I admit that a communicant may live up to the letter of what we ask, and still not be worthy, yet we are free to say that no man who has the solemnity of the occasion before him as he ought, will for a moment consent to such an outrage on his feelings. But you will generally find that the people who ask this liberty, also insist that their minister will not detain them with an evening sermon. *

Though not agreeing with our correspondent who sent us the above, we deem it right that he should be heard. We cannot admit that all changes in matters that are merely of human arrangement, are innovations; nor can we assent to the position that the abuse of a practice is an argument against the use of it. In the case to which he refers, the solemnity of the sermon may in some instances be interrupted, but we may maintain, it is not by the interval but by that to which the interval gives merely the occasion, worldly thoughts and conversation. Suppose the communicant would, after obtaining the relief required, retire to his closet and there in secret pour out his soul to God in prayer, would he not return in a better frame than if he had remained the whole time, wearied not of the service, but in it? This the interval gives the opportunity of doing. Where the closet is not at hand—the street, the road, the woods, will answer. Devout ejaculations may be offered up, and spiritual and edifying conversation may be carried on. We do not present this as an argument for the practice, but it would be just as valid for it as the reasons presented by our correspondent are against it.

T. S.

HOW DO MINISTERS LIVE IN THESE DAYS?

"How do ministers live in these days?" said Mr. Brown, the merchant, to Mr. Smith, the preacher, after weighing out for him a few pounds of sugar, at twenty-five cents per pound, and measuring off a few yards of calico, at thirty cents per yard.

Mr. Smith hesitated. Mr. Brown was not a professor of religion, and he did not wish to say anything which could in the least discredit the church.

"They tell me," Mr. Brown continued, "that your salary has not been raised, and I always supposed it was small enough; and now when four hundred dollars are scarcely worth as much as two hundred were three years ago, I can't imagine how you make it do."

Just at this moment the door opened, and deacon Jones entered the store. The merchant intent on the subject, went on.

"Good morning, Mr. Jones. I have just asked Mr. Smith how ministers live in these days of high prices?"

"That is a question which I have been asking myself lately," replied the deacon; "and I would be glad to hear our minister answer it."

Mr. Smith, thus appealed to, said: "There are some ministers whose salaries have been raised to correspond with other things. We will not speak of them. But you ask how those live who have only the same amount of money which three years ago they thought no more than a comfortable support. I will divide them into three classes. The first are men who have some property, and they fall back on that, and are spending it pretty rapidly. Others are getting in debt, and this I fear is the case with too many. The third class cannot do as the first, and will not do as the second, and nothing remains for them, if they will live within their means, but the sternest self-denial. My salary is, as you know, four hundred dollars per annum, and a house to live in. I must keep a horse and carriage, and wear them out pretty rapidly, too, and the money invested in them, and the cost of keeping, is at least, with present prices, one hundred a year. Then there is the wear and tear of carriage and harnesses, and the losses by accident to horse-flesh, which ought to be reckoned fifty more. It costs me six dollars a cord for wood, or ten dollars a ton for coal; and I must keep at least two fires. A place to study is indispensable to my usefulness, and whatever else is given up, I must have the fire in the study when it is needed. It will cost forty dollars for fuel, and then you see that nearly two hundred of the four is used up; and you ask how I, and my wife and two children, live on the other two hundred. I will tell you. We live on bread and water. Tea, coffee, sugar, and butter, have been, one after the other, given up, except when we have company. The old clothes are mended and worn, but my wife says that cannot be done much longer. Books and periodicals are given up; and the hand which once dispensed charity to the poor is empty. That is the way that I and many others are living. If this was our just proportion of the public burden we would not complain, but it does seem hard to be deprived of those luxuries to which we had become accustomed, while every body around us enjoys them, and lays up money besides."

"Why have you not spoken of this before?" said the deacon.

"It is not pleasant to complain," was the reply. "Besides, the whole community know what my salary is, and many of them must know that I receive less favors than formerly. Three years ago, when butter was twelve cents a pound, we had as much given us as we needed, but since it has been thirty or over, we have not had a pint of milk or an ounce of butter, except we have paid the market price. It is too valuable now to give away, and the same is true of other things."

"This is too bad," said the deacon.

"Too bad," said Mr. Brown, "and I will tell you, deacon, what you ought to do. You are most of you farmers, and you ought to pay your subscription in butter, cheese, pork, or whatever he wants, at the old prices, or else give him twice the amount of money. I am willing to begin on this plan. My subscription is ten dollars, and he may take it in goods out of the store at whatever they were worth two years ago, or I will pay him twenty."

"I can't say that there is any injustice in that," was the answer, "and I will try to get the people to come up to it. You pay all other laborers about twice the old prices, and I don't know why a minister should live on bread and water more than other folks."—*Morning Star*.

NATCHEZ MISSION.

LETTER FROM MR. J. C. K. FARIS.

NATCHEZ, Miss., November 4, 1864.

CENTRAL BOARD OF MISSIONS, REF. PRES. CHURCH—*Dear Brethren*: I take pleasure in informing you of the continued prosperity of the mission. The teachers are enjoying good health, and are encouraged in their work. The pupils generally are making good progress in their studies. We have reason to believe, too, that they are improving in their morals. A deeper interest is taken in the Sabbath school, if we may judge from the attendance. The average is higher than in any previous month.

To give a better idea of the work, I send herewith a comprehensive report of all of our schools in one view. By reference it will be observed that there are seven day schools, five in Natchez, and two on the plantations. The whole number of pupils present during the month is set down at 365. It would no doubt be more than this, as in some of the schools the name of the pupils were not enrolled, and in these cases the greatest number present at any one session is taken as the number of different pupils in the school during the month. The average attendance in all the schools is 300. The average has been mostly taken for two sessions per day. If it were made out to embrace all that attended either sessions, it would be considerable higher, as the forenoon attendance is usually the best. The average number of days, in four weeks, in which school is held, is about 18, and of pupils to each teacher nearly 43. It must be observed that the deficiency in the full number of days is caused partly by the late arrival of the new teachers. One week was lost in the Arnandlia school, by the death of one of the lessees, and slight illness of the teacher; while attendance at the funeral, and inclement weather, were the occasions of three days lost on White Hall, the distance between the school and Arnandlia, where the teacher rooms, being two miles. Justice to the teachers requires this statement.

We have an interesting night school in Natchez, but it has been interrupted frequently by inclement weather, and unfounded fears and misapprehensions of the colored people in regard to military orders. There are 50 names on the roll, and the school will probably flourish as soon as the weather permits. The night school on the Arnandlia plantation, taught by Misses Holliday and Spear, averaged for the past month, 22.

The Sabbath school promises well. Two hundred children are here brought under religious instructions, who otherwise would be left to spend the Sabbath

in vain. We have moved the Sabbath school in Natchez to the Pres. chapel, and meet at 10½ A. M.; this leaves no time for preaching in the forenoon, consequently we have had no service in Natchez since the change was made. If another minister was here, we could have preaching in the church in the afternoon and evening. I have only held one service each Sabbath since we took the school to the church, and that on the plantation.

Our greatest difficulty now is the want of a comfortable dwelling house, and fuel for ourselves and the schools. Though we have been promised a house, we are still in our old quarters.

We have to furnish our own fuel. We can no longer draw it from the Government. This will prove a considerable item of expense. Wood costs \$10 per cord, and coal \$1 per bushel. It will require quite a quantity of fuel to heat the school rooms, four in number, and our own apartments. We have hitherto had little expense for anything we needed in the schools or for ourselves. The expense now will necessarily be greater.

Inclosed I send a late order in relation to the schools in this Department. No steps have been taken as yet in this place toward initiating the regulations set forth in the order. I don't know what its effect may be. You will be able to judge of that probably as well as I. I don't, however, anticipate much interference with our internal arrangements. In regard to tuition and fuel as well as other expenses, it contemplates making the one meet the other,

It would be well for congregations or individuals to forward boxes of ready made clothing, shoes, &c., for the benefit of the destitute. The clothing most needed is for children between the ages of six and sixteen. It would be better to send clothing either new or nearly so. Old clothing is of little service and it is not generally of such size as is most needed here.

The lady teachers last appointed have not yet arrived, neither have we had any word from them. The voluntary laborers among Freedmen in this place will soon number little less than forty. The North is becoming quite alive to the cause of the oppressed, but it will be some time ere the injury inflicted for generations can be repaired. But we can plainly see the providence of God in delivering an injured and despised race; and at least the way being prepared for the fulfillment of his promise, that Ethiopia shall soon stretch out her hands unto God. Many prayers are now offered up to God in behalf of poor Ethiopia, and we have reason to expect, ere long, the literal exemplification of these people worshiping God under their *own* vine and fig tree.

Hoping that Covenanters will not be far behind in this benevolent and Christian work, we commend the cause to their prayerful consideration and liberality, that they also may obtain the reward.

I am very respectfully, yours in the work,

J. C. K. FARIS.

The following are the Regulations referred to in Mr. Faris' letter :

I. Each Superintendent of Colored Schools will report directly to his Local or Resident Superintendent of Freedmen.

II. School property will be procured by the Local Superintendent of Freedmen, and be under his control.

III. The Superintendent of Colored Schools will be furnished a clerk, when necessary in the opinion of the Local Superintendeat of Freedmen. He will be furnished an office, where any parties may transact business with him at designated hours.

IV. Cities and towns will be divided into School Wards, and as nearly as possible in accordance with Municipal Wards.

V. Pupils will be expected to enter the school within their Ward. All at-

tendance in schools out of their Wards will be by permission of the Superintendent of Colored Schools. All present preferences will be regarded.

VI. To prevent fraud, so easily practiced upon many of these people, no moneys will be collected from them, except by the Superintendent of Colored Schools or parties whom he may authorize. Aiming to make the schools as nearly as possible self supporting, all parents or guardians sending to these schools, who are able, will pay tuition in full—*one dollar and twenty-five cents per month*—or fractionally, according to their ability, \$1.00, 75 cents, 50 cents, or 25 cents. In case of entire inability to pay, pupils will be sent free. In case of sickness certified by the teacher for the space of two weeks, the Superintendent will credit the money paid for that time to the next month. Tickets of attendance will be issued by the Superintendent of Colored Schools to each pupil, whether paying or free. Tuition will be paid in advance. Each ticket given will be the receipt for the money paid. The money so received will be paid over as per receipt, to the Local Superintendent of Freedmen.

VII. The funds accruing from tuition will be expended:—First, For rents, furniture, fuel, repairs and school apparatus. Second, For teachers' salaries, *pro-rata*. All bills paid from this fund will be within the restriction specified, and will be approved by the Superintendent of Colored Schools. Accounts of these receipts and disbursements will at all times be subject to the inspection of authorized officers or agents of the different Societies.

VIII. The location of teachers of the different Societies will be determined by agreement between the Superintendent of Colored Schools and the agent of the Society to which the teachers may belong.

IX. For the purpose of securing system, the hours of opening and closing school, promotion and classification of scholars, will be under the direction of the Superintendent of Colored Schools. In reference to the books used, the Superintendent of Colored Schools will consult with the Agents of Societies, and secure uniformity with the least possible expense to the pupils.

X. All teachers sent by duly organized Societies will be accredited, and the Societies will be held responsible for their characters. Teachers will be dismissed by agreement between the Agent of the Society to which they belong and the Superintendent of Colored Schools. Special cases of insubordination will be referred to the Superintendent of Colored Schools, and no pupil will be dismissed except by him.

XI. Each teacher will be furnished a Roll Book, and be required to keep a record of the names of parent or guardian, pupil, age, times of attendance, &c, as per blank furnished. 1st. Teachers should call the roll at the opening of each session, noting all absences and tardiness. 2d. Call absentees and truants to account, and enforce the greatest degree of punctuality and constancy. 3d. Use every justifiable means at your command to stimulate the minds and improve the manners and morals of pupils. Remember that you are for the time the guardians of character and eternal destiny. 4th. Insist rigidly on the most perfect attainable order in and about the school room. 5th. Hear patiently all reasonable complaints, either from pupils or parents, and aim at justice to all parties. 6th. View the work in which you are engaged, comprehensively. Prejudice, sectarianism, partisan rivalry, have no place here. Be magnanimous, devoted, earnest. 7th. All legal or financial questions, or those of authority merely, refer at once to the Superintendent of Colored Schools. Each teacher will furnish Monthly Reports to the Superintendent of Colored Schools, and at the end of each term a full Statistical Report, including history of school and any suggestions for the future, and such additional reports as may be required by their respective Societies.

XII. During the continuance of the present orders for rations and quarters,

all teachers will be furnished alike. Should the Government officers in charge of abandoned property be unable to furnish the necessary quarters, the deficiency will be equalized as nearly as possible by the *pro rata* pay to the teachers. The strictest economy will be observed in all respects—procuring buildings, quarters, &c.

XIII. The Superintendent of Colored Schools will establish evening or night schools, at his discretion, with these limitations:—Tuition to be paid not to exceed \$1.00 per month; no school will continue later than nine o'clock, P. M.; and the observance of the above rules as far as applicable.

XIV. Money accruing from these night schools will constitute a separate fund, for the payment of necessary expenses, and all surplus funds will be appropriated to the general fund.

XV. The school year will be divided into three terms, as follows: One term of sixteen weeks, and two of twelve weeks each—to commence, respectively, the first Monday in September, the first Monday after the first day of January, and the first Monday in April. Day schools will be kept six hours in a day and five days in a week. Four school weeks will constitute a month.

XVI. Rules and regulations not herein specified will be determined by the Superintendent of Colored Schools. All radical changes will be made by order from this office.

JOHN EATON, JR.

Colonel and Genl. Supt. of Freedmen, Dept. Tennessee and State of Arkansas.

THE CHURCH IN THE MISSISSIPPI VALLEY, NORTH.

It is only a few years since this vast region was entirely unoccupied by our Church. Within the entire field now included in the bounds of the Iowa Presbytery there was not a single congregation, until 1846, when the congregation of "Virginia Grove," now Sharon, was organized. It was then composed of two small societies, about forty miles apart. One of these was in a short time broken up by emigration. Ten years ago this congregation remained as the sole representative of the Church on the western side of the Mississippi, above St. Louis. Since that time, seven congregations have been organized in Iowa, making now eight congregations in that new and prosperous State, and all these, except one, have settled pastors. The toil and privation experienced by the ministers who first ventured to pitch their tent on the frontier of the Church is now being rewarded by an abundant harvest. New stations are springing up, and societies already formed are changing into organized congregations. These very soon become self-sustaining.

A new congregation has been recently organized in Davenport. This city is, in many respects, the most promising place in the State; probably the best point on the river above St. Louis—a city unsurpassed for the beauty and healthfulness of its location, at the foot of the Rock Island rapids, a commanding position commercially, near the centre of the eastern boundary of the State, with an outlet, east and west, by rail road, being the only place heretofore where the river is spanned by a rail road bridge.

The society in this place is small, but the prospect most encouraging. With the fostering care of Presbytery, and help from liberal brethren abroad, to aid in obtaining a permanent place of worship and in supporting preaching among them, a self-sustaining congregation will be established in a prominent position. To brethren coming westward we would commend this place, both to those whose means will enable them to purchase farms near the city, as to those who may

wish to locate in town. Any one wishing information can call on, or address John B. M'Elroy, corner of 12th and Harrison streets.

A new and promising settlement has been made by the Presbytery, in the congregations of Washington and Amboy. Washington is at present the terminus of the south branch of the Mississippi and Missouri River Rail Road. Rev. S. M. Stevenson has been ordained and placed over the above congregation. Mr. S. is well and favorably known among the scattered societies in the North-west, where he has labored as a missionary heretofore, by the appointment of Synod. His settlement begins already to be the means of gathering the dispersed of Judah. Isolated families and feeble societies unfavorably located are selling off their former possessions and settling around him. The young pastor needs no commendation from our pen, either as a man or as a minister.

Another encouraging settlement has been made lately near Albia, in Monroe County, Iowa. Rev. James Love, long and well known in the Church as a devoted and faithful minister, has removed from Londonderry, Ohio, and located at the above named place. For several years there has been a society there under the care of the Presbytery. Purchases have been made by brethren from a distance, with the intention of immediate removal to that place. The location is a good one. It is on the track, and near the present terminus of the Burlington and Pacific Rail Road.

The wonderfully productive soil of the prairie States, their healthy atmosphere in all northern climates, and the inflated markets of the east, have turned the tide of emigration strongly westward.

Selfishness is not a prevailing trait of western character. The liberality of the brethren there is well known to those who are acquainted with them. Their open country seems to expand the benevolence of all who locate on its soil. It has been remarked by strangers, that they respond promptly and with no mean contributions, to every appeal made to them by their pastors for assistance in benevolent enterprises. Of course, we do not mean to say that every Covenanter found in our western congregations is liberal in proportion to his means. There are covetous men there with whom money is the "sum of all good." The churl does not become bountiful, remove him where you will. *

EMBARKATION OF MISSIONARIES.

REV. JOSEPH BEATTIE, wife and child, and Dr. David Metheny, wife and infant, sailed from New York on Wednesday, Nov. 2, in the Cunard steamer Scotia, for Liverpool, on their way to Latakiah, Syria. Mr. and Mrs. Beattie return to the mission field after an absence of some fifteen months, necessitated by the shattered health of Mrs. B. Dr. and Mrs. Metheny go out, under appointment by the Board, to join the mission for the first time. The departure of these brethren is matter for profound gratitude to the Head of the Church. Our brother returns, rejoicing in the restored health of his wife, and the effort so long made to obtain a suitable physician for the mission is at length successful. Dr. Metheny is a well-educated physician, and has established his reputation as a successful practitioner, and best of all, his heart is thoroughly in the work. Interesting farewell meetings were held in Philadelphia and New York on the eve of the departure of the missionaries, at both which large collections were taken, for the people gave willingly. It must have been gratifying to the missionaries, to see the tokens of deep

interest felt in them by the brethren, many of whom, notwithstanding the early hour, accompanied them to the ship. There could not have been less than forty or fifty, among whom were most of the ministerial members of the New York Presbytery, whose presence and remarks gave special interest to the meeting held on the preceding evening. After commending the mission families in prayer to the divine protection and keeping, the friends bade them farewell, when, at the given signal, the noble ship turned her prow seaward, and was soon lost to view. Let the Church remember her missionaries, and make unceasing intercession to God on their behalf, that the word of the Lord may have free course, and be glorified. And in view of the greatly increased expenses of the mission, and the large outlay made necessary by the departure of our brethren, let prompt measures be taken to replenish the treasury, and keep it well supplied. The present great need of the mission, and one that must be speedily met, is a female school, with a competent teacher to take charge of it.

NEW YORK PRESBYTERY.

THE New York Presbytery convened, according to adjournment, in the 2d Reformed Presbyterian Church, New York. Rev. D. M'Allister, Moderator, and J. B. Williams, Clerk. Most of the constituent members present.

There were four calls before the court: from Kensington, Conococheague, Kortright, and Brooklyn. All of these were presented to Mr. J. H. Boggs, licentiate, for his acceptance or rejection, when he signified his preference for the last mentioned. Preparatory steps were taken for the ordination, which is to take place, provided the way is clear, on the second Wednesday of December. Rev. R. Z. Willson is to preside. Rev. D. M'Allister to preach the ordination sermon, Rev. J. R. Thompson to address the pastor, and Rev. S. Carlisle, the people. The moderation of calls was granted Kortright and Bovina, and Rev. D. M'Allister appointed to moderate the same, when requested by the sessions and congregations respectively.

It was resolved by the court, that congregations under the charge of this Presbytery, receiving supplies, be directed to contribute to ministers and licentiates laboring in our bounds, to the amount of \$15 per Sabbath.

The case of discipline from the 1st congregation, New York, which was under consideration at the adjourned meeting in July last, was again resumed. Presbytery acting under the authority of Synod, a libel had been framed against elders of that congregation. The libel had been prosecuted to some length at the previous meeting. After considerable deliberation and discussion, it was resolved, that the libel be quashed, and the complaint dismissed. The following resolution was adopted, to dispose of the whole matter:

"Whereas, a majority of the members of the 1st congregation, New York, desire the dissolution of the official relation of C. B. French, J. Nightingale, and W. Sterritt, to said congregation; Whereas, this Presbytery is satisfied that their usefulness as elders in that congregation is at an end; therefore, Resolved, That their official relation to that congregation be and hereby is dissolved."

Messrs. Nightingale, French and Sterritt gave notice of protest and appeal.

It appeared from the Treasurer's report, that the congregations of Brooklyn, 2d Newburgh, Coldenham, Whitelake, Kortright, Bovina, and Walton, had

not contributed to the fund, and they were directed to do so at the earliest convenience.

A scale of appointments, presented by the Committee of Supplies, is forwarded, together with the Treasurer's report, for publication. Respectfully submitted.

J. B. WILLIAMS, *Clerk of Presbytery.*

SCALE OF APPOINTMENTS.

Brooklyn, Rev. R. Z. WILLSON, Nov. 1st, 2d and 3d Sabs.; Dec., 1st and 2d Sabs.; Rev. A. STEVENSON, Nov. 4th Sab. *Kortright*, Rev. J. KENNEDY, Nov., April, 5th Sab., and May, until the meeting of Presbytery; Rev. T. HANNAY, January; R. SHIELDS, Feb., 1st Sab.; Rev. R. Z. WILLSON, Dec. 3d and 4th Sabs., and March, 1st and 2d Sabs. *Bovina*, Rev. J. KENNEDY, Dec., 1st and 2d Sabs.; April, 3d and 4th Sabs.; R. SHIELDS, Jan., 3d, 4th and 5th Sabs.; Rev. T. HANNAY, Feb.; Rev. R. Z. WILLSON, March, 3d, 4th and 5th Sabs., and April, 1st and 2d Sabs. *Galway*, Rev. S. CARLISLE, Nov., 4th Sab.; Rev. J. W. SHAW, Dec., 1st and 2d Sabs.; Rev. J. KENNEDY, March; Rev. J. R. THOMPSON, May, 2d Sab. *Argyle*, R. SHIELDS, Feb., 2d, 3d and 4th Sabs. *Dundaff*, Rev. J. KENNEDY, Dec., 3d and 4th Sabs.; Rev. J. B. WILLIAMS, Jan., 2d and 3d Sabs.; J. H. BOGGS, Feb., 1st and 2d Sabs. *Ballybay*, Rev. D. M'ALLISTER, Dec., 3d and 4th Sabs.; Rev. J. KENNEDY, Jan., 1st and 2d Sabs., and Rev. R. Z. WILLSON, April, 4th, and May, 1st Sab.

REPORT OF THE TREASURER.

1864.

Receipts.

May 24, Balance in Treasury, per last report,.....	\$375 40
July 12, 1st cong. Newburgh,.....	32 43
Oct. 6, Boston,.....	10 25
“ 30, 1st New York,.....	45 08
“ 30, 2d New York,.....	116 87
Nov. 1, 3d New York,.....	56 00

\$636 03

Disbursements.

Rev. William Graham.....	\$75 00
“ D. M'Allister,.....	70 00
“ R. Z. Willson,.....	20 00
“ J. O. Baylis,.....	14 00
To balance,.....	457 00

\$636 03

JAS. WIGGINS, *Treasurer.*

AFFAIRS ABROAD.

MADAGASCAR.—We find the following in the *Foreign Missionary* for November. The first part of our extract is confirmatory of previous accounts in reference to the growing interest in Christianity;

the last presents a rather singular scene, which we record as an illustration and proof of the position occupied by the native Christians, and their boldness in owning their religion.

“On Christmas day there was at the capital an imposing spectacle. In a natural amphitheatre in the heart of the city, ‘no less than seven thousand Christians were assembled. Some were standing, or leisurely walking to and fro; others sitting under umbrageous and fruit-bearing fig-trees. Fathers and mothers, with their children, were there, young men and maidens, pastors and their spiritual flocks, all in their holiday attire.’ Being formed in procession, they came, marching four abreast, to the palace. ‘Amongst the front ranks were civil and military officers of 13th and 14th honors, officers of the palace, as well as others of lower rank, mingled with pastors, preachers, and followed by the whole body of Christians.’ Arriving on the ground before the palace, they formed themselves in front of the balustrade, within which the royal seat was placed, and hearty were the greetings when the Queen came forth from her palace, and took her seat. On her left were the members of the royal family and officers; on the right, the ladies in waiting, the ministers and members of the government. After the singing of the national anthem and of a hymn imploring a blessing on the Queen, an officer, advancing to the front, tendered to the sovereign the salutations of the Christians, and presented the customary *hasina*; after which ‘Rainimamonjisoa, an intelligent, gifted, and influential officer, who is also aid-de-camp to the Prime Minister, stood forward, and, in the name of his fellow-Christians, addressed the Queen with much readiness and force, assuring her Majesty of their loyalty and gratitude for their privileges, of their devotedness to the Government, and earnest desire to promote the welfare of all classes.’”

AFFAIRS AT HOME.

THE WAR.—There has been a good deal of fighting the last month, but no decisive battle. The hostile armies confront each other still at Richmond, in the Valley of the Shenandoah, and in Northern Alabama and vicinity. Gen. Sherman is leading a large army from Atlanta toward the Atlantic coast. At this writing little is known regarding his movements. If successful, the result will be most important. Our hopes still are that a few months will see the end of the Southern Confederacy.

THE PRESIDENTIAL ELECTION.—Our readers are aware that Abraham Lincoln has been re-elected President for another term of four years. We are thankful for it—deeply thankful. Not that Mr. Lincoln is all that the Chief Magistrate of this great nation should be. This he is not, in either intellect, or in his moral conviction, or in his religious character. But in his election we have the purpose of the country clearly expressed to carry on the war against the slave-holding Confederacy until it is completely and forever subdued. The election of the opposing candidate would have been an inconceivable national calamity. The South would then have dictated the policy of the Executive: the slave-power would again have ruled in the Presidential chamber and cabinet.

Thank God it is not so now, nor likely to be so. The nation has spoken, and its voice will be heard in Europe as well as here. Here, it has hushed the anti-national faction into a dead silence: abroad, it will show the aristocrats and monarchists who have been gloating over the supposed failure of republicanism, that there is a power in popular government of which they know nothing.

OBITUARIES.

DIED, suddenly, JOHN WHITE, of Armstrong Co., Pa., in the sixty-sixth year of his age. The deceased was born near Derry, in the County Donegal, Ireland, in the year 1797. The whole family afterward came to America, and John first obtained visible membership in the Ref. Pres. Church, in the city of Baltimore. He at length found his way to Western Pennsylvania, and settled in the Piney branch of what is now Rehoboth Congregation. His first pastor here was Rev. Mr. Walkinshaw, of whom he always entertained the tenderest recollections; but he also sat under the successive ministrations of Revs. O. Wylie, R. J. Dodds and T. M. Elder. During this period he was married three times; two dearly loved ones went before, and his third wife, and eight children, still survive to mourn their loss. His own remains lie in the quiet churchyard at Piney.

The deceased was an honest Covenanter, and whatever might concern himself he was never ashamed of his profession. Indeed, so very conscientious was he, that once when called upon to testify before the civil court, he refused to be sworn until he had defined his views of his relationship to the civil authorities. Perhaps his great characteristic was Christian hospitality. His immediate brethren, and those from a distance, will doubtless long remember his quiet yet large-hearted kindness. Especially on sacramental occasions was his house open to every stranger. To whatever he had, and the best he had, every one was welcome. Nor were his thoughts confined to these things. Although a man of few words, yet in private intercourse one soon learned that his mind was dwelling much on *spiritual* things also, and that he was growing ripe for heaven.

Although the deceased had had several previous intimations, yet his death was awfully sudden. Leaving home in the morning for his market town, in company with his son of eighteen, and in better health than usual, he was taken suddenly ill on the way, and had little more than time to light down on the road-side, where he expired in the arms of his boy. He was brought home in the afternoon to his afflicted family—a corpse!

John White had set his house in order. And his last will and testament contains this solemn sentence, which may well be imitated as a matter of duty, and admired as the dying testimony of one of God's children to the truth and value, in death, of those great principles which had been the solace of his life: "I do hereby most solemnly urge and enjoin it upon their guardians, to see that my children are religiously raised and trained in the principles of the Reformed Presbyterian Church, in which they, and their fathers, have been born and baptized." "Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." E.

THE subject of this brief notice, Miss EMILY BROWN, daughter of W. J. and Emily Brown, of New York City, was a beautiful example of devoted youthful piety. When but four or five years of age, she was observed to be affected to tears by the chapter read in family worship, especially when it related to the death and sufferings of Christ. Her mind appears to have been early arrested by the story of the cross, and her questions with reference to it were earnest and frequent. At the age of fifteen she united with the church (3d cong. New York), and enjoyed the privilege of commemorating the death of the Saviour, to whom she had early committed herself. Her piety, although deeply emotional, was also practical; by obedience to parents, kind deportment to all, and tender affection for beloved brothers and sisters, she manifested that the law of God was her rule of life. For several years her health had been precarious; latterly her disease proved to be of the heart. After an illness of five weeks, endured with resignation, she passed away on the 3d of September, 1864. "Blessed are the dead who die in the Lord."

"Leaves have their time to fall,
And flowers to wither by the north wind's breath,
But thou hast all seasons for thine own, O Death."

Com.

DIED, August 6th, 1864, SAMUEL CRAIG, son of Rev. Samuel and M. M. Carlisle, aged 3 years and 9 months. July 5th he was seized with scarlet fever, followed by measles; 19th, there were returning symptoms of diphtheria (with which he had been troubled during the winter), terminating in consumption. He was a noble boy—gave evidence of early piety. His sufferings were great, and we cherish the hope that he, together with his two beloved sisters, have gone to the enjoyments of Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

DIED, at Washington, Washington Co., Iowa, August 19th, 1864, aged 3 years and 17 days, JOHN JOHNSTON, only son of M. and E. Wallace. A short time after the death of this, their only boy, the afflicted parents were again visited by another sore bereavement. A second member of their family, a little daughter, was taken from them. Mourning as they do on account of the death of these their little ones, yet not as do they who have no hope; believing the promise which God has made to his people and their seed, they trust what is their loss is their children's unspeakable gain, and in cheerful resignation to the divine will can say, with God's servant of old, "The Lord giveth, the Lord taketh away, blessed be the name of the Lord." Com.

MRS. JENNIE R. S. RAMSEY, wife of Thomas Ramsey, died, in the 26th year of her age, at the residence of her husband, Washington county, near Florence, Pa., August 3d, 1864.

Jennie was much esteemed by all who made her acquaintance. She was the second daughter of John and Margaret Slater, and niece of Rev. William Slater, and was united in marriage with Thomas Ramsey, November 6th, 1861.

Having enjoyed the blessed privilege of early religious training, she did not depart from it. She made a profession of her faith in Christ, when very young, in the congregation of Miller's Run, under the pastorate of her uncle. She was an intelligent, punctual and attentive hearer of the word. She manifested a deep interest in the cause of Missions—the cause of Christ, was a friend of the poor, in word and deed, and a strong advocate of human freedom in opposition to American slavery.

During her last illness she suffered much with an unusual degree of patience and Christian fortitude. She had many friends and neighbors to visit her, and notwithstanding the restrictions of attending physicians she desired to see and speak to them all. But her absorbing delight was in religious conversation. The tone of her conversation was so heaven-like that the writer, frequently in conversation with her, felt as if led to the very gate of heaven. She would repeat Scripture with great facility and pleasure. She had many favorite passages; one was: "I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day." A few hours before her death she called her friends around her and expressed her thanks for their kind attention, and desired her mother, her father being absent, to express her gratitude to him for the religious training he had given her—directing her youthful mind to Christ and heaven. She also desired those present to remember her to her absent brothers and sisters, including her brothers-in-law and sisters, and tell them to prepare to meet her in heaven; and also desired that special attention might be given to her infant daughter whom she was about to leave in this cold and sinful world. After surviving a short time, as she felt that her time was at hand, she took her husband by the hand, saying: "I am dying;" she then bid her friends and all present an affectionate farewell, and Stephen-like, looking steadfastly up into heaven, exclaimed: "O death, where is thy sting! O grave, where is thy victory! Thanks be to God who giveth us the victory through our Lord Jesus Christ." "Come, Lord Jesus, receive my spirit; O come quickly!" As the sound of these words died away in the air she calmly fell asleep in Jesus. "Blessed are the dead that die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "Them that sleep in Jesus will God bring with him." J. L. P.

DIED, November 19th, 1864, Rev. JAMES M'LACHLANE, pastor of Lisbon congregation, in the 67th year of his age.

DIED, October 25th, 1864, in Brooklyn, near Ridgewood, of typhoid fever, HENRY FERGUSON, in the 61st year of his age—an elder in Brooklyn congregation. He was ordained by the Rev. Robert Gibson in New York, and having moved to Brooklyn he was re-elected and installed there.

He was born in Ireland, of Christian parents, both members of the Reformed Presbyterian Church. They had nine children, all members. Rev. Hans Boggs was their minister. At the age of 16 Henry was left, by the death of his father, his two older brothers being away, with the charge of a large family. The morning after his father's funeral his mother laid down the Bible as usual, and said: "Henry, my dear, you will worship this morning." He took the book, and never omitted it night or morning while in a family capacity. He always had a desire to come to America, and in 1827 his mother, with six of her children, came to New York, certified to Dr. Alex. M'Leod.

He leaves a wife, two sons and three daughters, to mourn his loss. He was a companion with his children, and they seemed to love his company. The last Sabbath he lived was communion in Brooklyn. His oldest sister asked him if he knew this was his communion; he answered: "I do, but there is a higher waiting on me." His brother asked him, "What do you think of Jordan?" He answered: "I do n't feel that I want to take anything over with me." He was a dutiful child to his mother. She too died in Brooklyn, in her 96th year. They, with his oldest daughter and his sister, Mrs. Taylor,

lie in the same lot in Machpela cemetery, N. J. As they were not divided in life, so not in death. Being united to Christ, they do rest in their graves till the glorious resurrection. It is great consolation to have hope in the death of friends. So

“Adieu, dear friend; how vain’s the tear we give!
As vain the praise that from a mortal flows;
Farewell! The virtues which deserve to live
Deserve an ampler bliss than life bestows.”

E. A. F.

BOOK NOTICES.

NOTES, CRITICAL AND EXPLANATORY, on the Book of Genesis. From the Creation to the Covenant. By Melancthon W. Jacobus, Professor of Biblical Literature and Exegesis in the Theological Seminary at Allegheny, Pa. 1865. 12mo. pp. 304.

The enemies of evangelical Christianity,—some of them, and these the most dangerous, wearing and bearing the Christian name—have endeavored, of late, by various modes of attack, to undermine the authority of the Pentateuch, and of Genesis especially. They assail the Mosaic account of the Creation, of the Deluge, of the unity of the human race. Against these assaults, conducted with great scientific pretensions, the old and excellent commentaries in the hands of the religious community avail very little. There has been a felt need of a work that would meet this class of articles, both theologically and scientifically. The volume now before us meets this want. All the great questions, also, in connexion with the first chapters of Genesis, are presented frankly and discussed fairly, fully, and learnedly. The Introduction, of over fifty pages, treats of the whole subject of the credibility of the Mosaic record, and is a most valuable part of the commentary. Here the views of such critics as Colenso, in regard to the authenticity and credibility of the book of Genesis, are thoroughly confuted.

The author enters largely into the controversy regarding the days of creation, holding these to be natural days; but, with Dr. Chalmers and many others, separating Gen. 1: 1 from the rest of the chapter, by an indefinite interval. He maintains the universality of the Deluge, and meets with convincing reasoning those who favor the notion that it was local only.

We would have been pleased to see a more full presentation of the special character of the Noachic covenant as a transaction in which is exhibited, not so *directly* the saving mercy of God, or his mercy as shown in sparing the world and the order of this lower creation, as the theatre of redemption—all things being subordinated, according to the arrangement of the eternal covenant, to this greatest of the works of God.

These “Notes” are necessarily brief, but nothing of importance is passed without notice. They are “up” to the line of modern research, and are in style neat and perspicuous. J. M. W.

TRUTH IN LOVE: Sermons by the late Rev. Josiah D. Smith, D. D., with a Biographical Preface by the Rev. James M. Platt, and an Introduction by M. W. Jacobus, D. D. 12mo. pp. 320. Presbyterian Board of Publication, Philadelphia.

A very good collection of sermons. They will be read with fresh interest by the friends of the deceased, a very estimable man, and honored minister and pastor. These discourses are plain, didactic, correct and sound.

J. M. W.

THE COINS OF THE BIBLE, and its Money Terms. By James Ross Snowden, A. M. 18mo. pp. 70. Presbyterian Board of Publication.

This little volume is put by the Board in its "Series for Youth." We do not see why. It is equally, or better calculated for mature readers of the Bible, and supplies a want that every *student* of the Scriptures must have felt.

J. M. W.

LITTLE SEA-BIRD. 18mo. pp. 180. THE CAP MAKERS. 18mo. pp. 180. NANNIE BARTON. 18mo. pp. 180.

These all belong to the Presbyterian Board's "Series for Youth," and are of the same character as most of those noticed in our last, that is, very attractive reading for the young; generally well adapted to impress upon their minds and hearts, useful truths and rules of life; but not suitable for Sabbath reading. And we do again lift our voice against the filling of Sabbath school libraries with *novels* and *tales*, although they are "religious." This thing has gone too far. It is high time the Churches took the alarm. The Bible is neglected, while "story books" are greedily devoured.

J. M. W.

ANNA CRADOCK AND LITTLE SAMUEL. By Rev. Joseph H. Jones, D. D. 18mo. pp. 108. Presbyterian Board of Publication.

This is an excellent little volume, good for Sabbath as well as week day reading. Anna Cradock is an authentic and remarkable narrative. Samuel is the Judge of Israel. This is a book of the right stamp for children.

J. M. W.

THE SHEET ANCHOR, is the title of a small pocket Tract, bound in limp, written by Dr. Rockwell, of Brooklyn, and issued by the Presbyterian Board. It is dedicated to "the sailors of our navy," and contains an admirable summary of gospel truth. We give it our most hearty recommendation.

J. M. W.

THE CHRISTIAN MINISTRY: Its Moral Dignity, Necessary Qualifications, and Prospective Rewards. A Valedictory Address, delivered to the students attending the original Secession Hall, Glasgow, August 10th, 1864. By John Blakely, D. D., Kirkcaldock. 8vo. pp. 22.

A most appropriate address, rich in well selected thoughts, and replete with wise and earnest exhortations. It augurs well for the ministry of the original Secession that they are sent forth with sentiments so evangelical, and counsels so judicious, to enter upon their work.

J. M. W.

From Robert Carter & Brothers, 530 Broadway, New York:

THE MARTYRS OF SPAIN, and the Liberators of Holland. By the Author of "The Schönberg-Cotta Family." 1865. 12mo. pp. 400.

This book is written in the interest of noble witnesses for truth,

and is meant to be a tribute to their memory. Their sad but heroic story is well told, and furnishes a large amount of the most entertaining and profitable reading. This effort to do justice to the memory of martyrs deserves encouragement. We bespeak for the work a liberal patronage.

SEA DRIFTS. By Mrs. Georgie A. Hulse McLeod, author of "Sunbeams and Shadows," &c. 1864. 16mo. pp. 264.

Young readers will regard this as an attractive volume, both in matter and appearance. It is the story of a school girl whose adherence to truth and right carried her through difficulties of no common kind, with the respect and affection of all who knew her. The style of execution reminds us that the holidays are at hand.

EGYPT'S PRINCES. A Narrative of Missionary Labor in the Valley of the Nile. By Rev. Gulien Lansing, Missionary of the United Presbyterian Church in Egypt. 1865. 12mo. pp. 426.

A residence of twelve years in the East has fitted Mr. Lansing for the task undertaken in the preparation of this work. He is known as one of the most efficient of missionaries, and withal as a scholarly and able man. He is a close observer of men and things, and his judgment may be trusted with more than ordinary confidence. As a record of missionary work the volume is deeply interesting and valuable, and a perusal of it will stimulate the missionary feeling. The concluding chapter, by Dr. Dales, is very satisfactory.

THE BOOK OF ANIMALS, or the Wonders of the Menagerie. 1865. 16mo. pp. 160.

A large amount of most valuable information is given in this little volume respecting the habits and instincts of animals. It is intended for the young, and to suit their taste is profusely illustrated with pictures. It is a useful book.

THE CHILD'S BUNYAN: the Pilgrim's Progress for the Young. With illustrations. 1864. 18mo. pp. 158.

The praises of Bunyan's Progress, it would seem, are never to cease. This little book is an attempt to adjust its lessons to the youthful mind. The object is a good one, but the task is a very difficult one. It is no easy matter to simplify the Progress.

HISTORY OF THE REFORMATION in Europe in the time of Calvin. By J. H. Merle D'Aubigne, D. D. Vol. III. France, Switzerland, Geneva. 1864. 12mo. pp. 463.

It is gratifying to be able to announce the appearance of another volume of this admirable work. It needs no recommendation beyond the name of the respected author. The work of which it is part will take place as a standard history.

THE HAWAIIAN ISLANDS: their progress and condition under Missionary labors. By Rufus Anderson, D. D., Foreign Secretary of the A. B. C. F. M. With illustrations. Boston: Gould & Lincoln, 59 Washington st. New York: Sheldon & Co. Cincinnati: Geo. S. Blanchard. 1864. 12mo. pp. 450.

The venerable Secretary of the American Board was sent some short time since on a tour of inspection to the Sandwich Islands. The object in view was to ascertain from personal examination and inquiry, the results of missionary efforts in those distant islands. He has given to the public a richly stored volume, con-

taining not merely the report of his late visit, but almost all that can be said in regard to the natural, political, and religious history of the Hawaiian group. We promise all who read it an instructive and entertaining book.

From the U. P. Board of Publication, Third street, Pittsburgh.

THE ORDINANCE OF PRAISE: an argument in favor of the exclusive use of the Book of Psalms. By J. Claybaugh, D. D.

PASTORAL AND FAREWELL LETTER to the Associate Congregation of Presbyterians in Ballibay. New edition. By their former pastor, Rev. Dr. Thomas Clark.

THE BLOOD OF JESUS. By Rev. Wm. Reid.

These are all reprints of excellent works. In the first, the argument for the exclusive use of the inspired psalms is well managed and conclusive. In the second, the experiences of a Christian minister are strikingly presented; and in the third, the inquiry, What shall I do to be saved? is answered in a plain and scriptural manner. We recommend these works, as well as all the other issues of the Board, to our readers.

THE SCIENCE OF PRAISE. A Discourse on the relation of Song to Divine Worship. By Rev. T. P. Stevenson. W. S. Rentoul, 25 North Sixth street, Philadelphia.

The *manner* and the *matter* of Praise are the subjects treated of in this discours. The true view on both these points is clearly presented. We refer to the advertisement on the cover, and append the following from the publisher, Mr. W. S. Rentoul:

“The general circulation of this pamphlet in the congregations and families of the Church would do much good. We recommend pastors to ascertain at once how many will be taken in their congregations—say 25, 50, or 100 copies—and to order them promptly from the publisher, who will mail them post paid at 10 cents per copy. This is the only way to have such pamphlets generally circulated; the free circulation of which will highly promote the best interests of the Church; or, let any liberal individual send for a number of copies, and distribute them freely among his neighbors.”

ONE HUNDRED TEXT Sabbath School Cards. Fifty selected from the Old Testament and fifty from the New.

These are published by J. A. Young, of Cincinnati, and are very neatly gotten up. Price 20 cents.

APPOINTMENTS IN PHILADELPHIA PRESBYTERY.

R. Z. WILLSON, 3d congregation, *Philadelphia*, January; *Conococheague*, February. T. HANNAY, *Conococheague*, April, and till meeting of Synod. Rev. T. P. Stevenson to moderate in a call in the congregation of *Conococheague*, and Rev. S. O. Wylie in the 3d congregation of *Philadelphia*, when requested by the respective sessions and congregations.