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THE

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# COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

EDITED BY

JAMES M. WILLSON.

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"The Law of the Lord is perfect."—PSALM XIX. 7.

"Where to we have already attained, let us walk by the same rule, let us mind the same thing."—PHIL. III. 16.  
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THE  
*Life of the Christian*  
*and the World*  
COVENANTER.

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AUGUST, 1845.

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INTRODUCTION.

No apology is necessary in offering another monthly religious journal to the Christian public. There seems, indeed, to be need of an apology, if one can be made, for the very small number of periodicals consecrated to the cause of Christ in an age when political and merely literary publications are multiplied to an extent unknown in all past times. The world is preserved for the sake of the elect. "Ye are the salt of the earth." The press, in our times, is occupied chiefly about the world, as if it were preserved for its own sake—for the purpose merely of ministering to the gratification of bodily appetites. As the church of Christ is incomparably more important than all political and business associations, and as the welfare of the soul is our greatest interest, so the church and the salvation of our souls should engage our chief attention. These are maxims that all the professed disciples of Christ admit, and they are familiar to all: but does the encouragement given to religious publications correspond to these principles? Far from it! A small proportion of our time and property is devoted to the acquisition and diffusion of the knowledge of our Redeemer and his great salvation.\*

We have reason, indeed, to "thank God and take courage," that religious intelligence and discussion begin to force themselves into the political journals. This is an auspicious result of what some call the dangerous agitation of questions deeply affecting the purity and good order of the Lord's house, and the prosperity of the commonwealth. The controversies on the subject of ecclesiastical government,—on the temperance question,—on the sanctification of the Sabbath,—on the use of the Bible in schools,—on slavery,—and, above all, on the whole matters in dispute between Protestantism and Popery, have begun, as from their very nature might be expected, to mingle themselves with the animated political contests of the United States, and of other protestant nations.

In this way the Bible, with its laws and doctrines, begins to impart a new complexion to the newspapers. The Head of the church, by this process, is converting the press to its legitimate object. In this every friend of true and undefiled religion rejoices. But, after all, it is yet rather making religion subservient to the world, than rendering secular pursuits handmaids, as they should be, to the ordinances of the gospel. Besides, the political press gives but a very imperfect record

\* What news-boy, at our rail-road and steam-boat depots, ever thinks of offering for sale a Christian magazine or pamphlet?



of facts, and inaccurate commentaries on the doings of the church. All these matters are out of what has been deemed its jurisdiction.

Literary Christian men, and those whose business it is to dispense gospel ordinances and administer the government of the church, are best qualified to exhibit the practical working of divine truth, in the affairs of church and state. This is the legitimate province of a religious journal. It is not to discuss at large grave doctrinal topics. That is done much better in those orthodox books which are, or ought to be, in all Christian families. All gospel truth is practical. Good men desire to know how the religion of Christ works in social life—who embrace it, who oppose, what are the religious controversies, and what application should be made of the divine law in cultivating Christian graces, and in the reformation of prevailing errors or immoral practices. In connexion with this, a magazine devoted to the interests of religion must furnish notices of good books, newly published, and of the re-publication of old ones; and should warn its readers against such as are erroneous. All this must be attempted, and in some good measure executed, especially in this age of keen controversy, or the just expectations of the community of the faithful will be disappointed.

All those topics that are sometimes called exciting, must be discussed fearlessly, earnestly, and temperately. The word of the Lord must be held up as "a light to the feet and a lamp to the path," that Christians may be aided in their pious efforts to distinguish between right and wrong. Perhaps every age is moved by one or more of these topics that awake intense interest in the Christian community. In our own times we have more of them than have existed together in any past age.

The temperance question moves all Christendom. The evil of intemperance, after all the enlightened and vigorous efforts, for nearly twenty-six years, by able and excellent men in behalf of the total abstinence cause, is still strong in many protestant churches, and the opposition of the liquor-merchants and their abettors is vehement and malignant. The act of the Reformed Presbyterian Synod, 1841, forbidding the traffic in ardent liquors, must be illustrated and defended, to extirpate the remains of a deadly evil from among ourselves, and to enforce on our protestant brethren, by cogent scriptural argument, the imperative obligation of following a good example. A journal that refuses to discuss this subject, is not faithful to the interests of true religion.

The question of negro slavery moves ecclesiastical and civil society to their centres. The rights of man have always occupied a prominent place in the testimony of Covenanters; and as we never permitted slaveholders to enjoy the communion of the church, we could not witness the great efforts of British and American philanthropists without deep sympathy. We, as Covenanters, look with peculiar interest at this most intense movement of the public mind, in its bearings on the United States' Constitution, and on the fourteen state constitutions south of Mason and Dixon's line, in all of which there are imbedded pro-slavery provisions. In this view our distinctive principles are justified, as they respect human rights, by these benevolent anti-slavery efforts. On this great topic, a Christian, especially a Reformed Presbyterian magazine should, and by the Divine aid will, speak out in a manner that cannot be misunderstood. We thank God that he has called forth so strong and increasing a host of auxiliaries in pleading the cause of human liberty. We hope and pray that Messiah will lead them all on, as he has done many, to assault the citadel of this despotism—the United States' Constitution.

The popish controversy, in the goodness of God, now agitates all Christendom, and begins to make ghostly and civil oppressors tremble on their usurped thrones. All protestants who favour our Covenanters with a reading, will be pleased to find in the field another auxiliary, to aid in doing battle against the man of sin and son of perdition. It is the duty of a Covenanted Presbyterian editor to oppose the hierarchy, whether in a popish or prelatical form—to maintain and defend the Presbyterian right of suffrage in the election of ministers, elders, and deacons—to vindicate the purity of gospel institutions against all human inventions, in worship, government, and discipline.

The sanctification of the Sabbath, now most shamefully desecrated over the whole land, demands special attention of the public journalist. By the United States' mail, by travellers, by the running of public vehicles, by the transportation of merchandise, and other forms of Sabbath violation, the religious feelings of good men have been and are outraged. Christianity now demands and will accomplish a reform of this enormous evil. As God gives grace, we intend to aid in this good work.

One remarkable feature of this age is the organization of associations whose efforts are directed to the reformation of the alarming evils that threaten the ruin of society. Among these the Bible Society occupies the first place. It is now forty-one years since the formation of the British and Foreign Bible Society. Since the organization of this great and benevolent institution, many others have arisen; such as missionary societies, tract societies, temperance societies, anti-slavery societies, associations for sanctifying the Sabbath, and protestant associations. It could not be reasonably expected that, in a corrupt age like this, these and other voluntary associations would all be perfect, especially in their practical operation. But that these masses of protestants, associated for great and beneficent purposes, are designed of God to prepare the way for the organization of civil governments on Christian principles, to enforce obedience to the law of God—ought not to be doubted. And whatever may be maintained respecting the duty of Christians as to becoming united with them, (and to this, with proper limitations, we see no valid objection,) all will be desirous to mark their movements, and to know what the Spirit of Christ, at least in his common operations, is bringing to pass by their powerful instrumentality. All will wish to know whether they are working out a purification of society from the grosser evils that have been undermining its foundations. It is intended to record, in the pages of the Covenanter, their doings.

We intend to replenish our pages with brief historical notices of the origin, growth, and present state of the congregations of Covenanters in the United States, and in the British Colonies, and the location and condition of our numerous young and growing societies and missionary stations. "Walk about Zion and go round about her." We also intend to record and expound the action of the supreme and subordinate judicatories, that we may all intelligently and devoutly "walk by the same rule and mind the same thing," in "striving together for the faith of the gospel."

All real Covenanters are desirous to know what God is doing in the operations of other denominations of protestants, especially those that are evangelical. It is intended, while the Covenanter, as the exponent of Reformed Presbyterianism, maintains frankly and firmly our distinctive principles, and opposes all that is wrong elsewhere,—at the



same time to aid all that is good, to rejoice in all that is praiseworthy, and to encourage a spirit of brotherly love towards all the saints of the Most High God, of whatever name, rank, or colour.

The condition of civil society claims the careful attention of the religious journalist. "When the wicked bear rule the people mourn." "As a ranging bear and a roaring lion, so is a wicked ruler over the poor people." "The wicked walk on every side when the vilest men are exalted." When the constitution of civil government is not professedly based on the law of the Lord, when it professes no subjection to Messiah, the Prince of the kings of the earth, and when the Lord is not known as a refuge in the palaces of kings, presidents, and governors, the ways of Zion mourn. The sins of statesmen—all political evils must be rebuked. "I will speak of thy testimony also before kings, and will not be ashamed." It is part and parcel of the religion of every true Covenanter, to labour zealously in faith on Christ for the speedy accomplishment of a beneficent and thorough reformation of the evils existing in the commonwealth. Of this, by the grace that is in Christ Jesus, we shall never lose sight, until "the kingdoms of this world become the kingdoms of our Lord and of his Christ,"—until "the righteousness of Zion go forth as brightness, and her salvation as a lamp that burneth," and until "kings," according to the promise, "shall become" to the church, "nursing-fathers, and their queens nursing-mothers."

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#### THE ELECTIVE FRANCHISE.

THE moral character of the United States' Constitution, and the propriety of voting and holding office under it, are, just now, extensively called in question. Men of various, and, in some, perhaps many, respects opposite opinions on other points, agree in this, that it is wrong to give a voluntary and active support to the government, as it is at present constituted. That thinking and conscientious men have taken this ground, is not so much a matter of wonder, as that they have been so long in coming to this conclusion. That a Constitution containing provisions so flagrantly in opposition to the law of God and the dictates of common humanity, in regard to the rights of man, should, for nearly half a century, have received the hearty and nearly unanimous support of the professed friends of liberty, and especially of the disciples of Christ, and that it is still so generally approved, presents a most remarkable example of judicial infatuation. Were there no specific objections arising from the provisions of the Constitution itself to the exercise of the elective franchise, the Christian should be deterred, as it seems to us, by other considerations from taking part in the movements of the various political parties which rage and rule, in turn, in this republic. And.

1st. *The candidates for office are not, in very many instances, of such a character as to claim the suffrages of a Christian community.* Ought it not to be taken for granted that every Christian desires the prevalence of a Christian influence and deprecates the opposite? That every good man considers it his duty to promote, so far as he can consistently, whatever and whoever promises to exercise a wholesome influence, and to dis-

countenance every thing from which emanates an influence for evil? Apply this principle to the subject in hand. All know that the holder of a civil office has an influence greater than the same individual would have had in a private station. His office gives him some weight; he is more readily seen and his example will be thought more safe to follow. Now what is the duty of the moral—the Christian voter? Is it not, clearly, so to cast his vote that he may, as a member of the body politic, throw his weight, not into the scale of vice, but into that of virtue? so as not to add any thing to the energies of irreligion, but, by voting for fearers of God, to employ his power as a voter so as to advance the interests of religion? If he vote for an enemy of Christ, for a profligate, or even for a non-professor who is not chargeable with gross immorality, but is unwilling or ashamed to profess Christ, he casts the mite of his influence into the scale of Christ's enemies in opposition to his kingdom, and in favour of the opposing kingdom—the kingdom of darkness and sin.

We would then ask, in all seriousness and solemnity, what have the great mass of Christians been doing for the last sixty years in the United States? Which way has their influence gone? Ascertain this, and we will know how, unless a great change take place, it is likely to go in future. The answer to our interrogatories we find in the character of the men who have been chosen to fill the various offices, municipal, state, and national. That few of them, comparatively, have made a profession of evangelical Christianity, will not be denied. That there have been some such, we are far from denying. We cheerfully and thankfully admit it. But we are equally clear in asserting that a large proportion of them have been utterly wanting in the scriptural and reasonable qualifications contained in Exodus xviii. 21, where civil rulers are required to be "able men, such as fear God, men of truth, hating covetousness." Yea more, who doubts that, in thousands of instances, protestant Christians have thrown their votes to elevate to the highest offices infidelity, profanity, adultery, Sabbath violation, drunkenness, and all uncleanness? To set them up in the persons of official functionaries, on a pinnacle of notoriety and power, for all to see, and imitate their baneful example? They have so cast their votes as to impart additional opportunities to bad men to diffuse the poison of their principles and character. Is it to be wondered at, that, notwithstanding the moral influence directed against it, iniquity, thus cherished, has gone on increasing at so rapid a pace? But let us teach by example.

All are aware that, about fifteen years ago, an effort was made by the Christian community to arrest the running of the United States' mail upon the Sabbath. Infidelity, and time-serving nominal Christianity defeated these efforts. Who took the most prominent part against them in the halls of Congress? Richard M. Johnson. And what was the result? Surely an outraged Christian community administered to this apostle of infidelity and shameless libertine, a becoming rebuke? Such an act surely put a stop to his political career? Not at all! The very opposite! Richard M. Johnson was chosen vice-president of the United States soon after! and no doubt hundreds of thousands of professing Christians voted for him! Thus was open infidelity elevated to the second office in the gift of the people. This is a noted but by no means a solitary instance of the general and lamentable indifference of professed Christians as to the religious or even moral character of those who ask their suffrages.



How can any moral man, especially any true Christian, satisfy his conscience when he votes for such a man as Richard M. Johnson, or for Henry Clay, a non-professor, and throughout at least the largest part of his life, a known profligate? Have not all received their talents from the Almighty, to be used for the accomplishment of good and not for evil? Is not he who so uses the elective franchise destroying that which he has builded, when he thus adds strength to that system of iniquity which, in the prayer-meeting and in the house of God, he labours to overthrow?

It may be said, however, that the Christian may vote, if he please, for a good man, who may exercise a religious influence, and that, consequently, all that we have said is merely an argument to show the necessity of greater care on the part of voters, but that it does not bear at all against the use of the elective franchise. Suppose it be granted that this may be done consistently with the principles of the government, (which we do not at all admit,) it does not meet the difficulty. Every one knows that the country has been divided, generally, into two great parties; that this division extends to states, counties, and townships; that, in nearly all cases, the candidates are ranged on one side or the other, and expect to receive, and do receive, the votes of their fellow citizens, as party men. Now this state of things, with partial and temporary exceptions, may be expected to prevail while society continues in any thing like its present condition, political, social, and moral. Hence the voter will have, generally, no choice but either to throw away his vote, by casting it for an individual whom he has no hope of electing, or to vote for such a candidate as his party may nominate. The first of these is a mere shallow device: the last will probably bring him, judging from the past, into all the evils arising from the elevation of wicked men of which we have just spoken. Where the candidates are so generally destitute of the scriptural qualifications, the wise and the safe course, even upon this general ground, is to refuse to say, a confederacy, with them.

But we proceed to mention a second reason to discourage from voting under the present system, namely, *those who hold office will generally employ their influence in upholding slavery.* We do not now inquire what are the provisions of the Constitution on this subject. That we purpose to do hereafter, in detail. We begin by asking, what has been the actual operation of the system? What has been the result of the votes cast during the last sixty years? We know that in some of the states, laws have been enacted manumitting the slaves formerly found in them. New York, Pennsylvania, and lately, New Jersey, with some other small states, have emancipated their slaves. This is well. But, looking at it in the light of *all* the facts, what is it? Nothing—less than nothing. A few slaves have been freed from their chains in the north, while the fetters have been fastened, during the same period, upon hundreds of thousands in the south; and these fetters rivetted by northern as well as southern votes. By the surrender, through state officers, and state courts, of thousands of fugitives; by the Missouri compromise; by the employment of the forces of the whole country to protect slavery and the domestic slave-trade; by the slave-laws of the District of Columbia; by supporting pro-slavery men and slave-holders as candidates for office; the whole mass of voters in the United States have given, and are now giving their strength to the maintenance and defence of that system of robbery, oppression, and moral pollution—American slavery.

When a fugitive is sent back through the state officers and courts, upon whom does the guilt and infamy of enchaining their fellow men, lie? Upon the official functionaries alone? Or upon the voters also by whom they are put into office? The constable arrests, the judge decides, the claimant drags away his victim. Who invested that constable—that judge with his official station? Whose agents are they? They are the agents of the voter. He may indeed keep his own hands free from the iniquity of actually binding the emancipated slave and driving him back to accumulated wretchedness, but can he purge his conscience of the deed, done as it is by an officer whom he has appointed to do, when regularly called upon, this very thing? Nor will it relieve the voting community from guilt to take this barbarous business out of the hands of the state officers and confine it to the authorities of the general government; for these also are the agents of the people. How many thousands have been already so returned, who can tell? They and their children have been enslaved by the voters of the north—many of them professed Christian voters, and against them their wrongs cry for vengeance.

The whole country knows of the Missouri Compromise of 1821, by which the South agreed to draw a line thirty-six degrees north latitude, beyond which slavery should never afterwards be permitted to exist, provided it should be no obstacle to the admission of states lying south of this limit. We are aware that this measure was earnestly and sincerely opposed by the majority of the North. But how long was that opposition sustained? Only till the deed was done. Since that time the whole country—all its voters have quietly, if not contentedly acquiesced, and three slave states have since been admitted almost without opposition or inquiry: some of them with the express provision in their constitutions that the legislature shall not pass an act of emancipation. Who have admitted these states, and carried out the compromise of 1821, and extended almost indefinitely the domain of slavery? Christian voters! Methodist, Baptist, Episcopalian, Presbyterian, Secession voters! And the same work is now going on in the case of Texas by the votes with others of these same professors.

That the flag of the United States covers the domestic slave trade—that its forces have been employed in behalf of slavery, and that they are liable to be so employed every day, all must grant: whether constitutionally or not, is for the present argument, unimportant. Whose is this flag? Whose forces are thus employed? They all belong to the voters of the country. And all the protection enjoyed by this infamous system of oppression, and this infernal piratical traffic, they have enjoyed through the votes and influence of the voting citizens of the commonwealth. These have been, and are now, as really engaged in defending the dealers in human blood against righteous retribution, and enabling them to carry on their work of plunder in peace, as if they themselves stood by with sword and musket. What we have just said with regard to the inter-state slave trade applies and with still greater force to the slave laws of the District of Columbia. The voters of the nation in Congress assembled by their representatives, directly make or perpetuate in that district, laws creating, protecting and fostering not only the holding of slaves, but their barter and sale, to such an extent that this centre of our land of boasted liberty has become the reproach even of tyrants.

And, finally, slaveholders and pro-slavery men have received almost



the universal suffrages of the people of this great commonwealth. For example, in the last presidential campaign, the two leading candidates for office were both slaveholders. The successful candidate, Mr. Polk, was nominated by the South as a man devoted to Southern measures and institutions, and was voted for as such by the obsequious North. The candidate of the other party, Mr. Clay, is not only a slaveholder, but is pledged to oppose any scheme of emancipation, immediate or gradual. For the one or the other of these men, bound and pledged to slaveholding despotism, the great majority of professed Christians in this land cast their votes.

With some limitations we might have referred, in illustration of our assertion to the candidates for all other offices, and particularly those belonging to the general government; for the great majority—indeed in most parts of the country, nearly all—are either indifferent to the wrongs of the slave, or known advocates of slavery. But whatever their private views may be, the great mass of office-holders have heretofore sustained by their official acts, and will do so in future, the rights, as they are blasphemously called, of the slaveholder. Even John Quincy Adams, much as he has done on the floor of Congress in opposition to slavery, joins hands with the oppressor in regard to slavery in the District, for he has declared against immediate emancipation there.

What hope then does any citizen entertain, that by voting with either of the great parties, the Whig or the Democratic, he can do aught but support slavery? Is not Henry Clay a slaveholder, and pledged enemy to emancipation, still the idol of that party? Is it not their desire and intention, if possible, to try his fortunes once more as a candidate for the presidential chair? And as to the Democratic party, so called, whilst it follows, as it certainly will, without an almost miraculous regeneration, its present leaders, who looks for any thing else than its continued and entire subserviency to the slave interest? They take good care to have what has elsewhere been called "the right sort of men." And if one like John P. Hale of New Hampshire, who forsook his party on the Texas question, prefers the rights of man and the interests of his country to the behests of party, he is discarded without mercy or hope. What has been, will be. And all who exercise in these connexions the elective franchise will inevitably become implicated in the monstrous evils of American slavery.

But granting all this respecting the leading parties, what shall we say of the Liberty party, which has raised the standard and proclaimed a political warfare against slavery? Which stands pledged to repeal all pro-slavery laws, to withhold all countenance and support from slavery, and to employ, if it attain to power, all the energies of the government on behalf of the liberties of the enslaved? Of this party we now say in general terms—reserving however the greater part of our evidence to another occasion—that to accomplish their designs in the way they propose, they must first perjure themselves: for they must swear to carry into effect the provisions of the constitution regarding the *suppression* of domestic insurrections, the surrender of fugitive slaves, &c. We are aware that they are labouring with great zeal and no little talent to remove this fatal objection to their plan. But all is utterly unavailing. If we do not greatly underrate the intelligence and honesty of our countrymen, they will never succeed by their sorry attempts at strict construction, by their pitiful evasions, by their palpable misrepresentations, by their manifest concealment of the truth, if not something worse,

in convincing any considerable number of them that the constitution does not contain pro-slavery provisions, and that the President and other officers are not sworn to carry these into effect. This party constitutes no exception. The whole voting citizenship of the country are bound in one vast confederacy to wrong the poor slave and to aggrandize his proud oppressor. Some of the confederates indeed wince under their self-imposed yoke; would gladly rid themselves of it; make some ineffectual struggles to throw it off, but there, while they continue in the confederacy, it remains, however galling; and having consummated their long cherished project, the annexation of Texas, there the South hopes it will long remain.

We specify a third reason why all who desire to live in the fear of God should not go to the polls, *viz. that the political action of the country tends to harm the interests of personal religion.* Experience has shown that a deep concern in, and especially the taking of an active part in, the political contests of the country is unfavourable to vital godliness. Hence, many good men have long been indifferent to the exercise of the right of suffrage, and have actually refused to go to the ballot box. They have felt a kind of contamination in touching entirely worldly and scandalously conducted party efforts. They would not give their sanction to the intrigues, lies, slanders, bribery and fraud which have so often characterized them. Hence many who cast their votes, take no part in the primary and nominating assemblies where many of these iniquities are perpetrated.

That we do not exaggerate the irreligious influence of an active co-operation in civil affairs as conducted in the United States, is fully proved from the condition of the churches since the last great contest. They are all complaining of great spiritual declension. The Spirit of God, they say, has withdrawn from them. On this point we quote the language of the General Assembly of the Presbyterian church (O. S.) in their late narrative on the state of religion. After mentioning the fact that there were very general complaints of coldness and declension, they add, "the chief cause of this declension is in very many of the reports, ascribed to the great political excitement which pervaded the country previous to the late presidential election—in view of which fact the Assembly feel themselves called upon to say, that while it is the right and duty of the members of our churches to participate with their fellow citizens in the election of our civil rulers, it is manifestly their duty as Christians to exercise their elective franchise in such a manner as not to interrupt their communion with God or diminish their zeal for the salvation of souls." Similar lamentations are uttered by other denominations, and their declensions also ascribed in part to the same cause. With the concluding exhortation of the second paragraph of the above we cordially agree, though we are unable to perceive how it can be available under a constitution in which God is not so much as named, and which makes no provision for any efforts to advance his glory. We think that the Christian's communion with God must necessarily be interrupted when he goes, in company with God's enemies, to a place from which men have endeavoured to shut out God. But we cannot agree with another exhortation in the same connexion, as presenting any thing like the manner in which political efforts can be safely conducted. They say, "we would exhort you to avoid the influence of that political excitement which absorbs, for the time being, every other interest, and to use your exertions to effect a change in this respect in pub-



lic sentiment." Now we do not believe that political, or even if you please, party contests, have any tendency when properly, that is religiously conducted, to interrupt communion with God. Civil government is an ordinance of God. The political excitements of the sixteenth and seventeenth centuries in England and Scotland were as vehement and absorbing as those of the United States. The Long Parliament was elected in 1640 in a perfect tempest of commotion. But did that excitement, and the fervid condition of the public mind in Scotland at the time, and just before, exercise any hurtful influence on religion or morals? Is not the very opposite the truth? The fact is, these contests were eminently conducive to the promotion of true godliness. And why? Because, unlike our selfish and atheistical contests, they were carried on by the Covenanters and Puritans with a view to the glory of God and the advancement of true religion. Does any man believe that the efforts, however absorbing, of a party which should have on its banner, For God and his cause, would produce spiritual declension? But is it any wonder that the Spirit of God forsakes them, when they are busily engaged in electing God's enemies to office, and sustaining slavery, utterly disregarding at the same time the law and claims of Christ, and building up the kingdom of sin and Satan? Our advice would be, (if we could advise any one to vote under the present constitution) 'Act as Christians indeed by taking your religious character and purposes with you to the polls—vote for godly men—eschew slaveholders, profane swearers, infidels, and all other enemies of God and righteousness—seek in your politics the glory of Christ, the advancement of moral purity and the interests of religion. Do this, and you will not complain that a deep interest in politics quenches the Spirit.

We take however the fact that religion has declined and that political action is the cause, and we hold it up as a conclusive argument against engaging in the political conflicts of the country. If a man cannot engage in them without losing his communion with God and marring all his spiritual interests, who that has a proper concern for his soul's salvation would risk so much for so little gain? We now take leave of this subject for the present, promising soon to return to it with the view of examining it more in detail.

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#### THE REFORMED PRESBYTERIAN SYNOD.

THE greater part of our readers, before this reaches them, will have learned, perhaps from the published minutes themselves, the principal proceedings of this body at its late sessions in Allegheny, and have been gratified, we trust, by the evidence furnished, both in the amount and importance of the business issued, and in the degree of unanimity with which all the decisions, including those on subjects heretofore controverted, were finally made, that the presence of Christ has not been withheld, and that our exalted Head intends still to spare and employ us in his work. This meeting was anxiously looked to by the whole church, and the deep interest felt was exhibited in the very large attendance of members from all parts of the church, and in the fact that a large body of spectators, some of them officers and members from neighbouring and even remote congregations, were present every day of the sessions. There were *fifty-eight* members in all; the largest

Reformed Presbyterian Synod, as we believe, since the disastrous overthrow of the Second Reformation.\*

The subject for whose settlement, at this time, the church was most concerned, was,

THE DEACON QUESTION.

And we are happy to say, that her wishes have been met. God, in answer to prayer, has signally disappointed the fears of friends and the hopes of enemies. The subject came up soon after the organization of the court, by a preamble and resolutions offered by Rev. D. Scott: the regular order of proceeding, namely, the disposing of the unfinished business before any thing else is taken up, having been dispensed with, that this engrossing and exciting matter might be finally settled. Mr. Scott's preamble, &c., are, in their original form, as follows:—

“Whereas the office of deacon is a divine institution, the functions of which are declared in the Confession of Faith to be ‘to take special care in distributing to the necessities of the poor.’ And of which it is said, in Reformation Principles, that ‘he has no power except about the temporalities of the church,’—and

Whereas, said office has fallen into disuse for nearly two hundred years;—and Whereas, much and painful agitation has arisen in our church, in late years, upon this subject;—and

Whereas, it is desirable, on the one hand, to allay and prevent this agitation; and, on the other, fully to exemplify the above mentioned principles of our standards;—therefore,

Resolved, that congregations be left to the free and unbiassed management of their temporalities, each according to its present mode, until they peacefully agree on the election of deacons: which agreement shall be ascertained by a congregational meeting called by the session, for that special purpose, on a notice of at least two weeks: attention to which, on the part of congregations now without deacons, at as early a period as practicable, Synod do hereby recommend.”

The first and second paragraphs were passed, with slight amendments, and comparatively little debate. Not so the third. Many did not like to employ the term “agitation” for the purpose of designating the discussion of the deacon's office among us for seven years past, as it might convey the idea that those who had engaged in these discussions were “agitators,” in the offensive sense of that term. They were confirmed in their fears by the general bearing of the balance of the paper, the very next paragraph asserting that it was “desirable to prevent *this* agitation.” Moreover, the resolution embodied the principle, as the reader perceives, that the people should be left “unbiassed” in the present management of their temporalities. As no other means had been used to *bias* their minds but argument and discussion, it was thought that all this could have no other bearing than to prevent the public discussion of this subject. Hence the tenacity with which it was insisted that this paragraph should be amended. It was viewed as an entering wedge, making way for the succeeding paragraphs, and that the whole, taken together, would be, in effect, a gag-law.

The debate continued nearly two days—the Thursday and Friday of the sessions. Many spectators and some members of Synod appeared to think that too much stress was laid upon a word, and that the whole debate was on a subject of small importance, until it was stated, in substance, by a prominent advocate of the paragraph, (Rev. T. Sproull,) that if this were stricken out ministers, by their preaching and praying, and private members, by their conversation on this subject, might distract the church, and there could be no redress. And another member, on

\* This is more than twice as large as the New Light Synod, which met lately in this city. Their liberal views and accommodating practices do not appear to have contributed much to the increase of their numbers.

the same side, declared that he was for retaining the word that the agitation of the subject might be stopped. These avowals made it perfectly plain that the offensive term was designed, by some at least, to be applied in its offensive import: that, if these resolutions passed, the fears entertained by some might be realized, that we would have among us and over our heads the terrors of a gag-law, in regard to the deacon controversy.\* This, Synod was far indeed from designing, and, consequently, the paragraph under debate was rejected, and a new one offered by Mr. D. M'Allister, of New York,—the third in order, as they now stand—inserted. All that then remained of the original paper was stricken out, and another paper presented by Rev. J. B. Johnston, the Moderator, as a substitute, was, after a short debate, and notwithstanding considerable opposition to the concluding paragraph, recognising the existence and defining the powers of a consistory, finally adopted with unexpected unanimity.

The debates, a small part of which we annex to this sketch, were, throughout, earnest, sometimes ardent, but never angry. We can truly say that we have never seen—and we have had some opportunities for observation—discussion more grave and deliberate, attention and interest more fixed, or less of any thing like disorder, on any similar occasion elsewhere. We are convinced that the results of these debates were most salutary: misconceptions were removed, mistakes rectified, and, what is still more important, it became evident to all, from the number who took part in the discussion, from every part of the church, that the desire to re-introduce the deacon was not confined to a few, but was nearly universal: that it was as far as possible from what some had affirmed it to be—a mere party measure. Their good effects appeared in the after proceedings of Synod. The moment that this business was finished, it was manifest that Synod was once more in motion; that the partial stagnation of seven years had come to an end. May it never return.

We would farther notice one or two interesting circumstances. And, first, the ruling elders made themselves heard and felt. We rejoice to see the growing conviction in the minds of the people, and in their own minds, of the great importance of ruling elders as constituent elements of our church courts; and that they have something more to do than merely to hear and vote: that they are also entitled to engage in the discussions. This feeling is far different from personal pride or ambition. These we will not be blamed with designing to encourage. But never will the office of elder exercise its true influence until the conviction of which we have spoken, with its proper fruits, prevails throughout the whole Presbyterian body. Secondly, There was no attempt to argue against the standards of the church, in regard to the deacon's office. Some of those who have been heretofore known to be against committing the temporalities to the deacon, and in favour of trustees, said, repeatedly, that there was no diversity of opinion in regard to the deacon's office. And pledges were, in some instances, given, that deacons would be, as soon as practicable, ordained. We only add, that nothing is wanting for the effecting of the desired uniformity, and to the securing of permanent peace on this quarter, than the honest carrying out of these resolutions in congregations which have been without deacons. If they remove as soon as practicable, and judiciously, their trustees and finance committees, where they have them, and ordain deacons to take charge

\* We do not intend to charge this upon the mover, who expressly disclaimed it.



of their fiscal concerns, this settlement will be, in fact, what it was intended to be, final.

The preamble and resolutions, as finally adopted, are as follows:

"Whereas the office of deacon is a divine institution, the functions of which are declared, in the Form of Church Government, to be 'to take special care in distributing to the necessities of the poor,' and of which it is said, in Reformation Principles, that he 'has no power except about the temporalities of the church,'—and

Whereas, said office has fallen extensively into neglect for many years,—and

Whereas, it is the desire of this court that uniformity in practice be maintained in all our congregations,—and

Whereas, some misunderstanding seems to exist in relation to the ground of our covenanted uniformity in practice, in respect to the subject of deacons,—as settled at the Second Reformation,—and

Whereas, faithfulness to the Head of the church requires the re-assertion of the ground of our practical uniformity, as it then obtained,—therefore,

Resolved, 1, That our covenanted uniformity does not recognise, as of divine right, the congregational trustee, but the scriptural deacon, as stated in the preamble.

Resolved, 2, That said covenanted uniformity does not recognise, as of divine right, a consistory of ministers, elders, and deacons, having authority to enact, govern, and control the church, either in her spiritual or temporal concerns, or as having any authority or power whatever, except for consultation or advice for the well ordering of the temporal affairs of the congregation."

#### SCRIPTURAL EDUCATION.

Much is said and written, just now, in reference to the instruction of children, and youth, and candidates for the learned professions. But, alas! in this infidel and almost entirely carnal age, these investigations are directed rather to the best means of cultivating the intellect. Moral and religious culture are far too much thrown in the back ground. Indeed there is, or has been until very lately, a prevailing tendency to separate altogether secular and religious training. This, and the pagan course of literature pursued in the higher schools and colleges have, to an alarming degree, exercised a pernicious influence upon the interests of religion and morals. Synod, for the purpose of directing the attention of the Christian public, and particularly of our own members, to this topic, has directed the publication of a circular, prepared by Rev. D. Scott, which, abounding as it does, with cogent argument and clear illustration, cannot fail to be highly useful. As we purpose, hereafter, to publish an abstract of this circular, and the series of resolutions appended, and as we will frequently have occasion to call the attention of our readers to the whole subject of scriptural education, as one of our prominent objects in commencing this magazine, we pass it by, at present, with this very cursory notice.

#### MISSIONS.

The friends of missions cannot congratulate themselves, as yet, upon what has been accomplished among us in this very important and interesting department of Christian effort. Incipient steps were taken, as long ago as the meeting of Synod in Utica, in 1841. Still farther measures were adopted at Rochester, in 1843. And, particularly, a committee was appointed to explore and report a suitable West India field for the establishment of a foreign mission. Nothing has yet been effected. The church is not, however, discouraged. The committee, with increased aid, and left to their own discretion, as to the choice of a field, are laid under additional obligations by the whole bearing and spirit of Synod's proceedings with regard to this work, to act with vigour and all due speed.

As to home missions, there are fields white to the harvest every

where around us. We have but to lift up our eyes upon them. These can be attended to very efficiently at comparatively a small expense. Scattered individuals and societies, though often unable of themselves to defray the necessary expense of furnishing them supplies of ordinances, can all do something; and, provided the more favoured portions of the church contribute to a moderate extent, we may reasonably hope that many of our brethren who have long mourned almost without hope, will be sought out, confirmed, and comforted: and, in the mean time, others made acquainted with sound gospel doctrine, and the principles of our covenanted testimony.

We do most earnestly hope and pray that the efforts of our Zion to obey the command, "Go teach all nations," and thus to "enlarge the place of her tents," may be well sustained. The church should take a lively interest in both departments of missionary effort. By a very small contribution from every church member, this work may be prosecuted with energy and efficiency.

#### THE THEOLOGICAL SEMINARY.

This institution has been comparatively well sustained since the last meeting of Synod. The number of its students and of the licentiates whom it has furnished to the church, is very encouraging. In proportion, they have been at least as numerous as those of any other denomination. The committee of inspection reported very favourably of the diligence and faithfulness of both professors and students, and of the progress of the latter. We would here state, as somewhat remarkable, the fact that the committee did not present their report, (usually among the first documents laid on Synod's table,) until within a few hours of the final adjournment. This circumstance should have been explained. Professor Sproull's resignation leaves the Seminary under the sole charge of Dr. Willson. There is no reason to believe that the efficiency of the institution will be at all impaired. Additional labour will, however, necessarily be imposed upon the professor. The new location—Cincinnati—is, in nearly every respect, highly suitable. It is the most flourishing and influential city west of the Alleghenies. It is healthy, central to the western part of the church, from which, of late, the greater part of our students appear to come, and not difficult of access to any. We have there a small, but growing and spirited congregation, which will do all in its power to render the students comfortable. Board can be procured there, we are told, at about the same cost as in Allegheny. The Seminary has evidently been growing in the attachment of the church. This is manifest from the increase of the collections for its support. The present organization of the board of inspection, namely, two members out of each Presbytery, will be, unless we greatly err, both more efficient and more acceptable than the former, when nearly all the members were from one Presbytery. To defray the current expenses, Synod has again, as heretofore, directed congregations to take up collections, and additional collections for the liquidation of the debt contracted in former years.

We were sorry to see some indications, as we thought, of hostility to the interests of the Seminary. We hope that all unfriendly feelings, if any exist, will soon subside, and that all will unite in cordial well-wishes and co-operation for the advancement of this most valuable institution, and thus secure a continuance of that peace which we think the measures of the last Synod have done much to establish.

## THE ARGUMENTATIVE PART OF THE TESTIMONY.

The methods hitherto employed for the completion of this work, having been found ineffectual, Synod, at its meeting in 1843, appointed a committee to devise, if possible, some more expeditious mode of accomplishing it. Rev. A. Stevenson, a member of that committee, presented a plan, which was adopted; and certainly appears to promise well. The chapters of the Testimony are divided into three parts; each part is assigned to one individual; and the results of their labours are to be laid before Synod at its next meeting. Hence, except there be a failure on the part of those to whom the work has been committed, the church will have before her, in overture, two years hence, the whole Argumentative testimony.

## THE INVALIDITY OF POPISH ORDINANCES.

The decision of Synod, declaring popish ordinances invalid, may not, for a while be sustained by the general concurrence of other protestant denominations. It passed with but one dissenting vote. And, about the same time, the General Assembly, (Old School,) came to the same conclusion. This ground must be taken, as it appears to us, by all who refuse to acknowledge the claims of the papal body to be a part of the true church. The pope is the "man of sin and son of perdition,"—the Anti-Christ. Popery is a system of anti-Christianity. It is a beast, Daniel vii., and Rev. xiii. To contend successfully against this mass of corruption, imposture, and tyranny, it must be held and treated as the "great apostacy," which, so far from acknowledging as commissioned to administer His ordinances, the Messiah "will consume with the breath of his mouth, and destroy with the brightness of his coming." We would ask, before passing from this article, If the ordinances of the ecclesiastical beast are invalid, upon what better ground do the official acts of the civil beast stand?

## COVENANTING.

Something definite was expected at this session of Synod. There was not time, however, owing to the urgent pressure of other business which could not be postponed, to overtake this subject. And hence it was referred, together with the causes of fasting and thanksgiving, to a commission, to meet in Allegheny early in the fall. Enough appeared from the reports of Presbyteries, to show that the church throughout is desirous, when covenant renovation takes place, that it be in a precise and explicit form. Hence the overture which was formerly sent down, however excellent of its kind, did not meet the end, and has been virtually laid aside. We have often doubted whether the church could, at this time, renew her covenants in such a way as to attain the objects of this ordinance. We now think it may be accomplished. The draft of the Presbytery of the Lakes—a modification of the draft of the sister-synod in Ireland to meet the circumstances of the church here—seems to have elicited, in its general form and outline and, so far as we know, in a large part of its details, extensive approbation. And the signs of the times are indicating, more and more clearly, the seasonableness of this duty. Much will depend upon the doings of the commission. Two years hence this will probably be the great business of Synod. We can hardly imagine any that can take precedence of it.

In view of what has been done, and the decided progress made during some years past in the purification of the sanctuary, and in exhibiting our testimony, and, particularly, in view of the unexpectedly happy issue of this meeting of our supreme judicatory, we should "thank God and take courage." All that is desirable has not yet been accomplished. We would have been highly gratified had Synod renewed its testimony against slavery, and that in a form in which it could have been inserted in the public prints. More time might, perhaps, have been profitably occupied in digesting the scheme of domestic missions. But much, very much, has been done for "binding up the law" among the disciples of Christ, and that at a time when some other denominations are evidently receding from former attainments, and cutting down the carved work of the sanctuary. It is a very consolatory fact, that, while so many divisions and still more unhappy unions are taking place, that, without making any compromises, we are becoming more united. That, in an unbelieving and lukewarm age, we have been enabled to hold fast, at least our profession. God forbid that it should be only a profession.

#### DEBATES ON THE DEACON QUESTION.

We append a small portion of these debates. We extract with careful revision from the Pittsburgh American in which the proceedings of synod were reported daily. What relates to the Consistory is given in full.

Mr. Scott, in offering his preamble and resolutions, observed that he was rejoiced to be able to say that whatever other differences there might be upon this question, all were fully agreed that the office of deacon is of divine right, and clearly stated in the standards of the church. But still in all our action upon this important question we must remember that the office has fallen into general disuse, and that when a principle has fallen into desuetude it is difficult to resuscitate it. Still there must be some way of bringing it into lively exercise. It is this that the resolution contemplates. The principle has long been out of view; it has not been practised, and hence there is need to act gently in order to get men to adopt it. When any thing new of this kind, or an old thing which some consider new, is first presented to the mind, the worst principles of our nature are liable to be aroused. He himself remembered distinctly that his mind resisted the doctrine when he first heard it about twenty-five years ago by Professor Symington of Paisley. Hence, he sympathized with those who now among us do not admit the whole truth of the doctrine, and wished that they might have the same opportunity which he himself had, viz. time to meditate upon and acquire a knowledge of the subject. He then gave a history of the disuse of the office, which he dated from the persecution in the time of Charles II., and proceeded to say in substance, that even in this country the church courts have fostered the desuetude; and though the doctrine was clearly stated in the standards, congregations had been allowed to grow up without this class of officers. Hence some may have been led to doubt whether there be such an officer. Now this evil cannot be at once eradicated. We have suffered it to mature, and can we suppose that a mere report or decision of this Synod can remove it? As we have given time for its growth, we must now allow time for prejudices gradually to allay. To resolve that congregations must have deacons, would

not alter the matter; as probably it would not be submitted to. It would be harsh to say that they must at once quit the present practice. Human nature must not be thus treated. Those opposed will say that they have as good a right to their opinion as we have, although we maintain the divine right. He yielded to no man in regard to the truth, but these resolutions compromised no truth, and although the neglect to exemplify the principle should be tolerated for two or even five years, no principle would be sacrificed. There is a principle of independence in the human mind. It must be convinced, and it must have time. There is reason for encouragement. Two years ago he would have had no hope of the passage of even this resolution, but now he thought it would be readily adopted.

Mr. Sproull, in seconding the motion, spoke at some length. He thought the resolution important, and heard the remarks of the proposer with great satisfaction. Although he differed from him on this question, he thought there was no inconsistency in voting for the resolution. He found no fault with those who had deacons, and pledged himself, that whatever Synod might do, he would submit.

At this stage the discussion was dropped, and was not resumed until the afternoon of the following day, when, after some debate, the second paragraph was so altered as to assert the *neglect* instead of the disuse of the office. The third paragraph coming up in order, was debated until the adjournment the following afternoon.

Mr. Smith, ruling elder, Bloomington, Indiana, said that as the seconder of the preamble and resolutions had declared that his views differed from those of the mover, he thought there must be something here capable of two or three interpretations. The next paragraph in the preamble proposed to "prevent and allay this agitation." If the Synod intended to prevent it, he thought the word too extensive in its signification. He read from various lexicographers the different meanings of the word. The very first authority read giving "discussion" as its import. He opposed strenuously the retaining of the word.

Mr. J. M. Willson said that the church had been deeply agitated. That there was much agitation was manifest from the presence of so large a delegation in the court from the most remote parts of our church. He now used the word agitation in a good sense. But the spirit of this preamble and resolution was such as would prevent discussion, and if they passed, might lead even to the suspension, in some of the inferior courts, of those who would still discuss, and in this way agitate the question. If we take this paragraph in connexion with the resolution, it will be manifest that there is to be no discussion; for every congregation is to be left to the "free and unbiassed management of its temporalities, until all can peaceably agree in the election of deacons." What does this mean? Is it not that they are not to be biassed by preaching, publication or otherwise? And even their agreement is to be ascertained, not by a mutual interchange of sentiment, but by a meeting of the congregation. It must be in effect a gag-law. You, sir, (addressing the moderator,) our assistant clerk, and other ministers in favour of the deacon, would often find yourselves, if this be passed, in a tight place. He said that he was jealous, to a nicety, if you please, of any thing that looked like quashing discussion. Of this our age already knows something. Anti-slavery efforts—temperance efforts, &c., have



rendered us all familiar with the attempts of those opposed to these reforms to stave off discussion. Suppose some one should, after the passage of this resolution, write an essay upon the subject of the deacon, are there not many who would say that synod had decided that the subject should not be agitated, and even go so far as to bring him under censure? Were this paragraph disconnected from the other parts of the preamble and resolutions, it would be harmless, but in its present connexion it is most significant. If it does not mean what has been said, of what use can it be? and why oppose the striking out? We are not prepared for a gag-law. We are not prepared to depart entirely from the old Reformed Presbyterian ground of light, and argument, and discussion.

Mr. Sproull said that were this paragraph stricken out, it would open a wide door to all sorts of discussions, if the view of its operation by those who are opposed to it were correct. A man might come into his congregation, and say that they were living in sin if they had not a fourth court—an incorporated consistory. Let us, said he, get along without foreign interference, and we will soon get deacons. If this be stricken out, ministers by their preaching and praying, and private members by their conversation on this subject, might distract the church, and there could be no redress.

Mr. Milligan was glad the court had so unanimously passed upon the divine right of the office, and that his brother Mr. Sproull would try to have deacons introduced. He thought the paragraph went too far. It would prevent *all* agitation whether proper or improper. Christ came, "not to send peace on earth, but a sword." He wished the unscriptural boards of trustees abolished and boards of deacons established.

Mr. M'Allister, elder, New York, thought all meant to do right. He was glad there was no diversity of sentiment on the office of the deacon. He offered a substitute in the following words: "Whereas it is the desire of this court that uniformity in practice be maintained in all our congregations."

Mr. Roberts said he was in favour of the substitute; for it was evident there was a diversity of sentiment upon the paragraph under consideration. One interpreted one way, another the opposite; and it was evident, from what had been heard on this floor, that it is already construed as giving authority to any man to arraign before the tribunals of the church another for the utterance of a sentiment concerning the deacon's power, contravening those entertained by the congregation to which he may be a visiter. Yes, moderator, (he exclaimed,) any member of the church who should read in social worship the chapter in the epistle to Titus concerning the deacon might be arraigned as an agitator, under the construction already put upon the paragraph. We have the *confession* of the intended application as you have heard in the remarks made on this floor. Yea, if a minister of the gospel should dare to preach in that pulpit (pointing to the desk before him) any thing concerning the deacon's power different from the sentiments entertained here, however legitimately connected with the subject, and not dragged in by the head and shoulders; or if he should presume to utter a *prayer*, yes, A PRAYER, contravening these sentiments, he was liable to arraignment before the judicatories of the church as an agitator, and associated with the celebrated Daniel O'Connell. He said he was not willing to enact a paragraph, and he would endeavour to prevent with all his power the enactment of such a principle as would place himself in the power

of any man, or lay such a restriction upon his own or the rights of others. He was therefore in favour of the substitute which established a uniformity of practice, without violating the rights of any, or doing violence to any established principle.

Mr. Sproull explained. He did not mean that every one who would mention the office of deacon, should be dragged before the church courts.

Dr. Willson was sorry to hear the new doctrine that a man must not preach the same thing in every pulpit.

Rev. Mr. Sloane said that the churches in Scotland, Ireland and in this country were without deacons until the first part of this century. He stated that the pamphlet entitled "Deacon" had never been answered, and was entirely unanswerable. To show the unscriptural character of the trustee, he stated that, so far as he now remembered, the session of Prof. Sproull's congregation, in their answer to a petition of some members, had not pressed into their service one text of scripture. The subject some years since did not 'agitate' men, and would not now, had not his brethren opposed the truth—he must hold them responsible for all *agitation*; he never knew a private member to oppose deacons, unless he had been taught to do so by a minister.

Prof. Sproull made a few remarks. He was in favour of uniformity, but he did not wish to shove out the other phraseology by introducing this. He would vote against the substitute.

Mr. Roney thought the original paragraph right; it was the *agitation* of this subject that is the reason why the office of deacon is not restored. This *agitation* is the cause of all the difficulty—the *agitation* rather than difference of sentiment is the cause—*agitation*, and not diversity of sentiment is the grand obstacle to be removed.

Mr. A. Stevenson thought that the substitute was most nicely *dove-tailed* into what preceded, and we are not now to inquire whether it suits what succeeds. We have solemnly voted that there is no *diversity* of *opinion*, and all the speakers have so stated; if this be true, it does seem strange that men should be '*agitated*' against Christ's office. Still it has been said that difficulty, even to rending the church, may be the effect of introducing Christ's own ordinance. It is the remaining corruption of men's hearts that causes *agitation*—this is the primary cause, and the secondary is the attempt to introduce Christ's office. Was there ever a reformation without excitement? Did not Christ and the Apostles *agitate* and *agitate*? he used the word in a good sense. This substitute will do much to bring about a peaceful state of things.

Mr. Bowden said, his views had been spoken by Mr. Roney—thought *agitate* the best word. The *agitation* came from the other side. They have *agitated* beyond the proper bounds. The people do not want *agitation*—the busy ones make it. The good men don't trouble the church. He wanted no minister to come into a congregation and disturb it or the societies and families.—No man has a right to come to him and say that he shall perform family worship in the middle of the afternoon. Nobody thought uniformity wrong, therefore, there is no need for this—it don't fit—it may be good in itself, but it would do harm.

Mr. Jameson made some forcible remarks, to the effect that he could not see why men who all say they are in favour of the scriptural officers are so strenuous in support of that which will keep them out.

Mr. J. M. Willson remarked that the attempt to expound the word '*agitation*' in a good sense might have been made before Professor

Sproull and Mr. Bowden had made the admissions which they have. The former in substance admitted it was a gag-law, and the latter that this was the very reason he supported it. It was now manifest that they adhered to this word for two reasons. 1. To brand as *agitators* those who have discussed the deacon. 2. To have the sanction of Synod for proceedings against those who should hereafter discuss this subject, and to proceed even to censure. But do we deserve the epithet of agitators? History will show that we have not thrust the deacon controversy upon the church. Let us commence, said he, as far back as the sessions of Synod in 1834 in Pittsburgh. At that time, before he, Mr. Willson, had a seat in this court, a committee was appointed—Rev. David Scott, chairman—to draft a form of church government, which draft was reported in 1836 to the synod which met in this city, and sent in overture to the Presbyteries to be by them considered and reported upon. Presbyteries reported at the sessions of the Synod in the city of New York in 1838. Said overture contained this statement in relation to the office of deacon, namely, ‘The office of the deacon is to attend to the temporal concerns of the congregation.’ To this article the New York—then the southern presbytery—reported the following amendment: ‘and to administer to the wants of the poor,’ and the Pittsburgh Presbytery in substance, ‘to be chosen when necessary.’ The former amendment was adopted and the latter rejected. Thus far, from 1834 to October, 1838, all had agreed to discuss the deacon subject. But Professor Sproull and others having dissented from the action of Synod on this subject, influence has since been used to stifle discussion. He, Mr. Willson, had never introduced a resolution on this subject. He admitted that he had preached, he had talked and published an essay, which some thought had done good service to the church.

In the mean time, he observed, the Philadelphia congregation had chosen deacons in accordance with the Bible, the standards and the overture, and because they were needed. A small minority complained not against *consistory*, but directly and by name against *deacons*. The Synod of 1838 ordered them to acquiesce in the order established in the congregation. Did they obey? No, they complained once more to the Synod of 1840 that met in this place, and a commission was appointed to visit Philadelphia. This commission, (Professor Sproull, chairman,) did not indeed take the temporalities out of the hands of the deacons, but declared them to be under their control by the will of the people, and not by divine right. In the mean time slanderous and unfounded reports were industriously circulated, and greedily drank in, against the pastor and session of the Philadelphia congregation—the malcontents were encouraged, and strenuous attempts were made to stifle discussion. When he, Mr. Willson, published the essay above mentioned, threats were made that he would be censured at the next meeting of Synod, for *daring* to defend the standards of the church. He would not assert that no extreme statements had been made; that there has been no imprudence. If there have been, is there no apology? May not some allowance be made for a zeal for truth? Try to stem the current, and will it not rise? The press was closed. The Editor of the Reformed Presbyterian would admit into its pages no defence of the office of deacon or its advocates; to preach upon the subject was to “trouble” the church. We do not deserve to be called agitators.

Mr. Sproull wished it put out of the power of persons to go from family to family and agitate this question. He thought this was the intention of his opponents.

At this stage of the discussion Mr. McAllister's amendment was adopted, and the Moderator's substitute for the balance of the paper was received. The proceedings upon the resolutions were as follow. On the first resolution,

Mr. Sproull remarked that he never believed trustees a part of our covenanted uniformity. He could honestly vote for this motion.

Mr. Crozier remarked that he never had a trustee in his congregation. He wished the matter fully understood.

Dr. Willson said that if our covenanted uniformity did not recognise the trustee, it condemned it. Covenanters allowed nothing in the church without divine authority. No honest man, after the passage of this resolution, could have trustees.

The resolution was carried unanimously.

Dr. Willson moved, as an amendment to the second resolution, that consistory should not have power to raise money by taxation. He maintained that church officers never had that power, either under the Old or New Testament dispensations. He thought it should be distinctly stated that a consistory had no power to levy taxes. It had been extensively reported that consistories had the power of taxation. He wished the minds of the members of the church disabused on this point.

Mr. Crozier thought to pass the amendment would imply that Dr. Willson, or somebody, had held the opinion that consistories had the power of taxation.

Mr. J. M. Willson said a report had got abroad, that in his congregation they had no congregational meetings, and that the officers never gave any account of their doings. He was about to contradict these reports when he was interrupted. Dr. Willson withdrew his amendment.

Mr. Hutcheson was opposed to a consistory. He moved to strike out all after the words "temporal concerns." The session has the whole power of government. The power of consultation and advice is not sufficient to appropriate money. The money was sent to the elders by the hands of Barnabas and Saul; the deacons are to act according to the decree of the elders. According to the second book of Discipline, they have no authority whatever to control. He thought that licentiates stand in somewhat the same relation to presbyteries that deacons do to sessions. He had no objections to their meeting together, but to the deacons exercising authority in conjunction with the eldership.

Mr. Milligan said there was great dissimilarity in the standing of licentiates and deacons—the latter were ordained officers in the church, the former were not. When the deacons meet, it must be as officers. The paper would be mutilated by this amendment.

Mr. Sloane thought that the resolution embodied the very spirit of the Form of church government upon this point.

Professor Sproull thought that the consistory would be unimportant, if all power were taken from it. The ministers, elders, and deacons all meet as deacons. His understanding of this article of church government was, that the session meets for the well ordering of all the affairs of the congregation, both temporal and spiritual, and the deacons are present as servants.

Mr. Samuel Jamison, elder, said that all the officers were to meet together. If the deacons are to meet by themselves, how, then, are the ministers to moderate?

Mr. John Crozier thought the amendment was important, for the

elders would do nothing in a court which has no power only in temporal matters. He can find no authority for ministers or elders to act about money matters, when they act in a constituted capacity. If they are constituted, they must have spiritual power.

Mr. Scott said there was no such thing as a constituted court called *consistory*, it would be disorderly to constitute a meeting of all the officers as a court, although it was opened with prayer, as was certainly proper.

Mr. Roney thought it made no difference whether or not the amendment prevailed. He thought the consistory, as it was generally understood, was somewhat objectionable. He thought the amendment would take away something we would rather not have lost, while the original paper would remove the objectionable points in consistory. He was in favour of the resolution as it stood, although he was not very strongly opposed to the amendment.

Mr. McAllister was against the amendment.

J. M. Willson thought that consistory ought to put the result of this consultation into some form, as the passage of a resolution. If they would do nothing but talk, what would be the use of meeting? They must pass resolutions.

Dr. Willson was convinced that deacons had a right to vote in all money matters, since they were officers; and elders and ministers could only vote on these matters because they were deacons. If the diaconate in the minister and elder gives them this right it must do so in the deacon. The motion to strike out was lost, twenty-three for, and thirty against. The second resolution was then adopted.

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#### THE CONVENTION OF REFORMED CHURCHES.

A convention known by this name, consisting of delegates from different denominations, has been endeavouring, for some years, to frame a set of standards, on which all of them could agree, and so be united into one body. They have completed their labours, and the result is now before us, entitled, "The Confession and Testimony of the United Presbyterian Church in North America," with an Adopting Act.

This convention originated with the New Light Covenanters, who issued in the year 1837 a circular addressed to the Northern Synods of the Associate Reformed Church, to the Associate and Reformed Presbyterian Synods, and we believe to the Reformed Dutch, and perhaps some other churches, inviting them to enter into a convention, with a view to a union. The Associate Reformed alone embraced this invitation, until the year 1841, when the Associate Synod, which had before expressly declined,\* appointed three delegates; although they seem to have done

\* This was in 1839, and in the following terms, "from the known principles and usages of some of the churches represented in said convention, on communion, covenanting and other subjects, in which they differ from the public profession and practice of the Associate church; and also from the proceedings of the brethren composing the said convention, in which no steps appear to have been taken, to produce a greater approximation in principle to our public profession, there appears to be little encouragement to hope that measures will be adopted by them, in which the Associate Synod could concur. However desirous of a scriptural union with others who make a profession of the religion of our common Saviour, it is the opinion of your committee, that it is not expedient at the present to appoint delegates to the aforesaid convention." What reason is there to believe that these differences on communion, covenanting, &c. do not yet exist?



it with some degree of hesitation. The Reformed Dissenting Presbytery joined them in 1844, but we ought to add, that their delegate withdrew during the sessions of May, 1845, upon the refusal to adopt a resolution declaring that they did not intend to alter the doctrine, but merely the language of the Confession. These are all the bodies that were represented in the convention. They have had annual sessions of about a week each, since 1838,—seven in all, and the fruits of their labours are now before their respective churches, and the world.

That the church ought to be one, no presbyterian will deny. All good men mourn over the divisions of the churches. We do most earnestly desire the unity of the church; not a mere organic union of its various elements, but true unity in doctrine, practice and public profession. We are pledged to promote this by solemn covenant obligations. But neither the history, nor the constitution, nor the results of this convention, are such as to give any promise that this movement is destined to effect, or even do any thing towards the desired unity of the Protestant churches. Some of our objections we proceed honestly and fearlessly to state.

1. *Its origin was not good.* It began with men who had been a short time before suspended from the exercise of their ministry and from privileges in the reformed Presbyterian church. The counts alleged against them, and amply sustained by documentary evidence, were, 1. Following divisive courses. 2. Contempt of the authority of Synod. 3. Error in doctrine. 4. Abandonment of the testimony of the church. 5. Slandering Synod and its members: charges certainly sufficient, in the judgment of all sound Presbyterians, to justify the censure inflicted upon them. Around these suspended ministers others who sympathized with them, rallied, and set up a rival synod; as if they could carry away with them, and appropriate to themselves, the very church which had thrust them as unworthy members from her bosom. With this new and diminutive body, desirous no doubt of attaching themselves on what might appear to be equal terms, to some regular and respectable body of Christians, this movement originated. And moreover some of the very men who have lately been active in forwarding this union, formerly, we believe, acknowledged the validity of this suspension. Can any sober, reflecting man find in a scheme so begun, any encouragement to expect the promotion of the interests of truth, or to hope for the divine blessing?

2. *This convention was not constituted on Presbyterian principles.* All Presbyterian church courts are constituted with ruling as well as teaching elders. No session, Presbytery, Synod or Assembly in any Presbyterian church is without ruling elders. Ruling elders are found on all committees. This principle is as old as the Synod of Jerusalem—indeed much older; for it was in the church in the former dispensation. It has been universally recognised in the Reformed Churches. There were elders and lay delegates in the Westminster Assembly. Why did the churches uniting in this convention depart from this scriptural and established principle? We are aware that the convention was not a church court: that its decisions are not authoritative. But the work committed to it was of incomparably more importance than the ordinary business of church courts; and therefore whatever reasons there are—and there are many good ones, why ruling elders should be in sessions, &c.—they all apply here with additional weight. As we do not wish to indulge in any unfounded suspicions,

we will not even attempt to conjecture why this convention was composed entirely of ministers. We note the fact as remarkable, and so far as we know *unique*, and at all events as highly objectionable. Had there been a fair representation of ruling elders, we have some confidence that the result of their action would have been less unfavourable to the cause of truth.

3. *The great aim seemed to be, on some of the gravest points, not to discuss differences, and so arrive, in the light of divine revelation, at unity of sentiment; but to frame expressions that all could agree to, and still retain their own peculiar opinions.* Every one knows that the Reformed Presbyterian and the Secession churches have long and greatly differed respecting the Headship of Christ, the purchase of temporal benefits, the ends and objects of civil government, the right of dissent from immoral civil institutions, and to some extent on the power of the civil magistrate *circa sacra*; while both the Reformed Presbyterian and Associate churches have differed from the Associate Reformed on the subjects of occasional communion and social covenanting. Now, while they are endeavouring to unite, do they discuss these points of difference? Do their ministers and their people? Have they by free and general and scriptural and thorough investigation sought to arrive at unity of sentiment? Have they done as our reforming ancestors in the seventeenth century did? While the Westminster assembly was in session—and let it be remembered, it sat constantly for nearly five years and a half—and *pari passu* with their debates, religious controversies on the same subjects prevailed throughout all England. Hence, when that Assembly had concluded their labours, the points of previous difference were well understood. They united intelligently. And that Presbyterian principles had really taken hold of a large part of England is demonstrated by the heroic sacrifices of the two thousand non-conformists of 1662. Now did these bodies pursue a similar course? Have they been discussing? Very little, if any. In the Convention there were indeed some debates, but much of these seemed to be directed to the framing of expressions, rather than the settling of principles. Hence, in their address appended to the Basis, they say, “the great difficulty has been to fix upon such a mode of expression on certain points, as was best adapted to the united sentiment of the convention.” True they also say, that “the demands upon their forbearance have been very slight,” intimating that there existed very little diversity of opinion. With all due deference to the Convention, this latter statement requires to be modified or explained, that it may accord with the truth. Whatever the members of the Convention may have done, the bodies which they represent have not laid aside their peculiarities.\* Of this we have proof.

And, 1. Drs. McLeod and McMaster, the former more than once a member of the Convention, have respectively offered schemes of union which are now before the New Light body, contemplating the formation of a sort of confederation, “each denomination retaining its own peculiarities.” Hence we have the best evidence that these Doctors do not believe them to be united in sentiment.

\* When we speak of Reformed Presbyterians in this article, we do not intend to grant to the New Lights any just claim to this name. But as they still adhere, notwithstanding their abandonment of the testimony, to the name, we use it merely for distinction's sake. And, besides, as they claim the name and *profess* to adhere to the standards, we hold them to their profession. We add, that the Associate Reformed appear to us to have given up little or nothing in the Convention. The fact is, the other bodies are joining them.

2. Unless we greatly misapprehend, the ministers and members of these bodies still profess to retain their former views. With regard to the doctrine of Christ's Headship the New Lights have never acknowledged any departure from the standards of the Reformed Presbyterian church. The Seceders also profess to maintain their former principles. As to slavery, we have satisfactory evidence that some ministers and members at least of the Associate Reformed church still believe that slaveholding is not a sin *per se*. (Was not this admitted on the floor of the Convention?) And so of other points, as will be seen when we come to examine minutely the results of their deliberations. Retaining different principles, their agreement can be only in *words*.

3. There were instances of *manifest* cloaking of diversity of sentiment under expressions to which all agreed. This was done with respect to points of great importance. We adduce as examples the statements of the Basis in reference to temporal mercies, occasional communion, public praise, and Messiah's Headship.

In regard to the first of these, the convention testifies against the following as errors:

"That believers, as well as others, have not forfeited in Adam, and by their own sin the right to all the outward blessings of this life, and do not deserve to be wholly deprived of them by God, and to have them cursed to them in their use of them."

"That believers do not enjoy all blessings through the mediation of Christ."

"That Christ did not die only for his own people, and that he procured for them other things than such as are received by faith, and applied by the Holy Spirit." Chapter VIII., Err. 8, 9, 10.

Take the first two of these by themselves, and they seem to teach the Reformed Presbyterian and scripture doctrine that Christ has purchased temporal mercies for his people; but which they could have had, if they had designed to state this without ambiguity, much better expressed at their hand in Reformation Principles Exhibited. Take the third by itself, and it is a singularly awkward way of expressing the Seceder doctrine that Christ purchased nothing but spiritual blessings. Take all of them together, and on account of the vagueness and indefiniteness of many of the terms employed, both sides may in some way assent to them, while in fact they are both testified against. "So they wrap it up."

They testify against occasional communion in the following terms, Chapter xxvi. Error 6.

"That communion, in sealing ordinances, may be extended, occasionally, to persons who ought not to be admitted to the constant fellowship of the church of God."

In the first place, by omitting to say any thing respecting communion in hearing the word, they tacitly allow it, even with those who ought not to be admitted to the fellowship of the church: attending popish mass-houses not excepted. That this omission is intentional is evident from the fact, that the paragraph is framed upon the model of one on the same subject in the testimony of the Reformed Presbyterian Church, but which is general, testifying against inter-communion in hearing the word as well as in sealing ordinances. But this is not the chief objectionable feature of this article. We would like to know *exactly* the meaning of the last words of the closing paragraph, "the constant fellowship of the church of God." The words in italics are an appendage to the error, as stated in Reformation Principles. Do they mean by this the fellowship of their own United Presbyterian Church? Or of any other branch whatever of the Christian church? We rather think the latter, for a member of the Convention explained his view of it to be

that occasional communion might be extended to good men of other denominations, inasmuch as they are worthy of admission to constant fellowship. We infer this also from the fact that the next error testified against is as follows:

“That all who may, in the judgment of charity, be esteemed as true Christians, are to be admitted to the fellowship of the church of God, although openly adhering to errors and practices against which she has lifted her testimony.”

Now this very general declaration seems to guard against the undue extension of the preceding one, while, in fact, from the very comprehensive phraseology, “*all who*,” &c., it sets up really no barrier at all. Why do they not say “*any one who?*” As it now stands, it implies that *some* may be admitted to fellowship although adhering to the errors and practices referred to; or at all events that those may be who only refuse to adopt the principles which the church maintains.

In regard to the public praises of God, they testify against the following error. Chapter xxi. Error 18.

“That it is proper to use instruments of music, or employ a choir to perform the duty of praise, as a substitute for the whole congregation, in the worship of God.”

Hence, if instrumental music, &c., be only used as helps in praising God, they are not testified against. It is only when used as substitutes for the whole congregation that they are wrong. Now we are not aware that any member of this Convention is in favour of these corruptions in worship; but this we are sure of, that the statement above given leaves ample room for them. It is a testimony against nobody, for they are only advocated as helps, although it is true that in practice they frequently become substitutes. We can hardly help asking ourselves whether these efforts at union are to go on until they comprehend those who practise these corruptions.

We now come to the doctrine of Christ's Headship. All will admit its importance. It will furnish a fair and conclusive test of the honesty of purpose of the Convention. This is an “*experimentum crucis*.” Among the errors in regard to Christ the Mediator, they state the following:

“That it is not the duty of rulers, as well as of their people, to render obedience to Messiah.”

Before it assumed this form various attempts were made, so to model it “as was best adapted to the united (discordant?) sentiment of the convention.” This form was proposed, “that Christ is not, as Mediator, in his exalted state, King of nations,” and again, another, “that it is not the duty of all men, in their various stations and relations, to render obedience,” &c. These, with other suggestions, were either rejected or withdrawn, and finally the above form was adopted for the express purpose of evading any expression which would necessarily imply the principle of Christ's mediatory moral dominion over nations. The phraseology, as it now stands, may be adopted by both parties, for rulers may be understood to mean magistrates either in their official or in their private character. Those who wish to hold the doctrine of Christ's headship over the nations will understand it in the former, and those who deny this doctrine, in the latter sense. So they wrap this up also.

Have we not sustained our third objection? How could men of sense and conscience countenance this kind of jugglery?

Our remarks on the merits of the Basis itself we reserve, for want of room, for our next number.

## THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

This body, consisting of delegates from one hundred and one Presbyteries, met on the 15th of May last, in the city of Cincinnati. Their proceedings embrace some topics of general interest.

And 1. We are sorry to say they passed the following pro-slavery resolutions.

"1. That the General Assembly of the Presbyterian Church in the United States was originally organized, and has since continued the bond of union in the church, upon the conceded principle that the existence of domestic slavery under the circumstances in which it is found in the southern portion of the country, is no bar to Christian communion.

"2. That the petitions that ask the Assembly to make the holding of slaves in itself a matter of discipline, do virtually require this judicatory to dissolve itself and abandon the organization under which, by the divine blessing, it has so long prospered. The tendency is evidently to separate the northern from the southern portion of the church; a result which every good citizen must deplore as tending to the dissolution of the union of our beloved country, and which every enlightened Christian will oppose, as bringing about a ruinous and unnecessary schism between brethren who maintain a common faith."

In the second place the subject of incestuous marriages between a man and his deceased wife's sister, was again before the Assembly on a complaint of A. M. Queen against the Fayetteville Presbytery for refusing to restore him to his privileges and to the ministry while continuing to live in that connexion. There were also attempts to settle this vexed question by decisions on the abstract principle. As usual, the Assembly took both sides of the question. In the case of Mr. M. Queen, who has been more than three years suspended, and whom the Assembly refused, in 1843 and 1844, to release from censure, they now recommend, by a vote of 86 to 62, the reconsideration of his case and his restoration to privileges, with the understanding that he may still live in the commission of incest; provided this course "should appear conducive to the peace of the church and the promotion of religion in the region around them." That is, we presume, if it will not make trouble and excite reproach in the neighbourhood. A most admirable rule for the exercise of discipline! In the second place they refused, by a vote of 84 to 80, to "enjoin upon all their ministers henceforth to abstain entirely from solemnizing or encouraging such marriages, . . . and to enjoin upon sessions and presbyteries to apply the discipline of the church to all members of the church who may hereafter contract such marriages; and that they refuse to receive into the church any person so related." And finally, having thus refused to require conformity to their standards, they also, with the most exemplary consistency, refused, by a vote of 79 to 98, even to overture the presbyteries on the subject of the alteration of the rule.

Can any one inform us, what is now the law of that denomination, with regard to these incestuous connexions? or what they intend to do with them hereafter? Are they not chargeable by these proceedings, with setting traps to catch the simple?

In the third place the Assembly resolved, by a vote of 169 to 6, that Popish baptism is invalid. A true and important resolution. If they had been as faithful in deciding questions affecting the moral character of acts and systems with which they are themselves involved, we would give them more credit for faithfulness in this instance. It is an easy matter to bear testimony when there is no hazard of diminishing numbers, respectability or influence.

We are deeply grieved at the resolutions of this body on slavery. If she put herself on the side of that horrible system, the Presbyterian Church will sink, and ought to sink, under the frowns of outraged humanity and the just indignation of the Almighty.

## ASSOCIATE PRESBYTERIAN SYNOD.

This Synod met in Xenia, Ohio, May 28th, and adjourned finally June 6th. There were but *sixty-eight* members present: a very small attendance, we think, out of 103 ministers and about 200 congregations; especially when business so important as the setting aside of their present testimony and the adoption of a new one was confidently expected to come up. Their foreign mission to the coloured population in the Island of Trinidad, appears to be in a flourishing state, with the exception (a sufficiently trying one) of the remarkable decease of two out of three missionaries. Collections to the amount of \$2721 have been raised for that mission, and there is a balance in the hand of the treasurers of about \$1,200. The prospects of the mission seem to be as good as could reasonably be expected. There is no difficulty arising from any extraneous source in procuring access to the coloured population. Indeed, some aid is hoped for from the government of the island.

There are, at present, *twenty-six* students in the Theological Seminary. The funds of this institution do not appear to be in a very prosperous state.

In reply to a question respecting voting for men of "immoral character for civil offices," they say, "that such an abuse of the elective franchise is not defensible either on principles of enlightened Christianity or genuine patriotism." We are well pleased with this, and also with the statement "that the scripture precepts, 'He that ruleth over men, must be just, ruling in the fear of God,' and 'Thou shalt provide . . . able men, such as fear God, men of truth and hating covetousness,' are neither antiquated nor unsuited to our circumstances." We hope they will come to see that the supporting of immoral constitutions of government, such as the slaveholding government of the United States by active co-operation, such as voting and holding office, is no more defensible "on principles of enlightened Christianity and genuine patriotism," than voting for blasphemers, slaveholders, &c.

They have sent down in overture the Basis of Union by a vote of 57 to 11.

## NEW LIGHT COVENANTER SYNOD.

This body, consisting of twenty-six members, five of whom were from the first congregation, Philadelphia, met in May last in this city. As we have not seen their minutes we can give little information respecting their proceedings. The principal business before them, was "The Confession and Testimony of the United Presbyterian church." This document gave rise to a long and exciting debate; in the progress of which there appeared no little diversity of opinion regarding the disposition to be made of it. At length they refused, by a vote of 16 to 9, to give it even the partial approbation of sending it down in overture. This decision was very grating—and we do not wonder at it—to those who, as members of the Convention, had taken the most active part in framing it; and to some others. And hence the next day, the Basis, with two plans of confederation proposed by Drs. M<sup>r</sup> Master and M<sup>r</sup> Leod, were all ordered to be published for the consideration of the inferior courts; none of them having any official sanction.

All this seems rather strange to us, and certainly it is not very courteous to the other denominations. No longer ago than last year this body said, among other things in regard to the doings of the convention, that,—



"Learning from the report of their delegates that sundry matters were referred by the convention to the bodies which it represents, and their judgment asked in relation to them, such as that it was its unanimous conclusion that there could be no union among said churches without an alteration of those sections of the Westminster Confession of Faith which treat of the power of the civil magistrate as to religious matters . . . together with the resolutions adopted by the convention at its meeting in 1842, upon the subjects of slavery, ecclesiastical communion, testimony bearing, psalmody, covenanting, and the Headship of the Messiah, therefore it is hereby—

Resolved 3. That it approves of the resolutions adopted by the convention of 1842, on the subjects above referred to."

They at the same time renewed their approbation "of the objects of the convention, and looked forward with increasing interest to the result of its deliberations." And yet, after all this, the very synod which began the work; which *urged* the others into it; which time after time renewed its invitations to some of them before obtaining their co-operation, suddenly takes new ground, and shows decided reluctance to consummate the union! Why is this? Are they at last really afraid of error? Or have they concluded it best not to lose the name of Reformed Presbyterians? Or do they find that their people cannot be led into this union?

We may note in this connexion that their periodical, "The Banner of the Covenant," after railing against all religious establishments during the first four months of its existence, in the last number says, that only such establishments are "meant as are found in Antichristian states or Erastian kingdoms!" Is this all? Why not define the subject, as writers usually do, somewhere near the beginning? There is something here we cannot yet see through. *Nous verrons*.—We will see.

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POPERY IN GREAT BRITAIN.

*The Maynooth grant* has passed both houses of parliament by large majorities, notwithstanding the vehement opposition of the protestant community. This event has created great excitement, and will probably give rise to a new arrangement of parties. The next step is likely to be the endowment of the popish clergy, and perhaps a very great modification of the Irish church establishment. It is the fear of this, rather than any thing involved in the grant itself,—which is a mere increase of the former endowment from £9,000 to £26,000—that has so agitated the religious public. Peel designs to conciliate the papists. Whether he will gain more on this quarter than he will lose on the protestant side is yet to be seen. The following extract from a late speech indicates clearly enough that O'Connell has not been bought by this grant. He considers it as it really is, only an inducement to ask more. The extract is as follows:

"But they gave us the Maynooth grant—Three farthings apiece it comes to. See what a minister that is! Peel boasts of his strength in the house of Commons, and the Duke of Wellington in the house of Lords, and they throw a charity at you as you would throw a bone to a poor mangy dog. . . . I'll not take words; and when they have done all they can, I'll take their favours as instalments, and when I am paid five shillings in the pound, I'll look for the other fifteen in the repeal of the union."

The following item shows one effect of the above and similar measures of the British government.

*Procession of the host in England*.—It is noted in English papers of a late date, that the ceremony of carrying the host in procession was revived in Nottingham a few Sabbaths.

past. It is a popish observance not practised in England since the Reformation. Its resumption, it is said, has created some stir among the journals devoted to Protestantism.

It is worthy of note that it was at Nottingham Charles I. raised his standard and proclaimed war against the Long Parliament August 22d, 1642.

#### POPERY ON THE CONTINENT.

If popery gains ground in Great Britain, the following facts show that it is struggling hard against increasing enemies upon the Continent.

*France.*—There is beyond all question a very deep and extensive religious excitement in many parts of France, particularly in the south and west. Whole townships have abandoned popery and become in profession evangelical Protestants within the last year. Great efforts are making by the friends of truth, although not without considerable opposition, to disseminate through the instrumentality of ordained ministers and colporteurs, and by the press, the pure word of God. We are happy to be able to say that this revival of protestantism is not Arminian or Hopkinsian, as we once feared, but thoroughly Calvinistic.

*Germany.*—The great movement against the papal supremacy and doctrines began by Ronge appears to be rapidly extending. Congregations have been formed in Breslaw, Leipsic, Berlin, Konigsberg, Frankfurt and thirty or forty other places. Many of their adherents, in the towns particularly, are among the higher and more influential classes. A dinner was lately given to Ronge by the German Catholics of Berlin, at which the burgomaster, several of the highest officers of the state, many officers of the army and other persons of distinction, were present. The preachers of this new sect have gone, it is said, into all popish countries for the purpose of organizing kindred congregations. This reformation is freely and extensively discussed by the press of northern Europe. A foreign correspondent of a religious journal in this country gives extracts, in a late letter, from fifteen German newspapers on this subject.

Ronge's denunciation of the silly and impious exhibition at Treves, was merely the occasion of calling into action a spirit of discontent with popish mummeries and priestly assumption, which has long been growing in the German popish states. Their proximity to a protestant population has furnished to men of cultivated minds the means and the motives to investigate; and, besides, the whirlwind of the French Revolution has left its effect upon Germany, as well as all other European states, in rendering the lower orders restless under the proud domination of their rulers civil and ecclesiastical. These causes, together with the more general diffusion of information by a press, which it has been impossible under these circumstances entirely to restrain, have brought about this revolution. How far it may proceed, or what will be its results, man cannot foretell. We ought to observe, however, that it is itself partially divided. The sect of Ronge is said to be somewhat, perhaps only slightly, inclined to Rationalism. The Schneidemuhl reformation, the other branch, is more evangelical. Their Confession of Faith, lately issued, contains the following statements:

"We separate from the Roman papacy, because she teaches her children, not what is divine, but what is human and worldly. She prohibits her children from drinking at the sources of eternal life, and shuts upon them the gates of the kingdom of God, which is

found only in the holy doctrine of Christ crucified for all who believe in him. We separate from the Roman papacy, because she refuses to her children the most important matter of our faith, the blood of our Lord and Saviour Jesus Christ, which he shed for the remission of sins. We do not separate from our Catholic Christian brethren, we do not separate from the true Church, founded by Jesus Christ, but from the papacy; and the priests, as well as from the human traditions by them invented. We are, and we remain, in the Catholic (universal) Church, we seek the communion of saints, of all who acknowledge the blood of Christ as the only means of standing in final judgment, and receive the gospel, taught by Jesus Christ and his apostles, as the only Christian doctrine."

*Belgium.*—In this popish kingdom the Jesuits and ultra-montanes have lately sustained a signal defeat. A strife has been going on there ever since its forcible separation from Holland in the year 1830 between the "Liberal" and the "Catholic" parties. The former are in favour of religious toleration, and public improvement generally: the latter are the bigoted papists, and of course strictly subservient to the designs of the Jesuits. By the last arrivals we learn that the elections have resulted, notwithstanding the opposing influence of the Archbishop, in the choice of a large majority of liberal deputies to fill the vacancies in the Legislative Assembly. In consequence of this the "Catholic" cabinet has resigned, and the formation of a new cabinet has been committed to M. D'Huart, an eminent liberal.

*Switzerland.*—The efforts of the Liberals in this country to exclude the Jesuits have not as yet been successful. The violence of the free corps of Argau and Basle champagné, and their bloody defeat by the popish canton of Lucerne, have greatly prejudiced their cause. It is said by some of the best informed among the evangelical protestants of Switzerland, that this is by no means a religious movement. That it is merely social and political. This may be true. Still it is very important, and, like the changes in Belgium, indicates the growing power of free principles, and that the power of the despots of Europe is tottering.

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GENERAL ASSEMBLY OF THE FREE CHURCH OF  
SCOTLAND.

This body met in Edinburgh in May last, and the proceedings, as reported for the Scottish Guardian, show that the zeal and liberality awakened by their late secession remain undiminished. Their "schemès," viz. missions, church building, &c., are all in a flourishing condition. The sums raised during the year for public purposes have been very large; even exceeding their own previous unparalleled efforts. As the papers have just come to hand, we have only room at this time for a very brief extract from one of their debates, from which it would seem that they are determined to adhere steadfastly to the Westminster Confession, and the duty of civil rulers to maintain and support the true religion; and that at least some among them are in favour of coming up to the platform of the Second Reformation.

"Mr. Carment of Rosskeen agreed with the old Seceders, as to the descending obligation of the second covenant; and he was disposed to go a little farther than, perhaps, most of his friends in that court were disposed to do, as he would go the length of their having district meetings in every part of the country, as in former days, for the purpose of their signing the Solemn League and Covenant. In allusion to what fell from Dr. Cunningham as to an explanation of their views, he was afraid lest any thing should be introduced which would run counter to the Westminster Confession of Faith.

Dr. Cunningham said there were two points to be considered—first, what would they say, and how far could they go, in the way of identifying themselves with the principles of the Second Reformation, and with those who have been usually accustomed to consider themselves as the purest and staunchest supporters of these principles. The other point was, what could they do against putting this misconception on the standards

contained in the Westminster Confession of Faith, as that they sanctioned Erastianism and persecution. With regard to these two points, they would adhere strenuously to the statement made by the venerable Dr. M'Crie, which was to this effect, that he could have no possible objection to an explanation of the true import and meaning of parts of the Confession of Faith, if they provided, first, against a construction implying that those parts, when fairly interpreted, implied persecution and Erastianism; and if they provided, in the second place, that any explanation would not explain away the great national duty of rulers to maintain and support the true religion."

## NOTICES OF BOOKS.

**LEX REX**, or the Law and the Prince. By Samuel Rutherford. Along with which is printed, *DE JURE REGNI APUD SCOTOS*, a Dialogue concerning the Rights of the Crown in Scotland. By George Buchanan. Royal 8vo., pp. 284. Edinburgh: Robert Ogle. 1843.

This volume forms part of a series called "The Presbyterian's Armory," now publishing in Scotland, comprising the most valuable writings of the eminent divines of her reforming periods. *Lex Rex* is a most able refutation of arbitrary and despotic principles of government. It is a lasting monument of the learning and ability of its celebrated author. It had the distinguished honour of being burned, together with the covenants, by the common hangman, in 1661, by the perjured and bloody government established at the restoration of Charles II. The other work, in this volume, is a short, but very pithy and conclusive dialogue, by the most distinguished among Scotland's older poets and historians, directed to the same end as *Lex Rex*. It has done good service and has not yet lost its virtues.

**A TREATISE OF MISCELLANY QUESTIONS.** By George Gillespie, minister at Edinburgh: 1642. Royal 8vo., pp. 122. Edinburgh: Robert Ogle. 1844.

In this volume, belonging to the same series, a great variety of questions relating to the ministry, their choice and ordination; the distinctions between the ordinary and extraordinary officers of the church; the import of the term heresies; associations; uniformity in religion; infant baptism; the distinct ecclesiastical and civil jurisdictions among the Jews, and the true and safe grounds of encouragement to believe in Jesus Christ, with others, are discussed with that acumen and power of argument and illustration which we might expect in the most eminent debater, although the youngest member of the Westminster Assembly. This volume, though not so well known as his *Aaron's Rod Blossoming*, is of a more popular kind than this or any of the works of this author which we have seen. Gillespie, as he was complete master of the logical weapons of the schools, entered fully into the spirit of this kind of argumentation. Hence, his works are sometimes tedious. There is comparatively little, however, of this trait in the volume before us. We consider it among the very best of his works. The questions discussed are mostly as interesting now as in Gillespie's time. The publication of this series, together with so many works of kindred character, is a circumstance, in these times; for which the friends of truth ought to be thankful.

A few copies of the above can be had of Mr. John Evans, No. 21 Perry Street, Philadelphia.

We learn that a call has been moderated in the congregation of Kortright, for Rev. S. M. Willson, of Craftsbury.







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## THE COVENANTER.

The general object of this Magazine shall be to disseminate the doctrines of the testimony of the Reformed Presbyterian Church. Its pages shall be devoted chiefly to the following points:

1. The mediatorial authority of Christ over the nations of the earth, and the immoral character of the Constitution of the United States.
2. The evils and danger of Popery, in its religious and political aspects.
3. The divine right of presbyterian Church Government, in all its parts.
4. The sin and danger of Slavery, and the duty and safety of immediate emancipation.
5. The duty of total abstinence from intoxicating drinks as a beverage, and the immorality of the traffic in this article.
6. The immoral tendency of the study of pagan literature in the colleges and universities, and the necessity of a reformation in the course of literary studies.
7. The imperative duty of Christians to support Domestic and Foreign Missions.

The following individuals, among others, have agreed to contribute to its pages, and their names will be a sufficient guarantee to the members of the Church and others, that the publication will be worthy of their support.

Rev. Robert Wallace; Rev. James Milligan; Rev. James R. Willson, D. D.; Rev. William Sloane; Rev. Samuel M. Willson; Rev. William L. Roberts; Rev. J. B. Johnston; Rev. Andrew Stevenson; Rev. J. Wallace; Rev. Hugh Stevenson; Rev. J. J. McClurkin; Rev. J. M. Beattie.

## TERMS.

### THE COVENANTER

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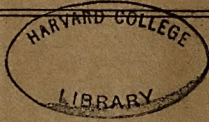


*Rev G Francis*  
*P 30.35*

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THE

# COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

EDITED BY

JAMES M. WILLSON.

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"The Law of the LORD is perfect."—PSALM xix. 7.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—PHIL. III. 16.  
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WILLIAM S. YOUNG, PRINTER.





# THE COVENANTER.

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SEPTEMBER, 1845.

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## THE ELECTIVE FRANCHISE.

IN the preceding number, we offered some general arguments against going to the ballot-box. We referred to the fact, that the candidates of the different parties are, in many instances, irreligious and immoral men. We showed that there is a moral certainty of the voter sustaining slavery, in some form, by connexion with any of the great parties. And, finally, we presented some testimony to show that mingling with the political affairs of the country has an unfavourable influence upon vital religion. These considerations should be enough to convince a conscientious man that it is wrong to vote. At this stage of the argument, however, we are met by the inquiry, Whether it is not possible so to vote as to evade all these objections; to vote for Christians, for decided abolitionists, and with religious aims? This is very plausible, and on these grounds, precisely, it is that many good men are endeavouring to satisfy, perhaps do satisfy, their consciences for taking an active part in politics.

As to voting for Christian men, we have already given our opinion, and offered some reasons in support of it, that, in the present state of the public mind, this cannot generally be done. The voter must either vote a ticket, particularly for the higher offices, which he has no hope of electing, in other words, throw away his vote, or, by casting it for the party candidates, vote for irreligious men. There are exceptions to this. Theodore Frelinghuysen, the late candidate of the Whig party for vice-president, has the reputation of being an exemplary Christian: but, even in voting for him, if one objection was evaded, another was not; for he is not in favour of immediate emancipation upon the soil. He is a leading colonizationist. And, besides, he was on the same ticket with Henry Clay, a slaveholder, and, until lately at least, a notorious profligate; and owing to the mode of electing these officers, it is well known the one cannot be voted for separately from the other.

But to set up Christianity as a test, is a violation of the national compact. The Constitution says, (Art. vi. § 3,) that "no religious test shall ever be required as a qualification to any office or public trust under the United States." The terms are absolute. No inquiry can be made, after the election at least, respecting a man's religious opinions. By what right can inquiry be made before? This ground has always been maintained by infidels, and the practice of the country has corresponded with it; and we cannot well see how it could be understood otherwise. When all have united upon common ground, it would be rather hard if a man should find himself afterwards excluded from office on account of



something which, well known at the time, did not stand in the way in forming the original compact. But it may be said, can we not exclude the irreligious as we do the ignorant and men of dangerous political sentiments, upon the general principle of choosing those only whom we judge best qualified? We answer, no. For it is *expressly* declared that there shall be "no religious test." So far as religion is concerned all are precisely upon the same ground. To present this in a more tangible form, suppose the great majority of the country to be Christians, and so far consistent as not to vote for Infidels, Jews, Socinians, Blasphemers, Sabbath-breakers, &c.; a good deal better Christians, by the way, than the greater part are now. They determine, and so proclaim and act, that none of the above characters should ever reach an office: would this be according to the spirit or even the letter of their compact? Suppose, again, the majority of voters to be thorough-going Episcopalians, determined to give their suffrages to none but an Episcopalian. Would not Presbyterians, Baptists, &c., complain of this as a violation of the spirit and design of the compact? Would not this be virtually making a religious test?\*

We now direct our attention to the anti-slavery voter, with a view, particularly, to the principles and movements of the Liberty Party. This party adopts so many subterfuges that it is as hard to catch them as, according to the old saying, it is to lay hold of a certain insect. Put your hand on them, and they are not there. However, there are two pillars on which they have built their Dagon's temple; namely, on the one hand, the anti-slavery character, by strict construction, of the Constitution, and, on the other, the nullity of all its sinful provisions. We need hardly say, that these different views are not held by the same individuals, inasmuch as the reader will perceive that they are directly contradictory. The first of these is the great stronghold, and we remark, in the outset, that there is a great deal very suspicious in this way of meeting the question, because it is avowedly adopted for the purpose of getting rid of the fact established by conclusive testimony, that the Constitution was a designed compromise between the two great sections of the country; and, at the same time, to get rid of all the accumulated proof of nearly sixty years, in the expressed judgment of its framers and of eminent jurists; in the decisions of the supreme court; and in the legislation of congress and the states; and in a universal public sentiment to the same effect—that it was designed to

\* In fact, the man who declares that he will vote for none but a Christian, must be in favour of a religious test. He may deny this, and may join even loudly in the hue and cry against all national recognition of the church of Christ; against all national discountenancing and discouraging of irreligion; in short, against all introduction of true religion into politics, as an object of national concern, still we can fully establish that he is in favour of at least the principle of a religious test. Upon what grounds does he determine to vote for Christians only? It must be because he thinks none else fit to bear rule in a Christian land. In other words, he thinks all others should, if possible, be kept out of office. Now we leave it with the reader to ascertain how far this differs from the *principle* of a religious test; understanding, by such a test, a regulation requiring an acknowledgment of the Christian religion, a public profession of it with an answerable conversation, as a qualification for office. At all events, such a man ought to be very far from reviling such tests, when properly made, and faithfully applied, inasmuch as he himself acts upon the principle. If he think it a great calamity, not in a political only, but also in a social and religious point of view, for rulers to be atheists, Deists, mormons, blasphemers, &c., he surely cannot think a summary method of excluding them to be wrong. Indeed, upon his own ground, he thinks it a Christian duty to do so. How, then, we ask, can he swear to an instrument which says there shall not be a religious test? He swears, directly contrary to the Bible, that no such test shall be enacted, while he is himself actually applying one, in the performance, as he believes, of his duty as a Christian.

protect the slaveholder in his claims to property in man. With all these against them, all proclaiming the pro-slavery character of this instrument,—they persist in construing it to be anti-slavery. But what is a constitution? Is it not an instrument according to which a people agree to be governed? It is not a mere declaration of principles which any man may interpret as he pleases. It is a compact. It is a bond which must be construed according to the plain meaning of the terms and the design of the parties. Now what are we to think of the sense or honesty of men who, in opposition to the general sentiment of the whole country, rise up and say, that this instrument does not mean what its framers themselves asserted, and, until lately, the whole people of the United States since their time? who assert that it is not a bond guarantying slavery, but really securing liberty to the slaves? A mere handful say this, and are endeavouring to persuade the people that when they engaged to protect slavery they made no such engagement! That when they bound themselves to return the slave, they really did no such thing! A citizen swears to the Constitution to-day, understanding it as the country has generally heretofore understood it; or, to put a still stronger case, a judge, according to his oath of office, to-day surrenders a fugitive, holding himself bound to do it. To-morrow Liberty Party comes along, and tells them you swore to do no such thing! You really swore to set him free! This is, in truth, absurd as it may seem, the very thing which these men are trying to thrust down the throats of the people. They are traversing the country and endeavouring to convince the people of that which the mind and conscience of ninety-nine out of every hundred are assured is false, namely, that the country has not, by its own act, pledged itself to the southern slaveholder. We may be told that the intention of the framers is not to be regarded. Granted, for argument's sake, and what then? We have not insisted upon *their* intention. It is the intention of the present generation. The present intention of the people. And that intention, ascertained according to Liberty Party's own showing, by the fact that both the political parties are bound hand and foot to slavery, and have been so from the very beginning. In other words, the whole country has knowingly sworn in terms of the Constitution to surrender the fugitive slave, &c. Now if every engagement is to be construed, as Paley says, "according as the promiser believes the promisee to receive it," then, we ask, have not the citizens of the United States pledged themselves, in adhering to the existing Constitution, to uphold the despotic claims of southern tyrants? And if they have, is it not base to try to persuade them to deny it? to *creep* out of it by twisting its terms and torturing them—to lie in the face of God and man; instead of persuading them to renounce the compact as iniquitous, with confession, mourning, and repentance?

Liberty Party has no right to strict construction in their sense of that phrase. They have no right to attempt to make the Constitution mean what the country never intended it to mean. But we can meet them even upon the ground of strict construction; for,

In the *second* place, the document as it stands, is a pro-slavery instrument. We premise that it is of no avail to quote the clauses which affirm that the Constitution was framed "to establish justice—promote the general welfare, and secure the blessings of liberty—that the writ of habeas corpus shall not be suspended—that no person shall be deprived of life, liberty, or property without due process of law." All

this is sheer begging the question, or taking for granted what is to be proved, that the slaves are included in these general statements, and that there are not specific provisions, however inconsistent these may be with the general design of the document, by which they are deprived of all its benefits. General terms, like the above, determine nothing. What they intended by "justice,"—what they deemed calculated to "promote the general welfare,"—for whom they desired to "secure the blessings of liberty," must be learned from the special provisions of the Constitution. The slaveholders' ideas of justice are, that the coloured race ought to be slaves, and that abolitionists ought to be hung. Governor M'Duffie thinks slavery the chief element of the general welfare, and the corner-stone of liberty. And why not make the slaveholders' ideas on these subjects, the rule of interpretation, inasmuch as no law of God, either natural or revealed, is acknowledged, in this instrument, as the rule of justice, &c.? And, besides, they establish it "for themselves and their posterity." Were the slaves represented in the General Convention or any of the State Conventions? Certainly not. What slave can say, "I have established this Constitution to secure liberty for myself and my posterity?" It was designed only for the benefit of those who framed and adopted it, and their posterity of the same class. Had the benefits of this provision been extended to mulatto children, the work of emancipation would have been pretty far advanced by this time.

We now come to the more particular consideration of the Constitution itself. And, in the *first* place, *The representation is in part based upon a slave population.* Art. i. § 2, par. 3, "Representatives and direct taxes shall be apportioned . . . according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, *three-fifths of all other persons.*" Slaves are here meant by those "other persons." What are other persons than free? They must be slaves. "Persons" here cannot be equivalent to "citizens," for a citizen is necessarily free. Nor does this article set up a distinction between citizens and aliens. The terms themselves would, in that case, no doubt, have been used; and, besides, aliens are reckoned in the census *per capita*. These "other persons" are not "persons bound to service for a term of years," (the only class that could possibly throw any obscurity over this article;) for they are expressly included among free persons. Nor are they the Indian tribes, for these are expressly excluded altogether from the census. Mere travellers are not at all enrolled. We must conclude that these persons who are neither free, nor bound, nor Indians, nor travellers, are slaves. This is confirmed by the fact that they are only reckoned as five for three free persons. Aliens, apprentices, Indians who are taxed, are all reckoned *per capita*. What circumstance is there in the condition of these other persons giving rise to so unusual a mode of calculating numbers? The only answer is, they are slaves.

Liberty Party, to avoid this conclusion, has argued that the term "person" is not applicable to a slave, inasmuch as slaves are held by the law to be chattels personal. Now we grant that it would have been more honest, and would have saved some apparent contradictions, to have said slaves, when slaves were meant. But we affirm that this term person may be applied to a slave without doing any violence to its meaning. The dictionaries define it to mean "a human being;" "an individual." Now substitute either of these terms, neither of

which expresses any thing respecting the condition of the individual, whether bond or free, and the article would read, in substance, thus; "to all free human beings add three-fifths of all other human beings;" and none have ever gone so far as to deny that slaves are human beings. And, moreover, the laws of slave states, while they affirm slaves to be chattels personal, do still recognise them as persons, for they are held accountable to the law for felonies. And however atrocious the laws often are by which they are tried, and however improbable that justice will be done them, still they undergo the form of a trial, which neither Liberty Party nor slaveholders would think of going through in the case of a horse.

In this article of the Constitution there is a direct recognition of the existence of slavery, and a grant to the slaveholding states of additional influence in the government proportioned to the number of slaves within their borders. The Constitution, instead of "establishing justice," as with consummate hypocrisy and sheer falsehood it asserts to be its aim, does thus establish injustice by giving to the slaveholder a direct interest in the multiplication of his slaves. It was properly argued in the Convention by which the Constitution was framed, that there would be just as much propriety in granting to the free states a representation based upon the number of their cattle and horses, inasmuch as the southern slave has no more political rights than the northern horse, and is not, in fact, as well protected against abuse. This article is a premium upon slavery. Nor is this all. The master has additional power from this constitutional provision, to act against the slaves' interest. He has been invested with political influence, as the possessor of slaves, to use for the strengthening of the bonds of oppression. Was there ever any thing more infamous? A free people give their consent that slaveholders shall have influence and power as the owners of human chattels! Of course it is not worth while to do more than state that they most effectually guaranty the continuance of slavery.

A different view is sometimes, indeed, taken of this article. It is said to be unfavourable to slavery, inasmuch as were the slaves all emancipated, two-fifths of their number would be added to the basis of representation, increasing by so much, the political power of the slave states. Even were this the correct view, its iniquity would not be less. Would it not be greater? For, in that case, we must consider the slaveholders as submitting to a tax, in the form of a diminution of their political power upon their slave property, for the constitutional guarantee of its uninterrupted possession, or, in other words, slavery is licensed for a consideration. Could there be a more direct sanction? Hence, there is no escape from the conclusion that this article is a direct guarantee of slavery. Who does not see that, in case cattle had been made a part of the basis of representation, this would, of itself, have been an acknowledgment of the right to hold, and a guarantee of the secure possession of that kind of property. This is just what has been done with regard to property in slaves.

2. *The Constitution expressly provides for the surrender of fugitive slaves.* Art. iv. § 2, par 3: "No person held to service or labour in one state, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labour, but shall be delivered up on claim of the party to whom such service or labour may be due." Liberty Party, New Light Covenanters, and some Seceders, have been greatly distressed by

this article, and have used all sorts of evasions to get rid of its plain import. They have quibbled upon the word person—they have insisted that service or labour must be righteously, not merely legally due—they have brought in that article, (amendment v.) of the Constitution which says, “no person shall be deprived of . . . liberty . . . without due process of law,”—and, finally, “strict construction” has discovered that, instead of enjoining, it forbids the surrender of the fugitive! They have subjected this article to torture, to save, if possible, their consciences from the guilt of perjury, in swearing to the Constitution, while they declare openly their determination never to remand a fugitive.

We have certainly no objection to the application of the fifth amendment to the case of fugitive slaves, so far as to allow them the right of trial by jury. But what real privilege is this to the slave? It all depends upon the kind of law by which this process is to be conducted. In the case of the slave, this is manifestly slave law. Every slaveholder might readily assent that you apply this amendment to the slave: but he will assert, on the best constitutional grounds, that the law applicable to the case shall not be the law of God, nor of the free states, but of his own slave state. And at home he will take the same ground, namely, that he holds his slave legally—that he has obtained him by due process of law—for he has inherited him, or bought him, or he has been born of a slave, the law making provision for all these cases. And who does not know that even distinguished pro-slavery divines have taught that the law of the land must and should decide all these cases.\* Hence this article secures no more than a public investigation of the fact, whether the fugitive has been a slave or not. If the claimant bring evidence that by the laws of the state from which he has fled he owes “service or labour,” the slave must be “delivered up.” The jury may be fearers of God; they may be heart haters of slavery, but in entering the jury-box they have sworn to decide according to the evidence, and the law of the slave state. If the fact be established that he was held as a slave, it matters not what may be the law of God, or of the state to which he has fled, the wretched man must be delivered up; for “no person” in these circumstances “shall in consequence of any law or regulation . . . be discharged.”

That the granting to fugitives the right of trial by jury, is a great improvement on the method commonly pursued heretofore, we grant: but while juries in Pennsylvania and Ohio are sworn to decide, in all such cases, by the laws of South Carolina, Kentucky, &c., what else are they, after all, than catch poles for southern slaveholders. The oath which makes them jury-men, binds them to the direct support of the despotism of the south.

But, to return. To affirm, as some have done, that the Constitution requires no more than that no obstacle be thrown in the way of the recovery of a fugitive—that it requires only passive assent, and not active concurrence, is not true, and if it were, it would not materially mend the matter. It is not true; for the terms are express. They “shall be *delivered up*.” By whom? Not by the citizens individually,

\* Here we notice *one* of Liberty Party's contradictions. On the article respecting federal numbers, they argue that “person” does not mean slave. To be consistent they must also hold that the same term in this amendment has no reference to the slave, and the same remark applies to the article respecting fugitive slaves. And hence the slave will be left to be recovered as men recover their horses, and may be deprived of liberty without any process of law.

we readily admit. But, what is morally the same thing, by the officers of the government, whose special duty it is made by law. Whether these be state or United States' officers, the voter's guilt is the same. They are his agents.

But should we even grant that this article contains no pledge to surrender, but merely requires the citizen to place no obstacle in the way of his recovery, is it such an article as a Christian can make the rule of his conduct? In that case a citizen sees on the public high-way a slave endeavouring to escape, he cannot conceal him; or struggling with the minions of the law, or with his master, he cannot interfere. The poor slave may appeal to him by every thing tender and sacred; he can do nothing. His hands are bound; he has sworn not to interfere.

Are we told that this article applies to apprentices and other labourers? That such a provision would be requisite, were there no slaves in any of the states? Even this will not clear the conscience of the supporter of the Constitution, and for two reasons.

1. Allowing this to be so, yet while there are slaves in any of the states, this includes them. Knowing, then, as every voter does, the fact that millions are held in this kind of service, he is guilty, in God's sight, in binding himself to this article. 2. Even were slaves not included in this article at all, its provisions would be equally abhorrent to every just and merciful principle of our nature. Swear to return every fugitive from service or labour! to decide whether the service, &c., is due, not by the laws of equity, or even of his own state, but by the laws of another community! What would the people of the United States think of the enactment of a law by which every tyrant, great or petty, of the old world, would have the privilege of pursuing to these shores, the miserable serf, or often nearly as miserable peasant, to drag him back to his service without any questions asked respecting the justice, but merely the fact of his legal claims? Would this be tolerated for a moment? Would not a Russian noble be hunted from our shores who would dare to make such a proposal? Yet this very thing in principle, and in a far worse form, has already been done by the people of these United States. And thousands of fugitives from service, imposed by most unrighteous laws, have been sent back in chains to a slavery incomparably more oppressive, in most of its features, than Russian serfship.

There is no way for the voter to escape from the damning guilt and disgrace of this constitutional provision. A provision utterly repugnant to every dictate of humanity, and directly contrary to God's law, Deut. xxiii. 15, 16. Slaves are meant—the competent authorities are bound to return them—their condition is to be determined by the law of the state from which they escape—according to the spirit of the pledge, every citizen binds himself to assist, or at least to throw no obstacle in the way of the claimant—and, finally, even were slaves not meant, it is a most outrageous arrangement, sanctioned by no principle of justice or political wisdom. Still, to comprehend the full depth of its iniquity, we must remember that slave laws are local. They are utterly invalid every where except where they are made; for the reason that they are not based on common principles of equity, but violate them all. Hence, unless express provision be made to the contrary, they have no force beyond their own limits. When a slave escapes out of the jurisdiction of the laws by which he is held, he is free—as free as we are. Consequently, in surrendering him, *he is, in fact, re-*



*enslaved*. He is kidnapped. The constable, the judge, the jury, all concerned in his surrender, are as really pirates, as if they had gone to the coast of Africa and purchased, from some brutal tyrant, a cargo for transportation. Yet this is a part of the work that has been going on in these free and proud United States, for the last fifty-six years.

3. *The Constitution provides for the employment of the whole force of the country against the slaves, should they attempt to throw off the yoke of their oppressors as our fathers did.* Art. i. § 8, "The congress shall have power . . . to suppress insurrections." Art. iv. § 4, "The United States shall protect every state in the union against domestic violence." These provisions, it is freely admitted, are innocent in themselves. They are innocent, provided no unjust authority—none which it would be justifiable violently to cast off—exist in the land. But, admitting the right of revolution, with what face can the very men whose liberty was won by insurrection and violence, and who look back almost with reverence to the heroes who achieved it, swear to employ the very strength *thus* acquired, against the slave struggling to rid himself of a tyranny ten thousand fold more severe? That this is meant, cannot be denied. The terms are most shrewdly chosen; "*domestic violence*." The framers of this instrument have shut the door against any more limited interpretation. It embraces not only insurrection but domestic violence. We can hardly avoid thinking, that, in using these terms, they had a special reference to the hazards of domestic slavery. Indeed we cannot doubt it. United States troops have been employed to put down slave insurrections. And, in a word; it is by virtue of this provision of the Constitution, that the master is able peaceably to retain his slaves. By it the north has made itself on this continent, but with circumstances incomparably more aggravated, what the despots of Europe are there, the sworn guardians of the most flagrant oppression. While they rail with most *virtuous* indignation against these despots, they imitate and improve upon their vile example. What consummate hypocrisy! But there is a God, all whose attributes, to quote the sentiment of a Virginia slaveholder, will be, when it comes to a contest, on the side of the slave.

These pro-slavery provisions are enough to condemn the Constitution. And hence we make no reference to Art. i. § 9, authorizing the slave-trade. And what is the sum of these articles? Is it not that the slave states may continue to hold slaves as long as they please? That so long they shall be protected, and have influence in proportion to the increase of their slave population? To all these every officer, in his oath, says, amen. Every voter says, amen. The president is bound, Art. ii. § 3, to "take care that the laws be faithfully executed." And, before he enters on the execution of his office, he swears or affirms "that he will faithfully execute the office of President of the United States, and will, to the best of his ability, preserve, protect, and defend the Constitution of the United States." Hence, should the Liberty Party ever succeed in electing a president, they would only place him in a dilemma, and compel him either to refuse the oath of office, and so refuse to act, or, by swearing the oath, while in his heart he had determined not to execute certain provisions, to commit deliberate perjury. The same difficulty exists, in some instances not so glaringly, perhaps, in the case of every public officer who swears to the Constitution. And as the officer acts as the agent, and in the name of the voter, it follows that every Liberty Party voter is involved in the same diffi-

culty. He has sworn to do that which he has determined, at the same time, not to do, because he believes it to be sin.

The whole subject of the exercise of the elective franchise is, consequently, reduced to narrow bounds. It is merely a question whether it be right, with a design of doing some good, to swear to do a sinful act. Of such conduct we have the Divine disapprobation most clearly expressed, when it is said, that "the damnation is just of those who do evil that good may come." Will the voters of the country risk this infiction? Will the Christian voters of the country persist in upholding an instrument so grossly and infamously oppressive?

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CONVENTION OF REFORMED CHURCHES.

IN the preceding number we remarked, respecting this Convention, that good could scarcely be expected to come of it, inasmuch as it originated with men under church censure—was unpresbyterially constituted—and there appeared a greater anxiety, during its whole progress, to cover differences of sentiment by agreeing upon *words*, than to bring about, by scriptural examination, harmony in principle. We now proceed to examine the Basis itself, which constitutes the chief result of their labours; and which, with the Form of Government of the Associate Reformed Church, the Directory for Worship of the Westminster Assembly, and the Book of Discipline of the Associate Church, is to form the Constitution of the United Church. We omit any farther notice of most of those articles to which the attention of our readers has already been turned, and proceed to observe,

1. *That the doctrine of Messiah's moral dominion over the nations is obscurely stated if not entirely abandoned.* We must distinguish between the providential government of the Lord Jesus Christ over all things, by which he directs them to the furtherance of the good of the church, and his right of moral dominion over nations and their rulers. The former has not been denied even by those who dispute the latter. A late writer of the Secession Church uses the following language respecting Christ's moral dominion: "for our part, we do not believe that he can with any propriety, be called King of nations, in his mediatorial character; but what is the use in contending so much about precise forms of expression, so as to make them bars in the way of a union, if we can come to an agreement upon the principle that he reigns over all things in the way of subordinating them to the welfare of his church and people? Now this principle has always been held by Seceders. . . . On this principle we can explain those passages which ascribe universal dominion to Christ as mediator," &c.—(Mr. Cooper's True Issue, p. 8.)

Now all that this Testimony contains on the subject of Christ's headship we find in the following errors testified against:

"That Christ as mediator, in his exalted state, does not, besides ruling in and over all his children as their living head and lawgiver, govern all creatures and all their actions for his own glory and the salvation of his people, as head over all things to the church, which is his body." And "that it is not the duty of rulers as well as of their people to render obedience to Messiah, and that the Bible is not the rule of civil conduct."—(Chap. viii. errors 11, 12.)

The first of these is expressed, indeed, in the very language of the first section of chapter xx. of the Testimony of the Reformed Presbyterian Church; but *there* it is entirely divested of all ambiguity, inas-

much as it is associated with such statements as these: "Submission is due to the mediatory authority from all the intelligent creatures of God: men, not only as saints and church members, but also in every possible relation and condition, are under obligation to subserve his gracious purposes *according to his law*." And also the following are expressly testified against, as errors, namely, "that the *authority* of God-man, as mediator, is confined to his saints, and does not extend to all the creatures of God," and "that a rational creature can, in any station or condition whatever, refuse submission to Messiah, and not be guilty." Hence, in its original position, the meaning of that section cannot be misapprehended. Taken by itself, however, as this Convention have taken it, there is an ambiguity in the word "govern;" for it may be understood to mean either mere providential control, or to include moral dominion also. The Reformed Presbyterian Church leaves no ambiguity resting upon it: for, having used, as they must do, a very general term, in making a broad statement of their doctrine, they go on to explain it in the more minute and extended exhibition of it, which, as we have seen, immediately follows. This the Convention has not done. And the omission was intentional; for a disbelief of the doctrine of Christ's universal moral dominion, was avowed by one of its most active members. The author of the pamphlet from which we have already taken an extract, was a member of the Convention. The Reformed Presbyterian Church has reason to complain when her language is thus employed, torn from its connexion. If we were suspicious, we might say that this was done—for the section is taken *verbatim et literatim*—that our objections to their Basis might be arrested at once, by the inquiry, Do you object to your own language? What will satisfy you? Certainly it does not satisfy us to find our language separated from its context, and so rendered ambiguous. This very circumstance is an additional ground of complaint.

Nor does the statement contained in the last error, above quoted, render the statement of this doctrine any more clear; for it is expressed in such terms that both sides can agree to it. Some will understand "rulers" to be referred to in their official character, others in their individual character. We know of no professing Christian who will refuse to say that "rulers as well as their people are bound to render obedience to Messiah," provided by all this is only meant—and the language certainly *need* not mean any more—that all men are bound, as individuals, to honour and obey the Lord Jesus Christ. This Basis does virtually abandon the doctrine of Christ's universal dominion. And,

2. *It is grossly faulty on the subject of the magistrate's power, circa sacra.* The Convention have conformed their doctrine to the loose and unscriptural sentiment of the country on this subject, and to its existing infidel civil institutions. Having carefully plucked up every thing from the Westminster Confession of Faith which would teach the doctrine of the magistrate's power to foster and cherish true religion, as distinct from all false religions: they embody their own views in the following terms:—

"And as the civil magistrate is the minister of God for good to the virtuous, and a revenger to execute wrath upon him that doeth evil, he is therefore bound to suppress individuals and combinations, whatever may be their avowed objects, whether political or religious, whose principles and practices, openly propagated and maintained, are calculated to subvert the foundations of properly constituted society."—(Chap. xx. § 4.) And "the civil magistrate . . . hath authority, and it is his duty in his own proper place, under the light of Divine revelation, to protect and defend the church of God, in the full possession and exercise of all her independent rights, as the spiritual kingdom

of Christ; and to suppress open blasphemy and immorality. And there may arise occasions when he may invite a council of ministers, and other fit persons, to consult and advise with about matters pertaining, more immediately, to the well-being of the commonwealth."—(Chap. xxiii. § 3.) They also testify, at the close of the same chapter, against the error, "that civil government, in a land enjoying the light of Divine revelation, ought not to promote good morals, sound education, and protect and defend the church of God."

These extracts contain the *whole* doctrine of the Basis with regard to the duty of nations in reference to the promotion of morals and religion, and the restraint of immorality and irreligion. And here we observe, in the *first* place, that, instead of making the statements of the Confession more clear, *their own are very ambiguous*. They do not say whether the magistrate is to protect and defend the true church only, or all associations which profess to be churches of God. If they mean the former, then, of course, the magistrate must decide which is the true church, and having decided, he must protect it and no other. This cannot, we think, be the meaning of the Convention, inasmuch as it is evidently their design to teach a universal and indiscriminate toleration. But do they really design to include all sects—Papists, Socinians, Universalists, &c., within the limits of the church of God, and so hold them as such entitled to protection? This we can hardly believe. Or does this article mean no more than that the church is to be protected along with other associations and corporations, as temperance societies, library companies, mechanics' institutes, manufactories, &c.? This is probably their meaning: but, if so, it should have been more clearly expressed in a document compiled professedly, and with a great flourish of trumpets, to remedy the obscurities of the Confession of Faith.

But this is not the only ambiguity. Can any one tell us what are the "matters (chap. xxiii. § 3,) pertaining, more immediately, to the well-being of the commonwealth?" In the Westminster Confession, which this Basis, we must remember, is designed to clarify, all is plain. There it reads thus, "magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with about *matters of religion*." This is clear, and teaches a very important doctrine. But in its "amended" form we confess we are unable to understand it. As the Convention have discarded the magistrate's power, *circa sacra*, he can have nothing to do about religion, and hence they are not religious matters. Consequently, they must be civil matters. Then this synod is to be a kind of left hand cabinet council, a power behind the throne, to give advice about rail-roads, treaties, taxation, tariffs, canals, &c.! They are to act as keepers of the public conscience; for they say again, (chap. xxxi. § 5,) that they are to act "in civil affairs . . . by way of advice, for the satisfaction of conscience, if they be thereunto requested by the civil magistrate." But why not, we would suggest, confer upon a few chosen ministers a permanent seat in the legislative halls, as they do in Britain? Upon the principle of this Basis, such an arrangement could not well be objected to upon the score of right, and it would evade many practical difficulties.

This is not the only difficulty attending this article. Upon whom is the magistrate to call? Is he to issue a general circular to all, Papists and Protestants, Episcopalians and Presbyterians, Jews and Mormons? This, it strikes us, would be strictly in accordance with the very liberal principles of the age, and in the true spirit of this Basis. But what kind of "satisfaction" the magistrate's conscience would be likely to receive from such an assembly, it requires no prophet to tell! Is he to make a selection? Upon what principles must he choose his clerical

cabinet? Must he decide which are true and orthodox ministers of the true church of Christ and select them only? Hardly: for then he must be endowed with the right which this infidel age denies, of forming a judgment of discrimination in religious matters, and of framing his public acts, as a magistrate, accordingly—we cannot see through the Basis on this point.

We must trouble you with one more instance of ambiguity. What are those “principles and practices which are calculated to subvert the foundations of properly constituted society?” And who is to be the judge? Would the Convention include among them such a practice as idolatry? as auricular confession? as priestly absolution? That these do tend to the destruction of society, we presume, will be admitted: but we are precluded by the whole bearing of this document, and by the fact that the Confession of Faith has been expurgated of all that kind of doctrine, from putting this interpretation upon it. Do they mean infidelity, such as Robert Owen’s? or socialism? or radicalism? What do they mean? And then, who is to judge? Must the magistrate? Then we are right among the old difficulties. We are in the dark entirely. They must try again before they amend the work of the *truly* great and good men upon which they have dared to lay their hands.

(2.) *This Basis is not only obscure, it is grossly erroneous on the magistrate’s power.* As we have already observed, they teach that the church of God is to receive no *special* protection. That we have not misinterpreted the document, notwithstanding the remarkable ambiguity of its phraseology, we are convinced by the considerations already hinted at. They have carefully removed from the Westminster Confession all that relates to such special protection, and have inserted, in accordance, we believe, with the semi-infidel public sentiment of the country, general and obscure expressions, which really mean nothing. It is the duty of government to protect its citizens, and so to protect the church. It must not recognise the church in her true and most important character, as the depository of saving truth, and the light of the world. She may be known as a society by a certain name, by her public assemblies and worship, by her incorporated boards of trustees; but not as the true church, holding and teaching, by the commission of her Head, the true way of salvation. She must just take her place, as an assemblage of human beings, with the debating clubs! and receive protection on the same principles! The civil powers must give no official favour to the church of Christ above a pagan pagoda, or a Mahometan mosque! True worship and idolatry are to be equally protected and defended!

All this is not, we are aware, directly stated in the Basis. But it is, notwithstanding, the meaning of its framers, or they are chargeable with a settled design to deceive the public. Did they not set about these alterations with the avowed design of taking out every principle favouring a religious establishment? Was it not their avowed object to conform their doctrines, in this respect, to the common sentiment of the country? Have they not actually cut out all that *must* be interpreted to favour the restraint of irreligion? And have they not, we repeat, substituted terms susceptible, to say the very least, of the explanation we have given? And, finally, is it not a matter, notoriously, of boasting, with many of them, that they have got rid of all the old notions respecting the support of the church by the state? It would have been more honest to have expressed themselves without any

ambiguity: but, taking present circumstances into the account, we can be at no loss to comprehend their meaning.

Now, can any intelligent man believe that all the glorious promises regarding the future support of the church of Christ, by the nations of the earth, mean no more than that the time will come that they will let her alone! That magistrates will be her "nursing-fathers" by letting her take care of herself! That the church's "sucking the breasts of kings," only means that they will let her alone, and not that they will recognise her existence and furnish her support! But without dwelling longer upon this, we observe,

(3.) *That the principles of this Basis are peculiarly liable to abuse.* We have already remarked, that the utmost latitude may be taken in the interpretation of the phraseology relating to those "principles and practices" which may be considered dangerous; and that the magistrate must decide. He must decide what is "*properly constituted society*," and what is "calculated to subvert it." What could suit better an infidel or a popish government? Infidels, such as the French revolutionists and papists, will say that their governments are of the right sort, and will "suppress" the gospel, as tending to its subversion. Slaveholders say that society is "*properly constituted*" with slaves, and will suppress abolitionists. The despots of Europe say that society is "*properly constituted*" when they sit on high, with their feet upon the necks of the people, and will "suppress" the freedom of speech, and the liberty of the press, for they tend to subvert it! And observe, they are to "*suppress individuals*," and not merely principles. That is, they must either shut them up in prison, or put them to death. Indeed, the latter alone will effectually "suppress" them.

We have no doubt that the Convention thought they were guarding, very strictly the interests of civil and religious liberty; but the fact is, they have taken away nearly every hedge, and torn down nearly every wall of defence. In the Confession the magistrate is kept to the rule of law—of the Divine law. What he is to "suppress," is defined, what he is to "support," is also defined. And hence it is worse than folly to say that it sanctions persecution. It guards against any abuse of the civil authority to the hurt of the church of God, or the interests of morality. And we do not hesitate to say, that this Basis is, beyond all comparison, less favourable to civil and religious liberty: that it is peculiarly liable to abuse. If they wish to state their principle of toleration in such a way as that no religious persecution can possibly follow, they must go a good deal farther than they have done. They must say that "no man shall be restrained in any principles or practices which he chooses to call religious." Establish this, and then you will, indeed, most effectually preclude every thing like persecution. But whether it would be wise, or even possible, to administer the affairs of society upon such a principle, we leave to every one's own good sense to determine.

4. *The Basis, while it lifts a very feeble testimony against slavery, does most pointedly condemn the right of revolution.* They testify against slavery in errors 7, 8, and 9, appended to chapter xxiii.; but, in every instance, it is slavery existing in the United States. "They do not testify against slavery *per se*,"—the claim of property in man. This was no oversight. It is well known that the Associate Reformed Synods have not made slaveholding a censurable offence. One, at least, of their delegates avowed, in the convention, his belief that it should not be so considered, nor would he assent to the statement, in an unmodified form,

of the sinfulness of slaveholding. Hence, it was modified, and as it now stands, does, under the appearance of greater definiteness, really leave room for retaining slavery, provided it be stripped of the circumstances with which it is found "existing in the United States."

But while thus careful in regard to slavery, how do they treat the right of revolution? We give their own language, chap. xxiii. error 10.

"That Christians may attempt the removal of slavery by inducing slaves to rise up against those who have dominion over them, by the law of the state, as their masters, or the effecting of reformation in the condition of nations with the sword, or by any other means than those which are moral in their character."

This is infamous. It is an outrage upon the Christian sense of a free people to publish sentiments like these. This is every whit as bad as the General Assembly's late resolutions upon slavery. It tacitly admits the binding obligation of slaveholding laws! It pronounces to be sinful all attempts to enlighten the slaves in their rights, and to induce them to change their condition! It condemns all wars for liberty: the wars of Barak, of Gideon, of David, of our reforming ancestors, and, among the rest, our own revolution! Had the Convention kept to the language of the Reformed Presbyterian Testimony, and retained the word "moral" before "condition," we could have said amen to this clause. By striking it out, they have deliberately condemned all forcible resistance to tyranny. The pro-slavery influence in the Convention must have been of the rankest kind, and very feebly opposed, to have brought out such painful results as these. And, after all, how the Convention could swallow all this, we cannot conceive. Were they determined to unite at whatever cost?

5. *This Basis abandons entirely the Covenants, National and Solemn League.* We have sought with great care for any recognition of these hallowed transactions, by this Convention. The only paragraph that lies near the subject, is in the following terms, chap. xxii. error 11,

"That covenants, righteously entered into, are not, in their permanent moral principles, binding upon those coming under them, until their objects be accomplished; and that posterity can, in no case, be bound by the covenants of their ancestors." ●

There is nothing in this article necessarily implying that social religious covenants, such as those of Israel and our fathers, are meant. These "covenants" may be only civil covenants between man and man, or nation and nation. "Those coming under them" may be only the actual covenanters. They avoid saying "those represented in them." Nor does the last clause give any light upon the subject, or fix the meaning of what precedes; for we are not aware that any, except the most reckless of democrats, deny that "posterity may be bound" by treaties, and other civil contracts "of their ancestors;" and to them alone the article *may* apply. And, finally, in their whole testimony there is not a word on the subject of national covenanting! They do testify, indeed, (chap. xxii. error 10,) against the error, "that public social covenanting with God, in New Testament times, is not an ordinance of God, to be observed upon proper occasions." But this *may* be understood and will be understood, we doubt not, by some of the parties to this union, as relating solely to ecclesiastical covenanting.

In all their proposed standards, there is not the least allusion to the covenants of our fathers. These documents are discarded. If this union takes place, the covenants, so far as they are concerned, will be buried. Indeed, how could they do otherwise, consistently with their doctrine in regard to the magistrate's power, *circa sacra*? While they deny this doctrine, how can they acknowledge the covenants which

embody it, and are, in fact, based upon it? The very design of these covenants was to consolidate the influence and power of the whole nation, of all ranks and classes, in the defence and promotion of *true religion* and liberty. How could men who would refuse a Christian nation the privilege of acknowledging and supporting the church of Christ, even honour these covenants, much less acknowledge their obligation? If the popular doctrine on this subject be true, then, instead of being honoured, they and their authors should be denounced for uniting church and state in a great confederacy to put down irreligion and wrong! Their people should be warned against them, if they mean to be consistent, as very dangerous instruments, for in them a pledge is given by the civil authorities to "maintain the true religion as then professed in Scotland." They are not ready to go so far; but they leave them unnoticed, and time will do the rest—they will soon slip out of mind.

We have not noticed all that is, in our judgment, faulty in this Basis; for we did not wish to comment upon any matter of inferior moment. In the comments which we have made, we have exercised an undoubted right. This Convention was got up with great pretensions. It professed the very catholic design of bringing together the scattered fragments of the reformation. It claimed to stand upon an eminence from which it could contemplate with a holy compassion the poor bigots down below in the fogs of antiquated prejudice. We have a right to ascertain on what foundations these pretensions rest. And, moreover, as Reformed Presbyterians, we have a special interest in detecting any error that may be propagated under that venerable name. We may have appeared somewhat censorious; but we will be excused when some of the facts stated in a former article, in regard to the mode in which great topics were handled, are remembered. And, we may add, that we have the authority, for some of our strictures, of those who protested in the New Light Synod against this Basis.

The fruits and results of the labours of this Convention have more and more convinced us of the wickedness and folly of attempting to bring about union by compromise: Already we see that these attempts have sowed the seeds of division in more than one of the bodies represented in this Convention. The union of the protestant churches must be accomplished in a different way. It must be by seeing "eye to eye." Such a union we hope for, and ought to labour for. It may not be very far distant. Events roll rapidly on. The signs of the times indicate its approach. When it does come, it will be a real union of judgment and heart, not a paltry effort to spread a cloak over nakedness and deformity.

#### CIVIL GOVERNMENT.

It is very important that correct principles be maintained in reference to the character of civil government, and the duties of Christians in relation to those civil institutions which do not accord with the true nature of that ordinance. Some suppose that religion formally has, and of right ought to have, no connexion with government. There are none who hold or practise upon the opinion that Christians should not live quiet and peaceable lives, whatever be their views respecting the nature of the government; but there are many who maintain that cer-



tain duties are to be performed by nations in order to entitle their governments to be considered the moral ordinance of God. The following are some general principles that are held in reference to this subject:—

1. God has an absolute and indefeasible right to the homage of all intelligent creatures. He is the Creator and Preserver of all—from him all enjoyments and blessings are derived. Nations, as well as individuals, rulers, as well as subjects, are under obligations to obey. He is the author of civil government among men, it is ordained of God. Adam, previously to his fall, was appointed ruler of the world.

2. Supreme authority over the ordinance of magistracy has been delegated to the Lord Jesus Christ, as mediator. Though civil government be not founded in grace, yet it has, since the fall, been put upon a gracious foundation, for it is committed into the hands of Jesus Christ, it is among the all things “put in subjection under him.” This is done as a reward of his humiliation, as the fruit of his purchase, and hence it is in the character of mediator that he has this authority, Phil. ii. 9. Over heathens as well as Christians does he rightfully exercise this authority, for he is styled “Governor among the nations;” and because he is so, the nations are brought into subjection to him, Psalm xxii. 27, 28. It is in accordance with religion and with common sense, that men should submit themselves to God in the mode that he has enjoined. Therefore,

3. All men are bound, in Christian lands, to *profess* their subjection to the Mediator. This principle is in express accordance with God’s word, Phil. ii. 10, and elsewhere, John v. 23, it is said, “That all men should honour the Son, even as they honour the Father.” Men, in the highest stations, as well as those in the lower walks of life, are under this obligation. Rulers, in their civil capacity, must yield submission. And not only must those that administer the government, but the whole nation, in and by them, as their accredited organs, profess allegiance and yield submission to the Saviour, Psalm lxxii. 8—11, Prov. viii. 15, 16.

4. The revealed will of God should be the basis of the constitution, and, in the administration of the government, the supreme law of the land. The scriptures are given to men not merely as a revelation of certain important truths which it is necessary men should know that they may be saved; but it is also a rule of life. To this rule the actions of all men, whether public or private, should conform, and by it all who have access to it will be judged. The constitution should be framed upon Bible principles—the principles of eternal truth and justice; and in its administration, God’s law against all transgressors, should be enforced, 1 Tim. i. 9, 10, and thus the rights and liberties of every class and colour would be secured.

5. Civil governments should be administered by those that fear God, and his enemies should be ineligible to office. The civil ruler is the minister of God, Rom. xiii. 4, 6. It is just as unseemly and as contrary to God’s word and the true interests of society, that the minister of God in civil things should be an irreligious man, as that his minister in religion should be a profane swearer, drunkard, gambler, or slaveholder. God has said, “He that ruleth over men *must* be just, ruling in the fear of God,” 2 Sam. xxiii. 3, and has also enjoined that civil rulers should be “able men, such as fear God, men of truth, hating covetousness,” Exodus xviii. 21. And, consequently, constitutional provision should be made, that all of the opposite character should be excluded from office.

6. That civil government should be so constituted and administered as to subserve true religion; and promote the interests of the church of God. The civil ruler is "sent for the punishment of evil doers, and for the praise of them that do well," 1 Peter ii. 14, and he must oppose every thing that is contrary to the "power of godliness," for he is not a "terror to good works, but to the evil." The civil ruler has no power *in sacra*, but he has authority *circa sacra*. He is to exercise this authority for restraining and eradicating all evil, and in sustaining and defending the church of God. Those who do not are denounced by Jehovah, Isaiah lx. 12. There is to be no such union of church and state as will give to either the privilege of interfering with the peculiar duties or impairing the rights of the other, but there should be a union of religion and state, both in the character of rulers and in their civil transactions.

7. In a land where Christianity is professed, a government that is constituted upon other than Bible principles, or which does not profess allegiance to Christ, and is fundamentally opposed to the rights of man, cannot be recognised as "God's moral ordinance." As well might an individual who paid no regard to Christ aver that he was a Christian, as for a government which does not acknowledge the Bible, claim to be God's moral ordinance. As well might the drunkard assert his religious character, as for a slaveholding and infidel government to be considered a legitimate power in the sight of God. Government was instituted by the beneficent Creator to promote the welfare of man, and it is continued so that "life, liberty, and the pursuit of happiness" may be secured to all. It is for restraining the lawless and protecting the weak and defenceless. Where, these are trampled upon, and where God's law is rejected or neglected, the government is in rebellion against the Messiah.

8. Christians should neither hold office under, nor actively support a government that is—in a Christian land—not in subjection to Messiah, or which tramples under foot the rights of man. The allegiance which Christians owe to their Saviour is superior to all other, and they cannot consistently administer or uphold that which is in rebellion against him. To enlist among those that have set up and sustain such a government, is to be enrolled among the enemies of Christ, and those who oppose the best interests of men. Those who so do are, so far as this goes, resisting the cause of religion and humanity, for these are inseparable. Employing the elective franchise to choose men to administer such a government, is to use influence against the cause of Christ—it is doing evil under the delusive idea "that good may come." R.

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THE FREE CHURCH OF SCOTLAND.

This church now embraces, it is said, among its members, one third of the whole population of Scotland. Including a few of the *quoad sacra* churches, of which she still retains possession, the number of her places of worship is nearly six hundred. Five hundred and thirty of these have been erected since the disruption, at an expense of about \$1,700,000. Of this sum, however, \$250,000 remains unpaid: generally, it appears, in the form of debt upon the richer congregations; and for the liquidation of which arrangements have been made. Seventy houses of worship are in process of erection, and one hundred and forty more are required—about

eight hundred in all. It is a remarkable fact, speaking well for the liberality and wisdom of the Free Church, that they set out with a determination to furnish houses of worship for every congregation, and to contract little or no debt, and that the poorer congregations have been in fact generally kept out of debt through the aid received from the building fund. In all these respects they have set an example which it were well all other churches would follow.

#### MINISTERS' SUPPORT.

During the past year they have collected for the sustentation fund about \$375,000, and have thus been enabled to allow each minister a little over \$500: so that even in the poorest congregations the pastor receives at least that sum. All, however, do in fact receive more: for by the Sabbath day collections—the value of which that church well knows, and which are partly appropriated to the increase of the pastors' support—and by other means, all their congregations are expected to "supplement" the contribution from the central fund. Of course, the whole amount of salary will depend upon the ability and generosity of the people. In the cities, it is said, the salaries are generally as large as before the disruption.

#### MISSIONS.

The contributions for missions during the past year have amounted to about \$200,000. Our readers are probably aware that the whole of the missionaries in India and to the Jews in South Eastern Europe, abandoned the establishment and cast in their lot with the Free Church. Great and successful efforts have been made to sustain them, and to erect in India such buildings as may be requisite for their operations—their property, purchased chiefly by the contributions of those who now constitute the Free Church, remaining with the establishment. Beside the above sum there was nearly \$150,000 reported as missionary funds, which was not however strictly such, being appropriated to their public schools, to the new college, &c.

#### THE NEW COLLEGE.

Soon after the disruption it was proposed to erect and endow a college to be under the direction and patronage of the Free Church—a very wise measure. The collections for this object have exceeded the most sanguine expectations, and a committee was appointed at the last meeting to digest a course of study, &c., for the new institution. We hope they will make it a thoroughly Christian School. They have a most favourable opportunity to bring about any change in the course of literary studies that the interests of religion require, and great changes, especially in the course of classical instruction and in the study of moral science, we believe to be imperatively demanded.

#### REFUSAL OF SITES.

We are sorry to say, that a few of the landlords still refuse to grant convenient sites for houses of worship, and some to grant any at all to Free Church congregations. This subject occupied a large share of the attention of the late Assembly, and the result of their deliberations they express in a resolution "to petition Parliament in regard to these systematic and continued violations of the whole spirit and tenor of that love of toleration which has ever been one of the highest privileges of our Free Constitution." Some of the narratives given by the committees appointed to visit those sections where the most distressing instances of this kind of oppression have occurred, are deeply affecting.

The case of a minister, to whom a manse was refused, was thus related by Mr. Begg.

When Mr. Davidson was driven from his manse, the only place he could obtain was a hut twelve feet square and six feet high, and so open, that it was necessary, by means of blankets and bed-covers, to stop out the wind and the rain. After this, he got two small rooms in a Highland ferryhouse, and on occasion of a friend coming to visit them, he was obliged to part with one of them, and his wife and children were compelled to sleep upon the floor. (Hear, hear.) Even from this wretched accommodation he was driven to Fort-William, over an arm of the sea, which he had to cross in an open boat on every occasion on which he visited his people. (Murmurs of disapprobation.) He has now got a place three miles off, however; but he is obliged to pay no less than thirty-five pounds a-year for the house he occupies, and he can only have it for a year at a time. The heart of this worthy man filled, and he burst into tears, when he spoke of his trials; and if the late disruption has made a martyr in the Church, I believe this man is one of the greatest of them.

Still more affecting is the narrative of Mr. Guthrie's visit to Canobie. He says,

I too, Sir, have been at Canobie; and never shall I forget the scene that was there presented to my sight. I went to Canobie amid snow and storm, and had formed the resolution within myself not to speak to them of the privations and sufferings they were undergoing. I was glad, Sir, that I had formed this resolution, for I could not have trusted myself to speak to them of the wrongs they were called to endure. When I went from Langholm on Sabbath morning to the place where I was to preach, the roads were covered with the melting snow, the wind was biting cold, the Esk was in full flood, and a more bleak and wintry prospect it is impossible to conceive. On turning a point in the road, I suddenly beheld about five hundred people collected together to hear the gospel from my lips; and so sudden, impressive, and desolate was the whole scene, that when it broke upon our view, the man who drove me to the spot looked in my face, and melted into tears. I never saw such a scene before; God grant that I may never see such a scene again. Had the Duke of Buccleuch been there, he could not have withheld his tears at the sight of so many, young and old, assembled on that road, for the worship of the God of their fathers. A tent was erected for me under the leafless branches of a tree, which, in truth, afforded little protection to me or to them; but, Sir, I found I could not preach in that tent. You may think it an unaccountable kind of feeling in me; but so it was, I could not preach in that tent while poor people stood round me shivering on the cold snow-covered earth. I have been much struck to find that, in very similar circumstances on one occasion, Richard Cameron in his wanderings, was accommodated with a tent; but he felt that, while the people stood unprotected around him, he could not preach in it. It was with the same feeling that, on this occasion, I could not preach to these people from the tent; and I left it and took up my place upon the ground. Before I was half through with the sermon, lashing torrents of rain came down upon us, and soon I was as wet as the tide that rolled behind us in the ocean. On the conclusion of the service,—while the rain yet fell heavy, and we trembled with the cold,—I said to some gentlemen who were present, that it would be cruelty to ask these people to come back again; but, with one voice, they protested against my resolution, and said with an eagerness which bespoke the earnestness of their hearts, that if I would promise to preach, they would come back and remain to hear me if it were till morning. I pronounced the blessing; they melted away like a snow wreath, and I repaired to a house in the neighbourhood to spend the interval. While here, I stood looking out upon the open highway—for, thanks be to God, we still have the highways there, from which no oppressors can yet drive our people—I saw an aged woman coming down upon the open road, and the rain lashing over her. She was old and feeble, and the cold seemed piercing her very soul. I pointed her out to the woman of the house, who said she had often seen such things before, and added, "It is enough to bring down God's judgments on this land, to see a sight like that." In the afternoon to my amazement I found above six hundred men, women, and children assembled on the road, shivering in the tempest, the men covered with thin gray plaids, and these gray plaids of Scotland covering hearts as good, warm, and generous as ever beat in the bosom of the best noblemen of the land. Two men stood beside me, whose countenances I can never forget—nor the thirst, the anxiety, the delight they felt in hearing the gospel. The deadly hand of death was upon them; and, I believe, there was enough that day to send them to that grave where they now lie, "where the weary are at rest, and the wicked cease from troubling."

These instances are, however, comparatively few. A body consisting of one third of the people of Scotland, and such people as at least a large number of them must be, and surrounded by nearly another third composing the various dissenting denominations, cannot very long be trodden down by aristocratic pride and cruelty. One of the most in-

teresting circumstances connected with the late meeting was the visit of the delegates from the French and Swiss Evangelical churches, M. Monod and Merle D'Aubigne, the celebrated historian. The latter especially seems to have made a great impression. His speech before the assembly was like his writings, simple and picturesque, and, of course, eloquent. It contains many very important truths; but leans too much towards union among protestants by a compromise of principle.

He very properly describes the British government as having deserted protestantism. He says, "England is no longer a protestant country. The greatest revolution in modern times is the Maynooth bill; for this bill said—'In the world there are now no more Protestant States.' That is the opinion of all the educated men I have met with on the Continent, whether Christians or Infidels, Protestants or Papists."

The last point to which we call attention is the action of the Assembly in regard to slavery in the United States. Our readers are aware that since the visit of Drs. Cunningham and Burns, with others, to this country, soliciting contributions, there has been a change of tone among some of the most eminent of the Free Church ministers on the subject of slavery. Having got money and compliments from slaveholders and slaveholding churches, they have become very chary of fault-finding on their part. Drs. Chalmers and Cunningham appear to be the leaders in this defection, as we must call it. The result has been, that they have had sufficient influence to persuade the Assembly to adopt a paper on this subject of which it is enough to say that the late notoriously pro-slavery General Assembly in Cincinnati commended it very highly, as manifesting the right kind of spirit. The amount of what they say is, that while they believe slaveholding to be a sin, yet they cannot recommend any thing definite respecting it, and will not say that it should be held as a bar to Christian fellowship.

We hope they will yet retrace their steps on this subject, and send across the Atlantic a faithful rebuke and warning. How can they believe the Erastian interference of the court of session with the spiritual privileges of the ministers and members of the Church of Christ, to constitute a bar to their own fellowship with the Residuary Church, and yet hold that the claim of a slaveholder to *own* his fellow man, and even his brother in the church, and this claim carried into effect by keeping him for his own use; by restraining his right to locomotion; by depriving him of the right to learn, to read, to dispose of his labours and their product, and in short of all his rights—that this is not sinful enough to hinder Christian fellowship? They will say that in contending for the church's freedom they are contending for Christ's rights. True, and they are to be justified. But we also think that to rob man of his rights is to rob Christ, and that if the Free Church sees so great a difference, it is not in the facts, but in her own diseased vision. In other words, it is mere selfishness that makes her regard her own rights so highly, and those of the slave comparatively so low.

With this exception, the Free Church appears to be at least holding her own in principle. They still, however, support the blood-stained imperial throne. Nor have they as a body taken any step towards the renewing of the Covenants. Individuals among them—and we mention particularly Mr. Carment of Rosskeen—are looking forward to this, but we are much deceived if with their present views this be accomplished. The leaders are very cautious, exceedingly canny, and do not, and we think will not, commit themselves to a course which could

hardly fail before long to bring upon them the strong arm of a semi-papish government. They are also too ready to court other churches, called evangelical, of loose and even erroneous views. There is a great and growing intimacy between the Free Church and the Wesleyan Methodists of England. The temptations to strengthen themselves by such alliances are very great. But men of principle ought not to yield to them. They should not "go down to Egypt for help."

#### THE ESTABLISHED CHURCH OF SCOTLAND.

The minutes of this body present a very meagre show of business done. We find it incidentally mentioned that all the parishes vacated by the seceding ministers have been supplied with pastors—479 in all. We are inclined to wonder where they have found so many in so short a time. We are afraid they have been easily satisfied as to qualifications. After considerable debate, they adopted, by a large majority, a remonstrance against the Maynooth grant. This is better than we expected. Some efforts are making to re-establish their missions, which our readers are aware, have gone, by the adhesion of the missionaries, entirely into the hands of the Free Church. They appointed a deputation of three ministers to visit the churches on this side the Atlantic. We can discover no other business of the least public interest. The state of this body compared with the Free Church is well presented in the following extract from the Glasgow Examiner:

The proceedings of these respective Assemblies are significant of their character, and are ominous of the state of religion in Scotland in after days. It admits not of doubt that the financial department of the Free Church is in a state of prosperity vastly greater than the most sanguine expectations of its founders and adherents, and in numbers and influence it greatly exceeds the predictions that "went before" regarding it. If we take the testimony of the respective speakers in the Established Assembly, the finances and missions, and prospects of "the church" are all that its adherents could desire; but let the reader consider the following authoritative statistics. During the year, the Established church, with its 1200 congregations has raised £1520 for missions. In the same time, the Free Church has raised £63,000. The Established church has raised £60 towards the erection of additional churches; the Free Church has raised £40,487, besides unreported local efforts. The Established Church has raised for educational purposes, £767; the Free Church, £19,000. At an average, each congregation of the Established church has raised, exclusive of the church-door collections, a sum approaching to £3 each; while each congregation of the Free Church has, independent of its usual out-door collections, realized the sum of about £200; in other words, one congregation of the Free Church, (Dr. Candlish's,) has raised during one year a larger revenue than all the 1200 congregations of the Established church! and yet the adherents of the state church are more than satisfied with its liberality!

#### MINUTES OF THE NEW LIGHT COVENANTER SYNOD.

We have received and looked through the minutes of the late sessions of this body. And

1. We find the names of all their ministers in the United States but two, or reckoning Mr. Donnelly, whom they have no right to claim, but three, spread out upon the first page of their minutes as delegates, either principals or alternates, from their presbyteries; and with them a due proportion of ruling elders, not half of whom were present. Why is this? We know of no other body, lay or ecclesiastical, whose roll is made up so artificially. Can it be that they wish to persuade the public that they are a larger body than they really are? We ought to add, that they have published no statistical tables, although we observed in

their magazine a notice, some time before their meeting, that such tables were expected from the different presbyteries. We believe their roll has always been made up in this way, since they set up for themselves in 1833.

2. There were seven students in their theological seminary during the last sessions, and the same number is reported by the different presbyteries. These, with three licentiates who were upon the roll of the seminary, make up, we presume, the ten students mentioned in their letter to the Scottish synod. The number of their vacant congregations is not specified. We would be glad to know what are the *four* vacancies in the Northern Presbytery.

3. We find an inquiry was sent up from Eden, Illinois, respecting voting for slaveholders. An attempt was made to postpone, indefinitely, the whole matter. This was, however, superseded by a resolution referring the petitioners to some doings in 1839. This was really giving it the go by; inasmuch as the doings of 1839 were mere generalities. Is it possible that this synod is so far gone in defection that it cannot *explicitly* condemn voting for slaveholders?

4. On the Basis of Union we find the following proceedings. 1. A motion to send down *in overture*. 2. A substitute offered; namely, to send to a committee to report at the present sessions. 3. Another substitute to send down to the inferior judicatories, but not in overture. 4. Another substitute, (by Dr. M<sup>c</sup>Master,) proposing to abandon the whole scheme of union, by an indefinite postponement. On these resolutions discussion was had for two days, when, 5. A resolution was offered to send down the Basis, and a plan proposed by Dr. M<sup>c</sup>Leod, but expressing no opinion in regard to either. The ayes and noes were called for on the dividing of the question. (We always thought that any member of a deliberative body could call for a division of the question.) The ayes had it. Divide. In the afternoon this was reconsidered, and, by ayes and noes, reversed. Not divide. Both or nothing go down. The previous question was called for and sustained, which brought them back to motion number 1, which was lost, nine Ayes, fifteen Noes, two not voting. So they refused to send down the basis *IN OVERTURE*. Then came resolution number 6, viz. to send it down with Dr. M<sup>c</sup>Leod's scheme to the inferior judicatories, "for their suggestions and remarks:" a new mode of proceeding in such cases for which there is no name, inasmuch as the thing has been, until now, unknown. Carried, Ayes sixteen, Noes ten. Against this decision Dr. M<sup>c</sup>Master protested. This protest constitutes item

5. In it the Doctor assigns twelve reasons of protest. It is "an ill-advised step towards altering the Confession,"—"will disturb the church unnecessarily,"—"imposes new terms of communion,"—"sets forth false doctrine,"—"is indistinct and contradictory in its statements,"—"tends to disturb the faith of the church,"—"minds may be perplexed and perverted,"—"crude and irrelevant materials,"—"will increase divisions,"—"several Reformed Presbyterian principles not asserted or indistinctly stated,"—"if adopted will separate from the European synods,"—"tends to a suicidal act,—annihilation of testimony," &c. Good reasons these; but still open to remark. And 1. They are evidently stretched out so-as to make the most of them, for two or three of them are really the same. 2. There is no fault found definitely with its abandonment of the covenants, and its errors on the subject of the magistrate's power. These ought to have been the grand

reasons, yet they are not directly touched at all. Indeed we cannot ascertain from this protest whether the Doctor agrees, on these subjects, with the Convention or not. His true reasons are put last: this union would lose them the name and standing of Reformed Presbyterians. We would have been glad to have seen Dr. M'Master buckling on his old armour and protesting in a manner entirely becoming the author of "The Duty of Nations."

6. A long and most tedious paper purporting to be a reply to the above. It occupies eleven closely printed pages, and is about as tiresome a document as we have seen for some time. In some points, however, we must say, it entirely sets aside the Doctor's reasons as grounds of protest. On others, it is compelled to leave the Doctor on the vantage ground.

7. Is a plan of union by confederation presented by Dr. M'Leod, accepted and ordered to be printed for the consideration of the body. This paper contains seven articles. The first three contain a recognition of the existing distinct organizations, and of each other's fair standing as orthodox Christian churches. The fourth makes provision for the government of the confederates by a representative assembly. The fifth provides for such "communion, ministerial and sacramental, among the ministers and members of the united churches as may seem dutiful and in due conformity with the principles of Presbyterian order." The sixth relates to the name. The seventh embraces an ecclesiastical covenant to be taken by such of the confederates as choose. This is a singular scheme. It begins with a preamble "lamenting divisions." Its first article virtually sanctions them in allowing distinct organizations. It constitutes an *assembly* which has no judicial authority except when "cases are referred by two-thirds of the members of any of the synods represented in the confederacy." In short, it is a bad imitation of the United States' government. The churches are the independent state sovereignties; the assembly is the general government with very limited powers. These paltry efforts at union are beginning to be ludicrous. We find it rather hard to treat them seriously.

8. Synod answers in the negative an inquiry "whether membership with odd fellows and other secret societies is consistent with regular standing in the church." This is right; and, so far as we have seen, it is the only instance of any importance in which they did come to a right issue, in a straight-forward way, without any shuffling. We ought, perhaps, to except a resolution tendering their thanks to the "Christian inhabitants of this city, for their hospitalities to the members." After entertaining *eighteen persons* all told, for a few days, the "Christian inhabitants" of Philadelphia ought to be grateful for a resolution of thanks prompting and sustaining their flagging generosity!

We have come to the conclusion that this body is, indeed, a small one. And yet, withal, there is a straining for effect—an aping of large and popular bodies in their style of address, &c., that is calculated to make any thing but a favourable impression.

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SCRIPTURAL EDUCATION.

The Reformed Presbyterian Synod, at its late sessions in Allegheny, passed a series of resolutions on this subject based upon the principle that education should be thoroughly Christian, and that it is the duty



of the church and of parents in particular to supply the children and youth under their charge with such an education.

The resolutions are as follows:

1. That in every congregation, where it is practicable in the existing state of things, a school should form part of the parochial machinery of instruction. And that such school, with its teacher, shall be placed under the immediate supervision of session; while superior church judicatories shall have, as in all other ecclesiastical matters, a superintending care of all the schools within their jurisdiction—an authority both original and appellate.

2. That, in these parochial schools, the Bible shall be regularly and daily read; portions of the Psalms, in our metrical version, and of the Larger and Shorter Catechisms (by the Westminster Divines) committed to memory. And that the more evident and elemental doctrines of Christianity shall be made subjects of scripture proof. To this may be added such other Bible exercises as may be embraced in a well digested plan prepared by Synod for the general use of the church.

3. That such scriptural instruction shall be given *collaterally* with the secular branches of education; including the younger scholars, to the capacity of whom the moral and religious exercises shall be adapted.

4. That said schools shall be opened and closed with prayer and reading of the scriptures.

5. In congregations numerically weak, or so situated that a parish school cannot be organized or kept up, the moral and religious part of the instruction shall be provided for, by the pastor of the congregation devoting one secular day, or part of such day each week. And, if necessary, calling upon the aid of the members of session, or other suitable persons of the congregation whom the session might deem fit to be employed in this service. The assistance of the elders will necessarily be demanded in all congregations including extended geographical bounds, and in some cases without the presence of the pastor.

6. That whensoever members of the church have an opportunity of teaching or of influencing teachers of common schools, they endeavour to have this plan carried into operation either in whole or in part.

7. That when our youth are seeking a liberal education, they be recommended to make, as far as practicable, the original scriptures and a purified classical literature the text books of their studies.

8. That sessions be recommended to establish congregational libraries, where practicable, for the benefit of all, but especially of the young.

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#### OURSELVES AND OUR PATRONS.

We are sorry—but not for our own sakes—to learn that attempts are made in some parts of the church, to awaken hostility, in advance, against “The Covenanter.” And even where direct opposition is not manifested, that undue and injurious suspicions are entertained, and fears excited, as if our periodical was, somehow or other, a “dangerous” interloper. We are happy to say that these attempts have been in almost every instance unsuccessful, but they are not the less to be regretted, inasmuch as, should they continue, the almost certain effect will be “alienation” and, perhaps, contention. And, besides, has it come to this, that Reformed Presbyterians cannot make use of the press, without being suspected and opposed? May Presbyterians, and Episcopa-

lians, and Seceders, and abolitionists, employ their pens, and issue their magazines and papers freely, and Covenanters not? Is it possible that any Covenanter will *dare* to represent as "dangerous," a periodical whose aim is to exhibit the *whole* of our Covenanted Testimony? May our members patronize, without remark, the publications of Presbyterians, and abolitionists, &c., and be frowned upon for promoting the circulation of a Reformed Presbyterian magazine? In short, have we a censorship of the press among us? Is the whole church to speak by one organ? Must every thing that comes to the public be ground through a favourite editor's mill? Or are there parts of the testimony which it is feared will be exhibited?

We ask these questions more in sorrow than in anger,—and take the occasion to affirm—and we do it most seriously and deliberately—that were there no other reason for the establishment of a new magazine, the *salvation* of this one principle that any member of the church has the right to publish what he pleases, provided it be true and seasonable, without asking any body's leave, would be a sufficient reason, and would warrant all our expenditure of time and effort. To attempt to close the press, as it is not the characteristic of those whose deeds will bear the light, is a high-handed assault upon one of the main citadels of civil and religious liberty. It is the plan and the policy of tyrants.

Is there any reason to believe that we have any sinister ends? We defy the shadow of proof. Have we not already affirmed that we hope the strifes of past years are about at an end? It would be a wise measure, indeed, to establish a periodical for the sole purpose of advocating a cause which has already prevailed! We entered upon our work for the purpose of vindicating our testimony, and of urging the interests of Synod's schemes—her missions, her seminary, her plan of Christian education, &c. &c. Any one who asserts the contrary—who accuses us of being partisans, designing to accomplish party or personal ends, is a *slanderer*—he bears false-witness, without any foundation, against his neighbour. Be he minister or private member, we assert this most distinctly, and will hold him to it. We will speak out openly, and fearlessly, believing that the times require it. But we will assail no man, who does not set himself against the truth—we will indulge in no personal abuse. If assailed, we hope to be able to defend ourselves.

Let, then, no subscriber or agent of ours be alarmed or allow his energies in promoting the circulation of our magazine to be relaxed. If we do not redeem our pledges—if we fail to exhibit the whole of our Covenanted Testimony—if we advocate error—if we keep back any present truth—if we indulge in personalities or abuse—if we make our magazine a mere party vehicle, or no vehicle at all—if we fail to make it interesting and instructive, we hope we will not be sustained. There are enough of useless and hurtful magazines in the world already. But if we do redeem our pledges, and do it in such a style as commends our labours to the understandings and to the hearts of God's faithful people, we ask to be supported. We will not plead the cheapness of our periodical, *although it is the cheapest in the field*. We will not plead the call that has for years come to our ears from every part of the church. We only ask to be judged by our works, and not by the surmises of personal foes, the insinuations of party jealousy, or the fears of nerveless timidity.

This is not the only instance in which the liberty of the press has been indirectly assailed, even in our own church and in this country. When

the Albany Quarterly was commenced just before the New Light controversy came to a crisis, a vigorous, but in that case we must say manly, attempt was made to crush it by raising an outcry against it as an interloper, and factious. This gave rise to a defence of that magazine by Rev. Moses Roney, in an article published in its pages, from which we make the following extract. The reader will find the article in No. 3, of the Albany Quarterly. The whole of these extracts are very appropriate; but we take the liberty of italicising such passages as have a more emphatic bearing in our present circumstances.

"Much fault is found with the senior editor for presuming to commence the publication of a magazine, while the American Christian Expositor continued to be published. For this he is charged, indirectly, with dishonour, with a violation of plighted faith, and with adopting "the very convenient point in the ethics of some persons, that one party, without the consent of the other, can rescind a covenant." These charges are predicated on a pledge given by members of synod. How does this pledge justify the conclusion that they become thereby a party for longer than *one year*? Dr. Wylie admits, that "the responsibility to furnish out of their own pocket the deficit of subscriptions, ceased at the end of the first year." This was the very thing contemplated in the pledge. Take its own words. "The several ministers and other members present, were called upon to pledge themselves for what number of the contemplated magazine they would be responsible." Responsible for what? *To pay for the number of copies for which they respectively pledged themselves.* Admitting Dr. Wylie's view, however, does it follow that every man was thereby prohibited from acting as an editor for the good of our church? *Did synod intend to establish a monopolizing\* publication that would palsy the pen, and restrain the freedom of the press? Nothing was farther from their intention. In this age and country, such conduct or its advocates, will find few abettors.*" \* \* \* \*

"Another grave accusation against the editor of the Quarterly is, that he reported part of the transactions of an ecclesiastical court, when minutes had been published "in the synod's own magazine." Is it intended here *again to assert the right of monopoly to that magazine?* Must nothing connected with the contents of its pages be published any where else? Has Dr. Wylie learned, from the repudiated example of the New York legislature, to attempt the injury of a man, merely because he publishes his own writings in his own way? *It is a blessing that the press is not in the hands of some men.* Has any thing uncommon been done in this case? Do not editors of newspapers and magazines report such parts of the transactions of civil and ecclesiastical assemblies as they think proper? Is not the same done in reference to business transacted in courts of justice? *Concealment is not the motto of one whose deeds will bear the light.*"

To this we need add nothing, except to say that that was a much stronger case, inasmuch as the American Christian Expositor was expressly authorized by Synod,—while there is not now, nor has there been since the division in 1833, any publication having synodical sanction—any "synod's magazine." The cant terms "Synod's Editor" and "Synod's magazine" are often heard, but as they labour under the disadvantage of not being true, they cannot bear examination, and hence, can only promote *party ends*, and that merely for a time.

We conclude with expressing the hope that these *unprovoked* attacks upon us will cease. We hope so for the sake of those who make them: for there never was a case in which men have made attempts to muzzle the press, and raise the cry of "division," that it did not arise from conscious weakness—from felt inability to bear the light. We hope brethren will not expose their infirmities. Again, we hope, for the sake of the church, to be allowed to pursue our course unmolested. We will not, unless compelled in self-defence, rip up any old sores; but if we are driven to it, we will make thorough work of it. Our agents and patrons cannot long be molested with impunity. We hope all who are not well disposed towards us, will, at least, be wise enough to keep cool and quiet.

\* This word is italicised in the original article.

## SLAVERY.

Delaware and the Eastern Shore of Maryland contain about 230,000 inhabitants. In all this region there are not fifty pastors of all denominations, about one to five thousand inhabitants. The mass of the people are as sheep without a shepherd. Yet this is a region where religion once flourished,

A missionary of Wilmington Presbytery, who was sent to explore and report the spiritual state of these counties,—writes—“Beautiful and inviting as this peninsula is, yet in ten of these counties along the line I travelled, I counted *thirty-three* churches in ruins, or abandoned to other purposes. About half of these were Presbyterian, the others Episcopalian and Baptist. Two of them were converted into mills, two into stables, and others are the habitations of cattle, owls, bats, serpents, where they make their nests, and break the solitude of the night with their wild screams. One of these churches is converted into a dwelling, and one into a store for the sale of rum! The step into it, I was informed, was a tomb-stone removed from a neighbouring cemetery.”

With the exception of the city of Baltimore, the western shore of Maryland is quite as poorly supplied with the means of grace as the peninsula just described. It would be easy to find three adjacent counties in Connecticut, Massachusetts or New York, which enjoy more abundant means of grace than the entire states of Delaware and Maryland.

The above facts are taken, *verbatim*, from a communication in the Christian Observer of June 6th, 1845, and dated, Newark, Delaware. This paper is much in favour with its southern supporters, and, of course, is not anti-slavery. They present an appalling picture of spiritual desolation, which is truly ascribed by Dr. Gilbert, president of Newark college, Delaware, in a late discourse before the Home Missionary Society, Philadelphia, chiefly to the influence of slavery. Yet this blighting system of iniquity which destroys every thing it touches, lands, national prosperity, social and domestic comfort, and, according to the facts before us and many others, religion, has found in the Presbyterian church a watchful defender! Slaveholders are good enough for church members!

## POPERY.

*Papal States.*—These states are ripe for revolution. Riots and outbreaks are of frequent occurrence. In one which lately took place at Ravenna—a large city—the ancient capital of the Exarchate before it was overthrown by the Lombards in 752, the populace cried, “down with the Pope!” “down with the priests!” “long live liberty!” Arrests, imprisonments, and condemnations take place almost daily. An extraordinary commission has been appointed to try political offenders. The Pope has proclaimed a solemn procession and prayers to the virgin and to the saints for the preservation of the church! It would be more to the purpose to “love mercy, and do justly, and walk humbly before God.” The agitation is universal, extending throughout the whole territories of the Pope. It is thought that a general insurrection is in preparation, having for its object the subversion of the papal-authority, and the establishment of a republic. These movements are, as yet, entirely political. The liberals are infidels. They are struggling against despotic authority, and an oppressive administration. But, if they succeed, the barriers now so rigidly maintained against the admission of the Bible and the diffusion of the gospel, will be principally removed. Christian teachers will, in that case, have free access to this benighted peninsula. From present appearances, Austria, with the Ronge movement on her north-western border, and the growing discontent in her own Italian dominions and in the papal states, will need all her power to stem the torrent of innovation and change.

In this connexion, we mention, we believe upon good authority, that

there are *twenty-three* protestant ministers at this time in Italy; one of them a Prussian, who preaches, according to an express stipulation of the treaty between Prussia and the Pope, within the walls of Rome.

*France.*—The Jesuits have been compelled to leave this kingdom. They have been recalled by the Pope, for the purpose of saving the government the pain and scandal of being obliged to remove them by a strong hand. Their “religious communities are ordered to be broken up, and the greater part of their body to quit the kingdom, their novitiates to be sold, and their books and property (they are very rich,) to be disposed of.” This is justly considered a great triumph over the papists, but we must remember it has been gained by infidelity. In the mean time, however, it is favourable to the protestants, inasmuch as the Jesuits were the principal promoters of restrictive measures.

*Ireland.*—Repeal is as active as ever. O’Connell has rather been emboldened than checked by the abortive attempts of the government to arrest his career by force of law. Their attempts at conciliating the priesthood, and, through them, the people, by the Maynooth grant, and by the endowment of colleges in which the papists shall have the same privileges with others, have been equally vain. Peel and the bishops cannot agree as to the organization of these colleges, which it has been proposed to establish in Belfast, Dublin and Cork. The papists wish to have religious instructors appointed for them by government, and to have an assurance that the professors of history, logic, moral philosophy, &c., shall be papists! The government will not yield to these demands. In short, all the efforts of Peel to conciliate have failed, as every man of sense anticipated they would. Papists will have *all*. Without this they will be dissatisfied, and cry out oppression and persecution. There is no use to attempt conciliating them in any other way than by giving up every thing to them, and letting them have government and all in their own hands. In the mean time, the country is, in many parts, greatly disturbed. A magistrate, a very popular man, was lately shot in open day, as he was returning with his family from church. A conflict recently took place at Ballinhassing, seven miles from Cork, between the police and the populace, resulting in the death of six and the wounding of twenty-six of the latter. The excitement became, in consequence, so great as to require the police to be kept constantly under arms. Crime is on the increase—especially breaches of the peace; indicating wide-spread and active discontent.

*Madeira.*—The *Witness* gives an extract from a private letter just received from Dr. Kalley of Madeira, which shows the *animus* with which this good man is actuated, and the miserable state to which the liberties of British subjects residing in Portuguese dominions have been reduced under the guardianship of Lord Aberdeen. The Doctor writes:

“My operations here have been very much interrupted. It is now against the law of Portugal for a physician to give medicine gratis to the poor, even though they should be dying for want of it: and Lord Aberdeen’s interpretation of the treaty leaves at the mercy of the popish judges any one who shall dare to state scripture truths to Portuguese subjects met together to hear them. It would be a waste of time to see the poor professionally, without supplying the medicines they require; and as this is forbidden, my medical duties are limited almost entirely to treating those who can purchase their medicines. Many friends regard my presence in Madeira as of such importance to the cause of truth, that I ought not to hazard its continuance by any thing like public teaching. I, therefore, have not any meetings for religious purposes, and only recommend the truth as I have opportunity, in private.”

## MISCELLANEOUS ITEMS.

*Syria.*—At the date of the last accounts a war of extermination was raging in the neighbourhood of Beirout, between the Druses and the Christians. The former are, if they have any religion at all, Mahometans, the latter are Maronites, a kind of papists. They butcher one another without mercy. Whole villages have been destroyed on both sides, not even sparing women and children. Great apprehensions were entertained by the missionaries of the American Board at Beirout, for their own personal safety. These horrid scenes are the fruits of the interposition of the great powers of Europe in 1840, compelling Mehemet Ali to restore Syria, which he had conquered in 1832, to the Turkish government. His vigorous arm effectually kept down all internal strife, and made it as safe to travel from one end of the land to the other, as in one of our own thoroughfares.

By arrivals since the above was in type, we learn that an armistice entered into by the contending parties, June 2d, was broken on the 12th, and that the ravages had recommenced. Some hopes are entertained that the governor of Syria, Vezchi Pacha, would succeed in restoring peace, at least for the present. The American missionaries who have been established in the mountains for many years, remain in the villages which are at feud with each other, not only unmolested but respected and protected by both parties. This is much better than was feared at the first account. The blame is thrown, by some writers, chiefly upon the Maronites.

*Spain.*—This kingdom is still in a very unsettled condition. The last change of administration restored to office the party which favours the priesthood and arbitrary power. In regard both to her own prospects and opportunities for making known the gospel in that unhappy land, this change is decidedly unfavourable. Spain has had "blood to drink, for she is worthy."

*India.*—The Free Church of Scotland has schools established among the Israelites near Bombay. According to the report of the Jews' Committee, presented by Dr. Keith to the last General Assembly, there are no fewer than three hundred and thirty-one children attending these schools. Several of them are receiving a superior education in the English institution; and all of them are acquiring the elements of Christian knowledge, and read the scriptures both of the Old and New Testaments. These Bene-Israel (children of Israel,) are thought to form a portion of the ten tribes.

*New Zealand.*—The natives in the neighbourhood of the Bay of Islands have risen, and, after a bloody conflict, have driven out the English settlers. The fugitives found refuge in the vessels in the harbour, and were to be conveyed to Auckland, the capital, about 120 miles distant. There are from 15,000 to 20,000 settlers in New Zealand; but as they are much scattered, the different settlements will be exposed to great danger, should the rising, as some apprehend, become general. Mr. Duncan, the missionary from the Reformed Presbyterian Synod of Scotland, is located at Wellington, 300 miles from the scene of the conflict. Unless the English are overpowered, he will, probably, not be in any immediate danger. At the Bay of Islands, the first settlement was established in New Zealand as long ago as 1814.

*The Cape of Good Hope.*—Most distressing accounts have been received from this colony some time since. The whole of the north-

eastern province beyond Colesberg is in arms. The missionary station of Philippolis has been abandoned. From the 6th to the 16th of April, there was continuous fighting between the Griquas, or bastard natives, and the immigrant boers. No quarters were given on either side; prisoners taken were instantly knocked on the head. These events have unsettled the Caffres, and from the front post on Caffreland, Post Victoria, the military authorities had forwarded despatches to Graham's Town for assistance. The boers had attempted to carry Philippolis, filled with women and children, by storm; and though repulsed, they carried off eight hundred head of cattle, and in their retreat deliberately shot two Bushmen children who were herding a small flock.

*Religious Movements in France.*—Rev. Mr. Stewart publishes in the Witness an interesting letter,—his own observations in those departments of France where the religious stir among the Roman Catholic population has recently taken place; in a single town, not less than 3000 persons, out of a population of 10,000, renounced popery, to attach themselves to the protestant worship; while in several other places, in addition to those of which we have already heard, the spirit of inquiry, and the disposition to cast off all allegiance to Rome is bursting forth.

*A Turkish Parliament.*—It is stated that the Sultan has recently issued his firman, summoning a convention of delegates, chosen by the people, from all the provinces of his empire, "men of discretion, skilled in affairs, animated by patriotic sentiments, and zealous for the prosperity of the state and nation,"—for the purpose of enlightening the government as to the wants and condition of their localities; to carry in person to their constituents the measures of relief.

This is a sign of the times. It shows that popular influence is beginning to be felt in Turkey. It indicates that great changes in the social and political condition of that empire are not far distant.

*The Methodists of England* will, it is said, dissolve their connexion with the slaveholding portion of that church in this country.

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#### EASTERN PENNSYLVANIA ANTI-SLAVERY SOCIETY.

At the annual meeting of this society, held in Kennett, Chester County, on the eleventh of August, the following resolutions, after a long and earnest discussion, were passed by a vote of 442 to 188. This was in a section of the state where there is not a single Covenanter; and it is well known that, only a few years ago, the doctrines affirmed in these resolutions were held by none but Covenanters: Let us, for this demonstration of the power and progress of divine truth, "thank God and take courage." And let us never cease to pray that they who have thus nobly sacrificed those political privileges upon which men generally set an almost priceless value, for the sake of a good conscience, may be "taught the way of God" still "more perfectly."

1. Resolved, That we are constrained to regard the United States' Constitution as an unholy league with oppression, virtually pledging the strength of the whole nation to the defence of slavery so long as the slaveholders shall choose to demand its aid; requiring the sending back of runaway slaves to bondage; and in other ways helping to sustain the unrighteous system.

2. Resolved, That the provisions alluded to, being contrary to the law of God, which condemns oppression and all alliance with it, are neither morally nor legally binding; nor have we any right to obey them, or promise that we will do so, or to make ourselves parties to the compact of which they are an important part.

3. Resolved, That voting under the Constitution or swearing to support it, is, in our opinion, becoming a party to the compact; the former implying and the latter giving expressly, a promise to obey its requirements in these as in all other particulars.

4. Resolved, That doing these acts with intent hereafter to amend the Constitution, by striking out its immoral provisions, renders them none the less a promise to obey its requirements meanwhile, as it now stands.

5. Resolved, That, in view of these considerations, it seems to us inconsistent for those who hold the doctrine of the immorality of slaveholding, to take any office which requires an oath to support the Constitution, or to vote under it so long as its pro-slavery features remain.

## OBITUARIES.

Died, on the twenty-second of July last, the Rev. John Fisher, pastor of the Reformed Presbyterian congregation of York, Livingston County, New York, in the forty-eighth year of his age, and the fifteenth of his ministry.

Mr. Fisher was born in the town of Cremore, County Armagh, Ireland. His parents belonged to the Reformed Presbyterian Church; and in his eighteenth year he renewed, in his own person, his covenant obligations, in the congregation of which the Rev. Mr. Boggs was pastor. In the year 1820, he emigrated to this country, and sojourned in Orange County, New York, for several years, as an instructor of youth, and there pursued, in the Montgomery Academy, a course of literary study preparatory to the work of the ministry. Having acquired an elementary acquaintance with the classics, he entered the theological seminary of the Reformed Presbyterian Church, then located in the city of Philadelphia, and under the charge of the Rev. Dr. Wylie. Having completed the regular course of study in this institution, he was licensed by the Philadelphia Presbytery, and, after a brief probation, was ordained in the year 1831, by the Northern Presbytery, to the pastoral charge of the congregation of York, where he laboured with exemplary diligence until his death—a ministry of fourteen years.

Though his education was not what is technically termed a finished one, and his style, on this account, wanting in some respects in that polish which is pleasing to refined ears, yet he was a powerful preacher of the gospel and zealous advocate of our covenanted testimony: and few ministers have been more useful and respected in their station. Generations will pass before the name of Mr. Fisher will be forgotten in York. He was a firm and decided advocate of Calvinistic doctrine, and of the points of the Testimony which are most offensive to the world and to secular Christians, yet he acquired and preserved the respect of surrounding denominations of every name, and was highly esteemed even by the infidel. That which gave him his chief influence was his integrity as a minister. "We know where to find Mr. Fisher," was a common saying, "as to many other ministers we know not where to find them." So little do men gain by allowing themselves to have no fixed principles, but to float upon the waves of popular sentiment. Mr. Fisher was sorely tempted in the trying times of the New Light controversy, by his warm regard for his theological teacher, but his love for the truth prevailed over personal attachment, and he held fast his profession. Mr. Fisher was frequently absent from the meetings of the higher judicatories of the church, and hence was not so well known throughout the church as he deserved to be. He was influenced in this course chiefly by his regard for his flock; believing it to be his first duty to cultivate his own vineyard. In this he was remarkably successful. York, from a small society—an appendage to the charge of Rev. William L. Roberts, has grown, under his ministry, into a large and flourishing congregation. He "planted" and for several years "watered" the congregation of Rochester; which also flou-



rished greatly under his pastoral care. The region surrounding him was greatly benefited, as well as his particular charge, by his able and efficient advocacy of great and important principles. He was ever ready to throw the whole weight of his influence in favour of benevolent enterprises. The anti-slavery and temperance reforms, and the efforts of the Bible society, found in him an active, faithful, and efficient advocate.

To sum up his character in a few words, Mr. Fisher was a godly man, a faithful pastor, and exemplary in his domestic relations. His loss will be long deplored by those who knew him fully. But whilst we mourn his early removal, we have reason to rejoice that he died in possession of the hope of the righteous, and enjoys "the glory which shall be revealed in us," if, like him, we also are found "faithful unto death."—[*Communicated.*]

Died, at his residence in New York, on the 24th April, in the 70th year of his age, Mr. Joseph Wiggins, an elder in the 2d Reformed Presbyterian congregation of that city. In early life he made a profession of religion, became a member, and afterwards an elder in the Associate congregation of Monaghan, Ireland. In 1826 he emigrated to New York, and there acceded to the Reformed Presbyterian church. Soon after the organization of the 2d congregation, he was duly called to exercise his office, became a member of session, and so continued till death terminated his labours in the church militant. His piety was of a high order. It might be said of him, he "gave himself unto prayer." Being of a retiring disposition, his spirituality of mind, his Christian experience, his extensive and accurate knowledge of the holy scriptures were not discovered by a casual acquaintance. In the chamber of affliction or the fellowship meeting he appeared in his element; there he opened the treasury, and his words were "as apples of gold in pictures of silver." As a ruler in the house of God, he was faithful, mild and affectionate. He took a deep interest in promoting the prosperity of the congregation and the spirituality of its members. Some time previous to his death he visited a large portion of the congregation, and, convinced that he had almost finished his course, his exhortations which were given to all, but especially to the young, were affectionate and deeply impressive. His love to divinely instituted ordinances wonderfully increased as his end approached. His affections were set on things above, and he ardently longed for the time when he would unite with the vast multitude in singing the praises of Him who had redeemed him, and washed him from his sins in his own blood. His disease was lingering but not painful. He was let down gradually and gently until at last he fell asleep. "Mark the perfect man and behold the upright: for the end of that man is peace." His prayers are a rich legacy to his family and the congregation, and his labours of faith and love will yet produce abundant fruit. "Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours and their works do follow them."—[*Communicated.*]

Died, August 1st, James Renwick Willson, eldest son of Rev. James M. Willson, in the seventh year of his age.

We learn that Mr. J. W. Morton, a licentiate who lately acceded to the Reformed Presbyterian Church, from the General Assembly, (Old School,) has received a call to the congregation of Beaver, Pennsylvania.

## THE COVENANTER.

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The general object of this Magazine shall be to disseminate the doctrines of the testimony of the Reformed Presbyterian Church. Its pages shall be devoted chiefly to the following points:

1. The mediatorial authority of Christ over the nations of the earth, and the immoral character of the Constitution of the United States.
2. The evils and danger of Popery, in its religious and political aspects.
3. The divine right of presbyterian Church Government, in all its parts.
4. The sin and danger of Slavery, and the duty and safety of immediate emancipation.
5. The duty of total abstinence from intoxicating drinks as a beverage, and the immorality of the traffic in this article.
6. The immoral tendency of the study of pagan literature in the colleges and universities, and the necessity of a reformation in the course of literary studies.
7. The imperative duty of Christians to support Domestic and Foreign Missions.

The following individuals, among others, have agreed to contribute to its pages, and their names will be a sufficient guarantee to the members of the Church and others, that the publication will be worthy of their support.

Rev. Robert Wallace; Rev. James Milligan; Rev. James R. Willson, D. D.; Rev. William Sloane; Rev. Samuel M. Willson; Rev. William L. Roberts; Rev. J. B. Johnston; Rev. Andrew Stevenson; Rev. J. Wallace; Rev. Hugh Stevenson; Rev. J. J. McClurkin; Rev. J. M. Beattie; Rev. William Sommerville.



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## TERMS.

### THE COVENANTER

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**NOTICE.**—Persons who may receive the first and second numbers of the *Covenanter*, and who do not wish to become subscribers, will please return them to the nearest agent, where this can be done without mailing them. In cases where no agent is convenient, they will please return them by mail to the proprietor, without unnecessary delay.

Agents and others can make remittances at our risk. Six bank notes can be enclosed in an ordinary sheet of letter-paper, without incurring additional postage.

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THE

# COVENANTER,

DEVOTED TO THE PRINCIPLES OF

## THE REFORMED PRESBYTERIAN CHURCH.

EDITED BY

JAMES M. WILLSON.

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"The Law of the Lord is perfect."—PSALM XIX. 7.

"Where to we have already attained, let us walk by the same rule, let us mind the same thing."—PHIL. III. 16.  
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Philadelphia:

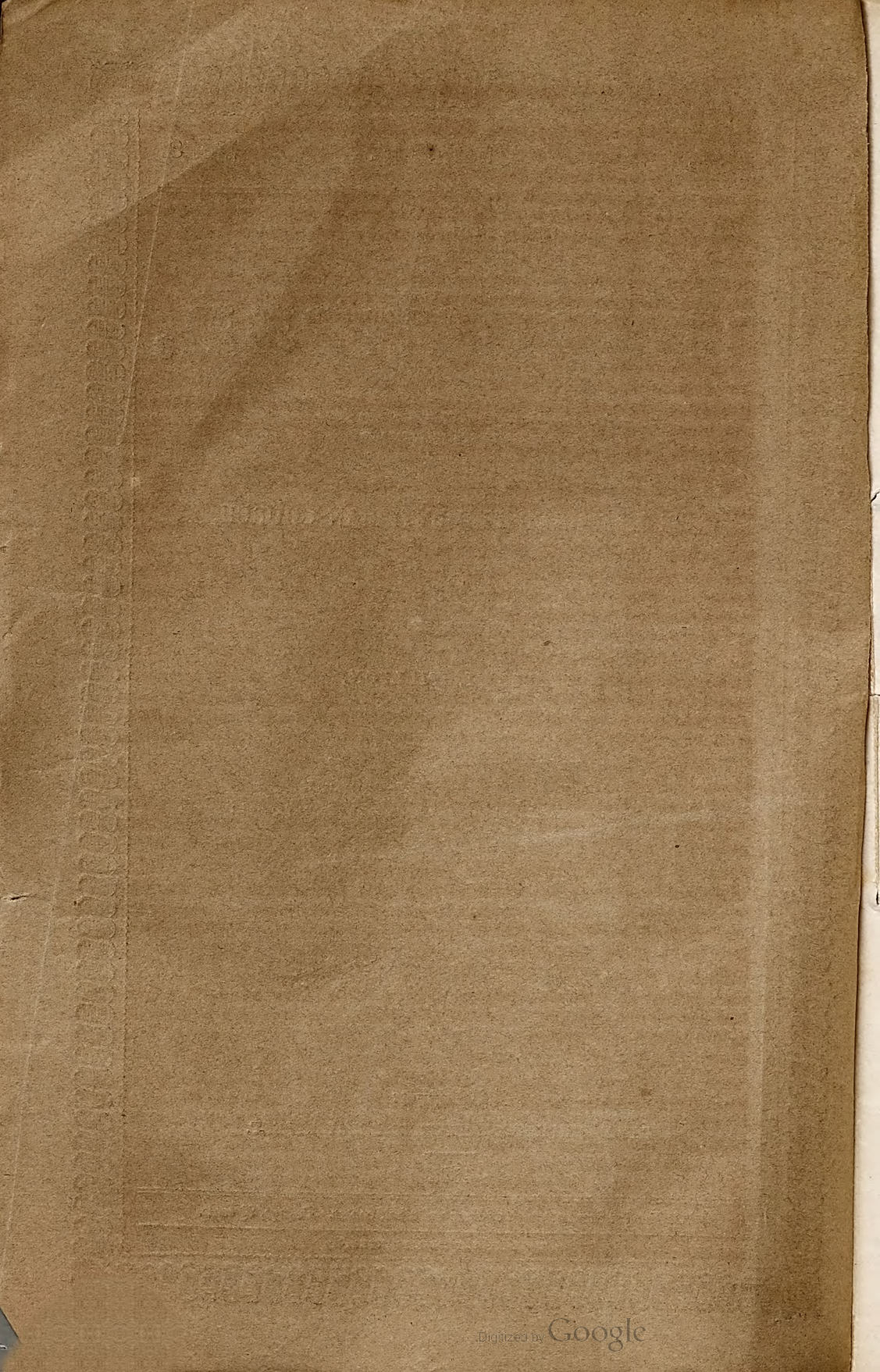
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THE  
COVENANTER.

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OCTOBER, 1845.

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HISTORY OF THE CHURCH OF SCOTLAND from the Introduction of Christianity to the period of the Disruption, in 1843. By the Rev. W. M. HETHERINGTON, A.M., Torpichen. 8vo. pp. 500. New York: Robert Carter. 1844.

WE have long wished to see a true, comprehensive, and yet brief history of the Church of Scotland. Such a work has been greatly needed as a family book: a book that would interest the young, and that might safely be put into their hands; and, at the same time, contain a summary of facts extensive enough to edify the adult reader. We have, indeed, many histories of the Scottish Church: Knox, Spottiswood, Calderwood, Stephenson, Crookshank, and Wodrow, with Buchanan, and Aikman, Brown's Apologetical Relation, and M'Crie's Lives, the Scots' Worthies, and Cloud of Witnesses, besides many smaller works, such as biographies, traditions, &c.\* In these are embodied all the facts in the eventful career of that most eminent of the reformed churches, with which we can hope now to become acquainted. The greater part of them are invaluable to the private Christian, and to the professed student of history. They cannot be, and they ought not to be, superseded. Many of them are accessible to the general reader, and the most voluminous and rare will ever be sought after by such as have leisure and opportunities and taste for thorough historical investigation. No compendious history can take their place. But the most valuable of them are limited to particular periods. They do not embrace, as a family book ought, the whole range of Scottish ecclesiastical history, and nothing else.

As to its plan, the history before us meets our wishes. It is intended to present, as far as possible, in an unbroken chain, the series of events from the earliest to the present times. As to the execution, it has been, in the main, successful. The author has comprised within moderate, readable bounds, all the most important facts, with an ample proportion of appropriate and useful reflections. The style is, generally, excellent: sometimes highly polished and elegant. The narrative is clear, the incidents well combined, so as to present them to the best advantage by reflected lights. The spirit of the work is, upon the whole, unusually favourable to the interests of true religion and faithful testimony-bearing. The unity of the narrative is well preserved by presenting all the

\* A History of the Covenants, written by a Secession minister in Scotland, and republished in two small volumes by the Presbyterian Board of Publication in this country, is worthy of special mention. We take this method of drawing the attention of our readers to it as a very valuable compend—well suited to be put into the hands of youth.



leading facts in their bearing upon the great principle of Christ's sole headship over the church: a principle for which, from the beginning, the Scottish Church has been a most decided and eminent witness.

Mr. Hetherington evidently comes to the work with a sincere attachment to the great principles of the Scottish reformation: with a spirit very different from that which animated the Humes and Robertsons, and even the Wodrows and the Cooks of the last century. We know of no history, accessible to the bulk of readers, which does, with some exceptions, so complete justice to the principles, character, and proceedings of the Scottish reformers. M'Crie, indeed, is equally faithful; but his "Lives" do not even reach the Second Reformation. Aikman, in his continuation of Buchanan, has vindicated as boldly as Hetherington, and, in one or two instances, more so, the faithful Covenanters; but, besides being inaccessible to the common reader in this country, he only touches upon ecclesiastical affairs incidentally, as they were connected with civil and political movements, and so made up a part of the general history of the times.

In all respects, then, this history comes well up to our views. The planting of Christianity in Scotland, with its subsequent decline, and nearly complete suppression, during the period of popish ascendancy: the rise and establishment of protestantism in the sixteenth century, or the First Reformation: the efforts of James VI. and of his bigoted son, Charles I., during the early part of the seventeenth century, to model the Scottish after the fashion of the English prelatical establishment: the great revival which accompanied and followed the renovation of the National Covenant in 1638, or the Second Reformation: the fatal restoration of the perjured Charles II., in 1660, and the violent assaults of that infamous tyrant, aided by debauched courtiers and apostate Covenanters, upon the whole fabric of truth, and order, and law, erected with so much labour, and with so many prayers, are all faithfully and often admirably and eloquently narrated. Throughout, the reader cannot fail to discern, on the one hand, the crafty and unprincipled and cruel attempts unremittingly persevered in by ungodly rulers to wrest from the people of Scotland their dear-bought and precious privileges, and, on the other, the sagacity, the energy, the faith, and the integrity with which these attempts were discovered, counteracted, and often defeated. He will see that Scotland may well be called the battle-field of Christianity—and we may add, of human freedom.

One of the most remarkable events in this protracted conflict was, the renovation of the National Covenant, February 28, 1638. And well has Hetherington related it. He enters, like a truly godly man, into the spirit of the work, and his style gathers new life and energy, and glows and sparkles with unusual brilliancy. For long the church had been under a cloud. She had seen few good days since 1596. For forty years she had been almost in the wilderness. But God appears in her behalf. His Spirit is poured out. The nation awakes to a sense of sin. They turn to God. They resolve to engage themselves to their Maker in a solemn public covenant. And

At length the important day, the 28th of February, dawned, in which Scotland was to resume her solemn covenant union with her God. All were fully aware, that on the great transaction of the day, and on the blessing of God upon it, would depend the welfare or the wo of the Church and kingdom for generations to come. By day-break all the commissioners were met; and the Covenant being now written out, it was read over, and its leading propositions deliberately examined, all being invited to express their opinions freely, and every objection

patiently heard and answered. From time to time there appeared some slightly doubtful symptoms, indicative of possible disunion; but these gradually gave way before the rising tide of sacred emotion with which almost every heart was heaving. Finally, it was agreed that all the commissioners who were in town, with as many of their friends as could attend, should meet at the Grayfriars church in the afternoon, to sign the bond of union with each other, and of covenant with God.

As the hour drew near, people from all quarters flocked to the spot; and before the commissioners appeared, the church and churchyard were densely filled with the gravest, the wisest, and the best of Scotland's pious sons and daughters. With the hour approached the men; Rothes, Loudon, Henderson, Dickson, and Johnston appeared, bearing a copy of the Covenant ready for signature. The meeting was then constituted by Henderson, in a prayer of very remarkable power, earnestness, and spirituality of tone and feeling. The dense multitude listened with breathless reverence and awe, as if each man felt himself alone in the presence of the Hearer of prayer. When he concluded, the Earl of Loudon stood forth, addressed the meeting, and stated, explained, and vindicated the object for which they were assembled. He very judiciously directed their attention to the covenants of other days, when their venerated fathers had publicly joined themselves to the Lord, and had obtained support under their trials, and deliverance from every danger; pointed out the similarity of their position; and the consequent propriety and duty of fleeing to the same high tower of Almighty strength; and concluded by an appeal to the Searcher of hearts, that nothing disloyal or treasonable was meant. Johnston then unrolled the vast sheet of parchment, and in a clear and steady voice read the Covenant aloud. He finished, and stood silent. A solemn stillness followed, deep, unbroken, sacred. Men felt the near presence of that dread Majesty to whom they were about to vow allegiance; and bowed their souls before Him, in the breathless awe of silent spiritual adoration.

Rothes at length, with subdued tone, broke the silence, stating that if any had still objections to offer, they should repair if from the south or west parts of the kingdom, to the west door of the church, where their doubts would be heard and resolved by Loudon and Dickson; if from the north and east, to the east door where the same would be done by Henderson and himself. "Few came, proposed but few doubts, and these few were soon resolved." Again, a deep and solemn pause ensued; not the pause of irresolution, but of modest diffidence, each thinking every other more worthy than himself to place the first name upon this sacred bond. An aged nobleman, the venerable Earl of Sutherland, at last stepped slowly and reverentially forward, and with throbbing heart and trembling hand subscribed Scotland's Covenant with God. All hesitation in a moment disappeared. Name followed name in swift succession, till all within the church had given their signatures. It was then removed to the churchyard, and spread out on a level grave-stone, to obtain the subscription of the assembled multitude. Here the scene became, if possible, still more impressive. The intense emotions of many became irrepressible. Some wept aloud; some burst into a shout of exultation; some after their names, added the words, *till death*; and some opening a vein, subscribed with their own warm blood. As the space became filled, they wrote their names in a contracted form, limiting them at last to the initial letters, till not a spot remained on which another letter could be inscribed. There was another pause. The nation had framed a Covenant in former days, and had violated its engagements: hence the calamities in which it had been and was involved. If they, too, should break this sacred bond, how deep would be their guilt! Such seem to have been their thoughts during this period of silent communing with their own hearts; for, as if moved by one spirit,—and doubtless they were moved by One Eternal Spirit,—with low heart-wrung groans, and faces bathed in tears, they lifted up their right hands to heaven, avowing, by this sublime appeal, that they had now "joined themselves to the Lord in an everlasting COVENANT, that shall not be forgotten."—Pages 154—156.

Hitherto we have done nothing but commend; did faithfulness permit, here we would gladly pause, and bring our observations to a close with an unlimited recommendation of this volume to the attention of our readers. We do most heartily recommend it; but, in so doing, we must point out its defects and errors, for it has both. And, as to the plan of the work, we think more space should have been allowed for



the history of the primitive Scottish Church: of that body of learned and faithful men who preserved in the inhospitable north, the light and warmth of a pure gospel and of presbyterian order, for many centuries, while the darkness and death of popish delusion was spreading like a pall over the nations of the continent. A knowledge of their contentings is much wanted just now in our controversy with prelacy, with its false assumptions and arrogant claims.

Greater prominence should have been given to the fact—for it is an unquestionable fact—that the Scottish reformers laid great stress upon the principle, that the scriptures are the supreme rule in civil things, as well as in ecclesiastical, and that the nation was bound to serve “the Lord and his Anointed.” The fact is not concealed,—it could not be, for these principles are exhibited in their covenants, National and Solemn League; nor would Mr. Hetherington desire to keep it in the back-ground: yet, we must say, it is not made to occupy that place in the reader’s mind which its own importance, and the influence which it exercised, directly or indirectly, upon civil and religious movements in Scotland deserve.

We also think that too much space is occupied with the history of the last hundred and fifty years. We are aware that the events of this period were closely connected with the controversy between the Moderates and the Evangelical party when this volume was first issued, and also that less was known of that period than of any other by ordinary readers of ecclesiastical history. Still, in our judgment, this part of the history is too minute, compared with what precedes. There were few incidents from 1690 to 1843 to engage the attention of the historian. If we except the rise of the Secession and Relief bodies, and a few occurrences going to show the deadly nature of Moderatism, such as forced settlements, the acquittal of the erroneous, and the unjust condemnation of the principles of such faithful men as Boston, Bonar, &c., there is really nothing worthy of remark in that whole period of the dreary reign of infidelity under the name of Moderatism. The narrative would have been more lively and impressive had Mr. Hetherington studied, in this part of the volume, greater condensation.

But all these are trivial faults compared with those which we now proceed to notice. They involve no error in principle, or departure from the line of historic truth. But we fear that this cannot be said of some of the statements, and many of the comments respecting the Covenanters, from the year 1679. This was the era of Bothwell Bridge, and was signalized by a most serious division among those who had hitherto stood together against the general defection, unawed by the terrors of persecution, and unseduced by the allurements of indulgences. They divided, and just on the eve of battle, upon the question, whether they should acknowledge the king as a lawful ruler or disown him as a perjured despot? Or, in our historian’s own language,—

The extreme of patient endurance was now almost overpast. The persecuted Presbyterians saw no alternative between sinking into a state of absolute slavery of both soul and body, and assuming arms in defence of their liberties, civil and religious. They would not submit to the prelatic yoke,—they would listen to the preaching of the pure gospel by their own ministers; and when their own lives and those of their pastors were assailed by the lawless soldiery, they conceived themselves entitled, by every law of God, nature, and reason, to defend themselves. To this extent who will say they were wrong? *But intolerable oppression began, after long endurance, to drive them beyond what cooler reason in happier times can sanction.* Some of the more *impetuous*, especially among the laymen, began to inquire whether it was not their duty to do something more than stand

on the defensive. . . . Sentiments of this kind were strongly advocated by a gentleman named Robert Hamilton, son of Sir Thomas Hamilton of Preston, a man of *personal piety, but of narrow and contracted views, ill-directed zeal, and overbearing temper*. His opinions were adopted by a considerable number of the *more youthful and ardent of the people*, and by Cameron, Cargill, and Douglas, among the intercommuned ministers. It was at length resolved to make a public declaration of these sentiments; and accordingly, on the 29th of May, Robert Hamilton, Douglas, and about eighty armed men went to Rutherglen, extinguished the bonfires which had been kindled to celebrate the Restoration, burned the persecuting acts of parliament and council, read their own declaration and testimony, and then peaceably retired, leaving a copy of their declaration affixed to the market-cross.—Page 252.

Hamilton and his party were for taking the Rutherglen declaration as the basis of their new manifesto, and even purposed to emit a testimony against the indulgence and the payment of the cess; but as many who had joined them had submitted to both these measures, such persons would not consent to a declaration by which their own conduct would be directly condemned. These, on the other hand, required that the manifesto should contain a declaration of their unshaken loyalty to the king, notwithstanding the oppressive tyranny which had been practised in his name; while Hamilton and his friends would not consent to acknowledge the king, and his government regarding his right to the crown, as forfeited by his violation of the Covenant, which he had sworn, and by his long-continued and severe despotism.—Page 253.

It seems probable, also, that Hamilton and his party were led to adopt and hold their opinions by *misunderstanding the conduct of the Covenanters of the preceding generation, and especially with regard to the Act of Classes*, excluding malignant and disaffected persons from places of trust, whose whole previous conduct proved that they would immediately use their power for the overthrow of religious reformation.—Page 255.

Here, for the first time, Mr. Hetherington appears in an unfavourable light as a historian. In the passages which we have marked with italics he does great, and we fear, wilful injustice to the Covenanters, and, particularly, to the devoted Sir Robert Hamilton. His comments are untrue. And we fear that our author has allowed these calumnies to escape his pen from an unworthy motive, namely, as a set-off against the distinguished applause which he is often obliged, by the force of truth, to bestow upon the "strict" Covenanters. If these men were fanatics and their principles extreme—"heights" as Wodrow loves to call them—why do all writers—why does Mr. Hetherington himself find in *them* the line of faithful witnesses from 1679 to 1688? Why do we scarcely ever hear more of their opponents? And why do all, both friends and foes, who look back upon this period of Scotland's trials, fix their eyes upon Cargill, Cameron, Peden, and Renwick, as the true representatives of the once glorious covenanted Church of Scotland? This is not the destiny of "narrow-minded" bigots. Finally, if these men were mere "impetuous" youth, why did the nation, in 1688, (and we shall bring Mr. Hetherington as evidence of the fact,) find itself compelled to cast off, as they had, as justly and for better reasons, done long before, the usurped authority of the king?

But, without attempting any laboured defence of our own, we will, by quotations from this work itself, completely vindicate the good name of our suffering forefathers. In the very connexion from which we have taken the above extracts, Mr. Hetherington goes on to say, referring to their separation from the indulged, unless they would give satisfaction for their defection:

In one point of view it would seem that the opinions of Hamilton and the stricter party, were sounder and more consistent than those of their opponents. The indulgence was unquestionably based upon the act of supremacy, and, therefore, inconsistent with the fundamental principles of the Presbyterian Church.—Page 254.

And, again, referring to their rejection of the royal authority:

After all, however, this may be said in favour of the very strictest of the Presbyterians, that the principles which they held were the very same which in nine years afterwards pervaded the whole nation, drove the race of Stuarts from the throne, and secured the liberty of Britain, by what all men with one consent rejoice to term the Glorious Revolution; and it would not be easy for any man who defends the principles which led to that great national deliverance to show his consistency in condemning those of the persecuted Covenanters.—Page 255.

And, again, he says:

Both parties into which the persecuted sufferers were henceforth divided were Presbyterians and Covenanters, and equally deserve both appellations; but the minority, consisting chiefly of the followers of Hamilton, Cameron, Cargill, &c., may be termed the strict Covenanters, to distinguish them from the larger body, who continued to adhere to the Covenant, but not with such unbending firmness.—Page 255.

And more. As if to seal his own inconsistency, Mr. Hetherington applauds the very men and *their principles*, whose character he asperses by indefinite and unsupported insinuations. In regard to the Queensferry paper, and the Rutherglen and Lanark declarations, documents containing the most obnoxious of their opinions, we have the following decisive language:

And when we read these papers, and compare them with the great national declarations which form the basis of the revolution, we cannot resist the conviction, that in the former we perceive the small germ out of which arose British liberty, that plant of renown, under the world-wide branches of which all tribes and kindreds of mankind rejoice. Almost the only real difference between the Declaration of the Cameronians, or rather the true Presbyterians, and that of the Convention of Estates at the revolution, consisted in the former being the act of a small band of enlightened and determined patriots, the latter that of the nation. While, therefore, none who approve the latter can consistently condemn the former, every generous heart will bestow the meed of warmest approbation upon those who, in the midst of reproach, danger, and death, laid the foundation-stone and began the structure, cemented with their blood, of civil and religious liberty, which men of less heroic mould were permitted, in calmer and brighter days, to rear.—Page 259.

From the fact that these people, in the absence of a stated ministry, formed themselves into societies for mutual religious intercourse and edification, they came to be designated the Society People, a term frequently applied to them by Wodrow, as that of the Cameronians has been generally given to them by other historians. Superficial readers are liable to be misled by names, of the origin and application of which they have no accurate conception. But the affixing of a new name to a party is no sure proof that it has taken new grounds. That "persecuted remnant," as they called themselves, had indeed taken up no new principles; the utmost they can be justly charged with is, merely that they had followed up the leading principles of the Presbyterian and Covenanted Church of Scotland to an extreme point, from which the greater part of Presbyterians recoiled; and that in doing so they had used language capable of being interpreted to mean more than they themselves intended. Their honesty of heart, integrity of purpose, and firmness of principle, cannot be denied, and these are noble qualities; and if they did express their sentiments in strong and unguarded language, it ought to be remembered that they did so in the midst of fierce and remorseless persecution, ill adapted to make men nicely cautious in the selection of balanced terms wherein to express their indignant detestation of that unchristian tyranny which was so fiercely striving to destroy every vestige of both civil and religious liberty.

The declaration of Lanark re-asserted and confirmed those of Rutherglen and Sanquhar, renewed the disavowal of allegiance to the king on account of his long and continued tyranny, condemned the recent acts of parliament, and boldly asserted the right of freemen to extricate themselves from under a tyrannous yoke. "Shall the end of government be lost," said that spirited paper, "through the weakness, wickedness, and tyranny of governors? Must the people, by an implicit submission and deplorable stupidity, destroy themselves, and

betray their posterity, and become objects of reproach to the present generation, and pity and contempt to the future? Have they not, in such an extremity, good ground to make use of that natural power they have to shake off that yoke which neither we nor our forefathers were able to bear?" Such were the sentiments of that greatly oppressed and much slandered people; and instead of condemning severely the strong language which they use, we may rather admire the free and manly sentiments which they so well express, at a time when nearly the whole aristocracy of the land were bowing their necks beneath the most degrading bondage, and uttering the language of fawning and sycophantic slavery.—Pages 265, 266.

Nor is this all. As if for the very purpose of vindicating the *personal character* of the strict Covenanters from the obloquy heaped upon them, as illiberal and impracticable bigots, and which, as we have seen, our author is not ashamed to countenance, he thus commends their deportment in reference to their erring brethren:

In the meantime, there were some movements taking place among the presbyterians of considerable importance. Several conferences were held between the persecuted followers of Renwick, and that larger body who had partially submitted to the indulgences of former years, or remained silent and passive, while their more daring brethren maintained an open conflict. The object of these conferences was to attempt a union among all Presbyterians, both for mutual protection and to be ready for any propitious moment in which to secure their common rights and liberties. But the desired union was found impracticable. The larger body had unquestionably yielded a sinful compliance with much that was directly subversive of Presbyterian principles; but their pride would not allow them to acknowledge their errors. On the other hand, the society people or Cameronians, or, more properly, the strict Covenanters, would not consent to any union without a previous acknowledgment from their brethren that they had indeed fallen into grievous and sinful defections. There were, besides, some points of minor importance on which their disputes were equally warm, and with much less reason. The result was, that it was found impracticable to form a union of all Presbyterians, although it was earnestly desired by the wisest and the best of both parties. When the subject is contemplated at this distance of time, we may form a more dispassionate opinion on the conduct of both parties than either of them could have done; and our opinion is, that decidedly the greatest amount of blame rests not on the Covenanters, but on their brethren, who had meanly and unfaithfully yielded far more to fear than now they were required to yield to principle. Had they possessed magnanimity enough to have admitted that they had failed in the hour of conflict, through human weakness, there is no reason to doubt that the high-hearted and dauntless Covenanters would have ceased to stickle pertinaciously for less important matters, and almost the entire body of the Scottish Presbyterians might have been prepared to assume a more commanding attitude at the revolution, such as would have secured a more complete re-establishment of all their great principles than they actually obtained.—Page 285.

The firm, unyielding Covenanters adopted a more consistent course. . . . Alike defying the tyrant's threats and spurning his favours, they resolved to hold on their unswerving course, to continue their field-preachings, and to oppose the exercise of arbitrary power on the one hand, and a course of weak and sinful submission on the other. Men may censure their conduct as too rigidly unaccommodating, but none who understand the subject will deny that, at least, "their failings leaned to virtue's side," and that their principles and proceedings bore a closer resemblance to those of the First and Second Reformations, than did the measures adopted by the greater number of the more compliant and larger party.—Pages 287, 288.

This is enough. These are commendations such as few have ever received, much less deserved. The Covenanters—the rigid Covenanters—were the faithful men of their generation. *Their* hands "upheld the dreadless Banner of the Covenant" upon the mountains of Scotland. At the price of *their* sufferings the British isles enjoy whatever of religious or civil liberty they possess this day. It was long the fashion to malign and deride them as "narrow-minded" bigots, and fanatics.

But a better day has dawned. The mists of ignorance and error have been partially dispelled. McCrie has vindicated, in his "Lives," the worthies of the First Reformation, and, in his "Vindication," those of the Second. Hetherington, has put enough upon record to refute all, among the rest, his own calumnies. It is not for us to reconcile his inconsistencies. We cannot account for them in any other way than that he felt under a kind of necessity to make a sacrifice to popular and ecclesiastical prejudice, to smooth the way for laying nearly the whole blame of the fatal divisions of the Covenanters, and the unhappy concessions at the return of better times, upon their opponents.

As to Sir Robert Hamilton, where is the proof that he was the bigot our author describes him to be? Was he not the trusted leader, the fast friend, and the respected counsellor of the faithful remnant whom Mr. Hetherington applauds? Was he not the bosom friend of the meek and loving Renwick—Scotland's last and most cherished martyr? Do not his letters breathe the spirit of Christian humility and devotion? of Christian zeal and heroism? Did he not manifest his sincerity by refusing to enter upon the possession of his titles and his estates when it could not be done without compromising his principles? And, finally, does not Mr. Hetherington acknowledge that his principles were right, and that his opponents (whom we should, perhaps, call liberal-minded!) were in the wrong? We do deeply regret that such a writer as Hetherington, in such a history as the one before us, should have so far yielded to his prejudices, or to the prejudices of others, as to join, in so far, by calumniating Hamilton, the gang of apostates and scoffers who have always been labouring to blast the reputation of one of Scotland's noblest sons.

(To be continued.)

#### THE TRAFFIC IN ARDENT SPIRITS.\*

The evils of this traffic have of late years become so manifest that nearly all religious denominations have made vigorous efforts to expel it from their borders. These efforts have been so far successful that the business is now conducted chiefly by the open and avowed servants of the prince of darkness—men who make no claim to an interest in the new covenant, and profess no subjection to prince Messiah. The exceptions in the case arise, we fondly hope, either from mistaken views of the nature of the traffic, or of the actings of the church on the subject. The act of the Reformed Presbyterian Synod in North America, appears to us so plain "that he may run that readeth it," yet from the fact that the traffic still lingers in our borders, it is evident there is some misapprehension on the subject. In this essay we propose an examination of Synod's action.

Some years since, the Synod prohibited her members from engaging

\* Our correspondent has, very properly, confined his argument to the traffic in ardent spirits,—inasmuch as it is his immediate design to defend the action of Synod, which relates to that subject. We will take the liberty, however, of saying, that the arguments adduced are equally available against the traffic in INTOXICATING DRINKS, and, so far as we are concerned, we have no objection whatever that they be so applied. We go against the whole traffic in intoxicating drinks "for luxurious purposes and a beverage."—ED.

in this business, as it is ordinarily conducted, and directed sessions to take measures immediately for the removal of this evil where it now exists among us. This was done, not by a *party*, but by a *unanimous* vote. That this action was both proper and called for, we will endeavour to show. But,

What has Synod prohibited? This is an important preliminary inquiry; for, not unfrequently, in matters of this kind, the difficulty in coming to a harmonious understanding and united action, arises from misapprehension respecting the nature of the action taken upon a given subject. In replying to this inquiry, we will show, first, what Synod has *not* done: second, explain what it *has* done. Having brought the true question to view, we will then adduce some arguments in vindication of Synod's action.

And, first, Synod has not prohibited the manufacture, sale, and use of ardent spirits for the purpose of being used in the arts, in medicinal preparations, and for medicinal purposes generally, under the direction of persons properly qualified. Nor, secondly, has Synod made any declaration respecting the nature of this article *in itself*. Nothing that Synod has said or done can be strained so as to afford any countenance to those who affirm that *wine* is, in any quantity, and in all circumstances, a poison that can never be used, not even in the Lord's supper, without sin and danger. Nor, thirdly, has Synod attempted to make any business which is *in itself right and proper*, immoral. That body has too much sense and too much piety, to claim authority to enact moral laws, or, in the smallest degree, dispense with them. Synod has merely exercised her declaratory power in reference to an employment which, when carried on for the purposes specified in the act, is contrary to the moral law. There has been no attempt to make any new form of moral duty, or new form of sin, or to enact any other term of church fellowship than that to which all are bound—a life and conversation becoming the gospel.

Secondly, What has Synod done? Synod has declared, first, that "the traffic in ardent spirits *for luxurious purposes, and as a beverage*, is not consistent with the precept, 1 Cor. x. 31, "Whatsoever ye do, do all to the glory of God." Secondly, that it is inconsistent with the command, Gal. vi. 10, "Do good to all men." Thirdly, That it is substantially the same business with that against which a wo is pronounced, Hab. ii. 15, "Wo to him that giveth his neighbour drink." The rumseller does, literally, give his neighbour drink, put his bottle to his face and make him drunken also. Fourthly, That it is the cause and occasion of other transgressions of the moral law, especially of drunkenness, and furnishes "provocations thereunto,"—and, consequently, that it is condemned in the condemnation of the sin of intemperance, agreeably to one of the rules laid down in interpreting the moral law, expressed in the following words: Larger Cat. question 99, § 6, "That under one sin or duty, all of the same kind are forbidden or commanded: together with all the *causes, means, occasions*, and appearances thereof and *provocations thereunto*." Fifthly, That this traffic, so far from benefiting mankind, is followed by countless evils, of immense magnitude, some of which are enumerated. Sixthly, That the traffic has become scandalous, requiring ecclesiastical action to free the church from it. Seventhly, That sufficient intimation had been given of the intention of the supreme judicatory ultimately to proceed to take decisive steps. And, finally, as the conclusion of the whole

matter, Synod did prohibit the traffic, and direct sessions to take such farther measures as were judged best for the speedy purgation of the church from this polluting and exceedingly injurious employment.

This action of Synod, then, prohibits the members of the church from selling liquors, whether by wholesale or retail, for the ordinary purposes for which this traffic is carried on. To keep a grog-shop, liquor-grocery, or a tavern where liquors are sold, is declared, by this act, to be immoral and scandalous; and, by fair inference, all acts by which this nefarious employment is supported or kept in countenance are also marked with reprobation; such as the purchasing of ardent spirits for luxurious purposes, their habitual use, or the frequenting of grog-shops and taverns. And, we repeat, Synod did not pretend to *make* these things wrong, but merely *declared* them to be so, and as inconsistent with "a regular life and conversation," prohibited the members of the church from engaging in or in any way countenancing them.

We now proceed to establish the soundness of Synod's reasoning in pronouncing this traffic to be immoral. And, using the brief but comprehensive rule, "by their fruits ye shall know them," we argue from its results. These are,

First, *Uniformly deleterious*. Look around. Survey the whole of society, going back to the times preceding the temperance reform, and say, Have the grog-shops and taverns been blessings to mankind? Has the traffic been a benefit to society? Does the liquor carried in casks and demijohns to the splendid mansion in the abodes of wealth and fashion, and in jugs and flasks to the miserable hovel in the loathsome alley, make the inmates healthier, happier, holier? Is the family that patronises the rum-shop more industrious, economical, peaceful, intelligent, religious, or useful than the one which eschews it? Will it injure the family circle to cease to bring in bottles of gin and brandy, rum and whiskey, porter and wine? Does a man become a better husband, a more affectionate father, and a more reputable member of society by spending his earnings in a grog-shop? Does a father hear with pleasure that his son has learned to love the intoxicating bowl, and that his feet often turn to the counter of the rum-seller? Does the knowledge of this fact fill the mother's heart with joy? Do parents and friends, wives and children, mourn over the total abstinence of the child, the husband, the father, the friend? Does the man who enters a sober, industrious, peaceful, and moral neighbourhood to set up a grog-shop, do that people a kindness? Will their condition be made better, the means of rational and moral enjoyment increased by the new establishment?

Can there be any but one answer to each of these interrogatories? And, having this answer before us, can we be at any loss to determine the true character of this traffic? Would its results be so uniformly evil?—would it be so justly dreaded if it were in its nature good?—would it not, on the contrary, then yield good fruits?

If we contrast the results of this business with those of any lawful and useful employment, its true character will be still more manifest by the contrast. To impart knowledge, to furnish facilities for commercial intercourse, to improve machinery, to prepare grain for the purposes of life, to preach the gospel, are employments by which men benefit one another,—they are laudable and lawful. Therefore, to erect a school-house, or a store, or a mechanic's shop, to build a mill, or a

church, and to prosecute the business for which these are respectively intended, is to do the community a substantial benefit. To do any of these things occasions no alarm in the breast of any good man. He views them as tokens for good. But will any say, that to plant a grog-shop in the neighbourhood is to do an act like any of these? That the condition of the community would be imperfect without its grog-shop, as it certainly would be without its school, its store, its mill, and its church?

The fruits of a grog-shop are dreadful. Not many years pass, after its erection in any neighbourhood, *provided the rum-seller carries on what would be called a flourishing business*, until its dismal fruits are manifest. They are seen in the ruin of the youthful, and sometimes of the more aged—in broken-hearted parents mourning over the fate of their drunken children—wives and families rendered miserable by the intemperance of husbands and fathers—estates wasted and families beggared—while the grave has already closed over some of the victims of that rumseller's cupidity. His shop, like an open sepulchre, sends forth its pestilential exhalations, polluting the atmosphere far and wide. Their blight has lighted upon a spot here and there, rendering it sear and dead. Around the very mouth of the sepulchre you will find gathered a few bloated, tottering, loathsome relics of men, some of whom were once kind husbands, affectionate fathers, and good neighbours. Now, with their bodies corrupted by drunkenness, their consciences seared, their senses and affections blunted, they ask for no higher enjoyment during the few days that yet remain to them, than the temporary excitement of the intoxicating cup. They are upon the brink of a drunkard's grave, and—a *drunkard's hell*. When they disappear there are others preparing to take their place. And who are they? Some of those who are as yet temperate drinkers, *so called*. They are florid and flushed, but as yet, strong and active men, who have dropped in for a moment, to take a glass and hear the news—and who laugh at the danger of their becoming the victims of strong drink like the miserable, wretched, degraded sots who crouch in the corner, or who are rudely pushed into the street to make way for them. Infatuated men! Flee, get you up, lest this loathsome and dreadful evil overtake you!

Is this picture overcharged? Does it not fall immensely short of the reality? Can a traffic which spreads a blight over all that it touches be a Christian—a lawful employment?

Secondly, *The evils resulting from this traffic are of no ordinary magnitude*. We might, if it were necessary, bring in a long black catalogue. We might enumerate the immediate waste of grain, converted from a wholesome nutriment for man or beast, into an article whose common use is followed by effects so deplorable—the loss to the community, and worse than loss, the mal-employment of so much capital and strength—the mis-spending of time about taverns and grog-shops—and the additional burdens imposed on the community in the shape of taxes for the support of paupers, and maniacs, and criminals, made so, very often, by patronising the rumseller, and filling his pockets—troubles in social life and in the church, which may often be traced to this traffic, with other evils of a similar character. These, however, we barely mention at this time. To some of them we may hereafter return.

We take drunkenness itself, and the evils immediately associated with it, for illustration. "*Drunkard!*" Who can tell the amount of mise-



ry and crime bound up in these two syllables? The Bible describes the drunkard as a most loathsome creature. "Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" The drunkard. In the same graphic style the inspired penman describes the folly, the insensibility of the victim of strong drink. "They have stricken me, I was not sick, they have beaten me, I felt it not. When shall I awake? I will seek it yet again." Proverbs xxiii. 29, 35. How wise the admonition of the thirty-first and thirty-second verses to total abstinence from the intoxicating draught, "Look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright; at the last it *biteth like a serpent and stingeth like an adder.*" The ruby and carbuncle visage, the noisome breath, the dimmed eye, the tottering gait of the drunkard, are visible and shocking evidences of his familiarity with the rumseller. But who can comprehend, much less describe the ruin of the inner man? The mental and moral desolation—the intellect enfeebled—the tastes perverted—the conscience seared—the affections blighted. The husband has become hardened against the wife of his youth, "the desire of his eyes," whom he swore, when both were young and happy, full of hope and joyous anticipation, to love and cherish till death—the father has become the bitterest enemy of his own offspring—the son the curse of the father that begat him, and the heaviness of the mother that gave him birth. Nor is this all. Unless snatched by a miracle of grace "from the midst of the burning," and restored to his right mind, his race must inevitably end in everlasting burnings. "The drunkard shall not inherit the kingdom of God." His miseries here are as nothing—they are not worthy to be named with those that befall him at the bar of the Judge, and in the place of his final abode.

Is a business which produces effects like *these* a pure, right, moral employment? Can the man who stands behind his counter from day to-day, dealing out that liquid which destroys the bodies and the souls of his customers, be living a life of Christian beneficence? Were it not that, in times like these, of light and knowledge on this subject, a life so spent must greatly blunt the conscience, we would willingly rest the issue upon the judgment of a dying rumseller. Could he, at that hour, upon an honest view of his life, say, "I have lived for the good of my fellow-men? By my employment I have glorified God on earth—strengthened the interests of the Redeemer's kingdom—increased the comforts of the community—and greatly promoted the temporal and eternal welfare of my customers?" Might he not rather say, "It had been good for my neighbours had I never been born?" And what is the wholesale dealer better? The retailer is but, in a sense, his agent. The one is the reservoir, the other one of its pipes, by which it discharges its burning contents on society. That the one is often rich, dwelling in a splendid mansion, perhaps flattered for his wealth, while the other is often poor, despised, and disregarded, compelled, in his branch of the trade, to make his living by laying a tax of "three cents a glass" upon the meanest of the devil's servants, and the very dregs of the community, does not affect their real standing, judged by the character of their employment. They are both at the same work—each performs his part; dependent upon each other, but equally giving their time, their talents, their capital, and their influence to saturate the population with the pernicious—the ruinous "fire-water."

Thirdly, *These results will inevitably follow.* They will follow as certainly as depravation of manners will be the result of promiscuous dancing, and of theatrical entertainments. We challenge any man to produce a period in the history of this traffic when these results have not followed. Have not drunkards been formed one generation after another? Are not some passing every day out of the ranks of temperate drinkers to take their place among the *wretched host* of drunkards? Else whence come the successive generations of drunkards? Yes! whence come they? One from your shop, another from yours, we say to every rumseller. One fact is certain, the rumsellers of this generation are making the drunkards for the next. And you know not but at this moment the thoughtless man who stands at your counter is on the verge, and that the glass you deal out, or the bottle you fill for him may carry him over the precipice.

Nor will it avail to say, that these results do not follow in every instance. Many of the evils to which we have referred are inseparable from the business—the waste of grain—of time—of capital, &c. But do not even the most dreadful of them follow with as much certainty and in as great proportion, to say the least, as uncleanness follows promiscuous dancing? or that ruin results from theatrical entertainments? Now why has the voice of the best part of Christendom declared both of these to be immoral? *Because of their evil effects.* As to dancing, the General Assembly of the Kirk of Scotland, in their act of July 10, 1649, say, “finding that scandal and abuse do arise through promiscuous dancing, we do, therefore, discharge the same.” Stewart’s Coll., book iii. tit. xii. § 2. And, as to stage-plays, it is said in the succeeding paragraph, “that in all ages they have been prohibited among Christians, as tending to the corruption of good manners.” Does the church assert that every instance of promiscuous dancing was attended with scandal and abuse, or that the morals of every person who at any time attended the theatre became depraved? Certainly not. For there has been too much intelligence and truth in the church to assert either of these. But these were the frequent and the inevitable results, in many instances, as all experience had shown. Just so we say of this traffic. The frequent and the inevitable result, in many instances, of rumselling is drunkenness with its awful train of personal and social evils. We do not hesitate to say that for every reason that can be produced for declaring promiscuous dancings and attending theatres immoral, we will produce one at least equally strong, to show the immorality of this traffic.

Is there a doubt in the mind of the reader respecting the propriety of censuring church members who frequent dancing assemblies and theatres, or who employ their capital in erecting edifices for theatrical exhibitions? No true son of the reformers will have any such doubt. For equally valid reasons—for the same reasons, and *many more besides*, none should permit a doubt to enter his mind respecting the propriety of declaring rumselling a censurable offence.

Fourthly, *The evil effects of this traffic are not counteracted by any benefits resulting from it.* They could not be, unless it could be demonstrated that the ordinary use of intoxicating drink is essential to salvation! For no other benefit would counterbalance the incalculable evils, ending in eternal death, which are its direct effects. But, leaving all this out of view, what good does this traffic accomplish? Is it necessary to the well-being of society? Do men require the assistance of

this traffic to make them healthy, learned, religious, industrious, happy? And here we take occasion to observe, that we can demand of the rumseller and of the advocates of rumselling, some positive proof that the business is a lawful one. We are not bound to do, what we think, however we have most fully done, namely, prove that the traffic is wrong. We have the privilege of calling on the liquor-merchant for his credentials—to point out his commission to sell rum. We do not ask him to show us from the scriptures an express permission, but we ask him to show us in what way he is doing good to men by keeping a liquor-store.

We think the question would be rather troublesome to answer satisfactorily. It cannot now be argued that the use of ardent spirits, as a beverage, is necessary to health, vigour, or activity either of body or mind. There are too many living witnesses to the fact that men are better without the article by which the liquor-merchant makes his living. That families are happier and more industrious acting on temperance principles than patronising the rumseller. That merry jollifications on slings, and toddies, and wines, do not improve the social or religious condition of man, but greatly and often irremediably injure both. That all the enjoyment gained by swallowing the drunkard's potion is a miserable compensation for the mere bodily sufferings flowing from it, to say nothing of the countless multitude of evils to which we have often referred; and, finally, that families, the church, and society are in every way better off when the rumseller does least business; and that he can only thrive upon the ruin of his neighbours.

Where, then, is the liquor-merchant to get his set-off against our array of evils? Not in the other uses of liquor. With these he has nothing to do. That is a different matter entirely. Not in the experience of his customers, that is all against him. Not in the Bible, for that denounces "wo to him that giveth his neighbour drink." He had better not seek any. Let him quit the business, though he should suffer present pecuniary loss, and thus obtain the approbation of the wise and good, and, what is in some respects of more value, of his own conscience.

Thus far we have reasoned from the results of this baneful traffic. And here we think the matter might be left. Could you engage in a business such as we have described? Could you spend your days in forming the drunkard's appetite, and in ministering to its cravings? Better, you will say, beg bread, than gain it behind the rumseller's counter, at the expense of all that is dear and desirable among men.

We do not stop here, however: we take higher ground.\* S.

\* For the sake of the good name of the Reformed Presbyterian Church, we state that the traffic still lingers in but two or, at most, three, of our congregations.—Ed.

(To be continued.)

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#### EDUCATION IN THE SLAVE STATES.

Under this heading, "A Virginian" presents, in the columns of the Baltimore Saturday Visitor, some most important facts and reflections, for the consideration of all who are concerned for the prosperity of the south. He asks attention to the fact that while

The number of white persons who cannot read and write, compared with the

whole white population is, in New England, 1 to every 285; in New York, 1 to 56; and in Pennsylvania, 1 to 50—whereas, the number in the slave States averages 1 to 17, and in the State of Virginia, 1 to 12½! In some districts it is even worse than this,—for instance, on the eastern shore of Virginia, I think it is stated that there about *one-fourth* of the white people can neither read nor write!

He thus describes the social condition of parts of Maryland and Virginia.

The poverty and ignorance of the lower class of whites in those parts of Maryland and Virginia, where slaves are most numerous, can hardly be appreciated except by actual inspection. They appear to aspire to nothing higher than a bare subsistence: and the little surplus they sometimes gain, is too often expended in intoxicating drinks, while their families are exposed to suffering and want. Let any one visit the shores of the Potomac during the fishing season, and he will see a sample of this class that, I would fain hope, has few parallels.

He proves by incontestable arguments, that this state of things is the result of slavery. That a prosperous state of education is not to be looked for in the slave states. That “the home education of children is rendered more difficult by their parents being slaveholders.” And that as to the children of the less wealthy classes, including all who are not able to employ private tutors, there are insuperable obstacles to the general establishment of schools among them. They cannot be supported. He thus maintains his position:

The white population in many counties, is too sparse to admit of the establishment of schools without an expense entirely disproportionate to the number of pupils. In some of the south-eastern counties of Virginia, we may often ride for many miles, and not see a house of any description. The country is becoming depopulated, and the fields, formerly cultivated and worn out by slave labour, are now overgrown with pine or cedar: the deer and wild turkeys, once driven back by the tide of civilization, are again becoming abundant—so that the very land of Powhatan is likely to become a hunting-ground, as in days of yore!

Among the baneful effects of slavery, he introduces the following:

The population of eight of the lower counties of Maryland, which, in 1790, contained 126,423 inhabitants, numbered in 1840 only 107,613—being a diminution of 18,810 in fifty years, during which time the population of the free States had increased nearly fourfold.

Already has old age overtaken Virginia and the Carolinas, while Alabama and Mississippi have nearly reached the point at which their people and their accumulated wealth will begin to migrate farther west.

The article concludes with a bold appeal:

If there is any strength or manliness left among us, let us not fear to introduce a radical change into our system, by which the health of the body politic may be restored, and the blessings of liberty and education *extended to all*. We should then no longer exhibit the glaring inconsistency of recommending, in the strongest language, the benefits of education, at the same time that our laws prohibit nearly half of our population from acquiring even the rudiments of knowledge! While, by authority of law, such a mass of ignorance and degradation, is perpetuated in our midst, thus suffering our practice to be at variance with our profession—while the reflecting and controlling part of the community, who *know* the facts, still lend their influence towards upholding such a system of evil—our course must ever continue downward.

The appearance of this article from the pen of a citizen of one slave state, in the columns of a paper published in another slave state, is one among many facts now daily occurring, indicative of the deep interest felt by many minds in the northern range of slave states, on the subject of their social “institutions,” and a harbinger of the speedy ushering in of the day of emancipation. All the inhabitants of slave states are not so blind and infuriated as those concerned in the events referred to in the succeeding article.

## THE BLOODY SPIRIT OF SLAVERY.

The press of Cassius M. Clay, the ardent and eloquent opponent of slavery, has been driven from Kentucky. A mob, composed of men of property and standing, boxed it up on the 18th of August, and shipped it for Cincinnati. And, as they admit, they had made up their minds to shed blood, sooner than fail in putting down a paper which advocated emancipation. And they have "Resolved" that Mr. Clay "shall not publish an abolition paper" in Lexington; and this they affirm at the "risk of HIS BLOOD, or THEIR OWN, or BOTH."

We expected this. We knew enough of slavery to feel assured that the same foul spirit that, years ago, offered rewards for the heads of leading abolitionists "dead or alive;" that lighted the flames of Pennsylvania Hall; that drank the blood of the martyred Lovejoy, would soon rise in fury upon such a paper as the "True American," with its startling facts, withering rebukes, and vehement and eloquent denunciations. It matters not that the editor was himself a southron; that he could point to the desolating effects of the slave system upon his native state; that he advocates, not immediate and unconditional emancipation, but gradual. Slavery cannot bear the light. It is a "work of darkness." Its votaries could not defend it by argument; but they could box up the press, and threaten, should he attempt to defend it, the life of the editor!

An event of this kind should open the eyes of the whole nation to the outrageous and lawless character of slavery. It should convince all that Pennsylvania Hall was burned to the ground, and Lovejoy slain, not because of any improprieties on the part of abolitionists, but because slavery, like another Moloch, will have its bloody sacrifice. There is no compromise with slaveholding. Its spirit is insatiable. Beginning with the robbery of the coloured race, it rushes on until it strikes down the liberties of the whites. A wrong so grievous to humanity demands hundreds of others to sustain it.

The mob of Lexington will be an era in the anti-slavery movement. Mob-law has, indeed, triumphed; but its rejoicings are destined to be "only for a season." They may demolish a press, but they cannot stifle thought. They cannot close the eyes of the people of Kentucky to the growing prosperity of their neighbour, Ohio, and of the other free states, and the increasing feebleness and decrepitude of the slave states. They cannot abolish the "still small voice" of conscience, which *will* be sometimes heard, even by the most hardened. They cannot shake off the feeling that the slave has been deeply wronged, and the fear that he may, by some terrible catastrophe, bitterly avenge his countless wrongs. Yet all this they must do, or *their* work of abolition is only just begun. They may destroy a press, but can they quench the spirit which gave that press its being, and assigned it its work?

Kentucky will soon be a free state. The few brief weeks of the existence of the "True American" were well spent. The seed sown will spring up. Delaware and Maryland will take the lead even of Kentucky in the great work of emancipation. Virginia will not be long behind. Then will sound the knell of slavery from the Chesapeake to the western border of Texas. Whether it will be every where overthrown peacefully, without servile insurrection, is not, and cannot be known. We hope it may. But, in one way or other, it will soon be done. Constitutional guarantees, ecclesiastical subserviency, the interested indifference of leading commercial, political, and literary men, the violence of mobs, cannot long retard it.

## REFORMED PRESBYTERIAN SYNOD IN IRELAND.

The following account of the doings of this Synod came to hand a day or two too late for insertion in our last number. It is taken from the "Banner of Ulster," of July 29th, in which it appears in the form of a communication. We italicise some of the most important parts.

The annual meeting of this body was held in Belfast, on Tuesday, July 15th, and subsequent days; and was opened by an appropriate discourse by the Rev. Alexander Brittin, the Moderator, from Psalm xlvi. 8, last clause—"God will establish it for ever." From this subject the preacher showed—First, what is meant by the church's stability—and he ably proved that the assertion is not to be understood of any particular church, in any particular locality in the world—that though the church may be removed from one land, God will surely set her up in another; and that her stability includes the enjoyment of a numerous spiritual offspring, and of all covenant blessings. In the second place, there were exhibited a number of striking evidences confirmatory of the declaration contained in the text—such as the existence and standing of the church at the present day. There is no society which, like the church, has been sustained amidst so many enemies, and is not destroyed; her interests have been advanced from all the storms that have been raised against her—she has been increased, raised up when very low, &c. Thirdly, a few reasons were offered why God will establish His church. He will do this for the glory of his name, because of the mediatorial office of Christ—because of the foundation on which the church rests, &c. These, and a number of other collateral topics, were discussed at considerable length, and with much fullness and propriety of scriptural illustration. In the conclusion, a number of suitable inferences were deduced, and the subject was applied to the present state of the church, and to movements that affect her interests. It was here beautifully shown that there will be a perpetuation of the church's officers, ordinances, &c. The stability of her members is secured; that there is a good ground of pleading in behalf of Zion; and that this gracious assurance supplies abundant comfort and confidence to the lovers of Zion.

**ORGANIZATION.**—After the Synod was constituted and the roll was called, the Rev. Hutcheson M'Fadden, of Ballylane, Markethill, was unanimously chosen Moderator. It was gratifying to observe that there was a full attendance of ministers and elders, with the single exception of the Rev. Robert Johnson, of Manchester, who is at present in London, collecting to liquidate the debt on the neat and comfortable house of worship which he and his people have erected. Mr. John Taylor, however, an elder from Manchester, had a seat in Synod.

**FAST AND THANKSGIVING.**—At the session of Wednesday morning, before breakfast, the Synod was occupied with making various arrangements. The fourth Thursday of November next was fixed as a day of public thanksgiving, to be observed by the congregations under the care of Synod; and the fourth Thursday of January, 1846, was appointed as a day of public fasting. It was subsequently agreed that causes of thanksgiving and fasting should be issued by a committee; the causes of thanksgiving to be prepared by Mr. Houston, and the causes of



fasting by Mr. M'Fadden; and it was likewise agreed *that the measures that have recently been taken by government for the advancement of popery should be special causes of fasting upon the occasion.*

**ABSTRACT OF STANDARDS.**—The attention of Synod was directed to the necessity and importance of preparing speedily an abstract of the books of discipline, with forms of process, &c., for the use of the eldership and members of the church; and a committee consisting of Dr. Stavely, and Messrs. Simms and Nevin, were appointed for this purpose.

**REPORTS OF PRESBYTERIES.**—Reports of presbyteries were presented and read. We were gratified in hearing one from a presbytery which has been constituted in connexion with the Synod, by the missionaries in the British North American colonies of Nova Scotia and New Brunswick; and that of the Northern Presbytery contained a pleasing report on the *state of practical religion in the congregations under its care.* Inquiries had been addressed to the different sessions on this vital matter, and the result was communicated in the presbytery's report. On the request of one of the sessions, that of Drumbolg, it was agreed by the Synod *that inquiries on this subject should be extended throughout the whole church,* and the committee on discipline were instructed to prepare and append to the code a form of suitable queries in relation to it.

**PLAN OF EDUCATION.**—The principal business that occupied the attention of the court during the remainder of this session, and for the evening, was, the revised plan of education which had been prepared by a committee, and which had been before the church as an overture. Mr. Houston reported, on behalf of the committee, which was appointed to superintend the students attending the Belfast College, during the last winter, *that fifteen or sixteen students had attended his weekly meetings,* of whom one-half were students in connexion with the Synod, and the remainder belong to other religious bodies; that, besides attending to devotional exercises, and the great subject of missions, the students had read critically a portion of the New Testament in Greek; had gone over a course of sacred geography, with collateral subjects, historical, chronological, and prophetic; and that he had also addressed to them a few lectures on the pastoral office, Hebrew literature, Messiah's headship, &c. This report was received and adopted, and the committee was re-appointed, with Mr. M'Carrol added to their number. The plan of education was read and considered in its different sections, and various slight emendations were made. The principal alteration is, that in future the examination of students shall be by committees of presbyteries and Synod, instead of by the presbyteries and Synod themselves. The final examination committee of Synod was appointed to consist of two members of each presbytery; and the members are Messrs. T. Carlisle and Simms, Dr. Stavely, Mr. Houston, Mr. Nevin, Mr. Kennedy, and Mr. Russell—Mr. Houston convener.

**THEOLOGICAL SEMINARY AND LIBRARY.**—On the part of the plan of education which refers to theological education being taken up, an overture was presented from the Western Presbytery, to the effect that a theological seminary under the direction of Synod should be established, and a professor appointed in this country; and a memorial was likewise read from the licentiates and students of the church, praying the Synod to institute a theological seminary, and establish a theological library. The members of the Western Presbytery were first heard on the sub-

ject of their overture, which they ably supported; and an interesting discussion, conducted in the best spirit, followed, respecting the expediency of establishing the seminary forthwith, or deferring the matter for some time. *All admitted the necessity of the Synod's exercising the most vigilant oversight of the students, and the value of a theological school;* while there was the most cordial and unanimous testimony borne by all the members who spoke on the subject to the excellence of Dr. Symington of Paisley, the theological professor of the Reformed Presbyterian Synod in Scotland, to whom the students of this church have resorted for instruction for a number of years. The discussion brought out much valuable information on the subject of theological instruction; and the utility of a seminary in this country was argued from the need of obtaining an additional number of labourers for the missions of the Synod at home and abroad.

It was moved by Mr. Dick, and seconded by Mr. Cameron, that the overture be adopted, a theological seminary established, and a committee be appointed to devise means for carrying this resolution into effect.

Dr. Staveley moved, as an amendment, seconded by Mr. Russell, that the theological library be established, and the subject of the seminary be deferred.

*The motion of Mr. Dick, namely, to establish a theological seminary, was carried by a large majority;* and a committee was appointed in terms of it, consisting of Messrs. Brittin, Dick, T. Carlile, Graham, Kennedy, and Sweeny—Mr. Dick convener.

On reviewing the concluding part of the plan, it was agreed to establish the library; and collections, subscriptions, and donations, were ordered to be taken for this purpose. *A committee was also subsequently appointed, to devise the most suitable method of expressing the very high sense which the Synod entertains of the invaluable services which Dr. Symington has rendered for a number of years to their students.*

On the second part of the plan, which referred to the establishment of an education fund, and the furnishing of aid to deserving youths who may not possess fully the means themselves of prosecuting studies for the ministry, it was agreed to establish such a fund, and that the details of its application be held under consideration to the next annual meeting of Synod. It was mentioned, as gratifying circumstances, that Mr. David Todd, merchant, Newry, had, unsolicited, and in the most generous manner, given a donation of ten pounds for this purpose, and that the late Miss Young, of Waterside, Derry, had bequeathed to this church five hundred pounds for the same object. The Moderator and Clerk of Synod, with the Rev. Mr. Nevin, were appointed as trustees, to receive these or any other contributions that may be made to the education fund.

**THE MARRIAGE ACT.**—On Thursday morning, the session before breakfast was occupied with the consideration of the Marriage Act. The report of a committee on the subject was received; *and it was agreed that congregations are at liberty either to register their houses of worship by the method of a trustee and ten householders, according to clause twenty-seven, or to have marriages celebrated according to the interim regulation adopted by the Synod at its special meeting in Coleraine;* and that either of these methods involves no compromise of the principles of the body.

**MSSIONS.**—The principal business which occupied the court this day, was the missions of the Reformed Presbyterian Church in this country and in foreign parts. The report of the board of directors was read by

Mr. Houston, the secretary. It was full of interesting details, and the missions, both at home and abroad, were reported as being prosperous. Newry had been organized into a congregation, and the number of members is steadily increasing. The congregations assisted out of the mission funds, such as Ballyclare, Grange, Dromore, &c., had been, during the past year, advancing. A new station at Castlederg, in the Western Presbytery, is very promising. The house of worship at Corenery, county Cavan, had, through the kindness of the landlord, Sir George Hodson, been restored to the church. Mr. Johnson and his people, in Manchester, had got their house of worship, with minister's house and school-rooms, completed; the Sabbath-school is flourishing; a daily school, conducted on scriptural principles, has been established, and is in an efficient state, and the attendance upon public worship is good. *A few Covenanters had been discovered in London, and some measures have been devised for searching out others scattered through the large towns in England, and for sending them supplies of preaching.* The reports from the Rev. Messrs. Sommerville and Stavely, the missionaries in the British North American colonies, was highly encouraging. In one portion of Mr. Sommerville's field of labour, a considerable accession of members had taken place; and Mr. Stavely had recently visited and preached, in a remote part of the province, to a society of Covenanters who had existed there for many months, and had baptized to them six children. A presbytery had been constituted by the missionaries, and they had earnestly urged the Synod to send to their help additional labourers. We rejoice that there is the prospect of this desire being realized shortly. The report represented the funds as in an encouraging state, and, in conclusion, detailed steps that had been taken to establish a mission in some part of the heathen world.

The secretary afterwards read an interesting letter from Dr. Wilson, of Bombay, recommending some parts of India as a locality of a mission by the Synod; and a letter which he had addressed to Dr. Kalley, of Madeira, conveying the sympathy of the Synod to himself, Maria Joaquina, and the other converts from popery, who were suffering persecution, and Dr. Kalley's reply, expressed in terms of Christian affection and fidelity, were also submitted. These communications were heard with much interest by the court; and the Rev. James Dick, having been called upon, offered up solemn prayer in behalf of the Synod, thanking God for the measure of success which he had vouchsafed to the missionary undertakings of the church, and imploring his blessing upon future proceedings. Arrangements were afterwards made respecting supplies of preaching for Dublin, Newry, &c., and the Synod took measures for sending additional missionaries to the British colonies, and for obtaining a missionary to the heathen. A report was made of the contributions to the bi-centenary fund, from which it appeared that upwards of £300 had been already obtained from legacies, and the payment of one-half of the subscriptions. A number of resolutions concerning the cause of missions and the bi-centenary fund were submitted by Mr. Houston, and unanimously adopted. Among these we were glad to notice the proposal to publish brief periodical accounts of missions, for circulation throughout the church.

**A NEW PRESBYTERY.**—On the morning of Friday, after attending to various routine business, it was agreed that a new presbytery should be constituted, comprising the congregations of Knockbracken, Belfast, and Newtownards, Ballyclare and Manchester, with their ministers,

and having as corresponding members, for the first year, Messrs. Graham, Dick, and Smyth;—this presbytery to be entitled the “Eastern Reformed Presbytery,” and to be constituted at Belfast on the first Tuesday of August.

**COVENANTING.**—The draft of an act of covenant-*renovation*, with a confession of sins, was read by Mr. Simms, the convener of the committee on covenant-*renovation*. This was a very full and carefully prepared document. After some conversation on the subject, in which all the members expressed satisfaction with the diligence of the committee, and an earnest desire that the great work of covenanting should be proceeded in with as little delay as possible, the paper was committed to the committee to have it printed, and sent down to the sessions for consideration, with the recommendation that the ministers and people should direct special attention to the subject of covenant-*renovation*; and that full reports should be in readiness at the next annual meeting of Synod.

**COLLEGIATE EDUCATION.**—The committee on education was instructed, on the motion of Mr. Dick, *to watch carefully the development of the government scheme of collegiate education*, and report to Synod at its next annual meeting.

A considerable time of this session was occupied in the final examination of Mr. Josias A. Chancellor, student of theology, on the different subjects of collegiate study, and on theology. He submitted class tickets and certificates of having attended the full course, and was examined at considerable length by members of the different presbyteries on the various subjects. His answering was highly creditable, and the examination being sustained, he was recommended to the care of his presbytery, to be taken on trials for license.

**MAYNOOTH GRANT.**—Mr. Houston submitted a number of resolutions respecting the recent endowment of the popish college of Maynooth. In the evening session these were taken under consideration. After remarks by the members, and a few slight alterations, these resolutions were unanimously adopted, and ordered to be published as soon as possible. The time of the court was afterwards occupied in settling some minor arrangements, and at eight o'clock the Synod finally adjourned with prayer by the Moderator. The proceedings were, throughout, distinguished by the utmost harmony, and the members separated under the impression that the God of their fathers had remembered to them his grace and truth.

The Synod holds its next annual meeting in Belfast, the second Tuesday of July, 1846.

Our sister Synod in Ireland, appears, from the above abstract, to be both firm and active. Our brethren there are *at work* in the cause of domestic missions, and preparing for action in the foreign field. We are gratified in no ordinary measure to see the church in Ireland so fully awake in reference to the subject of education—particularly the education of youth for the ministry. When will the church in the United States wake to the immense importance of a scriptural education? When will she learn the necessity of adopting some plan to free our youth from the corrupting influence of pagan literature, and to bring them and keep them under the influence of scripture truth *daily*,

contemplated throughout the *whole* preparatory course? We hope to be able soon to present to our readers a more complete and satisfactory account of Synod's decision respecting the Marriage Act. In the mean time, we present, in a note, a few of the most important clauses of the Act in regard to Presbyterian marriages in Ireland.\*

\* I. Marriages between parties, one or both of whom may be Presbyterians, are to be solemnized in certified meeting-houses, either by the license of a Presbyterian minister, or by the publication of banns, between eight in the morning and two in the afternoon, with open doors, and in the presence of two or more creditable witnesses.

II. When (after the 31st March, 1845) a marriage shall be proposed to be solemnized by a Presbyterian minister between two Presbyterians, otherwise than by license—1st. banns of matrimony shall be published, by or in the presence of a Presbyterian minister, in the certified Presbyterian meeting-house, of which the parties to be married are members, three Sundays preceding the marriage, during Divine service. 2d. The marriage to be solemnized by a Presbyterian minister in such certified meeting-house, and not elsewhere. 3d. When the parties are members of different congregations, the banns are to be published in their respective certified meeting-houses. 4th. In such case, the minister present at, or publishing the banns, shall certify their publication. 5th. Such marriage only to be solemnized in one or other of the certified meeting-houses where the banns have been published, and when their publication in the other meeting-house shall have been certified by the minister present at, or publishing the banns.

III. Notice of the names, places of abode, and time of residence of the parties, to be given in writing to the minister, six days before the publication of banns.

IV. Each Presbytery to appoint ministers to certify meeting-houses, as being within it, and used for public worship.

V. Such ministers, after giving security to the amount of £100, are to grant licenses for marriages, to be solemnized in Presbyterian meeting-houses. They can charge five shillings for every such license, and must make a return to the Registrar General, four times in the year, of the number of licenses granted by them since each return. Appeals, if such minister refuse a license, are to be made to their respective Presbyteries, who may grant or refuse the license.

VI. Persons unduly solemnizing marriages, shall be guilty of felony.

VII. Marriages are void when solemnized with the consent and knowledge of both parties, without the stipulations of this Act being fulfilled.

#### SOUND DOCTRINE.

We are highly gratified to find so respectable a periodical as the Quarterly Review published in this city under the patronage of the American Protestant Association, enforcing the claims of the divine law and of religion upon the attention of the nation. It will also be seen that it denies the right of papists to exercise political power in a protestant country; sound doctrine, as we believe.

If the true character of popery, as a political as well as religious system, was duly considered by the public, they would soon see the inconsistency of permitting the members of the church of Rome to exercise any political power; and with the irresistible impulse occasioned by the conviction that national independence and greatness, and individual security and happiness, demanded their expulsion from the legislature, would petition that the vassals of the Roman pontiff might be banished, and that for ever, from the public councils; politics and religion in this question, at least, are inseparably interwoven. As without religion there can be no true morality, equally without religion can there be no true politics. The Bible was intended to supply instruction to man as much in his legislative as in his more private character. It was ordained to be his coun-

seller and guide in the discharge of every duty, whether to his family, his country, or his God. Its laws are as binding upon rulers and governors in church and state, as upon the heads of congregational or domestic circles. Public functionaries are as much amenable to the behests of the Omnipotent as private individuals. And whatever the mushroom wisdom of this superficial age may venture to assert to the contrary, religion is indissolubly connected with politics: and politics without religion would be a species of carcass without animation, a fabric without foundation, an arch without its key-stone, and a planetary system without its centre of gravitation and laws of attraction. The infidel illumination of the nineteenth century may flash her unsubstantial rays across our path, and deny the stability of the principles of eternal rectitude and truth which are to be found in the revelation of the Almighty; but we will still retain our solemn impressions, still maintain the supreme and unerring authority of the Bible, in opposition to that and every other notion that is "earthly, sensual, and devilish."

The mere politician, who pays no regard to the repeated and multiplied aggressions of popery and only exclaims, in listless indifference, when he hears of its advances, or sees its progressive march, "Oh, I have nothing to do with theology!" is either an egregious simpleton, an empty coxcomb, or a thorough-paced and determined traitor. Popery, as the history sketched by the author before us amply testifies, in her entire ecclesiastical structure is eminently political: her assumption of supreme power and authority, and the unavoidable and uniform fruits produced by so arrogant and haughty a position, entertained in political equally with religious matters of jurisprudence, give an abundant and undeviating testimony to the accuracy of the solemn truth, that national security and independence are incompatible with the exercise and enjoyment of political power by papists in a protestant country. We are quite ready to prove to those who look simply at secondary causes, and the work of natural principles, that what is wrong in Christian principle, must be dangerous in political practice; that what is wrong on religious grounds, must be so, even on the lower ground of political expediency.

#### A NEW SCHOOL PRESBYTERIAN AND THE CONFESSION OF FAITH. \*

We insert, with *some* satisfaction, the following extract from an article in the Christian Observer, of Philadelphia, August 15th. The more men study and become acquainted with the attainments of the reformation, the more will they be ready to say "the old is better." We apply this remark not only to what relates to the doctrines of grace, and to church order, but to the attainments of our fathers regarding the duty of reformed nations to countenance and support the church of God.

"We highly prized our standards before the great schism of 1837—but we did not fully know their worth. We have since studied them more attentively, and they have risen in our estimation. We do not exalt them as infallible—but we do consider them incomparable, as symbols of our faith, and worship, and order. We regard them as decidedly superior to any and every other manual, confession, and form of government known in any portion of the Christian church. The doctrines which they state and define with remarkable clearness, and the great principles of right and liberty which they affirm and defend, are scriptural and excellent. We esteem them as a sacred and precious birthright. We esteem them too highly to submit them to the restless-innovating spirit of reform for emendation. As a church, we stand pledged before God and the world, as the guardians of the doctrines and of the principles of order which they teach."

The drawbacks to our satisfaction in this extract are, 1. Pretty strong disbelief of the assertion contained in the first clause of the first sen-



tence. 2. Some doubts whether, to any extent, similar views are intelligently held in that body. 3. A shade of suspicion of the sincerity of the writer himself. And, 4, The recollection that it is a mutilated Confession, from which all that relates to national religion has been expunged. Still we are glad to find in that body expressions so strong employed in regard to the general excellence of the Confession of Faith as a summary of doctrine, and of the Presbyterian system of church order.

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#### THE THEOLOGICAL SEMINARY.

As the time approaches for the opening of another session of this institution, we take the opportunity of calling attention to the subject of the funds for its support. This involves two things, 1. The liquidation of the debt already contracted. And, 2. The raising of sufficient funds to defray the current expenses. In the arrangement adopted by Synod this year, and which will be found on the last page of the printed minutes, these are kept distinct, and special collections are directed to be taken up on account of the debt: each congregation being left to adopt its own plan for lifting these collections. The debt amounts to \$1207,13: probably twenty-five cents a-piece for each member of the church. Hence, it can be paid without any difficulty. One-half of the members of the church, by contributing, on an average, fifty cents each, could themselves pay it all. We are aware that in these calculations there are many who must be left out of view. A few are unable to contribute any thing—some are thoughtless, and forget or make no account of these small demands—while others again are unwilling to do any thing: they are willing to enjoy all the privileges and advantages of the church, but cannot open their hearts to aid in bearing her burdens. But, leaving all these out of the question, there still remains enough to meet the whole demand, and to do it at once. We ought to add, that nearly, if not quite, all this debt was contracted previously to the year 1843, when Synod adopted a plan for raising funds for the support of the seminary. Since then, the expenses have been nearly met. The debt is of old standing, and, hence, its speedy liquidation is still more imperative.

As to the current expenses, a few cents from every member of the church would be ample for all purposes. But here again, we must calculate upon a large reduction, when we come to speak of paying members. Still a few cents, twenty-five or thirty, say, from half the church, would raise a fund large enough to meet, liberally and seasonably, all the expenses. Many will give far more, some will give less. The highest average mentioned can be—will be—reached. The plan of Synod, to lift these collections every six months, has been found to work well in some places, and is, perhaps, as well calculated to accomplish the object easily, and in proper season, as any that could be devised. It will be found on page 277 of printed minutes of 1843. We are glad to learn that the prospects of the seminary, for the ensuing winter, as to the number of students who will attend its sessions, appear to be highly encouraging.

## AFFAIRS ABROAD.

*Germany.*—The anti-Roman movement of Ronge and the German catholics is among the most important objects in the ecclesiastical horizon. It is no longer “the cloud like a man’s hand.” It has acquired a magnitude and substantial character far exceeding the most sanguine anticipations of its early advocates. The church of Breslau, (Ronge’s,) now reckons six thousand members, and three priests have lately joined it. The popish governments regard the new church with hatred. Some of the protestant powers look coldly on. Others are openly hostile. Few, if any, are warm in its favour. It has to encounter not only popish but Lutheran jealousy. The correspondent of a religious journal, (The Presbyterian,) refers to this subject in the following terms:

“The protestant governments assume the appearance of a strict neutrality, and maintain a position of vigilance and observation. The Prussian government, in particular, has followed this course, while in the main, it manifests some interest in the new church. Elsewhere, less liberality is shown. In Saxony, the [government] ministers have refused to license the publication of a journal devoted to the interest of the new church, which was to have made its appearance at Leipsic. A journal of this description is published at Berlin, and has great success. The government of Baden has just caused Professor Schreiber to close his course of lectures at Friburg, in Brigau. This learned man was delivering a course in his own house, which the rector of the university had been unwilling to permit him to give in the public halls. But government hindered him from continuing it.

“The Roman catholic governments have shown their usual intolerance. In Bavaria, they have declared any who may forsake the pope for the purpose of founding a new church, to be guilty of *high treason*, inasmuch as it is a violation of the *constitution*, which recognises none except the churches, (*les cultes*,) already established. In Austria, those who separate from the Roman church, are prohibited from assuming the name of German Catholics.

“To sum up all, the protestant governments, for the most part, have favoured the movement, as far as the state of things permits them; and the Roman catholic governments do all they can to arrest it.”

Other accounts—and we are inclined to put more faith in them—represent the protestant governments as, generally, far less favourable—as even directly hostile. Saxony is said to have prohibited the public preaching, as well as printing, of the new doctrines. All this time the court of Rome is not an idle spectator. All its influence has been employed to excite the popish governments to decided hostility. And it has even had the consummate impudence to ask, through some of the German states, of Prussia, a protestant power, the suppression of the German catholics.

The popular demonstrations are, in some instances, against, in others, for, the new church. At Idsli, in the duchy of Nassau, a body of Ronge’s disciples were met, upon their return from public worship in a neighbouring village, by a band of their popish townsmen, and some lives were lost in the conflict. This was the first blood shed in behalf of the new doctrines. At Halberstadt, on the other hand, and at Leipsic, strong demonstrations have been made in favour of Ronge. At the former place, Ronge having concluded an earnest discourse with these words, “Rome ought to fall, and she will fall,” he was assailed by some

fanatical papists, and, at first, rescued with some difficulty. His partisans rallied, and began the work of retaliation. The military were called out, and "blood flowed in abundance." Peace was not restored until they had levelled to the ground the house of Ronge's first assailant. This was August 10th. On the 12th a still more serious tumult took place at Leipsic, a rich and populous city of Saxony, and the centre of the internal commerce of Germany. It is thus described by the *Journal des Debats*, the leading popish political paper in Paris:

"The population of Leipsic, that had shown already great sympathies for the new German Catholic Church, of which, as is well known, the Abbé Ronge is the founder and chief, took advantage of a review of the Rural Guards to make a violent demonstration, which led to deplorable tumults. His royal highness Duke John, only brother of the king of Saxony, commandant general of the Rural Guards of the kingdom, arrived at Leipsic on the 12th of August, to inspect this militia. The prince is, it is said, a zealous catholic, and passes for having contributed, in the council of ministers, to the measures taken against the proselytes of the Abbe Ronge, in Saxony, who has been prohibited to open churches or to celebrate publicly divine service.

"When the prince presented himself before the Rural Guard, the commanding officer, according to usage, cried the first, "Prince John for ever, (*Vive le Prince Jean.*) The cry was received by a general murmur; nevertheless, no other manifestation troubled the review. It was when the troops filed off, that symptoms of violent animosity broke out against the person of the prince in the ranks of the militia, and among the population assembled on the spot. The commandant having repeated the cry "*Vive le Prince Jean,*" there arose, from all parts, confused cries of "Ronge for ever!" "Down with the Jesuits!" "Down with the hypocrites!" The prince, after the review, went to the hotel of Prussia, and was followed by the whole population, who did not cease to repeat the cries of "Down with the Jesuits!" "Ronge for ever!" The guard of honour of the prince used their efforts to maintain order and to clear the square, but they were forced back by the mass of the population that invaded all the adjacent streets. The prince then gave orders to a battalion of infantry of the line, to take up their position before his hotel. During this time the population continued their turbulent manifestations, and sang first the celebrated chorus of Luther, "*Eine feste burg ist unser Gott,*" (Our God is a fortress,) and afterwards a strophe of a song from the Brigands of Schiller, "*Ein freies leben fuhren wir,*" (We lead a free and charming life.) The population, growing more and more excited, began to throw stones at the windows of the apartments inhabited by the prince, and broke several of them. The commander of the troops, (then about half-past ten in the evening,) not having been able to disperse the population, gave orders to fire upon the people. It is asserted that this discharge took place without any previous notice having been given to the people, or that it was given in such a manner as not to be heard by those nearest the troop. The bullets, in fact, struck, in particular, inoffensive persons, who stood at some distance from the scene of disorder, on the parade in front of the hotel. The number of the wounded has been estimated at thirty, seven of whom have already died."

These events indicate a deep and powerful movement in the public mind of Germany. "A movement which makes the pulse of monarchs beat with apprehension; for the movement is one with which crowned

heads have little sympathy,—it has religious enthusiasm for its basis. And men cannot long remain religiously free and politically enthralled. The spirit which Luther, more than three centuries ago evoked, is sweeping over the land." The style of Ronge's preaching is said to be racy and powerful—and *always to the point*. His voice is clear and sonorous. Those who hear him are at once prepossessed in his favour, unless predetermined to condemn: and this has been the effect of his preaching, even upon those who have been brought up by the Jesuits. He is no common man, or common preacher, who produces such effects.

*Switzerland*.—The late diet concluded nothing in reference to the Jesuits, and the articles of federation among the cantons. The Jesuits, in the mean time, have been formally put in possession of the whole business of public instruction in Lucerne. The excitement still continues. Both matters will be again before the diet, and more blood will probably be shed before a final settlement takes place.

*Great Britain*.—1. Puseyism is fast developing itself into open Romanism among its most decided and reckless adherents. The following statement appears in the New York "Churchman," a genuine Tractarian paper:

"We are now able, on the most unquestionable authority, to inform our readers that the secession of the Rev. John Henry Newman and his friends, from the church of England, is *certain*. It is spoken of at Oxford, by those who are understood to be in his confidence, as an event beyond the control of contingencies. It is equally well understood that a large number of his disciples, from among the clergy, will accompany him into the Romish church. The number of these is differently stated. It is conceded that at least *forty* individuals are in readiness to follow this final movement of their leader; but many whose opportunities of observation entitle their opinion to high respect, assert that twice this number may be expected to secede."

2. Parliament was prorogued, August 10, without taking final action upon the bill for the endowment of colleges in Ireland. The opposition to the anti-protestant tendencies of the measures of government, does not diminish. On the Maynooth question, Peel was abandoned by more than half the Tory party. The measure was carried by the votes of Whigs and Radicals. The next session of parliament will be a stormy one.

3. Great apprehensions have been entertained of a short harvest. Bad weather has prevented the ripening of the grain, and seriously impeded the work of harvesting. The last news is more favourable, but the general expectation appears to be, that there will be a deficiency. All parties agree, that the first bad harvest will lead to the destruction of the corn-laws.

*Syria*.—The Missionary Herald, just issued, contains a deeply interesting communication from Mr. Bliss, giving an account of a late outbreak of persecution in Trebizond. The first overt act was the refusal of Christian burial, with circumstances of great indignity, to the body of a woman whose husband and sons were friends of "the new way." Simultaneously with this event, a letter came from the patriarch, "prohibiting all intercourse with the evangelical Armenians, in the way of trade, conversation, or even in giving or receiving salutations in the streets. Those of them who were occupying hired houses or shops were to be thrust out, if possible; and every other similar

method of injuring and harassing them was to be diligently employed." These commands are promptly executed.

There is little new respecting the war between the Druses and the Maronites. The Christian population of the mountains is about 450,000. The Druses number about 50,000. The latter, however, are favoured by the Mahometan government, which has, it is said, disarmed the Christians. The Arabs, numbering 50,000, infest all the roads throughout northern Palestine, rendering all transit very unsafe.

*China.*—The door is opened for the proclamation of the gospel to the inhabitants of this vast empire, and missionaries are directing their steps thither both from this country and Europe. The government is not unfavourable. The Rev. J. L. Shuck, with a number of other missionaries, having recently removed from Hong-kong to Canton, writes as follows: "Dr. Devan and myself are now permanent residents of this mighty city. Canton contains 1,000,000 of immortal souls, speaking one dialect, and accessible to missionary effort. With ten native preachers, we are laying plans for the most vigorous operations—it is in deed and in truth, a glorious field. The late American treaty renders us and our converts secure—the people eagerly receive our books, treat us politely, crowd our chapels, and listen with attention to our message. It is said that the emperor has publicly sanctioned the introduction of Christianity into the empire."

*New Zealand.*—By the latest accounts, peace has been restored and the fears of the natives allayed, for the present, at least, by an arrangement between the British authorities and the native chiefs. Unless, however, a strong military force be kept in readiness, a lasting peace can hardly be expected. The natives are intelligent, robust, warlike, well skilled in the use of fire-arms, very numerous, and already alarmed at the rapid increase of the strangers, and the prospect of extermination before them.

*Cape of Good Hope.*—There seems to be a prospect of a settlement of all difficulties, and of preventing future disturbance in this colony without bloodshed.

*Tahiti.*—This island, formerly called Otaheite, has, as our readers are aware, been taken possession of by the French, who claim the protectorate of this part of the dominions of queen Pomare. As the natives resist this claim, war has ensued. Battles have been fought with considerable loss on both sides. At the last accounts another conflict was soon expected. The apathy of the British government, in view of these high-handed and barbarous measures of the popish government of France, can only be accounted for by their own popish tendencies. This island has long been the field of missionary labour by British missionaries. They had been very successful: but unless Britain interpose, we can hardly look for any thing for these poor islanders but extermination or entire subjugation to popish domination civil and ecclesiastical.

*India.*—The Asiatic cholera was raging, at the last accounts, in many parts of India. In the Punjaub it has made sad havoc, carrying off, at Lahore, from five hundred to six hundred daily. At Lahore from twenty to thirty thousand have fallen victims to it.

The last advices from Peshawur represent that city as almost deserted. Every one who had the means of removing had left the city. The number of deaths in that place between the 30th of March and the 2d of May, amounted to four thousand eight hundred and twenty-five.

*Italy—the Pope's Encyclical Letter.*—In the late encyclical letter of his holiness, the adherents of the pope were warned against reading the History of the Reformation, written by Merle D'Aubigné. One consequence of this notice of the work named, is, that a translation is being made into Italian, for the purpose of enlightening the inhabitants of the Italian states upon a subject so deeply interesting to every Christian mind.

*Protestant Union.*—We insert the following as an item of information, although we have not much faith in such unions.

The anti-Christian policy evinced by the British government in the endowment of Romanism, has revived in many minds in England the plan of an extensive union among Protestants. The anti-Maynooth committee recently passed the following resolution:

"That a committee be appointed to make inquiries, and to open a correspondence with the three kingdoms, the Continent, and America, on the subject of the proposed great Protestant Union, and that the following gentlemen be requested to act upon that committee:—Sir C. E. Smith, the Rev. E. Bickersteth, the Rev. J. A. James, the Rev. Dr. Bunting, the Rev. C. Prest, the Rev. Dr. Reed, the Rev. Dr. Candlish, and Major Thorpe."

A correspondence has been commenced in England and Scotland in order to obtain a preliminary meeting of the representatives of the evangelical Protestant churches, at which the matter may be freely and fully discussed. The basis and objects of the proposed union are exclusively doctrinal and spiritual—a union of Protestants for the recognition and promotion of their common principles, apart from the peculiar views of ecclesiastical polity, with which, in the various religious bodies, they may be associated.

#### AFFAIRS AT HOME.

*Anti-Slavery.*—A joint committee of the New School [Presbyterian] Synods of Indiana and Cincinnati have drawn up a memorial to the General Assembly which is to meet in Philadelphia, in May next, praying that they will send down the following question as an overture to the presbyteries under their care; namely, "Shall the word '*slaveholding*' be inserted after the word '*manstealing*,' in the answer to the 142d question in the Larger Catechism, as one of the sins forbidden by the eighth commandment?"

*Statistics of the Presbyterian Church, (Old School,)*—"The Presbyterian Church, in the United States of America, embraces one thousand five hundred and sixty-two ordained ministers; two hundred and twenty-four licensed preachers; three hundred and forty-six candidates for the ministry; two thousand two hundred and twenty-nine churches; and one hundred and seventy-one thousand eight hundred and seventy-nine members. There has been added to the church, during the past year, seven thousand three hundred and twenty-nine communicants, on profession of their faith, and five thousand and seventy-six on certificate, making the whole number of communicants at present one hundred and seventy-one thousand eight hundred and seventy-nine. The amount collected for different benevolent objects, so far as reported, is two hundred and seventy-two thousand two hundred and eight dollars."

The increase, by profession, averages three to each congregation. From six hundred to nine hundred congregations had no increase at all the last year! What becomes of the youth of this large and influential body?

*The Protestant Episcopal Church.*—This body makes, as all are aware, great pretensions. It claims to be the only *protestant* church of Christ, and treats all others as uncovenanted pretenders to the Christiana name. The following abstract of some of their last diocesan reports, serves to show how large this church of great pretensions really

is. It will be found a very small body indeed, compared with its claims, and with what, on account of circumstances, it appears to be.

“In the 117 parishes embraced by the diocese of Pennsylvania, there are 8,865 communicants; or less than 76 to each parish. The diocese of New Jersey has 46 parishes, and 1,946 communicants. In the diocese of Delaware there are 17 parishes, and 538 communicants; an average, of less than 32 to each parish. In the diocese of Alabama there are 20 parishes, and 349 communicants; about 17 to each parish. Maine has 485 communicants in the whole state; New Hampshire, 500; Georgia, 700; Mississippi, 297; Louisiana, 331; Kentucky, 565; Florida, 182; Indiana, 379; and Illinois, 710.

“The Hartford Herald says, we discover from these statistics, that a single Congregational church in Hartford, (that of the Rev. Mr. Hawes,) contains more members than are embraced in *all* the Episcopal churches in any one of the nine following states—Maine, New Hampshire, Delaware, Alabama, Mississippi, Florida, Louisiana, Kentucky, and Indiana.

*Convention of Reformed Churches.*—The Synods of the Associate Reformed church—the Western and the New York—have both sent down the Basis of Union in overture to their respective churches.

*Sabbath Sanctification.*—The directors have announced that there will be no travelling on the rail-road between Albany and Buffalo after the first of November.

*The Season* has, with some local exceptions, been very favourable for the agriculturist throughout the northern states. The contrary has been the case in the south. The following account, if not exaggerated, presents a picture of suffering from drought such as is not often witnessed in this country. Georgia and South Carolina, parts of which are suffering severely, are, it will be remembered, slave states.

“The provision crop will fall short two-thirds, and so far as we had the means of obtaining information, the opinion was, that the whole upper country is in about the same condition. Our people are already sending their wagons into Tennessee for corn, thereby necessarily enhancing its price to ruinous rates, and utterly placing it out of the power of the poorer labouring classes to obtain bread. Many of this class are already living by the charity which has yet not quite failed—but which must fail if relief from some quarter is not afforded them. The moneyed resources of the upper country are so near dried up that the capital is not among us to relieve our people. It is true they are emigrating in droves, yet charity cannot sustain the balance. It will be impossible for your readers to realize the excitement now prevailing amongst all classes, or to credit without plenary proof the lamentable condition of the farming interest. The crop that is now making, is almost exclusively confined to the bottom-lands—the upland in many places is so total a failure that many are cutting down their fields to save the stalks for fodder. There are hundreds of acres that will not make the seed planted. I know men, who in ordinary times are called ‘good livers,’ that will not make as many pecks as they usually make barrels of corn. Men speak with fear and trembling of the prospect before them—and those who have corn, feel and know they will not long be better off than those who have none. Starving men never have been controlled by reason or law, and we have no right to hope they ever will be.”



## NOTICES OF BOOKS.

THE TRUE ISSUE, or the Confession of Faith and the Associate Testimony, in reference to the Civil Magistrate's power in Matters of Religion, Compared; with an inquiry as to the propriety of altering the former. By Joseph T. Cooper, Pastor of the Second Associate Presbyterian Church, Philadelphia. Pp. 40.

The author of this pamphlet is decidedly in favour of the alteration referred to; and has presented, in this essay, the substance of all that has been said on that side of the question. It is well arranged, and written in an easy and flowing style. We cannot, however, accord with its leading principles. Mr. Cooper says, in summing up his first general division, page 12, that "those laws which God has issued in his assumed character, as Mediator, are not the rule of the civil magistrate's administration." And that "the civil magistrate's power is wholly secular, government having been established for the defence of person and property against the violence of others, and hence those things which respect merely the soul or conscience of man are beyond the sphere of its operations." Now if we are capable of understanding language, Mr. Cooper means to teach that a nation has no right to enact any law with the design of affecting the soul or conscience. Hence, to be consistent, he must deny government the right to provide for the interests of education; or, if this be allowable, it must be merely in arithmetic, grammar, geography, &c.;—there must be no instruction in morals, or even in the elements of the Christian religion furnished at the public expense, for these respect the conscience. Nor will it do for Mr. Cooper to affirm that the magistrate may do this as a means of indirectly promoting secular interests, however true this may be in itself, because, for the same reason, the magistrate should provide for the support of the church and gospel ordinances, as the very best means of protecting person and property against violence; the right to do which, it is the great object of Mr. Cooper's pamphlet to disprove.

Let the principles of this essay, above quoted, be admitted, then all the laws respecting Sabbath sanctification must be repealed, with those for the punishment of blasphemy against Christ. And, moreover, papists and infidels would be right in endeavouring to thrust the Bible out of the public schools, inasmuch as the "magistrate's power is wholly secular, and the mediatorial laws are not the rule of his administration."

Mr. Cooper lays great stress on the principle, that the whole of civil government is comprehended within "the compass of *natural principles*," and deduces, as we think, very illogical conclusions from it, against the magistrate's power, *circa sacra*. Were not these natural principles, religious principles? Was not civil authority originally designed, either directly or indirectly, for the furtherance of true religion? Was it not intended that the magistrate should recognise the true religion? And if so, should not civil government do all this now? And is there any true religion now, except the Christian religion? Is not Mr. Cooper's assertion, that the civil magistrate's power is wholly secular, an entirely gratuitous assumption—is it not also moral? Where is the government, bad as the governments of the earth now are, that is strictly limited, in its objects, to Mr. Cooper's definition? When Mr. Cooper affirms that civil government "has been established for the defence of person and property against the violence of others," evidently meaning for this alone, where is his proof? Is it in the Bible? Unquestionably not. Has he not been misled by tacitly assuming natural principles to mean something applicable to secular interests only? Or has he, as many certainly have done, without knowing it, perhaps, set

up in his own mind the merely secular, not to say infidel, Constitution of the United States, and reasoned from it? We hope Mr. Cooper will re-consider many of the views advocated in this essay.

**THE QUARTERLY REVIEW OF THE AMERICAN PROTESTANT ASSOCIATION.** Edited by Rev. Rufus W. Griswold. Philadelphia: Herman Hooker, No. 16 south Seventh Street. 1845. Price, one dollar per annum.

This is a very valuable and very cheap periodical. It consists of original and selected articles bearing upon the Romish controversy. We know of no publication which, in so small bounds, and at so small cost, furnishes so large an amount of solid and reasonable information upon the great topics in controversy between the disciples of Christ and the abettors of anti-Christ.

The last, or July number contains such articles as these: "The Political Character and History of Popery,"—"Romish Indulgences and Absolutions,"—"The Papal Hierarchy,"—"Treatment of the Bible by the Papists,"—"The Romish Doctrine of Purgatory," &c.

We are not prepared to endorse every sentiment in this Review, yet we can, on the grounds already mentioned, most cheerfully recommend it to the patronage of our readers.

**NARRATIVE OF A MISSION OF INQUIRY TO THE JEWS, from the Church of Scotland in 1839.** By Rev. R. M. McCheyne, late of St. Peter's, Dundee; and the Rev. Andrew A. Bonar, of Collace. 12mo. pp. 575. Philadelphia: Presbyterian Board of Publication.

This interesting work, issued in this country by the Presbyterian Board of Publication, presents, in a neat and perspicuous style, a great amount of valuable information respecting the present state of the Jews in Egypt, Palestine, Syria, Turkey, Russia, Prussia, &c. It is the only work which, so far as we know, furnishes, in a connected form, a full account of their opinions, character, modes of worship, numbers, and social condition, in the old world. The authors of this "inquiry" have conferred no small favour upon the churches. Their labours can hardly fail to awaken a lively interest in God's ancient people. And should any be desirous of establishing missions among them, all necessary preliminary information will be found in this volume in a condensed and authentic form. In addition to what concerns the particular object of inquiry, the committee have collected, and, incidentally, exhibit in their narrative, a large amount of very interesting facts and observations regarding the countries where the greater number of the Jews are, at present, located. Their account of eastern and south-eastern Europe, we would note, as particularly interesting. The work is illustrated by excellent wood-cuts. We are sorry to be obliged to add, that the millenarian doctrine appears too often in its pages, and grossly disfigures what would otherwise be an unexceptionable volume.

The commission of Synod appointed to prepare a bond of a covenant, and to publish it in overture, and also to prepare and publish causes of fasting and thanksgiving, will meet in Allegheny, on the fourth Thursday of this month, (October.) Congregations will remember that collections are to be taken up for the purpose of defraying the travelling expenses of the members of the commission.

The Presbytery of the Lakes meets at Mr. James Robinson's, Sandusky congregation, on Wednesday, the 8th of Oct., at 10 o'clock, A. M.

The New York Presbytery meets in the city of New York, in the first Reformed Presbyterian Church, on Tuesday, the 7th of October, at 7 o'clock, P. M.

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## THE COVENANTER

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**NOTICE.**—According to our terms, it will be seen that, after the publication of the next number, the *Covenanter* will be **ONE DOLLAR AND TWENTY-FIVE CENTS** per annum, except, of course, to new subscribers.

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*Rev G Francis*

*CP 30.33*

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THE

*Cambridge  
Mass*

# COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

EDITED BY

JAMES M. WILLSON.

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"The Law of the LORD is perfect."—PSALM XIX. 7.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—PHIL. III. 16.  
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Philadelphia:

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WILLIAM S. YOUNG, PRINTER.



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THE  
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DECEMBER, 1845.

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THE DEACONSHIP: A Treatise on the Office of Deacon, with Suggestions for its Revival in the Church of Scotland. By the Rev. John G. Lorimer, Minister of St. David's Parish, Glasgow: Author of "Historical Sketch of the Protestant Church of France," "Manual of Presbytery," &c. Edinburgh: pp. 124: 12mo. John Johnstone. 1842.

One feature of our times is the general interest that is taken in ecclesiastical polity. Scotland has been convulsed, and the establishment rent in twain by a controversy relating to church government. A few years ago, the Presbyterian Church in the United States was agitated, and finally divided by controversies in which church government and ecclesiastical polity were very prominent elements. The debates between presbyterians and prelatists regarding their respective forms of government, which had lain dormant for nearly a generation, have, of late, been revived, and prosecuted with no little ardour. Worldly men and ill-informed Christians wonder at the earnestness manifested by the various parties in these controversies. They can see no great difference between one form of church government and another. They do not know why patronage will not answer well enough, as the mode of appointing pastors, even admitting that another way is better. The difference, they think, is a small matter to divide a church about. Just so they judge of the points in debate between presbyterians and congregationalists. And if those in dispute between both these and prelatists are more tangible, still, as it is admitted on all hands, that good men are found living under all the different kinds of ecclesiastical regimen, they think there is nothing of vital importance at stake—nothing to warrant so large an expenditure of intellect, and learning, and zeal.

But, the worldly and the ignorant notwithstanding, we must believe in the importance of the matters involved in these controversies. These same men will not reason in this way about civil government, its forms and its polity. They will likely be very zealous—perhaps ready even to shoulder the musket and draw the sword against an attempt to change their political institutions. They will not admit the truth of the poet's maxim, "Whatever is best administered, is best." They will, and truly, insist upon there being a better and a worse—a much better and a much worse, in the *form* of government, and the *principles* of administration. Is it probable, then, that these things are so indifferent as many take them to be, in the church? Shall men be full of the keenest zeal for

organizations of their own making; and shall the Christian be careless about the arrangements which Zion's King has made for her organization and action? And, moreover, history shows that such controversies *are* vital. That so far from being mere trifles—*φλυαρία*—they often involve the very life of religion, and are in intimate connexion with all the great interests of liberty and social order.

These remarks are not, as the reader may have supposed, foreign to the subject of the book before us. This book relates to a part of the church's organization. It belongs to the department of church government, and not an unimportant part, for it relates to the management of the ecclesiastical revenues. We are glad to see from this source, so able and complete a work. It was needed. The office of deacon had, to a great extent, fallen into neglect in Scotland, as it has done, in some denominations of presbyterians in the United States. The more enlarged and general fiscal operations connected with the missionary and other benevolent enterprises of the church, have served to show the necessity for a more complete fiscal organization. The controversies respecting the church's rights as an independent body, would also have a tendency to direct the attention of such a man as Mr. Lorimer—intelligent, learned, and evangelical,—to the scriptural provisions to meet *all* the church's emergencies, even of a pecuniary kind. This volume has done good. The circumstances which produced it, had prepared the way for its favourable reception. Since its publication, the Free Church, of which the author is now a distinguished member, has revived the office, and it is now in active operation in all her congregations.\*

But let us come to the book itself. Mr. Lorimer goes over the whole ground. He considers the "nature," and the "general importance" of the office of deacon. He presents "the scriptural" and "the historical argument" for the office, and afterwards considers the "qualifications of deacons, and the mode of appointment;" the "duties of the deacon;" "the office, as it appears in the standard history of the Church of Scotland," and concludes with a survey of the "advantages of a revival of the office, and the special call to it at the present day." With regard to the nature of the office, Mr. Lorimer holds that it is what he terms of an "ecclesiastico-secular" character. That the deacon is not, as episcopalians affirm, a minister of the word;—that the office regards solely the management of the church's fiscal concerns. But let him speak for himself.

"The Church of Rome and the Church of England have considered the deaconship as an order, the first and the lowest in the priesthood; and some Congregationalists have considered it as synonymous with presbyter; and, therefore, so far spiritual in its nature. But there is no foundation for either idea. *The office solely regards what may be termed the ecclesiastico-secular interests of the Christian Church.* It is expressly distinguished from the spiritual, properly so called; and was originally instituted to set the spiritual free from secular occupation. There may be diversity of opinion about some offices in the Christian Church, such as that of the ruling elder, though even as to that, Presbyterians may wonder that other Christians can have any hesitation; but there is no scope for difference of judgment in regard to the deacon.

\* On the authority of Mr. Lorimer, we state that in the Presbyterian Church of Ireland, from which the office had in a great measure disappeared, not a few congregations are now calling men to the discharge of its duties.

The fact that there is any such difference is a striking illustration of the power of party and interested prejudice. It is not unnatural to suppose that, as Christianity, though spiritual in itself, deals with men still in the body, and *affects*, while it is so far dependent for its propagation upon, temporal interests, so that there should be some office in connexion with it to take charge of its secular concerns; and this, accordingly, is precisely the design of the office of deacon. There would have been an obvious defect—at least an unnecessary, and, it may be, injurious blending of the secular and the sacred, had there been no such office.” pp. 11-12.

As to the extent of the duties of the deacon, Mr. Lorimer is very explicit. He often asserts, as he plainly intimates in the passage just quoted, that to this office belongs the charge of all the funds collected for the maintenance of gospel ordinances, as well as of those for the support of the poor. He says:

“The original institution, I have said, was designed to meet the case of a particular class of widows; but the office was not created to meet this or all classes of widows exclusively, or even of the whole Christian poor alone. It contemplated a wider sphere, even the separation of the spiritual office of the apostleship and ministry from all unnecessary secular occupation. The care of poor widows came first, but there would soon have been the care of the general poor; and even though these might have been otherwise provided for, yet the collection of means for the maintenance of the ministry and places of worship, and to defray the expenses of the administration of ordinances, would have required such an order of office-bearers as the deacon. The principle which governed the appointment was: ‘It is not fit, it is not proper or becoming for the ministers of the Gospel to leave the Word of God, and to serve tables:’ whether the tables be those of the poor, or for receiving and paying away money for any cause connected with the Christian Church, such as Christian missions; still they involve work more or less secular, which others can attend to, and from which it is most desirable that the ministers of religion should be set free.” pp. 12-13.

With this statement we agree in the main, but in our judgment, too great stress is laid upon the case of the “poor widows,” when it is said it “came first.” The truth is, there is nothing particularly said in Acts vi. or any where else, about this part of the deacon’s duties, as having any such speciality in it. They received charge of the whole “daily ministration.” Of course, they were not to neglect “the widows;” but they were to be attended to just as others were. The passage says nothing about their being “first” or last in the “distribution.” We like better his statements on the same subject in another connexion. Speaking of the murmuring of the disciples, he says,

“In all probability the charge was an unfounded one; but to provide against it and all similar surmises, so injurious to the cause of Christianity, and fitted so quickly to destroy the spirit of pre-eminent harmony and love which characterized the first Christians, the apostles considered it proper that officers should be appointed for the express purpose of taking charge of the poor and *the general finance of the Church.*” p. 30.

These views he supports by ample Scripture testimony, and also shows them to be in accordance with the practice of the church in all ages. It is hardly possible to do justice to the arguments of a writer by quotations. However, we will venture upon a few extracts. He thus opens the Scripture argument:

“The office of deacon has no concern with the preaching of the Gospel, or the administration of sacraments. There is not the slightest authority for this in the Word of God; nay, it is directly hostile to its teaching. The deacon was appointed (see the sixth of the Acts,) not because there was not a sufficient number of ministers of the Gospel, but because it was indispensable to make provision for the temporal wants of the poorer Christians, on a different plan than had hitherto been pursued. The same reasons which called for the institution of such an office at Jerusalem, rendered it necessary in other quarters. Hence the apostle Paul addresses the deacons as well as the bishops of Philippi—(Phil. i. 1.) In the account, again, of the qualifications of deacons, in his first letter to Timothy, there is not the slightest allusion to the preaching of the Gospel and the dispensation of the sacraments. It is not said of the deacon, as it is of the bishop or pastor, that he is to be “apt to teach;” nor is it said that he is to “care for,” by ruling the Church of God. These belong to the bishop or minister. The deacon’s qualifications are summed up in those things most appropriate to the office of one who has the charge of the poor and *the secular affairs of the Church generally.*” pp. 27-28.

In the following passage, a very ingenious argument is derived from the existence of “deaconesses” in the primitive church.

“It is plain, from Scripture, that the whole work of the deacon regarded the secular affairs of the Church, chiefly the care of the poor. This is, if possible, made more manifest by the circumstance that there seem to have been female deacons or deaconesses, in the early Church. Paul, in the 16th of Romans, ver. 1, commends Phœbe, a deaconess, to the attention of the Christians at Rome. Her office, we may believe, would correspond to that of the deacon, and as she is expressly forbidden, on reasons assigned, to teach publicly in the Church, the inference is obvious, that he was equally unauthorized to undertake this duty, and if not permitted to preach the Word, much less, may we believe, would he be permitted to administer baptism or the Lord’s supper. We have very little knowledge of the female deacon in Scripture, the passage in Romans being the only one where it is distinctly stated, but its very existence implies a corresponding office among male members of the Church. Probably it was intended to meet the peculiar circumstances of some Gentile Church, in which, as in the East generally, strong jealousies prevailed in connexion with the female sex. It is well known how anxious the heathen were to disparage the claims of Christianity, by misrepresenting the character of its professors. The discharge of the duty of a deacon, in giving money to poor females, might, in such circumstances, be open to misrepresentation, and hence the wisdom and delicacy of appointing females to minister to their relief.” pp. 31-32.

He adduces in proof of his position, Rom. xii. 8; “where,” he says, “he that giveth, evidently marketh the deacon:” and 1 Cor. xii. 28; “which under the term ‘helps,’ describes the same class of office-bearers.” Philip, he maintains, “preached and baptized as an evangelist, not as a deacon.” And as to Stephen’s address, he truly affirms, that “there is not the slightest evidence that he uttered it as a preacher;—that nothing of a public character appears in it.”

Mr. Lorimer makes good use of the history of the primitive church, of the Waldenses, of the Reformed church, and particularly of the Scottish church, in support of his positions. He shows, by quotations from the fathers, that deacons were ordained in *all* the congregations of the

primitive church. And as to the nature of the office to which they were set apart, he makes the following strong assertions:

"There is not only nothing said (so far as I have been able to discover) in the strongest passages bearing on the constitution of the Christian Church, for the first 200 years after Christ, inconsistent with the Scriptural views of the office, but the allusions of Clemens Romanus, Hermes, Polycarp, Ignatius, Justin Martyr, and Clemens Alexandrinus, the primitive writers of that period, are all in strict accordance with the *ecclesiastico-secular nature of the deaconship*." No candid man reading their testimonies, or rather allusions, would ever dream of a preaching and baptizing deacon. Even in Ignatius, supposing the epistles attributed to him trustworthy, there are certainly three offices spoken of. The three Presbyterian offices of pastor, ruling elder, and deacon, however, are as natural an explanation as any other. An unwarrantable change in the nature of the office took place about the middle of the third century (A. D. 250;) but before, at, and after that date, testimonies can be quoted indicating how the office was contemplated by the apostolic church." p 36.

The fact alluded to in this passage, viz. the corruption of this office, he thus explains:

"Do any, after all, wonder how an office plainly secular, should, so early as the middle of the third century, be changed in its nature into the spiritual. We beg to assure them that, to one acquainted with the general state of the early church, there is nothing in this circumstance to awaken incredulity. By this time, apart from doctrine, serious corruptions had been introduced into the practice of the church. In the third century, Cyprian speaks of the administration of the Lord's Supper to infants as a common practice; while, within 50 years from the apostles, water was mixed with the wine used in the Supper, and ere long this was contended for as a *divine* institution! Before the close of the second century, subdeacons, acolythes, exorcists, and other lower officers, quite unknown in the apostolic church, had been introduced; while shortly after; other orders of metropolitans—patriarchs, archbishops—all inconsistent with the equality of bishops, and condemned by intelligent episcopalians as human inventions, appeared in the higher circles of the church. In the fourth century the clerical imparity was established. In such circumstances, is it wonderful that the office of deacon should be early corrupted from its simple original design?" pp. 39-40.

For the evidence furnished to the same effect as the above, from the records of the Waldensian churches, from Calvin's Institutes, from the writings of Tyndal, from the "Institution of a Christian Man," a work published under the sanction of Cranmer, and other English Reformers, from the Gallic and Belgic Confessions, and from the practice of the Lutheran and Swedish churches, we must refer our readers to the volume itself. We cannot, however, refrain from giving the following extract from the Second Helvetic Confession.

"The true use of the Church goods was, and now is, to maintain learning in schools and in holy assemblies, with all the service, rites, and buildings of the Church; finally, to maintain teachers, scholars, and ministers, with other necessary things; and chiefly for the succour and relief of the poor. But for the lawful dispensing of these ecclesiastical goods, let men be chosen that fear God, wise men, and such as are of good report for government of their families. But if the goods of the church, by injury of the time, and the boldness, ignorance, or covetousness of some, be turned to any abuse, let



them be restored again, by godly and wise men, unto their holy use, for they must not wink at so impious an abuse. Therefore we teach, that schools and colleges wherein corruption is crept in doctrine, in the service of God, and in manners, must be reformed—*that there must order be taken godlily, faithfully, and wisely, for the relief of the poor.* — Cap. xxviii. p. 355-6." p. 46.

This Confession, we ought to add, was "approved and subscribed, not only by the Tigurines (inhabitants of Zurich) themselves, and their confederates of Berne, Scaphusia, Sangallia, Rhetia, Milan, and Bienna, but Geneva, Savoy, Poland, and likewise the churches of Hungary and Scotland."

We likewise find from the annexed quotation from the Cambridge Platform, agreed upon by some of the churches of New England in 1649, that their views of the deacon's office accorded precisely with those of the other Reformed churches.

"The office and work of a deacon is to receive the offerings of the church, gifts given to the church, and to keep the treasury of the church, and therewith to serve the tables which the church is to provide for, as the Lord's table, the table of the ministers, and of such as are in necessity, to whom they are to distribute in simplicity. The office, therefore, being limited unto the care of the temporal good things of the church, it extends not to the attendance upon and administration of the spiritual things thereof, as the word, the sacraments, and the like. Cap. viii." p. 51.

Mr. Lorimer forms a separate chapter of the history of the office in the Church of Scotland. He refers to the ordination of deacons in Edinburgh as early as 1556, and quotes largely from the First and Second Books of Discipline, showing, as he goes along, by historical facts, that the doctrines contained in these documents were reduced to practice. He furnishes evidence by quotations from a treatise of the celebrated Alexander Henderson, on "The Government and Order of the Church of Scotland," published in 1641, that this distinguished man embraced the views in regard to the deacon's office, presented in these standards. The Church of Scotland not only taught sound doctrine in regard to the office of the deacon. She *had* deacons. Our author thus proceeds:

"In the 17th century, the office of deacon seems to have been in very general, if not universal operation. Those who held it appear to have been numerous. In Glasgow, in 1657, there were five quarters, to each of which there were 18 deacons and as many elders attached—making 90 deacons and as many elders. The fact of the deacons bearing so high a proportion to the elders, is a proof of the importance of the office. In 1659, there were 16 deacons and 23 elders in the parish of Dunfermline. In 1649, the presbytery of Dunfermline ordered a new and enlarged election of elders and deacons to be made in all the parishes of the presbytery, 14 in number, and which, with one or two exceptions, are all rural parishes. The proportions in which they recommend the elections to be made are:—12 deacons and 18 elders in the largest population; 8 deacons and 10 elders in the less numerous, and 4 deacons and 6 elders in the smallest. At this period, in Torryburn, a small country parish, but pretty populous, there seems to have been 11 deacons; and if in this parish they were so numerous, in other parishes they must have formed a large body. Anderson, in his "Defence of Presbyterian Church Government," 60 years later (1714,) in answering an objection that deacons were rare in the parishes of Scotland, states that "they were in every congregation where they could be had—to my certain knowledge

in the lesser as well as larger towns—*yea, in many country congregations. Every minister is posed upon it by the presbytery twice a-year, whether his session be constituted with deacons as well as elders.*” pp. 91-92.

Perhaps it is not necessary, after all this, to offer in detail the views of Mr. Lorimer as to the *necessity* of the office. But as the subject is important, we ask attention to a few of his remarks. He says:

“As the office of deacon was restricted to the temporal interests of the church, so it was permanent in its nature. It was designed to form a part of the constitution of the church in all countries and in all ages. Some of the offices, such as those of apostle, evangelist, prophet, &c., were obviously extraordinary—intended to last, like the miraculous spiritual gifts, but for a season, till the church was brought into a condition to sustain itself, with God’s blessing, on the use of outward and ordinary means. But it was otherwise with the office of deacon. Designed as it was to separate what was secular from what was spiritual, and to relieve the spiritual from whatever was suspicious, as well as provide for the poor, it is manifest that this was equally essential in all times and places. If the office of deacon was a good thing at Jerusalem in the first century, it must, on the same ground, be not less important in Scotland in the nineteenth century. Indeed, the reasons which prevail now for having such an office, are superior to those which existed in the first age of Christianity. The temptations to secularity, in connexion with the management of the affairs of the church, have increased, while the high spiritual tone of the infancy of the Gospel has declined.” pp. 14-15.

And again,

“Where it is necessary that wealth, whether for the support of the poor, or the maintenance of the ministry, or the general extension of the church, shall be collected together, and employed by Christians, it is almost essential that there be a body of men, whose distinct office and care it shall be to administer the funds, and who shall be responsible to the church. If there be no regulation of so important a matter—if large and ever-growing sums be committed to individuals, or to the pastor burdened with other duties, or to *volunteer and almost irresponsible managers*, or to ill-defined associations, it is evident, let the church be as Christian as it may, sound in doctrine and public ordinances, it will not long remain so,—that, constituted as human nature is, corruption in a variety of forms, some of them, at the outset, quite innocent, will certainly and speedily enter; and that a mercenary spirit and corrupt administration will, ere long, vitiate doctrine, and mould it to their own purposes.” pp. 21-22.

The history of churches in which the ecclesiastical funds have been managed by “volunteer and almost irresponsible” boards of trustees, abundantly confirms the truth of these remarks. Again, having admitted that the office of a deacon “is not essential to the existence of a Christian church,” which no one ever affirmed, he adds,

“Still the office is a permanent as well as most important one in the Christian church, and should be maintained in every congregation, even the smallest. In all there will be found some poor calling for the aid of the deacon; and though there were none such, yet, as we have seen, there are other duties connected with what may be called the finance of the church—Christian missions, &c., to which the deacon may most appropriately attend.” p. 92.

These views accord entirely with those which we have long entertained. We are convinced that in every congregation where efforts are

made to have this class of officers introduced, and the proper duties assigned them, difficulties which may have appeared beforehand to be very great, will be found none at all. And advantages will be experienced, which were not anticipated. That the ordination of deacons in congregations will remove, of itself, all pecuniary difficulties, of course, no one imagines. Sessions have their troubles; and congregations with sessions are not always well governed. Still, sessions are incomparably better than the congregational committees of some independent churches. And so, in the same manner, deacons are far preferable to congregational trustees.

The following remarks as to the manner in which the duties of the deacon should be discharged, will be properly appreciated, and with them we conclude.

“Animated by the spirit of his office, and acting out the character which the counsels of the word imply, the deacon will not be haughty, or harsh, or suspicious; he will not be cold, and formal, and repulsive, discharging his work as if it were a burden; he will be frank and easy in his intercourse with the poor; take an interest in their avocations, their health, and welfare; kind, and tender, and sympathizing, especially when in sickness; but withal firm, and not easily persuaded to what his judgment does not approve. He will also have a deep conviction of the insufficiency of all his efforts to benefit the poor of his charge without the blessing of God, and hence he will not fail to seek that blessing in the exercise of diligent and persevering prayer for the Holy Spirit.

“With regard to the duties which more directly concern the finance of the church, the faithful deacon will administer the sums drawn, whether by collections or otherwise, with integrity and wisdom, in the spirit at once of justice and benevolence. He will remember the claims of the pastor, and encourage him, so far as circumstances will allow, by the liberality of his arrangements. And he will see that all other funds, such as school funds, Sabbath and week days’, are properly attended to, regularly collected, and made available for the ends for which they are raised, and that nothing be allowed to fall behind. In short, he will labour to introduce into the financial management of the house of God all the skill, promptitude, and accuracy, which mark a well conducted worldly business. This is the leading duty of the deacon in this connexion, and, if well done, it will redound to his honour, and add in no small degree to the comfort and success with which the affairs of congregations and churches are managed. There can be little question that the absence of an intelligent body of deacons has often led to confusion and disorder in carrying forward the different moral and religious schemes of parishes. Funds have not been raised at the proper time; there is consequent embarrassment and crippling, if not hinderance of the whole plans of public usefulness. Few things are more discouraging than an exhausted or irregularly supplied exchequer. It will be the great care of the enlightened deacon to provide against this, and to keep the wheels well oiled.” pp. 76-77.

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#### H A R S H N E S S.

The Scriptures, in many places, require of ministers great gentleness and condescension in the performance of official duty. In other places, severity, sharpness, rebukes, and even denunciations. Many persons seize upon the former class of texts, overlook the latter, and thus not

only condemn all severity, but even all controversy. The truth is, that ministers are called to obey both these classes of Scripture, according to the circumstances in which they are placed, and the persons with whom they are called to deal. It may be necessary to charge home crimes of a public character upon individuals. "Thou art the man." We utterly and for ever condemn the doctrine that the public acts of men are not lawful subjects of public criticism, reproof and rebuke, whenever the interests of society may render these things necessary. In our day, the enemies of truth may resort to almost any wickedness, except personal violence; but its friends must say nothing against them. Modern Christians desire truth, but not controversy; honesty, but no condemnation of dishonesty; religion, but no condemnation of worldliness. They love the church and her ordinances, but cannot abide the just condemnation of schemes, doctrines, and conduct, which, if not exposed, must inevitably destroy her.—*Presbyterian's Armory.*

## THE TRAFFIC IN ARDENT SPIRITS.

(Continued from page 113.)

II. Scripture abounds with warnings against the use of intoxicating drinks as a beverage, and,

1. *The case of Noah.* This will always stand in the fore-front of divine revelation as a warning on this subject. "Noah planted a vineyard, and drank of the wine thereof, and was drunken." The consequence was, he was covered with shame, and filled with mental distress: and this event became the occasion of his pronouncing a curse upon the posterity of his younger son. This is the first allusion to wine in the Bible, and it is somewhat remarkable, that it is in connexion with a woful case of drunkenness. It is evidently held up as a beacon to warn all against the luxurious use of this article, lest treading in the paths of Noah, they be involved in similar guilt and shame.

2. *The priests, while ministering at the altar, were prohibited from using intoxicating drinks:* Lev. x. 9: "Do not drink wine, nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute for ever, throughout your generations." The nature of this prohibition will be more clearly perceived, if we remember that the priests ministered by courses, and during the whole of their ministration about sacred things, they were forbidden to drink wine or strong drink. They would thus be required to abstain totally for weeks together. The reason of the prohibition is given, ver. 10, 11: "And that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them, by the hand of Mosés." When the priest entered the tabernacle, his office was to offer up victims, having, first, by personal inspection, ascertained that they were clean and holy—to decide cases brought to him for judgment, and to teach the people out of the law. Does not the prohibition show that these were matters too important to be intrusted to tipplers? That the senses and the judgment, at least of those performing services so important, must be kept free from the perverting and impairing influence of even occasional drinking? Compare this with Prov. xxxi. 4, 5, and the argument acquires additional strength. Solomon assigns *in substance* the same reason for the abstinence of kings and princes, as that contained in the 11th verse, viz. the danger of mal-administration by men who tiddle with wine or strong

drink. Surely these texts furnish additional warning against the luxurious use of intoxicating drinks.

3. *In Solomon's time the warnings multiply and become more pointed:* perhaps because the peace and prosperity of his reign had rendered luxurious indulgences more frequent, and consequently, plain warning and rebuke more necessary. Proverbs abounds with them. "Wine is a mocker, and strong drink is raging; and whoso is deceived thereby is not wise." Prov. xx. 1. "Wine is a mocker," when used as a beverage: "No," says the dram-drinker and the liquor vender, "it is no 'mocker,' it is a good creature of God—good to drink!" Let both settle the account with Solomon, and a greater than Solomon. We have something still more explicit. "Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder." Prov. xxiii. 30. This we take to be the law of God respecting the use of wine when "it moveth itself aright," fermented intoxicating wine, and, of course, respecting all other intoxicating drinks.

It is a sound rule of interpretation to explain the more obscure by the more explicit. Can any thing be more direct, more full, more explicit than this? If we are not to "look" at the wine lest we should lust after it, much less may we drink it. Henry understands this passage nearly, if not quite, as we do. He says, "and if this be the end of the sin, with good reason were we *bid* to stop at the beginning. 'Look not thou upon the wine when it is red.'" This text is the Bible key to the subject, and, taken in connexion with those already quoted and commented upon, enables us clearly to ascertain the divine will. This forbids the use of wine as a luxury—as a beverage: while others maintain its medicinal and sacramental use.

4. *Under the Old Testament dispensation, God maintained a standing testimony against the luxurious use of intoxicating drinks by the law and practice of the Nazarites, a class of people specially devoted to the service of God.* The Hebrew word Nazarite means *separated*, and the vow of the Nazarites was a vow to *separate themselves to the Lord*. The law in relation to this separation was as follows: "He shall separate himself from wine and from strong drink, and he shall take no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes and dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk." Numb. vi. 3, 4. Now why should the Nazarite be forbidden wine, and, in connexion with this, and undoubtedly for its sake, all the fruit of the vine, if this article stands upon the same footing with others? Whatever other reasons there might be, these are assuredly among them, that the Israelites might not only have before their minds in the law, but also occasionally before their eyes, a prohibition of the luxurious use of wine and strong drink, and, in the self-denial of the Nazarites, an example worthy of their imitation.

5. *Jehovah gives a strong expression of his approbation of total abstinence, Jer. xxxv. 18, 19.* In this passage there is explicit evidence that God approves of the voluntary abstinence of the Rechabites from all intoxicating liquors. The history of this *temperance* family is interesting and highly important. In the time of Isaiah, the people of Israel had become ensnared by luxurious practices. At this period, there was an intimate connexion between idolatry and sensual indulgence. In



Hosea, the Israelites were said to "look to other gods," and to "love flagons of wine." Hosea iii. 4. Also in Isaiah, "They have erred through wine, and through strong drink are out of the way, the priest and the people have erred through strong drink, they are swallowed up of wine." Isaiah xxviii. 7. About a year after this declaration had been made, it is related, that Ahab "made him altars in every corner of Jerusalem, and in every city of Judah he made high places to burn incense unto other gods." Jonadab, a man of great penetration and piety, perceiving that strong drink had been the cause of this apostacy from the true religion, determined to provide against the introduction of idolatry among his own family, by persuading them, among other things, to abstain altogether from the use of wine. His persuasions were attended with success. His sons and their descendants consented to perform his request. About three hundred years afterward the Lord directed Jeremiah to try their fidelity, by offering them wine to drink. They, in reply, said, "We will drink no wine, for Jonadab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, for ever." The Lord approved of their fidelity, and declared, that, because they had obeyed the commandment of their father, they should "not want a man to stand before him for ever." Jer. xxxv. 18. A decided approbation of the command of Jonadab, and of the self-denial of his descendants—at the same time, a pointed testimony against the luxurious use of intoxicating drinks, and a solemn warning to all, to avoid them. For many generations this singular people remained as a testimony in favour of the temperate life of Abraham, Isaac, and Jacob,—who, like them, lived in tents, and in great simplicity and sobriety—and against the corrupting influences of tippling and drunkenness, in which their brethren indulged—and, to this day, they remain a monument of the power and faithfulness of God.\*

Thus God has by the example of Noah—the specific directions given to the priesthood—the pungent rebukes and solemn warnings of Solomon—the law of the Nazarites—and the approbation of the Rechabites,

\* Recent accounts show the extraordinary fulfilment, to the present time, of this remarkable prophecy. The Rev. Joseph Wolff, a missionary of great celebrity, had the good fortune, in the course of his travels, to meet with evidence of the existence and prosperity of the Rechabites, even in the present day. "On my arrival in Mesopotamia," writes that missionary, "some Jews that I saw there pointed me to one of the ancient Rechabites. He stood before me, wild, like an Arab, holding the bridle of his horse in his hand. I showed him the Bible in Hebrew and Arabic, which he was much rejoiced to see, as he could read both languages, but had no knowledge of the New Testament. After having proclaimed to him the tidings of salvation, and made him a present of the Hebrew and Arabic Bibles and Testament, I asked him 'whose descendant are you?' 'Mousa,' said he, boisterously, 'is my name, and I will show you who are my ancestors.' On which he immediately began to read from the fifth to the eleventh verse of Jeremiah xxxv. 'Where do you reside?' said I. Turning to Genesis x. 27, he replied, 'at Hadoram, now called Simar by the Arabs, at Usal, now called Sanan by the Arabs;' and again, referring to the same chapter, verse 30, he continued, 'at Meshah, now called Mecca in the deserts around those places. We drink no wine, and plant no vineyard, and sow no seed, and live in tents, as Jonadab, our father, commanded us: Hobab was our father, too. Come to us, and you will find us 60,000 in number, and you thus see the prophecy has been fulfilled.' 'Therefore, thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever;' and saying this, Mousa, the Rechabite, mounted his horse and fled away, and left behind a host of evidence in favour of sacred writ." The same respectable missionary describes the Rechabites, as fine healthy-looking men, of great simplicity, of kind manners, and very intelligent. (Bacchus.)

made known his will on this subject, and furnished sufficient warning against the use of intoxicating drinks as a beverage.

III. *And finally: the traffic for luxurious purposes is explicitly forbidden:* Habakkuk ii. 15. "Wo unto him that giveth his neighbour drink; that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on his nakedness." If in this text a wo is pronounced upon him who tempts his neighbour to drink, how can the rum-seller evade its force? Why does he, as he spreads out his pernicious wares, employ all his art to deck them with various attractions? Why does he lift on high the insignia of his employment, and with all the tact of which he is capable, wait upon the customer, but to seduce him to drink? The providence of God has established the truth of this interpretation. The threatening of the next verse has fallen most distinctly upon rumsellers and their households. "Thou art filled with shame for glory, drink thou also, and let thy foreskin be uncovered; the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory." This has, in fearful works, been executed on them and their relatives, who have been engaged in the manufacture and sale of ardent spirits. If liquor-venders for a time increase in wealth by making drunkards of their neighbours, they and their children generally come in for a share of the ruin they work. In the adorable providence of God, they are made to drink of the cup which they filled for others, and *shameful spewing is upon all their glory.*

The reader's observation will furnish him abundant illustration. Let him look abroad on society—let him summon his recollection, and examine carefully the storehouse of memory, that he may tell the number of those educated on the profits of a rum-shop, who are to-day practically adorning the gospel by a becoming conversation. In so doing he will find that God has executed the threatening, and shown that none can strengthen himself against the Almighty, and prosper.

But it is said, God promised wine as a blessing,—that it was used by good men,—that the Israelites were allowed,—even required to use it in connexion with their sacrifices. With two remarks, we are not disposed to deny what this objection affirms; viz. *first*, in nearly every instance, to say the least, it was the grape, the vine, the juice of the grape, and neither fermented wine nor strong drink that was promised as a blessing. *Second*, that wine does not seem to have been used in entertainments in Abraham's time. It is not among the articles spread before his distinguished guests by that patriarch, when he entertained hospitably and munificently the three strangers, one of whom was the Messiah himself. But does this admission invalidate any thing we have advanced? We think not. In eastern climes the grape is a precious gift of God. As an article of food, it ranks with the fig and the pomegranate, and is used in a variety of forms; while its juice in an unfermented state is a wholesome and refreshing beverage. Therefore, the Scriptures speak of new wine: as every scholar knows, the unfermented juice of the grape. Again, wine, *proper wine*, is a valuable medicine, particularly in such countries as Palestine. And where either the law or public sentiment limits its use to that which is properly medicinal, "as a cordial," to use Henry's expression, "for those that need it," it would be found to dispense blessings in its train. Again, wine was to be used in connexion with the sacrifices; it is still to be used in the Lord's Supper. In the New Testament feast, it symbolizes the healing virtues—the restorative efficacy of the precious sanctifying blood of Christ. But we

would ask, is the analogy here derived from the use of wine by the tippler, not for strength, but for lust? Is the beauty and aptitude of this sacramental symbol to be discovered at the rumseller's counter? in the chamber of the reveller? or the secret closet of the skulking tippler? Or is it to be seen in the strengthening tonic administered by the skilful physician, or the judicious friend, to the pale, feeble, emaciated sufferer on the bed of disease, or to the melancholy and oppressed victim of nervous exhaustion and muscular decrepitude? Who will say the former? Who will not say the latter? Rumsellers and their abettors are welcome to all the aid their cause can derive from this quarter. But we commend them to the judicious and pious comment of the godly Henry on Isaiah xxv. 6, previously quoted, but worth repeating. His language is, "There is that in the gospel, which, like wine soberly used, makes glad the heart, and raises the spirits, and is fit for those that have a heavy heart, being under conviction of sin, and mourning for it, that they may drink and forget their misery, for that is the proper use of wine; it is a cordial for those that need it: Prov. xxxi. 6, 7."

Does any doubt linger in the reader's mind respecting the immorality of this traffic? Let him review our argument. We have proved its immorality: *first*, from its effects: these are *deleterious, dreadfully so, uniformly so*, and not counteracted by *any benefits* resulting. *Second*, we have shown that it dishonours the name of God, by abusing his creatures: the *fruits* of the soil, by perverting a valuable *medicinal tonic*, and especially by debasing man, whom God created after his own image. *Third*, we have proved that it slights the authority of God. This is made manifest by the voice of Providence, but chiefly by his revealed will, which, as we have shown, discountenances the luxurious use of wine, and clearly points out its medicinal use,—gives direct warning against its habitual use, and expressly forbids it: (Prov. xxiii. ;) and finally, explicitly denounces the *traffic*,—the putting of the bottle to our neighbour, the rumseller's special employment. If these arguments are duly weighed, we feel assured that every man in the church who is not prejudiced either by a love for strong drink, or the *profits* of the traffic, will agree with us in saying that it was high time for synod to pronounce it scandalous and immoral.

We will now conclude this article by adverting briefly to some arguments in favour—*yes, in favour!!* of this traffic, and against ecclesiastical action.

1. There are some, strange to say, who believe this to be an immoral employment, who, from the bottom of their souls, wish it swept from the church's borders, but who cannot see the propriety of ecclesiastical action declaring it a censurable offence, nor the necessity of exercising discipline upon offenders. We would ask such individuals whether the church of Christ has not the right—whether it is not her duty to keep herself pure from open, public, and scandalous violations of the law of God? Whether she is not bound to keep herself "a chosen generation, a *peculiar* people, a holy nation," instead of becoming a refuge for transgressors? Whether those who govern in the church are not under solemn obligations to execute the eighth commandment, which forbids "unlawful callings." (See Larger Catechism.) Whether the church has had any clearer light in declaring gaming, theatrical entertainments, and promiscuous dancings to be censurable offences, than we have on this subject? and whether, when an immorality is discovered, any toleration should be granted by officers acting in the name and by the authority of

him who is "of purer eyes than to behold evil, and cannot look on iniquity;" who hath said, "evil shall not dwell with him," and that "upon the top of the mountain, the whole limit thereof round about shall be most holy?" Surely a little reflection will satisfy such members, that if the traffic be immoral, the church *must* purge herself of it.

2. It is suggested that it is useless to carry out the law of the superior judicatory on this subject, inasmuch as somebody will sell rum, if *Reformed Presbyterians* do not, and society will be no better off by their quitting the business. In all this, we can see no justification for this infamous sin. The amount of it is, the profits of this "soul-destroying traffic" are so great, that for the reward, some men will be tempted to perpetrate the crime. Let us apply this reasoning to other transgressions of the moral law.—Suppose a stranger has arrived in Madrid. He has had difficulty with a Spaniard, who becomes offended, and pointing his finger at him, says, "look out." This means as much as to say, the stiletto is to reach his heart. There is a band of assassins that infest this city, whose *business* it is to do this bloody work for gold. This quarreller with the stranger finds one of these miserable beings, and says to him, "I wish one stranger less to be in town to-morrow morning. Do you understand me?" "You mean—yes, I understand you: but this is a serious business." "Never mind that," says the Spaniard, "I have settled that point;—will you execute the work?"—holding up at the same time a bag of gold which glitters in the man's eyes. "Well," replies the murderer, "I don't know but I had better; here's the gold,—somebody will execute the work and get it if I don't." He therefore consents out of no other motive than gain. Here is an attempt to justify the murderous act, by the plea which the rumseller uses to justify himself—the plea, "that somebody else will if I don't."\* To such we would say, if this sin *must* be committed, let Reformed Presbyterians keep themselves free of it. Let not the witnesses for the royal prerogatives of Prince Messiah—the sons of martyred fathers, sin for pecuniary advantage. If this desolating curse shall for a time be permitted to remain, let them not be instrumental in prolonging its existence. Let the traffic pass entirely into the hands of the avowed servants of Beelzebub, and much will be accomplished to save the rising generation.

3. It is interfering with men's civil business, and thus encroaching upon the power of the civil magistrate: by granting licenses, the law allows it. "The law allows it." Whose law, God's or man's? A great many iniquities are allowed by law. The law allows men to sell their neighbour's children by the pound—to separate husband and wife, parents and children at pleasure,—to rob nearly three millions of unoffending citizens of all that is dear to them in life, and by keeping them in heathen darkness, to rob them of a glorious immortality beyond the grave. The law allows slavery; is it right? In the city of Paris, houses of prostitution are licensed! But because the laws of men license these iniquities, are they right? Far from it. These laws are immoral, and contrary to the moral law of the Most High God. "In the Christian city of Hamburg, there are five thousand licensed prostitutes who pay one dollar per month for their license, and pay into the treasury sixty thousand dollars annually, to ply this work of Satan. Every one of these is confirmed by the church. Mothers accompany their own daughters to

\* Pierpont's Lecture.

church for their confirmation, and from thence directly to the police office to receive their licenses.”\* This is allowed by the law of man. Will then a license from man protect the rumseller from the judgment of God, or his poor victim from the outpourings of his indignation? Let the rumseller put his license in his coffin, and when he appears at the judgment-seat, present it as his plea for sending so many souls to eternity, unprepared to meet their Judge!

To assert that the law of man is the rule of duty, is in any case dreadful, but in Covenanters, almost unpardonable. Covenanters whose first term of ecclesiastical fellowship is “The word of God is the only rule of faith and manners.” Does the objector, we would ask, approve of the reasoning of those churches which refuse to act upon the subject of slaveholding, because the laws of the land sanction it? for this is, in many respects, a civil business. Is the objector willing to say that the church ought not to make it a censurable offence to hold office under a corrupt constitution of civil government? for that is eminently a civil matter. In a word, is he willing to give free license to church members to deal in lottery tickets, keep theatres, hold slaves, vote and hold office, because these are business matters,—matters of civil concern?

We know that no Covenanter can go so far. Do not then adopt a principle in regard to *the traffic*, which may lead to conclusions so utterly at variance with your present convictions, and that would open a door to confusion, and every evil work. If we cut loose from the law of God as the only rule, it is impossible to tell whither we may drift.

4. Some maintain that the evil is not in the traffic itself, but in the manner in which it is conducted. To sell by the glass, and permit the customer to drink on the premises, say they, is scandalous, and the employment should be abandoned by every honest man; but to sell by the quart or the demijohn, and not suffer it to be used in the shop, is not scandalous, and consequently there is no ground of ecclesiastical action. It will probably be difficult to convince any man that it is a moral evil to sell a glass, and yet a duty to sell a quart! or if a glass will prove an injury, that a quart will prove a blessing! But probably the strength of the objection is in the fact, that it is not drunk on the premises of the vender. If so, the doctrine which it teaches is something akin to the laws of the United States respecting slavery. These laws pronounce man-stealing on the coast of Africa, or on the high seas, to be a crime so aggravated, as to merit the highest punishment known to the statute-book of God or man, and yet these same laws pronounce the act to be innocent when committed in Washington, on the Mississippi, or any where South, and the whole power of the government is pledged to protect, instead of punishing the thief, evidently teaching that location can make evil good, and good evil,—can nullify the laws of Heaven. So the doctrine of the objection;—it is mean and wicked, and deserves not only the censures of the church, but the condemnation of every honest man, to sell rum to drink in the store. But it is gentlemanly, dignified, Christian, and practically adorning the gospel, to sell any quantity to be swallowed on the other side of the street. The location makes the difference! To such we would say, the moral law is of universal application. The same in the palace and in the cottage, in the rum-shop and the hovel of the drunkard; if it be sinful to sell the wretch a glass to

\* Pierpont's Lecture.



drink at the counter, it is tenfold more aggravated to sell him a quart to swallow in the presence of his wife and children.

5. Some say we are willing that laws should be made to prevent any from entering the church who are engaged in this traffic; but we cannot exclude from fellowship those who are now employed in it. The church has permitted them to choose this for their occupation, and to compel them to make any change, would not be dealing fairly with them. Our answer is, the church never gave permission to any man to choose rum-selling as his occupation. Such permission was never sought from any ecclesiastical court on earth; and we have already shown that when she discovers an immorality, she is bound to purge it out. Besides, this objection proceeds on the supposition—*a dangerous error*—that the church has the power to make the terms of church fellowship. This belongs to Christ alone,—her glorious Head. If the traffic be scandalous, if it be immoral, it is a censurable offence, and the officers of the church have no authority to say that the will of her King shall not be executed upon *any* class of offenders. The church is not a mere voluntary association which prescribes its own terms of fellowship. Her members have no right to make, and cannot make, regulations to protect their fellow-members in sin. Any attempt of the kind is null and void. Moreover, discipline is for edification. If church officers or members are living in sin, it is friendship, it is compassion, it is mercy, it is love to let them know it, and to censure them unless they reform.

There is something still worse in this objection. It advocates double terms of communion,—one set for them who are now in communion,—another set for those seeking admission. The practical working of this will make the absurdity evident. An applicant for admission appears before the session; he has read the Bible and the subordinate standards of the church; on examination he is pronounced sound in the faith; he is about to receive the right hand of fellowship, when inquiry is made respecting his employment. He answers, "I am engaged in the traffic in ardent spirits." Session answers, "that is a traffic which is rarely or never carried on without destroying the bodies and souls of men." It is "a gross sin and scandal," and must be abandoned before you can be admitted to the fellowship of the church. The applicant, amazed at this intimation, is for a moment silent, but recovering his speech, he inquires of the moderator, whether members engaged in the traffic are permitted to remain in the full enjoyment of all their privileges? The moderator answers in the affirmative. Why cannot I be admitted, then? says the applicant. Because, says the session, we have determined that the rumsellers of the Reformed Presbyterian Church shall not survive the present generation. We have made laws to prevent any engaged in this "soul-destroying traffic" from entering the church, and we hope by this means this wickedness will cease when the present instruments shall have finished their course. The applicant finding entreaty vain, remains silent, but the smile which for a moment appears, indicates that some happy thought has been suggested to his mind. He returns to his store, rolls from his premises his puncheons, barrels, and kegs marked *rum, brandy, gin, and monongahela*, empties his bottles, takes down his sign, and commences on temperance principles. At the next meeting he appears before session, acknowledges what he knows to be true, that the soul-destroying traffic is a bad business, that he has not sold a "drop" since he was last before them,—that he has no ardent liquor on his pre-

mises, and that his business is conducted on strict temperance principles. All difficulties being now removed, he is admitted to full communion. He returns to his store, and shortly after, rolling back his barrels of "fire-water," and hanging up his sign, commences anew his operations. The session on hearing of this, remonstrates with him on violating the laws of the church. He answers, these laws were made to prevent members engaged in this traffic from entering the church, but those already in communion, whose capital is embarked in this business, are not to be molested. I claim my rights. But if you are about to have "one manner of law, as well for the stranger as for one of your own country," begin farther back; you have some members longer in the business than I have been. Such would be the result of the double terms of communion. Let us have no such patch-work upon the garments of the church. Let her be *one* not only in faith, but also in practice.

Indeed, nothing has been more painful to us throughout this controversy, than to find so many errors creeping in under the name of objections to action upon this subject. "Don't touch it, it is a civil affair, meddling with men's business." This would cut up by the roots our testimony against *civil* defections. "Don't touch it, for it has been long practised." This would be an effectual bar to reformation anywhere, provided the devil had succeeded in getting a foot-hold for some time. And besides, it is nearly akin to the popish doctrine of infallibility. "Don't touch those that are in it;—keep out others." This proceeds upon the principle that *men* have the right to make the terms of church fellowship, and to dispense with those which the church's Head has established. "Don't let it be swallowed in the store, but say nothing if it be carried away and drunk elsewhere." This asserts that location makes good evil, and evil good, and sets aside the law of God. We want nothing of all this. All we ask is the right understanding and faithful application of the terms of ecclesiastical fellowship already established, and open immorality shall soon cease. We have reason to rejoice that we see the day when this source of sin, error, trouble, discord and schism in the church, of vice, wretchedness and disorder in the state is partially closed. Let us strive to close it entirely, labouring with zeal and courage, and in the Lord's most holy name, these troublers of Israel, shall all be "rooted-out." In doing so we shall, first, be treading in the footsteps of the flock. The church has long since taken action on this subject in various forms. Witness the laws of the Church of Scotland against tippling, haunting ale-houses, &c. (Stewart's Coll.) The recommendation of our Synod in 1836, to abandon a traffic which is "rarely or never carried on without destroying the souls and bodies of men;" the solemn warning of the Eastern Subordinate Synod in 1839, and the whole church mourning before God on account of this sin in 1840. 'Tis true, the church has now gone a little farther. She has struck at the root of the evil. She has not attempted to chain the monster and occasionally let him out, but to shut him up entirely\* in his den. And, 2d. In so doing she has acted agreeably to her profession. The church is to be the light of the world, and the salt of the earth. Her light should be clear, her salt savoury. Her influence should always be on the side of purity and true felicity. Surely there are sources enough of human misery open, without her fostering care to encourage them. Let all her children unite in support of her action, and each one so act

that when he is called to depart this life, he may leave behind him a name and an influence refreshing to the church, and beneficial to the world. S.

MISSIONARY TOUR THROUGH NEW ENGLAND.

After having preached for several Sabbaths in the growing and peaceful Reformed Presbyterian Congregations of Vermont, on the 9th of September we crossed the Connecticut river into New Hampshire. There are not known to be any but two Covenanters in that state. One of them is a female disciple, in the village of Lyman Plains, on the Connecticut, at M'Indoe's Falls. Her husband, a very worthy man, purchased a copy of Bible Magistracy. The other, is a head of a family near Concord, the capital of the state. Of him we did not hear before we passed through the city.

The principal book-store there abounds with modern novels—those effusions of corrupt minds that are mingling poison in the very fountains of society. On asking the bookseller if he had any religious books, he said he had one religious newspaper! This fact is a specimen of numerous New England book-stores. On the 10th we embarked in a rail-road car for Lowell, where we arrived in the evening. We had heard of two or three Covenanters in that city. It is situated on the large river Merrimack, in the north-eastern part of Massachusetts. There is a large fall in the river, furnishing great water power. It is in a very flourishing condition. At present, there are nearly 30,000 inhabitants. It is all life. There are not less than 7,000 factory girls, few of them permanent residents. They are from all the six New England states, and some of them from Canada. The facilities of acquiring property, the good order of society, and the means of mental improvement, are the inducements that bring them together in this exceedingly interesting city. The industry, sobriety, intelligence, lady-like deportment and morality of the factory girls, with but few exceptions, are very commendable. Among them we found, after a few days' search, five Covenanters—all from our Vermont congregations. We discovered also, a family of Reformed Presbyterians, where we were hospitably entertained as long as we continued in the city, after we found them. Our friends procured a room for preaching, in the forenoon, and a vestry-room for the afternoon and evening services. The day was very wet, but we had a respectable audience. We sold some copies of Bible Magistracy and some of the Westminster Confession of Faith. All the Covenanters and some others united in a petition to our Presbytery of New York, for preaching. If this station be properly cultivated, it promises an abundant harvest. The factory girls being from all New England, and many of them boarding in the same family, one Covenanter girl, by her books illustrating the testimony of Jesus, by her sound doctrine, wise deportment, and godly conversation, and, especially, by her prayers, will diffuse, far and wide, the savour of Christ's good ointments. The female operatives have that keen thirst for knowledge which is characteristic of New England. Most of them read. The gentlemen who have embarked their capital in these factories, have wisely provided a library in which there are many valuable books, and not much of the light fictitious trash that disgraces the studies of many clergymen. The police of the cities and the factories is admirable.

There is one great evil, however, that is exceedingly adverse to the growth of vital godliness. The factory people have no time for family worship. Employed in work twelve hours, and one hour only for breakfast, and the same for dinner, household devotions are generally neglected. Were the working hours shortened, by one hour for breakfast and one for dinner, then family worship could be attended to every morning and evening. At present, it might be, in the evening, but it is found that where the morning sacrifice is neglected the evening oblation is not long offered after the morning is neglected.

In the Congregational and other churches in Lowell, human poems only, are sung in church and society, and these by a few boys and girls, called the choir. Organs and other instruments are played while the singers perform their part of the music. The people can take no part in this part of worship, as it is falsely called. The worshippers hear nothing but the music. The short sermons are read. At their dispensation of the Lord's supper they have no fast-day—no Saturday services—none on Monday—nothing but an introductory sermon on Friday or Saturday. They dispense no tokens. The training of children in religious knowledge is committed to young boys and girls, instead of being attended to by parents and pastors. Few children know how many persons there are in the Godhead. They never have heard of the covenants of works or grace. They can generally tell who made them. Latterly, efforts are made to employ our Shorter Catechism. In such a state of society, the church must be on the decline. It is so in Lowell. On the Sabbath, the machinery undergoes repairs. We saw men at work in the open street, digging a water-course. The Sabbath day conversation is, to a lamentable extent, on secular enjoyments and worldly pleasures.

It is manifest that Covenanters are exposed to manifold temptations in a city where there is so much sin. The Lowell station must be cultivated for the sake of our own brethren, and for the purpose of purifying society, and diffusing abroad among the population the savour of Christ's cause and testimony.

JAMES R. WILLSON.

(To be continued.)

Synod having referred the preparation of Causes of Fasting and Thanksgiving to the Commission on Covenanting, the following were drawn up by a sub-committee appointed for that purpose, and having been adopted, were directed to be published.

#### CAUSES OF FASTING.

I. Our sins are many and aggravated. "We, with our brethren, and fathers, have sinned; we have done wickedly." And,

1. *There is among us mournful lack of faith and spirituality of mind and heart.* We do not labour earnestly and prayerfully to live "as seeing Him who is invisible." We do not, "whatsoever we do, do all to the glory of God." We occupy little time in devout spiritual meditation and in cultivating personal communion with God through Christ. We attend upon gospel ordinances, especially secret and ejaculatory prayer and self-examination, inattentively and superficially, and with a legal spirit. Nor do we rely upon the efficient agency of the Holy Spirit to render ordinances effectual in our sanctification.

2. *We give painful evidence of our want of zeal for the truth; and for the purity, the good order, and the enlargement of the church.* We are very unwilling to endure labour, to make sacrifices, to encounter opposition and reproach, to bestow our goods and to yield our prejudices, that the interests of truth, the church's purity and welfare, the extension of her boundaries and the increase of her members may be promoted. When we do labour for any of these, it is too often under the influence of a merely sectarian, or even selfish spirit, instead of an enlarged evangelical desire for the good of our fellow-men, and for the glory of our gracious and beneficent Redeemer. While the devotees of error and superstition are replenishing most amply the treasuries of the man of sin, and while vigorous efforts are making, with increasing means, for the propagation of other systems of false doctrine, our contributions have been few and small, and these often grudgingly given: they have not been, as they should be, the humble and grateful tribute which it becomes us to pay to the munificent Giver of every good gift. It may be said of us, in the language of the apostle's pathetic complaint, "All seek their own: none the things of Christ." And hence, at least in part, the sad and sometimes discouraging want of success in the exhibition of our covenanted testimony.

3. *There has been and still is among us, a lamentable deficiency in love to one another, and to all the faithful.* This appears in undue and unwarrantable suspicions: in personal alienations among the people, and even among the officers of the church: in our little regard for each others' reputation; in envy, jealousy, evil-speaking; and in a readiness to listen to evil reports. We do not rejoice in each others' usefulness as in our own. We do not cover each others' infirmities, but rather exult over them. We have not that charity which "believeth all things, hopeth all things."

4. *We should humble ourselves before God, on account of our growing conformity to the world.* The covetous, proud, insubordinate and luxurious spirit of a carnal age, has come in among us like a flood. We should mourn over the evident power over us of the lusts of the flesh, the lusts of the eye, and the pride of life. Hence, progress in vital godliness, and the enjoyment of the consolations of the Spirit are little sought for, while wealth is pursued with avidity, and even at the expense of a due attendance upon gospel ordinances.

5. *We should confess and bewail our ignorance, and our spiritual pride, its natural result.* We do not study the word of God, making it daily "the man of our counsel." Our reading is light and profitless, especially among our youth. We are ignorant of our sins, for we do not carefully examine ourselves, accompanying our examinations with David's prayer, "Search me, O Lord, and try me." Hence, instead of being humble—lying low in the dust of self-abasement and self-abhorrence, we flatter ourselves, and say, "The temple of the Lord, the temple of the Lord, the temple of the Lord are these." Like Ephraim, "gray hairs are upon us and we know it not."

II. While we thus confess our own sins, we should also mourn over the ecclesiastical evils around us. And,

1. *The nearly universal neglect, disregard, and contempt of the great doctrines of our Covenanted Reformation among the Protestant Churches, Messiah's Headship, the permanent obligation of the scriptures in civil things, and the duty of nations to advance the interests of religion, and restrain whatever is contrary to the life and power of godliness, are*

neither exhibited nor applied, and are even denied, in theory or practice, by the great mass of protestant ministers and professors in our land. And some even of those who have heretofore stood pledged to the whole doctrine of the Westminster standards appear ready to mutilate these venerable documents, particularly on the subject of the duty of nations in regard to the profession of the true religion, the protection and support of the church of Christ, and the restraint of whatever is contrary to the life and power of godliness.

2. *Errors in regard to the doctrines, order, worship, and discipline of the church, are rife.* Pelagian, Arminian, Hopkinsian, Universalist, Arian, and Socinian, and other heresies are on the increase. The worship of God is extensively corrupted by human psalmody, choirs, and instrumental music; and church discipline and parental instruction are grossly neglected.

3. *The great mass of protestant professors are in sworn connexion with the infidel and oppressive civil institutions of the United States, and cast their votes for immoral men.* Some of the churches have endeavoured to throw the shield of their name and influence over the hideous sin of slavery, as practised in the United States under the forms of constitutional law, while few refuse to extend the privileges of ecclesiastical and Christian fellowship to the cruel slaveholder.

III. The sins of the land call upon us to "put on sackcloth." We specify,

1. *The continued and obstinate rejection of the claims of Immanuel.* The nation persists in national rebellion; and few come to Christ and acknowledge him as their Saviour.

2. *Popery and slavery exercise an alarming influence in the political movements of the land.* The former, which aims at the complete subjugation of this western continent to the ghostly domination of the Roman pontiff, is countenanced and encouraged in high places; and rapidly increases. The latter is not only sanctioned and sustained by these United States, but new territories are sought for, with the avowed purpose and determination to extend the domain of the system of slaveholding despotism.

3. *Immorality and disorder abound.* Sabbath violation; drunkenness and ministering to the depraved appetite of the drunkard, especially by the making and vending of intoxicating drinks; swearing; gambling; dishonesty and uncleanness; murders, committed with alarming frequency, and often in the most revolting forms; suicide; robbery; mobs and riots; with countless other evils, defile the land, and provoke the Divine indignation.

These sins, personal and social, ecclesiastical and civil, are greatly aggravated because they are committed against light, and repeated and manifest tokens of the Divine displeasure. God has been pleading a controversy with us and with the land, by many and most destructive conflagrations; by desolating floods; by threatened wars; by cutting short, in some parts of the land, by means of blight, insects, and drought, the fruits of the soil.

We do, therefore, appoint the *third Thursday of February, 1846*, as a day of fasting, humiliation, and prayer, to be observed by all our congregations and people.



## CAUSES OF THANKSGIVING.

1. We would record, with gratitude, the long-suffering patience, and abundant mercy of God, in that, notwithstanding our sins, and the sins of the land, *he has not left himself without witness among us of his munificent goodness.* Our earth has not been made iron, nor our heavens brass. The earth has yielded, through the blessing of the Most High, enough for the sustenance of all its inhabitants. Many parts of our land have teemed with plenty. Business, in all its departments, has been active, furnishing ample employment for capital and labour. There has been uninterrupted peace, and, with some local exceptions, health in all our borders.

2. We would gratefully remember the goodness of almighty God, *in that he has not left us without some tokens of his gracious presence with us as a witnessing church.* Additions have been made to the numbers, both of our ministers and people. Our standard is lifted and our testimony proclaimed throughout the whole breadth of the land, from its extreme eastern border to the remote west. Our testimony against the moral evils of the government of these United States, has not been altogether ineffectual. There has been awakened, to no small extent, a vehement and lively opposition to the Constitution of the United States on account of its slaveholding provisions and guarantees. The history and principles of our suffering forefathers have become subjects of inquiry with many intelligent Protestants, both in Britain and in our own land.

3. *We would bless God that there has been awakened among us a general and lively interest in the cause of missions.* Our courts, our ministers, and our people appear to be sincerely desirous of making vigorous and united efforts to impart the word of life to the destitute, to send the glad tidings of peace and salvation, through Christ crucified, to them that have long sat in the region and shadow of death.

4. *The discussions, both here and in the old world, on the subject of Popery, furnish matter of thanksgiving.* The man of sin can no longer prosecute his unholy, and impious, and tyrannical designs, unobserved and unopposed. And while the encroachments of Popery in the British empire and in the United States, meet with open and decided opposition, the papal authority has been renounced, and many of the false and superstitious dogmas of the popish system have been publicly abjured by many thousands on the continent of Europe: portending, we hope, the downfall, at no distant period, of this whole system of idolatry and blasphemy.

For these and other instances of God's mercy and truth; for his numberless benefits bestowed upon us, in our persons and families, and in all our relations and employments, we do appoint the *third Thursday of December, 1845*, to be observed as a day of thanksgiving by all our congregations and people. All which is respectfully submitted.

JAMES M. WILLSON, *Chairman.*

## PRESBYTERY OF ILLINOIS.

This body met October 13th, in Princeton, Indiana. Present, James Faris, James Wallace, and J. J. McClurkin, ministers; John McClurkin, (Elkhorn,) James Coulter, (Eden,) Robert Stormont, (Princeton,) and

Robert Ewing, (Bloomington,) ruling elders. The business before presbytery was chiefly local, and was all issued with entire harmony. Some appointments were made for supplying vacancies under their care. Their efforts in this respect are, however, greatly restricted for want of such a supply of ministerial aid as their large and peculiarly situated territory, lying upon the remote western border of the church, would require for its proper cultivation. A committee was appointed to prepare a series of resolutions on the subject of popery. The following preamble and resolutions on the subject of slavery were unanimously adopted, and ordered to be published.

Whereas, the church is the light of the world, and whereas, her light, in order to be useful to her own members and to others, should shine clear and bright, holding out to the view of all the great principles of divine revelation in all their bearings upon man in his individual and social character; and whereas, there is danger that the principles of the Reformed Presbyterian Church on the subject of slavery may be misunderstood, Therefore resolved,

1. That the Reformed Presbyterian Church is, and always has been, the firm and faithful friend and advocate of religious and civil liberty, and the stern and inflexible enemy of all tyranny and oppression.

2. That buying, selling, and holding slaves, as is done in the United States, is daring rebellion against Almighty God, and a most flagrant violation of the inalienable rights of man.

3. That those churches and Christian professors who apologize for slavery, or are silent on the subject, and do not testify against it, are chargeable with this evil.

4. That it is the special duty of every Covenanter to use all lawful means for the speedy removal of slavery from this land.

5. That while Reformed Presbyterians should sustain and encourage all proper measures for the abolition of slavery, they cannot consistently unite with the liberty political party in their justification of, and apologies for, the Constitution of the United States, which sanctions and supports the evil, and is the great bulwark of American slavery, or in swearing to support this Constitution, or in electing others to do it for them, for the purpose of abolishing slavery, thus doing evil that good may come.

6. That the people under our care be, and hereby are directed to prepare memorials addressed to the legislatures of Illinois and Indiana, and also to the congress of the United States, calling upon these authorities to submit to Jesus Christ, the Prince of the kings of the earth, to receive his law revealed in the Bible as the rule of legislation, and to break off their sins by righteousness, and their iniquities by showing mercies to the poor.

7. That in view of the threatened and impending judgments of Heaven over this guilty land, it is the duty of every Covenanter to open his mouth in the cause of the dumb, to pray God earnestly and importunately, that every yoke may be broken, and the oppressed go free; that slaveholders and their abettors may be turned from their evil ways; that slaves may enjoy natural and spiritual liberty, and that all the inhabitants, rulers and ruled, may be brought to speedy repentance.

By order of Presbytery.

JAMES WALLACE, *Mod.*  
JAMES FARIS, *Clk.*

The next meeting of this Presbytery is to be held in Elkhorn, the 3d Monday of May, 1846.

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PITTSBURGH PRESBYTERY.

This Presbytery met, according to adjournment, in Allegheny city, Oct. 22, and, in the absence of the moderator, was constituted with prayer by Rev. James Milligan, the oldest minister present. Rev. John Galbraith was chosen moderator, and Rev. Thos. Sproull, clerk, for the ensuing year.

**STUDENTS.**—The principal business of this meeting was the hearing of pieces from the students. R. J. Dodds, Thomas M'Connell, J. B. Williams, A. M. Milligan, and Samuel Sterret delivered pieces as specimens of improvement, and Josiah Dodds, pieces of trial. All of them were unanimously sustained as highly satisfactory. Levi Purvis and Wm. George were received under the care of Presbytery as students of theology. Mr. Sterret having charge of a literary institution, and having made engagements which he could not break, was allowed, at his own request, to pursue his studies the ensuing winter, under the direction of Rev. James Love. Messrs. M'Connell and R. J. Dodds were also permitted to spend the winter in teaching, and were directed to make as much progress as possible in their studies. Mr. Oliver Wylie, (licentiate,) was allowed at his own request, to study the Hebrew language and Church history, under the care of Rev. T. Sproull. The remainder of the students under the care of this Presbytery—a goodly number—will pursue their studies in the seminary at Cincinnati.

**CALL.**—The call from the Beaver congregation upon Mr. J. W. Morton, was sustained as a regular gospel call, and, on being offered to the candidate, was accepted. The fourth Thursday of November was appointed for his ordination, at which time a meeting of Presbytery was to be held in Little Beaver meeting-house. We are highly gratified that this able and faithful advocate of reformation principles has so soon found an eligible settlement. We hope that he may long continue a faithful and successful labourer in the Lord's vineyard.

Arrangements were made for supplying the vacancies under Presbytery's care.

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PRESBYTERY OF THE LAKES.

This body, which met at Sandusky, Ohio, Oct. 10, had little of public interest before them. Mr. J. C. Boyd, a student under their care, was taken under trials for licensure. As to supplies, the only appointments made were Rev. J. B. Johnston to supply the Sandusky congregation part of the time during the winter, and Dr. Willson in Cincinnati, until the next meeting of Presbytery. Some of the congregations in the bounds of this Presbytery have suffered greatly by the failure of their crops the past season.

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THE COMMISSION ON COVENANTING.

The Commission met in Allegheny, Oct. 23, and was organized by the appointment of Rev. J. B. Johnston, moderator, and Rev. D. Scott,

clerk. Present, J. B. Johnston, D. Scott, and T. Sproull, ministers. Mr. Adams, (Utica, Ohio,) and Samuel Henry, (Pittsburgh,) ruling elders. James Wallace, minister, appeared in the afternoon session. On Friday, James M. Willson, minister, and John Brown, (New York, 1st cong.) ruling elder, were present. The remaining members, viz., a ruling elder from each of the presbyteries of Illinois and Rochester, were not present during the sessions. The Commission sat until Tuesday, the 28th, and succeeded in accomplishing, generally with much unanimity, the duty assigned them. The causes of fasting and thanksgiving were draughted anew, and with a few amendments, were unanimously adopted. In regard to the labours of the Commission in the principal business committed to them, viz. the preparation of a bond of a covenant, we say but little at present, inasmuch as the church will soon have before it the results at which the Commission arrived. We would remark, however, that agreeably to the tenor of their appointment, two courses were open to them. They might either undertake the drafting of an entirely new bond, embodying in it the substance of the national covenant and the solemn league, or they might merely prepare these covenants by means of marginal notes for renovation at the present time; appending such a bond as would answer the twofold purpose of expounding the import of the covenants, and at the same time constitute an integral part of the vow, especially in application to existing circumstances. After conversation in reference to the whole subject, the committee resolved to pursue the last of these methods. And, consequently, the result of their labours will appear in that form; first in order, a confession of sins; second, the covenants, with notes; third, an additional bond, consisting of, first, a vow of adherence to truth; second, a solemn renunciation of all opposing errors, and third, a solemn and explicit engagement to duties.

As to the merits of the documents prepared and now published in overture by the Commission, it does not become us to speak. The church will have them before her. And, in a matter of so vast importance and general concern, every officer, and every member of the church will, no doubt, carefully scrutinize that which is now presented before them for that very purpose. As to the plan pursued by the Commission, we are at liberty to say, that we believe it to be the only safe, as we are assured it is the only practicable one. It would be impracticable to form a new bond, and even if it could be done, we think it would not be wise to attempt it. The hope may also be entertained, that the sister synods in Great Britain may ere long unite with us in the work of covenant renovation. This can certainly be most readily accomplished, by all adhering to the old and venerable bonds of our fathers, whose ends, we may add, are yet unattained. Will they not be, as our martyred fathers hoped and prayed, the reviving of that great but apostate empire? We will, however, return to this subject again, when our readers shall have before them the doings of the Commission.

As to the financial department, we subjoin the following, as containing some facts of which it behooves some congregations to take due notice. "The committee on finance respectfully report:

That collections for the travelling fund have been received from the following congregations, viz.

*Pittsburgh Presbytery*—Pittsburgh and Allegheny, \$10.76; Monongahela, \$5; Miller's Run, \$3; New Alexandria, \$2.18; Union, &c. \$3.50.

*Rochester Presbytery* — York, \$8.60; Lisbon, \$4.00; Rochester, \$6.83.

*Illinois Presbytery*—Bloomington, \$4; Old Bethel, \$4; Princeton, \$2.62; Elkhorn, \$1.97.

*Presbytery of the Lakes* — Miami, \$4.60; Beech Woods, \$2; Brush Creek, \$3; Utica, \$3.17.

*New York Presbytery*—First Congregation, Philadelphia, \$16.53; First Congregation, New York, \$10.18.

Whole amount, \$95.87, being a little over 67 per cent. of the whole amount of the travelling expenses of the members of the Commission. The sums coming to each have been distributed in that proportion.

We would recommend that the congregations which have not contributed, be called upon to take up collections, and forward the same to John Brown, 31 M'Dougall Street, N. Y., who is hereby authorized to apportion them among the members of the Commission, until their expenses be paid, and if any thing remain, that it be reserved for Synod's travelling fund.

All which is respectfully submitted.

JOHN BROWN, *Chairman.*"

#### AFFAIRS ABROAD.

*Britain.*—*The Protestant Conference.* This meeting, the design of which was to establish, if possible, a basis on which Protestants might meet in opposing the growing influence of Popery, was held in Liverpool, Oct. 2. It was attended by clergymen from the Free Church of Scotland, United Secession, Reformed Presbyterian, Original Seceders, Scottish Congregationalists, Wesleyan Methodists, Baptists, Irish and English Presbyterians, and Episcopalians. The following basis was unanimously adopted.

1. The Divine inspiration and authority of the Holy Scriptures.
2. The doctrine of the Trinity.
3. The utter depravity of human nature in consequence of the fall.
4. The incarnation and atonement of the Lord Jesus Christ.
5. Justification of the sinner by faith alone.
6. The work of the Holy Spirit in the conversion and sanctification of the sinner.
7. The Divine ordinance of the Christian ministry, and the perpetuity and authority of the sacraments of Baptism and the Lord's Supper.
8. The right of private judgment in the interpretation of the Holy Scriptures.

We cannot bring ourselves to anticipate any great good from these attempts at union on some very general and ill-defined basis. On the other hand, we augur no little evil; and rather the more, if it be true, as one writer says, that "the members of no denomination abandoned, or in the slightest degree compromised their distinctive principles." Such a union cannot differ much from an agreement to differ. However, we would judge nothing before the time.

*Germany.*—The adherents of Ronge are rapidly increasing. They held, Sept. 15th, a large council or Synod at Stuttgart. They are to hold, hereafter, an annual synod. The next meeting is to be at Frankfort-on-the-Maine, where the diet of the Germanic empire holds its sessions. A meeting for the purpose of organizing a congregation in

Vienna, the capital of Austria, being deemed illegal, was dispersed by a battalion of infantry. A council of clergy of all sects has been called by the Prussian government for advice, in regard to the religious agitation of the country.

We note as an important sign of the times in Germany, the discovery of a secret club, having numerous and extensive ramifications, styled young Germany, which professes the most violent and ultra-revolutionary doctrines;—the division of property, the assassination of kings, &c. &c.

*Italy.*—An insurrection took place on the 24th of September, at Rimini, a city in the Popish territories. The insurgents were at first successful, but were finally overpowered, and dispersed or taken. The Austrian and Papal governments have since strengthened the garrisons of some of the neighbouring cities. The attempt seems to have been as ill-advised as it was unsuccessful.

*Sandwich Islands.*—There are five newspapers now published at Honolulu; four in English, and one in the Hawaiian language; a striking illustration of the power of Christian instruction, which in the course of twenty-five years has raised these islands from the lowest state of degradation to a respectable rank among civilized nations. We commend this fact to all infidel and other opposers of thorough Christian instruction. Who would think of introducing the heathen classics with their pagan mythology and filthy morals, into a Sandwich Island school, as essential to a complete course of humanizing education?

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#### AFFAIRS AT HOME.

*The Baptist Church.*—From the Baptist Register for 1845, it appears that they number 5373 ministers, 9232 churches, and 767,942 members. They have twelve chartered colleges and five theological seminaries. They publish fifteen weekly, five semi-monthly, and five monthly religious newspapers, six monthly magazines, and one Quarterly Review. The receipts of their principal benevolent institutions for the preceding year were, for the general convention for foreign missions, \$74,408; for the American Baptist Home Missionary Society, about \$50,000, and for the American and Foreign Bible Society, \$20,577.

*Anti-Protestantism.*—Dr. Reese, superintendent of the public schools in New York, has been removed from his office by the Board of Aldermen, eleven out of seventeen voting for his dismissal. This proceeding has far-reaching bearings. Dr. Reese has been the steady and bold champion of the rights of the children in the public schools, to the use of the Bible, and for insisting upon its introduction agreeably to law, he has been impeached by a set of men, whose act should have carried no weight with it, and the result has been as above stated. Although the majority of Aldermen disclaim any intention of excluding the Bible from the schools, yet the removal of Dr. Reese, so far as we can see, is the triumph of popery and infidelity, and as such is to be greatly deplored.

*Presbyterian Church, (O. S.) and Slavery.*—The Northern Synods of this body, so far as they have been tested, appear to endorse, by large majorities, the doings of the last General Assembly, in regard to slavery. The Synod of Philadelphia refused to allow the subject to come before them. The Synod of Pittsburgh, after some days' debate, came, by a



large majority, to a pro-slavery decision. Even the Synod of Cincinnati "cordially approve the action of the General Assembly." We may fairly set down this heretofore influential denomination as decidedly pro-slavery: as one of the pillars on which the tottering system of oppression leans. In the mean time, the New School Synod of Cincinnati has suspended by a vote of *twenty-eight* to *six*, the Rev. Wm. Graham, for teaching the doctrine that the Bible sanctions slavery. We commend them for their firmness, and express the hope that they will not be moved by the denunciations which will be poured upon them by pro-slavery ministers and presses.

*German Reformed Synod.*—This body, which met in York, Pa. Oct. 16th, has endorsed fully the entire Protestantism of Drs. Schaf and Nevin. They say, "after a most earnest and thorough examination," that "the book" of Dr. Schaf, "The Principle of Protestantism," "is well calculated to promote the true interests of religion, and entitles its author to the respect and affectionate regards of the Protestant community;" Dr. Berg and two ruling elders voting in the negative. We are far from satisfied with this decision; and, as a part of the "Protestant community," we will withhold our confidence until some further explanations are given; for if these professors have not taught the "real bodily presence" of Christ in the Lord's Supper, they are much to blame for employing language that can hardly mean any thing else.

*The Associate Church.*—This body is beginning to reap the fruits of the late attempts at union by a mutilation of the Westminster Confession. Rev. C. Webster of this city, and Rev. F. W. McNaughton of Mercersburg, Pa., well known as ardent opponents of the late temporizing plans and policy of that body, constituted the Associate Presbytery of Philadelphia, on Tuesday evening, Nov. 11th, in this city. They are resolved to adhere to the Confession in its integrity. Our readers will soon have their statement before them in the "Armory," which will be the organ of the Presbytery.

*The American Board of Commissioners for Foreign Missions.*—The annual meeting of this board, which was held in September in the city of Brooklyn, was more numerously attended than any previous meeting, and its proceedings, particularly in reference to slavery, unusually important. It appears that the missionaries among the Choctaw and Cherokee Indians have, in forming congregations, admitted slaveholders to communion. This has been very offensive to many of the contributors, especially in the New England states, the stronghold of the board, and memorials have been for years past sent up, requesting some action by which the evil might be remedied. The result has been the adoption of a report carefully prepared by a committee appointed at the meeting in 1844, in which, while slavery is pretty severely handled, it is not condemned as, in itself, a moral evil; and the whole responsibility of laying down specific rules for the admission of members, is shifted from their own shoulders to those of the missionaries, and the religious bodies with which they are respectively connected.

This is proclaimed by the pro-slavery press to be a final settlement of this "troublesome" question, and they add, as we interpret it, that the board can now go on to spread the gospel, and never mind the poor slave. We hope and believe they are mistaken. We will be greatly disappointed should there be no farther demonstration from the supporters of this vast corporation, against the gross and shameful iniquity

of establishing among the heathen, a slave-holding and *caste*-supporting Christianity—a Christianity that will let alone every evil, provided it be legalized, or, at least, if it be interwoven with the habits and usages of the pagans. Their own language is—

“But slavery is not the only social wrong to be met in the progress of the missionary work, and to which the principles which are adopted in prosecuting that work must probably be applied. There are the castes of India, deeply and inveterately inwrought in the very texture of society, causing to the mass of the people hereditary and deep degradation, leading to the most inhuman and contemptuous feelings and conduct in social life, and presenting most formidable barriers to every species of improvement.”

Now, if we understand them, the Board teach, that against the system of *caste* in Hindostan, the principles of the Bible are only to be brought *indirectly*;—that no open, direct, practical and consistent opposition is to be made to it. For example, that the missionaries may admit to church privileges a Brahmin, without directly teaching him the sin of that system which leads to the most contemptuous feelings and conduct towards a Paria, or one of any inferior caste. That a Brahmin church-member may refuse to eat with his Paria brethren, or to associate with them, and yet he is to be received to membership! We hope they slander their own missionaries, for the sin of the Board in that case would be as nothing compared to the sin of those ministers of Christ, who could present to the heathen such a caricature of Christianity.

Still we are glad to find them endorsing the language of one of their missionaries, who thus speaks of slavery among the Indians:—

“I have been more in the midst of the slaveholding population, and seen more of the pernicious effects of the system among the Indians, than some of my brethren. Viewed in all its bearings, it is a tremendous evil. Its destructive influence is seen on the morals of the master and the slave. It sweeps away those barriers which every civilized community has erected to protect the purity and chastity of the family relation. We also see its baneful effects on the rising generation. A great proportion of the red people who own slaves, neglect entirely to train their children to habits of industry, enterprise, and economy, so necessary in forming the character of the parent and the citizen. Slavery, so far as it extends, will ever present formidable obstacles to the right training of the rising generation.”

But how, after granting all this, is it possible that they can refuse to purge their churches of so “tremendous” an evil?

## OBITUARY.

THOMAS G. ARMOUR.

The subject of this notice was born in Winnsborough, South Carolina, in the year 1790, of pious parents, members of the Reformed Presbyterian Church. Early in life he gave evidence of the power of godliness in his reserved and exemplary conversation. The amiableness of character, the gravity of his manners, his superior intelligence and uncompromising integrity, gave him great influence over the other members of the family, and served to restrain those of them who were less disposed to observe the bounds of Christian propriety. He enjoyed

the friendship, while at the same time he censured the follies of his youthful companions. In youth he devoted himself to God, and took his place in the church as a witness for Jesus Christ.

Having his righteous soul vexed from day to day with the unlawful deeds of slaveholding, and desiring to enjoy liberty, he removed in 1822, with several other covenanter families, to Randolph county, Ill. Soon after his settlement here, he was elected and ordained to the office of ruling elder in the congregation of Old Bethel, of which Rev. S. Wylie was then pastor. For this office he was singularly fitted by a rare and harmonious combination of natural qualifications and gracious endowments. Never have we known a more perfect model for the office which he filled. He was naturally diffident, but had an independent mind. While he showed all due respect for the opinions of others, he thought for himself. He was careful in forming a conclusion, but when formed, his judgment was fixed. Possessing, too, a disposition pleasant and amiable, united with manners naturally dignified and graceful, he maintained his principles, and also retained and increased the esteem of those who differed from him. He was firm without obstinacy,—he was grave without moroseness. He was modest and diffident without servility,—he was cheerful without levity.

He understood well, and he loved ardently the principles of the Reformed Presbyterian church. To her distinctive principles and ancient attainments, however unpopular, he was strongly attached. He approved of, and delighted in, all the laws, ordinances, and forms of the house. He allowed no consideration of fear, or favour, or expediency to influence his judgment in relation to the order and discipline of the church. And while he maintained strictly the order and laws of the house of God, he knew also how to have compassion on the ignorant, and on them who are out of the way.

He was alive to the interests of the church. He preferred Jerusalem above his chief joy. His personal interests were all held in subserviency to her prosperity. His attendance upon church courts was regular and punctual. However inconvenient, he always regarded attendance to his official duties as of paramount obligation. He was ready to co-operate in plans for extending the principles of the church. Often he lamented the indifference of Covenanters in lengthening the cords and in strengthening the stakes of Zion.

His piety was rare and exemplary. Of him it may be said, he walked with God. His life was a beautiful example of the uniformity and symmetry of Christian character. The uniformity of the Christian distinguished him from the hypocrite. The hypocrite may put on some parts of the Christian's clothing, but he cannot put on his uniform. The features of the true Christian were so clear, and so well arranged in Mr. A.'s character, as to leave no doubt of its genuineness. Backward and retiring in his deportment, it required an intimate acquaintance with him to appreciate his worth. He made no display of superior attainments; but to some persons in whom he had confidence, he would sometimes tell what God had done for his soul. He lived by faith, and above the world. His treasure was in heaven, and his heart was there also.

During the last few years of his life, Mr. A. suffered many reverses in his temporal affairs. Riches made to themselves wings, and flew away. God sometimes exercises his people with severe afflictions be-

fore he calls them to leave the world. He designs thus to wean their affections from earthly things, and to set them upon things above.

Under repeated losses of worldly property, Mr. A. maintained equanimity and cheerfulness of mind. He was never heard to express a murmur. He was calm, patient, and resigned. Knowing that he had in heaven a more enduring substance, he was little troubled with the loss of earthly things. He maintained a constant sense of dependence on God for temporal blessings, as well as for spiritual. He believed that the Lord will give that which is good. He acted on the principle that Christians should do their duty, and depend on God to supply their wants. A single remark will illustrate this: he was appointed by the session of which he was a member, a delegate to the last meeting of the synod of the Reformed Presbyterian church in the city of Allegheny. Although many difficulties were in his way of attending that judicatory, at so great a distance, and at that season, yet he regarded the call as of God. To one who suggested the difficulty of his leaving his farm at that season, there being no one to attend the crop in his absence, he replied, "If it is my duty to go to the synod, God will provide some one to follow the plough."

Mr. Armour was spiritually minded, and enjoyed life and peace. His conversation was chiefly about spiritual things. Even when he spake of worldly concerns, there was always a savour of spirituality that rendered his company pleasant and refreshing to pious people. It was exceedingly rare that he spake an idle word. His mind was so much exercised about religious subjects that he spake only on worldly matters when necessary.

A few days after he returned from synod, he was taken with fever. For a short time little danger was apprehended. The disease, however, assumed a typhus form, and dangerous symptoms appeared. Mr. A. was no way disconcerted by the appearance of the king of terrors. He felt that the last enemy is a conquered foe. It was only at intervals that he enjoyed the exercise of his judgment. These times were employed by him in comforting his wife in view of his departure, directing his children and admonishing his friends. He felt bound to this world by only one tie,—the affection of a beloved wife and children. He insisted upon his wife giving her consent to his removal. At first she was unable to yield; but soon she was enabled to express her compliance with his request. He was then free, and waited only on the call of his Lord. His enjoyments and prospects were above those of ordinary Christians. He knew in whom he had believed. He felt that to depart and be with Christ is far better. Sometimes his mind appeared to be filled with rapturous enjoyment. Hence such expressions were sometimes heard as, "O, the love of God manifested through the Lord Jesus Christ!" "The dignity and glory of Jesus Christ far excels!" "The covenant of grace is sure and sufficient," &c. &c. He spake of the great satisfaction he had had in hearing preaching; how he had been comforted and strengthened, and lamented the inattention and indifference of some professors in attending on the ministry. And when his mind was unfitted for regular exercise, his unconnected thoughts were of the same character.

The prospect of parting with Mr. Armour was to us like cutting off the right hand; but when we saw his faith and hope, we thought it a pity that he should stay any longer.

“ We gathered round his bed, and bent our knees  
 In fervent supplication to the throne  
 Of Mercy, and perfumed our prayers with sighs  
 Sincere, and penitential tears, and looks  
 Of self-abasement; but we sought to stay  
 An angel on the earth;—a spirit ripe  
 For heaven; and Mercy, in her love, refused:  
 Most merciful, as oft when seeming least;  
 Most gracious, when she seemed the most to frown.”

He suffered little, complained none, and declined gradually until the 15th of July, 10 o'clock, P. M. when he fell asleep. †

He left a wife and nine children. Their loss is his gain. “ Mark the perfect man, and behold the upright, for the end of that man is peace.”

The funeral was an evidence of the respect in which Mr. A. was held by his neighbours. A spontaneous expression of respect and sorrow was given by all classes to his remains; for, although the notice was necessarily short, and the season throng, yet the funeral procession was larger than had ever been seen on any previous occasion in the neighbourhood.

J. W.

† **ORDINATION.**—Mr. Joshua Kennedy was ordained to the office of the holy ministry, and installed in the pastoral charge of the Conococheague congregation, Nov. 7th, by a commission appointed for that purpose by the New York Presbytery. Rev. C. B. M. Kee preached the sermon from Rev. ii. 1; proposed the usual formula of questions, and offered the ordination prayer. Rev. J. M. Willson gave the charge to the pastor, and Rev. S. O. Wylie, the charge to the people. On the preceding day the Commission had heard the trials assigned Mr. K. by the presbytery, and had attended to an examination embracing the Hebrew and Greek languages, didactic and polemic theology, the peculiar principles of the Reformed Presbyterian Church and their application, and church government and order. All these were unanimously sustained. The services were well attended throughout, but particularly on the day of ordination, when the meeting-house was well filled with an interested and attentive audience.

† **INSTALLATION AND CALL.**—Rev. S. M. Willson was installed in the pastoral charge of the Kortright congregation on the 22d of October. The congregation of Beechwoods and Garrison, belonging to the presbytery of the Lakes, has made a call upon Rev. J. J. McClurkin of Princeton, Ind.

† **COMMISSION ON COVENANTING.**—We ask the special and *practical* attention of those congregations which have not contributed to the travelling fund of the Commission, to their resolution on that subject. They will find it on page 158 of this number.

† “ Notices of Deceased Children,” again necessarily omitted.

**ERRATA.**—The absence of the Editor was the occasion of some *errata* in our last number. Page 120, line 26, for “ deposition,” read “ defecation;” and line 39, for “ piety,” read “ unity;” page 121, line 6, for “ those,” read “ some;” and line 7, for “ has been,” read “ has not been;” page 123, line 7, erase “ says;” page 131, line 1, for “ many,” read “ nearly.”



## ACKNOWLEDGMENTS.

Allegheny, Pa., Jno. Quinn, Adam Willson, J. M. Walkinshaw, Jno. Miller, Jos. Thom, Jar. M'Gaughen;—(these should have been acknowledged on the November number.) Bakerstown, Pa., David Dodds, Alexander Glasgow; Blairsville, Pa., Montgomery P. Thompson; Bono, Ia., Mrs. M'Intyre, Miss Margaret Ferguson; Chandlersville, Ohio, Jno. Forsyth; Cherokee, O., Rev. J. B. Johnston, Rev. James Wallace, James G. Johnston, Joseph Forsyth; Commerce, Michigan, John Ewing; Craftsbury, Vermont, J. Calderwood, R. Calderwood, L. M'Intyre, Samuel E. Morse, William Trumbull, Royal White. L. Harriman, William Morse, John Matthews, Clarissa Morse, William Bearkley, Gabriel Patterson, James Mitchell, Nancy Randall; Darlington, Pa., James M. George, William M'George, Jonathan Smith; Dillsburgh, Pa., Miss Prudence Willson; Dresden, Ohio, Ira Smith, William Dunlap, Joseph Wylie, John Wylie; Edwardsville, Illinois, John Maffit; Ellsworth, Ohio, Isaac Kirkpatrick; Forks of Muddy Creek, Pa., James Wilson, Esq., Freeport, Pa., Joseph M'Kee; Greencastle, Pa., William Brown; Harrisburgh, Pa., Agnes Crain; Lower Chanceford, Pa., Rev. John Adams; Madison, Pa., Wm. C. Purvis; Mansfield, Ohio, John Finney; Munnford, N. Y., James Murray; Nashville, Illinois, Rev. William Sloane, William Auld, John Steele; New Alexandria, Pa., Mrs. Martha Cannon, Robert B. Cannon, Joseph Purvis, Thomas Brown, James Shaw, Andrew Patterson, William Workman; New Bedford, Pa., Rev. J. P. Ramsey; Newburgh, New York, John Knox Lawson, Edward Wier; New Concord, Ohio, William Elliott, Robert Spear, Samuel Jamison, John Jamison; New Derry, Pa., John N. Cannon; Northfield, Ohio, John Walker; Northville, Michigan, Hugh Woodburn, A. S. Brooks, Stephen Amesbury, William Hunter, Samuel Blackwood; Orange, Indiana, William Houston; Petersburg, Virginia, John Stevenson; Philadelphia, Pa., Thomas Love, Peter Taylor, Robert Elliott, William Kerr, Archibald Semple, George Lamb, Robert Donnelly, Samuel M'Gonnigle, Charlotte Dickson, Stephen Douthett, Mrs. Taylor, Elizabeth Shannon, David Eccles; Pittsburgh, Pa., Daniel Euwer, Robert Glasgow, Miss Martha W. Thompson, Alexander Campbell; Princeton, Indiana, Robert Stormont, James Stormont; Rochester, New York, Samuel Aiton, John Brown, John Connor, James Campbell, Abraham Eernisse, Jacob Luitweiler, Henry Luitweiler, Andrew Love, William Semple, Charles Stormont, John Taylor, James Taylor, John Lowry, Hugh M'Elravey; Roxbury, New York, James H. Thompson; Saintfield, Ohio, Andrew Orr; Salem, Indiana, Aaron Gordon, Thomas Reed, George Tippon, Robert Rock, Isaiah Reed; Saxonsburgh, Pa., Andrew Addams; Shannon, Ohio, John Dunlap; Sparta, Illinois, Samuel Holladay, Archibald Hood, James Steele, Jr. John Donnelly, Robert Lyons, James M'Donald, John Holladay, William Wier, David Ewing, Charles G. M'Kinley, John T. Montgomery, James Findley, William Findley, Thomas Findley, James Matthews, William Matthews, Archibald Rogers, Andrew Miller, Sen., William Miller, William Boyd, Robert Miller, Wm. M'Neil; Southfield, Michigan, David Torrence; Thompsonville, Conn., James M'Lean, James Simpson, James Bryson, David Doig, James Ronald, Hugh Richmond, William B. Smith; Utica, Ohio, Rev. Armour M'Farland, Thomas M'Naughton, James Graham, William Dunlap, James Dunlap, George M'Clelland, John M'Daniel; West Greenville, Pa., David M'Elhamy, Robert Edgar, David Edgar, John Jack, Thomas Hawthorn, Robert Rodgers; West Rushville, Ohio, William M'Clung, Esq., each \$1 00. York, N. Y., James Guthrie, 50 cents.



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## TERMS.

### THE COVENANTER

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*Rev to Francis*

*Cambridge Mass*

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No. 6.



THE

# COVENANTER,

DEVOTED TO THE PRINCIPLES OF

## THE REFORMED PRESBYTERIAN CHURCH.

EDITED BY

JAMES M. WILLSON.

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"The Law of the LORD is perfect."—PSALM XIX. 7.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—PHIL. III. 16.  
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WILLIAM S. YOUNG, PRINTER.



## THE COVENANTER.

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The general object of this Magazine shall be to disseminate the doctrines of the testimony of the Reformed Presbyterian Church. Its pages shall be devoted chiefly to the following points:

1. The mediatorial authority of Christ over the nations of the earth, and the immoral character of the Constitution of the United States.
2. The evils and danger of Popery, in its religious and political aspects.
3. The divine right of presbyterian Church Government, in all its parts.
4. The sin and danger of Slavery, and the duty and safety of immediate emancipation.
5. The duty of total abstinence from intoxicating drinks as a beverage, and the immorality of the traffic in this article.
6. The immoral tendency of the study of pagan literature in the colleges and universities, and the necessity of a reformation in the course of literary studies.
7. The imperative duty of Christians to support Domestic and Foreign Missions.

The following individuals, among others, have agreed to contribute to its pages, and their names will be a sufficient guarantee to the members of the Church and others, that the publication will be worthy of their support.

Rev. Robert Wallace; Rev. James Milligan; Rev. James R. Willson, D. D.; Rev. William Sloane; Rev. Samuel M. Willson; Rev. William L. Roberts; Rev. J. B. Johnston; Rev. Andrew Stevenson; Rev. J. Wallace; Rev. Hugh Stevenson; Rev. J. J. McClurkin; Rev. J. M. Beattie; Rev. William Sommerville; Rev. Joseph W. Morton.

We take pleasure in announcing to our patrons, that occasional contributions to our periodical may be expected from the Rev. THOMAS HOUSTON, Knockbracken, Ireland, long and favourably known as the able and faithful editor of "The Covenanter," an Irish magazine devoted, like our own, to the principles of the Reformed Presbyterian Church.

THE  
COVENANTER.

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JANUARY, 1846.

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**DIVINE AND HUMAN RIGHTS**; or, the Westminster Confession and the Constitution of the United States tested by the Holy Scriptures. By Rev. C. Webster, Pastor of the First Associate Presbyterian Congregation, Philada. 8vo. pp. 120. Philada. 1845.

Controversy is, in some respects, an evil; but out of it, Providence brings great good. The assaults made upon the truth become the occasion of bringing to view the solid foundations on which it rests. In the hour of danger her friends rally around her; their faith is confirmed, and their attachment strengthened, and they are animated and imboldened to more determined efforts against the combined powers of error and wrong. All the church's attainments have been gained by conflict. Not a forward step has ever been taken without controversy. The ground now occupied by the truth of God, has every inch of it been won by the exertions of the faithful. We have no sympathy with that false and puling sentimentality which shudders at controversy, and dreads a hard word or a severe epithet more than it does error and sin; that would tolerate evil and allow it to rankle and destroy, rather than shake the nerves of the timid by raising the alarm, and making open and uncompromising opposition.

This pamphlet is controversial. It has had its origin in the discussions which have resulted from the late attempts to unite in one, various bodies that have for generations back been testifying against each other. As usual, where these efforts have been made in modern times, this union was to have been brought about by the sacrifice of the truth; by mutilating the venerable and scriptural documents compiled by our reforming ancestors. Against this "breaking down of the carved work of the sanctuary," Mr. W. enters his earnest and vigorous protest. And very truly and wisely he associates with his defence of the Confession, an expose of the unrighteous character of the Constitution of the United States; for to the influence of this unhallowed document, the production of a body largely composed of infidels, may be traced many, if not quite all, the infidel, not to say atheistic notions now prevalent in the United States, on the subject of civil government.

Mr. W. lays as a foundation, the following principles, that nations should "recognise the being of God, and enter into a formal obligation to yield obedience to his law;" and that "nations which enjoy the light of divine revelation, must recognise the Lord Jesus Christ in his mediatorial office, and enter into a formal obligation to yield obedience to him in their conventional character, as he is the administrator

of the law of nature;" and "that civil governments must receive the law of nature, however made known, whether administered by God as Ruler or Redeemer, as the true and only basis of all human authority, and enter into a formal obligation to obey its requirements." To these statements the great body of Christians will yield their assent. The great mass of the religious are willing to admit the principle that it is with God in Christ we have to do as Christians, and that, whether we are employed in private, in ecclesiastical, or in civil affairs. In stating these propositions, however, we would have made no limitation. We would have said the "law of God," instead of the "law of nature." Jesus Christ exercises by the gift of the Father "all authority in heaven and in earth." And there is no division of his claims. There is not one set of laws to which professed Christians only are bound to submit themselves, but from which others, to whom the scriptures come, are exempted. He calls upon all to be Christians, and, of course, to "do all in the name of the Lord Jesus." Col. iii. 17. True, many refuse to submit to Christ as mediator. They reject the only way of access to God. But certainly their conduct is not to be the rule by which we test the claims of Immanuel! To him "every knee shall bow." He dispenses and executes the whole will of God. We have nothing to do,—we can have nothing to do as Christians with Christ, as he is God. We have to do with him as the "sent of the Father;" and, we repeat, all ought to be Christians.

We make these remarks, not because we think there is any difference, so far as we can gather his views, between Mr. W. and ourselves on this point, but because we frequently meet elsewhere with expressions and statements which seem to convey the idea that the Christian has, as such, a twofold allegiance: one to Christ in his absolute character as God, another to him as Mediator. We would be glad to suppose that we fail to gather the true meaning of those who so express themselves, for in our view such a doctrine is little better than deism. Against this, Mr. W. also enters his protest. But we would have avoided any expression that would even appear to divide our allegiance.

Our author's *fourth* proposition will not meet with much favour in this age and land of infidel and godless government. It is as follows:—

"That civil governments favoured with revelation, are bound to require of their subjects, and, if need be, enforce upon them, an outward conformity to both tables of the moral law, in all their natural, social and official relations." p. 26.

This he explains:—

"The magistrate then, must, in general, under the penalty of his country's ruin, and the loss of his personal salvation, in case of disobedience, SUPPRESS AND PUNISH, IF NEED BE, avowed atheism, image worship, heresy,\* public blasphemy, open breaches of the Sabbath, insubordination of every kind, breaches of the peace, drunkenness, keepers and frequenters of brothels—the venders of lascivious books, pictures, &c.,—fraud, theft, and gambling, libellous publications and perjury,—protect every human being under his jurisdiction from oppression of every kind,—and so secure to all the exclusive, unmolested enjoyment of the fruit of their own labour, skill and industry." pp. 26-27.

\* "We use the term 'heresy' in its legal sense, as it is evidently used by the Westminster Confession, and defined by our lexicographers; which consists in a denial of some of the essential doctrines of Christianity, publicly avowed and distinctly maintained; such heresy as is clearly condemned by the moral law. But more of this in the sequel."

Here, in our judgment, Mr. W. should have laid out his strength. Had he grouped together in this place the immense mass of evidence which we find scattered throughout the pamphlet, his efforts would have told with greater effect. That nations should enact laws guarding the *first* table of the decalogue, or, in other words, punishing sins committed directly against God, as well as those which consist in interfering with human rights and privileges, can, as a general truth, whatever difficulties may lie in the way of its application in some instances, be readily and irrefutably established. The magistrate is "the minister of God," and as such he should vindicate the divine name and honour. It belongs to all higher powers to do this in their own sphere,—even employers, manufacturers, &c., should not allow God's name to be profaned upon their premises. The scriptures show this to be among the duties of magistrates. None will deny that it was during the patriarchal ages. It was expressly enjoined upon the Israelitish rulers. It has always, until very recently, been reckoned among the ends of magistracy. On this subject there is a very common, but very flagrant begging of the question, by first defining civil government to be an ordinance which has no concern with any thing not entirely worldly and temporal, and then very sagely, as if the reasoning were irrefutable, drawing the conclusion that he has nothing to do with the first table. But where is the authority for this definition? Is it in the Bible? No; they never go there for it. Is it in the practice of nations? No; the boast is, that it is a new discovery, like the power of steam. Again, such enactments have an intimate connexion with the well-being of society.—Idolatry, blasphemy, gross heresy, and Sabbath profanation, if unrestrained, will ultimately terminate in national ruin. God has recorded his approbation of such enactments. And, finally, the blessing of the Almighty has rested upon such nations as have directed their efforts in this way. Witness the godly and reforming kings of Judah, and the Scottish and continental reformers, and the puritans of New England. In view of these considerations, all nations which have any claim to be called Christian, do now admit, less or more, the principle, and hence the laws against blasphemy, and in defence of the Sabbath. An entire rejection of this principle would argue, as it would aggravate, the power of infidelity, or even atheism.

The common objection to the argument drawn from the Jewish code and administration, Mr. W. thus ably answers:—

"It is generally conceded by all who bow to the authority of divine revelation; that whatever was not typical and local in the Jewish economy, is moral, and therefore of universal and perpetual obligation. At least, we know of no sect, avowedly Christian, who do not acknowledge the law of the ten commandments to be moral. To this law we appeal, we claim nothing from magistrates, beyond the external enforcement of this law,—nothing from the people in their social and civil relations beyond obedience to this law. The transgression of this law is as heinous now as it was in the days of Moses, and is attended with increased aggravations of guilt. Is a belief in the being of God less necessary to us than it was to the Jews? Then the "fool" only dared to say in his heart, "no God;" then the magistrate, in vindication of the law, would have laid hands on him, had he declared his atheism and blasphemy publicly, Lev. xxiv. 11—16, 23. If the Lord our God be "the same yesterday, to-day, and for ever," is not idolatry and image worship the same offence now that it ever was? Then, the magistrate restrained and punished these daring crimes. Deut. vii. 5; 2 Kings xxiii. 4—15. If a seventh portion of man's time was then necessary to be devoted exclusively to rest from ordinary labour, the public and private worship of God, and works of necessity and mercy, is it less so now? If the magistrate was then bound to punish the public transgressors of this law, why not now? See Neh. xiii. 15—22." p. 34.



That this doctrine does not interfere with the rights of conscience, Mr. W. thus proves:—

“But it may be inquired, Would not the execution of the moral law by the magistrate infringe upon liberty of conscience? We answer unhesitatingly, No. It would indeed infringe upon a prevalent and shining fallacy which has been incorporated into several of the state constitutions, namely: “That every man has the right to worship God according to the dictates of his own conscience.” This is saying, that papists may burn our Bibles—may take our lives, because the dictates of their conscience lead them to judge that by doing so they are doing God service. Burning heretics is an act of faith. In the reign of Charles II. and James I. this kind of liberty of conscience was the specious pretext for the introduction of Popery. With what success the same plea is now urged in our own country, let the history of the times attest. It has been well observed that there is but a single step between the sublime and ridiculous, so there is but a single step between liberty and despotism. The papists found their despotism upon the church’s supposed liberty of conscience, and right of supremacy over mankind, to crush all liberty. We republicans found our despotism upon each individual’s supposed liberty of conscience and right of supremacy over himself. In the one case, men become slaves to the lusts of their superiors, in the other to their own. In both cases the practical result is the same, with this difference only, in the latter case we enjoy the poor consolation of knowing that we have been wholly the authors of our own ruin. The truth is, God, who alone is Lord of the conscience, has bound it by his own law. We, therefore, humbly suggest, whether it would not come much nearer the truth to say, ‘*All men possess the right in the sight of God to worship Him according to the directions of his word;*’ and in the sight of men the right to judge for themselves what is the peculiar, distinctive faith or mode of worship which the word requires? But men have not the right, either in the sight of God or men, to teach any system of faith, or maintain any mode of worship which infringes upon the law of nature. Men may not, under the plea either of liberty or despotism, trample down the immutable, eternal law of the universe.” pp. 32-33.

Our author proceeds to inquire:—

“5. How far is the civil government required to obey and execute the moral law, as it is connected with our Lord’s administration of the covenant of grace?” pp. 30-31.

Under this inquiry he discusses the important subject of the duty of nations regarding the church and the Christian religion generally. He advocates a recognition and support of the Christian religion by the constituted authorities. In his own words:—

“The magistrate must recognise the existence of the church, secure her independence in her own sphere, as she is a public body of men under his jurisdiction. He is to regard the church as a co-worker with him for the good of his subjects, as bringing to his aid the strongest guarantee known to the world for the maintenance of his authority, and for that obedience to law which is as essential to national as to individual prosperity. He is therefore bound to give the church such temporal support, equitably raised, as may be necessary; or, at least, to give her all legal facilities requisite for acquiring, and holding, and disbursing so much of the property of the world as may be really necessary for her general extension and maintenance in all parts of his dominions, that she may not be hindered in the accomplishment of her divine mission, 1 Kings v.; 2 Chron. xxxi. 11.” p. 31.

It ought to be remembered, that the question whether pecuniary support should be furnished to the church out of the national treasury, is distinct in many respects from the great question of a national recognition, and sanction, and countenance of the true religion and church. They may be—they are, intimately associated, but they are not the same question. Laws might be made fully recognising the church, and yet no provision made by legal enactment for the providing of ecclesiastical revenues. We make this remark, chiefly because they have been, often, not only considered to be one and the same question, but the matter of pecuniary support has been the most prominent. Mr. W.

maintains that nations should do both, but does not always keep them sufficiently distinct.

We hold, with our author, the interests of religion to be legitimate objects of national concern;—1st, Because the nations are under the dominion of the Lord Jesus Christ, and are bound to promote his glory and the interests of his kingdom. Thus the prophet Isaiah, “The nation and kingdom that will not serve thee shall perish.” Isa. lx. 12. 2d. Because the Christian religion alone teaches men who and what God is, and what their duties are to God and to their fellow-men. And it alone brings with it sufficient sanctions to prompt to cheerful and consistent obedience. And hence, 3d. Because religion is absolutely essential to the national welfare. If education is to be fostered, much more the church. 4th. We have the example in the Jewish nation of such a system. As this came immediately from God, it must have been right,—as it has never been repealed, the principle, divested of peculiarities, must be right and binding still. 5th. It is expressly affirmed in the prophetic scriptures, that such shall be the case in New Testament times.—“Kings shall be thy nursing-fathers, and queens thy nursing-mothers.” Isa. xlix. 23. 6th. There is the admission of nearly all Christians, that such will be the case in the millenium. 7th. It is absurd to suppose that civil government which has been given to Christ for the good of the church, must not know the church as such, nor give her any favours beyond a synagogue of Satan! Strange notions men must have of a *divine* ordinance, who can believe that it must stand neutral between God and the devil!

Mr. W. advances some views in this connexion, with which we cannot altogether agree. He says, referring to the duty of the magistrate to countenance the true religion:—

“But in the execution of this part of his office, he must treat all denominations on the principles of equality, who hold and teach obedience to the law of nature, excluding and suppressing all transgressors of that law, while he is careful never to lay burdens upon one party for the benefit of another.” pp. 31.52.

And again,

“The conclusion, then, is to my mind irresistible, that the magistrate of a Christian nation is bound to impose upon his subjects such a tax as may be necessary for the support of some form of religion which harmonizes with that law which he is appointed to administer, and to suppress every other form that transgresses that law, which of course must be a false religion. Should any doubt this, we will not dispute, as it does not affect our principal arguments. But in the imposition of this tax, he must leave the subject free to select for himself the peculiar or distinctive creed and form of worship which he may desire to support, that conscience may be left in the free enjoyment of that liberty which God has conferred upon it.” p. 50.

Again,

“In our present view of the law, the magistrate has no *direct* concern, for many reasons which might be adduced: he is no ruler, and has no direct jurisdiction *in* the house of God; consequently, he cannot restrain, or in any manner hinder the free discussion of theological questions, so long as the contending parties keep within the limits of the law in its natural state. He can neither dispense nor appoint others to dispense gospel ordinances, nor interfere in any manner with the internal government of the church, nor establish by law any particular creed or mode of worship.” p. 31.

His views are thus further explained:—

“New England, till infidelity poisoned the minds of her people, acted upon this plan with the happiest results. Her views of the magistrate’s power, *circa sacra*, were entirely scriptural, during the whole of the eighteenth century, and till a very few years ago. After the first settlers had learned the principles of liberty, they

abolished, or suffered to become a dead letter, all those laws, the principles of which they brought with them from popish Europe, that infringed upon the rights of conscience. Persecution expired altogether about the beginning of the eighteenth century. The law imposed a moderate tax upon every one for religion, and bound him to choose and support *some form of worship*: and where individuals refused to make any selection for themselves, the state made the selection. The magistrate established no distinctive creed or form of worship, but enforced an external obedience to the decalogue. During this period, New England enjoyed a greater degree of civil and religious liberty and general happiness,—made more rapid progress in diffusing general intelligence, true religion, sound morality, and every other thing which goes to constitute national greatness and elevate the condition of men, than has ever been allotted to any other people on earth. If there be any exception to this remark, it is found in the superior religious attainments in Scotland from 1638 to 1707, notwithstanding the oppressions of a tyrannical government, during the greater part of that period.” p. 51.

Now, if all this merely imports that the civil authority cannot prescribe the church's creed, we do most heartily assent to it. We would firmly maintain it, as our fathers always did. But if it mean that the nation is not to recognise the church as a body holding the Christian creed,—that there is to be only some vague and undefined recognition of Christianity, we most decidedly object. To what extent, indeed, the principles of Christianity should be exhibited, or how minutely they should be stated, in acts recognising the Christian church, we are not anxious to define. But that the public countenance should shine equally upon all who *profess* the Christian name, is a doctrine that, while it evades no difficulty commonly supposed to attach to any recognition at all, as that it makes the magistrate the judge, &c. is encumbered with difficulties of its own. To the general principle as expressed by Mr. W. that the magistrate can take no cognizance of any thing belonging to the covenant of grace, we cannot assent, for the following reasons:—

1. It abandons the argument for the power of the civil magistrate, taken from the Old Testament. Joshua, Samuel, David, Solomon, Hezekiah, Jehoshaphat, Nehemiah, and all other reforming civil rulers, enacted laws respecting things that emanate from the covenant of grace. The provision for the support of the church, the building of the temple, the furnishing of beasts to be offered in sacrifice, and many other acts for which the Spirit of the Lord honours them, were of this description. None of all these were, or could be commanded in the law of nature. They never could have existed, but for the new and better covenant.
2. The magistrate cannot, on the principle we oppose, enforce the observation of the Christian Sabbath, for it commemorates the resurrection of Christ.
3. The magistrate was commanded to write out for his rule of government the *whole* Bible. And though he might not usurp the functions of the priests, yet he was bound to command them as his subjects to do their duty, as he would fathers, or other functionaries.
4. The doctrine of Mr. W. on this point, is adverse to the New Testament declaration, “The law is made for the lawless and the disobedient, and if there be any other thing, that is contrary to sound doctrine.” 1 Tim. i. 9, 10.
5. It is contrary to the covenants and to the practice of our reforming ancestors. The king swore the national covenant of Scotland, and *as king*, was bound to promote *all* the ends of the covenant. The parliament, the corporation of London, the officers of the army and navy, &c., took the Solemn League and Covenant. For this they had the example of Nehemiah the Tirshatha, and other princes, approved therein of God. These covenants are founded on the covenant of grace. Of these transactions, Mr. W. approves.
6. The Lord

Jesus Christ "is made head over all things to the church, which is his body." 7. The principle of our author is contrary to the Larger Catechism, which Mr. W. owns as scriptural.—See duties required and sins forbidden under many of the commandments.

As to the example of New England, let the reader ponder upon the following statement of Dr. Baird:—

"A law, however, was passed at length, not exempting those who did not attend the parish church from all taxation, but allowing them to appropriate their proportion to the support of public worship, according to their own wishes. Fair as this seemed, it proved most disastrous in its consequences to the interests of true religion. The haters of evangelical Christianity could now say, 'Well, since we must be taxed in support of religion, we will have what suits us;' and in many places, societies, for it would be improper to call them churches, of Universalists and Unitarians began to be formed; and false preachers found support where, but for this law, no such societies or preachers would ever have existed. It is impossible to describe the mischiefs that have flowed from this unfortunate measure, not only and particularly in Massachusetts, but likewise in Connecticut, Maine, and, I believe, in New Hampshire also. With the aid of such a law, thousands who are now indifferent to truth or error, might easily be driven into Universalism, or some other dangerous heresy, in any part of the United States, or, rather, in any part of the world where religious opinion is unrestrained."—*Baird's "Religion in America,"* p. 95.

We must omit for want of space, though we do it with regret, Mr. W.'s statements and arguments in regard to the magistrate's power regarding the church. We proceed to consider a subject on which he touches frequently, viz. submission to immoral governments: he says:

"*Subjection* in these places (Rom. xiii., Titus iii. 1, and 1 Pet. ii. 13, 14) denotes a passive obedience to the will of a superior whose power cannot be successfully resisted, in the use of lawful means, while there is no proper assent of the will. We yield to necessity. *Obedience* proceeds from that free choice of the will which arises from a sense of duty." p. 6.

In this passage our author states clearly a very important distinction between two things which are frequently confounded—a forced submission to unlawful rule, and a voluntary allegiance to acknowledged authority. But does not Mr. W. abandon his own ground, when he says—

"Thus it appears that a voluntary obedience is due to those commands of civil rulers which are lawful, if they rule by the consent of the people, notwithstanding they may be transgressors in their laws, administrations, or persons?" p. 6.

We would respectfully ask, what connexion there is between the premises here and the conclusion? Our conclusion would have been the very reverse. We would have said, "that inasmuch as we are commanded to yield to necessity an obedience merely passive when rulers are wicked men, a voluntary obedience is *not* due for conscience sake to their commands, not even when lawful." Indeed, could Mr. W.'s criticism upon the term "*subjection*" be sustained, which we very much doubt, this whole question, so far as the scriptural argument is concerned, would be at once and for ever put to rest; and the decision would be in favour of the views maintained by Reformed Presbyterians.

Again, Mr. W. says:

"It is difficult, if not impossible, to know precisely the point in transgression where the obligation of subjects to their rulers ceases to bind the conscience in regard to things lawful. Nor is it essential that we should possess this knowledge, as God claims the prerogative of removing and setting up rulers. They may hold their office legally in his sight, or only by providential permission, for the punishment of their sins, and the sins of their subjects. The solution of the question, then, whether they have a valid commission in the sight of God, or are regarded by him as mere usurpers, comes not ordinarily within the scope of our duties. It be-

longs to God. If the magistrate, though wicked, and though required by the constitution to execute some laws that are immoral, hold office by the will of the nation, legally expressed through the constitutional form of their own choice, it seems clear enough that his office must be so far valid in the sight of the nation as to require obedience to his lawful commands, whatever it may be in the sight of God. God has given them a king in anger, not in the exercise of his preceptive will, but in his providential permission of man's free agency, for the abuse of which he will inflict punishment." p. 16.

Now, if our author's view be correct, that Rom. xiii., &c., refer to the Roman government, and if that government was usurped, cruel, idolatrous, persecuting, filthy and oppressive—if it was the ten-horned beast of Daniel, and of the Revelation—and if, withal, it had not yet reached such a "point in transgression that its commands ceased to bind the conscience in things lawful"—then we beg leave to say that it is hardly worth while to look for such a point. That government was about as bad as we can ever expect to find any thing having the name among civilized people.

But, does Mr. W. believe that God requires us to submit, for conscience sake, to magistrates whom God does not acknowledge as his "ministers?" This seems to be affirmed in the portion of the above quotation beginning in these words, "If the magistrate, though wicked," &c. Mr. W. has laboured elsewhere to refute the principle that, in ecclesiastical government, an act may be ratified in heaven which is based on falsehood and wrong. We find it more difficult to comprehend how we are to honour for conscience sake, as God's ministers, those whom God has rejected. Elisha, though of the ten tribes, did not so acknowledge Jehoram, when he says, "As the Lord of hosts liveth, surely were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look towards thee, nor see thee." 2 Kings iii. 14. This matter seems to be still invested with some obscurity in our author's mind; else why intimate, in the first sentence of the above, that there is a point where obedience ceases?

But, did God require a conscientious obedience to the lawful commands of the fourth, the "terrible" beast of prophecy? Did he enjoin upon Christians to recognise as his vicegerents such monsters of iniquity and cruelty as Nero, Caligula, Domitian, &c.? We are sure he did not. We are willing to adopt, as the expression of our views upon this subject, a passage from the celebrated Buchanan's "De Jure Regni Apud Scotos," endorsed, somewhat inconsistently we think, by Mr. W. We give it somewhat abridged:

"In his epistle to the Romans, his definition of a king is accurate, even to logical subtilty; for he says that 'a king is God's minister, wielding the sword of the law, for the punishment of the bad, and for the support and aid of the good.' 'For these passages of Paul's,' says Chrysostom, 'relate not to a tyrant, but to a real and legitimate sovereign, who personates a genuine god upon earth, and to whom resistance is certainly resistance to the ordinance of God.' Besides, if you attend to the cause which induced Paul to commit these ideas to writing, you will find, I fear, that this passage is greatly against you; since he wrote them to chastise the temerity of certain persons, who maintained that Christians ought not to be under the control of magistrates. For, since the magistrates were invested with authority on purpose to restrain wicked men, to enable us all to live under equal laws, and to exhibit a living example of divine justice, they contended that he was of no use among persons so uncontaminated by the contagion of vice as to be a law to themselves. Paul, therefore, does not here treat of the magistrate, but of *magistracy*—that is, of the function and duty of the person who presides over others, nor of this nor of that species of magistracy, but of every possible form of government. To refute this erroneous opinion, Paul shows that magistracy is not only a good, but a sacred and divine ordinance, and instituted expressly for connecting



assemblages and communities of men, and to enable them, conjointly, to acknowledge God's blessings, and to abstain from mutual injuries. Persons raised to the rank of magistrates God has ordered to be the conservators of his laws: and, therefore, if we acknowledge laws to be, as they certainly are, good things, we must also acknowledge that their conservators are entitled to honour, and that their office is a good and useful institution. On this head, therefore, we shall easily come to an agreement, that a magistrate is necessary in the best constituted societies, and that he ought to be treated with every kind of respect. Hence, if any person entertains contrary sentiments, we deem him insane, intestable, and worthy of the severest punishment; since he openly resists God's will communicated to us in the Scriptures. For, supposing that no punishment for the violation of all laws, human and divine, should be inflicted on a Caligula, a Nero, a Domitian, and other tyrants of that sort, you have here no countenance from Paul, who is discoursing of the power of magistrates and of bad men by whom it is badly exercised. Indeed, if you examine that kind of tyrants by Paul's rule, *they will not at all be magistrates.*" pp. 71, 72, 73.

We ask the reader's special attention to this quotation; and particularly to those portions which we have marked in Italics. Chrysostom and Buchanan both teach that the Roman emperors were not magistrates in God's estimation, and that Rom. xiii., &c., contain no command to yield them any thing else than a forced subjection.

We adduce another witness, Bishop Hoadly, whose testimony, from a circumstance to which we shall soon advert, is deserving of a good deal of weight. He thus explains Rom. xiii.:

"That the apostle doth himself so explain his own doctrine in this very place, by reasons he gives for this obedience in subjects, and the account he gives of the duty of governors, as to leave subjects all the liberty that they can reasonably desire. For though he doth at first press upon them, in unlimited words, an obedience and non-resistance to the higher powers, yet he manifestly afterwards limits this obedience to such rulers as truly answer the end of their institution. The reason he gives for submission is this, v. 3, 'For rulers are not a terror to good works, but to the evil.' Now, this being the argument of the apostle, all that we can possibly collect from his injunctions in this place is, that it is the indispensable duty of subjects to submit themselves to such governors as answer the good end of their institution; to such rulers as he here describes, such as are 'not a terror to good works, but to the evil;' such as promote the public good, and are 'continually attending upon this very thing.'"<sup>\*</sup>

The same writer thus answers the argument hinted at by Mr. W., that immoral rulers are to be submitted to, for conscience sake, as judgments:

"I answer, so are fevers, plagues, fires, inundations, tempests, and the like. And yet Almighty God not only permits, but requires us to use all prudent methods of resisting and stopping their fury; but is far from expecting that we should lie down and do nothing to save ourselves from perishing in such calamities. So, likewise, are robbers and cut-throats God's judgments: but this doth not prove that you must submit yourselves and families to be ruined at their pleasures. So, again, are inferior magistrates, if they make use of their power to fall with violence upon their neighbours, and attempt their lives or the ruin of their families; and yet they may be resisted, and their illegal violence repelled by violence. And so, lastly, are foreign enemies and invaders always reckoned amongst God's judgments, and amongst the most remarkable of them; and yet there is no necessity, I hope, from hence of tamely submitting ourselves to them, and no argument from hence against the lawfulness or honourableness of resisting them. Either, therefore, let it be shown that this objection holds good in other of God's judgments, or that there is something peculiar in this to exempt it from the common rule; or let it be acknowledged that it signifies nothing in the present case."<sup>†</sup>

It is a remarkable circumstance, and a very instructive one, that the opponents of the doctrine of "passive obedience and non-resistance," in

<sup>\*</sup> Hoadly on Submission to the Powers that be. Lond., 1718. pp. 6—7.

<sup>†</sup> Ibid., p. 85.

the seventeenth and eighteenth centuries, of whom Bishop Hoadly was one of the most eminent, found themselves obliged to give the same exposition of Rom. xiii., &c., with Chrysostom and Buchanan. They all rejected the idea that they were intended to apply to the then existing government, except so far as they imply the principle that Christians were bound to live quiet and peaceable lives, even under wicked governments.

This leads us to inquire whether Mr. W.'s principle does not really cover the whole ground of passive obedience and non-resistance. And, 1. What more, so far as obedience is concerned, is due to a *lawful* magistracy? Their unlawful commands must be resisted: at least, they must not be obeyed. So far as we can see, the obedience due to a scriptural and to an unscriptural magistracy is the same, upon Mr. W.'s principles. 2. Upon the same principles we do not see how immoral governments, such as the Roman, or such as the existing European monarchies, could ever be got rid of. It could not be by revolution. For when a revolution takes place, do the revolutionists only rise against the authorities in what is wrong? Do they not, while rising on account of what is wrong, throw off the whole of their authority? When the United States declared independence, did they not entirely reject the claims of the British crown? When Great Britain cast off James II., was not his authority entirely disowned? 3. It will not do to say, as Mr. W. does, that the revolutionists may unite, and, by forming an organization, fight under a lawful against an unlawful authority; for the very act of coming together for the formation of the new organization implies the previous rejection, *individually*, of the existing government.

This difficulty presses upon Mr. W.; for he says that God will set it right. As we understand him, there will be some extraordinary interposition. But does not God "raise up one and pull down another" by putting it into men's hearts to do it? At least, is not this one method of divine procedure in such cases?

We have dwelt the longer upon this point, and have justified ourselves by quotations, inasmuch as it is an important practical question. It involves a case of conscience: and a very pressing one. That God requires Christians to live quiet and peaceable lives, even when the government and the governors are wicked—to yield an unresisting submission to all the wholesome and equitable regulations of civil society—we hold and teach. And if Mr. W. means no more than this, we do not differ with him. Further than this we cannot go. We cannot believe that the Anti-christian powers of Europe, to which "the dragon has given their power, seat and great authority,"—powers which, in the language of Dr. Scott, the distinguished commentator, are "the devil's vicegerent,"—can claim conscientious obedience and honour, as the "ministers of God." This is, in our view, as absurd as the notion that while the popish body is "the apostacy," that still popish ordinances are, notwithstanding, valid—Popish ministers, ministers of Christ.

We will detain the reader a little longer for the purpose of offering a remark or two upon Mr. W.'s views of the United States Constitution. These are well known to be adverse to the moral character of that instrument. He expresses himself in this work with characteristic fervour and emphasis. He says:

"If there be any truth in the Scriptures, the oath of allegiance to the Constitu-

tion of the United States is a renunciation of the divine law; it is swearing in the name of the living God that we renounce his law for the gratification of our lusts! The Jews would not listen to the overwhelming evidence which the Son of God laid before them, that he was indeed the Christ, because they judged that a national recognition of Christ would injure their worldly interests. You know the result: you ought to know that like causes produce like effects. But we perceive that you are wedded to your idols. Go on, fill up your cup. Nevertheless, my soul shall weep in secret places for your pride."—p. 23.

and again,

"We may here insert another query for Christians:—Can you, as Christians, receive the affecting memorials of our Lord's death under the solemnity of an oath, to "break every yoke,"—to "do to others as you would be done by,"—to "love your neighbour as yourselves," and then, as citizens, swear in the name of the Most High God, that you will support a Constitution, or form of civil government, which consigns the soul of your neighbour to perpetual ignorance of God, and the only Saviour of sinners, and his body to remediless bondage? Or, in other words, can you swear, in the name of the Most High, both to obey and disobey His law, and be innocent?"—p. 107.

These views Mr. W. amply confirms by arguments drawn from the atheistical, infidel and oppressive character of this once much lauded Constitution. We do not see how any intelligent and conscientious man can read this part of "Divine and Human Rights," and remain unconvinced of the sin of swearing to support this government. We are disposed, however, to lay more stress, than our author would, upon the omission to recognise the being and providence of the Most High. This was no oversight: for there was such an acknowledgment in the articles of confederation. But let it be so, and what kind of belief in the being of a God, must that people have had, whose representatives sat for months framing a constitution, and who afterwards had it before them months for adoption, and yet all this time forgot there was a God whom, as a nation, they were bound to acknowledge and reverence! Even in this view, what fate awaits this land, if the nations that *forget* God "shall be turned into hell?" But this is not a mere omission of an understood truth. This nation is a godless nation. For all her rulers might be atheists: every article of her constitution might be in active operation were all her legislators, judges and magistrates, yes, and people too, atheists! The constitution and laws made under it are the supreme law of the land, irrespective of the inquiry, whether they accord or conflict with the laws of God. And, hence, the infidel—the atheistical notion—held sometimes among professed Christians, that the laws must be obeyed—that compromises with slavery—must be executed, notwithstanding the law of God is against them. This omission is fatal.

We must also dissent from the principle that the juryman's oath may be sworn under certain circumstances, (see p. 19.) The truth is, the juror is a public officer for the time being. And, moreover, he cannot tell before taking the oath whether he will be called, for example, to try a case involving slavery or not. And no door of escape is allowed for the man of conscience. He is to decide by the law of the land.

We have expressed our views of this pamphlet very freely. It was due to the author and to the subject. On some points where we have differed, the difference may be more apparent than real. On other points, there is probably a difference of sentiment. We cannot, however, refrain from expressing our cordial satisfaction, that so able a vindication of the Confession of Faith has appeared from that quarter. Whoever attempts to combat its leading principles in regard to the magistrate's

power, the dominion of Christ, and the claims of the divine law, or to defend the Constitution of the United States, and the time-serving policy of the churches from his blows, will need to bring to the work keen weapons and a strong arm. Mr. W. deserves no small credit for his zeal, and boldness, and fidelity in coming forward in the face of a public sentiment, so furiously liberal, to defend the repudiated doctrines of the Reformation. We wish him abundant success in rescuing the standards of our fathers from the axe of modern skepticism. We believe with him the doctrine, and that it will prevail, that "the mountain of the Lord's house shall be established upon the mountains, and exalted above the hills, and that all nations shall flow unto it."

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RESOLUTIONS ON AMERICAN SLAVERY, ADOPTED BY THE SYNOD OF  
THE REFORMED PRESBYTERIAN CHURCH IN SCOTLAND, AT GLASGOW,  
JULY 11, 1845.

We present these resolutions in full, partly because, from their intrinsic merit, they are worthy of a careful perusal; and, partly, as an act of justice to our Scottish brethren,—to show that they are not in the slightest degree tainted with that unhappy spirit of compromise with this "sum of all the villainies," which, to the grief of many of her well-wishers here and in Europe, has manifested itself in the Free church of Scotland. The synod cannot be charged with interfering in this matter, with what does not concern them. We fully assent to their declaration when they say, in connexion with these resolutions, "We cannot consent to give up the right, or omit the duty of animadverting, with Christian freedom, even on a political question, when it involves great moral principles, and possesses many important bearings on the interests of education, morality, and religion." We also admit their claim to extend these animadversions to other lands, and that on the ground that the sympathies of the Christian, and the efforts of the philanthropist, know no arbitrary national boundaries. It is enough that the afflicted be "a man and a brother." The resolutions are as follow:

I.—That the system of Slavery, which consists in buying, holding, and selling any of our fellow-men, is essentially immoral,—that even were the masters to treat the slaves with the greatest kindness in all respects, yet the very principle upon which they claim them as mere property is positively unjust,—being inconsistent with the natural rights of man—being contrary not only to the holy precepts, but to the benevolent spirit of Christianity—and being calculated to produce many grievous wrongs, which no efforts of legislation can wholly prevent, so long as the iniquitous principle itself is recognised in the civil constitution, and tolerated in actual practice.

II.—That this principle, while it is inherently sinful, equally an offence in the sight of God, and an outrage on the welfare of man, is, as it ever has been, the prolific source of innumerable and enormous evils—tearing asunder the tenderest ties—destroying natural affection—obstructing education—cramping the intellectual powers—hardening the moral feelings—encouraging licentiousness and debauchery—fostering a spirit of abject servility or of vindictive hatred on the one hand, and of bitter contumely and gross oppression on the other—profaning the Lord's day by the transaction of secular business, and the indulgence of carnal pleasures—and, in consequence, exposing to the just judgment of Him who never suffers the sins of any nation, continuing impenitent, to pass unpunished.

III.—That the continuance of Slavery in the United States, where, it is understood, about three millions are held in bondage, is peculiarly unworthy of a people, who have so long had access to the light and the liberty of the gospel—who may remember the struggles they made to emancipate themselves from arbitrary domination—who are accustomed to boast of their being the freest nation on the face of the earth—and who, in their Declaration of Independence, of which they are so proud, use these memorable words: “We hold these truths to be self-evident,—that all men are created equal—that they are endowed by their Creator with certain inalienable rights—that among these are life, liberty, and the pursuit of happiness—that to secure these rights Governments are instituted among men.”

IV.—That in the deliberate judgment of this Court, it is the incumbent duty of the churches in America, to exclude from their communion all who are chargeable with holding slaves, whether these have come into their possession by purchase, by bequest or by gift,—that their admission has a tendency to encourage them in the upholding of an immoral system, and to bring much reproach on the name of the blessed Saviour, and on the character of the church which he has purchased with His own blood,—that their exclusion might be a mean of awakening them to a deeper impression and a speedier renunciation of a practice that is dooming so many of their fellow-men to perpetual ignorance, degradation, and wretchedness, and would certainly save the churches so acting from one of the foulest stains they can bring upon their character, and from one of the most insinuating alliances in which they cannot but “have fellowship with the unfruitful works of darkness.” And this course of procedure appears the more obligatory on the two larger bodies of Presbyterians, from the instructive fact that the General Assembly by which they were represented, did, in the year 1794, adopt and publish the following declaration: “We regard all who are concerned in bringing any of the human race into slavery, or in retaining them in it—all who keep, sell or buy slaves—as manstealers, guilty of the highest kind of theft, and as sinners of the first rank.”

V.—That the plea advanced on behalf of some slave-holders, who are in the fellowship of these churches, viz., “that they are so kind to their slaves as to make ample provision for their temporal necessities, and even to afford them, to a certain extent, the means of religious instruction,” is utterly invalid and unsatisfactory; inasmuch as they are virtually manstealers, by claiming property in their fellow-men—are robbing them of those natural rights which God has given them, and which none but He can take from them without sin—are encouraging, by their example, other “Proprietors” to retain that authority which they have usurped over men as much entitled to freedom as they themselves are,—and thus lending the whole weight of their influence and character to the support and continuance of this wicked system.

VI.—That the argument in favour of permitting slave-owners to be in communion with the church, which has been drawn from the supposition that a slave-owner may be a true Christian, is extremely fallacious and dangerous. This court will not go the length of denying the possibility of one, having an unhappy connexion with slavery, being under the influence of Christianity. But it will not admit, and it can see no good grounds upon which any can contend, that this mere assumption, of which God only can judge with certainty, is a sufficient warrant for his admission to the Christian sacraments. If this were allowed to be the condition on which members are to be received and retained, it would follow that the man who has been so far left to himself as to fall into some scandalous sin, or to embrace some pernicious heresy, or to form some immoral alliance, is, notwithstanding, entitled to his full standing in the church, provided he gives what may be accounted evidence of personal Christianity. Such a condition as this would obviously open a door for the admission of the most unworthy characters, and is, accordingly, repudiated by nearly all the evangelical churches in this country, who require, as the scriptural criterion of church-membership, a credible profession of sound doctrine, and a holy practice in the varied relations of life, as hopeful evidence of personal piety.

VII.—That the defence of this system, which it is attempted to found on certain facts and statements contained in scripture, appears to this court not only unsatisfactory, but calculated to throw most unmerited odium on the Inspired Record—that the Israelites held men in bondage by the express permission and appointment of him whose wisdom is infinite, and His justice unimpeachable; but that modern slave-holding can no more be justified by their example than the extermination of the inhabitants of a kingdom in modern times could be justified by the example of Joshua; either of these would become a duty did the Most High command it;



either of them would be atrocious injustice if done without that command: That before the argument deduced from the New Testament can be admitted as conclusive, it must be shown that the servitude which the inspired apostles are alleged to have connived at, was the same, in all its essential elements, with the slavery of modern times: That the absence of any formal denunciation of slavery in the New Testament, which, in the first age, must have called into existence most formidable obstacles to the success of the gospel, is abundantly compensated by a multitude of benign and holy precepts, which in their whole scope and spirit, are opposed to slavery: That, if it were even proved that a temporary forbearance was exercised in the primitive church towards Christian men who held property in their fellow-men, it would not follow that the same indulgence should be extended to them in the present day, any more than toward those who would revive all the rites of Judaism, which, for a time, were suffered in the apostolic churches. And that, if the men who have reared up this system under the clear light of the gospel dispensation, and who employ their combined energies to uphold and defend it, cannot be reached by the discipline of the church, it would follow that slavery may be introduced and established, and indefinitely extended, in our own country, or any other country by the members of Christian churches, while the authority which Christ has left in His Church, and which takes cognizance of wrong and injustice in every other form, is altogether precluded from dealing effectually with this one form of outrage and oppression, which is confessedly one of the most flagrant and atrocious which man can inflict on his fellow-man.

VIII.—Entertaining the views set forth in the preceding resolutions, this court fully believes, and respectfully submits, that no church is justifiable in holding communion with those denominations in America that continue to countenance, in so many ways, an evil so flagrant as slavery; as, by so doing, they make themselves partakers of the crimes to which those denominations are accessory, and must share in the tokens of the divine displeasure which they may expect to suffer; and the more respectable the character of those churches that may allow themselves to be tempted into fraternising with the slave-holding and slave-supporting churches abroad, the greater will be the influence which they may be expected to lend to the upholding and perpetuating of a system which they are bound to do every thing in their power to sweep away from the face of the earth, and to the preventing of a large multitude of their fellow-men, still groaning under the most atrocious wrongs, from recovering their just rights. Nor in declining to have communion with those denominations so long as they retain in their bosom this monster evil, do they manifest any want of Christian kindness. The strongest proof that can be given of this toward them, is warning them, in a brotherly and friendly spirit, of the sinful course they are pursuing, and of the dangerous consequences to which it necessarily leads; and the loudest warning that can be proclaimed in their ears is, refusing respectfully, yet firmly, to have any fellowship with them till they shall have “put away from among themselves” that wicked and accursed system.

IX.—That the members of this court rejoice to know that several of the ecclesiastical bodies in America have lifted up a decided testimony against the evil in question, by excluding from their communion all slave-owners. In an especial manner, they cannot but remember, with satisfaction and gratitude, the course adopted by the Reformed Presbyterian Church in that country, so early as the year 1801, in judicially condemning slavery, warning their connexions against the practice, and “requiring of them a general emancipation;” nor can they ever regard, without admiration, the strength of Christian principle which prompted them to “sacrifice on the altar of religion, the property which the civil law gave them in their fellow-men.” Subscribed in name and by authority of Synod.

JOHN M'KINLAY, Moderator.  
ARCHD. M. ROGERSON, Clerk.

#### THE EVANGELICAL REPOSITORY.

We will not debate the question any farther with this periodical respecting the proper language to be employed in controversy. Our readers have the whole matter before them, and are as capable of judging on this subject as we are, and with them we leave it. Reserving, of course, to ourselves on this, as on all other subjects, the right to judge

and act for ourselves in every case. If we think that the proceedings of public men and public bodies deserve a "sharp rebuke"—as we did and still do think regarding the proceedings of this convention—we will hold ourselves justified in endeavouring to administer it.

We dismiss, in the same way, with a few words only, the whole discussion in relation to the rights of ruling elders. Reiterating, however, what we have said, namely, that if the ground taken by the Repository be the true one, then is the whole Presbyterian system chargeable with a most decided and dangerous imperfection, inasmuch as it allows and makes it the duty of ruling elders to act in cases where parties are accused of error—in licensing and ordaining—in all that relates to the fixing of the church's faith, as well as in what relates merely to practice. If it be true that such doings as those in which this convention were employed are above the range of the eldership, then must we modify, to no small extent, our system of administration; for ruling elders are now intrusted with that which, according to the views of our friend, could be better done without them. As to the inquiry, "Does our contemporary *not* believe that those who teach in word and doctrine are better qualified to sit in judgment upon questions of doctrine than ruling elders?" we reply, however singular it may appear, unhesitatingly in the negative. Nor does it follow that they are to be appointed preachers and theological professors. There is a vast difference between a capacity to illustrate the truth, and confirm it by a variety of arguments—or an aptness to teach; and an ability to judge—a power to discriminate between truth and error. Our eldership, consisting of the most intelligent, pious, and experienced Christians—men who have not spent "three or four years at a theological seminary," but many of them a lifetime in studying the Scriptures, and in communion with Christ—are incomparably "better qualified" to decide questions of doctrine than the great majority of young and inexperienced, though, alas! often very self-confident ministers; and sometimes they are scarcely behind even the more experienced "teachers in word and doctrine." These are some of our views; and we have been rather unintentionally led on to say even so much at this time.

As to what remains in the article on which we are commenting, it is not for us to dictate, but why does not our contemporary take up the most weighty of our objections to the Basis of union? Why omit all reference to those points in regard to which we found most fault with that document? We refer to its doctrines in regard to the mode of effecting changes in the condition of nations, to the entire abandonment of nearly, if not quite the whole of the doctrine of social religious covenanting, and to the utter neglect of the covenants of our fathers. The Repository has done nothing—has turned aside none of our strokes, has blunted none of our weapons, until some satisfactory account be given of these things, and also of the errors of the Basis on the subject of the magistrate's power. It is often easier to raise a dust about subordinate matters than to encounter the gist of a controversy. But we do not shun the issues which our friend has fixed upon. And,

As to the standing of the party with whom the convention originated, we observe, 1. That the Repository has been wrongly informed. They were not suspended by a *pro re nata* meeting of Synod, but by the regular meeting, held according to the adjournment of the year before. 2. They had not received "an ecclesiastical standing" previously to the Associate Synod's taking them by the hand, unless suspended men can

give themselves an ecclesiastical standing. 3. It is true the Associate Church "had not received these men into ecclesiastical fellowship," but it is trying hard to do it, and, *quoad* the matter before us, this is the same thing. 4. We repeat, let the Associate Synod pay the same respect to the acts of discipline performed by the Reformed Presbyterian Church that it requires others to pay to theirs, and we will be satisfied: and we will be satisfied with nothing less. In this way, we add, more will be done to exemplify and accomplish a proper union of the church, than by entering into negotiations with suspended factions.

As to the subject of temporal mercies, the true question at issue between us and the Repository, *at this time*, was not which is true—our view, or that which our contemporary advocates; but whether the convention did not, while professing to reconcile, actually and intentionally cover up, by ambiguous phraseology, a diversity of sentiment, and, in fact, testify against both sides. This issue the Repository has not fairly and successfully met. But, as to the merits of the question, we remark,

1. That the Repository has not, in one instance, resorted to the Scriptures to sustain its positions. Now, the fact that the human race was preserved from destruction by means of the ark, a type of Christ—and that "seed time and harvest, and cold and heat, and summer and winter, and day and night" were secured to mankind, when God had "smelled the sweet savour" of the sacrifices which Noah had offered up, through a gracious covenant, of which the rainbow is the token. The fact that all temporal mercies, *the things themselves*, are promised mercies—that we pray, in the name of Christ, this prayer, "Our Father who art in heaven, give us this day our daily bread"—that Israel was fed for forty years by manna, and nourished by water from the rock, that manna and that rock being Christ—these scriptural facts are worth more to us than all the *speculations* of feeble reason.

2. We commend to the attention of the Repository, as most pertinent and conclusive, the argument of the late Dr. Dick, himself a seceder and professor in the United Secession, Scotland. The quotation is long, and we ought, perhaps, to apologize for introducing it, knowing that his works are in the hands of so many of our readers; but it will bear a second reading. Nor do we fully endorse every epithet, or every sentiment. Yet the blemishes are too inconsiderable to be particularly pointed out. He says, and we have taken the liberty of marking some passages in italics:—

A controversy has been agitated, whether Christ purchased temporal benefits for believers? Those who adopt the negative side of the question, will allow that the blessing which accompanies them is owing to his mediation, and only contend, that the things themselves are not the fruits of his death. *It is not easy to conceive what valuable purpose can be served by this discussion, except that it affords an opportunity of displaying nice discrimination in separating two things which common apprehension had blended together.* It was not necessary to put us on our guard against *ascribing too much to our Saviour*, and to count and reckon with him, that we might ascertain the precise extent of our obligations; our grateful feelings towards him have not so strong a tendency to excess, as to stand in need of a check. When we consider that the faithfulness of God is expressly pledged for the temporal provision of his children; that godliness has the promise of the life that now is, as well as of that which is to come; that our heavenly Father is represented as knowing that we have need of food and raiment, and therefore as bestowing them; and that our Saviour has taught his disciples to pray for their daily bread, and, consequently, to ask it in his name and for his sake, we seem to be authorized to rank common benefits among the blessings of the new covenant, and, consequently, to say, that we are indebted for them to the same price which was paid for the salvation of our souls.

As nothing on this obscure controversy\* has ever come under my notice, I know not exactly the grounds on which the purchase of temporal blessings is denied, but presume that it is because they are bestowed upon unbelievers as well as upon believers. *This, however, is an argument of no force.* The point at issue is, not whether there is any difference between these two classes in the receipt of these blessings, for it is acknowledged that there is none; but whether there is any difference in respect of right. It is certain that wicked men have no more a right to temporal good things, than a condemned criminal has to the food by which he is sustained till the day of execution. Undoubtedly, he has no claim to it, as he is dead in law, and it is accorded to him solely for the purpose of prolonging his life, till the proper time arrive for subjecting him to the appointed punishment. But believers have a right to the benefits which they enjoy; "for all things," says an apostle, "are yours, whether things present, or things to come." They have a right to them, from the promise that their bread shall be given them, and their water shall be sure. And how did they obtain this promise? For whose sake was it made to them? "In Christ are all the promises yea and amen, to the glory of God." It is through him that a distinction is made between them and other men, that they can look up to God for their daily bread, while others have no ground for any such expectation. In a word, their right to this world, or to an adequate portion of it, which is enumerated among the things which belong to them—"for the world is yours," says Paul—their right to this world is placed upon its proper basis by the apostle, when he says, "All things are yours; for ye are Christ's, and Christ is God's;" 1 Cor. iii. 21, 23, thus referring temporal, as well as spiritual benefits to his mediation, as the cause for which they are communicated to the saints.

If any person should still think that Christ has procured for us, not the benefits themselves, but the blessing which attends them, he is at full liberty to indulge his opinion; *but it may be questioned, whether it will contribute in any degree to his piety.* "They that fear the Lord shall not lack any good thing." Riches may be denied to them, or may be taken from them, but food convenient may be confidently expected. The blessing of heaven is in their portion, however scanty it may be; and "a little which a righteous man hath, is better than the riches of many wicked." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. xxxvii. 16, 3.†

3. As to our friend's *philosophy* on the subject, we have only to say that it has nothing to do with the subject. If it were true that the "use of the natural means of existence is presupposed in the first covenant," what would it avail his views? But when he adds, that "the existence of all Christ's spiritual posterity is pre-supposed in the covenant of grace," we ask, even granting it to be so, what kind of existence? On earth, enjoying health and vigour, in the use of food and raiment, to which they would have had a full title, as good a title as believers have now, or any title at all? From this doctrine we utterly dissent. It is neither scriptural nor reasonable. It is utterly opposed to both, and to the facts of the case. The penalty of that covenant was DEATH. The covenant broken, all was lost. Christ bore up the pillars of the earth, and it stands mainly for the display of the riches of divine grace in redeeming the elect. Whenever we forsake, as we think our contemporary has done, the plain teachings of Scripture, we enter a labyrinth; we only "compass ourselves with sparks of our own kindling."

There remains one other paragraph to which we must give some attention. We are asked, and in pretty round terms, to give the proof that "slanders have been heaped upon the Confession of Faith, its framers, and other reformers." We might here rest ourselves upon the notorious fact, that those who advocate these changes,—many of them,

\* Hence Dr. Dick is an impartial witness. He comes to the discussion, unprejudiced.

† Dick's Theology, Oxford Ed., p. 395.

at least, are in the habit of speaking of the reformers as tainted with the dregs of popery; and the Confession, at one time, as being Erastian, and at others, very inconsistently, as being popish in its principles, and giving too much power to the church. We might refer to the common boasts of greater illumination. But all this we can very well afford to omit. We have enough in print on which we can lay our hand to sustain all that we have said.

In the convention, one member said he "had no hesitation in saying that the language of the Confession of Faith was censurable." It did not contain sound doctrine, i. e. as we ascertain from the connexion, it contains Erastian doctrine. Another compared the doctrine of the Confession with that of the papists, and quoted Dens' Theology and the decrees of the council of Lateran, for the purpose of showing them to be identical. True, he professed at the same time a great deal of respect for the framers of it, but we will not admit a few soft words as a set-off against so sweeping a charge. It was asserted on the floor of the convention, that the Scottish church claimed the right to exercise discipline over persons not in her communion at all. And in a work issued by a member of the convention, an attempt is made to disparage the Westminster Assembly, and their vote on the subject of baptism is brought forward for the very purpose of weakening confidence in that body. And again, the same writer, speaking of the Confession of Faith, asserts most pointedly that it is clearly Erastian,—a charge which the wisest and best of the descendants of the reformers have united in repelling indignantly, this writer sanctions and reiterates.\*

Now, all this we call "slandering" the reformers and their works. It is calculated to make false and very unfavourable impressions respecting them where they are not known, and to weaken confidence among those who have some, but not a sufficiently extensive and accurate, acquaintance with their doctrines and their history.

We have now noticed *all* the points of any importance in the article before us, and conclude by expressing our serious belief that great injury has already resulted to the cause of truth and peace from the doings of the convention. We rejoice that the body to which we belong refused to countenance these delusive attempts at union. And we hope that in all attempts at union hereafter, the method of procedure will be altogether different from that of which we have just seen the lame and abortive issue.

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[For the Covenanter.]

Mr. EDITOR :

It having been customary to observe a day of fasting, humiliation, and prayer near the commencement of each session of the Reformed Presbyterian Theological Seminary—Thursday, the 27th of November, was set apart for that purpose, and Messrs. R. B. Cannon, J. C. Boyd, and N. R. Johnston were appointed a committee to draw up "causes of fasting."

On the day appointed, the committee presented the following document, which was approved by the Professor and Students, and Messrs.

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\* See Report of Convention, Repository, Oct. 1845, and True Issue.



A. M. Milligan, J. C. Boyd, and H. P. M'Clurkin were appointed a committee to prepare it for the press, and transmit it to "The Covenanter" for publication. We therefore forward it to you, requesting for it a place in "The Covenanter."

Yours, &c.

A. M. MILLIGAN. }  
 J. C. BOYD, } Committee.  
 H. P. M'CLURKIN. }

### CAUSES OF FASTING.

By the gracious providence of our heavenly Father, we have been preserved while separated one from another, and brought together again in the enjoyment of an ordinary degree of health and strength. And with increased numbers, and, we trust also, under the enlightening and sanctifying influence of his word and Spirit, we have engaged in the sacred and important duties of another session. In view of this, and of our own great sinfulness, unworthiness, and inability, we would humble ourselves by the confession of our sins, we would seek divine assistance and direction, and depend upon the promise of his grace, "Whoso confesseth and forsaketh his sins, shall find mercy." Accordingly we acknowledge,

1. *Our original guilt.* By Adam's transgression, we have all become guilty, and have incurred the righteous displeasure of God. Thus the principle of natural and spiritual death is early and deeply implanted in all the powers of our nature; spreading a fatal influence over both soul and body. Naturally the understanding is so darkened, that we are unable to see aright the plainest truths of God's word, or to appreciate the gracious dispensations of his providence. And even in a renewed and justified state, indwelling sin so blinds, weakens, and hinders our spiritual vision, that, though we have long been favoured with the light of divine truth, and permitted to sit at the feet of our heavenly Teacher to receive the saving instructions of the sacred word, yet still, comparatively, we know nothing. The understanding, the governing faculty of the soul, being thus impaired, it follows that the will is not only impotent, but contrary to that which is truly good. So that "when we would do good, evil is present with us, and the evil which we would not that we do." "Having a price in our hands to get wisdom, we have no heart to it." The memory, the store-house of the soul, is filled with carnal, worldly, impure, trifling, and deceitful thoughts; and is always ready to receive and powerful to retain them. But how long, and how much, have we been studying; and how much have we heard about things divine, and infinitely important, and how little have we retained! These too often pass away "like the morning cloud and the early dew," while the others remain as if "graven with an iron pen and lead in the rock for ever." Our conscience is so defiled, that the warnings and the threatenings of the word are too often neglected, sin indulged, and lust cherished, instead of being mortified and slain; while the affections, the feet and hands of the soul, that ought to follow hard after, and be stretched out to God, as the only desirable and satisfying portion, and employed in acts of voluntary and grateful obedience, are prone to pursue eagerly after the carnal and destructive pleasures, honours and emoluments, of the world. "The whole head is sick, the whole heart faint."

2. *Unbelief.* It is only too lamentably manifest that "we are slow

and dull of heart to believe all that God has spoken." From the want of a proper exercise of a true and living faith, his directions and admonitions are not regarded, his invitations are not accepted, his promises are not diligently sought for, believed and trusted, nor his precepts honoured and obeyed: his church, his people, and his cause are not esteemed; institutions and schemes of human invention are not faithfully reprobated, and carefully avoided;—appointed ordinances, though formally observed, are greatly misimproved. There is much of the form, without the power of vital godliness. The grace of God has not been sought with sufficient earnestness and diligence to qualify us for the right performance of duty. His truth, faithfulness, and power, have not been confidently trusted as a sufficient security, at all times. Nor the dispensations of his providence attentively observed in order to discover his gracious dealings toward us, and his power, wisdom, and justice in the government of the world. And how often are we ready to murmur and repine under present, and even expected discouragements, as if he were not faithful who has promised, and thus we go all the day halting. "O faithless and perverse generation! How long shall I be with you? How long shall I suffer you?"

3. *Pride.* This results from improper views of God and a false conception of ourselves. The infinite majesty and perfection of God, and the sinfulness, inability, and dependence of the creature when properly considered, give us humbling views of ourselves. But through the corruption of nature, we frequently lose sight of these things, and, judging by a false standard, we are often inclined to think ourselves to be something, when we are nothing, to magnify our abilities, acquirements and even religious profession beyond what is proper. Hence arrogance, vanity, passion, and contention are manifested in our deportment towards others, instead of that meekness, humility, and Christian forbearance, that should characterize those who are of yesterday and know nothing, and who by profession are the followers of him who was "meek and lowly of heart." When this evil principle is suffered to predominate, instruction and reproof, instead of being administered with tenderness and affection to one another and to those without, too often come with a withering influence, and a deadly stroke, which injure instead of benefiting. And on the other hand, when these are properly communicated, if they be not insolently rejected, they are received with coldness and indifference. All, because the mind will not stoop to its proper level. Thus insubordination prevails in families, schools, societies, and in the church, until the wholesome admonitions, "Be kindly affectionate one to another," "Mind not high things," "Be not wise in your own conceit," seem to be entirely forgotten, and neglected. "The spirit that dwelleth in us lusteth to envy—wherefore God resisteth the proud, but giveth grace to the humble."

4. *Selfishness.* This is the natural offspring and concomitant of pride. It is an imperative duty that a man should have a proper concern for himself. But when this principle becomes predominant and exclusive, it is then highly sinful. Few or none are exempt from this charge. Self-denial is a duty difficult to be performed; for all are inclined to "seek their own, not the things that are Christ's." And how aggravated the guilt of those who, having devoted themselves to the fear and service of God, still allow this principle to influence and control them in the discharge of their duty: who seek the carnal gratification of self in connexion with the glory of God, the promotion of his cause, and the

salvation of souls! How often does this evil principle intrude itself into the various exercises in which we are engaged, in the choice, arrangement, and language of a discourse, dictating the enticing words of man's wisdom, flattering our vanity, provoking the Most High to withhold his grace from us, and causing us to seek the vain and empty applause of men, more than the approbation of God. "The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacle of Jacob, and him that offereth an offering unto the Lord of Hosts."

5. *Lukewarmness.* Vital godliness has its seat in the heart, and when its principles and power are properly understood and experienced, there will be a corresponding manifestation in life and practice. True, there may be great zeal and exactness in the external duties of religion, while there is no true piety in the heart, and the germ of genuine religion may exist where there is very little manifestation of it. But in such a state of slumbering inactivity, there cannot be a prosperous growth in vital godliness. This, we fear, is too much our own condition. We observe the external form and duties of religion, but we do not properly realize its enlightening, sanctifying, and invigorating influence. We do not give sufficient evidence of that devotion and holy zeal which characterized the saints of God in other and better times: whose faith we are commanded to follow. A spiritual slumber pervades the church of God in all its departments. Proper attention is not paid to the administration of word and ordinances. Their purity, power, and spirit are not maintained.

Error in all its forms is revived and embraced, and it spreads a withering and desolating influence over the face of the world. Crime, corruption, and licentiousness prevail to an alarming extent. Injustice and oppression stalk abroad in all their hideous deformity. The sighs and groans of the down-trodden slave are daily and hourly ascending to the ears of the Lord of Sabaoth, and he who has said, "Vengeance is mine, I will repay," will most certainly avenge those who cry to him by reason of their hard bondage, and the deep and dark stain which the blood of slaves has left on our national escutcheon will not be blotted out without signal judgments. The Sabbath is grossly desecrated, and intemperance is alarmingly on the increase. Infidelity and the man of sin are fast gaining ground in our own country and throughout the world. The nations continue in hostility to, and contempt of God, of Christ, and of his law. The church is broken, breaking, scattered and feeble: The enemy prevails. Yet, with all these things before us, how little have we been moved—how little have we done—and how little have we, seriously, and depending upon the strength of promised grace, determined to do! We profess to hold all the attainments of the reformation in their purity, and wish to transmit them unimpaired to posterity. These embrace many important and precious doctrines not received by those around us—truths that particularly concern the honour and glory of God and precious to his saints. Yet how feebly have we endeavoured to make them partakers with us of these things.

6. *Robbery of God.*—That we are not our own is proved by the highest of all reasons; namely, "we are bought with a price," not with silver and gold, but with the precious blood of Christ, God's own Son. Hence the reasonableness and duty of dedicating ourselves and all that we have to the service of God. But in doing this, how many direct reserves are often made—how much reluctance in giving all to God! And even

when the dedication is made, how much is practically withheld? This, particularly, renders the sin still more aggravated. All who take upon them the profession of his children, formally devote themselves to his service, and especially those who have engaged to be his ambassadors, to receive and carry his message of mercy to lost sinners. And here we should put the important inquiry, have we robbed God, by withholding any part of the talents, acquirements, graces, time, labour or means he has afforded us, by not improving them to his honour and glory? Alas, we give too much evidence that we have. Nor are *we* alone in this matter. Would that it were so. The same disposition is deplorably manifested by many others united with us in the same ecclesiastical body. Many ministers of the gospel do not receive competent support, but are obliged to spend much of their time in labour, which should be devoted to "beating the oil for the sanctuary," and, working with their own hands, themselves have had to minister to their own wants and to their families. Thus while they are made the keepers of the vineyards, their own vineyards lie waste.

Our Theological Seminary, an institution of divine appointment, and declared to be such by the highest judicatory of the church, has not received adequate support. The salaries, promised to the professors by Synod, have not been duly paid by the people: and thus the institution has been left to struggle under great discouragements from the want of regular and *seasonable* support. While many are dwelling in ceiled houses, who have enough and to spare, and few or none are so poor as not to be able to contribute their *two mites* to build the temple of the Lord, both ministers and people have culpably neglected this urgent call made by the church upon their liberality. If the people have not been encouraged to withhold their support, the claims of the institution, at least, and their duty towards it have not been duly presented and urged upon them. An abundant harvest bursts upon our view. Many are desirous to become labourers, and have devoted their time, talents, and all that they possess to this great object. Yet how little encouragement do they receive from their brethren. The library is meagre, and the salaries of our professors are not *yet* paid. The children are come to the birth—is there not strength to bring forth? Missionary operations have not been duly promoted and sustained. Destitute societies have not been properly encouraged and assisted. In these and many other respects the claims of God have been withheld. "Will a man rob God?" "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." "Ye are cursed with a curse, for ye have robbed me, even this whole nation." This ought to be a cause of grief to us, as well as to the whole church. And we should seek by faith and repentance, to have all brought to a speedy reformation, that the anger of Almighty God may be turned away.

7. *Ingratitude.*—The solemn charge brought against Israel of old is equally applicable to us. "Hear, O heavens, and give ear, O earth, for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me." "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider." Nor are we less favoured than they. The bounds of our habitation have been cast in a land where the truth of the gospel, the redeeming goodness of God, is manifested. We have the word of eternal life in our hands, and are enabled to read and study it with some degree of accuracy in its original purity. We have a place in the

sanctuary. The doctrines and ordinances of grace, the reformation attainments of our covenant fathers we have been enabled to profess. The sword of persecution is withdrawn, so that we enjoy our privileges free from the bloody assaults of the wicked. None of us have been called away by death to the solemn realities of the eternal world, during our separation. And when met together, our number is increased by the accession of a goodly number to take part with us in the holy and important work in which we are engaged. Our removal to this place has been, so far, comfortable and promising. In every way we have experienced much of the Lord's goodness. But, notwithstanding, we are too insensible of his favours. We have not rendered unto him that unfeigned gratitude which is due unto his holy name. For all these things it becomes us to humble ourselves, and cry mightily unto God, earnestly beseeching him that he forsake us not.

Respectfully submitted by your committee,

{ JNO. C. BOYD,  
 { ROBERT B. CANNON,  
 { N. ROBISON JOHNSTON.

There are 11 students in the Hall, namely, of the 4th year, J. Dodds and R. B. Cannon; 3d year, J. C. Boyd and A. M. Milligan; 2d year, H. P. McClurkin and J. B. Williams; 1st year, John French, W. F. George, N. R. Johnston, Levi Purvis, and C. L. Williams.

#### THE RIGHT KIND OF COMMON SCHOOL INSTRUCTION.

Our readers should weigh well, and endeavour to reduce to practice, the doctrines contained in the following extracts. They are from a report presented to the Society for the Improvement of Common Schools in New Jersey. An infidel education—and such, to a large extent, is that which prevails in this country now—will rapidly destroy all the elements of social and national welfare and prosperity. Why will not intelligent men see that there ought to be such a recognition of Christianity by the commonwealth, as would secure, in all the schools, the imparting of a knowledge of “Christ, and repentance, and faith, and gospel liberty?” The authors of the report evidently labour on this point. This appears somewhat in those portions which we quote, and still more in those that we omit. We are, glad, however, to see this additional proof that the best minds of the country are becoming alive to the necessity of a thorough Christian education. They will soon see that the reform must be extended to the colleges and universities. That such an education as they demand can ever be furnished without the aid of a Christian government we are well assured. Certainly, without this, it never can be general and uniform. The example of Scotland, and of New England, in her *better days*, to which these resolutions refer, ought to satisfy intelligent men that no insuperable difficulty lies in the way of government providing such an education.

“As mere education possesses no moral qualities to restrain the propensities of men, it is obvious that moral is as necessary as mental education. And the only true rule of morals is the Bible. Unless the doctrines and morals of the Bible are instilled into the minds of our young as carefully as are the rules of grammar, or of arithmetic, or as are the principles of the physical sciences, much of our efforts to secure universal education are of questionable utility. The most thoroughly educated minds of the last century were among the Atheists, the Anarchists, and the Jacobins of the French revolution. Education is power; but it requires moral principle to make it powerful for good.

“The moral and scriptural training which our youth require seems impracticable under the public school system of our states. Where there is an established religion, as in England, Scotland, and the states of Continental Europe, *that religion*

may be, and is taught, in the schools sustained by the state: but how are the doctrines and precepts of evangelical religion to be taught by states where such establishments are regarded, on all hands, as a great evil—as injurious to the state, and far more so to the church? All that state schools can teach, under their very best form, is the average of public morals and religion; whilst, in some states, it is a matter of great debate whether the Bible shall be admitted at all. And if admitted, without question, to be read morning and evening, the necessities of our young demand something far higher than this. They demand a Christian education, which, in a Christian land seems reasonable; and yet, in our state schools, Bible or no Bible, we have the assurance that Christ, and repentance, and faith, and gospel liberty, shall not, by authority, be even named. So that the alternative presented to us by our state schools is not to educate our children at all, or to educate them infidels.

“The force of this position is by no means broken by saying that the Sabbath, or the Sabbath school, and the family circle, are the places for religious instruction. When the six days of the week are permitted to pass away in utter forgetfulness of God, what will the instructions of the seventh avail? The period of life spent at school is the forming period of our character; the hours there spent are those in which we receive the deepest impressions. So that if there is any place where the whole truth, and nothing but the truth, should be impressed upon the youthful mind, it is the place of daily instruction. But state schools are creatures of the people, among whom all possible shades of opinion prevail; and as to religious instruction, require a compromise always adverse to a right scriptural training. Even in old Massachusetts, to which we have been in the habit of looking for better things, the creed taught in the public schools has nothing in it exceptionable to a Socinian, a Jew, an infidel, or a Turk.

“It is not to be expected that our religious and moral citizens, who esteem the Bible the great charter of our civil and religious liberty, will consent to have religion divorced from our public schools for the purpose of maintaining a state system of instruction. When the choice is fairly presented to educate their children under that system of compromise which our state schools require, and which so carefully sifts out every thing like evangelical religion, or to break up those systems, they cannot long hesitate. It is too vast a sacrifice to require the three-fourths of the children of a state to be educated infidels, that the other one-fourth may not be instructed in the Christian religion. All the moral, civil, social, temporal, eternal interests of man forbid such a sacrifice.

“With the countless and happy results before us of mingling religious with the daily instructions of the public school, we should be slow to give any countenance to the latitudinarian encroachments of the age. In Scotland there is a parish school wherever there is a parish church. The court which appoints the minister appoints the teacher. The officers who rule in the church superintend the school. The master that teaches the child his letters, teaches him at the same time that God has the first and highest claims on his affections and services. And Scotland rejoices in a system which, in a religious, moral, and intellectual point of view, places her at the head of all the kingdoms and states in the world. To the same system, modified by our republican institutions, New England owes her admitted religious, social, and intellectual superiority to all her sister states in our confederacy. It is the gospel and the schoolmaster that have made these states what they are. And hitherto, in Scotland and New England, moral and religious competency were equally sought as intellectual in the teacher. And the history of the world, and especially the history of our own country, emphatically proves that the religious instruction of the people is the strongest element in asserting and securing their liberty. And how is that instruction to be imparted, if it is not permitted in our public schools.

“Your committee conclude this report by stating that it is their deep conviction, that every parent in the land should be more solicitous as to who should teach his children to read and to write, than who should be president of these United States.”

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#### THE CONSTITUTION, PROSLAVERY.

Of Lysander Spooner's attempt to prove “The unconstitutionality of slavery,” Cassius M. Clay thus expresses himself in a late No. of the True American.



This pamphlet of 156 pages, we have read through very carefully, and although it is full of elaborate research, and able and plausible argument, yet it fails to convince us of its truth. We are satisfied that slavery exists in all the old thirteen states where it now exists, *constitutionally*. We have a phrase in the West that is very coarse, but to the point—so far as the Constitution sanctions slavery, it is best frankly “to acknowledge the corn.” Every argument which is merely specious, but really in the convictions of sensible men *untrue*, weakens the cause, however good. Surely, surely the great, the good, the just, the glorious cause of liberty and political equality of rights needs no meretricious aids! Words are intended to convey meaning—we know not how it may affect others, but for ourselves, when we read the Constitution of the United States, we feel as surely as we read, that slavery is there alluded to, and allowed to the States then in being and parties to contract.

These statements of Mr. Clay very happily express what we believe to be the judgment of all unbiassed minds respecting the Constitution. The Liberty party owes it to truth, to the community, and to themselves, not to prosecute the *vain* attempt to explain away what is so evident. Reasoning will not convince men that it is not dark at midnight.

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#### AFFAIRS ABROAD.

*Great Britain.*—The failure of the potato crop in Ireland and England will undoubtedly exercise no little influence upon English policy, particularly in reference to the corn laws. The cabinet has, indeed, decided not to open the ports for the free admission of foreign bread-stuffs. But it is impossible that these laws, the effect of which is to pinch the labouring population for the aggrandizement of the estated gentlemen, can long withstand the pressure of a short supply of the staff of life. In the mean time, the popish tendencies of the government have given rise to vigorous counter movements. The most manifest, and the most important of these are, the revival of Orangeism in Ireland, and the formation of the “Protestant alliance.”

The Orange institution is about to be reorganized, “not,” say they, “for any illegal or unjust purpose, but singly to maintain, to the utmost of our ability, the Holy Scriptures, as the only standard of faith and practice, Protestant ascendancy as the only means of saving our country from destruction, and the integrity of the legislative union, being Protestant.” This movement is headed by Lord Roden, a nobleman distinguished for intelligence and piety, and is sustained by many of the nobility and men of influence.

The meeting in Liverpool for the formation of the Protestant alliance, was attended by two hundred and eighteen ministers. Members were present from each of the established churches, and from nearly all the so-called evangelical bodies in the empire. We have given in our last number the doctrinal basis on which the proposed alliance is to rest. The following resolution which was moved by Dr. Steane of the English Baptist church, and seconded by Dr. Andrew Symington of the Reformed Presbyterian church, exhibits very distinctly, and, we doubt not, very fairly, the nature and objects of the contemplated league.

“Resolved, That in the prosecution of the present attempt, the conference are clearly and unanimously of opinion, that no compromise of their own views, or sanction of those of others, on the points on which they differ, ought to be either required or expected on the part of any who concur in it; but that all should be held as free as before, to maintain and advocate their views, with all due forbearance and brotherly love; farther, that any union or alliance to be formed, should be understood to be an alliance of individual Christians, and not of denominations or branches of the church; and the design of this alliance should be to exhibit, as far as practicable, the essential unity of the church of Christ, and at the same time

to cherish and manifest, in its various branches, the spirit of brotherly love, to open and maintain, by correspondence and otherwise, fraternal intercourse between all parts of the Christian world, and, by the press, and by such scriptural means as, in the progress of this alliance, may be deemed expedient, to resist not only the efforts of popery, but every form of antichristian superstition and infidelity, and to promote our common Protestant faith in our own and other countries."

The conference agreed to meet in London, in June, 1846, and appointed four large committees, consisting of ministers and laymen, two for England and Wales, and one each for Scotland and Ireland, to forward the objects of the conference, and to make preparations for the meeting in London.

These are ominous movements, and, whether they accomplish the immediate designs of their authors or not, will inevitably result in producing no inconsiderable or transient effects. At all events, they indicate that in the judgment of the most enlightened and able Protestants in Britain, the interests of Protestantism are in great and pressing danger; that a crisis exists, calling for extraordinary exertion on the part of the friends of the Bible and of liberty. We must, however, be allowed to express our fears that the entire faithfulness of the Reformed Presbyterian Church will be in no small degree endangered by the alliance. Our brethren in Ireland had no delegate there from that side the water. Mr. Johnston, however, from Manchester, was present.

*France.*—The state of religion in France, just now, demands close and prayerful attention. There is a warm controversy going on, as there has been for several years, between the University, which means the government directors of the whole interests of education in France, and the priesthood. The latter, led until lately by the Jesuits, aim at getting the instruction of youth Romanized, and into their own hands. The former resist. The press is active. Novels, as well as more weighty productions, are written by some of the ablest men of the kingdom, for the purpose of exposing the tricks of the Jesuits, and the absolute power conferred upon the priesthood by the confessional.

In the mean time, a great interest is manifested among the people in many places, on behalf of the Bible and true religion. We give an example. A feeble and unknown young man applied to be allowed to act as a colporteur in the town of Sens, which is about one hundred miles south-east of Paris, in which there was not one Protestant. Here is the result:

"A week had passed away since the arrival of the new colporteur at Sens, when M. de Pressensé received a letter from him. He had sold the one hundred and fifty New Testaments, and requested immediately, and by the quickest way, an additional supply of two hundred. M. de Pressensé asked himself what this could mean, but yet forwarded to him the two hundred Testaments. Another week passed, and the colporteur wrote: "I have sold the two hundred Testaments also; please forward to me without delay three hundred copies more." This time, M. de Pressensé hesitated. He was so much astonished at so rapid a sale, that he suspected some trap had been laid for the inexperience of the colporteur; perhaps the priests had caused the books to be purchased, in order to burn them, &c. Some days again had passed, when another letter from the colporteur arrived. At this turn, he no longer asked for books merely, but for a minister of the gospel. He wrote that he was not sufficient to satisfy the numerous inquiries which were addressed to him, that a lively attention was awakened, and that it was absolutely necessary that a minister should come, to meet the felt need of spiritual nourishment. M. de P. convoked the committee, and read this letter to them. The Rev. pastor Audebez, who was present at the meeting, arose and said: 'I am ready to go to Sens. I will set out this evening, or to-morrow;' and he kept his word.

When he arrived at Sens, he found that all the colporteur had written was accurately true; he had sold eight hundred New Testaments in three weeks, and many persons were desirous of having a meeting opened for evangelical worship. He

repaired to the mayor's, and inquired if he would make any objection to the execution of this project. This magistrate showed the most favourable disposition, and of his own accord indicated to M. Audebez several localities in the city which might be thought of, as proper for holding meetings. One of these only appeared to be suitable; but M. A. observed to the mayor that it presented but one inconvenience, namely, that it was so wedged in between the Archbishop's palace and the houses inhabited by the priests, that, in choosing it, there might be an appearance of purposing a defiance of the Roman clergy, which M. A. was very far from intending. 'But, sir,' replied the Mayor, 'you do not *choose* it. You take it, because you have no other place; and it would be placing too much stress on a scruple, to abstain from holding your worship there on that account.' M. A. then opened the place for worship without delay. The place, which is capable of containing several hundred persons, was more than full. The people were squeezed together; the passages, stairs,—every corner was crowded. The place having become wholly insufficient, the mayor placed at the disposal of our friend a room in the *town-hall*, capable of containing, easily, five hundred persons, and more, by crowding close together."

They are now erecting a church,—M. E——, a wealthy Genevese, contributing \$3000 towards it. This movement is not limited to Sens:

"Give me pastors immediately," says M. A. 'strip other posts, if it must be so, but give me pastors.' He declared, that if they could put at his disposal forty ministers, he would, on the spot, place them in the department of Yonne, and he did not doubt, that in a short time he would have places ready for the settlement of a hundred there. He added, that if they could actively meet the demands of the Roman Catholic population, he would not be surprised if, out of four hundred thousand souls, of which the population of this department consists, three-fourths should come over to Protestantism. Admitting that this impression may be exaggerated, yet how powerful a movement does this impression itself suppose! One of my friends, a minister, who has just visited that part of the west where a like movement is going forward, (Upper Vienne and Lower Charente,) received, while there, similar impressions. He is of opinion, that entire Roman Catholic populations would be brought over to the Protestant faith, or, at least, to the Protestant communion, if we only had labourers ready to send into the field which is so unexpectedly open for us."

*Germany.*—The reformation in Germany spreads and acquires stability and energy. Prussia no longer vacillates. She is favourable. We seem to be very near that time when the nations will "hate the whore, and make her desolate and naked, and shall eat her flesh, and burn her with fire." Rev. xvii. 16. In the French Revolution, all the church property was confiscated. Most of it has been confiscated in Spain since the death of Ferdinand VII. Italy is a slumbering volcano. She is on the eve of a revolution which will overturn the temporal power, at least, of the Roman pontiff. And Germany seems to be preparing rapidly to perform her part in the great work of demolishing Antichrist.

#### AFFAIRS AT HOME.

*Temperance.*—The following resolutions are very good. They were adopted a short time since by the Presbytery of Lucerne, belonging to the Old School Synod of New Jersey.

"Whereas, any unnecessary business that introduces crime, suffering, disease, and death, such as cannot exist without that business, is plainly at variance with the spirit of the gospel:

"And whereas the sin of drunkenness in itself is of most heinous nature, and did not exist until there were makers, sellers, and drinkers of intoxicating liquors, and is most prevalent where there are most liquor sellers, and cannot cease to exist where there are makers, sellers, and users of liquor:

"And whereas, neither the disease of drunkenness, nor that awful, horrible, deadly form of it which exists under the name of *mania-potu*, or *delirium tremens*, is sent into the world by what is usually termed in the coroner's inquest 'the visitation of God,' but is the direct result of making, vending, and using spirituous

liquors, and like the sin of drunkenness was unknown, is unknown, and cannot be known, except where there are liquor makers, and sellers, and users:—Therefore,

“Resolved, 1st, That the making, vending, and using of intoxicating liquors as a beverage in health, is glaringly incompatible with the best interests of man, for time and for eternity, and ought to be regarded as totally inconsistent with the Christian profession.

“2d. That each session under the care of this Presbytery be instructed forthwith kindly but firmly to institute such measures as will reclaim all offenders in this matter, and report their proceedings at the next meeting of Presbytery.

*Oregon and War.*—The present aspect of the political horizon is threatening. The opinion gains ground that the disputes about Oregon will result in war. We have read with care the correspondence between the plenipotentiaries of the respective governments, and cannot see how their conflicting views and claims can be reconciled or compromised. The United States wants, and seems determined to have, the whole of the Columbia river. Britain wants, and is determined to have, the half of it. All possible compromises have been rejected by the parties. We look with anxiety for the next arrival from Europe. That there should be danger of war from such a source, is a reproach upon the age and professed Christian character of these nations. Why cannot national differences about territory be subjected to arbitration? That both deserve to be given up to infatuation, and thoroughly scourged by war, as well as by other judgments, none can question. Still, it is a duty to pray that God would avert his anger, and by the outpouring of his Spirit, bring these lands to true repentance and reformation. “Pray for the peace of the city, that therein ye may have peace.”

#### NOTICES OF BOOKS.

REPORT of the disruption of the Presbyterian Church at Thompsonville, September, 1845: and Reply of the Session to the Disaffected Members. 8vo. pp. 16. Hartford: 1845.

The facts set forth in this pamphlet touch a subject of great interest to those who love the purity of the gospel ordinances instituted by Christ, and who know that by these alone they can be edified. The subject of psalmody—the music, the choir, the organs and the fiddles—agitates, now, the second time, many of the churches in the eastern states. A body of intelligent Christians have come out from a congregation in connexion with the Old School Presbytery of New York, because the congregation, by a very small majority, had forced on them, contrary to the will of session, an instrument of music in the devotions of the Lord’s house. These excellent people, as multitudes of others have long been, were displeased with the psalms used in their congregation,—Dr. Watts’, who was an anti-trinitarian, a blasphemer of the divinity and personality of Christ and of the Holy Spirit. They were disgusted with the choir—a company of young people who do the psalm-singing for the congregation. The introduction of the fiddle was more than they could endure, and they came out from a corrupt body. This pamphlet is published by the congregation to justify the sinful transaction by which they have thrust out their brethren. God’s authority was not pleased—as, indeed, it cannot be. The main argument is, that there could be no singing, because the choir refused to praise their Maker unless they had the aid of instrumental music. So the choir and not the session *governs* the congregation. Again, it appears by the showing of the congregation, that, instead of appealing from

session to the presbytery, the choir appealed to the congregation, which reversed the deed of session. Will the Old School Presbytery of New York tolerate, in its congregations, such anti-presbyterianism?

We intend to recur, hereafter, to this subject, and discuss, more at large, the questions of human psalmody, chanting, singing, and instrumental music, by which the praise of God is corrupted in presbyterian and other congregations.

**THE PHILOSOPHY OF THE TEMPERANCE REFORMATION:** or, the relations of Alcohol and the Human Organism, Chemically, Physiologically, and Psychologically considered. By RUSSELL THATCHER TRALL, M.D., of Brooklyn, N. Y. A Prize Essay, to which the Premium of One Hundred Dollars was awarded, by the Judges selected by the General Temperance Council of the City of New York. 12mo. pp. 12.

This pamphlet, written by a learned physician, is an efficient auxiliary in the good cause of temperance. Much to the praise of the medical profession, its most respectable members have taken a prominent place in the ranks of the friends of humanity who have marshalled their forces, and made war on the armies of alcohol. "The Philosophy of the Temperance Reformation" is learned, elaborate and conclusive. Its main object is to demonstrate that the intoxicating principle in alcoholic liquors, when used as a beverage, is poison, and poison only. Dr. Trall proves that it is not elaborated by any process in nature—that it does not exist in any of the fruits subjected to the process of distillation—and hence cannot be regarded in any other light than as a perversion of the good works of God. He says truly, (p. 2,) "There are among those vegetables which the beneficent Creator caused to grow for our sustenance, various proximate principles which are nutritious, as *water, sugar, starch, gluten, fibrin, albumen*, and others, which are called in dietetic works, *alimentary principles*. Now, so long as these proximate principles maintain their natural state or chemical condition, so long they are salutary food and drink, but no longer." After demonstrating the purely poisonous nature of alcohol, the writer proceeds to say:—

"But dram drinkers should notice another thing. The alcoholic beverages of commerce are even worse than the alcohol itself. They do not get the alcoholic poison *pure*; but it is farther drugged with still other poisons. Read a part of the long catalogue of pernicious agents in common use: namely, Essential Oils, Coccus Indicus, Logwood, Brazil Wood, Alum, Green Vitriol, Oil of Vitriol, Capsicum, Opium, Tobacco, Aloes, Bitter Oranges, Henbane, Nux Vomica, Sugar of Lead, Oil of Bitter Almonds, India Berry, Poke Berries, Elder Berries, Poison Hemlock, Guinea Pepper, Laurel Water, Prussic Acid, Dragon's Blood, Lamb's Blood, Gum Benzoin, Red Sanders, Burnt Sugar, Salt of Tartar, and so on. Here are some of the most deadly vegetable and mineral agents in the world, with which nearly all the liquors, wines, ales, and beers in the world, and often cider, are drugged and adulterated. A late work on Chemistry enumerates forty-six articles commonly used in making beer alone: and almost every species of the light and sweet wines, such as *ladies* sometimes think delectable, is extensively adulterated." p. 3.

It is astonishing that sensible and respectable men, and even a few officers in the church, knowing all this, continue the use of these most deleterious drinks, and traffic in them—suicidal and murderous practices.

The times need such tracts as this. The mass meetings of the political factions, during the presidential canvass of last year, were, in very many instances, and it is not too much to say, commonly, scenes of intemperate revelry. The nation reeled in a paroxysm of intemperance. It begins now to recover a little from the fit of inebriation.

Let the liquor manufacturers and dealers who destroy the souls and bodies of their fellow-citizens, and, to some extent, of their brethren in the church, read, and prayerfully meditate on the following faithful admonition, tendered to them by a learned physician :

"Such being the consequences resulting from the use of the alcoholic poison, what language can describe the awful weight of responsibility resting on those whose chosen pursuit of life is, to manufacture it, or to distribute it through all the ramifications of society, knowing, as they must know, what sad havoc it will make of human happiness wherever it goes? Is not the position of these men in society most unnatural? Is not this traffic most horrible? Is it not morally criminal? Is it not unworthy the name of man? Does it not call for thunder tones of reprobation and execration from an outraged community and an injured world?

"A great principle of the common law is, in substance, the same with the eternal law of God, the golden law of reciprocity, the glorious rule alike of equality and benevolence.

"*Sic utere tuis ut non aliena laedas.* Or, as paraphrased in English, by a friend,—

So use your own, and so your own enjoy,  
As not what is another's to annoy.  
So use your own, as never to transgress  
Another's right or mar his happiness.  
Thus you would have all others do to you;  
Then yield to each what is his righteous due.

"What moral right has any man to pursue his individual interests in a manner not only regardless of, but absolutely ruinous to the well-being of the whole human race? Spirit venders! are you not displaying a devastating and damning fiend in every alluring form that ingenuity can suggest, to entice your brother man to its embrace and an inglorious death? Liquor merchants! you are amassing wealth from the ruin and desolation of all around you. Dealers in this detested trade! you now have an opportunity of doing incalculable good. You have been doing immense mischief! We call on you, in the name of humanity, and for the sake of all that is good and lovely on earth, to desist from this unhallowed work; and when you cry out 'liberty and law,' as though it were a privilege to slay mankind, do you not hear some whisperings of a monitor within! Or, has your unnatural calling so deluded the head, offended and petrified the heart, that your only feeling is to get the almighty dollar? Oh! renounce at once and for ever your death-dealing vocation, and seek a useful and honourable business. This you will soon have to do! Public sentiment is the moral monarch of this free country, and not much longer will the nuisance be endured in it. Wait not, we entreat you, till you do that, by inglorious necessity, which others have anticipated by wiser determination of their own. The sin, the infamy, the wretchedness of this nefarious traffic, will soon react on those who madly persist, against all the signs of the times, in its gainful prosecution." p. 10, 11.

A DISSERTATION on the Nature and Administration of the Ordinance of Baptism. Part I. By the Rev. William Sommerville, A. M. Horton, 8vo. pp. 57. Halifax, Nova Scotia. 1845.

The main object of this pamphlet is, to prove that the divinely authorized mode of administering the ordinance of baptism, is by sprinkling, and not by dipping. Great stress is laid on the mode by the anabaptists. Indeed they regard all who are baptized by sprinkling as unbaptized persons. They rely almost wholly, for the support of their mode, on the signification of the word βαπτίζω, baptize, which they affirm, means to dip only. Mr. Sommerville maintains truly, that the nature of an important gospel ordinance, or mode of its administration, is not to be ascertained from the mere name by which it is called. He instances the passover, and the Lord's supper. By the mere name no one could know the meaning of these seals of the covenant of grace.

He affirms, and with good reason, that the meaning of the word was well understood by the Jews, in the time of Christ. It is not explained in the New Testament, because the import had been already settled. He



shows by a large induction from the Old Testament, that the *purification of persons*, by the application of water, oil, and blood, was never, under the law, made by immersion, but always by sprinkling. This, so far as we know, is a new and, we think, a very correct mode of arguing the question.

The argument is conclusive, and we recommend this valuable tract to the careful perusal of all our readers. While it refers, chiefly, to the mode of dispensing a seal of God's covenant, it is replete with pure gospel doctrine, well calculated to edify the disciple of Christ. It will aid him in deriving a knowledge of the way of salvation from Old Testament ablutions, and other typical institutions. In justification of argument in behalf of truth and in opposition to error, we copy a brief extract. It applies to more than the anabaptist controversy.

"There are many who profess to be opposed to all controversy, but, especially, to religious controversy. Of these, not a few make the profession under a misapprehension of its nature, invariably confounding it with the spirit of severity and revenge, which collision never fails to arouse in the un sanctified mind. . . . Some do not like to have the even current of their musings ruffled, and, being perfectly satisfied with themselves, shrink from the agitation of questions, however important, the results of whose investigation might diminish their self-complacency, and furl the sails of spiritual pride. . . . Some proclaim 'Peace, Peace,' and plead the cause of liberality, that the friends of sound doctrine may be reduced to a state of profound security, and, while they repose, the seeds of error may be successfully sown. . . .

"Do we always find these lovers of peace, who would sacrifice truth upon its altar, the most active promoters of peace? Do we find those who plead, in opposition to religious controversy, the precept, 'Love your enemies,' furnishing the brightest example of obedience? Very far otherwise. Their clamorous demands for peace very frequently constitute the chief element of disorder in the land. They are furious in favour of moderatism, and pursue, with rancorous animosity, those whom they are pleased to consider destitute of the spirit of love. I have somewhere met with an allusion to a eulogium pronounced upon a departed friend, in which his liberality was very prominently displayed, and evidenced by the fact, that 'he could not endure any one who was not as liberal as himself.' This discovers the full extent of popular charity. The admirers of it love those that love them. Christian charity 'rejoices not in iniquity, but rejoices in the truth.'"

## OBITUARY.

Children are God's heritage. "And he said, Suffer little children to come unto me, for of such is the kingdom of heaven." When, upon their early removal from the world, there has been evidence of a good work wrought in them, it not only furnishes matter of comfort and thanksgiving to parents and friends, but is calculated to impart encouragement to all Christian parents and pastors, in their efforts to train up in the ways of the Lord those under their care. Hence, the death of godly children should be recorded. As to the children of Mr. M'Niece, the facts respecting them have been communicated by himself. And, generally, we have retained his own expressions. Mr. M. is a member of the Reformed Presbyterian Congregation, Topsham, Vt.

DIED, Dec. 12th, 1843, Mary Jane M'Niece, aged 10 years. Dec. 18th, Susannah M'Niece, aged 6 years. And, Dec. 28th, Wm. Dana M'Niece, aged 12 years: all with malignant scarlet fever.

Susannah was very patient during her illness of five days. She had

committed a few psalms, and ninety-four questions in the Shorter Catechism.

Mary Jane was removed after an illness of four days. It seemed to be impressed upon her mind from the commencement of her disease—malignant scarlet fever—that she would die. On the day before her death she said, “What a great sinner I have been. My sickness is on account of my sins, but I shall be happy when I die.” On being asked why she thought so, she referred to her attendance to secret prayer, night and morning, for some time, as a great comfort to her. On the day of her death she conversed with her brother and sisters. Told them to obey their parents, and to be kind and affectionate to one another. She exhorted those present to serve the Lord; and said to her parents, “If you go on to serve the Lord as you have begun, you shall walk safely all your days.” She expressed her delight in the Bible, and added, “How much good I have received by reading the Bible!” Shortly before her death, being entirely free from pain, she asked the physician if her disease had turned. He said, if it was she would get well; if not, she would live but a short time. She said, “If it is the Lord’s will, I am willing to live or die. Don’t mourn for me. I will be happy: happier far than you can be here. My body will soon be laid in the grave, where there will be no one to disturb me; there to remain till the morning of the resurrection.” She frequently counted the clock as it struck, and would say, “I shall go before four.” She died at two in the afternoon. She sat in her chair until about five minutes before her death. She then walked to the bed, lay down, and said, “Now I am going.” She then called every one present by name, bid them farewell, and immediately her spirit departed. She had learned the Shorter Catechism; had read the Scriptures through in course, and had learned twenty-five psalms.

WM. DANA was ill five days. From the second night he said he thought he would not live. On being asked what was his greatest desire, he said the greatest desire he had was, that his sins might be forgiven, and that he might be prepared for death; and added, “Oh! what a sinner I have been; but,

‘While the lamp holds out to burn,  
The vilest sinner may return.’

I know my sins are all forgiven. I have been praying and pleading with the Almighty that they might be, and I know they are.” He exhorted all to prepare for death while in health; not to put it off to a sick bed. At another time he said, “It won’t be long before I shall be laid down beside my little sisters, and I long to be going.”

In his last moments he tried to say something about the Jordan. His physician, standing by, said to him, “Don’t you know you are passing through the Jordan of death?” He replied, “That is it. Happy Jordan, happy Jordan.” The last words he uttered distinctly were, “Come, Lord Jesus, come quickly.” When he was past speaking, one said to him, “If you think you will be happy, grip my hand.” And he did. He had read through the Scriptures once in course; partly a second time. He had committed to memory the Shorter Catechism, part of the New Testament, and thirty psalms.

We learn with pleasure that Rev. J. B. Johnston has accepted the appointment to explore the West Indies for the purpose of locating a Foreign Mission.

## ACKNOWLEDGMENTS.

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Bloomington, O., Mrs. Sarah Carter, J. L. M'Fetridge; Bloomington, Ia., Samuel Little, John E. Little, Robert Ewing; Cambridge, N. Y., James Arnott; Candor, Pa., Robt. Wallace; Cherokee, O., C. Jamison, W. Jamison, Jas. M'Clure, Abra. Patterson; Hartford, Conn., Daniel Knox, Margaret M'Clay, Margaret Knox. Robert Jardine, Wm. Hebrew; Keene, O., James Robertson; Lewisburgh, Pa., John Robinson; Londonderry, O., Rev. John Marshall; Monmouth, Ill., Rev. J. C. Bruce; New York, N. Y., Henry M'Cord, Sophia Williams, Wm. King, John Culbert, John Crothers, Mrs. Margaret Smith, James M'Bride, Hannah Crow, Alexander Cochran, James Hale, Alex. Napier, Robert Crow, James M'Callum, John Curry, Wm. T. Brown, Abraham Maze, Samuel M'Guire, Sarah Storey, Adam Colhoon, Alexander Patterson; Philadelphia, Pa., Alexander Mackie, Samuel Culbertson, John Bigham, Mrs. Boyle, Wm. Deward, Samuel Cameron, Wm. Fulton, Joseph Crawford, Robert M'Knight, Jane M'Elroy, Martha Wylie, David M'Cune, Mrs. Worrell; Richmond, O., Hugh M'Niece; Rushsylvania, O., David Clark; Steubenville, O., Miss Mary Orr; Stratton's Falls, O., Wm. Cowan; West Greenville, Pa., Wm. Cochran; Thompsonville, Conn., Hugh Steele; Venice, Pa., J. B. George, each \$1.00.

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## NOTICE.

The attention of Agents, and of subscribers who have not yet paid, is again particularly directed to our terms. The punctuality with which payments have been made by our early subscribers, and by so considerable portion of our later ones, we hail as an encouraging token that our endeavours to furnish such a magazine as the exigencies of the times demand, have not been altogether unavailing. By some exertion, our subscription list may be so far increased, we think, as to warrant still farther efforts on our part.



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## TERMS.

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## TO CORRESPONDENTS.

We ask farther indulgence of our correspondents. The obituary of Thomas M'Clurkin, Sen., just received, in our next.



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THE

*Cambridge Mass*

# COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

EDITED BY

JAMES M. WILLSON.

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"The Law of the Lord is perfect."—PSALM XIX. 7.

"Where to we have already attained, let us walk by the same rule, let us mind the same thing."—PHIL. III. 16.  
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WILLIAM S. YOUNG, PRINTER.



## THE COVENANTER.

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The general object of this Magazine shall be to disseminate the doctrines of the testimony of the Reformed Presbyterian Church. Its pages shall be devoted chiefly to the following points:

1. The mediatorial authority of Christ over the nations of the earth, and the immoral character of the Constitution of the United States.
2. The evils and danger of Popery, in its religious and political aspects.
3. The divine right of presbyterian Church Government, in all its parts.
4. The sin and danger of Slavery, and the duty and safety of immediate emancipation.
5. The duty of total abstinence from intoxicating drinks as a beverage, and the immorality of the traffic in this article.
6. The immoral tendency of the study of pagan literature in the colleges and universities, and the necessity of a reformation in the course of literary studies.
7. The imperative duty of Christians to support Domestic and Foreign Missions.

The following individuals, among others, have agreed to contribute to its pages, and their names will be a sufficient guarantee to the members of the Church and others, that the publication will be worthy of their support.

Rev. Robert Wallace; Rev. James Milligan; Rev. James R. Willson, D. D.; Rev. William Sloane; Rev. Samuel M. Willson; Rev. William L. Roberts; Rev. J. B. Johnston; Rev. Andrew Stevenson; Rev. J. Wallace; Rev. Hugh Stevenson; Rev. J. J. McClurkin; Rev. J. M. Beattie; Rev. William Sommerville; Rev. Joseph W. Morton.

We take pleasure in announcing to our patrons, that occasional contributions to our periodical may be expected from the Rev. THOMAS HOUSTON, Knockbracken, Ireland, long and favourably known as the able and faithful editor of "The Covenanter," an Irish magazine devoted, like our own, to the principles of the Reformed Presbyterian Church.



THE  
COVENANTER.

FEBRUARY, 1846.

**THE JESUITS:** Their Origin and Order; Morality and Practices; Suppression and Restoration. By Alexander Duff, D. D., one of the Free Church of Scotland's Missionaries, Calcutta, 18mo. pp. 107. Philadelphia, Presbyterian Board of Publication, 1845.

In many respects, "The Society of Jesus," as they blasphemously call themselves, is the most remarkable association the world ever saw. Its origin, organization, principles and modes of action, are all full of interest. "Its strange beginning, in a kind of spiritual chivalry; its intense ardor; its desperate love of souls; its learned hypocrisy; its bloody piety; its swift conquests; its arrogance; its glory; its magnificent influence; its sudden decay, seem more meet for the pages of Ann Radcliffe than for those of sober history." It is a study for the philosopher, the metaphysician, the novelist, the politician, and above all, for the intelligent Christian. The Jesuits have been aptly termed "the formidable militia of the Pope," and still more forcibly, "*a naked sword whose hilt is at Rome.*" The whole society is under the supreme and entire control of one man—the general of the order. And, in the language of Dr. Duff,

The whole world, which is regarded by the general as his one and undivided empire, is parcelled out into provinces; at the head of which is a provincial, subordinate to the general central head. Throughout the provinces are colleges and novitiates, or houses of probation and residence; at the head of which are rectors, prefects, or superiors; all subordinate, directly or through the provincials, to the general, who is the sole mainspring and moving power of the stupendous mechanism, throughout all its countless and wide-spreading ramifications.

All these—and in the days of their glory, they reckoned *twenty thousand* professed members actively employed in promoting the ends of the order—all these, remember, bound, besides the ordinary monkish vows of poverty,\* chastity,† and monkish obedience, by a "fourth and

\* As usual, in spite of this vow, the Jesuits became by far the wealthiest corporate body in the world. Witness the following.

"In 1767, the Jesuits, by a decree of his 'Most Catholic Majesty,' were, on account of their iniquitous practices, ignominiously expelled from Spain, and the whole of their property, including 'goods, chattels, and estates,' confiscated. On this occasion, in the College of Barcelona alone, were found riches to the amount of twelve millions of crowns. It consisted of several tons of gold and silver, a large quantity of gold dust, emeralds, and diamonds, crowns of gold ornamented with emeralds and rubies, some bales of cocoa, and some rich merchandise from the East Indies."

† As to chastity, many of them were, undoubtedly, no better than Father Anthony Joseph, a missionary to China: of whom a *Bishop* thus complains. "This man

*peculiar* vow of unlimited submission, of unconditional obedience to the Pope—whose absolute supremacy and infallibility the members of the society are sworn, at all hazards, to maintain." Nor are they, like ordinary monks, shut up in a cloister. Their place is in the active walks of life: wherever influence is to be gained—subjects to be won to the Roman Pontiff—reformation to be hindered—evil to be wrought.

"The Society of Jesus" had special exemptions and immunities accorded to it, the better to fit and qualify it for its peculiar vocation. Of every other monastic or religious society connected with the Papacy, it has been truly remarked, that the immediate design was "to separate its members from the world;" that of the Jesuits, to render them masters of the world. The inmate of the convent devoted himself to work out his own salvation by extraordinary acts of devotion and self-denial: the follower of Loyola considered himself as plunging into all the bustle of secular affairs, to maintain the interests of the Romish Church. The monk was a retired devotee of heaven; the Jesuit a chosen soldier of the Pope. That the members of the new order might have full leisure for this active service, they were exempted from the usual functions of other monks. They were not required to spend their time in the long ceremonial offices and numberless mummeries of the Romish worship. They were required to attend no processions—to practise no austerities. They are sent forth to watch every transaction of the world which might appear to affect the interests of Rome. To them also was extended, by the Court of Rome, a special license to trade with the nations of the earth—a license which speedily paved the way for an extensive and lucrative commerce with all the richest countries of the Old and New World.

This is not all. Destined to control men of all ranks, of all classes, and of all dispositions—to act upon the rich and the poor; the learned and the illiterate; the virtuous, and the dissolute; the religious, and the scoffer at all religion; the papist and the protestant—they are drilled to assume, Proteus-like, all forms, and, like the chameleon, to take the hue of the objects around them.\*

Among the learned, the Jesuits showed themselves lovers of learning—among the illiterate, they upheld the maxim that ignorance was the mother of devotion; among the free, they were advocates of liberty—among the bond, apologizers for slavery; among the upright, they feigned integrity—among the unscrupulous, they encouraged fraud; among the noble, they abused the vulgar—among the vulgar, they insulted the noble; among the abstemious, they pleaded for temperance—among the intemperate, they turned abstemiousness into a jest; among the pure, they could eulogize chastity as one of the chiefest of virtues—among the unchaste, they gave way to the most unbridled indulgences; among Deists, or Atheists, or Jews, they could repudiate the God of the Bible and the Saviour of Christianity; among Protestants, they could appear with an ultra zeal for Protestantism; among Pagan idolaters, they could sanction the most degrading idolatry and superstition; among contemplative mystics, they could mimic seraphic raptures; among self-tormenting ascetics they could submit to the most grievous self-inflicted severities.

Let us dwell on this darling trait of the society a little longer. It presents us with the very essential principle of "Jesuitism." In China, they professed the very highest respect for Confucius. In India, they announced themselves as Brahmins. In England, they were zealous protestants. Among the North American Indians, they degraded themselves to the level of even their tastes and wishes. For the Iroquois, they prepared a catechism containing the following, among other reli-

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has remained for these *eight* years past continually plunged in the abominable practice of sinning with women, at the time they came to confess, and even in the place where he confessed them; after which he gave them absolution, and administered the sacrament to them! He told them that these actions need not give them any concern, since all their fathers, the bishop, and the Pope himself, observed the same practices!"

\* We draw largely upon Dr. Duff, who sustains all his main positions by quotations from popish authorities. Some of them we also lay before our readers.

gious doctrines. "How is the soil made in heaven?—It is a very pure soil; they want neither for meat nor clothes; we have only to wish, and we have them. Are they employed in heaven?—No; they do nothing—the fields yield corn, beans, pumpkins, and the like, without tillage. What sort of trees are there?—Always green, full and flourishing. But how are their fruits? In this respect they excel ours, that they are never wasted; you have no sooner plucked one than you see another hanging in its room."

The Iroquois were mild and gentle. To a fierce and blood-thirsty tribe they declared that Jesus was a mighty chieftain, and successful warrior, who, in three years, had scalped innumerable men, women and children. In India, a distinguished Jesuit, Robertus de Nubilibus,

Having discovered that the natives had a prejudice or aversion towards Europeans, he boldly denied his being a European—giving out that he had come from a region in the north of India, called Rome. Having also found that the Brahmins were held in the highest veneration, and exercised an unlimited authority over the people, he next assumed the appearance and title of a Brahmin—besmearing his countenance, and otherwise imitating their manners and their dress. Finding, farther, that of all Brahmins, the Saanyases, or real ascetics, were the most highly esteemed, being treated with something like divine honour, he professed himself to be a Saanyasi, and *outwardly* appeared to subject himself to the most terrible austerities; though *privately* he was understood freely to indulge in most of the delicacies and luxuries which Europe or Asia could supply. But he did not stop even here. When doubts began to be raised about the reality of his Brahminhood, he produced an old, dirty, and smoky parchment, in which he had forged, in the ancient Indian characters, a deed, setting forth "that the Brahmins of Rome, in Northern India, were of much older date than those of Southern India; and that the Jesuits of Rome descended in a direct line from the god Brahma!" And when the validity of his claims of genealogical descent from Brahma, and the genuineness of the forged document brought to prove it, were called in question by the scepticism even of credulous Indians, he convened a public assembly of Brahmins, and in their presence banished all farther skepticism, *by declaring upon oath* "that he derived really and truly his origin from the god Brahma!"

But it is time to inquire a little into the origin and constitution of this unprincipled ecclesiastical banditti. Its author was Don Inigo Lopez de Ricalde, commonly known by the name of Ignatius Loyola, a Spanish soldier. Long confined in the year 1521, by wounds received in battle, the energies of his fervid mind were turned by reading the lives of the saints, into a religious channel. He burned to emulate, and even to surpass their ghostly exploits. He imagined he held direct communion with the invisible world. He had dreams, and saw visions. Recovered from his wounds, he cast off his knightly garb; arrayed himself with the dress of a hermit, and betook himself to a life of solitary devotion and austerity. His imagination became more disordered. He is the chosen warrior of heaven to lead the faithful in the conflict against all oppugners of the Romish faith. He gathers around him a band of devotees—ardent, fanatical, like himself. He forms them into a spiritual cohort, and calls them, in military style, "The Company of Jesus." With great effort, and not without visions and other celestial assistance, but aided especially by the fourth and peculiar vow of obedience to the Roman see, he attained in 1540 from Paul a bull constituting the new order—the society of Jesus. It was time that Rome should attempt to re-invigorate her decayed energies. The Reformation was in full progress. State after state was deserting the popish, and enlisting under the Christian banner. The supremacy of the "man of sin" was shaken. The bishops, the priests, the monks were dismayed. Henceforth, Antichrist placed his confidence for two centuries—as he now does once

more—upon the vigour, enthusiasm, and concentrated energy of the followers of Loyola. To beat back the Reformation “was the gigantic task which the Jesuits undertook, and long continued to prosecute with a zeal unquenched, and an ability unrivalled—a zeal and an ability which, in a just and noble cause, would have challenged an applause as unbounded as it must now call forth unmitigated and unmitigable execration.”

The organization of the society deserves the most careful study. To be ignorant of this, is to be ignorant of the principal element of its power. It consists of picked men, all thoroughly drilled, and under the entire control of the general of the order—ready to do his bidding at any time—at whatever sacrifice—at whatever hazard.

The whole Society may be divided into four classes—the novices, the scholars, the coadjutors, and the professed or full members. The age of *fourteen* is ordinarily the earliest for admission, as a novice; and the age of *thirty-three* the earliest for the attainment of full or *professed* membership.

During the noviciate, the talents, the health, the character, the past life, the connexions, and the opinions of the candidate, undergo the severest scrutiny. They must know from himself, and from others, all about him. He must have no secrets. As to his opinions, for example, he is asked “whether he has ever held, or still continues to hold any opinions or ideas differing from those which are maintained by the church, and approved by her doctors; for novel opinions cannot be tolerated.” He is told “to put away all strong affection for his parents.” He is shut out from all communication written or verbal with his family or friends. All his letters—as well as his actions—are subjected to examination. They learn him thoroughly: and whether he is likely to answer their purpose.

The course of primary probation being at length concluded, the candidate enters the house of second probation, where he joins the *senior novices*. Here, on his entrance, six principal exercises or experiments await him. *First*, He must devote a month to self-examination, confession, and meditation. *Second*, He must serve for another month “in one or more of the hospitals, by ministering to the sick, in proof of increasing humility.” *Third*, He “must wander for another month without money, begging from door to door, that he may be accustomed to inconvenience in eating and sleeping.” *Fourth*, He “must submit to be employed in the most servile offices of the house into which he has entered.” *Fifth*, He must exhibit his capacity for giving instruction to boys and untaught elders. *Sixth*, He must try his gift in preaching and hearing confessions.

After the expiration of two years the *three* ordinary vows are administered. And

The noviciate being at length terminated, the candidate now becomes one of the grade or class of *scholars*. These are to be chosen men, picked from the flower of the troop; who, if they have satisfactorily passed the time and course of their studies, become *approved scholars*, and must submit to new varieties of trial and probation.

This training prepares them for entering,

The *Third* class, which is that of *coadjutors*, temporal and spiritual. Their trials, which are multiform, protracted, and severe, being finished, they are at last admitted into the *fourth* class, which, by way of eminence, is distinguished as the “*Professed Society*.” These take upon them the *fourth* or *peculiar* vow, which binds them to proceed, without question or murmur, on the Papal missions, to any region of the earth. Their probations are even “more strict and of longer duration than those of the preceding classes.”

During the whole of this long probation schedules are kept, in which every thing of any importance in reference to each candidate is recorded and transmitted to the general; who has thus before him, at one view, a

complete chart or map of the character, talents, and special qualifications of every candidate and member of the Society, from the earliest period of the novitiate to the conclusion of a finished profession.

From this time forward, the Jesuit has no will—no purpose of his own. He is a living member of a vast machine, where every talent and attainment belongs, not to himself, but to the pope, who issues his commands through the general of the order. The Jesuit has no country, no kindred, no friends, no human sympathies. He is not only to *do* the bidding of his superior: he must believe it to be *right*.

It is especially conducive to advancement, nay, even necessary, that *all yield themselves to perfect obedience; regarding the superior* (be he who he may) *as Christ the Lord*, and submitting to him with inward reverence and affection. Let them obey not only in the outward performance of what he enjoins, entirely, promptly, resolutely, and with all due humility, without excuses or murmurs, even though he order things hard to be done, and repugnant to their own sense; but let them also strive to acquire *perfect resignation and denial of their own will and judgment* to that which the superior wills and judges (where sin is not perceived)—the will and judgment of the superior being set before them as the rule of their will and judgment.

Observe,—The superior is to be regarded as Christ the Lord. Elsewhere they say he “holds the place of Christ our Lord.” In short, to use their own terrible language, the Jesuit is to be “*just as if he were a corpse, which allows itself to be moved and handled in any way; or as the staff of an old man, which serves him wherever or in whatever thing he who holds it in his hand pleases to use it.*” After all this, can we wonder that a novice, when asked concerning the sacrifice of Isaac, replied, “I would have done still more. Were God to order me, *through the voice of my superior*, (mark that) to put to death, father, mother, children, brothers, and sisters, I would do it with an eye as tearless and a heart as calm as if I were seated at the banquet of the paschal Lamb.”

What a terrific system is Jesuitism! Look at it. Thousands of chosen and disciplined men: some in Italy, some in England, some in China, some in Persia, some in India, some in America—scattered over the whole earth, but all in the very place assigned them, and doing the work they are bidden to do, guided by an invisible hand, and that hand at Rome! Was there ever such a despotism? It is the master-piece of Satan. In its organization, the full development—the concentrated essence of popish despotism—as it is, in its principles, the essence of all popish falsehood, and deceit, impurity and blasphemy.

What are these principles? is a question that to answer in detail, would require a volume.\* A general account, is all we can give. And let popish authors, as quoted by Dr. Duff, alone speak. An assembly of popish clergy, holden at Nantes in 1642, denounced a work by the Jesuit Bauni, who had been professor of moral theology at the Jesuit college, “As calculated to encourage licentiousness and the corruption of manners; as violating natural equity, and the rights of man, and tolerating blasphemy, usury, simony, and many other enormous crimes, as offences of no magnitude.”

The king of Portugal, a zealous papist, furnishes the following beautiful picture.

\* A collection of extracts from the writings of the Jesuits, published in 1762 by the Parliament of Paris, in a large quarto volume containing extracts from one hundred and fifty-seven accredited Jesuit authors, presents a comprehensive exhibition of their iniquitous principles. It was an ample vindication of their expulsion.



It cannot be but that the licentiousness introduced by the Jesuits, of which the three leading features are *falsehood, murder, and perjury*, should not give a new character to the morals of the *externi*, (or all who are not of their Society,) as well as to the external government of the *nostri*, or their own body. In fact, since these *religieuses* have introduced into Christian and civil society those perverted dogmas which render *murder innocent*, which *sanctify falsehood*, *authorize perjury*, *deprive the laws of their power*, *destroy the submission of subjects*—allow individuals the liberty of *calumniating, killing, lying, and forswearing themselves, as their advantage may dictate*—which *remove the fear of divine and human laws*, and permit a man to redress his own grievances without applying to the magistrate—it is easy to see, without much penetration, that Christian and civil society could not subsist without a miracle.

Would you not think they were incarnate demons? Listen to the parliament of Paris.

The Court has ordained that, the passages extracted from the books of one hundred and forty-seven Jesuit authors having been verified, a collated copy shall be presented to his majesty, that he may be made acquainted with the wickedness of the doctrine constantly held by the Jesuits, from the institution of their Society to the present moment, together with the approbation of their theologians, the permission of superiors and generals, and the praise of other members of the said Society—a doctrine, (mark the clearness and strength of the language,) a doctrine authorizing robbery, lying, perjury, impurity—all passions and all crimes; inculcating homicide, parricide, and regicide; overturning Religion, in order to substitute in her stead Superstition; and thereby sanctioning magic, blasphemy, irreligion and idolatry.

The details furnished by Dr. Duff from their own approved writers fully justify all these solemn and vehement denunciations. There is no duty which they have not stigmatized—no sound principle which, at some time or other, they have not renounced—no sin which they have not allowed—few which they have not commanded. With them the aggrandizement of the church, the subjection of pagans and Mahommedans, and the re-subjection of protestant countries, to the yoke of Rome, the exaltation of papal authority, the annihilation, as it were, of every other power, and the complete, unresisting, undoubting, and uncomplaining submission of every human being to the arbitrary and unquestionable authority of the Roman pontiff, that man of sin whom they blasphemously style “our Lord God the pope,” with them these are the true purposes of life, which sanction every means, however diabolical, to attain them. To accomplish these, lying, treachery, perjury, and murder are not sins: they are, when necessary, the very highest and most sacred duties.

With these facts before us, regarding the constitution, and principles, and designs of the “Society of Jesus,” we are curious to learn the sequel. What did they accomplish? and what has been their fate? The first of these inquiries Dr. Duff thus answers.

Nor was it less successful than it was fell and terrible. No sooner had it been formed, than its authors and emissaries, with surprising rapidity, overran the whole globe. Most of the schools and colleges of Europe came under their management and control. To most of its monarchs they became confessors—a function, as has been observed, “of no small importance, in any reign, but under a weak prince superior even to that of minister.” In most of its cabinets and courts their counsel and policy were all-prevailing. In most of its corporate bodies, civil and ecclesiastical, their mysterious presence was felt with all the effect of a secret and resistless energy. As the spiritual guides of the largest proportion of its wealthiest, noblest, and most powerful families, their all but ubiquitous influence extended to almost every domestic circle, from the cottage to the palace—to almost every individual, from the peasant to the prince. In a word, their empire and dominion over the souls and persons of men seemed unbounded, and threatened to be eternal.

And again,

Look to Holland. Who, in 1584, trained and encouraged the murderer of the Prince of Orange, and even consecrated him for the bloody deed?—History proves that it was the Jesuits.

Look to Portugal. Who, for nearly two hundred years, filled that country with revolts and massacres, usurpations and conspiracies—fortifying the leading agents in every tragedy by their counsels, and providing them with absolutions?—History proves that it was the Jesuits.

Look to France. Who instigated, planned, and directed the wholesale massacre of St. Bartholomew's Day, in which a *hundred thousand* innocent Protestants cruelly and treacherously fell, their mangled bodies lying in heaps and their blood staining the rivers with a purple dye, thus adding another fearfully scarlet stain to the Mother of Harlots?—History has proved that it was the Jesuits. Who fomented the rebellion, and consolidated the unnatural league in France against Henry III., which terminated with his assassination?—History proves that it was the Jesuits. Who, by their sermons, and writings, and counsel, and secret cabals, promoted the numerous intrigues against Henry IV., and were responsible for all the excesses of the long civil war that desolated the kingdom during his reign? Who nourished the assassins of that amiable monarch, sanctifying the horrid deed before its commission by the celebration of the most sacred solemnities?—History proves that it was the Jesuits.

Look to England. Who, during the thirty years of Elizabeth's reign, excited civil wars, plots, and seditions, without intermission there? Who secured from the See of Rome "a pardon to be granted to any one that would assault the queen; or to any cook, brewer, baker, vintner, physician, grocer, surgeon, or of any calling whatsoever, that would make away with her; and an absolute remission of sins to the heir of that party's family, and a perpetual amnesty to them for ever?"—History proves that it was the Jesuits. Who employed Parry to assassinate the queen?—He himself confessed on the scaffold that it was the Jesuits.

By whom was the projected invasion of England, by the invincible Armada, chiefly planned?—By the Jesuits. Who attempted, by bribery, to seduce a Scottish gentleman to murder James VI.?—It was Creighton, a Jesuit. Who was mainly instrumental in contriving, with such Satanic ingenuity, the Gunpowder Plot, which was to involve in one grand catastrophe the king, and royal family, and all the leading Protestant peers of the realm?—It was Garnett the Jesuit, who, on the scaffold, confessed and gloried in his guilt, and who has ever since been honoured by the Jesuits as a *martyr, and included in their litany to the saints!*

These are samples of their doings. Another writer thus describes them and their results. Speaking of the state of Europe about the middle of the sixteenth century, just after the death of Luther, he says:

The wounded Loyola rose from his sick bed in Venice, and straightway the fiery zeal of the Jesuits flew like electricity through every palace and hovel in Christendom. Unscrupulous, lax in morals, fierce, sinking every consideration in the welfare of the church; subtle, daring, learned and accommodating; in India, Syria, Peru, Africa, and China, they plied their hot zeal, and brought murderers, gamblers, libertines, frail beauties and strong knaves into the pale of their holy communion. The court of Rome was purified. Hard penance and wearisome vigils, the midnight prayer and the hair shirt took the place of the former luxury. In Spain and Italy the Inquisition repaired its racks, and sharpened its pincers, and death by flames or life in the Romish church were the only alternatives. Heretical books underwent the same fiery persecution. In fifty years more, Catholicism was victorious in France, Belgium, Bavaria, Bohemia, Austria, Poland, and Hungary; and Protestantism could scarcely maintain itself on the shores of the Baltic.

But the world could not endure them. All states and commonwealths rose against them. Within two centuries, *thirty-nine* decrees, banishing them from their borders, were passed by different nations, until at length they could find no one to harbour them, and in 1773, Pope Clement XIV., was compelled, although with great reluctance, to issue a bull *forever* dissolving the order. In these days of reviving Jesuitism, it is well to show from "infallible" authority, what the Jesuits really are, and what may be expected sooner or later, to follow their unrestrained toleration.\*

\* The following quotations, are both from the bull of Clement, dissolving the order.

In vain did they endeavour to restore peace to the Church, concerning the use and explication of certain *maxims* which the Holy See has, with reason, proscribed as *scandalous and manifestly contrary to good morals*; from which maxims have resulted very great *inconveniences* and *great detriment*, both in our days and in past ages—such as *the revolts and intestine troubles* in some of the Catholic States.

So much for principles, now for their practices, upon the same authority.

Under the reign of Clement XIII. the times became more difficult and tempestuous—complaints and quarrels were multiplied on every side; in some places dangerous seditions arose, tumults, discords, dissensions, scandals, which weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatreds and enmities. Desolation and danger grew to such a height, that the very sovereigns, whose piety and liberality towards the Company were so well known as to be looked upon as hereditary in their families—we mean our dearly beloved sons in Christ, the kings of France, Spain, Portugal, and Sicily—found themselves reduced to the necessity of expelling and driving from their states, kingdoms, and provinces, these very companions of Jesus; persuaded that there remained no other remedy for so great evils; and that this step was necessary in order to prevent the Christians from rising one against the other, and from massacring each other in the very bosom of our common mother, the Holy Church.

From 1773 to 1814, the Jesuits were under the papal ban. In the latter year, however, the bull of the *infallible* Clement was reversed by his *infallible* successor, Pius VII. Since that time, they have been actively, but secretly, at work. In Italy, in Austria, in France, in Belgium, in England, in the United States, in Asia, and wherever they can gain admission, they have been prosecuting, as of old, but with as yet greatly diminished resources, their unhallowed designs. In England they have now *thirty-three* establishments, houses, colleges, &c. In Ireland, they have four colleges. In the United States, they have every privilege and opportunity, they desire. They establish nunneries and colleges, organize their missions, and prosecute their dark and ominous intrigues, almost unheeded. Stealthily, but with no little confidence of ultimate success, they are weaving their web over the length and breadth of the land. They hope in time, to insnare and subdue, to take as their prey and hand over to the dragon of Rome, this boasted land of light and liberty; Whether they are destined to succeed, or not, it would be presumptuous to pronounce too positively. We hope not. But at all events, there is abundant reason for vigilance, industry, and prayer. This work of Dr. Duff's comes in good season. And presenting, as it does, an account so full and striking, of this remarkable society, can hardly fail to be very useful. Some, at least, will read, and learn, and be awakened to the necessity of making more vigorous efforts against so subtle, and powerful an enemy of liberty, morals, religion, and social order.

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DRAUGHT OF A COVENANT.

PREAMBLE.

(Prepared by the Commission of Synod, and published in overture.)

We hope all our readers, and especially all Reformed Presbyterians, will carefully study this draught. It is a larger document than we expected to see; but we do not know how it could be abridged without throwing out one or both of the original covenants. The Confession of Sins, so far from being susceptible of curtailment, should certainly be extended. And we have no doubt this will be done, provided the present draught is generally acceptable, before it is finally passed upon. Indeed, upon this section, we think the greater part of our labour

should be expended. If the church is brought to a right sense of sin, the rest will be comparatively easy. The additional bond could not well be abridged. Some may think it too concise. Perhaps the last article might be dropped, and the conclusion of the Solemn League and Covenant, transferred so as to occupy its place, without violating the principle adopted by the Commission, and which we hope will approve itself to the church, viz. the renovation of the original covenant.

The document is now before the church, and rarely, if ever, have her members been called to a more important or responsible duty than that of weighing and passing their judgment upon it, in view of its adoption as the form and tenor of their covenant with God as his witnesses. Let it be approached with humility, faith and prayer, and the issue, whether this draught be approved or not, will be, we are assured, the awakening of a more lively interest in the principles, ends and history of our dear-bought covenanted testimony: of course, personal edification will thus be promoted in the increase of knowledge and zeal.

We have taken the liberty of separating the different parts of the draught by distinct headings, and have designated, as a convenient and appropriate term, the conclusion following the Solemn League and Covenant, as the "additional bond." These, with the correction of a few print errors, are the only variations from the overture as we find it in the "Reformed Presbyterian."—Ed.

Whereas, public social covenanting is a duty obligatory under every dispensation of the church—and whereas our fathers, when, by the goodness of God, they were delivered from Antichristian idolatry, superstition and oppression, and favoured with the gospel in remarkable purity and power, entered into Solemn Covenants with God and one another, binding themselves and posterity to abjure false religion—to profess, maintain and propagate the truth—and to the duties of practical godliness,—and whereas the renewal of these covenants, on sundry occasions, was attended with evident tokens of Divine approbation: Considering it, too, as our singular honour and privilege, though inhabiting another land, to testify to the whole of the Covenanted Reformation—from which others have more or less made defection—and to maintain the perpetual obligation of our fathers' vows in their full extent and integrity,—and regarding the renovation of these Covenants as a duty called for by the God of Zion, and especially incumbent upon us at the present time, as a testimony of our gratitude for the peaceful and long continued enjoyment of numerous privileges,—as a means of protection and defence against the extending and threatening power of Antichrist, the arrogant assumptions of prelacy, the growing influence of infidelity, and the danger flowing from these and many other evils to which the witnesses for truth are now exposed,—a duty which we owe to others, to direct them in the good old way,—and an approved means of reviving genuine religion,—and of diffusing throughout the earth the principles of our Covenanted Reformation,—and of promoting the establishment of the kingdom of our Lord and Saviour, Jesus Christ:—Therefore,

WE, all and every one of us, whose names are underwritten, professing the faith once delivered to the saints, resting our souls for eternal salvation upon the righteousness and intercession of our Lord Jesus Christ, and setting before us the glory of God and the advancement of his kingdom, have, after mature deliberation, and much searching of heart, according to the example of God's people in former times, resolved, in the strength of Divine grace, to renew our solemn Covenants, and lifting up our hearts with our hands, do, jointly and severally, bind ourselves to prosecute their ends.

## CONFESSION OF SINS.

And because we are chargeable in the sight of God with many, and aggravated sins, we, following the example of God's covenant people, recorded in the scripture, and of our fathers in the British Isles, in their renovation of the Solemn League and Covenant in 1648, and of the National Covenant, and Solemn League at Auchinsburgh in 1712, do acknowledge our "manifest transgressions" and our "mighty sins."

1. We confess indwelling sin. That there is a "law" in our "members" which wars against the law of our mind, bringing us into captivity to the law of sin which is in our "members." Of this our carnality—our insensibility to God's dealings with us, whether of mercy, or of judgment—our lukewarmness in religious services—and our inactivity in the cause of Christ, are humbling proofs.

2. We who labour in word and doctrine, have not been careful to apply the truths on which we meditate, and which we preach to others in our public ministrations, in order to experience their comforting and quickening power, and thereby know how to commend Christ and his salvation to their souls! Nor, have we who rule in the house of God been sufficiently sensible that we judge not for man but for the Lord—that his omniscient eye is upon us—and that for the manner in which we perform our official duties we must give an account. In our intercourse with our fellow men we are not careful to retain in our spirits an habitual reverence of God, and on all suitable occasions to commend him, as alone worthy of their supreme love. We confess that by the little success of our labours, whether as ministers of the word, or rulers, God is rebuking us for our lack of unwearied, persevering and faithful exertions in his service.

3. We all, officers and people, are chargeable with many and great, personal and family sins. We have conformed to the world, and have been greatly influenced by the love of it. As parents, we have not conscientiously attended to the Divine injunction, "Train up a child in the way he should go." Nor, have we been encouraged to the duty by an ardent faith in the promise, "When he is old, he will not depart from it." As children, we have regarded parental authority as a yoke of bondage from which we have longed to be delivered. The power and spirituality of the precept, "Honour thy father and mother," are but little felt by those who hold the relation of inferiors. As a people, we are cold, lifeless and ignorant, ready to do evil, but slow to do good. "Our iniquities are gone over our heads, and as a burden they are too heavy for us. Innumerable evils have compassed us about, our iniquities have taken hold upon us, so that we are not able to look up. They are more than the hairs of our heads. We acknowledge, O Lord, our wickedness, and the iniquity of our fathers, for we have sinned against thee. We are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

4. Our sins of omission are many, and greatly aggravated. We have not remembered the condition of the heathen, who are perishing without the gospel, but we have shut up our bowels of compassion from them. The condition of the children of Abraham still under the blinding influence of Jewish infidelity—The delusion of Mahomedanism, by which vast multitudes are deceived—The moral darkness with which Popery has covered whole nations, and the efforts made to extend its ruinous influence, have not excited as they ought our Christian zeal and



activity. We must confess that we have remained in a great measure in a state of apathy, and our hands folded as though we had no concern in these things. We are not ready to spend and be spent for the cause of Christ. In the case of those in our own land who are strangers to Christ, and with whom we have daily intercourse, we do not sufficiently feel the obligation to endeavour their conversion by contributing of our substance that the word of Christ may be put into their hands, and his gospel preached unto them. All these our sins are aggravated, because they are omissions of duty to which we have pledged ourselves by solemn covenant engagement.

5. We have not, we must confess, deeply sympathized with the enslaved in our own and other lands, nor striven with our might to break the yoke of oppression. Nor have we laboured as we ought to accomplish a national reformation, that Jesus Christ might be honoured and the welfare of the nation promoted.

6. We confess, and desire to be humbled for the sins of the land in which we live. The land is guilty of many and exceedingly aggravated sins. Enjoying the light of the gospel, the nation has made no acknowledgment of the God of nations, in its constitution, nor recognised Jesus Christ, the Prince of the kings of the earth.—Knowing the command of the Father, it has refused to kiss the Son. The law of God is disregarded in the Constitution of the United States—in the State Constitutions, and in their administration. The vilest of men are exalted to high places. Slaveholding is sanctioned by constitutional law. God's name is daily blasphemed by men in high places. And the holy Sabbath is profaned by governmental action. The idolatry and abominations of the man of sin, receive the countenance and support of the nation. Acknowledging no higher source of power than the *will* of the people, the nation has set itself, and the rulers have taken counsel together “against the Lord, and against his anointed, saying Let us break their bands asunder and cast his cords from us.” And all these evils are increased by the great body of professing Christians in this land, who apologize for, or justify these sins and swear to maintain them.

#### COVENANT RENOVATION—THE NATIONAL COVENANT.

We all, and every one of us underwritten, protest, That, after long and due examination of our own consciences in matters of true and false religion, we are now thoroughly resolved in the truth, by the word and Spirit of God: and therefore we believe with our hearts, confess with our mouths, subscribe with our hands, and constantly affirm before God, and the whole world, that this only is the true Christian faith and religion, pleasing God, and bringing salvation to man, which now is, by the mercy of God, revealed to the world by the preaching of the blessed evangel; and is received, believed, and defended by many and sundry notable kirks and realms, but chiefly by the kirk of Scotland, the king's majesty, and the three estates of this realm, as God's eternal truth, and only ground of our salvation; as more particularly is expressed in the Confession of our Faith, established and publicly confirmed by sundry acts of parliaments, and now of a long time hath been openly professed by the king's majesty, and whole body of this realm, both in burgh and land. To the which Confession and form of religion, we willingly agree in our consciences in all points as unto God's undoubted truth and verity grounded only upon his written word. And therefore we abhor and detest all contrary religion and doctrine; but chiefly all kind of papistry in general and particular heads, even as they are now con-

demned and confuted by the word of God and kirk of Scotland. But, in special, we detest and refuse the usurped authority of that Roman Antichrist upon the scriptures of God, upon the kirk, the civil magistrate, and consciences of men; all his tyrannous laws made upon indifferent things against our Christian liberty; his erroneous doctrine against the sufficiency of the written word, the perfection of the law, the office of Christ, and his blessed evangel; his corrupted doctrine concerning original sin, our natural inability and rebellion to God's law, our justification by faith only, our imperfect sanctification and obedience to the law; the nature, number, and use of the holy sacraments, his five bastard sacraments, with all his rites, ceremonies, and false doctrine, added to the ministration of the true sacraments without the word of God; his cruel judgment against infants departing without the sacrament; his absolute necessity of baptism; his blasphemous opinion of transubstantiation, or real presence of Christ's body in the elements, and receiving of the same by the wicked, or bodies of men; his dispensations with solemn oaths, perjuries, and degrees of marriage forbidden in the word; his cruelty against the innocent divorced; his devilish mass; his blasphemous priesthood; his profane sacrifice for sins of the dead and the quick; his canonization of men; calling upon angels or saints departed, worshipping of imagery, relics, and crosses; dedicating of kirks, altars, days; vows to creatures; his purgatory, prayers for the dead; praying or speaking in a strange language, with his processions and blasphemous litany, and multitude of advocates or mediators; his manifold orders, auricular confession; his desperate and uncertain repentance; his general and doubtful faith; his satisfaction of men for their sins; his justification by works, *opus operatum*, works of supererogation, merits, pardons, peregrinations, and stations; his holy water, baptizing of bells, conjuring of spirits, crossing, sayning, anointing, conjuring, hallowing of God's good creatures, with the superstitious opinion joined therewith; his worldly monarchy, and wicked hierarchy; his three solemn vows, with all his shavellings of sundry sorts; his erroneous and bloody decrees made at Trent, with all the subscribers or approvers of that cruel and bloody band, conjured against the kirk of God. And finally, we detest all his vain allegories, rites, signs, and traditions brought into the kirk, without or against the word of God, and doctrine of this true reformed kirk; to the which we join ourselves willingly, in doctrine, faith, religion, discipline, and use of the holy sacraments, as lively members of the same in Christ our head: promising and swearing, by the GREAT NAME of the LORD our GOD, that we shall continue in the obedience of the doctrine and discipline of this kirk, and shall defend the same, according to our vocation and power, all the days of our lives; under the pains contained in the law, and danger both of body and soul in the day of God's fearful judgment.

And seeing that many are stirred up by Satan, and that Roman Antichrist, to promise, swear, subscribe, and for a time use the holy sacraments in the kirk deceitfully, against their own conscience; minding hereby, first, under the external cloak of religion, to corrupt and subvert secretly God's true religion within the kirk; and afterward, when time may serve, to become open enemies and persecutors of the same, under vain hope of the Pope's dispensation, devised against the word of God, to his greater confusion, and their double condemnation in the day of the Lord Jesus:

We therefore, willing to take away all suspicion of hypocrisy, and of such double dealing with God and his kirk, protest, and call the Searcher

of all hearts for witness, that our minds and hearts do fully agree with this our CONFESSION, PROMISE, OATH, and SUBSCRIPTION: so that we are not moved with any worldly respect, but are persuaded only in our conscience, through the knowledge and love of God's true religion imprinted in our hearts by the Holy Spirit, as we shall answer to him in the day when the secrets of all hearts shall be disclosed. And because we perceive that the quietness and stability of our religion and kirk, doth depend upon the safety and good behaviour of (the King's majesty\*) as upon a comfortable instrument of God's mercy (granted to this country †) for the maintenance of his kirk and ministration of justice amongst us we protest and promise with our hearts, under the same oath, hand writ and pains, that we shall defend (his person and authority ‡) with our goods, bodies and lives, in the defence of Christ his evangel, liberties of our country, ministration of justice, and punishment of iniquity, against all enemies within this realm, or without, as we desire our God to be a strong and merciful defender to us in the day of our death, and coming of our Lord Jesus Christ. To whom with the Father, and the Holy Spirit, be all honour and glory eternally. Amen.

[The three following paragraphs of this instrument consist of references to Acts of Parliament by which the lawfulness of the National covenant is demonstrated.

The first paragraph shows the obligation of the nation to suppress the Romish apostacy and idolatry; because they are dangerous to society, and contrary to the word of God.

The second, the obligation of the nation to support and preserve the true religion.

The third, the obligation of all persons to honour and sustain the lawful civil rulers; And the obligation of said rulers by the oath of office, to rule according to the word of God, and maintain the true religion as set forth in the Confession of Faith.]

In obedience to the commandment of God, conform to the practice of the godly in former times, and according to the laudable example of our worthy and religious progenitors—which was warranted also by (Act of COUNCIL, commanding a general bond to be made and subscribed by his majesty's subjects of all ranks, §) for two causes; one was for defending the true religion as it was then reformed, and is expressed in the CONFESSION OF FAITH above written, and a former large Confession established by sundry acts of lawful General Assemblies, and of Parliaments, unto which it hath relation, set down in public Catechisms, and which hath been for many years with a blessing from heaven, preached and professed in this kirk and kingdom, as God's undoubted truth, grounded only upon his written Word. The other cause was, for maintaining the (King's Majesty, ||) his person and estate; the true worship of God and (the King's authority, ||) being so straitly joined as that they had the same friends and common enemies, and did stand and fall together; and finally, being convinced in our minds, and confessing with our mouths, that the present and succeeding generations in this land are bound to keep the aforesaid national oath and subscription inviolable.

We ——— under-subscribing, considering divers times before, and especially at this time, the danger of the true reformed religion, of the (King's honour, ¶) and of the public peace of the kingdom; by the manifold innovations and evils, generally contained and particularly mentioned, (in supplications, complaints and protestations,\*\*) do hereby profess, and before God, his angels, and the whole world, so-

\* Lawful civil authority. † Peculiar to the condition of Scotland.

‡ The persons and authority of lawful civil authorities.

§ Concurrence of the civil authority with the church in covenant renovation.

|| Lawful civil authorities. ¶ Ordinance of civil government.

\*\* Remonstrances, declarations and testimonies of old and of late.

lemnly declare, that with our whole hearts we agree and resolve, all the days of our life, constantly to adhere unto, and to defend the aforesaid true religion, and (forbearing the practice of all novations\* already introduced in the matters of the worship of God, or approbation of the corruptions of the public government of the kirk, or civil places and power of kirkmen, till they be tried and allowed in free Assemblies and in Parliaments,†) to labour by all means lawful, to recover the purity and liberty of the gospel, as it was established and professed before the foresaid novations; and because, after due examination, we plainly perceive and undoubtedly believe, that the innovations and evils contained in our (supplications, complaints, and protestations,‡) have no warrant in the word of God, are contrary to the articles of the foresaid Confession, to the intention and meaning of the blessed reformers of religion in this land, to the above-written acts of Parliament; and do sensibly tend to the re-establishing of the popish religion and tyranny, and to the subversion and ruin of the true reformed religion, and of our liberties, laws, and estates; we also declare, That the foresaid Confessions are to be interpreted, and ought to be understood of the aforesaid novations and evils, no less than if every one of them had been expressed in the foresaid Confessions; and that we are obliged to detest and abhor them amongst other particular heads of papistry abjured therein; and therefore from the knowledge and conscience of our duty to God, (to our King and country,§) without any worldly respect or inducement, so far as human infirmity will suffer, wishing a further measure of the grace of God for this effect; we promise and swear, by the GREAT NAME OF THE LORD OUR GOD, to continue in the profession and obedience of the foresaid religion; and that we shall defend the same and resist all these contrary errors and corruptions, according to our vocation, and to the uttermost of that power that God hath put in our hands all the days of our life; and in like manner, with the same heart, we declare before God and men, that we have no intention nor desire to attempt any thing that may turn to the dishonour of God, (or to the diminution of the King's greatness and authority;||) but, on the contrary, we promise and swear, that we shall, to the uttermost of our power, with our means and lives stand to the defence of (our dread Sovereign the King's Majesty, his person and authority,||) in the defence and preservation of the foresaid true religion, liberties, and laws of the kingdom; as also to the mutual defence and assistance every one of us of another, in the same cause of maintaining the true religion, and (his Majesty's authority,||) with our best counsel, our bodies, means, and whole power, against all sorts of persons whatsoever; so that whatsoever shall be done to the least of us for that cause, shall be taken as done to us all in general, and to every one of us in particular; and that we shall neither directly nor indirectly suffer ourselves to be divided or withdrawn, by whatsoever suggestion, combination, allurement, or terror, from this blessed and loyal conjunction; nor shall cast in any let or impediment that may stay or hinder any such resolution as by common consent shall be found to conduce for so good ends; but, on the contrary, shall, by all lawful means, labour to further and promote the same: and if any such dangerous and divisive motion be made to us by word or

\* The five articles of Perth, &c.

† Peculiar to the church in Britain, and therefore not applicable to us.

‡ Remonstrances, declarations, and testimonies.

§ To righteous governors and to our country.

|| Lawful civil authority.

writ, we, and every one of us, shall either suppress it, or if need be, shall (incontinent\*) make the same known, that it may be timeously obviated; neither do we fear the foul aspersions of rebellion, combination, or what else our adversaries, from their craft and malice, would put upon us; seeing what we do is so well warranted, and ariseth from an unfeigned desire to maintain the true worship of God, the majesty of (our King,†) and the peace of the kingdom, for the common happiness of ourselves and our posterity.

And because we cannot look for a blessing from God upon our proceedings, except with our profession and subscription, we join such a life and conversation as beseemeth Christians who have renewed their covenant with God? We therefore faithfully promise, for ourselves, our followers, and all others under us, both in public, in our particular families, and personal carriage, to endeavour to keep ourselves within the bounds of Christian liberty, and to be good examples to others of all godliness, soberness and righteousness, and of every duty we owe to God and man. And that this our union and conjunction may be observed without violation, we call the living God, the searcher of our hearts to witness, who knoweth this to be our sincere desire and unfeigned resolution, as we shall answer to Jesus Christ in the Great Day, and under the pain of God's everlasting wrath, and of infamy, and loss of all honour, and respect in this world. Most humbly beseeching the Lord to strengthen us by his Holy Spirit for this end, and to bless our desires and proceedings with a happy success, that religion and righteousness may flourish in the land to the glory of God, the honour of (our King‡) and peace and comfort of us all. In witness whereof we have subscribed with our hands all the premises.

The article of this covenant, which was at the first subscription referred to the determination of the General Assembly,(§) being now determined, and thereby the five articles of Perth, the government of the kirk by bishops, the civil places and power of kirkmen, upon the reasons and grounds contained in the acts of the General Assembly, declared to be unlawful within this kirk, we subscribe according to the determination aforesaid.

#### THE SOLEMN LEAGUE AND COVENANT.

We, having before our eyes the glory of God, and the advancement of the kingdom of our Lord and Saviour Jesus Christ, the honour and happiness of (the King's Majesty, and his posterity||) and the true public liberty, safety, and peace of the kingdoms wherein every one's private condition is included; and calling to mind the treacherous and bloody plots, conspiracies, attempts and practices of the enemies of God against the true religion and professors thereof in all places (especially in these three kingdoms, ever since the reformation of religion; and how much their rage, power and presumption are of late, and at this time increased and exercised, whereof the deplorable state of the church and kingdom of Ireland, the distressed state of the church and kingdom of England, and the dangerous state of the church and kingdom of Scotland are present and public testimonies.¶) We have at last (after other

\* That is, immediately.

† Lawful civil authority. ‡ Lawful civil government.

§ In the year 1638. || Lawful civil authorities.

¶ The dangers of the church, though different in form, are in substance the same at the present time.



means of supplication, remonstrance, protestation and suffering) for the preservation of ourselves and our religion from utter ruin and destruction, according to the commendable practice of these kingdoms in former times, and the example of God's people in other nations, after mature deliberation, resolved, and determined to enter into a mutual and Solemn League and Covenant. Wherein we all subscribe, and each one of us for himself, with our hands lifted up to the Most High God, do swear,

I. That we shall sincerely, really, and constantly, through the grace of God, endeavour in our several places and callings, the preservation of the reformed religion in the church of Scotland, in doctrine, worship, discipline and government, against our common enemies; the reformation of religion in the kingdoms of England and Ireland, (\*) in doctrine, worship, discipline and government, according to the word of God, and the example of the best reformed churches; and shall endeavour to bring the churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of church government, directory for worship and catechising; that we and our posterity after us may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us.

II. That we shall, in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy (that is, church government by arch-bishops, bishops, their chancellors and commissaries, deans, deans and chapters, arch-deacons, and all other ecclesiastical officers depending on that hierarchy,) superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness; lest we partake in other men's sins, and thereby be in danger to receive of their plagues; and that the Lord may be one, and his name one, (in the three kingdoms.†)

III. We shall, with the same sincerity, reality and constancy, in our several vocations, endeavour, with our estates and lives, mutually to preserve the rights and privileges of the (Parliament,‡) and the liberties of the kingdoms, and to preserve and defend (the King's Majesty, person and authority,§) in the preservation of the true religion, and liberties of the kingdoms; that the world may bear witness with our consciences of our loyalty, and that we have no thoughts or intentions to diminish (his Majesty's§) just power and greatness.

IV. We shall also, with all faithfulness, endeavour the discovery of all such as have been or shall be (incendiaries, malignants, or evil instruments,||) by hindering the reformation of religion, dividing (the King¶) from his people, or one of the kingdoms from another, or making any faction or parties among the people, contrary to this League and Covenant, that they may be brought to public trial, and receive condign punishment, as the degree of their offences shall require or deserve, or the supreme judicatories of both kingdoms respectively, or others having power from them for that effect, shall judge convenient.

V. And whereas the happiness of a blessed peace between these king-

\* By this we bind ourselves to the reformation of religion in the U. S. and the extension of the gospel in all lands.

† In all lands.

‡ A scripturally constituted government, when enjoyed, should be sustained.

§ Lawful civil authority.

|| Such as oppose the reformation of religion—excite sedition—causing faction in church or state.

¶ Lawful civil authority.

doms, denied in former times to our progenitors, is, by the good providence of God granted to us,\* and hath been lately concluded and settled by both Parliaments; we shall each one of us, according to our place and interest, endeavour that they may be, and remain conjoined in a firm peace and union to all posterity;† and that justice may be done upon the wilful opposers thereof, in manner expressed in the precedent article.

VI. We shall also, according to our places and callings, in this common cause of religion, liberty, and peace of the kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof; and shall not suffer ourselves, directly or indirectly, by whatsoever combinations, persuasion or terror, to be divided and withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give ourselves to a detestable indifference or neutrality in this cause which so much concerneth the glory of God, the good of (the kingdom, §) and the (honour of the King; ||) but shall, all the days of our lives, zealously and constantly continue therein against all opposition, and promote the same, according to our power, against all lets and impediments whatsoever; and, what we are not able ourselves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed: All which we shall do as in the sight of God.

And because (these kingdoms are guilty of many sins and provocations ¶) against God, and his Son JESUS CHRIST, as is too manifest by our present distresses and dangers, the fruits thereof: we profess and declare, before God and the world, our unfeigned desire to be humbled for our own sins, and for the sins of these kingdoms: especially, that we have not, as we ought, valued the inestimable benefit of the gospel; that we have not laboured for the purity and power thereof; and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives; which are the causes of other sins and transgressions so much abounding amongst us: and our true and unfeigned purpose, desire, and endeavour for ourselves, and all other under our power and charge, both in public and in private, in all duties we owe to God and man, to amend our lives, and each one to go before another in the example of a real reformation; that the Lord may turn away his wrath and heavy indignation, and establish these churches and kingdoms in truth and peace. And this Covenant we make in the presence of ALMIGHTY GOD, the Searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day, when the secrets of all hearts shall be disclosed; most humbly beseeching the Lord to strengthen us by his Holy Spirit for this end, and to bless our desires and proceedings with such success, as may be deliverance and safety to his people, and encouragement to other Christian churches, groaning under, or in danger of the yoke of Antichristian tyranny, to join in the same or like association and covenant, to the glory of God, the enlargement of the kingdom of Jesus Christ, and the peace and tranquillity of Christian kingdoms and commonwealths.

\* During the second reformation.

† As they were then.

‡ This article binds us to past attainments, and to promote harmony and concord among reformed churches and nations, to all posterity.

§ Civil society.

|| And its lawful authorities.

¶ The civil state in which we live is so chargeable.

**ADDITIONAL BOND.—ADHERENCE TO TRUTH.—RENUNCIATION OF ERROR, AND ENGAGEMENT TO DUTY.**

And that we may prosecute the ends of these our Solemn Covenants, formerly binding upon us, and now publicly renewed, and as a further exposition of their import,

I. WE, all and every one of us—Ministers of the gospel, Ruling Elders, Deacons, and People of the Reformed Presbyterian church in the United States of North America—whose names are hereunto affixed, do declare our adherence to the Doctrine, Worship, Discipline, and Government of the Reformed Presbyterian Church, as these are exhibited in our terms of ecclesiastical fellowship, and particularly in the Westminster Confession and Catechisms, as they were received by the Church of Scotland, and the Scriptural testimonies emitted by Christ's faithful servants, especially at the memorable period of the Second Reformation and since, as imbodyed in the testimony of the Reformed Presbyterian church in North America, and in the Form of Church Government and Directory for Worship agreed upon by the Westminster Assembly, as they were received by the church of Scotland.

II. We do renounce and abjure all false systems of Doctrine, Worship, Discipline and Government, as contrary to the word of God, and our reformation attainments, particularly all Arminian, Hopkinsian, Anabaptist, Socinian, Arian, and Antinomian errors and heresies—all Popish Prelatic and Independent, and other errors and unscriptural doctrines and practices in relation to church government, order and worship; and all false doctrines in relation to civil government, as that it is founded in grace; that it is not put under subjection to Jesus Christ, as Mediator; that the law of God revealed in the Scriptures is not the paramount rule to which it should be conformed; that immoral men can lawfully, in a Christian land, be elected to bear rule; that the holding of men in a state of Slavery can be authorized by civil enactments; and that any existing government, irrespective of its moral character, is to be recognised as the ordinance of God. And further, as imbodying most of these errors in relation to civil government, we do renounce and dissent from the existing government of these United States. And we also express our approbation of the fidelity of our brethren in Great Britain in abjuring as Antichristian, apostate, oppressive and immoral, the government of that empire, which we also renounce and abjure.

III. We do also engage that we will diligently, zealously, and prayerfully further prosecute the ends of these our Solemn Covenants, and

1. We will carefully and punctually attend to secret prayer, family worship, fellowship meetings, and public religious ordinances, observing these according to Divine institution.

2. We will each, in our respective places, endeavour the promotion of the purity, the peace, and the prosperity of the church, taking as our supreme rule, the Divine Word,—and, as subordinate thereto, and founded thereupon, the standards, to which we have declared anew our adherence.

3. We will endeavour to bring about the entire unity of the church upon a scriptural and covenanted basis, seeking the nearest uniformity in doctrine, worship, government, and discipline. In the meantime avoiding all ecclesiastical fellowship in word, or sacraments, with erroneous, unfaithful, and backsliding churches.

4. We will endeavour to diffuse the gospel at home and abroad, as we have ability and opportunity; not forgetting God's ancient Israel.

5. We shall endeavour, in the use of all scriptural means, to bring these United States to acknowledge the Divine claims,—to profess by covenant their subjection to the Messiah,—to reform, according to the scriptures, their civil constitutions, laws and administration,—to break the yoke of slavery, and to admit to places of power and trust none but such as profess the true religion, and have a due measure of scriptural qualifications—to countenance and sustain the church of Christ, without encroaching upon her independent rights and privileges,—and to restrain all that is contrary to the life and power of godliness.

6. Uninfluenced by any private or carnal interest,—our hearts and minds agreeing to this our confession, oath, and subscription; we make this covenant in the presence of the Searcher of hearts, committing ourselves and our cause,—our safety in life, and in death, into the hands of HIM who is FAITHFUL and TRUE; desiring to wait for his coming and glorious appearing. Trusting in his righteousness and intercession for acceptance in this service, and the forgiveness of sin, that may mingle in its performance,—seeking grace from on high, to fulfil unto the end our vows;—We solemnly swear by ALMIGHTY GOD, that it is our true intention to perform the same, and prosecute the ends thereof, as we shall answer at that Great Day, when the secrets of all hearts shall be judged by the Lord Jesus Christ; to whom be glory in the church, throughout all ages, world without end. Amen.

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#### THE ASSOCIATE PRESBYTERY OF PHILADELPHIA.

The editor of the Evangelical Repository ought not to find fault with us for giving our countenance to Messrs. Webster and M'Naughton in their decided opposition to the mutilation of the Confession of Faith. Much less should our friend refer to the course of the Associate brethren in regard to the unhappy schismatics, who either left, or were thrust out of the Reformed Presbyterian Church a few years ago, as an example which it would become us to follow. For, as the Repository admits, the brethren above alluded to are contending in behalf of doctrines which we hold to be of the very highest importance, and defending standards which we esteem very precious. If any other voice than theirs has, *from the outset*, been raised against all attempts to mutilate our venerable and scriptural Confession, and in defence of the doctrine, that nations are imperatively bound to honour Christ, and legislate for the welfare of his kingdom, we are yet to learn the fact. All were mute: the work of union upon the basis of a mutilated Confession, was apparently going on swimmingly until the "Presbyterian's Armory," and "Divine and Human Rights" broke the silence, and showed that there were still some who were determined to stem the torrent, and adhere to these reformation attainments. It is not for us to say what influence these publications have had, although we cannot doubt they have had some, in arresting the attempt to merge the Associate in the Associate Reformed Church.

Now with these efforts, and with these brethren in making them, we have sympathized, and intend to do so. True, some of Mr. Webster's epithets and expressions have been severe—needlessly so. And in some instances, his statements may have been overcharged.\* But, in

\* We hold, however, in spite of the Latin adage, the doctrine that it is right, because it is necessary and warranted by the scriptures, sometimes to employ the *fortiter in modo*, as well as *in re*. And we are also aware, that more really mali-

the main, we accord with his principles as far as they have been called out by this controversy, and honour him for the zeal, and ability, and firmness, with which he has maintained them. Mr. Webster is not a Reformed Presbyterian, and where we have differed from him, we have, as our readers know, expressed our views, and gainsayed his, without hesitation.

Now, if our contemporary found in the proceedings of the notorious individuals to whom he refers as furnishing an occasion for the display on his part of Christian courtesy,—and we cheerfully acknowledge his courtesy in these matters,—any resemblance to this state of things, then we say, he should have given them countenance. If they were contending, single-handed, on behalf of great principles, then should our Associate brethren have stretched out to them a helping hand. They should have done as we all did, according to our feeble ability, in regard to the advocates of the church's rights, in the late struggle in Scotland: they should have given them at least their sympathy. But if the cases are not all similar, if our brother believed these deluded persons to be what they really were, schismatics, then no allusion whatever should have been made to their case. It is calculated to place us unjustly under the hurtful influence of the *odium theologicum*.\*

Finally, so long as the Repository allows the New Lights, who, *as it knows*, have abandoned the distinctive profession of the Reformed Presbyterian Church, an equal claim with us to the name and standing of the body from whose faith they have departed, it should not take it hard if we do not stand ready to deny that those who are contending for the truth of God, as embodied in a standard to which the Associate Church stands pledged, belong to the body whose professed faith they are defending.

In making these statements, we enter our protest against being held as an enemy to the Associate Church, or as being influenced by a partisan spirit to attempt her injury. We respect the Associate Church. That she holds some doctrinal errors, and tolerates some practices, such as holding office under this government, inconsistent with scriptural principles, we are compelled to believe. But she has, notwithstanding, borne faithful witness to not a few doctrines, some of them too generally repudiated, in which we do heartily coincide with her, and rejoice to have her aid in defending them. She has done much in behalf of scriptural order, discipline, and worship. She has lately fought a good fight against that system of oppression which, under the name of slavery, has been taken under the sheltering wing of some of the larger denominations.† We have among her ministers and members, perso-

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scious feeling often lurks under the softest phraseology, than can be fairly inferred from the occasional use of even severe and harsh epithets. See Psalm lv. 21. As to the writings of Mr. Webster, we are yet to be convinced that all the bad names culled out by our friend have been applied in them to ministers of the Associate Church.

\* In regard to the libel against Mr. W., we will not be drawn into any controversy respecting it. He can and will answer for himself. We never thought that his "peculiar views formed any part of the libel," neither did the "peculiar views" of the Erskines form any part of the charge against them. And just here, we add, lies an essential difference between this libel and that found by the Reformed Presbyterian Church, against Dr. Wylie and others. *Their* "peculiar views" *did* form a part of the charge against them. It is something to have it to say, that no charge of unsound doctrine could lie.

† We wish, however, she would be consistent, and renounce the pro-slavery Constitution of the United States.

nal acquaintances whose friendship we esteem and cherish. All this, however, is not enough to close our eyes upon the painful evidences of the fact that she has of late been moving, and pretty rapidly, from her former standing; and that she now manifests a readiness to abandon portions of the venerable standards, (ought we not to say doctrines?) which she has hitherto had the credit of maintaining. And we do, unfeignedly, regret that we have lost, for, whatever the fate of the Basis of Union may be, we feel that we have lost,\* her aid, and co-operation in preserving and defending the unbroken standards of our fathers. Under these circumstances, we have expressed, as we had the right to do, for in so doing we have been defending our common inheritance, our views of her public measures, and our sympathy with those, who, at no small sacrifice and risk, have set themselves in the breach against what we must hold to be defection. Nor have we waited, as is so often done, until the conflict is over to express our sympathy. Then, it would be little worth. We have spoken out, as we hope always to have magnanimity enough to do, while the controversy is going on.

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REFORMED PRESBYTERIAN SYNOD OF IRELAND.

We are indebted to the kindness of the Rev. Thomas Houston, Knockbracken, for a copy of the printed minutes of our sister Synod, embracing the proceedings of two *pro re nata* meetings; the first held in Belfast, December 26th, 1844, and the second in Coleraine, March 25th, 1845; together with the minutes of the annual meeting in Belfast, beginning July 15th, 1845, and continuing until the 18th.

The *pro re nata* meetings were called for the purpose of considering the duty of the church in reference to those sections of the marriage law, enacted in 1844, by the British parliament, which "particularly affect the ministers and members of the church, in the solemnization of marriages." The first, which was nearly a full meeting, adopted unanimously the following resolutions presented by Mr. Dick.

I. Resolved—That the ministers of the Reformed Presbyterian Church, having faithfully adhered to the Westminster Directory for worship as adopted in 1645, by the General Assembly of the Church of Scotland, have maintained exemplary regularity and propriety in the solemnization of marriage—an ordinance in the due celebration of which, the Church of Jesus Christ and civil society must feel deeply interested, and that they have thereby promoted the interests of religion and morality; and that whatever necessity existed in other quarters for the new Marriage Act, there was no necessity for it in reference to the deportment of the ministers and members of this church.

II.—That believing the rules of the Westminster Directory on the subject of marriage to be founded in wisdom and justice, and encouraged by our past experience of the benefits resulting from its observance, it is our fixed intention, and shall be our constant endeavour, to abide by it; and that we cordially approve and gladly welcome those provisions and requirements of the Marriage Act, which are in accordance with our Directory.

III.—That we cannot refrain from expressing our decided disapprobation of those powers and provisions contained in the act, which tend to supersede, and we have reason to believe will, in practice, to a great extent, supersede, that order once observed by all Presbyterian bodies in Great Britain and Ireland, and prevent its restoration in this country, wherever it has been unhappily disused.

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\* It may be said that she has not yet altered the Confession. True. But she has said that she is willing to do it, and that too upon a specific demand of the Associate Reformed Church to alter the doctrine. In such a case, *saying is doing*. The Associate Church has abandoned the Confession. And, besides, if more proof be called for, she permits it with impunity to be charged with Erastian and persecuting principles.



IV.—That, in particular, we cannot admit the propriety of ministers of the gospel directly and confessedly receiving from civil rulers, powers to administer oaths and dispense licenses for marriage; nor are we satisfied that it is right either to dispense or receive such licenses, as this mode of procedure is not equivalent to the proclamation of banns, because of its not securing due publicity for the purpose of marriage, and therefore, not doing justice to those who may have valid objections to offer, and not affording opportunity for obtaining sufficient information, by requiring an oath or affirmation from only one of the parties intending marriage; and we are constrained to add, that tendering or requiring an oath, or solemn affirmation, in such circumstances, appears to us to hold out a temptation to perjury.

V.—That, desirous of advancing religion and morality, and in due regard to social order, we shall take part in carrying out the requirements of the act, as far as they coincide with the Directory, and are not inconsistent with our testimony and standing as a Free Presbyterian Church; that we will give every facility and assistance towards the registering of our houses of worship; and will in our individual capacity, furnish to the officers appointed to receive it all requisite information concerning them; but we cannot consent to make any ecclesiastical or judicial appointment that is liable to be reversed by the civil power, and that can have no effect without its sanction, lest we compromise the jurisdiction and freedom of our courts, and endanger a grand principle of our testimony—the Redeemer's exclusive Headship over His own Church.

5. With a view to carry out the spirit of these resolutions, Rev. Dr. Stavely with Rev. Messrs. Dick and Simms, were appointed a committee to wait on the Lord Lieutenant of Ireland, for the purpose of laying before him a representation of the bearing of our testimony and practice on the Marriage Act: and to request that as a Synod we might be allowed the privilege of celebrating marriage without any infringement being made on our religious rights and privileges. They were also instructed to correspond with other denominations on this subject, who expressed a desire to do so—Dr. Stavely, Convener.

At the second meeting, which was more thinly attended,

The committee appointed at last meeting of Synod, on the Marriage Act, submitted their report, from which it appeared that, for reasons to them satisfactory, they did not wait on the Lord Lieutenant, but had held two meetings, and pursued such a course as, under the circumstances, appeared to them most proper. The report was received, and, on motion, it was carried—That this Synod approve of the diligence and fidelity of the committee, as having done the best in their power respecting the business with which they were intrusted, and that they be requested to continue. From this, Rev. W. Russell, with James Kennedy and David Guthrie, Ruling Elders, dissented.

At this stage of the proceedings, a protracted discussion took place, embracing the whole range of the operations of the marriage law, which resulted in the passage “as an *interim* measure on the subject” of the following resolution.

Resolved—That, till our annual meeting of Synod, parties intending marriage be recommended to give the legal notice to the local Registrar, and, twenty-one days after, go, accompanied by their minister, to the Registrar's office, that the marriage may be solemnized according to our Directory, using at the same time the legal form of words contained in section 29th of the Marriage Act, proclamation of banns having been considered as heretofore.

From this regulation, Rev. Simon Cameron and Rev. William S. Ferguson desired their dissent to be recorded.

At the annual meeting, the subject again came up, and was thus disposed of.

The Committee on the Marriage Act reported their proceedings since the last special meeting of Synod in Coleraine, from which it appeared that they had received no encouragement to hope for any immediate alteration in the law respecting the celebration of marriages.

Synod received the report, and came to the determination—That our congregations may, if they choose, have their houses of worship registered by means of the application of proprietors or trustees, and ten householders, that marriages solemnized therein may possess civil validity, according to section 27 of the

Marriage Act; or parties intending marriage may proceed according to the *interim* regulation of Synod; and that neither of these measures involves any compromise of the principles of our Church.

Without having before us the whole law,\* it is impossible to form any decided opinion respecting their proceedings. We perceive, however, with regret, that with the exception of the first, they were not unanimous. And we have understood that considerable dissatisfaction still exists in the church.

With regard to the annual meeting, we observe, that there were *thirty-eight* members in attendance: *twenty-one* ministers and *seventeen* ruling elders. Presbyteries reported *two* ordinations, since their last annual meeting: viz. Mr. Wm. M'Carroll, to the pastoral charge of the united congregations of Belfast and Newtownards, and Mr. Wm. S. Ferguson, to the pastoral charge of the congregation of Grange. They also report the addition of *four* licentiates, namely, Mr. Wm. M'Caw, Mr. James Adams, Mr. Robert Wallace, and Mr. James R. Lawson: the last named has since been ordained as a missionary to the provinces of New Brunswick, and Nova Scotia, and is at his post. There are under the care of the different Presbyteries, *fifteen* students, in various stages of forwardness, some engaged in preparatory literary studies, others under trials for licensure. Eight of these are in the Northern Presbytery, two in the Western, and five in the Southern.

The following excellent resolutions on the subject of missions, were unanimously adopted, on motion of Rev. T. Houston:

I. Resolved—That this Synod, having heard, with gratitude to the Head of the Church, the statements contained in the Missionary Report, and the account of the contributions to the Bicentenary Fund, regard themselves as laid under obligations to prosecute, with redoubled diligence, the missionary undertakings at home and in foreign lands.

II.—That they affectionately and earnestly enjoin it upon their people, to contribute their prayers and substance for the furtherance of this great work, and to regard it as no less their privilege than their duty to support and advance it.

III.—That it is recommended that collections be made in all the congregations, on behalf of the cause of missions, on two Sabbaths in the course of the year, namely—for Home Missions, on the 1st Sabbath of November, and for Foreign Missions, on the 1st Sabbath of July.

IV.—That all proper efforts be employed to extend the Bi-centenary contributions over the whole Church, and that the other half of the subscriptions already made for this object be paid at the next Annual Meeting of Synod.

V.—That the Secretary of the Missionary Board be instructed to use diligence in endeavouring to procure information concerning the Heathen world, for commencing a mission, under the direction of this Synod; and that the Presbyteries be instructed to deal with Ministers, Licentiates, or Theological Students, in relation to their duty to engage as agents for the Colonial or Heathen Mission.

VI.—That we regard it as of importance to this Church to have full information on this subject circulated among our people, and therefore recommend it to the Directors, to publish, in a cheap form, periodical accounts of missions, for circulation throughout the Church; and likewise recommend it to the members of the Church to support such a publication.

The letter from the Synod in this country was received, and referred to the committee on foreign correspondence. The remaining items of business, many of them very important, transacted at this meeting, we have already laid before our readers, in our number for September last.

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\* We have in our possession an abstract of its provisions, the most important part of which we have laid before our readers in the "Covenanter," for Sept. 1845: but we find in it no reference to section 27.

## SLAVERY.

The slave power of the United States has achieved another victory over its northern vassals. Texas, the refuge of villains, and chosen future abode of slavery, has become, by an overwhelming vote of Congress, a state of this union. The cry now is—California, and Cuba, with a longing eye towards Hayti. No matter at what expense,—or at what sacrifice of principle, and honour, and national security, the slaveocracy are determined to stretch out their borders so as ultimately to include in their domain the whole slave regions of North America and the adjacent islands. And the north—the free (?) north, notwithstanding southern treachery in relation to Oregon, aid and abet their infamous designs; and stand ready, judging by the votes of their representatives, to extend the slave dominions at the point of the bayonet. Our soul is sick of the loathsome hypocrisy and heartless selfishness of the politics of the country.\*

Still, the south is playing a desperate game, and she knows it. And, in fact, her desperation drives her into these measures. Slavery is falling by its own weight in the whole northern tier of slave states. And voices are raised—earnest and determined voices—in all these states, against this system. We have heard Maryland and Kentucky; let us hear Virginia. We quote from the Richmond Whig, a leading and influential journal. It says, that “slavery is a curse to the land.” And that “the subject must be discussed, and some plan adopted to rid the state of it,”

“But *not* for the fanatical reasons assigned by the Northern Abolitionists; not because there is any scriptural or moral *sin* in slavery itself; not because slavery is not perfectly reconcilable with republican liberty, which, as Sparta showed, it promotes instead of diminishes; for no sickly sentimental feeling for the slave himself, who is in the average of life better off, better cared for, liable to fewer afflictions than his master, who, in Virginia at least, ought to be called the slave, and the slave the master: *but*, because no community can greatly flourish and prosper where its youth are brought up in idleness, and to regard manual labour and the mechanic trades as dishonourable, because slaves are employed to do the manual labor of the community. *This* is the great and clinging curse of slavery! It enervates and effeminates the youth of the republic; it causes them to rely at every turn, even to the bringing of a pitcher of water from the well, or brushing their shoes, upon a *negro*, instead of upon themselves! They grow up worthless in energy, and helpless, and when their patrimony is squandered, as it is almost sure to be, from the habits of idleness and extravagance engendered by the existence of slavery, they become drones here, or emigrate to the West to seek the fortune they rarely or never find, and never deserve to find. What, again, can be a greater let and hinderance to the vigour of a community than the impairing the value of the mechanic and handicraft arts to the citizen, by the employment of slave labour in them! Its effect infallibly is to expel from its bosom, to a greater or less degree, artisans and mechanics, a sound, patriotic, and *enlightened* class of men, whose multiplication and prosperity ought to be studied by every wise lawgiver.”

We have given this extract in full, 1. Because of its home thrusts against slavery. 2. To show that leading minds in the “Old Dominion” are alive to the social and political evils of slavery, and are resolved, if possible, to throw it off. 3. That our readers may see on what grounds,

\* Though we have often been disappointed, we cannot abandon the hope that the shameless treachery of Calhoun, and the clique whom he controls—perhaps we should say of nearly the whole south,—will open the eyes of many in the north, to the real design of the south—that it is not territory that is wanted; but *slave* territory: that there is no desire to extend the area of liberty, but, on the contrary, of *slavery*.

after all, these movements chiefly rest. They are undertaken "for no sickly sentimentality!" No, indeed. If slavery were any longer profitable—if gold could be wrung out of the bones and sinews of the slaves, then "hold them!"

In Virginia this subject is now a controlling element in their internal policy. In this way. Their representative system, formed when Western Virginia, where there are few slaves, was comparatively feeble, is based upon the three-fifths principle of the United States Constitution. The consequence is that as the West has been increasing in *white* population, and the East decreasing, there has come to be a monstrous inequality—and the slaveocracy govern all by virtue of an unjust representation. The West has long complained. They now say they must and will be heard. And at this moment there is a project before the Assembly for a Convention to amend the Constitution—the Convention to consist of 134 delegates *chosen according to the present system*; and a counter-project insisting upon the *white* basis. Slavery then must be discussed in Virginia. If discussed, it must soon fall.

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AFFAIRS ABROAD.

*New Zealand.*—The British have again been defeated by the natives, with a loss of one-fourth of the five hundred soldiers engaged. For want of detailed accounts, we can furnish no information as to the circumstances of the missionaries. They are no doubt safe; but, while war is raging, their opportunities of doing good must be very limited.

*The Jews of Europe.* According to the Faithful Watchman of Zion, the organ of the orthodox German Jews—there are in Italy, 50,000 Israelites; in Holland and Belgium, 80,000; in England, 30,000; in Denmark and Sweden, 5,000; in Russia, 60,000; in Poland, 1,500,000; in Hungary, 160,000; in European Turkey, 300,000; and in other parts of Europe about, 1,000,000. Total, 3,185,000.

We state, upon the authority of a German paper, "that the Jewish Reform Committee, sitting at Frankfort, at the head of which are Messrs. Goldschmidt, advocate; Creusenach, professor; and Schwarzschild, physician; and to which all the most eminent Jews of Germany have adhered, has just taken an important resolution. It has decided that the Jewish Sabbath shall be kept on Sunday. The committee has appointed divine service to be performed on Sunday, in the new Jewish temple in that city. The names of several Jewish preachers are mentioned as destined to take part in it."

This needs confirmation. If true, it is an important sign of the times.

*Popery.*—On the continent of Europe, taken as a whole, the prospects of Popery are on the wane. The movement in France progresses. The Ronge movement in Germany has become a "fixed fact." The German Catholics, so long ago as last fall, had formed congregations in *one hundred and sixty-two* towns—many of them very large; and they have since been increasing rapidly. At present, however, we have no farther definite information respecting this movement, except that the rationalistic tendencies of the Ronge or Berlin branch are more decidedly manifested. We hope our fears on this point may not be realized—that light will be given from on high to guide them in the right way.

The Jesuits are, indeed, exerting all their skill, with increasing numbers, and, generally, favourable opportunities. There are at this moment in Italy 150 houses of the order of the Jesuits, containing nearly 4000

persons, of whom 1800 are priests. In France there are 56, containing 872 Jesuits, of whom 362 are priests. In Germany there are 88. The total number of the Jesuits living in these houses is 1000, of whom 400 are priests. In Spain there are 87 houses, containing 526 Jesuits, of whom 220 are priests; and in Portugal 8, containing 160 Jesuits, of whom 75 are priests.

*Russia and Rome.* The relations between the Russian autocrat and the Vatican are just now any thing but friendly. There has been trouble brewing for some time. Nicholas has laid hands pretty heavily more than once upon the popish clergy of his dominions. And very lately he has broken up a convent long established at Kowno in Russian Poland. The nuns were seized by night, bound, driven to Witepsk, a distance of twenty leagues, imprisoned, starved, beaten and otherwise tormented, in order to compel them to enter the Greek Church, until their number was reduced from forty-seven to twenty-three. Four, and among them, the Superior, escaped and are on their way to Rome, whither the report of their sufferings had already gone, to lay their grievances before the Pope. This is the popish account of the doings of Nicholas. It is, probably, exaggerated. But that something of the kind has taken place, cannot be doubted. Russia has no great dislike to popery as a religious system. But the Czar is head of the Greek Church, and will allow no interference with his prerogatives. He would treat protestants, under the same circumstances, as he does papists. At all events, no fears need be entertained, at present, of any understanding between these two tyrants. Both are determined to be supreme.

*Switzerland.* A highly important event has just taken place in Switzerland. *One hundred and fifty* of the Evangelical clergy of the Canton de Vaud have seceded from the established church. This is one of the liberal Cantons: but its liberality is that of the French revolutionists. Under the influence of an infidel philosophy, the rulers of the Canton have for some time manifested a spirit of hostility to true religion, and "have made encroachments," to use the language of the seceding ministers, "daily becoming more and more menacing upon the freedom of the church and the liberty of the ministry." The clergy make, with others, the following specifications, in their letter of demission addressed to the council of state.

"You have declared, That in spite of the precise terms of the law, pastors are obliged to submit to every order of the executive authority.

"That the civil magistrate has the right of occupying the pulpits of our places of worship, by his agents, to read there at the hour of divine service his proclamations, which might sanction doctrines and interests injurious to those which are religious and spiritual.

"You have condemned and punished three pastors, for having prayed to God, and preached his gospel in the church of Lausanne, even for having only assisted at religious worship.

"The pastors can no more exercise their ministry by preaching, except at hours and in places fixed by authority, and that the pastor, if the authority refuses, loses the right of assembling with his parishioners for prayer and for explaining to them the word of God."

They then formally resign their status in the National Church; still, however, like the Free Church of Scotland, adhering to the doctrine of an establishment. Their doctrine, on this head, was thus stated at a meeting preparatory to their final action, held the 11th and 12th of Nov. last, and attended by one hundred and seventy-three pastors, and one hundred young ministers: "The absolute freedom of the church of Christ,

under the principle of union of the church and state, but of no dominion from the last over the first."

They have thrown themselves upon the people for support, and have issued an address to their parishioners, in which they say,

It is three hundred years since Almighty God awakened, through the instrumentality of our Reformers, the piety of our honoured fathers; and our beloved Church was brought out, under God's guidance, glorious, pure, and free. For three hundred years the Lord has preserved it in the same faith. For three hundred years fathers and children have found salvation in this Church, and in the faith of this Church, in one Head and Lord, our only Redeemer, Jesus Christ.

If, in times past, under God's guidance, magistrates have been the instruments for building and preserving our National Church, they are not the masters of it—honoured by God even to protect this great and holy institution, they have no right to rule over her; she is, and ought to be, the Church of Jesus Christ, a portion of that great Church which the Lord Jesus has purchased and purified by his blood, not that she should be the glory and the strength of kings and magistrates, but that she should be the glory of Christ and the sure refuge for sinners.

We do not require to justify this measure before you, dear parishioners.—We walk by faith—the future is not ours—it is in the hands of our God, who is all-powerful and all-gracious. Beloved brethren, we call upon you to uphold with us the Church of the Reformation in our country, the National Church—the Church of our fathers. On the moment of its ceasing to be the Church of the government, may it become the Church of the nation.

We shall redouble our zeal in order that the National Church may not suffer, for we cherish this Church in our hearts and we wish to live and die in the faith which she professes.

Now, beloved brethren, we commend you and your families to our Father and Supreme Lord. May the Head of the Church, the Redeemer of our souls, who has strengthened us, assist you and guide you; may he unite us all in the same faith, courage, and holy love; and thus may the blessing now pronounced upon you by your pastors be ratified on high.—Amen.

But if Switzerland has faithful ministers and people, she has also propagandists of the most disorganizing and demoralizing principles that ever sprung from the sinks of French revolutionary atheism and anarchy. The same efforts are now making to diffuse systematically the poison of an atheistic philosophy, cloaked by a fair show of regard for the rights of man, which preceded, and produced the French revolution with all its horrors. Nor are these efforts confined to Switzerland. They are as vigorously pushed throughout all middle and northern Europe. It is no wonder the Church in the Canton de Vaud found it impossible to live in connexion with a government tainted with such doctrines. In the mean time, the Jesuits are comfortably lodged in Lucerne, and have taken charge of the public instruction of the Canton.

#### LATER ACCOUNTS.

*Mexico.* This wretched republic is at this moment rent by another, and probably, successful attempt at revolution. The army designed to operate against Texas has, with its commander, General Paredes, pronounced against the existing government. The alleged reasons are, the reluctance of the Government to prosecute the Texan war, and its apparent readiness to negotiate with the United States for the abandonment of that province. England has probably had some hand in this. Mexico is a fair specimen of a *popish* republic. Superstition, licentiousness, lack of enterprise, sacerdotal luxury and extravagance, with popular misery, robberies, assassinations and constant violent revolutions, have already brought this unhappy country into contempt, and are fast hurrying it to ruin.



*Great Britain.* Sir Robert Peel and his cabinet resigned Dec. 12th, and Lord John Russell is, probably, by this time, fully installed as premier. The Peel ministry broke in reference to the *Corn-laws*. The premier was decided for a modification, perhaps with a view to the ultimate repeal of these exactments: the Duke of Wellington refused to co-operate, and the cabinet resigned. The change is thought to be rather unfavourable as it regards the continuance of peace.

Since the above was written, an arrival has brought accounts *twenty-two* days later. Russell could not even form a cabinet, and Peel is once more in power, having dropped a few of his former cabinet. His policy is not yet made public: but there is no doubt, he intends to propose a considerable modification of the corn laws. This news is favourable, as regards peace. If we can judge by the tone of the press, Britain desires the adjustment of the Oregon controversy, without a resort to war.

There appears to be little worth recording from any other quarter. Ireland is in a very unsettled condition, *as usual*. The Rongé movement advances.

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#### AFFAIRS AT HOME.

*Traffic in Liquor.*—In Peterborough, Madison co., N. Y. 29 persons were licensed in 22 years to sell intoxicating drinks. *Five* abandoned the business without any loss to themselves, but having occasioned great loss to their industrious neighbours. When the account was taken, *twenty* of the rest were yet living, but *all drunkards*, and poor, and most of them a charge, with their families upon the town. *Four* had died, drunkards and poor.

*Texas.* This revolted Mexican province has become one of the States of this union. Its constitution is conformed to the modern notions respecting republicanism, inasmuch as it *forbids the legislature from ever passing any act of emancipation*. The Texans have done what they could to render slavery eternal. Hence they richly deserve a place in that temple of liberty of which slavery is a "corner stone!" The admission of Texas and Florida gives the slave states a majority of *four* in the Senate. This, however, is a small matter. They will need it all—and more—to sustain this infamous system of oppression.

*Mormonism.* These deluded fanatics appear to be in no small trouble. The agreement to emigrate meets with great opposition. The Smith family are against it. The twelve elders have been charged, on what is, perhaps, good evidence, with the crime of making and issuing large quantities of counterfeit coin. The prophet Joe himself is said to have wrought at this honourable employment with his own hands. Murders have also, it is hinted, been frequently committed in Nauvoo, with the connivance, if not under the direction, of the Mormon authorities.

If the removal take place, it is probable that the papists will purchase the temple and some other buildings for the purpose of founding a great establishment in this favourable location. The question has been asked by some one, more sagacious or independent than his neighbours, whether it is right or safe to allow such a set of villains to establish themselves upon Vancouver's Island, or in any other locality, as the beginning of a distinct community.

If we did not know that men may be given over to any delusion, we would ask in view of the present condition of these knaves, is it possible that Mormonism can survive?

*Cassius M. Clay.* We had the pleasure, a few evenings since, of hearing this intrepid and independent opponent of slavery deliver an address on the subject, to an overflowing audience. His doctrines are not all to our taste; but we honour him for his firm, and manifestly sincere advocacy of the rights of the enslaved. He admits freely that the Constitution contains pro-slavery provisions: but still, very inconsistently, we think, maintains the duty of attempting, through this very Constitution, to destroy slavery. He also advocates compensation in case of emancipation. In this he is in error; 1st, Because in most cases—in the case of all planters—emancipation and the payment of wages would be no loss, but a pecuniary gain. The £20,000,000 sterling paid by Great Britain to the West-Indian planters, was a clear gift. 2d. Because the South tempted the North to the support of slavery. The tempter has no right to compensation upon his return to justice, although we admit at the same time, that *both*—the tempter and the tempted—committed sin. 3d. The North has already paid dearly for its connexion with slavery. To say nothing of the reproach, the debasement of feeling and character, the deprivation of rights, by which the North has suffered most deplorably for its base alliance with the slaveocracy, it has been immensely out of pocket. The losses from 1837 to 1840, were probably not less than \$500,000,000—nearly all sunk in the Southern Gulf. 4th. If slavery be a sin, then no man deserves or ought to have compensation for abandoning it. The compensation ought to be given to the slaves. To have lived *free gratis* on their labour for generations is enough in all conscience, without paying their robbers for letting them go!

We feel assured that as the cause moves on, Mr. Clay will assume the true ground—immediate, unconditional, and uncompensated emancipation. In his efforts to destroy this monster evil we wish him success, and to his enemies, confusion.

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#### RESOLUTIONS OF THE BLOOMINGTON CONGREGATION.

Whereas the Synod is in debt to the professors of the Theological Seminary; and whereas we think the church is, and every member should feel in duty, bound to endeavour to have this debt honourably removed; and whereas, also, we believe that 25 cents from each member in every congregation under Synod's care, would in all probability be adequate for its liquidation. Therefore,

Resolved, 1st. That the Bloomington Congregation raise by subscription \$20 to be appropriated for that end, which is somewhat more than our just proportion, according to the above calculation: and that it be transmitted to the treasurer of the Theological Seminary.

Resolved 2d. That the clerk send two copies of this expression of the congregation's views; the one to the Reformed Presbyterian the other to the Covenanter for publication.

JOHN RUSSEL, PRES.

THOMAS SMITH, CLERK.

In complying with the request of this spirited congregation, we take the liberty to commend its doings to speedy imitation in all quarters of the church. Let all our people come up to the work as the Bloomington congregation have done, and the finances of the church will soon be unincumbered.—Ed.

## CORRECTION.

MR. EDITOR:—In the first number of the “Covenanter,” I am reported to have said in Synod, “that the church in Scotland, Ireland, and this country, were without deacons till the first part of this century.” This is as far from being what I said, as it is from being the truth. I said, that from the time Charles II. broke down the Covenanted Reformation, the churches, &c.

WILLIAM SLOANE.

## NOTICES OF BOOKS.

LETTER on “The Higher Powers.” By the Rev. Thomas Sproull. 12mo. pp. 8. Pittsburgh. 1845.

In this letter, addressed at his own request, to an individual not in our communion, Mr. S. furnishes a plain, and didactic exposition of Rom. xiii. 1—5. His plan is, 1. To show “*That the phrase, “higher powers” does not mean the Roman government existing when this epistle was written, And, 2. “That it does mean civil government at any time, and in any place, constituted and administered according to the will of God.*” Although the argument is very brief, these propositions are satisfactorily established. This letter, we ought to add, is published by the Female Missionary Society of Mr. Sproull’s congregation, and the proceeds of its sale are to go into its treasury.

AURICULAR CONFESION AND POPISH NUNNERIES. By Wm. Hogan, formerly Roman Catholic priest, and author of “Popery as it was, and as it is.” 12mo. pp. 215. Boston and New York, 1845.

The abominations of popish morals furnish conclusive testimony against the whole system. We do not believe that to omit this kind of argument, is at all justifiable. The whole controversy might be settled here. At the Reformation, no weapon was more effectual in breaking down the strong-holds of priestly domination, than the exposure of the utter filthiness of the great mass of the regular and secular clergy, and of the monks and nuns. They are more cautious now, and hence, in protestant countries, we do not see, what may still, however, be seen in popish countries, the open and shameless concubinage of the clergy, but the system is still the same. And while auricular confession, with its secrecy, and superstitious influence, furnishes such opportunities for criminal indulgence, the priesthood,—and cases enough have occurred, even in the United States, to establish the fact—will still pursue a life of covert licentiousness.

The author of this volume, himself once a popish priest, and said to be worthy of credit, makes some astounding disclosures. His books have had a large circulation. They address, very effectively, the common mind. Their cheapness is also a recommendation. Mr. Hogan gives the following illustration of the “chastity” of Mexican ecclesiastical dignitaries.

I saw an instance of this very recently at a place called Hallappa, in Mexico. I met there a gentleman, a man of wealth, some distinction, and one who had travelled a good deal. Knowing that I intended leaving the place next day, he said he would introduce me to two Dominican friars, who were going to Vera Cruz, and were to travel in the same stage with me. In the course of conversation I observed to him, that the reputation of Dominican friars and Jesuits for morality was not good in some parts of Europe which I had visited, and I wished very much to know how it stood in Mexico. He frankly replied, in very good Latin,—a language more familiar to me than Spanish, or perhaps any other,—“they are not considered as a body very moral men in Mexico, but these reverend gentlemen to whom I will introduce you bear a high character for morality. They do not trouble their neighbours’ wives and daughters; they have for years kept their *female friends*, and provided for their children.” “Are the

married, sir?" said I; though I of course knew the reverse from the fact of their being priests. "Oh no, sir," replied my Mexican acquaintance; "our *holy church* does not allow that, but they are *chaste* men." "What do you mean by chastity?" said I. "Living an *unmarried life*," answered he promptly. In the course of that evening I met with a respectable American citizen, a native of New Jersey; I asked him whether he knew these priests, naming them. He told me he did; that one of them kept *three sisters*, the eldest not over twenty-five years old, and that *he had children by each of them*, but was still reputed a good priest, and was, as far as he could discover, one of the best of them.

OBITUARY.—THOMAS M'CLURKEN, SENR.

In my youth, I had an opportunity of knowing, or hearing of, several professors of religion who were reputed eminently pious. I watched with great anxiety, to ascertain the state of their mind at death. I found, that in proportion to the tenderness of conscience which they manifested in life, was their comfort in death. I knew but one exception. I have often thought that this should be recorded for the encouragement of those who have yet to pass through the swellings of Jordan. My mind was recalled to this subject by thinking of THOMAS M'CLURKEN, SENR. of, Elkhorn, Washington Co., Ill. who died March 30th, 1845.

The deceased was born near Ballymoney, Co. Antrim, Ireland. He came, with his parents, to South Carolina, previous to the revolution; and became a soldier in the continental army. The tories murdered one of his brothers for being a patriot. After hesitating some time between the Associate Reformed and Covenanters, he was determined to join the latter, by hearing a dispute between Rev. Mr. M'Garragh of the latter, and Rev. Mr. Boyce, of the former. He held slaves till the Covenanters passed the emancipation act of 1800. He then liberated them all; and when I became acquainted with him, he understood and abhorred the wickedness of the system as much as any man I ever knew. After the liberation of his slaves, he was so harassed by the *great sticklers for liberty of conscience* that in one year he was fined in \$80 for not sitting on juries! but it was made up to him in the superior excellence of his crops beyond that of his neighbours; so that his enemies concluded that it was in vain to attempt to ruin Thomas M'Clurken, for God was fighting for him. On account of slavery, he and his children and grand children left Carolina for Illinois, in 1833.

I first became acquainted with him in the winter of 1839. He was a ruling elder; but at that time he was supposed to be about 90 years of age, and was unable to attend church courts or sermon: he still possessed considerable vigour, both bodily and mental, could talk intelligently on religion, and tell revolutionary anecdotes with great interest; but he was gradually declining. I called with him occasionally, as well as in my stated ministerial visits, and still found him *growing*. Conversing with him once, in the course of my ministerial visitations, he broke out into a rapture; so that I seemed to be gazing after an eagle that had soared above the clouds out of my sight. The thought of death seemed to cause him no apprehension. His trust was not in any thing he had done; but in the atonement and intercession of his Redeemer.

Not long before his death, I called to visit the family ministerially—they told me that for some days his mind had been wandering—I went to his bed-side. He recognised me—we entered into conversation—he could not well finish his sentences, but it was evident that his soul had been on the mountains of spices gathering some of the first fruits. The family told me that a few hours before his death he told them he should *see the salvation of God!* "*Mark the perfect and behold the upright: for the end of that man is peace.*"

His widow\* is so infirm, that she will probably not have to wait long, till she be called to enter on that state where they 'Neither marry, nor are given in marriage; but are as the angels of God in heaven.'—W. S.

N. B. I believe Mrs. Hodge of Pittsburgh was considered by her acquaintances a great and good woman. At least I thought her such. Her niece, Mrs. Myers, related to me the following anecdote. Mrs. Hodge, in her last illness, suffered much acute pain.—The day before she died, she seemed to enjoy a respite and to be in a somewhat comatose state. Her friends felt happy at seeing her so tranquil. In the evening, she roused herself up, and observed, 'I have had a sore day. Her friends were surprised at her expression, and remarked, that they thought she had been easier than usual. She repeated, *I have had a sore day; but he is gone and will trouble me no more.*

[Mr. Roney is respectfully desired to copy the above into the Reformed Presbyterian.—W. S.]

Mr. J. W. Morton was ordained Nov. 27, 1845, in the pastoral charge of the united congregations of Little Beaver, Jackson, and West Greenville, by the Pittsburgh Presbytery. The prospects of the congregation are highly encouraging.

We learn from the January No. of the Reformed Presbyterian, that Rev. M. Roney, Newburgh, has received the sum of *one thousand dollars* in a certificate of Ohio state stock, bearing interest at six per cent. IN TRUST for the Reformed Presbyterian church. The interest to be appropriated in aid of students of Theology entering the seminary who may require aid. If the seminary be disorganized, it is to be applied to the support of Home Missions. This is cheering news. This sum, together with a similar amount in the hands of Rev. A. Stevenson, New York, for the same purpose, places \$110 annually at Synod's disposal for the assistance of students whose means are limited. We are encouraged to hope that the time may come when some large-hearted covenanter will endow a Professorship.

☞ We should have mentioned that the resolutions on the subject of American slavery published in our last number were drawn up by Rev. Peter MacIndoe.

*Annual Fast.* The third Thursday of February is the day set apart to be observed as a day of fasting, humiliation and prayer.

#### TO CORRESPONDENTS.

We design to lay before our readers in our next the first of a series of articles from the pen of Rev. James Chrystie on "National subjection to Divine authority." "L" is in type, but has been omitted on account of the large space occupied by the overture on covenanting. The letter of H. G. on the schismatics of Brush-creek, Ohio, Tour in N. E., and obituary of Mr. M'Crea in our next. Essays on the Mediatorial reign, presently. "A Mechanic" is under consideration. He takes the right ground: viz. that legislators should be blameless men. We will in our next commence the historical notices of congregations, beginning with the Conococheague congregation.

\* She is sister to Mrs. Donnelly, wife of Rev. Thos. Donnelly, of South Carolina.



## ACKNOWLEDGMENTS.

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## NOTICE.

The attention of Agents, and of subscribers who have not yet paid, is again particularly directed to our terms. The punctuality with which payments have been made by our early subscribers, and by so considerable portion of our later ones, we hail as an encouraging token that our endeavours to furnish such a magazine as the exigencies of the times demand, have not been altogether unavailing. By some exertion, our subscription list may be so far increased, we think, as to warrant still farther efforts on our part.



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Agents and others can make remittances at our risk. Six bank notes can be enclosed in an ordinary sheet of letter-paper, without incurring additional postage. Payments can also be made at the various post-offices where the magazine is received. The postmaster will give an order on the postmaster in Philadelphia for the amount paid him, and this order can be transmitted to us by mail. This latter mode is, on various accounts, the safest and best.

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No. 8.



THE

# COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

EDITED BY

JAMES M. WILLSON.

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"The Law of the Lord is perfect."—PSALM XIX. 7.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—PHIL. III. 16.  
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PHILADELPHIA:

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WILLIAM S. YOUNG, PRINTER.



## THE COVENANTER.

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The general object of this Magazine shall be to disseminate the doctrines of the testimony of the Reformed Presbyterian Church. Its pages shall be devoted chiefly to the following points:

1. The mediatorial authority of Christ over the nations of the earth, and the immoral character of the Constitution of the United States.
2. The evils and danger of Popery, in its religious and political aspects.
3. The divine right of presbyterian Church Government, in all its parts.
4. The sin and danger of Slavery, and the duty and safety of immediate emancipation.
5. The duty of total abstinence from intoxicating drinks as a beverage, and the immorality of the traffic in this article.
6. The immoral tendency of the study of pagan literature in the colleges and universities, and the necessity of a reformation in the course of literary studies.
7. The imperative duty of Christians to support Domestic and Foreign Missions.

The following individuals, among others, have agreed to contribute to its pages, and their names will be a sufficient guarantee to the members of the Church and others, that the publication will be worthy of their support.

Rev. Robert Wallace; Rev. James Milligan; Rev. James R. Willson, D. D.; Rev. William Sloane; Rev. Samuel M. Willson; Rev. William L. Roberts; Rev. J. B. Johnston; Rev. Andrew Stevenson; Rev. J. Wallace; Rev. Hugh Stevenson; Rev. J. J. McClurkin; Rev. J. M. Beattie; Rev. William Sommerville; Rev. Joseph W. Morton.

We take pleasure in announcing to our patrons, that occasional contributions to our periodical may be expected from the Rev. THOMAS HOUSTON, Knockbracken, Ireland, long and favourably known as the able and faithful editor of "The Covenanter," an Irish magazine devoted, like our own, to the principles of the Reformed Presbyterian Church.

THE  
COVENANTER.

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MARCH, 1846.

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NATIONAL SUBJECTION TO DIVINE AUTHORITY.\*  
ITS OBLIGATION DEMONSTRATED.

(By Rev. James Chrystie.)

This is confessedly a subject of considerable interest, and a right understanding of it, an attainment of no small difficulty. The history of the nations in connexion with the church, the conflicting interests involved, the claims of the scriptures, and the very diverse interpretations to which they have been subjected, together with the bearing which the ultimate determination of the question, right or wrong, must have upon the moral and social welfare of man, exhibit it clearly as a matter of the highest moment. And while it may be conceded, that a part of the difficulty connected with its right understanding, may be justly attributed to honest scruples, a very large part must be assigned to the criminal enmity of man to the authority of God, and no small part to the form which the controversy has often assumed. Hair-splitting distinctions, which the intellectual vision can scarcely discern, and the memory still less easily retain; metaphysical technicalities, little understood and of no use in the determination of a question, which, after all, must be eminently popular in its character, have, with other things of a similar kind, so involved the whole subject in perplexity, as to discourage in a great degree any serious attention. In its true nature, it is a question remarkable for its simplicity. It has been, moreover, so long presented to the human mind, in the complicated, tortuous, and corrupt systems of the old world, that history, holding up the records of ages, presents the very name of "church and state," as an object of general abhorrence, and, to a lamentable extent, of deserved execration.

But if we lay aside the unusually and utterly inappropriate matters with which it has been invested, both in the form in which it has often been considered, and in the light in which the history of modern Europe exhibits it, it will appear in a very different aspect. It is capable of being represented as a matter of the deepest interest to man, most calculated to advance his social and moral welfare, most conducive of all that exalts national prosperity and dignity, and most calculated to promote the glory of God on earth, in the moral improvement and happiness of the human race. In some such manner, an humble effort will

\* It is due to Mr. Chrystie to say, that it is at our suggestion, and request that he has undertaken to furnish a series of essays for our pages, on this important, but greatly litigated subject.—Ed.

now be made, to consider it in a few articles, which it is designed to lay before your readers. Our attention will first be turned to some arguments in proof of its obligation, and hereafter perhaps to some considerations connected with its application.

1. *It is a dictate of nature that God should be honoured by man, not less in his social character and relations, than in his individual state.* Individuals, when combined and formed into a community, constitute in that state a moral person, illustrating in its being, its history, its prosperity, its adversity, its moral obligations and accountability, an exact image and counterpart of each individual in all these respects. It cannot be otherwise. If it be admitted that there is a distinct being, secular history, a series of prosperity and adversity, a certain definite form of moral obligation and accountability, inseparably pertaining to man in each individual: all these properties follow him in even augmented force, although in some respects in diverse forms, in his congregated and social state. And what is especially to be remarked here is, that although there be admitted diversity of form in the being and the accompanying series of events developed in the history of man in his social state, the moral obligation and accountability remain precisely the same, equal and unvarying in their force, except, it may be observed, in their accumulated vigour. A criminal action is aggravated, it is evident, when deliberately and knowingly perpetrated by a multitude, more than when perpetrated by an individual. Infidelity in a nation is more aggravated and daring, than in an individual. The whole obligation of moral law follows the individuals in their associated state, and rests upon the whole community of which the individuals are composed. It cannot be that a community of individuals, each subject to moral obligation, can dispense for itself with one iota of that obligation by which each individual is bound. If the individual is held subject to the whole law, the community abide, equally subject: there can be no dispensation for the whole which the individual could not make for himself.

These principles are self-evident, and defy successful contradiction. It will be found that they not only contribute very largely to the determination of the general question, but moreover meet and determine some very interesting details, which have been often avoided, obscured, or denied, and which may hereafter be considered. It furnishes an irrefragable evidence, that the same conscience which ought to animate and direct every individual, ought to animate and direct the whole community; that the same subjection of conscience, and authority over conscience, pertaining to each individual, pertains with equal power to the whole community.

This principle has been illustrated as an integral property in the moral constitution of man, in the history of nations. How strong the conviction of identity of interest and moral relation in the community, on the part of individuals displayed under the form and name of "patriotism." What sacrifices of self have been made at times, by one, for the good of the whole!—and what a powerful sense of common interest and destiny do such instances discover! Moreover, what a deep conviction of national dependence, of national guilt, and consequently, of national subjection to the Deity, do public expiatory sacrifices, or the solemn processions of even heathen nations afford! Amidst the corruptions and horrible deformity with which this principle was attended, these, and ten thousand similar illustrations, afford indubitable evidence

that man is conscious that he carries into his social state all his moral accountability, obligation, and dependence, and that it invests with equal, and even with accumulated interest, the whole associated state. Brevity forbids that I press the argument farther. Nor is it necessary; for it is evident that the very fountain of moral action in man speaks aloud to the conviction of his soul, if he will but hear its voice. The history of his race publishes, in the most intelligible terms, that if he be bound to honour God in his individual state, he is not less so, but far more imperatively and solemnly, bound to honour the same God in his social and congregated state.

2. *It is an essential principle and property of true Christianity that it pervade the social relation and state of man, as well as influence his individual character.* It is a system which, from its very origin, author, and nature, must obtain an entire supremacy over man in every state and relation in which it finds him. It never enters a community by arresting an individual with its divine and omnipotent influence, but it makes that individual a radiating point to illumine the whole—"Ye are the light of the world." This is a truth of higher and more ample import, of more majestic and expansive authority, than is often considered. As light rests not within itself, but ever attempts its own expansion, seizes every opening passage and pursues its course,—so Christianity, in its own nature, rests not content in individual man. Irrespective and independently, as it were, of his volitions in the matter, it institutes a claim beyond, and unless impeded in its progress by undue and unnatural resistance, must expand and extend its power. In every other individual it finds the same necessities—to each it tenders the same precious and inestimable benefits. In each it finds the same subjection and dependence—over each it claims the same authority and dominion. But it moreover sets up in the heart of each individual a new and controlling principle of action whose power, where it has place, cannot be gainsayed or resisted. "Thou shalt love thy neighbour as thyself." And thus by its own inherent authority, and its living exemplification in every subject, it claims and prosecutes its expansive and pervading power. Proceeding from God, and bearing on it the impress of divine authority, it demands the homage of the whole man, in every state and relation of life, and that under sanctions the most awful. And when it has succeeded in its own blessed and proper results, what must be the consequence, but that the whole community, leavened with its proper nature, must be subject to its all-pervading influence? Could there be a community of Christians, subsisting without an acknowledgment of the principles which actuated the whole, and without subjection to the laws which held in obedience every individual? The answer is in the conscience of every unprejudiced mind. The argument and the application are plain. And is there a principle in the whole system of divine revelation, or, in other words, in the whole system of Christianity, respecting the aim and course of human life, more prominent than the one involved in such testimonies as these: "Whatsoever ye do, whether in word or in deed, do all in the name of the Lord Jesus." "Whatsoever ye do, do all to the glory of God." If the former be obligatory in the case of an individual, and illustrative of the principles of Christianity in one of its highest forms, how accumulated the obligation and how much more ample the illustration in a nation! If the latter bind an individual, with how much more force, a nation; and if God be glorified by the individual, how accumulated his declarative glory when a nation makes that the object of its social institutions and ad-



ministrations! And this is one great end of divine revelation. This is the tenor of Christ's commission to the Apostles and a ministry to succeed them to the end of time. "Go teach (literally "disciple") *all nations*; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching *them* to observe all things whatsoever I have commanded you, and lo I am with you always, even to the end of the world," Matt xxviii. 19, 20. Again, Rom. xvi. 25, 26. "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation which was kept secret since the world began, but is now made manifest, and *according to the commandment of the everlasting God made known to all nations for the obedience of faith.*"\* And once more, Rom xv. 8—12. "Now I say that Jesus Christ was made a minister of the circumcision for the truth of God to confirm the promises made unto the fathers; and that the Gentiles\* (literally "the nations") might glorify God for his mercy; as it is written, For this cause will I confess to thee among the Gentiles (nations) and sing unto thy name. And again he saith, Rejoice, *ye Gentiles (nations) with his people.* And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again Esaias saith, There shall be a rod of Jesse, and he that shall *rise to reign over the Gentiles. (the nations)* in him shall the Gentiles trust." How direct the testimony in all these passages of the New Testament to the social influence and authority of Christianity! And the last passage, moreover, indirectly indeed, but very unequivocally, asserts, that revealed religion is to exercise, in however diversified a form, the same elements of power over the nations, that it exercised over the ancient commonwealth of Israel. "Rejoice, ye Gentiles, *with his people.*" "A rod of Jesse shall rise to reign over the Gentiles." It is vain to reply, that all this refers only to its individual influence. Let any candid mind picture to itself a nation of which all the individuals are agreed in submitting to the authority of divine revelation, or even where a preponderating majority of such exists, and he must possess a most obtuse and unenviable intellect who cannot see the result. It will be discerned that its claims extend to all the social relations, and in them it will be acknowledged, and God glorified in their professed subjection.

3. In addition to this essential element in Christianity, claiming a supreme authority over man in all his relations, *the Scriptures directly assert that claim and expressly reveal the obligation.* And in this respect the word bears on itself an impress of its own divine authority and origin. Were there an alleged revelation from heaven, professedly a guide to man in all his obligations to his Maker, his Ruler and his Judge, so defective, as to contemplate man in only a part of his moral relations, it would furnish strong suspicions that it was a spurious and groundless pretence and imposture. A revelation from God, the supreme Lord of all, must claim authority over all, and meet man in every station and relation in which he can be found. If it be true, and who but an avowed atheist will dispute it, that, "the light of nature showeth that there is a God, who hath lordship and sovereignty over all"†—it must be as true, that a revelation of his will to man, being perfect as well as infallible, must display that "lordship and sovereignty over all" in the claims which it institutes, and the duties which it prescribes to man in every possible relation, and pre-eminently in that relation which is more exten-

\* The word in the original Greek is the same as that which is translated "nations" in the preceding passages of Matt. xxviii. 19 and Rom. xvi. 26, and generally elsewhere.

† Westminster Confession of Faith, chap. XXI.

sively prolific of good or evil, moral and physical, than any other in which he can be placed. If it could be believed that the Scripture, which is so full, perfect, and entire in all its prescriptions of duty to man in his individual character, were silent respecting his obligations in his social and national relations, then it must be inferred that while immense care has been bestowed on the less, an incomprehensible neglect has passed over the greater. For what proportion does the honour and homage yielded by individuals to the sovereignty of God, bear to the congregated honour and homage yielded by nations? What proportion does the neglect, disobedience, or contempt offered to the majesty of Heaven, by an individual, bear to the disregard, slight, and contempt of nations?

The scripture in various instances directly asserts the claims and reveals the obligation in question. "All the ends of the world shall remember and turn unto the Lord, and *all the kindreds of the nations shall worship before thee*. For the kingdom is the Lord's; and *he is the Governor among the nations*." Almost innumerable testimonies equivalent to this might be quoted, but it will be more to the purpose to consider and apply a few. And we will examine this. It expressly asserts that God the Lord is "the Governor among the nations," that "the kingdom," that is the rule and the right to rule, "is the Lord's." Now "governor" is predicated of one who has the governed under his authority and law, and he who holds dominion, kingdom, or rule, has under him the ruled. In this case, this is affirmed of *the nations*. And of course where there is legitimate rule and government, there is law, and where legitimate rule, and government, and law are in exercise, there is required acknowledged subjection and obedience. What should be thought of a people under government and law, who furnished no expressed acknowledgment of such government and law? And is Jehovah, the Lord, is he the Ruler, the Governor among the nations, without the exercise of government and without the administration and acknowledgment of law? It is a poor subterfuge to object that he is governor among the nations, and has the right of kingdom, dominion and rule only, as he does by his sovereign providence control and dispose the destiny of nations. It is admitted that he does so. But the very fact that he does so, that he claims and exercises such power, is evidence that subjection should be acknowledged and obedience should be yielded, wherever he has given a revelation of his laws and published a declaration of his dominion and his claims. Shall we so tamper with truth and delude ourselves, as to suppose that we can with impunity, admit indeed that there is an invisible, omnipotent, omnipresent, omniscient Sovereign, who controls the destiny of nations, exalting and prospering with his favour, and degrading or destroying in his wrath, and yet imagine that we are discharged from all obedience to him or acknowledgment of him, in that very relation, in respect of which he exercises such sovereignty?—in the face too of an express revelation of what he is in such relation, of what he does and of what he claims? Would it not be considered, in an individual, as proof of infatuated reason, and the most stupid inconsistency to argue thus, "I know that there is an invisible, omniscient, omnipotent, omnipresent Being who controls my destiny, who has revealed to me that he is my governor and declared to me his right to rule; but I will neither expressly acknowledge his authority or trouble myself with obedience to his laws?" And such is precisely the daring and reckless subterfuge, of such apologists for the disregard of that national homage, due to the "Governor among the nations."

But this subterfuge is detected and refuted by the passage itself. It is preceded by a prediction that such rule and authority, with its attendant professed subjection, shall be acknowledged by the nations under the new Testament era to which the prophecy refers. And the reason why the nations, to the remotest end of the world, shall remember and shall turn unto the Lord, and why "the kingdoms," that is, the rulers and people in their national relation, and in the forms of government by which they are respectively organized in that relation, "shall worship before him"—is, because the kingdom is ever is, and has been through all ages, his; and he is, ever is, and has been, through all ages, anterior to their acknowledgment, or their turning to him, or their worship before him, "the Governor among the nations." For ages, insensible and heedless of their high and awful obligation, they are at length brought to remember and consider, and then make the acknowledgment and yield the obedience due to him whose is "the kingdom," who is "*the Governor among the nations.*"

[To be Continued.]

#### REFORMED PRESBYTERIAN PRINCIPLES IN RELATION TO MISSIONS.

FOR a number of years past, but especially within the last ten or twelve, the various sections of the protestant church have become fully convinced of the obligation which rests upon them, to be vigorously engaged in employing their resources and energies, to advance the interests of the kingdom of Christ. The design of the present article is to show that the peculiar principles of the Reformed Presbyterian Church, or those principles by which she is distinguished even from the most pure of other churches, give her a decided superiority in promoting the glory of the Redeemer throughout the earth, and speeding forward the triumphs of his cross. No church but the Reformed Presbyterian holds, *in their true and genuine sense and application*, the following sentiments. 1. That the Lord Jesus Christ as Mediator, has universal moral and providential dominion. 2. That public covenanting is a duty in New Testament times, to be observed by both churches and nations, and that such vows, when scripturally entered into, are binding upon the personal covenanters and all whom they represent, to whatever part of the world they are removed, in so far as the duties are not peculiar to the nation where the covenant was entered into. 3. That the word of God is the supreme rule of duty in all things both civil and religious.

That these principles and their faithful profession are favourable to the work of missions we undertake to show, seriatim, and 1. *The Headship of Christ is a principle which lies at the foundation of every scriptural mission.* When the Lord Jesus sent forth his apostles to teach and baptize all nations, he assigns as one ground of this unlimited commission, the fact that "all power was given unto him in heaven and in earth;" that God the Father had invested him with this dominion—had given him to be King of Zion and also King of nations, not only that he might appoint a ministry, ordinances and laws, for "the perfecting of the saints" and "for the edifying of the body of Christ," but that he might also have a right to send his ambassadors into all the kingdoms of the world, to preach repentance and remission of sins in his name, in order that sinners might be brought "from darkness to light, and from the power of Satan unto God," and

thus his redeemed people wrested from the dominion of the Prince of darkness and brought into allegiance to their rightful sovereign. Those who are thus delivered from the empire of the enemy of souls, require to be protected from his wrath and to have the enmity of an ungodly world restrained. This Christ does as King of nations; well expressed in the Assembly's Shorter Catechism as the "restraining and conquering all his and our enemies." As the number of converts increases, as the little "stone cut out of the mountain without hands" extends its dimensions, the work of rooting out every thing opposed to the truth, and destroying every work of the devil in the hearts of men, in ungodly religious systems, and in the constitution and administration of civil governments, necessarily goes forward. For the accomplishment of these objects "God also hath highly exalted the Son." For the attainment of these ends he hath "put all things under his feet," "given him power over all flesh," and made him "Head over all things." It is perfectly manifest from these considerations, that the Headship of Christ is intimately connected with the great work of missions, and hence the belief and profession of this doctrine, must be highly favourable to their being, and successful prosecution.

Most Christian churches have sent forth their missionaries without a due regard to this principle; for we cannot conceive how those who do practically reject this doctrine in many of their own civil acts, and also lay little stress upon it in their public teachings, can have it prominently before their minds in their missionary operations. If they have not, the true ground of their operations must be, at best, but partially understood, and their efforts, so far, improperly undertaken and conducted. They proceed, so far, on principles derogatory to the glory of Christ. But farther, in not recognising the truth and importance of this doctrine at home, how can they call upon the heathen to submit *socially* to Christ? If they teach abroad as they practise at home, they will enjoin upon their converts a subjection in civil things not to Christ as Mediator, but to Christ as God, or, what is the same thing, to an absolute God.

This brings us to inquire why the churches have rejected or overlooked this principle in their missionary work. Probably because they are aware that when carried out in its legitimate bearings they would have to deprive themselves of what they now consider privileges—take up their cross—give up their popularity—and lift up a testimony against abounding evils in high places. Alas! much corruption still remains in protestant churches. It is worthy of consideration, whether the utter neglect of this important doctrine be not a chief reason why comparatively little success has resulted from the abundant missionary machinery now in operation. Some success has indeed been obtained. Here and there a few have been converted. God has to a certain extent blessed the truth proclaimed. But why is there not such a flocking to the standard of the cross as in the time of the apostles or in the days of the reformers? Various reasons might be assigned, but may not the one we have mentioned hold a prominent place? May not an answer be found in the fact that "He that honoureth not the Son, honoureth not the Father which hath sent him," and in the promise, "They that honour me I will honour?" Those great missionaries, the apostle Paul and the reformers of later days, never failed to assert and inculcate the kingly authority of Christ; claiming without limitation that "every knee shall bow and every tongue confess that Jesus Christ is Lord to

the glory of God the Father," and that the church, his spiritual kingdom, should *of right* be served by the power and resources of earthly kingdoms. The success of their ministry furnishes ample evidence of the efficacy of their doctrine.

The doctrine of Messiah's headship is a most invigorating, comforting, and consoling doctrine to the church in every thing connected with missions. What more likely to stimulate the Lord's people to pray "thy kingdom come," and for this end contribute of their worldly substance, than the assurance that their "work of faith and labour of love shall not be in vain in the Lord," inasmuch as he to whom the "heathen are given for an inheritance, and the uttermost ends of the earth for his possession," governs and directs every power in the universe, and makes all work together for the gathering in "of the travail of his soul?" What more likely to encourage the church in sending forth the ambassadors of Christ with the message of mercy to a perishing world, than the knowledge and belief of the fact, that the ruler in Zion is Governor among the nations, having "all power in heaven and in earth," and exercising that power in "giving eternal life to as many as the Father hath given him"—making them "willing in the day of his power" and as a "Prince and a Saviour giving them repentance and forgiveness of sin?" What more likely to cheer the heart of the missionary when as a good soldier of Jesus Christ he goes forth to unfurl the banner of the cross "high on the pagan hills" and direct the artillery of truth against the battlements of pagan or Antichristian superstition and idolatry, than the assured confidence that Messiah reigns, and "must reign till he hath put all enemies under his feet," and that therefore every obstacle to the truth shall be finally removed—that his efforts will be crowned with ultimate success—that the time *must* come when the "earth shall be full of the knowledge of the Lord as the waters cover the sea," that the "kingdoms of this world" *must* "become the kingdoms of our Lord and of his Christ?" The conclusion of the whole is inevitable. The doctrine of Christ's headship over the nations, believed and professed, is most favourable to scriptural missions.

2. *Covenanting.* It is not necessary, nor is it our proposed design, to enter upon the controversy as respects the duty and lawfulness of entering into public and social covenants with God in New Testament times, or their binding obligation upon those represented in them. Proof sufficient to satisfy any candid mind is not wanting. Covenanting is a binding of ourselves by oath to necessary duties, as God has revealed them to us in his word. It is a taking hold of God's covenant, and vowing in the strength of promised grace to make his law in the hand of the Mediator the rule of duty in all things, and is a voluntary recognition of the previous obligation of the Divine law. It is therefore perfectly plain, that as those who thus enter into covenant with God swear to perform the various duties which are incumbent upon them as Christians, the great duty of spreading abroad the truth and testimony of Jesus is necessarily included, and because such voluntary covenanting imposes a super-added obligation, it *must* impress their minds more deeply—give them a more lively sense of responsibility,—and stimulate them to diligence and activity in their exertions for evangelizing the nations. It will be admitted, we presume, upon all hands, indeed it cannot be denied for both history and experience prove it—that the more lively and vigorous believers are, the more closely they are bound to God;

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the firmer the ties of brotherly love are cemented; and the more zealous and united they are in maintaining a public testimony for truth, the better they are calculated to engage in enlarged efforts to disseminate the knowledge of salvation, and illuminate those that sit in darkness; and the more surely will they do so. Now, covenanting is eminently fitted to increase and strengthen such a happy state of things in the churches, inasmuch as the persons so vowing do by their own voluntary act *socially* bind themselves to God—promising to serve him with their whole hearts, and bind themselves to one another—mutually agreeing to strengthen each other's hands in adhering to the truth and going forward in the work of reformation. Hence it follows that covenanting is calculated to increase that spirit without which the work of missions cannot be properly and energetically prosecuted. All attentive readers of the Bible must have noticed this as one result of covenant renovation. No doubt the ancient people of God often prayed in sincerity of soul, in language similar to that of the psalmist, "Have respect unto thy covenant, O God, for the dark places of the earth are yet full of the habitations of cruelty." And who can say that in proportion to their light and means they did not put forth corresponding action?

It is well known by the Bible student, that there are a great number of prophecies in the Old Testament which foretell that social covenanting will be engaged in under the gospel dispensation, and be a means of reformation—that it will be inseparably connected with the enlargement of the church of God and destruction of Antichristian systems. At the beginning of the millennium both Jews and Gentiles shall come, asking the way to Zion, saying, "Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Need it be said, that a duty which at that blissful period will be engaged in as a means to, and associated with, those glorious results at which missions aim, cannot be otherwise than favourable to them? In the *New Testament* an instance of social covenanting is mentioned, which took place in the churches of Macedonia, and it is plain from the account given of it that they specially designed it to invigorate and strengthen them in a work which is properly viewed as a part of the design of missions—the sustaining a feeble portion of the church. "And this they did," says the apostle, "not as we hoped, but first gave themselves unto the Lord, and unto us by the will of God:" well explained, in a well known commentary, as "jointly and unanimously making a fresh surrender of themselves and all they had unto the Lord Jesus Christ."

Eminently suited to our purpose are the Scottish covenants: the descending obligation of which is fully recognised by every genuine Reformed Presbyterian, when at the communion table he vows adherence to them. These covenants not only solemnly renounce every system that is "contrary to sound doctrine," especially popery and prelacy, but they also contain a profession of the truth as it is in Jesus, and bind to maintain and defend it as "the only true Christian faith and religion, pleasing God and bringing salvation to man." Is not all this favourable to missions? What could be better suited to prepare the church to disseminate a pure gospel and maintain it in that condition wherever in the providence of God they are enabled to plant it?

Again, the covenanters say in the National Covenant, that they will "endeavour to be good examples to others of every duty they owe to God and man." Of course, the duty of enlightening men in the knowledge of Christ, is included. And in the Solemn League and Covenant it is

in substance declared to be one of their designs in establishing the true religion more firmly among themselves, that other kingdoms and commonwealths might be led to honour and submit to the "King of kings;" and thus their expressed object of "enlarging the kingdom of Christ" be accomplished. This is the very principle and design of missions, and it proclaims aloud, in language not to be misunderstood, that this covenant aimed not merely at maintainiing and defending the truth, but also at extending it to other nations of the earth, until the kingdom of Messiah should extend over the whole habitable globe, and "incense and a pure offering be every where offered to his name." Verily these covenants are favourable to missions. Verily the position is true, that covenanting in all its aspects is well adapted to speed onward the triumphs of the gospel, and bring all "kindreds and people and tongues" into subjection to the Prince of peace.

3. *The word of God is the supreme rule of duty to nations as well as to churches; or, in other words, in civil as well as religious things.* This is a principle which cannot be separated from those we have just been considering; for if Jesus Christ be King of nations as well as King of Zion, then are they bound to recognise his authority, submit to his sceptre, and receive his law as made known in the scriptures. If covenanting be the duty of nations as well as of churches, then must the matter of the national covenant be the Divine testimony and law as revealed in the Bible. Hence it follows, that as this principle is inseparable from the other two, if *they* are favourable to missions, so must this be. All Christians who are not blinded by prejudice or worldly interest, admit that there is a time coming when nations in their national capacity shall submit to Messiah, the Prince, and receive his statute-book, the word of God, as the supreme rule to direct them, and when, as a necessary consequence, they shall frame their constitutions, and enact and administer their laws in accordance with the principles of righteousness made known in the Bible, and give their power and resources to support and extend the gospel church. Those who refuse to make these admissions will find hard work in explaining, with any degree of consistency, those prophecies which foretell the time when "the mountain of the Lord's house shall be established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it:" when "kings shall be nursing-fathers, and their queens nursing-mothers" to the church; and when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." If this principle be not admitted, we know not what the great body of Presbyterians, at least, mean, or where their consistency is, when they pray "thy kingdom come;" for according to their own explanation of it in the one hundred and ninety-first question of the Larger Catechism, they not only pray for the universal propagation of the gospel, and the bringing in of both Jews and Gentiles, but also that "the church should be countenanced and maintained by the civil magistrate," and never can this be accomplished by the magistrate *as such*, until the divine law is received as the rule of direction in civil things.

Now as these glorious things, foretold concerning the millennial state of the church, and for which Christians pray, are the very things contemplated in that lofty benevolence, which, embracing in its range the whole family of mankind in every relation, looks forward in faith and confidence to the time when these blessed results shall be obtained through the instrumentality which God has appointed,—how highly

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favourable to missions must be the principle that nations in their national capacity are bound to serve Christ, submit to his authority and receive his written law, as their paramount rule! How important that it should be held, maintained, and consistently acted upon, by all who engage in this hallowed work. How necessary that those who go forth to enlighten the nations, should in all their teachings give it an appropriate and prominent place.

“Fly swiftly, ye moments, along,  
And roll round the glorious day;  
When the nations to Jesus shall throng,  
And learn his commands to obey.”

It may be asked, and in substance, we believe, has been,—If these principles are so very favourable to missions, why have not Reformed Presbyterians been more forward in this work? Why have they not exceeded all others, in making known the “Lord’s renowned fame” to the nations of the earth? It may be freely admitted that these questions have great weight. All Covenanters, we believe, will be ready to admit that in this, as well as in other duties, they have come short of the obligations which rest upon them, but we are not prepared to grant that this deficiency, to whatever extent it exists, arises, even in the least degree, from our peculiar principles. To whatever causes it may be attributed, certainly it cannot be to our distinguishing sentiments. But is it really so that Covenanters in proportion to their numbers and ability have been more backward than others in contributing for the support and extension of the gospel? We think not. It must be remembered that God in his wise providence has scattered us throughout the whole length of the land, from the Atlantic ocean to beyond the Mississippi, that in these various parts reformation principles might be planted and a testimony lifted up for truth and against abounding error and corruption. Hence it has hitherto been found that the church in this scattered and comparatively destitute condition has required much ministerial labour of that kind which properly comes under the head of domestic missions. Thus it has been that our Zion has greatly enlarged her boundaries, silently but surely, without attracting the attention of other churches. And this moreover accounts for our not being heretofore engaged in any foreign mission, and fully answers all such interrogations as we have mentioned. But now that our church is enjoying a season of repose, after a severe conflict in expelling those who departed from her principles: now that she has had time to strengthen herself after the shock received by so many leaving her communion, she is beginning to put forth her energies more systematically and directly in this holy enterprise. And we say to Covenanters, it behooves us all to stir ourselves up and arise to vigorous exertion. We hold principles superior to others, and which will yet bless the world. We enjoy privileges above others. We profess more than others, and assuredly God requires that we do more than others. He is now in his providence, calling upon us to be up and doing, and to task our resources to sustain the missionary action of Synod, that our beloved Zion with her scriptural standards, and the banner of her testimony for “Christ’s crown and covenant,” fully unfurled, may go forth to make known the benign principles of His government, and diffuse far and wide the sweet savour of the knowledge of Christ.

L.

## RELIGIOUS CONTROVERSY.

Stare and flounce who will, there is not a more controversial book in the world than the *Bible*. This I might verify by a multitude of references, but my limits do not admit of their introduction. A few shall suffice,—what was the ministry of Elijah, but a continued course of controversy with false worship and foul practices? Behold him standing alone, upon Mount Carmel, against the king of Israel, four hundred and fifty priests, and a deluded and oppressed people, to decide a question as difficult then, as any scriptural question that is at this day in dispute, may be to us. Is Jehovah or Baal, God? Had modern liberality seen the disputants ranged on opposite sides, it would have scorned the presumption which would put a single man forward against the united judgment, and voice, and worship of king, and priests, and people. Had its advocates heard the loud and earnest cry, “O Baal! hear us,” and marked the fervour, the sincerity, and the gushing blood of the congregated priests, and had they turned to see the prophet gathering his mantle around him, to mark the sarcastic smile playing upon his features, and to hear his sneering voice,—“Cry aloud, for he is a God, &c.” I doubt not, with them, the fervent devotion of the priests would have commanded respect and admiration, and the prophet appeared a profane infidel.

God seeth not as man seeth. Was not our Lord moved by love, love of enemies? How did he discover it? Read his sermon on the mount. Its pervading character is controversial. He spares no arrows, when perverted principles and practices are the object. The question stands between him and the men of old time whom the people followed, and he meets their recognised principles with a flat contradiction, and unequivocal condemnation. He denounces the righteousness of the scribes and pharisees, the leaders of the people, as that by which a man can never enter into the kingdom of heaven. Not satisfied to inculcate the duty of prayer, he must proclaim the ostentatious hypocrisy of pretenders, which is to be shunned. He points out the danger of following false prophets—their meek, and gentle, and attractive bearing—their sheep’s clothing, notwithstanding. His example is copied by all the apostles.

Still, controversy must be regulated by certain rules, to be conducted to an honourable and a profitable issue.

Let the language employed be *just*. Many imagine they can divine the spirit by which a man is actuated by the mere complexion of his language. Here ignorance may roam at large, and prejudice find an escape from every blow aimed against it. The mildest words may hide a deceitful heart; for there are those who “by good words and fair speeches, deceive the hearts of the simple.” Christ does not forfeit his divine character by pronouncing the scribes and pharisees to be hypocrites, persecutors, remorseless extortioners, serpents, a generation of vipers; nor dare we condemn Paul’s spirit, when, after one of their own poets, he asserts the Cretans to be “always liars, evil beasts, slow bellies.” If I utter a lie against a man, I am actuated by a bad spirit, though my face be as bright as the polished mirror, and honey be upon my tongue. If I call a man a liar or a thief, at random, I deserve to be punished; but if I *prove him guilty* of lying or theft, no man may blame my spirit if I call him liar or thief. I quote the words of Dr. Wardlaw. “If any reader shall consider the terms in which I have spoken as too severe, and as exposing me to the charge of rendering ‘railing for railing,’ I would only entreat him to remember, that it is often impossible to call things by their true and

simple names, without an appearance of this. *The reason lies in the essential badness of the things themselves, and if men will act in such a way that you cannot describe their actions truly, in any other terms than those which are expressive of moral turpitude, are we obliged, on this account, to speak falsely or not to speak at all?*" The principle here stated regulated all the inspired writers. They must speak truth, and things essentially bad demand severe terms.—(Rev. Wm. Somerville.)

(Continued from page 217.)

## TOUR THROUGH NEW ENGLAND.

From Lowell, we travelled to Boston by one of those fleet conveyances that God has provided for the diffusion of truth—a rail-road car. We had heard of Covenanters in that city. We took lodgings in a temperance tavern, and soon found that the keeper attends, when he goes to any church, at a Unitarian chapel. There were, as a matter of course, no forms of religion, in the family, or at the table. It is the same pagan habit that prevails not only all over New England, but in other parts of the union. It would be uniting church and state to acknowledge any God in a tavern, contrary to the constitution of the United States, which is the bible of the nation!

In a city as large as Boston, it is difficult to find Covenanters, as they are in the humbler walks of life. The names of labouring persons, are frequently not in the Directory. Where anyone has a family, the missionary often has but one name, and if he has both, there are many of the same name living in parts remote from one another.

As the office of the Liberator was near our hotel, we visited it, and had an interview with its editor—Wm. Lloyd Garrison. Our chief object was to find the state of the antislavery movement in New England—a business in which all Covenanters feel a very deep interest. To acquire such information as we wanted, the office of the Liberator is the best place in Boston. It is the oldest antislavery journal in the United States, was commenced in the city of Baltimore about the time of the Northampton, (Virginia) insurrection of 1832. The editor was imprisoned by the cruel laws of Maryland. After his release he transferred the paper to Boston, as a location more favourable to the cause of human rights. He has not laboured in vain. In 1832, the first antislavery society in our country was organized in Boston, and consisted of *eleven* members. The Liberator's list of subscribers amounts to 2000, although considerably diminished by the violent and even fierce opposition of the Liberty party.

Mr. Garrison soon became convinced, in his editorial career, that the antislavery cause and the United States Constitution could not both be sustained. To swear to the support of that document, *which the nation has always understood to be proslavery*, he perceived must cripple every effort to rid the commonwealth of an exceedingly aggravated moral, and tremendous physical evil. With that frankness and magnanimity which have characterized his whole course as an editor, he denounced the Constitution rather than abandon the advocacy of those rights to which the black man as fully as the white man is entitled. For this, the Liberty party denounce him as a no-government man. He and his friends earnestly deny the charge.\* It will be gratifying to all Covenanters, and

\* Garrison is a non-resistant. He is opposed to all government which involves any appeal, sooner or later, to force. We think him, most decidedly, a no-government man.—(Ed. Cov.)



they will hear it with thankfulness, that thousands of the best people in New England dissent from the Constitution, and as far as human rights are outraged, defend their dissent on the same grounds that Covenanters have always done. Wendell Phillips—one of the most distinguished jurists of Boston—has adopted and ably advocates these views. Mr. Garrison tells us the number of *Come-outers*, as their enemies call them in reproach, is on the increase. They have, like Reformed Presbyterians, obeyed the divine commandment:—"Come out from among them, my people, be ye separate; partake not of their sins, that ye partake not of their plagues." It is the duty of all the holy brethren to pray for the present and everlasting welfare of these witnesses for the rights of man, and that they may soon see that the rights of Messiah, Prince of the kings of the earth, are as little regarded by the United States Constitution, as those of man.

After several days' search, only one Covenanter family was found. It was then too late in the week to procure a place of preaching with a prospect of hearers. The clergy of Boston generally have organs in their churches, and no minister can preach in any one, so far as we learned, unless he allows the organ to do the praising of God, while the choir amuse themselves with the singing of human hymns. God's psalms are banished from Boston.

It is gratifying to learn, that since we left the metropolis of New England, the Rev. Alexander M'Leod Stavelly, pastor of the Reformed Presbyterian congregation of St. John's, (New Brunswick,) has found Covenanters in that city, and preached the gospel to them. There are, also, several families in the neighbourhood. The rampant heresies of Boston I propose to record in the next No.

JAS. R. WILLSON.

Cincinnati, 1846, Jany.

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S C H I S M A T I C S.

We admit the following communication, coming as it does from a respectable and responsible source, 1. Because the facts which it states as to the character of some of the leading followers of the vulgar and scandalous schismatic alluded to, ought, for the sake of truth, to be known. That the persons immediately concerned know them, is not enough. 2. Because these statements, with little more than the change of names and locality, are equally applicable to other sections of the church where this unhappy individual has had followers. With some exceptions, the few who abandoned the church with him were either drunkards, or tipplers in a fair way to become drunkards, or persons whom it had been found necessary to subject to church censure. He found a large share of his recruits among that class who need the constant interposition of church authority, and censures, to keep them within the limits of a passably decent deportment. In a word, persons of whom the church is most happily rid. This communication, then, may be understood as applying to and describing this faction wherever it exists. And we endorse it as such, with the exception that in the locality referred to there appear to be some reputable persons connected with it. In this region, the very few such that were led away, have, we believe, returned, and left chiefly those who, *in character*, have their affinities in that quarter. 3. We were always opposed to the "hush policy" in regard to the proceedings of that schismatic. We believed from the first, and endeavoured to persuade our co-presbyters, that it was the duty of the church, not indeed to enter into any controversy with so foul-mouthed and disreputable a railer, but to give a plain, and authentic exhibition of

his false, slanderous, and immoral course. He had been a licentiate, had gained, by his arts, a number of personal friends, his statements were put forth with confidence, and they have had their effect in some measure. He has sunk, indeed, to nothing almost in this region, so that his name is scarcely heard: but he might have been at once annihilated. We have the example of scripture. We are, at least, to "*mark* those which cause divisions and offences."

For these reasons we admit this communication, expressing, however, our deep regret that such persons have been tolerated in the church, and especially in office, and also that it should become necessary for the vindication of truth, to expose a fact so full of reproach to the church, and the hope that we will take warning, and neither out of mistaken clemency, nor a desire to swell our numbers, allow those to enjoy the privileges of the church who are not so living as to *adorn* the doctrine of God and our Saviour. We do not apply these remarks to any particular session. There has been something of this every where. To warn against any thing of the kind is, probably, the chief improvement we are called to make of these dispensations. We should watch well the *moral* and *religious* character of our members. All but the good are a dead weight upon the church, and will sooner or later become a scourge.—(Ed.)

Locust-Grove, December 30th, 1845.

MR. EDITOR,—A number of a certain periodical having lately come into our hands, wherein is detailed the Editor's visit to Brush-Creek, Adams County, Ohio, and believing, as I do, that there are some good people\* who are deluded and led astray by that deceiver, who, if he does not directly falsify about his proceedings here, keeps back the truth; I think it a duty that I owe to all such—to the Church—and to the Church's head, to make known the true state of matters in relation to the Gailey faction in this place.

He says, "there are three ruling elders" among his adherents, and that "all of them were in office previously to the division in 1833." Well, it is true that three of them were ruling elders in this congregation, "previous to the division in 1833," but it is evidently as true that the Lord is pleading a controversy with this part of his heritage for our sins, and among them, no doubt, the sin of putting such men in office. I also believe that the injury done to truth, by not telling the *whole* truth, requires a brief statement of the character, conduct and standing of those who have joined that faction in this place.

Mr. Joseph Thompson, one of the schismatics, was formerly a ruling elder. He was, in 1839, suspended from privileges, by a commission of the Ohio Presbytery, for disorderly conduct. He was afterwards restored by Presbytery to his former standing. Since that time, he has been censured at least *five* times, besides his final suspension and deposition!† Among other charges, one of his brethren brought a charge of slander against him in 1842. In attempting to exculpate himself from the charge, he involved himself in more and more guilt, until the session, wearied with so much dishonesty, referred the whole matter to Presbytery. The Presbytery decided that, by his giving satisfaction to the session, he should be restored to privileges as a private member, but should not be allowed to exercise his office until the session would invite him to do so. Accordingly, he gave satisfaction by confessing his

\* Very few, if they are like their confederates in this part of the world.—[Ed.]

† By advice of Presbytery, which met in May last, Mr. Thompson was deposed from office.

sins; (which, by the by, he was always very good at when it would serve a purpose,) was rebuked and restored to privileges as a private member. In a short time, (thinking, I suppose, that the session was slow in inviting him to a seat,) he presented a verbal petition (as he called it) to be invited to a seat in session. The session being well acquainted with him, and not feeling any need of his services, refused to grant his request. He immediately demanded a certificate, and said that at next meeting he would present his demand, together with his reasons for it, in writing. But the next time he met the session, it was to present, what he called, his declinature. He then, for a time, *attended preaching with the Seceders; and made application to them for membership.* Failing in that, he took another wheel, and the door of the Gailey faction being open, (as we believe it always is for such characters,) he was received (as we understand) to membership, and, by a vote of the society, chosen as their elder without a dissenting voice; although some of them knew, and all of them could easily have known, all that we have related: yea, and much more, which would detract nothing from the black catalogue; for this is but an outline of what might be given.

This man, together with his wife and daughter, and three sons, had joined the Gailey faction. As to the sons, one of them was, in October, 1843, found guilty, before the session, of profane swearing, profaning the Sabbath, and stating a falsehood. For these offences he was rebuked and publicly read out in the congregation. In February, 1844, he was suspended from the privileges of the Reformed Presbyterian Church for what the session deemed to be most gross and aggravated lying and other disorderly conduct. Another of them was, not long since, found guilty before a court of the Lord's house of profaning the Sabbath and other disorderly conduct. He professed sorrow—was admonished—and restored. And at the time he left us to join the faction in June last, there was a committee of session, which had been appointed some time previously, engaged in ascertaining the fact in relation to some scandalous reports in circulation against him. These, we have no doubt, will be found true.

Mr. John Wickerham is another of these elders. He is a brother-in-law of the above Joseph Thompson, and was, by the commission of Presbytery above spoken of, suspended in 1839 from the exercise of his office: being, as we understand, deemed by them mentally incapacitated for the exercise of the same. He has since been censured, at least *three* times, for disorderly conduct! He never left until the last exertion was made in his power, to restore Thompson to the eldership in the face of all his wicked and scandalous conduct.

*All* that have joined Gailey, from our congregation, are near relations of one or other of these two men. It is due, however, to some of them, to say, that not long since they bid fair to be useful members in the church, but their light was scarcely seen dawning until they were swept away by the influence of men, whose principal aim appears to be to defame and destroy the character, and consequently the usefulness of the ministers and members of the Lord's poor and already much despised witnessing remnant. Some of these who were lately baptized by their own personal application, now declare their baptism to be invalid!

Besides these, there are two men, (one of them an elder) with their families, who went out with Steele and Lusk, in 1840. They are, so far as known to me, of unimpeachable moral character; and were it not that we know that good men can do, and have done wrong, we would

be almost at a loss to know what to make of their conduct. But we not only know that good men do wrong, but if we can take acts for proof, we have abundant evidence that these very men have done wrong, from the fact that in 1840 they followed Steele and Lusk, and now, in 1845, they have turned after Gailey. We hope they will not stop turning until they get to where they started, and make useful members in the church, as they were before they set out.

It affords me no pleasure to be under the necessity of thus publicly exposing the character and conduct of any person, and especially such as have had a name in the church, and with some of whom "we took sweet counsel together and walked unto the house of God in company;" but I think faithfulness to a much injured cause demands it. And I have only farther to say, that if any person feels disposed to call in question any statement I have made, I feel myself bound at all times to make it good when properly or legally called in question.

HENRY GEORGE.

N. B.—I think it worthy of notice here, that all suspended, disaffected and apostate Covenanters, (and even the apostate children of Covenanter parents—those who are notoriously wicked and profane,) are all upon the side with Gailey, so far as I know, and some who have been suspended from the privileges of the Church for years, and who have not only shown their utter disregard for religion, but have outraged all common decency by keeping taverns, or to use a common name for such a place, a groggery, harbouring the vilest of characters week-day and Sabbath-day; such are, according to their wit, among the most active, ardent and zealous advocates Gaileyism has in this place. H. G.

#### A DEAD CHURCH.

None can doubt the importance of the subject—the spiritual condition of the Church. Our readers will find it well handled in the following passage from a discourse of the late Dr. Bedell, which we have taken from the columns of the "Christian Intelligencer," where it appears as a selection. It is deserving of careful study, and ought to be read with honest self-application.

"THOU HAST A NAME THAT THOU LIVEST, BUT ART DEAD."†

This was said of a church as a general characteristic. A church takes its character from the character of the majority of those who compose it. Where the majority are in a state of spiritual growth, there the church to which they are attached is in a flourishing condition. Where the majority are in a cold and lukewarm state, there the condition resembles that of death. I have but a word to say as to the condition of the church of which this text was originally spoken.

This church of Sardis had gained a high reputation for religion; it had "a name to live;" it had a living name, or to all appearance it was a most flourishing church. In this term every thing is implied. The church, to all casual observation, was pure in the doctrines which it maintained; it was perfect as it regards all its external and internal arrangements; every thing was done decently and in order; there was a most zealous and scrupulous adherence to all the forms and ceremonies of religion; in fine, there was peace and unity within, and there was the

appearance of every thing that was fair and beautiful in the Christian profession. This was the appearance which the condition of the church wore to the eyes of men, and this was the high reputation in which it stood before the world. Was this its real state? Man looketh on the outward appearance, but God looketh on the heart. The omniscient Saviour, upon whom no deceptions can be practised, says in the context—"I know thy works." He then tells us the real state of this church. "Thou hast a name that thou livest, but art dead." All this fair show amounts to nothing; it is all hypocrisy or formality; it is a splendid outside, while within is absolutely naught; the cleansing of the outside of the cup and platter; it is the whitening of a sepulchre, which within is full of dead men's bones and uncleanness. There is no life, no really pure faith; there is no really gospel-regulated conduct: there is the service of the lips without the warm inspiration of the heart; there is every thing which external duty requires, and yet this is mere bodily exercise, which profiteth nothing. Indeed, take a passage of Paul's epistle to Timothy and add it to this, and it appears to me that you will have as clear an idea of the actual spiritual state of the church alluded to, as could be given in language. "Having the form of godliness, but denying the power thereof;" having "a name to live, but thou art dead." Formality, then, or mere nominal religion, is the evil complained of.

Unfortunately, brethren, it is no difficult matter to have a name to live: and formality in religion has its gradations, from the very lowest particulars of the Christian profession to the most high-sounding and lofty pretensions. All who are not real Christians by a living faith in the Lord Jesus Christ and with a changed and sanctified heart, stand upon the same level, so far as that it can be said of all, that they have but a name to live; but even the pretensions to the form of godliness are different in different individuals, though all of the class are alike destitute of its vital power. Some there are who are satisfied with the most meagre and heartless endeavours. Mere attendance on religious ordinances, and a punctual appearance in the church, is enough for them. They enter upon no serious inquiries how the feelings of their hearts have agreed with the solemnities in which their bodies have been engaged. This is the lowest grade of formality. Another class ascend somewhat higher in the scale, and try to excite pious feelings in their hearts during the time of actual devotion. They are satisfied with the trial, and if they have not succeeded in bringing their minds to the elevation, they content themselves with the endeavour, and are thus pleased with their feeble services, and think themselves Christians. In this class are those who actually do sometimes have their minds excited during the hours of worship, or under some extraordinary providential dispensation, but who yet cherish none of these feelings when the occasion or the dispensation has passed by. These feelings are but transient emotions: not religion, but the morning cloud and the early dew which passeth away. They may constitute a name to live, but spiritual deadness is within. There is still a higher class of those who merely have a name to live. They are those who, in the outward and visible marks of religion, have appeared to abandon all gross and out-breaking vices; who attend with regularity on the public exercises of worship, and even are found in the more limited circle of devotion. They appear to take delight in those opportunities of worship which pass under the name of lectures, social meetings, and all the round of societies of a religious character. They appear to embrace the fundamental doctrines of the gospel, and relish the preaching which is most close and evangelical; they



love to associate with the decided followers of Jesus, and on these accounts gain a name and a reputation for piety and godliness. Hence it is, that many persons are either never truly converted unto God, or if converted, remain in a low and languishing condition, yet have a name to live, and nothing but a name; for, my friends, no matter what the grade of the formality is, it is, in its real nature, intrinsically the same. It is no matter on what step of the ladder, higher or lower, we may stand, if every step is formality. Oh, what multitudes of those called Christians are there, who, as to real religion, would stand out utterly naked before the world, if they were stript of that which is nothing but the form of godliness.

Brethren and friends, let your examination be deep and searching; for where there is spiritual life in contradistinction to a mere name to live, there is a real and effectual conversion of the whole heart to God. There is a cordial reception of the Lord Jesus Christ, in his whole salvation, as wisdom, righteousness, sanctification, and redemption; there is a simple, unaffected and continued dependence on the mighty operations of the Holy Ghost, for every good thought, desire and action: there is a spiritual and heavenly state of heart and affections, which delights in communion with God and the contemplation of the future state of glory. Where there is nothing but a name to live, there may be an external reformation, there may be a nominal faith, there may be a union with the visible church, there may be a general unmeaning reference to the aid of the Holy Spirit, and there may be a cold performance of the outward duties of religion, and all this while the individual is hateful in the sight of God. When, on the contrary to this, there is a real principle of spiritual life, it will manifest itself in a fervent love to Christ, which constrains the whole soul and wins it to speak of his name, and glory in his cross. It will appear in a circumspect walk and a separation from the world; it will be seen in a zeal for the glory of God, and an activity and enterprise in promoting the salvation of others; it will appear in the meek, and humble, and forgiving spirit of the Lord Jesus. In fine, where there is not only a name to live, but where there is real spiritual life, it will emphatically be religion, action, religion governing the understanding, the affection, and the will. It is the real deliverance of the captive; it is the actual erection of the spiritual edifice; it is the positive recovery of the patient: it is the perceptible warmth of life; it is the holy birth and growth of the soul in piety; it is Christ dwelling in the heart by faith; it is the translation from the power of Satan into the kingdom of God's dear Son. To every individual who is not a heart-changed follower of Christ, the language of Scripture is—"Thou hast a name that thou livest, but art dead." With all your round of duties, and with all your opinions of yourselves, and with the approbation of others, "thou hast but a name that thou livest, and art dead."

#### RELIGIOUS INSTRUCTION OF CHILDREN.

A correspondent of the Christian Observer uses the following language in regard to the Christian education of the children of professors of religion at the present time.

The remark has been made more than once, that no difference can be observed in the deportment of the children of parents who have taken upon themselves religious obligations with regard to their offspring, and those of parents who have not assumed these engagements. There is, perhaps, too much occasion for the remark; and the cause, I apprehend, is to be found in the fact, that a majority of

parents, now-a-days, are not the moral instructors of their children, and, *by consequence, exert but slight moral influence over them.* Not that the youth of the present day are neglected in this respect; the quantum may be equal, perhaps exceeded that of our early days; but it comes from a source not hallowed by parental affection and authority. *No man should do by proxy what he himself can do much better.*

We are satisfied, by information derived from various sources, that the doubts contained in this extract respecting the sufficiency, and, in some aspects, the propriety of some existing and highly-popular plans for communicating religious instruction, are assuming a definite form in many of the best minds in the Protestant churches, and that they will soon manifest themselves in efforts to restore, where it has been impaired, the old and tried mode of parental and pastoral care.

#### TAVERNS AND THE ANCIENT WALDENSES.

The following graphic description of a drinking-tavern or groggery, is in the viii. Art. of the vii. Part of the Confession of the Old Waldenses and Albigenses, composed, at least as far back as the year 1120, or 720 years ago: before the time of Peter Waldo, and 400 years before the Reformation. It is a useful curiosity. [Ed.]

##### *“Excesses and disorders which are commonly committed in taverns.*

“A tavern is the fountain of sin, the school of the devil; it works wonders fitting the place. It is the manner of God to show his power in the church, and to work miracles, that is to say, to give sight to the blind, to make the lame go, the dumb to speak, the deaf to hear; but the devil doth quite contrary to all this in a tavern: for when a drunkard goeth to a tavern, he goeth uprightly, but when he cometh forth, he cannot go at all, and he hath lost his sight, his hearing and speech. The lectures that are read in this school of the devil are, gluttonies, oaths, perjuries, lyings and blasphemies, and divers other villanies: for in a tavern are quarrels, slanders, contentions, murders.”

Verily, there is nothing new under the sun. These ancient witnessing brethren use words very little softer, to say the least, about grog-shops, than we do in these last times. We will give some quotations hereafter from this Confession, on the subject of dancing.

#### THE BANNER OF THE COVENANT.

There are some men with whom we must deal by “sharp rebukes,” sailing, as they do, under false colours and with a stolen name. The conductors of this periodical are of that number. One of their falsehoods, viz: that “the moral character of the United States government has been left undecided by the Reformed Presbyterian Church,” we have already nailed so firmly, by quotations from the Testimony of the Church, that they have not ventured to repeat, and, we think, will hardly ever venture to repeat their assertion. We now proceed to dispose of another statement of theirs, equally false. They say, in their February No., referring to our statement that Dr. Wylie and some others were *suspended* by the church,

“That the *suspension* referred to, was *not* by any regular Court whatever, but by a disorderly convention of some ministers connected with the Eastern Subordinate Synod, who had as much claim to the name and character of that body as any number of men gathered from the streets.”

This is their statement. Now for the *facts*.

The Eastern Sub-Synod met for the first time in the Spring of 1832, and adjourned to meet in April, 1833. Events having occurred that appeared to demand an extra meeting, one was called by the moderator, at the request of two presbyteries, to meet in November, 1832.

A majority of the Synod attended: they *unanimously* sustained the call, and *unanimously* found libels against Dr. Wylie, and some others, and ordered them to be served. Rev. John N. McLeod, who had been chosen Clerk in the spring of 1832, refusing to bring the papers of the Court, or *give them up*, was suspended by the pro-re-nata; the rest were cited to appear and answer, at the *regular* adjourned meeting. April, 1833, the Synod met at the time and place appointed, and, after sermon, adjourned to the next day. Then came the tug of war. Rev. William Gibson was continued moderator;—and against the most vehement and furious opposition of the *libelled* ministers, and their adherents, Rev. James Chrystie was chosen Clerk. The New Lights wished Mr. McLeod to be recognised as Clerk, notwithstanding his suspension! As soon as the vote was taken on the Clerk, and they found themselves in a minority,—they literally *ran out of the house*, leaving the Synod sitting there ready to proceed with its business: which it did. The *libelled*, in the mean time, assembled in some other place; pretending most ridiculously to be the very body from which they had run off!

Now it was by this Synod, and after grave deliberation and the regular number of citations, that these unhappy men were suspended from office and from privileges. And yet this periodical has the hardihood to assert that the body by which they were suspended “had no more claim to be the Eastern Subordinate Synod, than an equal number of men gathered from the streets.”

If there be such a thing as discipline—if church government be not a mere farce, then are these men no longer in or of the Church, whose name and standing they have feloniously usurped. No wonder they refer to this subject with extreme reluctance. They know very well that the brethren whose alliance they are seeking for the purpose of covering their reproach, could not, if they knew the facts, undertake to treat with them as the Reformed Presbyterian Church, without first adopting the most suicidal principles—principles that might be at any time turned against themselves, and made the instrument of depriving them of their position and standing, and even of their legal rights. The conductors of this periodical would consult their “dignity” more effectually by giving some account of themselves which the Christian public could credit, than by affecting a *non-chalance* which it is evident enough they do not feel, especially since the very cool reception, or rather no reception at all, which one of their principal leaders met with, during the past year, from the Irish and Scottish Churches.

#### NOTICES OF CONGREGATIONS.

##### THE CONOCOHEAGUE CONGREGATION.

This congregation, located in the neighbourhood of Chambersburg, Pennsylvania, is, we believe, the oldest Reformed Presbyterian in the United States—at least, in the northern states.\* Attracted by the unsurpassed fertility of its soil, settlers soon found their way over the mountains which separate Cumberland Valley from the eastern plains of Pennsylvania. At what period Covenanters first entered this beau-

\* The South Carolina congregations were older, but slavery has nearly exterminated them. We would be glad to receive from some competent person a sketch of these congregations for publication.

tiful region and formed themselves into prayer meetings, we have not been able to ascertain. In all probability, however, they were among the first;\* and there can be little doubt that among those who renewed the Covenants at Middle Octorara with Mr. Craighead, in 1743, some were from the bounds of the present Conococheague Congregation. Of this we are sure, that this valley constituted a part of that wide, and, then, thinly populated field, cultivated by Mr. Cuthbertson, with so much success, from his arrival in this country in 1752, until 1774, when he was joined by Messrs. Linn and Dobbin, from Ireland. Indeed, not long ago, and it may be still, the remains of a tree, under which he often preached, and if we mistake not, administered sacraments, could be pointed out, not far from the present town of Waynsburg.

From the constitution of the Presbytery in the year 1774—the first Reformed Presbyterian Presbytery formed this side the Atlantic—until the disastrous union between that body and the Associate Presbyteries of New York, and Pennsylvania, in the year 1782, by which the Associate Reformed Church was *created*, Mr. Linn dispensed ordinances in that portion of the Presbyterial bounds lying west of the South Mountain, Mr. Dobbin chiefly in York, now Adams co., and Mr. Cuthbertson, farther east, in Octorara. Mr. Linn's range extended, we believe, from near the southern line of the State, as far north as Carlisle—Covenanters being found scattered all along the valley. The most compact part of his congregation, and the largest number, was in the neighborhood of the towns of Greencastle and Waynsburg.

The labours of these men appear to have been instrumental, before their defection, in accomplishing no little good. The country was rapidly filling up, and, judging by the number of the descendants of those who made defection with their ministers, who can still be pointed out in that valley, to say nothing of those who have turned their steps to the far west, we have little doubt that they were the most numerous religious body, at least, in the immediate neighbourhood of those places which we have mentioned as their principal localities.

We have called the union of 1782 a “disastrous” union. It was so, we think, to all concerned; but especially to the Reformed Presbyterian Church. The vine which had been planted with so much labour, and watered with so many prayers and tears, and which promised to yield fruits so rich and fragrant, was at once shorn of its rising branches, and refreshing verdure, and ripening fruits. Nearly all the people—though many of them with great reluctance—followed their misguided leaders, and then were sown the seeds of bitter herbs of which that and succeeding generations have had to partake. To that generation, it must have been—we know it was—attended with no small amount of mental anguish, and social and spiritual distress.† But it has fallen with its heaviest weight upon the children and children's children of those who then forsook the faith and covenants of their fathers; many of whom have abandoned the very appearance of religion.‡

\* Our own forefathers had, before the middle of the last century, fixed themselves in the valley lying still further west—between Cove Mountain and Scrub Ridge.

† There appears to be evidence—some of which we may hereafter lay before our readers,—that Mr. Cuthbertson, lived and died dissatisfied with his own course, and a Covenanter in principle.

‡ At the present time, Mr. Jeremiah Burns, and his family connexion, are, we believe, the only Covenanters in that neighbourhood, near Waynsburg, which we have mentioned as the scene of Mr. Cuthbertson's labours.

The great majority, we have said, joined the union. Some, however, retained their integrity, and although deserted by their ministers, faithfully adhered to their covenanted testimony. Their names, so far as we know them—and we make this record with no small measure of satisfaction—were, William Galbraith, (ruling elder,) Thomas Paxton, Alexander Thomson,\* James Finney, Sarah Morrow, and Thomas Cross; and, we believe, John Renfrew. The last two resided in what is now Adam's co. Mr. Galbraith was the only ruling elder who did not join the union, in what is now Cumberland county.

For eight years these witnesses, who were literally as sheep without a shepherd, avoided all ecclesiastical fellowship with the churches around them, and endeavoured to edify and strengthen each other by means of social prayer meetings, after the example of their fathers in similar circumstances a century before. In 1790, they were for a short time cheered by the presence and ministry and counsel of Rev. James Reid, who had been sent from Scotland to visit the destitute societies. In 1791, they met, for the first time since the union, in congregational meeting:† (at least there is no record previous to that date,) and a committee was appointed to confer with the Scottish Synod for the purpose of obtaining Mr. Reid as their pastor. They were unsuccessful. In 1793, Rev. James M'Kinney, who had emigrated from Ireland, once more lifted up the flag of God's covenant among them. His labours were highly acceptable, and appear to have been remarkably successful, especially in rallying and re-organizing the scattered fragments of the congregations of the three backslidden ministers. In 1794, they transmitted a petition to the Presbytery in Ireland, asking to have Mr. M'Kinney settled among them. They again failed, but continued from time to time to renew their efforts, until his settlement in Galway, New York, a few years after, rendered success altogether hopeless. It is worthy of notice, as an evidence of the blessing that attended the ministrations of this able and eloquent servant of Christ, that nearly as many names are found attached to their petition in 1796 as have, at any one time since, owned in this valley the Reformation cause.‡

The session was organized in the year 1802, by the ordination of John Thomson,§ and William Guthrie, as ruling elders. Mr. James Bell, ruling elder, was at this time also restored to office. John Ren-

\* Mr. Thomson's descendants are very numerous and respectable, and while many of them are now connected with other churches, not a few are still Covenanters. One of his grandsons, Alexander Thomson, was many years President judge of a large district in central Pennsylvania. Mr. Thomson died in the year 1800, aged seventy-eight.

† Many of the facts respecting the congregation from this time forward are taken from the minutes of the congregation.

‡ They must have increased even before Mr. M'Kinney's first visit among them. An impulse was probably communicated by Mr. Reid's visit; but most of their accessions were, unquestionably, the direct or indirect fruits of Mr. M'Kinney's labours.

§ Son of Alexander Thomson, and in regard to intellectual acumen, and power of close and logical argumentation, unsurpassed and hardly equalled, by any man, clerical or lay, we have ever known. His attachment to reformation principles was intelligent, sincere, and lasting. His opposition to the doctrines and attempts of the New Lights, which led to their suspension in 1833, was most decided. The scheme of correspondence devised as the entering wedge, some years before the division, found in him an able opponent. We have heard his speech against it, when he stood, apparently, almost alone, mentioned with high approbation. Cannot some of our correspondents furnish a biography of him for publication? He died in the year 1840, in his seventy-sixth year.

frew\* was set apart to the same office, a short time after. The sacrament of the Lord's Supper was dispensed in the year 1803, for the first time since 1782, by Messrs. Gibson, McLeod, Black and Donnelly. There were forty-two communicants. The services were held in a tent on the farm of Alexander Thomson. At the same time a meeting of Presbytery was held at W. Galbraith's.

The congregation was still unable to obtain a stated ministry, and continued to receive supplies from the New York Presbytery, until the year 1816, when Robert Lusk was ordained and installed as their pastor. This connexion was dissolved in the year 1823. Mr. S. W. Crawford was then their pastor until the year 1831, when he left them, abruptly, to occupy a very lucrative situation as a teacher of a classical school in the city of Philadelphia. In this condition, the New Light controversy and division of 1832, and 1833, found them: when it appeared that their abandonment by their late pastor—however distressing at the time—was graciously ordered by an overruling Providence. With very few exceptions the whole congregation maintained their integrity during that agitating and sifting period.

For eleven years they remained without one to go in and out among them, notwithstanding repeated efforts to obtain a pastor. They finally succeeded, in the year 1842, in obtaining as their pastor, Mr. Thomas Hannay, who was, however, after less than two years' ministry among them, during which his labours were very much interfered with by infirm health, obliged to relinquish his charge. Their pastor at this time is Mr. Joshua Kennedy, who was ordained to the ministry among them in the fall of 1845. He is labouring with encouraging prospects of success, and we hear has some hopes of re-establishing, in some degree, the reformation cause, in that section of the valley lying towards Carlisle, where since the time of Mr. Lusk, we believe, there has been little if any preaching. The elders of the congregation, are Messrs. James Kennedy, † John Renfrew ‡ and Samuel Thomson. §

#### AFFAIRS ABROAD.

*Denmark.* This Lutheran kingdom, which was, at one time, overrun with the German neology, and rendered almost a spiritual waste, began some years ago to show signs of reviving. And efforts have been, of late, systematically made, by means of tracts, and books, and preaching, to disseminate evangelical doctrines. Though vigorously opposed, and sometimes with a zeal bordering on persecution, these efforts have not been without success. And we learn from a letter lately received by the Secretary of the American Tract Society, that "in many places in Denmark there are to be found, at the present moment, young and able clergymen, preaching fearlessly and powerfully the Christian faith." This is, so far, a token for good.

\* Mr. Renfrew was as remarkable for intellectual vigour, and for correct taste, as Mr. Thomson for logical acumen. He also stood firm during the New Light controversy; but from his advanced years—he was upwards of ninety at the time of his decease in 1844—was not so prominent as he would otherwise have been in the church courts. His life was marked by many stirring events and vicissitudes.

† Father of the pastor.

‡ Son of Mr. Renfrew mentioned above.

§ Son of John Thomson—grandson of Alexander Thomson.

N. B. If any errors occur in this sketch, or if there are any other incidents worthy of notice known to any of our readers, we will regard it as a favour to be informed of them.



*Belgium.* Nearly all Belgium is popish. There are, however, a few protestants still remaining, and the number begins to increase. The following account of their state and prospects, we give in an abridged form, from the correspondence of the "Presbyterian," of this city.

"The Belgian Protestants may be divided, as to their ecclesiastical organization, into two perfectly distinct classes: the one comprising the old churches, which previously existed under the Dutch government; the other, those which have been formed under the present government. "The churches sustained by the State are eight in number. Two of these communities have subsisted since the time of the Reformation; one in Flanders, and another in Hainault. They have been wonderfully preserved during the times of persecution. The six other churches, with a single exception, are composed of foreigners only, who have settled in Belgium. . . . . Two only can be considered as, in reality, Belgian churches.

"From 1830 to 1839, the position of these churches was altogether peculiar, and requires to be carefully considered. The Belgian government, agreeably to the liberal constitution which the people had given themselves, continued to sustain these churches, as the Roman Catholic churches of the country. Notwithstanding this, they remained perfectly independent of the State, and the civil authority exercised no kind of control over them, not even in the form of *veto*. They enjoyed, as do all forms of worship in Belgium, unrestricted liberty, and like the Roman Catholics and Jews, received a subsidy from the State. The churches were, besides, absolutely independent of one another; no formal bond united them. But on the 23d April, 1839, they joined in forming an association, under the name of *Union of the Protestant churches of the kingdom of Belgium*. It was also resolved, that this association should, annually, hold a Synodical Assembly, composed of the pastors, and a delegate from each church.

At that time these churches, very strangely, submitted themselves to the control of the State. And that a popish State! And refused, moreover, to receive into their connexion any congregation, which is not, like themselves, salaried and controlled by the State. The writer proceeds to give an account of the *un-salaried* churches.

"That is to say, the free churches founded under the Belgian government, since 1834. That year M. Philip Boucher, an evangelical minister, came to Brussels, and preached the gospel with power and unction, both to Roman Catholics and Protestants. A number of pious Christians, feeling the need of better nourishment than that which they had hitherto possessed, joined those who had invited M. Boucher, and formed a congregation, which very soon became sufficiently numerous to build a church, by means of contributions, part of which was collected by M. Boucher himself, in England and America.

"Besides this, a number of Christians in Brussels, in 1836, met along with some zealous ministers of the old national church, for the formation of an *Evangelical Society*, the object of which was to have the gospel preached to the Roman Catholics, and to Protestants scattered throughout the kingdom. This Society procured evangelists, (mostly from French Switzerland,) and the necessary funds from different countries, and caused the gospel to be preached wherever doors were opened for it. Through the divine blessing, its means have increased with its activity; and last year it expended the sum of *thirty-five thousand seven hundred and eighty francs*. It has, now, ten missionary stations, ten preachers, (pastors and evangelists,) a tract-colporteur, four male and three female teachers. At seven of these stations, there are churches regularly organized; at the other three, matters are not yet sufficiently advanced to entitle them to be considered as churches, but they are in the way of progress, and their prospects are bright with promise.

"Besides these churches, founded by the Evangelical Society, there exists seven churches still, that are neither dependent on the Synod nor on the Society. . . . At the side of the eight salaried churches, there are, therefore, fourteen free churches, several of which, though young, are highly promising, and labour with life and energy in the vineyard of the Lord. By means of these churches, the gospel is spread among the Roman Catholics, and this part of the work takes such increase, that the Evangelical Society can scarcely meet the existing wants by sending additional labourers.

The confederation which unites these churches is styled, "*The Union of Churches of the Evangelical Confession in Belgium.*" We have

no direct information as to the doctrines maintained by these churches; but, from the fact that they have been nourished by missionaries from Switzerland and France, there can be no doubt that they are Calvinistic. Indeed, the revived protestantism of Europe is, we believe, without exception, decidedly Calvinistic. In throwing off rationalism and popery, they have returned to the scriptural faith of the Reformation. We will observe attentively these Belgian churches. They are on ground dyed with the blood of many thousands of martyrs.\*

*Switzerland.* 1. *Its Infidelity.* We have already, in a former number, mentioned the fact that the liberality of the free Cantons is deeply tainted with the most abominable infidelity. The following statement will serve to show more clearly its character, and the machinery now in operation, not in Switzerland alone, but throughout western, northern, and southern Europe, to propagate its hideous dogmas.

"The Swiss journals announce the recent discovery, at Neufchatel, of the existence of a vast association, which extends into several of the Swiss cantons, the object of which is, by means of atheism, by the subversion of morals, and even by regicide, to accomplish the destruction of the social, political, and religious organization of Germany. This society has organized twenty-eight clubs in the most considerable towns in Switzerland; it has also some of them in France, at Marseilles and Strasburg; these clubs form a confederation, conceived on the plan of the Helvetic Confederation. The principal leader is *Doleke*, a professor of German, and a schoolmaster. In the club-journal, he boasts of having put the club of *Chaux-de-fond* in progress in the way of atheism. *Marr*, the editor of the journal, in an article relative to *Tschech*, who attempted to assassinate the king of Prussia, said: 'Young Germans, God, and the immortality of the soul, are old thread-bare trash. Religion is but dung.' . . . *Standau*, another leader, is a hypocrite, who plays the reprobate among the clubs, and the man of piety among good men. He wrote thus to one of his friends: 'As I go every day to the pastor's, and sometimes dine there, I pass for the most pious man in the world; thou canst imagine the droll figure I cut there. Knowest thou, that I have imposed on myself a terrible torture in this part which I have assumed? I must curry favour with the pastor's sons, in order to bring the word of God into the campaign. By going regularly to church, and attending religious meetings all weathers, I am becoming every day more impious.'"

To these associations members are admitted with appalling rites, and with heavy imprecations. In their folly and wickedness, "promising them liberty, while they themselves are the servants of corruption."

2. *The Vaudois pastors.* The faithful ministers who have seceded from the establishment in the Canton de Vaud, are likely to be exposed to great hardships. Unlike their brethren of the Free Church of Scotland, but few, comparatively, of the people adhere to them, and, moreover, the *democratic (!)* government of the Canton has prohibited, by a majority of 150 to 33, "all meetings of the people for religious worship in the town of Lausanne, during the next six months, except such are held in the parochial churches by public authority."† Family worship is allowed, but no stranger must be present.‡ The power of the government, and the per-

\* This was the scene of the Duke of Alva's tremendous persecution.

† We need not say, how similar these enactments are to some of them passed in Scotland after the Restoration of Charles I.

‡ A prelatial tyrant, and an infidel democracy, are alike hostile to true religion, and ready to persecute it. Dr. Candlish, in a speech at the meeting to which we allude in this article, after referring to the fact that this law was passed by a professedly liberal Canton, proceeds to say: "It is this which presents to the thoughtful man, perhaps the darkest and gloomiest view of the present aspect of affairs. We are every where throughout the world witnessing the introduction of democratical governments. Every where the principle of democracy would seem to be in the ascendancy: but if the principle of democracy is not to be a principle of liberty, but the tyranny of the majority, I would say for myself, I would rather endure the tyranny of the Czar Peter, than endure the tyranny of the mob."

suasion of the families and flocks, have prevailed, we are sorry to say, with forty of the signers of the deed of demission, to retract. Others, however, have been added: so that the number of the seceding ministers now amounts to about one hundred and sixty. The country ministers have still some liberties allowed them. All, both city and country, continue with their flocks. A great meeting was held, December 21, in Edinburgh, attended by ministers and leading members from all denominations in Scotland, except the Establishment, for the purpose of expressing their sympathy with the Vaudois, and to prepare the way for furnishing them more *substantial* assistance. We have read, with great interest, the report of the proceedings in the Edinburgh Witness, but have room only for the following extracts from the speech of Mr. M'Crie, the son of the distinguished historian.

"But, in addition to the sufferings of these faithful pastors, there is another claim to our sympathy in the cause for which they suffer,—that, we hesitate not to say, is the cause both of civil and religious liberty. Sir, it is impossible that these two can ever be divorced or dissevered from each other. It is either through our civil liberty that the tyrant aims at our religion, or, as in the present case, through our religion that he deals a blow at our civil liberty. This affair carries us back to the 17th century,—to the days of King James, who would have had all the Scottish ministers banished the kingdom, 'unless they conformed totally,'—to the days when the dragoons of Charles and James scattered the mountain flock, and dyed with the martyr's blood the green sod on which he prayed. We have some right in Scotland to read such a resolution as this to our brethren in Switzerland,—for we are the sons and daughters of men who contended for their civil and religious liberties,—who fought for them,—who died for them. 'They laid down their lives for the brethren;' their deaths arrested the tyrant's hand, and secured for us, their posterity, the precious blessings of liberty we now enjoy. It is true they fell; but 'their blood watered the plant of renown, and succeeding ages have eaten the pleasant fruit.' We call upon our friends to be firm, to be faithful, in bearing the cross, and rather suffer the loss of all things than submit to a course of tyrannical procedure which, we venture to say, is a disgrace to Switzerland, and to the sacred name of liberty. Still, there is a higher claim yet to our sympathy,—and that is, that the cause for which our brethren are contending is the cause of Christ: they are struggling to uphold the royal honours of the King of Zion. Let their enemies say what they please, we see it well enough; these men are suffering 'for the witness of Jesus, and for the word of God.'"

Should not the American churches follow the example of the Scottish, and endeavour to furnish some aid to these suffering witnesses?

*Russia and Rome.*—Our statement that these two tyrants would not come to an understanding, seems to have been premature. By late accounts, it appears that the Emperor of Russia, who was in Rome when the report reached that place of the atrocious proceedings against the nuns of Rome, had an interview with the Pope—professed his ignorance of the whole matter—and engaged, upon his return, to punish the perpetrators. It is also reported that a *concordat* has been entered into between them, in which the czar has made many concessions. All this needs confirmation. That the Emperor could be ignorant of the systematic and forcible efforts which have of late been making in Poland and other parts of his dominions, to bring the whole population into the Greek communion, could not be unknown to him, for they were made by his orders. Orders, however, which it is said, he has been obliged to suspend, on account of the great dissatisfaction awakened by their execution.

*Turkey.*—The Ottoman Empire is evidently in the last stages of dissolution. It is kept up by European diplomacy. The great powers will not allow any one to take possession of Constantinople; which, in the

language of Napoleon, is "itself a kingdom." Our readers will find the following extracts from Dr. Durbin's "Observations in the East," worthy of a careful perusal.

"We find in the internal condition of Turkey the same state of decay and the same dependence upon Christian powers. The Pacha of Egypt was but very lately hovering over the capital of the Sultan, and would have driven his master out of the seraglio, had not the diplomatic notes and the cannon of the Christian powers arrested his progress, driven him out of Asia Minor and Syria, and confined him to Egypt. The Turkish government has no power to preserve order within its provinces; and within the limits of Turkey, to be under the protection of the consulate of any Christian power is of vastly greater advantage than to be under the shield of the Ottoman Empire.

"The external and internal political weakness of the Turks is not more striking than the decay of their religion, trade, manufactures and population. The charm of their faith is broken by the destruction of their political power; and infidelity, with respect to their own religion, is spread widely among all, but particularly the upper classes. The decline of their religion inspires even the Christian with a momentary sadness, when he sees every where the mosques and religious monuments fallen into decay, and not a hand lifted to restore the crumbling walls or prop the tottering domes. Commerce and manufactures have well-nigh become extinct throughout the empire, and exist now only where they have been preserved by native Christians, or revived by Frank enterprise. Decay of trade has produced a great decrease and depreciation of the coin, so that a Spanish dollar, that had been worth only five piastres formerly, was, when I was in the East, worth twenty-two piastres at Alexandria, twenty-four at Smyrna, and twenty-seven at Constantinople.

"But the decrease of the *population* is the most marked symptom of decay. At first this decrease chiefly occurred among the native Christians, who melted away under the intolerable oppression of the Moslems; but for the last two centuries it has taken place among the Moslems themselves. The traveller is struck with astonishment and filled with melancholy as he beholds the crowded and countless cemeteries amid vast solitudes, where, but a few generations past, flourished populous cities, towns and villages; the turbans on the tombstones testify that a Mohammedan and not a Christian population is buried there. So I found it every where in Palestine, Syria, and Asia Minor, and so Mr. Walsh describes it for a distance of three hundred miles from the capital, through Roumelia to the Danube, naturally one of the most fertile portions of the earth."

"There is not a road in Palestine or Syria along which even an ox-cart could be drawn for a mile, except on the level surface of some natural valley, and every where in Asia Minor the traveller stumbles on the broken pavements, now disused, which at once attest the former prosperity and present decay of the country.

"The extent of this decay of population cannot be accurately ascertained, as no census is ever taken. The various countries composing the empire possess natural capabilities sufficient to support the declarations of history that they teemed with population at the time of their first subjection to the Mohammedan power. Comparing their condition now with what it was then, we shall not exaggerate the decrease of population when we say that three fourths of it has disappeared, and the progress of decay is increasing rather than diminishing. It is impossible to proximate with certainty the present population of Turkey." . . . . The Divine Providence seems to indicate that the days of the empire of the false Prophet are numbered.

The general expectation, the prevailing presentiment among the Turks themselves, and the irresistible decay of the empire, point to its dissolution. The fearful consequences apprehended from the attempt of the great powers to distribute the various countries of Turkey among themselves, suggest the restoration of Christian states upon the soil where Christianity first triumphed and long held dominion. The black and bloody history of Mohammedanism is a sufficient warrant for Christian powers to put an end to its political existence; and if not, let them withdraw their support from Turkey, and give countenance to the efforts of her Christian subjects, and these will soon number her days, and restore the dominion of the Cross from Albania to Akabah, and from the Euphrates to the Mediterranean.

Facts like these are the more important to the intelligent Christian, inasmuch as the prophetic scriptures intimate, clearly enough, the contemporaneous overthrow of the eastern and the western Antichrists.

## AFFAIRS AT HOME.

*Statistics.—Vermont.* There are in this State about 520 Ministers: being 1 to 550 of the whole population of the state, which is 292,000. There are Methodists, 168; Congregationalists, 157; Baptists, 81; Free-will Baptists, 41; Universalists,\* 27; Christians,† 18; Episcopalians, 15; Reformed Methodists, 6; Unitarians, 3; Associate, 2; Reformed Presbyterians, 1. There is not one Presbyterian congregation in this state. Nearly, if not all the Congregationalists are Hopkinsian more or less in sentiment. With all its intelligence and orderly character, this state has great need of *sound* religious teaching.

*Christian Union.*—There is evidently getting up a spirit of union—or of amalgamation among the churches. The Protestant alliance begun in Great Britain appears to be in the way of being imitated here. A call has appeared in the columns of a religious newspaper, within the last few days, for a meeting to be held in the city of New York during anniversary week, to take into consideration the formation of a confederated association of nearly all the large evangelical-so-called-churches. It is proposed to adopt a formula of doctrine extracted *verbatim* from the “principal Protestant confessions.” Denominations, or even inferior courts and congregations may join the Union by adopting this creed. The design of the proposed Association is not, say they, “to amalgamate the several denominations into one church,” but to bring them to act together while retaining their own organization, and formularies in promoting the general cause of Christianity against popery, paganism, infidelity, &c. It is also contemplated that they shall recognise each others’ acts of discipline, and have ministerial, and, if possible, sacramental communion together. The whole to be kept in action by an annual meeting composed of delegates from all the bodies belonging to the Association.

This call and scheme, which originated with the General Synod of the Lutheran Church, are signed by forty-one ministers, and some elders, belonging to the following denominations—the Lutheran—the German Reformed, the Reformed Dutch, the Presbyterian, Old and New School, the Methodist Episcopal, and Protestant Methodist, the Episcopal, the Congregational, the Baptist, and the Cumberland Presbyterian. And, in regard to many of these churches, the signers are leading men.

What is to be the result of this, and the similar movement beyond the seas, we cannot of course tell. That most of these bodies might as well be together, we do verily believe. Still we anticipate no beneficial results to the interests of truth from bringing them together in this way. If they can unite as it is proposed, in all instances, except church government—even in discipline, surely this will throw no obstacle in their way. In all these, and other attempts, the circumstance which first strikes our attention most painfully is, the apparent entire disregard of all truth as concerned in these unions, except the truth that the church ought to be one. Now, the broken condition of the church is a

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\* This heretical sect claims in the United States 646 ministers, and about 1000 congregations.

† These are all Socinian. They report in the United States 2000 ministers, and 1,500 churches. There is either, we think, some exaggeration in their statements, or they report as ministers other than those who make the ministry even their principal occupation.

sore evil: *but it is not so bad as the errors, and evils which have given rise to its divisions.* These last must be searched out, repented of, and cast away, before any union will be formed which the Head of the church will bless. Any thing else will only be "healing slightly the hurt of the daughter of God's people."

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O B I T U A R Y.

JAMES RENWICK WILLSON.

We have already recorded the death, in his seventh year, of our son, JAMES RENWICK WILLSON. We now ask the indulgence of our readers while we offer, after the interval of a few months, a brief sketch of his character and short career. We hope it will not be time and labour misspent. We are sure it will not be, if it is the means of stirring up and encouraging Christian parents, in any measure, to diligence and prayerfulness in the training of their offspring.

James was of a very active temperament. His memory was remarkably impressible, and tenacious. His curiosity, on all subjects, was perhaps excessive. It was early our study to direct his inquiring disposition into a religious channel. And, hence, some pains were taken to instruct him, from before he was two years old, in the most striking incidents of scripture history, accompanied with such moral and religious reflections as were adapted to his capacity. Special care being taken to fix in his mind such facts and considerations as were calculated to awaken a sense of the evil and *demerit* of sin, the presence, power, mercy, and providence of God, and the end, respectively, of the righteous and of the wicked. So soon as he could read with tolerable facility, which was about the end of his fourth year, he commenced the reading of a portion of the scriptures *daily*, and to commit one question, at least, in the Shorter Catechism, and a small portion of the psalms, *every* morning. Having completed the Shorter Catechism, he went on to commit in the same way, an analysis of it with the scripture proofs.\* He, then, attempted the Larger Catechism, all of which he could repeat with considerable accuracy, before he was attacked by the disease which terminated in his dissolution. Previously to this time, he had committed *seventy-eight* psalms in order, and had read the Bible one and a half times through in his daily course, besides as much more at least in a cursory manner.

Nor were these acquisitions at all forced upon him. They were his delight. At the appointed time, he always ran with great eagerness to his Catechism. And very frequently, so soon as family worship was over, he would re-open his Bible, and review, with many inquiries, the passage read, or follow on the series of the discourse or narrative. After he entered his sixth year, it was his habit, begun of his own motion, and at no time required of him, to commit the psalm explained and sung in public worship, on the morning of the Sabbath, and, likewise, the verses constituting the subject of lecture. We ought to add, that much pains were taken to impress his mind with the fact that the knowledge of the Bible, and of gospel truth, was the best and most important kind of knowledge; and, hence, *his school lessons*, respecting which he was very ambitious, *were never allowed to interfere with his DAILY course of religious instruction.*

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\* The Explanatory Catechism published by the General Assembly's Board of Publication.



In these ways, and by *constant familiar conversations*, especially with his mother, on the doctrines of grace, the providence of God, and Christian duty, particularly prayer, his mind was richly imbued, for one of his age, with gospel truth, and scripture history. And he early manifested a great degree of interest in conversing about Christ—his person, his incarnation, his sufferings, and his glory. He scarcely ever became weary of conversation on these, and kindred doctrines, applied as they constantly were to his own case, as a sinner, and needing a free salvation.

We were permitted to enjoy some of the fruits of this training in his life, but particularly during his last illness. He was not, indeed, free from the follies, and foibles, and waywardness of childhood. He needed, at times, not only exhortation and reproof, but the firm hand of parental discipline. His chief faults were impatience, and a disposition, owing to his uncommonly energetic temperament, to boisterous, and, sometimes, unseasonable, merriment. But he was free from all vicious habits, often expressing his abhorrence of them in other children, and, generally, he was, so far as we could discover, strictly conscientious. He never willingly neglected his own prayers, or public worship, or family instruction, or shunned Christian conversation. In all these he engaged with evident and growing satisfaction.

At an early stage of his disease, he observed, "that no one knew when they took sick whether they would get well." And upon the passage being read in his hearing, which says that "All flesh is as grass—the grass withereth ere it be grown"—he remarked "That's like me:" evidently contemplating the probability of a fatal termination. He was unwilling, through his whole sickness, to be removed from the room before family worship had been attended to, and insisted upon being carried down, so long as he could be removed, that he might be present at this service in the morning. When entirely confined to his room, which was not until near the last, family worship was attended to, at his request, in the apartment where he was. While he had strength to do it, he always joined in the singing of psalms—an exercise in which he had, in health, a peculiar pleasure.

Generally, he bore his affliction—which was a disease of the heart, terminating in dropsy, and in all of four months' continuance—very patiently; and gave, in many ways, very comfortable evidence of a good work begun in him, and having made some progress. He read much in the Scriptures, and, when no longer able to read, listened with great interest as they were read to him. And that he understood well the great end of scriptural knowledge, appeared in an expression which he made use of about four weeks before his death. One having thoughtlessly said in his hearing, 'What is the use of reading the Bible all the time?' he exclaimed, with a tone and gesture of the utmost astonishment (we use in all cases his very words as near as we can) "What? No use to read about Christ!"

As his end drew near, his thoughts seemed to be still more intensely fixed upon spiritual things. About two weeks before his death, after a pause, he looked up and said, "How difficult to think of God! Never had a beginning! and will never have an end!" The observation having been made that "his time in this world would be short," he immediately added, "but not in another." And a few days before his departure, while all were still around him, and as he supposed asleep, he was heard praying with great earnestness, and in a loud voice, addressing God repeatedly, and with apparent confidence, by the title "Holy

Father." His mind was not, however, at all times composed in view of death. Not long after his disease had assumed a form which rendered his recovery all but hopeless, he was for part of a day in great distress. He was also impatient: and when directed to the rich and free grace of God in Christ, "You know," he said, "that God is not gracious to *me*." He even went so far as to express a wish that "he had never been born."\* This cloud, however, passed away—we should say, perhaps, this temptation of the adversary—and he was not, so far as we could discern, annoyed in the same way again: nor did he from that time forward manifest any considerable degree of impatience.

He had the fullest conviction that he could not merit salvation. Often in health his mind dwelt upon this, nor did he ever doubt the efficacy of Christ's atonement to save believers. Yet he did not manifest any very high degree of confidence as to his own interest in Christ. On one occasion, having been referred to the security of such as trust in Christ; "Yes," he replied; "but it is hard to know whether you trust in Christ or not." Still he was not at any time, with the exception already noticed, alarmed in view of death. Nor were his thoughts occupied about his own circumstances alone: he expressed great concern for the other children, and referred, on one occasion, to some temptations to which he feared they would be exposed, and the consequent danger of their becoming "bad children."

He died most peacefully. As his spirit passed away without a pang or a struggle, we could not help asking, "And is this death?" Truly, he "fell on sleep." He retained his consciousness to the last, and when, but a few minutes before he departed, some arrangements had been made about his person which seemed greatly to promote his comfort, he said, with a look of gratitude beaming from his full dark eye, "Thank you." In a few moments after, his spirit returned to God who gave it. "The Lord gave and the Lord hath taken away: blessed be the name of the Lord."

It may be thought, that under the influence of parental fondness and partiality for a child of many prayers—one that we had dedicated, had it been the Lord's will to spare him, to his service, and in whom we had certainly, and we confess, sinfully no small expectations—it may be thought that we have invested his character with undue, or exaggerated excellencies. We may have done so, but assuredly it has not been with design. We cannot but think, and it is our consolation and support, that our dear son has been "gathered as a shock of corn" early but "fully ripe." And we have formed this notice, for the encouragement of Christian parents in their efforts to impress at an *early* age, the tender minds of their offspring, with saving truth, and, particularly, to illustrate and enforce the duty of frequent and familiar conversation with them about Christian doctrine, and duty, making constant personal application. If our deceased boy manifested any thing that deserves to be called an unusual degree of intelligence and interest respecting divine things, we ascribe it chiefly to the fact that for years they had been kept habitually before his mind, by free conversation, accompanied with prayer, that they might be made to work effectually *in him* unto salvation.—(Ed. Cov.)

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\* The winter previously, while in perfect health, his mind was one evening strongly affected with the text from which the above expression is taken. He dwelt upon it, and repeated it again and again, in reference to all who have not at death an interest in the love of God. Hence, his mind recurred to it during his illness.

## ACKNOWLEDGMENTS.

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Blacklegs, Pa., John Grey; Dalton, O., Andrew Cameron; Decatur, O., Rev. Elijah M'Coy; Locust Grove, O., James Montgomery; Milford, Mich., Andrew Cairns; Peacham, Vt., Alex. Miller; Phila., Pa., Andrew Auld, Nancy Clark, Robert Patton, James Allen, James Fulton, Wm. Cochran, Patrick Dick, Robert Paisley; Pittsburgh, Pa., Wm. Irvin; Sinking Spring, O., Jacob Wickersham; Southfield, Mich., Rev. James Niell; Topsham, Vt. Charles Weed; Wilmington, Del., John Logan; Winnesborough, S. C., John Cathcart, N. A. Lemmon; Xenia, O., James Wade, Alvin S. Crow, each \$1.00.

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## NOTICE.

The attention of Agents, and of subscribers who have not yet paid, is again particularly directed to our terms. The punctuality with which payments have been made by our early subscribers, and by so considerable portion of our later ones, we hail as an encouraging token that our endeavours to furnish such a magazine as the exigencies of the times demand, have not been altogether unavailing. By some exertion, our subscription list may be so far increased, we think, as to warrant still farther efforts on our part.

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NOTICE.—We have been informed that the Board of Inspection of the Theological Seminary will meet, in the city of Cincinnati, on Monday evening, March 23. Would it not be right for congregations to take up each a collection, to defray their travelling expenses? A few dollars from each would be sufficient, and it is highly important to the whole church to have full meetings of the Board.

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TO CORRESPONDENTS.—Obituary of Mr. M'Crea. Notice of Coldenham congregation in our next. Letter to S—l E—g, soon.

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## VALUABLE BOOKS.

The Pastor and the Prelate, by the Rev. David Calderwood. Price 50 cts.—Lex Rex, or the Law and the Prince, by the Rev. Samuel Rutherford. Price \$1,62½.—Brown of Wamphrays, Apologetical Relation of the particular Sufferings of the faithful ministers and professors of the Church of Scotland. Price \$1,50.—A complete edition of the works of George Gillespie, viz.: Aaron's Rod Blossoming, or the Divine ordinance of Church Government vindicated. Price \$1,62½.—A Dispute against the English Popish ceremonies, obtruded on the Church of Scotland. Price \$1,50.—A Treatise of miscellaneous Questions. Price \$1,00.—Sermons and controversial Pieces, &c. &c. Price \$1,37½. The above series go together.

A Journal of the Westminster Assembly, by Gillespie, never before published, is expected. Exposition of the Book of Job, with practical Observations, by the Rev. Joseph Carle, A. M. Abridged from the London folio Edition of 1676. By John Berne, Dalkeith. Price \$1,50.—The divine Right of Church Government, by the London Divines. Price 75 cts.—Traditions of the Covenanters, first, second and third Series. Price 40 cts each.—The History of the Covenanters. 2 vols. price \$1,00.—Annals of the Persecution in Scotland, from the Restoration to the Revolution, by James Aikman, Esq. 2 vols. price \$1,50. The above works can all be procured by applying to John Evans, No. 21, Perry street, Philadelphia.



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## TERMS.

### THE COVENANTER

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Agents and others can make remittances at our risk. Six bank notes can be enclosed in an ordinary sheet of letter-paper, without incurring additional postage. Payments can also be made at the various post-offices where the magazine is received. The postmaster will give an order on the postmaster in Philadelphia for the amount paid him, and this order can be transmitted to us by mail. This latter mode is, on various accounts, the safest and best.

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*Rev. G. Francis*

*Number 9*

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No. 9.



THE

# COVENANTER,

DEVOTED TO THE PRINCIPLES OF\*

## THE REFORMED PRESBYTERIAN CHURCH.

EDITED BY

JAMES M. WILLSON.

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"The Law of the Lord is perfect."—PSALM XIX. 7.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—PHIL. III. 16.  
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This Number does not weigh over one and a half ounces. Postage, 2½ cents.

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WILLIAM S. YOUNG, PRINTER.



## THE COVENANTER.

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The general object of this Magazine shall be to disseminate the doctrines of the testimony of the Reformed Presbyterian Church. Its pages shall be devoted chiefly to the following points:

1. The mediatorial authority of Christ over the nations of the earth, and the immoral character of the Constitution of the United States.
2. The evils and danger of Popery, in its religious and political aspects.
3. The divine right of presbyterian Church Government, in all its parts.
4. The sin and danger of Slavery, and the duty and safety of immediate emancipation.
5. The duty of total abstinence from intoxicating drinks as a beverage, and the immorality of the traffic in this article.
6. The immoral tendency of the study of pagan literature in the colleges and universities, and the necessity of a reformation in the course of literary studies.
7. The imperative duty of Christians to support Domestic and Foreign Missions.

The following individuals, among others, have agreed to contribute to its pages, and their names will be a sufficient guarantee to the members of the Church and others, that the publication will be worthy of their support.

Rev. Robert Wallace; Rev. James Milligan; Rev. James R. Willson, D. D.; Rev. William Sloane; Rev. Samuel M. Willson; Rev. William L. Roberts; Rev. J. B. Johnston; Rev. Andrew Stevenson; Rev. J. Wallace; Rev. Hugh Stevenson; Rev. J. J. McClurkin; Rev. J. M. Beattie; Rev. William Sommerville; Rev. Joseph W. Morton.

We take pleasure in announcing to our patrons, that occasional contributions to our periodical may be expected from the Rev. THOMAS HOUSTON, Knockbracken, Ireland, long and favourably known as the able and faithful editor of "The Covenanter," an Irish magazine devoted, like our own, to the principles of the Reformed Presbyterian Church.



# THE COVENANTER.

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APRIL, 1846.

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(Continued from page 234.)

## NATIONAL SUBJECTION TO DIVINE AUTHORITY.

(By Rev. James Chrystie.)

The article in our last No., of which this is a continuation, closed with the consideration of the argument, enforcing national subjection to the authority of Messiah, drawn from divine revelation as contained in the Old Testament Scriptures. This resumes the argument, at this point.—Ed.

Passing over the multitude of testimonies similar in their import in the writings of the Old Testament, we address our attention to one from the New, Romans xiii. 1—5; from which we select only the attributes of magistracy proper to our argument. “There is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God.—He is the minister of God to thee for good—he is the minister of God, a revenger to execute wrath upon him that doeth evil.” While we premise the admission, that there may be inculcated in the whole passage the duty of submission to providential appointment, containing a warning to Jewish believers against the turbulent spirit which actuated their countrymen, and to Gentile believers against taking part in the political agitations of their day, in which their interests, or the interests of humanity and religion had no place—it is perfectly evident that the inspired description of civil government, and civil rulers, and the duties growing out of them, are wholly inapplicable to the government then actually existing. That government was a usurpation of a character the most violent, and which had been reached by revolution, violence, and crime, almost unparalleled—it was sanguinary, tyrannical, and idolatrous, beyond all that had gone before. To such a government, such divine approbation and authority, and such conscientious subjection, as are here proposed, are incapable of being attributed. We admit, and even maintain, that it was the duty of Christians, then (and at all times under similar circumstances) to forbear plunging themselves in rash and reckless schemes of political revolution and reformation, or associating themselves with the political leaders of their day for objects, which, however fair and promising in their moral aspect, have no regard to God or his law. That so at least it was understood, there is

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this remarkable evidence, that in all the commotions of that most agitated age, not a single instance can be ascertained in which Christians took a part.

But an accurate interpretation of the passages goes far higher, and plainly teaches that magistracy and magistrates are an ordinance and institution of God. And the argument it furnishes is incontrovertible, that God's glory should be the end, and God's law the rule and standard of its order, character, and administrations. Can a mind, not blinded by prejudice the most inveterate, a heart not hardened by invincible enmity to God himself, behold an ordinance framed and put into execution without regard to the authority, or will of its author, and not see the discrepancy and criminality of the attempt? If civil government be God's ordinance, shall not God be honoured therein? If the civil ruler be God's minister, shall he not acknowledge his name, and render him service by real and professed observance of his will? And if God alone be, as he certainly is, the Lord of the conscience, how can men be required to be "subject for conscience sake," in other words, to yield conscientious obedience to an authority which disregards his name and sets aside the obligation of his laws?

But there is an important collateral consideration of a most decisive character, interwoven in the whole system of divine revelation, in evidence of the same truth. For a period of, at least, fifteen centuries, the whole tenor of divine revelation was inseparably connected with a condition of man in which the civil and political institutions were, and were required to be, in professed subjection to the authority of God, and conformity to his will. Such was clearly the condition of that part of the human family, the Jewish nation, which exclusively enjoyed the inestimable privilege of a revelation from heaven. That revelation, as written, commenced with the establishment of such political order, and it is evident that under every form of civil polity by which they were governed, the homage due to God as the supreme Sovereign, was considered a principle inseparable from their existence. Its disregard, or its violation, was denounced as the most aggravated revolt and rebellion, and punished with the sorest national judgments; its observance was always regarded by the wise and virtuous of the commonwealth, as the bulwark of their national safety and prosperity. Can it be supposed that a principle so plainly moral in its nature, so solemnly instituted, maintained with such sanctions, through so long a period of time; a principle moreover so congenial to the supremacy of God, and to the dependence of man—can it be supposed that such a principle must be abandoned, when God extends his revealed will abroad to all nations, and infinitely augments the obligation to subjection and obedience? Does not divine revelation come to every nation in all the fullness of its authority, with the accumulated experience of ages, saying, Behold the homage I have claimed over the nations, and witness its sanctions—for "by me kings reign, and princes decree justice, by me princes rule and nobles, even all the judges of the earth." Prov. viii. "Be wise now therefore, O ye kings, be instructed, ye judges of the earth: serve God with fear and rejoice with trembling." Psalm ii. It is inconceivable that the providential illustration of this important principle for so many ages, in immediate connexion with divine revelation, should be so carefully recorded, and so solemnly exhibited to the nations, as most intimately connected with the divine glory, and pre-eminently receiving his approbation, without designing to inculcate the truth, that all nations favoured with divine revelation, are bound to

acknowledge and perpetuate the same homage and subjection. The New Testament, we have seen, presents a continuous exhibition of the same principles when it maintains that civil government is still an ordinance of God, and the civil ruler still the minister of God for good to man—and perhaps intentionally presents the glory of the divine majesty going forth from his ancient kingdom in Judea, to pervade the nations and multiply the ascription of homage from the multiplied accession of realms and kingdoms subject to his throne, when he is declared to be the “Blessed and only Potentate, the King of kings, and Lord of lords.”

1 Tim. vi. 15.

4. *The obligation is inexpressibly enhanced, and the argument for it enforced, when its nature and foundation are presented in the full and perfected light of the New Testament revelation.* The whole divine authority and government is there expressly declared to be transferred to the Son of God in our nature, the Mediator between God and man. It is the unsearchable mystery of the love of God to man that he gave his only-begotten Son to accomplish the redemption of sinners, by his own vicarious offering up of himself as a sacrifice for sin, and to him as the reward of his sufferings to give the possession and administration of all power in heaven and in earth.

To this point the scripture is remarkably full and express. Whilst it was foretold and foreshadowed in various degrees of clearness, under the former dispensation, it is made a cardinal and prominent principle in the New Testament writings. Thus after his resurrection, he announced to his disciples, “All power in heaven and in earth is given unto me; go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you.” Matt. xxviii. 18, 20. In this summary, but remarkably comprehensive testimony, we are required to observe the authority and dominion which he claims, “all power in heaven and in earth,” the commission he sounds on that authority, “go ye therefore and teach,” (literally disciple) the extent of that commission, “all nations,” and the practical illustration of such authority over them and the obedience he requires from them, “teaching them to observe all things whatsoever I have commanded you.” Here, at its close, is the interpretation of that “power in heaven and in earth” which he claims, and it shows that the nations are put in subjection to him, are bound by that subjection to receive his word at the testimony of his commissioned and authorized servants, and not only to receive but to “observe” whatever commands they have received from him. It is impossible to escape the conclusion that the “nations” are placed under the authority and power of the Messiah, and as impossible to escape the conviction that they are bound to acknowledge him by receiving and observing his word. The puerilities which even eminent men have indulged, endeavouring, Jonah-like, to escape the peril of announcing to the nations, their high and solemn obligation to submit to Christ as their true and acknowledged Sovereign and Lord, these puerilities vanish before the majesty of truth. We are not unapprized of the specious attempts to limit the power of the Redeemer to his church. But when we know that he has commissioned his ambassadors to the nations, and demands of the nations the observance of his word in their message as his commands, whatever we may believe of the former, we are equally bound to believe the latter, and are assured that it is a characteristic mark of that true apostolic ministry instituted to endure “to the end of the world,” that they call upon “the nations” to receive and observe his word.

It is sometimes objected, that the government of the nations belongs to Christ not as Mediator, but as God. The futility and weakness of the objection is at once exposed by observing that as God, no power can *be given* him; he possesses all power inherent and essentially. But "Jesus came and spake unto them, saying, All power is *given* unto me in heaven and in earth." It is moreover of that wonderful person the Mediator, as then visible before them that he spake, "is given unto *me*." It is moreover objected, that the required obedience is only demanded of the individuals, not of the whole in their national or associated relation. Besides, that the vanity of this subterfuge has been already shown, it remains for the objector to give a reason satisfactory to his own conscience, and to the claims of common sense, why, instead of "every man," or "every individual," "all nations" are so expressly named. We are forced to the conclusion, that as nations are named, nations are meant.

Again, during his ministry on earth, we have from his own lips this farther and confirmative evidence, John v. 22, 23: "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father." Whatever power is proper to God the Father, is here expressly asserted to be delegated to the Son. The judicial character of providential dispensations is derived from the authority delegated to the Son. Had that authority not been delegated, these providential dispensations would have borne the impress of the Father's judgment, or judicial proceedings in the moral government of the world. But now being delegated or committed to the Son, they are to be viewed as bearing the impress of his power, authority, and judgment, in the government of mankind. And in every possible relation in which men are bound, by the light of nature or of revelation, to honour God the Father, they are now bound to honour the Son. And as we have seen that the powers or governments of the nations are the ordinance of God, the conclusion is unavoidable that these powers are placed in subjection to the Lord Christ,—are comprehended in and illustrate that universal power which he claims on earth.

These views perfectly harmonize with innumerable express testimonies of the New Testament. All those passages which attribute to Christ his glorious session at "the right hand of God," on "the right hand of the Majesty on high," on "the right hand of the throne of the Majesty in the heavens," of such frequent occurrence, can admit of no other interpretation, than that he possesses and exercises all the dominion and the administration of rule belonging to that throne. In like manner, it is asserted, that "God hath set him at his own right hand, in the heavenly places, far above *all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come; and hath put all things under his feet, and made him to be head over all things to the church.*" It forces itself as an inconceivable weakness to interpret such language, or rather do violence to it, in order to support an hypothesis that the government of the Mediator is confined to the church. Such language as we have quoted demonstrates, that though his extensive government and dominion is for the welfare of the church, it reaches far beyond her limits, and claims the subjection and homage of "all principality, and power, and dominion, and every name that is named in this world."

But we forbear the prosecution of the evidence. Yet we cannot

close without a reference in conclusion to the perfect symmetry and propriety of such dominion, with the infinitely glorious person of Christ as God-man. Any authority short of this, would be inapposite to him as the Father's equal in divine glory, and He is fully equal to bear it all, as will be manifested when he shall come in the glory of the angels, in his own glory, and the glory of the Father, to judge the world in righteousness, and summon to his bar the kings, the rulers, and all the nations of the world.

"Be wise now therefore, O ye kings, be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Psalm ii.

OVERTURE ON COVENANTING, NOW BEFORE THE REFORMED PRESBYTERIAN SYNOD IN IRELAND.

We have received, through the kindness of the Rev. Thomas Houston, a copy of this Overture, and, also, of the Confession of Sins, which is intended to accompany the renovation of the covenants. We have concluded to lay both of these documents, in full, before our readers. The bond, it will be seen, accords very clearly, in most of its leading articles, with the one now in overture before the church in this country. It is much abridged, compared with those which have preceded it. The original covenants are omitted. We feel satisfied they should be retained. However, we can perceive, we think, a decided improvement in this overture, and express a hope that these documents will receive that attention which the magnitude of the subject and their own excellence, demand.—Ed.

CONFESSION OF SINS.

Having carefully considered the condition, circumstances, and relations of the Reformed Presbyterian Church in these kingdoms, and having observed with sorrow the prevalence of infidelity and immorality, and more especially the alarming and gigantic efforts which the Romish Antichrist is putting forth to spread her dangerous and soul-destroying heresies and to increase her political influence, together with the success that has attended her exertions, we are convinced that, as witnesses for the Lord Jesus Christ and adherents to the Covenanted Reformation, we cannot without guilt be inactive at the present momentous crisis;—the state of public affairs in these lands, and the ominous signs of the times, call for decision, firmness, and activity.

Therefore, WE, ALL, AND EACH OF US, are resolved to testify to the world, for the glory of God and the exoneration of our own consciences, our adherence to the whole of our attained reformation, by renewing the National Covenant, and Solemn League and Covenant in a bond adapted to our present condition and circumstances, as a small minority in the nation. And being persuaded, that it is a necessary preparative for so great and so solemn a duty, that we be duly sensible of, and duly humbled for, our own and the nation's sins:—we do, therefore, with that measure of repentance which God in his mercy may be pleased to grant, desire to confess our own and our fathers' sins, as well as the many grievous sins and transgressions with which these lands are chargeable. And while we thus connect confession of sin with the work of covenant renovation, as a suitable preparation for the duty, we are sustained and encouraged by the consideration, that we are following the footsteps of our worthy progenitors, and the example set us by the reformers in these lands during the periods of the first and second Reformation; but especially that we are following the example of the people of God, recorded in the inspired volume and stamped with the approval of the Most High.

And as the performance of this duty, when gone about in a proper manner, has



often been attended with happy consequences, our prayer is, that in our case it may be the means of quickening the torpid, of awakening the secure, of detecting the formalist, and promoting in all who are about to renew their covenant engagements that devotional frame which is necessary to the acceptable and profitable performance of so solemn a duty.

We behold, with no ordinary emotions of mingled humiliation and alarm, the wide-spread and progressive march of soul-destroying and God dishonouring delusions, and the increasing stability and extension of systems of iniquity. How true are the words of the Psalmist, "The dark places of the earth are full of the habitations of cruelty!" How many millions of earth's inhabitants are sunk in heathen darkness! How many groan in willing bondage to the dogmas of the false prophet of the East! How many are in the awful apostacy of the Man of Sin! There are several millions of Jews; many millions are in connexion with the Greek church, and in Russia, Spain, France, Portugal, and other nations, the inhabitants, to a great degree, exist in a state of moral darkness and of ignoble servitude to idolatry and cruel power.

But not only are we influenced by a view of the evils connected with other parts of the earth, we look with peculiar interest on the state of our own land. There is much connected with Britain to move to tears.—"Our holy and beautiful house where our fathers praised thee, is burned up with fire, and all our pleasant things are laid waste." We trace the commencement of the evil to the admission of Malignants into places of power and trust in the nation, at the close of the second Reformation. The march of defection and apostacy was followed up by the tyrannical acts passed at the Restoration, by which the covenants and laws in favour of reformation were rescinded, and by which it was declared to be treason to speak or write in defence of the work of God. We lament the long and bloody persecution of Christ's faithful witnesses which followed, by Erastian, Prelatical, and Popish rulers;—we mourn the abandonment of Covenant engagements, and the establishment of an unscriptural and Erastian supremacy, in the settlement of the crown and conditions of government at the Revolution, and the introduction of an oath of allegiance and other insnaring engagements, at the same era and since, to supplant our covenant allegiance, which was a scriptural and proper badge of loyalty in the reforming period; and we grieve that, at the Revolution Settlement, the covenants, and to a great degree the work of Reformation, were left beneath the grave-stone of national oblivion! The guilt of our nation was great in the operation of a principal article of the national vows in the Incorporating Union between England and Scotland, by which the establishment of prelacy is guaranteed, in England and Ireland, to all succeeding generations. Rulers, supreme and subordinate, who are devoid of scriptural qualifications, have by our nation been set up, and political power and influence have been conferred upon the known enemies of the Protestant, Presbyterian, and Covenanted religion. The word of God has been much dishonoured by the nation. This is discoverable in the choice of individuals to represent the people in the supreme court of Legislature,—in the scenes presented at county and borough elections,—in the disregard paid to the qualifications of the proposing candidate, not only as regards intellect, but also morals and religion,—in the fact that wretches possessed of any or no principles are allowed to vote,—more especially, in the amazing fact, that in our parliamentary discussions the idol god of expediency, not the word of truth, is, almost in every case, made the standard of appeal: And was it not a base and unholy expediency that raised to unrighteous power the deluded followers of the Man of Sin, by the, so called, Roman Catholic Emancipation Act!

Our guilt as a nation is fearfully aggravated by the public countenance and support extended by the state to wicked and idolatrous systems. We grant there are ministers of religion endowed who preach the gospel, but we deny that the state endows any from proper principle. That the gift flows from a vile expediency is clear from the facts,—that the same hand which extends legal support to the churches of England and Scotland, and the General Assembly of the Presbyterian Church in Ireland, endows Arianism; takes Popery under its fostering care in the Ionian Isles; magnificently endows the corrupting seminary of Maynooth; has sent forth companies of its priests, supported from the public treasury, to propagate its destructive errors in the British Colonies; has honoured the errors of the Man of Sin with a legal establishment in Lower Canada; and has degraded the functionaries of a Protestant government into tax-gatherers for the wooden gods of Hindostan! Nor would we forget to mention, in connexion with this, the system of national education for Ireland. From the motley nature of the Board under

whose control the system was originally placed, and other concurring circumstances, it is reasonable to anticipate that the final result of such a system, if its natural tendency be not powerfully counteracted, will be the production of national Popery, or national infidelity.

Much infidelity abounds, and many immoralities are practised by all ranks and conditions in the land, which are either authoritatively allowed, or, at least, winked at, by our rulers. How varied the scenes of unholy revel and debauch, in which the thousands of our population are so commonly engaged! How is the Sabbath desecrated, from the palace to the cottage, from the metropolis to the rural village! The rest of the day of God is systematically and authoritatively violated by the sailing of steam-packets, travelling on railways, the running of mail coaches, and the keeping open post-offices; and, as far as we know, there is no law on the statute-book of the empire authoritatively to prevent the open desecration of the Sabbath after a certain hour of that day. The Sabbath is also profaned by idleness, pleasure, walking, visiting friends, convivial parties, reading newspapers, attending coffee-rooms or other reading-rooms, and receiving and answering letters of civil business.

How common is the vice of swearing in its various degrees and forms! Oaths are unnecessarily frequent in the ordinary affairs of trade and commerce, as in custom houses, and in the department of the excise. Much guilt, moreover, is incurred by the administration of oaths by irreligious men, and in the idolatrous mode of kissing the book. "By swearing, and lying, and killing, and stealing, and committing adultery, they break through, and blood toucheth blood." Drunkenness, tipping, gambling, playing at cards and dice, lotteries, horse-racing, duelling, cruelty to animals, unchaste conversation, promiscuous dancings, theatrical exhibitions, idleness, lying, dishonesty and deceit, do much abound. And may we not look upon it as one of the most fearful symptoms connected with our nation, that since the breach of our Covenants there has been no national acknowledgment of our national sins! Jehovah deals with nations as with individuals,—the righteous are blessed and the wicked are punished. Britain has, in a great measure, given her power to the beast, yet no tear has bedewed the nation's eye; her vices and immoralities are as a millstone around her neck, but no sigh has swelled her bosom; the blood of Christ's faithful martyrs is in her skirts, still; alas! no wail of repentant sorrow has arisen from the land to the throne of the Eternal. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth!" "Also in thy skirts is found the blood of the souls of the poor innocents. Behold, I will plead with thee, because thou sayest, I have not sinned!"

The state of the churches also furnishes cause for sorrow and lamentation. We have sad and woful reason to re-affirm all that our fathers have so faithfully and so truthfully said of the Roman Antichrist. Her errors, blasphemies, and tyranny, are as deep, heaven-daring, and destructive, as of old, for she still rejoices in the imaginary attribute of infallibility.

And as to the Episcopal establishment of England and Ireland, is it not still a mere creature of the state? The Antichristian hierarchy of the church of Rome is still in a great measure retained. The authority to decree rites and ceremonies, in religious worship is still claimed as her prerogative. No effectual provision has been made for the preservation of discipline, and many things of dangerous tendency are found in the services for the administration of baptism, for confirmation, the visitation of the sick, and for the burial of the dead. And how rapidly of late has Puseyism, which embraces some of the worst errors of popery, been extending itself through the length and breadth of her pale! And is not the Laudean spirit of persecution, which seemed to slumber for a time, once more manifesting its hideous form?

The Erastian establishment of Scotland, since the recent noble secession of those who are now denominated "the Free Church of Scotland," "is doubly bound by Erastian state control as a hopeless and degraded slave.

Socinianism and Arianism utter loud their blasphemies against our God and his Christ. Arminianism, which rejects the representative character of Adam and the imputation of the guilt of his transgression to his posterity; which maintains man's moral ability to save himself; which denies an election of particular persons to salvation; which declares that it is unjust in God to choose some to salvation and leave others to punishment; and which maintains that the believer may fall away into the punishment of hell, continues still to spread. The carnal views of those who maintain the personal advent of the Redeemer at the commencement

of the happy millennium, appear, in some quarters, to be eating out the vitals of true godliness. What can be said of the Voluntaryism of England and Scotland, and in part, too, of our own country? Does it not tend to confirm the nations in revolt from the authority of God, and rob the Messiah of His supremacy over the nations! Is it not opposed to a scriptural reformation, commenced and considerably advanced in these countries; and is it not calculated to exert a baneful influence on true religion and morality?

There is reason also to lament that even those religious bodies who make a high profession of scriptural principle, and who claim to be connected with the martyrs of the Covenant, have, to an alarming extent, forgotten the covenant of God, walked contrary thereunto, maintained connexion with immoral and unscriptural civil systems, and have actually countenanced, or at least have not testified against the defections and aggressions of corrupt civil rulers! Even among those professing the Presbyterian name, there have been much indifference and neutrality in the cause of Christ, as it concerns His headship over the church and the state, if not professedly, at least practically; and there has been a maintaining or conniving at errors in doctrine, worship, discipline, and government, plainly opposed to the glorious Reformation once happily established.

For ourselves, we profess and declare, as in His sight who is the Searcher of hearts, our unfeigned desire to be humbled for our sins, and for the sins of our fathers. We mourn for the divisions of Reuben. We have not valued as we ought the inestimable benefit of the Gospel; we have not laboured as we should for the purity and power thereof; nor have we endeavoured with all our soul to receive Christ in our hearts, nor to walk worthy of Him in our lives. The obligations of our solemn Covenants have not been duly felt in our consciences nor recognised in our lives; sufficient care has not been taken to instruct the ignorant, and to separate the precious from the vile in Church fellowship. Parents have not been careful to bring up their children in the nurture and admonition of the Lord, and to instruct them early in the distinctive principles of a faithful testimony. There is a comparative want of a missionary spirit, a want also of a spirit of importunate prayer. Of late, the social worship of our Zion has been too much looked upon as a thing of little importance. While we have partaken largely of the worldly spirit of the times, we have been deficient in the cultivation of habitual personal piety. The proud earthly spirit which pervades human society outside the Church has, we fear, come into the Church like a flood. The important duty of self-examination is too little attended to, and often passed over in a rash and careless manner. We have not testified as we ought against the aggravated sins and backslidings of the lands in which we dwell. The love of the brethren has not been duly cherished. We have not walked as became the Gospel of Christ, but have greatly failed in all duties that we owe to God, our neighbour, and ourselves:—And our sins are greatly aggravated, being committed against the clearest light, amidst the enjoyment of manifold privileges, and notwithstanding a high profession, and repeated solemn vows, and many gracious manifestations of God's favour towards us.

For these sins of which we have made confession, and all other sins of which ourselves and these lands are guilty, we desire to be deeply humbled before God; and in reference to all the manifold judgments of God upon our nation, and the troubles in which our Zion has been involved, we acknowledge the righteousness of Almighty God.—“O Lord, righteousness belongeth unto thee; but unto us confusion of face, as it is this day. When any shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers.” “Who is able to stand before this holy Lord God?” “Surely it is meet to be said unto God, I have borne borne chastisement, I will not offend any more; that which I see not teach thou me; if I have done iniquity, I will do no more.”

Deeply humbled for our sins, and acknowledging our unfitness for the solemn duty in which we are about to engage, we lift our souls to God most high, and pray that He will guide us by His Spirit and sustain us by His grace, while we dedicate ourselves anew to Him in a solemn Act of Covenant Renovation,—“Come, and let us join ourselves unto the Lord in a perpetual Covenant that shall not be forgotten.”\*

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\* This Confession of Sins is published by a committee appointed for that purpose, as a separate document from the Draught which immediately follows in our pages.—(Ed. Cov.)

DRAUGHT OF AN ACT OF COVENANT RENOVATION, IN WHICH THE NATIONAL COVENANT OF SCOTLAND AND THE SOLEMN LEAGUE AND COVENANT OF THE THREE KINGDOMS ARE RENEWED IN ACCOMMODATION TO THE PRESENT TIME.

We whose names are underwritten, professing the faith once delivered to the saints, and resting our souls for eternal salvation on the merits and mediation of our Lord and Saviour Jesus Christ, do with grateful and united hearts desire to praise the Lord for the light of the Protestant Reformation, and especially for the glory and fulness of the Covenanted Reformation; as it once shone in Scotland, and in part also in England and Ireland. Regarding its rise and establishment as a singular and eminent fruit of the Divine favour to the lands of our nativity, we this day recognise the scriptural excellence of its grand principles as they were embraced by the church and kingdom of Scotland, and as exhibited in the national covenant, and afterwards avouched by persons of all ranks in the Solemn League and Covenant, of the three kingdoms. These federal deeds being moral and scriptural in their nature, and entered into by these nations through their representatives, are and will be binding upon them till the latest posterity. Although we are not now in circumstances to renew these covenants in a national capacity, we, nevertheless, acknowledge them as the righteous and fundamental compact, according to which the legislation and administration of these kingdoms should be conducted, and the character and duty of rulers and people should be regulated. We also gladly express our approval of the conduct of our worthy ancestors who renewed the national deeds on several occasions, pledging themselves, as a minority, to the whole of the Covenanted Reformation, when the majority of the nation had violated the oath of God. Deploing the sin of the nation in the rejection of these covenants; and desiring to be free of any participation in its guilt, after mature deliberation and much searching of heart, we resolve,—following the example of God's people in former times both in these and in other lands, and relying on the strength of Divine grace,—to own the obligation of our own and our fathers' vows, and, in the presence of the Holy Lord God, to renew the National Covenant and Solemn League and Covenant, in the terms of this bond adapted to our present condition and circumstances.

We, therefore, with all reverence and humility, approach the Majesty in the heavens, and, lifting up our heart with our hands, do jointly and severally swear, in His great name,—

I. That having, after careful examination, embraced the true religion as it is taught in the scriptures of the Old and New Testaments, and exhibited fully and clearly in the doctrinal Standards of the Reformed Presbyterian Church, the National Covenant and Solemn League and Covenant, the Westminster Confession and Catechisms, and the Testimony of the Reformed Presbyterian Church, we joyfully, before God and the world, profess this as the true Christian faith and religion, and by the grace of God we shall sincerely and constantly endeavour to understand it more fully, preserve it pure and entire, and transmit it faithfully to posterity. Confessing with our mouth the Lord Jesus Christ, and believing in Him with our hearts, we accept of God in Christ as our all-sufficient Portion, and we yield ourselves soul and body to be the Lord's now and for ever. And as his professed servants, relying solely upon the Redeemer's righteousness for acceptance, we take the moral law as the rule of our life, and engage that we shall study to walk in all God's commandments and ordinances blamelessly. Living to the glory of God as our chief end, we shall diligently attend to the duties of the closet, the family, the stated fellowship-meeting, and the sanctuary, and shall seek in them to worship God in spirit and in truth. We solemnly promise, in reliance on God's grace, to abstain from known vice and all appearance of evil, to cultivate Christian charity, to do good to all men as we have opportunity, and to endeavour, by a constant course of godly practice, to adorn the doctrine of God our Saviour in all things.

II. And while we own and profess the true religion, pledge ourselves to its preservation, and to endeavour to bring the churches in these kingdoms and throughout the world to the nearest Scriptural conjunction and uniformity, we, at the same time, solemnly abjure all false religion, superstition, heresy, schism, profaneness, and whatsoever is contrary to sound doctrine and the power of godliness. Particularly we abjure and condemn the tyranny, heresy, superstition, and idolatry of the Romish Antichrist;—his usurped authority, by exalting a sinful mortal to the place of the Lord Jesus Christ as Head of the church; his blasphemous priesthood and wicked hierarchy; and his subjugation of civil government to their cruel domination. We wholly reject the claims of the Romish church to supremacy and infallibility; its perversion of the rule of faith by unwritten traditions; the exaltation of Apocryphal writings to equality with the word of God; and its denial of the use of the Scriptures, and of the right of private judgment to the people. We repudiate and abhor its manifold corruptions in doctrine, as they respect original sin, justification by faith, the meritorious work of Christ, and the work of the Spirit in sanctification; the nature, number, and use of the Sacraments; and the state of the dead. We condemn its corruptions of the moral law, by the wicked distinction between mortal and venial sins; the merit and satisfaction of human works; mental reservation; absolving from oaths and contracts; and impious interference with the law of marriage. We abhor its idolatry, superstition, and corruption in worship, by the adoration of the Virgin and of images, and invocation of saints and angels; the offering of the mass as a sacrifice for the sins of the dead and the living; veneration of relics; canonization of men; consecration of days and places; and prayers in an unknown tongue;—processions, and blasphemous litany; and finally, we detest and condemn its corruption and cruelty in discipline and government, by granting indulgences, enjoining penances, promulgating and executing cruel decrees, warranting persecutions and bloody massacres; with its countless superstitious rites and usages, and its gross and intolerable bigotry in excluding from the hope of salvation all who do not acknowledge its wicked supremacy, and maintain its soul-destroying heresies. And we engage, according to our places and stations, and by all scriptural means competent thereto, to labour for the extirpation of this monstrous combined system of heresy, idolatry, superstition, and oppression, believing it to be fundamentally opposed to the glory of God, the enemy of Christ and his gospel, and destructive to men's souls, liberties, and civil rights;—while, in love to the persons of those who are under the thralldom of Antichrist, we shall earnestly seek that they may be delivered out of Babylon, that so they may not be partakers in her coming plagues.

In like manner we reject and abjure prelacy, as essentially unscriptural and Antichristian, and as oppressive to the church of Christ and hostile to the interests of pure and undefiled religion.

We testify against the Established Church of England and Ireland; for its imperfect reformation, and its long continuance in the sin of many Antichristian practices; for its abject acquiescence in the Erastian supremacy of the crown; for its utter want of scriptural discipline; and for criminal connivance at the propagation, by many of its ministers and members, of Puseyism, which embraces some of the worst errors and usages of popery. We reject Socinianism, Arminianism, Arianism, Erastianism, Antinomianism, Millenarianism, Voluntarism, and all systems opposed to the truth. Disowning and condemning all infidelity and libertinism, falsely called liberality, we pledge ourselves to pray and labour, according to our power, that whatever is contrary to sound doctrine and the power of godliness may be removed, that thereby a free course may be opened up for the diffusion, throughout all nations, of the holy gospel of the blessed God.

III. Believing that the peace and prosperity of the nation, and the quietness and stability of the reformed religion, depend in a great degree on the establishment of a scriptural system of civil rule, and upon the approved character of rulers, supreme and subordinate, we engage, with all sincerity and constancy, to maintain, in our several vocations, with our prayers, efforts, and lives, the doctrine of Messiah's Headship, not only over the church, but also over the civil commonwealth. We promise that our allegiance to Christ shall regulate all our civil relations, attachments, profession, and deportment. We shall labour, by our doctrines, prayers, and example, to lead all, of whatever rank, to confess that Jesus Christ is Lord to the glory of God the Father. And we shall constantly endeavour, by all scriptural means, as far as in our power, to bring these



nations to own the Mediator as the Head of all principality and rule, to subject the national polity to His authority, and to set up those only as rulers who submit to Christ the Lord, and are possessed of a due measure of scriptural qualifications. We recognise the obligation of the public covenants upon the nation,—we protest against the subversion of the scriptural and covenanted constitution of the land,—and we hold ourselves bound faithfully to testify against, and in every righteous way to resist, whatever would prevent the nation from returning to former righteous attainments. At the same time, we shall continue to promote the ends of public justice, in the punishment of crime, the preservation of social order, the security of scriptural liberty, life, and property; we shall also give our support to whatever is for the good of the commonwealth in which we dwell, when this can be done without any sinful condition, and we shall continue to pray to God for the coming of His kingdom in the overthrow of all systems of iniquity, and in turning wars into peace, by the universal pacification of the nations of the earth.

IV. Being persuaded that a time is coming when there shall be a high degree of unity and uniformity in the visible church, believing moreover that schism is sin, lamenting the existence of divisions, and firmly trusting that divisions shall cease, and the people of God become one catholic church over all the earth, we shall seek the reformation of religion in the lands in which we live, and shall endeavour after a uniformity in religion among the churches of God in the three kingdoms throughout the world. Considering it a principal duty of our profession to cultivate a holy brotherhood, we regard ourselves as bound to feel and act as one with all who in every land maintain and pursue the grand ends contemplated in the Protestant, Presbyterian, Covenanted Reformation. We take ourselves pledged to assist and defend one another in maintaining the cause of true religion. Whatever shall be done to the least of us, for that cause, shall be taken as done to us all; and we shall neither suffer ourselves to be divided nor withdrawn, by whatever suggestion, allurements, or terror, from this blessed confederation: And as the churches in Britain were formerly one in the acknowledgment of the oath of God, we shall continue to display the testimony of our fathers as the ground of approved union, and by the dissemination and application of the principles imbodyed therein, and by the cultivation of Christian charity, we shall labour to remove stumbling-blocks and to gather into one the scattered and divided friends of truth and righteousness.

V. Believing that the ascended Mediator is not only King in Zion but also King over all the earth, and that His glory is destined yet to fill the whole world, we desire to dedicate ourselves, in our respective places, to the great work of making known His light and salvation throughout the nations. We solemnly engage, by our prayers, pecuniary contributions, and personal exertions, to seek the revival of true religion and the conversion of Jews and Gentiles. With this design we shall seek to improve such openings as may be presented for the propagation of the truth; and while we shall continue to witness for Christ's royal prerogatives, and to pray and labour for the subversion of mystical Babylon and of every form of superstition, we recognise the duty to teach every man his neighbour, that all, from the least to the greatest, may know the Lord; and to desire and labour that men, both in their individual and national capacity, may submit themselves to the Lord's Anointed—that men may be blessed in Him, and all nations call Him blessed.

And this solemn act of covenant-renovation we enter upon in the presence of Almighty God, the Searcher of all hearts, with an unfeigned intention, through the grace of the Most High, of paying our vows to the Lord. In entering upon such a great and momentous undertaking at the present time, we trust we are actuated by no sinister, selfish, or carnal motives, but simply by the desire, in our several places, of promoting the glory of God and the best interests, for time and eternity, of immortal souls. We commit ourselves, and ours, our cause and influence, our safety and life, into His hands who is faithful and true, waiting continually for his certain and glorious appearance. Seeking grace from on high to fulfil our solemn engagements, we most humbly beseech the Lord to strengthen us, by his Holy Spirit, for this end, and to bless our proceedings with such success as may be deliverance and safety to His people, and encouragement to other Christian churches groaning under or in danger of the yoke of Antichristian and Erastian tyranny, to join in the same or like association, as may be peace and prosperity to Christian commonwealths and the enlargement and establishment of the kingdom of our Lord and Saviour Jesus Christ, to whom be glory in the church throughout all ages, world without end.—Amen.

## THE WEST AS A MISSIONARY FIELD.

In every aspect in which we view the western portion of our country, it is full of interest. Whether we consider its wide extent, the unexampled fertility of its soil, its vast resources, its facilities for trade and inland commerce, or its rapidly increasing population, the present condition and future prospects of the "West" are subjects of the utmost importance. In no respect, however, is this region of more interest than in reference to its religious condition and welfare. The influences which it will, doubtless, hereafter, and that at no distant day, exercise upon our commonwealth, and also upon the world, should urge attention to its condition upon every lover of his country,—upon every philanthropist. But especially should the eastern portions of our land be concerned for its well-being. It is the home, now, of multitudes who have left the Atlantic slope, and whose relations still remain there; and many every year are wending their way from the older settled and more thickly inhabited districts, to the comparatively thinly populated regions of western Pennsylvania, Ohio, Indiana, Illinois, Wisconsin, and Iowa: and some are now becoming pioneers in the yet almost unbroken forests of the territories last named.

Every Christian, and especially the godly relatives and friends of those who dwell in the newer portions of our country, will be interested in reference to their religious condition, and the prospect they have of hearing the gospel preached, and enjoying the privileges of the sanctuary. We may hope that Covenanters will feel a peculiar interest in the circumstances of their brethren, who from various considerations have been induced to make their abode in regions, at least comparatively destitute, in some cases entirely so, of the preached gospel, and other public services of religion. To give some insight into the condition of our brethren in these districts, and to stir up the church in other parts, is our design in the following pages.

It will be interesting and not without its use, to take a *general view* of the condition of things in the "*new settlements*," and we wish it be borne in mind that while our own covenant brethren will be kept particularly before us, we shall by no means confine our attention to them. All are our brethren, and many have more need of healing balm for their perishing souls than even those in whom we are particularly concerned. One great peculiarity of western society is the heterogeneous character of its population. Scotch, Irish, English, Dutch, Germans, Swiss, and sometimes other Europeans, are to be found in the same vicinity with those born on the soil. Again, persons of every shade of opinion in reference to doctrine, and of every variety of practice so far as regards religion—the strict Calvinist and the would-be liberal free-thinker, often reside upon the same section: while the careful and conscientious Christian, punctual in the performance of religious duties, and the openly and unblushingly ungodly, are contiguous to each other. This, indeed, is often found in the older settled and more permanently regulated communities; but there is this remarkable difference. In the latter, they are more moulded together, society has settled down upon a comparatively fixed and stable basis; while in the western communities—I mean those most recently formed—society is in some sense in a transition state. The different parts of the community are not dove-tailed into each other, so to speak. There are more points of uneven and uneasy contact. By this it is not intended to intimate that there are jarrings,

strife and dissensions among them. This, as we shall soon have occasion to observe more at large, is by no means a characteristic of western society. It is merely intended to state the fact, that peculiarities are more visible in this state of society, and in some respects more rampant.

As a part of the same state of things, we should notice the fact that in societies of the same denominations there are persons from many and widely separated regions. They come together with some sentiments or modes of thought and action which are peculiar to themselves, or to those communities from which they came, and which renders it necessary that in some sense they shall be re-moulded. Now while it is certainly true that Covenanters are one people wherever we find them, and that in a higher sense than others are, or, as a general rule, can be—a result of the principle established among them requiring an honest profession—so far as can be judged—of the same doctrines as contained in the same standards, and the consistent and habitual practice of the same religious duties. While this is a fact, yet at the same time there is something of the same thing among our brethren. This heterogeneity has existence, although it is comparatively slight, and, as a general rule, speedily disappears. This, however, illustrates the necessity of their frequent visitations by capable and active missionaries.

The population in many places is exceedingly sparse, as it must of necessity be in districts that were but recently unbroken forests. In some parts even in the north-western districts of Ohio, there are yet whole towns that are almost in their primitive state, and many—very many—in which we may travel for miles and see but few habitations. Covenanters are often widely scattered, and, in some districts of these wild lands only one family, and in others two, have settled. In one instance that now presents itself to me, there are two families about forty miles west of their nearest brethren on the east, and nearly two days' journey south of another society. Nor must our readers judge of this forty miles upon a railroad calculation, nor must they compare them with that distance on a MacAdamized road, or even with the common country roads, such as are found in the eastern part of Ohio, in Pennsylvania, in New York and in other Middle States. Let them figure to themselves a wide lane cut for miles through the forest, the country low and flat, the soil most fertile, and of such a nature that during the spring or fall, or at any wet season of the year, the horse sinks to the knees at every step, and occasionally pauses, as if having about decided that the task was hopeless. Or if the country has been for some time inhabited, conceive of a road formed of small logs, from six to eight and twelve inches in diameter, laid across the lane close to each other, some of which have, now and then become displaced or have rotted out, leaving holes in which there is imminent risk of unhorsing the rider, or breaking the limbs of the horse. Let it be remembered, also, that the streams are numerous, that bridges are in many places wanting, and that these streams are often swollen with the frequent rains, and either detain the traveller, or are forded at some risk. Taking all these things into consideration, and remembering that the above delineation of the condition of things, is but a very feeble representation of the facts of the case; it will readily be conceived that missionating through the western states is very far from being a desirable recreation.

The mode of living affords another interesting topic, and a slight view of this may help to give us some notion of the condition of the inhabi-

tants of that region. Log cabins are the dwellings, with but one apartment, which serves for kitchen, sitting and dining room, and often bedroom, neatly but still scantily and roughly furnished. Indian corn is the staff of life, and in the first settlements, venison answers—and is no mean substitute—for beef and pork. There is generally an abundance of provisions, coarse but nourishing and healthful. In these circumstances, are very often to be found, cheerful, happy and contented families; and that, sometimes, in a cabin that does not completely shelter its inmates from the “peltings of the pitiless storm.” Still many who dwell in these, feel their privations. They do not enjoy the comforts and conveniences of their eastern homes. How necessary is it, then, that when they have a desire for gospel privileges, which would greatly alleviate their sorrows, they should have them.

In those newly settled regions they are comparatively *destitute of the preaching of the word*. Indeed, in some places, the presence of any minister of religion of any sort or character is rather a rarity, although just at present, and for some one or two years, this general destitution has been, in some measure, supplied by the system of *colportage* which is extending throughout those regions, and is doubtless, to some extent, exercising a beneficial influence. It is also true that the Methodist itinerants spread themselves over the land, and follow closely the advance of new settlements. Neither of these, however, have rendered it the less true that there is great destitution of the preaching of the gospel. In a settlement of some years' standing, in Lucas county, in the north-western part of Ohio, in a neighbourhood that is quite thickly settled, there never had been, until within this past year, more than two, or at most three discourses, preached by regularly authorized preachers, while at the same time there were numbers of self-appointed, and most illiterate exhorters, and these of the lowest order that is at all recognised among the Methodists and Baptists. Especially are Covenanters destitute of the public ordinances of religion. They, as is well known, cannot join in these exercises with those of all shades of opinion and varieties of practices, for they are fully persuaded that a confusion of tongues would be unseemly in any public assembly, much more would a Babel of sentiments be unacceptable to Jehovah: they believe that those whose opinions and belief respecting the plan of salvation and in relation to the doctrines of grace are almost antipodal, cannot *unite* in worshipping the same Lord and Saviour.

A few facts will amply illustrate this destitution of which we have spoken, and show in some measure, its extent. In the state of Ohio there are only six Reformed Presbyterian ministers, and two of these are east of the Muskingum river, while another is just upon its western banks; and these are all fully occupied in supplying their own charges; having from three to five different places of preaching. One of these,\* moreover, is becoming howed down by the weight of years and the effects of severe toil and much exposure in missionary labours during the earlier years of his ministry in the eastern and central parts of Ohio. In Michigan we have but one minister, in Indiana we have but two, in Illinois but three. So that we have only nine ministers to supply the vast region lying west and north of the immediate vicinity of the western bank of the Muskingum. A region of country comprising four large states and two extensive territories, a distance from east to west at the

\* Rev. Robert Wallace.

least of *one thousand* miles, and not less from the north-eastern, to the south-western extremities. In almost all parts throughout the whole extent, Covenanters are to be found. Hence, not only are the small and scattered societies left almost entirely destitute, but even some of the settled congregations and others that would desire a large amount of preaching, are suffering from the want of constant ministrations.

The nearest of our societies in the northern part of Indiana, lies at least one hundred and thirty miles, still farther west. There are, at the least calculation, fourteen or fifteen places of preaching within the bounds of the Presbytery of the Lakes, besides the settled congregations. While many places in the central and northern parts of Illinois and in the territories of Iowa and Wisconsin need supplies, in the former of these territories, there are already two societies organized, and in the latter are many openings for preaching, and besides, there are doubtless every year many of our brethren emigrating to these districts.\* In addition to these wide and *whitening fields* of missionary action, there is a pretty extensive and interesting field in the bounds of the Pittsburgh Presbytery, lying in the north-western part of Pennsylvania, where there are a number of societies and an organized missionary congregation, having within its bounds three or four places of preaching. This field; the Pittsburgh Presbytery has been cultivating for a number of years, with an encouraging degree of success. No part of this whole field of missionary enterprise has yet been even fully explored: while from past experience there is every reason to believe, that could systematic, constant and pressing efforts be made, many scattered families would be discovered, and their hearts gladdened with the sound of the glad tidings of the gospel.

It must be borne in mind that the great majority of those who are thus situated are *sensible of their wants, and sincerely desirous to hear the gospel*. It must not be supposed that having moved from those parts where they had access to the services of the sanctuary, to places where they have silent Sabbaths, they are altogether careless respecting their spiritual condition, or the means of grace. Many and various are the causes that impel men to remove with their families into the western wilds, and, doubtless, in numerous instances, too much regard for temporal things and the worldly prosperity of their offspring, may have had too great influence. But, then, we must remember that they only realize their privations when it is too late to retrace their steps. They have in many instances waited long and patiently, and, doubtless, prayed the Lord of the harvest that he would look in pity upon their low estate, and have ardently hoped that God would send the preached gospel to them. Especially do they find that their loss is great in regard to their children—that destitution of gospel privileges has a very deleterious influence upon them; and they hail in many instances with the most intense delight the prospect of again having the word preached as they were wont to in better days.

Now can it be denied that many so situated are exposed to *imminent danger of abandoning the truth and of failing in the performance of religious duties*? As has been already intimated, heretical teachers abound among them; they have no support from the presence and counsels of brethren; they seem entirely separated from the church; in

\* All this bounds is embraced by the Presbytery of Illinois.



many cases, they have few, if any, good books, that would tend to keep them established, although they always have the Bible, which, were it properly studied, would, with God's blessing, be amply sufficient to keep them steadfast in the faith. But in several instances intelligent men, who have been placed in such circumstances, have been led astray, and have not only connected themselves with other denominations, but have even become heterodox; they have not only deserted the *testimony* of Jesus, but have also come to doubt, and some, to reject the doctrines of grace. Doubtless, they were not "rooted and grounded" in the truth as they should have been, but still we may hope that had their minds been often stirred up by way of remembrance, they would have continued steadfast. Indeed that which has happened to them is nothing worse than the legitimate result of a principle maintained by too many, viz: that it is better, when we cannot have access to the ordinances of religion in their purity, not only to wait upon the ministrations of others, but even formally to join them, that we may thus have a place in the visible church; and that, too, with those whom, were they in other circumstances, they would be far from considering orthodox. It is sufficient to say in opposition to this, that it looks very much like being willing to bear testimony for the truth, and to keep aloof from errorists, when it is no *cross*, but whenever it would require some self-denial and be the occasion of some apparent evil and *real* reproach, then we will no longer be strenuous in the cause of Christ. But to return from this digression.

Our brethren are not only liable to merge into other denominations and formally forsake their testimony, but they are even in great danger of neglecting many of the duties of religion. The state of society in recently settled parts of the country is invariably unfavourable to the interests of vital godliness. Sabbath profanation is exceedingly rife, and in many cases our people feel its influence. I do not refer now to the settled congregations, nor even particularly to cases in which several are settled in one vicinity, although there have been instances in which even under such circumstances, they have not counted the "Holy of the Lord, honourable," as they should, but have rather "done their own ways," and been engaged in "finding their own pleasures on the Lord's day." But I mean those single families which are often to be found in neighbourhoods where almost all are entirely godless. Under such circumstances even an elder in the church has been known to give and receive visits upon the Sabbath day, while a society of his brethren met for worship several miles distant, which he might have attended, at least generally, with comparatively little inconvenience. Indeed, men—even the best—have need of constant supervision, and when they emigrate to the west and take up their abode in the wilderness, far from any of their brethren, living as they sometimes do among comparative heathen, they learn their ways. The occasional presence of the preacher would go far—very far—to obviate this serious evil; for it would diminish the force of the temptation: it would also have, in other respects, a tendency in restraining this manifestation of the depravity of the heart.

Still, in almost every aspect, the *prospects of success are cheering and encouraging*. There is not that prejudice against our distinctive principles which renders the minds of men so jaundiced in the older settlements. In many places, they have never heard of Covenanters, and this is often an advantage; for it is a "sect that is almost every

where spoken against," and where the minds of men have not been poisoned by false or distorted views of our principles, and they have an opportunity of learning them from ourselves, there are two evident advantages. The one is, that they find us to be men of like fashion with themselves, having the common sympathies of humanity; that we are not ignorant brawlers, who are bigotedly attached to a system, but that, on the contrary, we can "render a reason." Another is, that our system is seen to be one that commends itself to the common sense and Christianity of our fellow citizens; for it is vastly different in appearance when presented *as a whole*, than when garbled and detached portions are brought forward, and, in a distorted form and with false hues, imposed upon the community, as the veritable sentiments of Covenanters. Besides this, the community are better prepared and in many respects more willing to receive our doctrines, than they are, as a general rule, in the Eastern States. The people are more decidedly anti-slavery, and they are more generally convinced that the Constitution is a pro-slavery instrument; and, in many places, they are not only willing but anxious to hear, and I doubt not, would be willing to adopt our views and practices, were there more systematic and enlarged efforts made to secure the more frequent ministrations of the gospel among them.

Our brethren in that region who have pastoral charges, are diligent and almost indefatigable, but they are flesh and blood, and it is physically impossible that they should be able to perform one tithe of the labour called for in cultivating that wide region, which, in some respects, seems ripe for the harvest,—and there are but three or four licentiates to lighten their toil. In one place in the vicinity of the shire-town of Delaware county, Ohio, there is an excellent opening. There are, in that neighbourhood, a number of persons who were formerly in connexion with the Reformed Dissenting body, and who would gladly connect themselves with us were there more constant preaching. Again, there are persons not only there but elsewhere—and they are pretty numerous—who were baptized in our communion, and some who had made a profession of religion among us, but who by marriage and otherwise, have been led from the fold—these should be gathered in. And, finally, there is a general inclination to hear regular systematic preaching as contradistinguished from the loose harangues of Methodists and others.

The whole church should be aroused, and give due heed to the increasing wants of the west. But upon the church east of the Muskingum is the chief dependence to be placed. Many and most cogent reasons exist why all should be earnest and active. A regard for the promotion of truth, and especially for the diffusion of our distinctive principles which we believe are the only conservative principles, and which by God's blessing will renovate society. Fraternity of feeling should urge us strongly; the great majority of our western brethren have intimate connexions in the east, and those congregations which they have left should commiserate their destitute situation. Error and heresy must be opposed, and both for this and for the actual promotion of truth, God will bless the judicious and well directed efforts of his people. His blessing will rest on those who exert themselves in his cause. "Blessed are ye that sow beside all waters." And how consolatory the thought that through our instrumentality, "The wilderness and the solitary place have been made glad, and the desert made to rejoice and blossom as the rose:" that we have been the means of "strengthening the weak hands, and of confirming the feeble knees."

R.

(Continued from page 242.)

## TOUR THROUGH NEW ENGLAND.

The evils of Congregationalism have so amply developed themselves in New England, especially in Boston, that the time is very propitious for making a successful effort to call the attention of the children of the pilgrims to Presbyterianism. Settlements commenced at Plymouth, in Massachusetts, 1620. The first emigrants were eminently intelligent on the doctrines of free grace, usually known by the name of Calvinism. In the American woods they were far from the temptations of the Antichristian nations. They loved, they feared, and they served God. When the Confession of Faith compiled by the Westminster divines was brought over to New England, about the year 1649, twenty-nine years after the arrival of the pilgrims, it was received with great favour. In the old Hadley association, on the Connecticut river, the field of President Edwards' labours, it was made the doctrinal basis, or as Presbyterians say, the term of communion. The Westminster Assembly's Shorter Catechism, was made *in all* their congregations, the manual of nursery religious education. Hence, New England produced such men as the Mathers, the Davenports, the Shepherds, and the Edwardses. A tone was given to orthodoxy and morals *among the people*, that nearly two hundred years of declension have not destroyed. Congregationalists, or rather Independents,\* were sound in the faith, except on the subject of church government, in which they needed to be taught the way of God more perfectly. The works of the Independent, Dr. John Owen, were altogether acceptable, and now are, to the godly congregationalists of Massachusetts.

In the year, 1749, that is, one hundred years after the importation of the Westminster Confession of Faith, the Rev. Dr. Coleman, pastor of Old South Church, in Boston, was sent on a mission to England. The imitation of David's Psalms by Watts, had been published, and was beginning to be used in the Congregational churches of Britain. On his return, Dr. Coleman selected some psalms of Watts' imitation, which he thought were so near a literal version of the original Hebrew, that they might be used in singing praise to God. There was no Presbyterian authority to watch over and prevent the introduction of any evil into a congregation. Watts' imitation, although very offensive to the more intelligent ministers, gained ground, through the popularity of Dr. Coleman, and the influence of a city congregation. After a protracted and vehement conflict, the imitation supplanted the book of God. After the congregations in Boston and the eastern part of the state had adopted the poems of Watts, his book, an octavo volume on the glory of Christ, was published in England, and extensively circulated among the American congregationalists.

¶ In that work, Watts teaches the Arian heresy, that the soul of Christ took possession of the body of the babe of Bethlehem, was superangelic, the first of all creatures, and that of course the Lord Jesus was a mere creature and not God. Not long after his works were published in four volumes, in one of which he labours, through two hundred and fifty printed pages, to prove that there is but one person in the Godhead. He blasphemously attempts to demolish the whole doctrine of the Trinity. Owing to the popularity of his poems, as manuals of

\* Independents have ruling elders, Congregationalists no officer but the deacon, who administers the finances.

devotion, his heresies leavened extensively the more opulent and literary parts of society about Boston. When Mr. John Adams was inducted into the presidential chair in Philadelphia, then the capital of the United States, as the successor of General Washington in 1801, he was ready to take by the hand Dr. Joseph Priestley, the apostle of the Socinian heresy, and who arrived about that time in Philadelphia, from England. From him, Mr. Adams received the sacrament of the Lord's Supper.

Of course, when Mr. Adams, as ex-president, returned to his country seat, Braintree, in the neighbourhood of Boston, he used all his influence in promoting the cause of the heresy, now known as Unitarianism. Harvard University at Boston, the oldest college in the United States, became about the beginning of the present century corrupted to the core, and also many of the clergy, with this monstrous heresy.

In 1821, there were but three congregations in Boston called evangelical, Old South, of which a Princeton man, Mr. Wisner, was pastor, Park Street, of which Mr. Dwight was pastor, and a newly organized congregation, whose pastor was Mr. Sabine. The Rev. Dr. Lyman Beecher, now professor of didactic theology in Lane Seminary, Cincinnati, was afterwards the pastor of Park St. church. By his eloquent, ardent, and vehement preaching, he awakened the slumbering Bostonians to a sense of the danger, of what is there called, heterodoxy. There are said to be now about eleven evangelical congregations, and the same number of Unitarian, among the congregationalists. It is, however, difficult to ascertain what is the number—where orthodoxy ends and heresy begins. There is every shade of error among both the clergy and the people, from the semi-pelagian doctrine that all men possess natural power to make themselves a new heart, to *humanitarianism*, that asserts Christ to be a mere man, conceived and formed as all other men are.

In the college, known as Harvard University, in the village of Cambridge, about three miles west of the city of Boston, there are more than thirty professors and tutors, all these, except two, are said to be heretics, who blaspheme the Holy Trinity, and of course, the divinity of the Lord Jesus Christ. These monstrous evils are growing. Lately, the Rev. Mr. Norton, who was professor of didactic theology in the divinity department of Harvard, published a book, in two volumes octavo, to prove that the Old Testament was a novel. In this work, he boldly asserts what many people who profess to be orthodox\* insinuate, that the Mosaic history is a remnant of a cruel and barbarous age. He affirms that it is a novel, abounding with sanguinary and fierce sentiments. Many are drawn away. The Rev. Mr. Parker, another Congregational preacher of Boston, adventures farther, and affirms that the New Testament is a romance. These infidel blasphemers are leavening extensively the opulent classes. The wealth of the city is in the possession of the heretics. The plain people are alarmed, especially when they see intemperance, harlotry, Sabbath violation, and other gross immoralities, upturning the very foundations of society. Many are now beginning "to inquire after the good old ways, that they may walk in them." It is a favourable time to make a good impression on the descendants of the pilgrims.

J. R. WILLSON.

\* The Rev. John Paul of Loughmourne, Ireland, for example.

## CHRISTIAN RULERS.

The following statement appears in the columns of the Philanthropist, and has been republished, without comment, by the American Citizen of Philadelphia; both Liberty party papers. Speaking of the choice of civil rulers, this language is used.

"It is nobody's business, what may be his (the candidate's) religious creed, or, indeed, whether he have any religious creed at all."

We have understood the Liberty party to claim a sort of religious character; to advocate the duty, in a Christian country, of setting up as magistrates those and those only who possess scriptural qualifications, by being "able men, men of truth, and *fearing* God, and hating covetousness:" yet this writer—and his doctrines pass unrebuked—intimates that a man may be a good Liberty party candidate without having "*any* religious creed at all!" Not even, as far as we can see, to the belief of a God or of Christ! We ask, and with a sincere desire to have correct information on the subject, is this the doctrine of the Liberty party?

## DANCING AND THE OLD WALDENSES.

In the ixth section of the viith chapter of the Discipline of the Old Waldenses, written before the time of Peter Waldo, and centuries before the Reformation, we find the following doctrines on the subject of promiscuous dancing.

"A dance is the devil's procession, and he that entereth into a dance, entereth into his possession. The devil is the guide, the middle, and the end of the dance.

"A man sinneth in dancing divers ways; as in his pace, for all his steps are numbered; in his touch, in his ornaments, in his hearing, sight, speech, and other vanities. And, therefore, we will prove first by scripture, and afterwards by divers other reasons, how wicked a thing it is to dance. (We omit their scripture proofs. They refer to the dancing before Herod and the golden calf.) Besides, the ornaments which women wear in the dances, are so many crowns, signifying their several victories, which the devil hath gotten against the children of God. For the devil hath not only one sword in the dance, but as many as there are beautiful and well adorned persons in the dance. For the words of a woman are a glittering sword. And therefore that place is much to be feared, where the enemy hath so many swords, since that one only sword of his may be feared.

Again, the devil in this place, strikes with a sharpened sword; for the women come not willingly to the dance, except they are painted and adorned; the which painting and ornament is a grindstone upon which the devil sharpeneth his sword. They that deck and adorn their daughters, are like those that put dry wood to the fire, to the end that it may burn the better, for such women kindle the fire of luxury in the hearts of men; as Samson's foxes fired the Philistines' corn, so these women have fire in their faces, and in their gestures and actions, their glances and wanton words, by which they consume the goods of men. The devil in the dance useth the strongest armour that he hath; for his most powerful arms are women, which is made plain to us, in that the devil made choice of the woman to deceive the first man; so did Balaam, that the children of Israel might be rejected."

These ancient worthies state the case pretty strongly, but with a great deal of unquestionable truth among their expressions. Temptation however is not confined, under such circumstances, to either sex; it is mutual.

#### THE POPIST PRIESTHOOD.

In protestant countries these deceivers are very careful to keep up appearances, as far as they can, in regard to morals. The following extracts show what they are in countries where there are few, but papists, to watch them. Dr. Bushnell, of Hartford, thus describes the priesthood of Belgium.

The two most striking objects in Belgium, two that are seen in perpetual proximity and hideous contrast, are the magnificent churches or cathedrals, and the profligate, swinish-looking priests. It is not the religious traveller only, looking at objects through the medium of a refined, spiritual perception, who makes the observation. The contrast meets the eye like that of light and darkness. No matter how superficial he may be, this is his first remark. He is scarcely ever out of sight of some grand cathedral or church, oftener in the sight of several, and never out of sight of the priesthood, who meet him by the road-side, in the rail cars, at every crossing of the streets, always, unless too young to be fully ripe in profligacy, revealing by a certain sensual air and greasy look, the loss of that virtue which it is their office to maintain. They cannot even assume an air of sanctimony that will hide their profligacy. Indeed, the more of sanctimony they assume, the more visible and loathsome it is. And what is more loathsome than an attempt to counterfeit holy sentiment, where profligacy has so pre-occupied the organs of expression as to make it impossible? Never shall I forget the soul sickness that I suffered, for example, in the great cathedral at Antwerp, watching the confessors' boxes—on one side an ingenuous-looking boy, or a simple, conscientious-looking woman, on the other, a red-faced, sensual son of Eli, in his dirty habiliments, receiving their whispers.

This is bad enough, but we now draw upon the statement of Mr. Kendall, the lively editor of the *New Orleans Picayune*. The extract is taken from the 2d volume of his *Santa Fe* expedition. Our readers will see that Mr. K. is a very favourable witness. He thus writes.

In a notice of the priests, I shall allude to the faults of the holy brotherhood with reluctance, for from one and all I never received other than the kindest and most benevolent treatment. With whatever intolerant zeal they may preach against the heretics, and with whatever vividness they may paint the purgatory to which all out of the fold of the true church are destined after death, the Protestant stranger will seldom find other than a hospitality the most munificent within the gates of the padres. He will find them, too, men of liberal and enlightened views, well-educated and entertaining companions, tolerant and charitable, extremely good livers, and disposed to an indulgence in many of the luxuries and vanities of this lower world—in short, he will find that their numerous departures from the rule of conduct prescribed for them sit as easy upon their consciences as do their gowns upon their backs.

With the style of living and domestic relations of the Catholic priest, we are taught to associate all that is abstemious, so far as relates to worldly affairs, but he who believes that such a state of things exists among the brotherhood of Mexico is either wofully ignorant or wilfully blind. At his table, as I have stated above, the Mexican padre is a *bon vivant*, delighting in the good things of this life; and however strongly he may inculcate upon his flock the necessity of strictly observing all fasts, his appetite frequently begets an obliviousness which turns every day alike into one of feasting while at his own table.—Another thing: if all the male portion of the community in Mexico were attached to the priesthood, centuries would elapse before the race would become extinct, unless some tremendous revolution in the morals of the brotherhood should take place; for it is just as well known that they contrive to break the bonds of celibacy strictly enjoined upon them, as it is that such bonds are prescribed by the Church of Rome. Were the Pope to be put in a *clairvoyant* state, and willed to look into the domestic habits and relations of his agents in Mexico, a precious set of backsliding padres he would find.

That the good padres of that country have their *companeras*, or female companions, is well known, not only to foreigners, but to their own people, and equally well known is it that they invariably make their selections with a discrimination which shows that



they are most excellent judges of female beauty. They rear families too, and with great care and attention; and although some of the women constituting his flock may think their padre very naughty, he finds means to close their eyes and mouths upon his peccadilloes, and all goes on smoothly.

I trust that the kind-hearted euras, from whom myself and companions received so many favours and attentions, will give me full pardon for thus exposing some of their weaknesses and frailties—absolution for my tell-tale sins: they will not attempt to deny any thing I have said of them. They will also excuse me, when I say to and of them, that they are a class of enlightened, generous, good-natured, discerning, hospitable, hail-fellow-well-met, penance-hating, women-loving men, prone toward the enjoyments of the table, holding fasts in great scorn, addicted to occasional gambling and wine-bibbing, and pretending no ignorance in matters of cock-fighting and sports of a like nature; more particularly when I repeat, that I entertain the best feelings towards one and all of them. In describing them, I have not “set down aught in malice,” but, on the contrary, have spoken of them precisely as I found them.

And yet some would have us to believe that these filthy libertines and precious hypocrites belong to the church of Christ!

#### THE EVANGELICAL REPOSITORY.

We have not space in this No. to notice in detail the eight pages which this magazine has bestowed upon us last month. Some of its statements, and only some of them, we purpose to review hereafter. In the meantime, after expressing our thanks to our friend, the editor, for the accurate republication of our criticisms upon that portion of the Basis which relates to making changes in “the condition” of nations, and our hope that his readers will “inwardly digest,” and richly profit by them, we propose merely to suggest one or two inquiries. And

1. *What is the Secession doctrine on the subject of temporal mercies?* One correspondent of the Repository—January number—says, “so, then, it appears that *the forfeiture of our right, (to temporal mercies) is universal by sin.*” And then goes on, with great clearness and force, to prove that this right is “restored” by the purchase of Christ. Another correspondent of this magazine thus expresses himself in the last No: “So far, it appears to me, from this being the case that the right to them (temporal mercies,) was forfeited by sin,” &c. Which of these is the Secession doctrine? Both speak with great confidence.

2. *Has the Associate church any fixed principle on the subject of Christ's headship? And, if she has, what is it?* We are induced to make this inquiry by the fact that we find in the pages of which our friend has the control, nearly all kinds of doctrine on this topic. A correspondent says, “He is king of nations.” The editor himself says, (True Issue) that “Christ cannot with any propriety be called King of Nations, in his mediatorial character: but,” he proceeds to say, “He reigns over all things in the way of subordinating them to the welfare of his church,” &c. This he states positively, to be “the doctrine always held by seceders.” Another correspondent, commenting in the March No., upon the article in the Basis which defines the dominion of Christ, objects to it, and proceeds to say, “If this governing all his creatures and all their actions means that, as Mediator, he has the management of providence generally in his hand, as I presume it does, then how does it agree?” &c. And that he means to direct his argument against that very doctrine which the True Issue teaches us is a “Seceder” doctrine, is manifest throughout. He says “so far is it from being the case, as appears to me, that Christ as mediator rules in general providence, that this very kingdom of Christ, which he holds as mediator, is embraced under general providence, or in the hands of

God essentially." And it is the drift of all his remarks to show that this "general providence" is occupied in directing natural things, to use an expression familiar to Seceders, to supernatural ends. At least, so we understand him. And, again, that this is his view is shown absolutely by the following statement on p. 465. "It appears to me that the use made of this passage (Eph. i. 22,) in that way (in proving Christ's dominion over all things,) bears too much resemblance to the use made of the phrases *all* and *all-men*, by Arminians and Universalists."

Now, we would like to know what is the genuine Seceder doctrine on this subject? And where are we to ascertain the certainty of it? We cannot be satisfied with the assertions so freely employed. "This is Secession doctrine." "This has always been held by Seceders." Let us have the evidence.

Before closing this article we take the opportunity to correct a misapprehension into which our brother has fallen, and perhaps others, respecting our remark, "How could men of sense and conscience countenance?" &c. We were far from desiring by this expression to say or insinuate that the members of the Convention had neither "sense" nor "conscience." We used this language to express, perhaps not clearly enough, our astonishment that men who are really "men of sense and conscience," could be so misled as to engage in what we still believe to have been a culpable wrapping up. We would have noticed this before, but, really, we were not aware until now, that our remark had been misapprehended.

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#### NOTICES OF CONGREGATIONS.

##### THE COLDENHAM CONGREGATION.

This congregation is located in the northern part of Orange County, New York.\* The church is eight miles directly west of the village of Newburgh, on the Hudson river. There appear to have been Covenanters in this county at an early period—as early as the year 1740. About that time a family, whose name so far as we can ascertain was Boyd, emigrated from Ireland and landed in Philadelphia. Soon after their arrival, the head of the family died, and his widow took rooms in the same house with another emigrant from Ireland, Mr. James Rainey,† and his family. She gave him books to read, which, together with her conversation, were instrumental by the blessing of God, in determining his mind to embrace the testimony of the witnesses. He had, of course, no opportunity at that time of attaching himself in the ordinary mode to the Reformed Presbyterian Church; for there was not, then, in that section of the country so much as a prayer meeting, but he resolved to form no connexion with any other church.

Mr. Rainey removed, it would seem not long after, from Philadelphia to Orange co. New York, and located himself in the district beyond the Wallkill, in the neighbourhood where some of his descendants are to be found to this time. Here he continued to stand aloof from all communion with other churches, and was consequently, with his family, deprived of public ordinances until the year 1753. In the mean time,

\* This county, distinguished for its pasturage and for the products of the dairy, lies about sixty miles from New York, on the Hudson—it is the continuation of the Cumberland Valley in which the Conococheague congregation is situated.

† We are not sure whether this name should be spelt "Raney," or "Rainey"—we have preferred the latter.

however, there may have been some opportunities of social fellowship with others holding Reformation principles. For when Mr. Cuthbertson, who had arrived in America in the year 1752,\* visited Orange co., which he did the year after he emigrated, a society was formed consisting of three male members—Rainey, Wilkins and M'Cord: all, we believe, having families. Mr. Rainey's children were baptized by Mr. Cuthbertson. This society continued to exist and flourish for twenty-nine years, until the union between the Covenanters and the Seceders in 1782† by which the Associate Reformed Church was formed. This union was as disastrous in its effects upon the Reformation cause in Orange co., as we have already seen it was in the region of the Conococheague congregation. James Rainey had died in the mean time. All the rest of the society went into the union, except David Rainey, the eldest son of James Rainey.

Soon after his arrival in this country in the year 1793,‡ Rev. James M'Kinney heard of David Rainey, and another Covenanter by the name of Johnston§ in Orange co. He visited them, preached to them, and formed them into a society. About this time, Robert Beattie acceded to them from the Associate Reformed Church. Mr. Beattie, who was remarkably generous and public spirited, and, withal, conveniently located, became from that time forward, like Gaius of old, "the host of the whole church." Some accessions took place, and the cause made some progress from this time and forward. David Rainey and Robert Beattie were ordained ruling elders.|| They continued to receive supplies until the year 1800, when they succeeded in obtaining a pastor.

The year before, 1799, in the month of June,¶ Messrs. Alexander M'Leod, Thomas Donnelly, Samuel B. Wylie and John Black, had been licensed by a Presbytery held at Coldenham, to preach the everlasting gospel. The ministerial members of Presbytery were, Messrs. James M'Kinney and Wm. Gibson.\*\* About this time, the congregation, few and feeble as they were, took measures to erect an edifice for public worship, and determined to call a pastor. By very liberal exertions, they succeeded in both undertakings. A house was erected, and, in connexion with a society which had been previously organized in the city of New York, a call was made on Mr. (afterwards Dr.) M'Leod, and in the year 1800 he was ordained to the pastoral charge of the united congregations of New York and Coldenham. At this time there were but *eight* members in full communion in the Coldenham branch of his charge, and the same number in the other, and yet they promised and they *paid* their pastor enough for his support.

Dr. M'Leod assured the writer of this article that "when he and his brethren were licensed, they had no other expectation than to travel

\* Ref. Prin. p. 119, last Ed.

† Same, p. 132.

‡ Same, p. 137.

§ If we are not mistaken, Mr. Johnston's widow died very lately in Orange co. Can any of our friends there, give us any positive information respecting this?

|| We do not know the year in which these elders were ordained. It must have been about the year 1799, or 1800. Both are deceased some years. Mr. Beattie—many of whose descendants are Covenanters, and one grandson in the ministry with us,—Rev. James M. Beattie of Ryegate, Vermont—died about the time of the suspension of the New-Lights. Mr. Rainey died some years before.

¶ Ref. Prin. p. 142—3.

\*\* This Presbytery was held, and the license took place in the barn, which, we believe, is still standing, on what was then Mr. Beattie's farm.

their whole lives as missionaries; but they hoped, by the blessing of God, to leave this republic with the truth that a Christian nation is bound to acknowledge, in its Constitution, the Lord Jesus Christ, in his mediatorial character, as King, and his law contained in the Bible as the rule of civil government." He added, "that when ordained, the utmost limits of his hopes was, that the labours of his life should be blessed so as to increase the number of disciples to fifty in each branch of his charge." But his fears were disappointed, and far more than he had dared to hope for, was soon granted to his labours and prayers. The Good Husbandman greatly blessed his efforts. He laboured during the winter in New York, and during the summer in Coldenham.\* And in three years each branch was desirous of procuring the whole of his time and labours.†

He chose New York, and, of course, Coldenham became vacant. It then remained destitute of a pastor, receiving supplies for about eight years; a call having been made upon James R. Willson in the year 1807, which was not accepted. In the year 1812, Mr. James Milligan received and accepted a call to take the pastoral charge over them. Mr. Milligan continued among them until the year 1817, when he accepted a call to Ryegate, Vermont. His labours were, like their former pastor's, abundant. He not only cultivated his own extensive bounds, but, traversing a wider circle, visited and organized societies in Kortright in White Lake, and even farther west. The congregation continued to grow. And during Mr. Milligan's ministry among them, deacons were ordained to take the charge of its fiscal affairs.

Immediately after Mr. Milligan's translation to Vermont, James R. Willson was again called. The call was accepted, and he was ordained, August, 1817, as their pastor. At this time there were about seventy members in full communion. One small society in Newburgh, one to the west of the Wallkill, and others lying between them, in about the same localities they now occupy. In the beginning of his ministry, one-fifth of Mr. Willson's labors among them were allotted by the session to the society in Newburgh. In a few years his time was divided between them. And shortly after, Newburgh, becoming desirous of securing the whole of a pastor's time, was erected into a separate congregation.‡ In the mean time the Coldenham congregation had with much liberality contributed to the erection of a parsonage house, and to make some improvements upon a parsonage farm which had been procured through the foresight and spirited efforts of Robert Beattie.

From this time until the year 1830, no event, different from the ordinary routine, occurred in the history of the congregation. It continued to grow in numbers, notwithstanding the earnest opposition, sometimes open, always covert, of all those Protestant congregations in its neighbourhood, which are sworn to support the infidel and slaveholding institutions of the United States. In that year, when the num-

\* We ought to have mentioned before, that Newburgh was, at that period, included within the limits of the Coldenham Congregation.

† About this time—in the fall of 1802—Mr. James Clark settled in Newburgh, and was ordained, probably shortly after, to the office of ruling elder. Other members,—we will give their names hereafter when we come to notice the Newburgh congregation—also located about the same period in this village and in the immediate neighbourhood. Mr. Clark was distinguished for his intelligence and attainments.

‡ There were, at the time when it became a distinct congregation, eighty-six communicants in the Newburgh branch.

ber of communicants had increased to about a hundred, and the praying societies to six,\* their pastor accepted a call to take charge of the Albany congregation. By this event, Coldenham was left vacant during the New Light troubles. But few, however,—not more than four or five families—proved recreant to their covenanted profession. And their loss was, comparatively, little felt. In the year 1833, Dr. Willson was recalled, and, being separated from the Albany congregation, was again installed in Coldenham, where he remained—no occurrence deserving special mention having taken place,—until the year 1840, when he was removed by a vote of Synod to Allegheny city, for the purpose of taking charge, as Senior professor, of the Theological Seminary, which was then located there.

This congregation then received supplies from Presbytery until May, 1844, when James W. Shaw was ordained its pastor. There are now 92 members and six praying societies. The ruling elders are John Beattie, Sr., James Beattie,† Samuel Arnot, William Elder, and Daniel Wilkin. The deacons—and they expect soon to take measures for an increase—are John T. Brown, George Whiggam, and Wm. B. Acheson.

The Coldenham congregation has been prominent before the church. And from within its limits has gone forth no small amount of influence. Many who are labouring in the ministry of the word received their instructions in theology there: Dr. Willson having been appointed, first by the Presbytery during the recess of the Seminary, and afterwards by the Synod on the revival of the Seminary, to take charge of students of divinity in this section of the church. Some of them were brought up, and some born within the limits of this congregation.‡ While pastor of this congregation, Dr. Willson edited for four years the Evangelical Witness, the first periodical published on either side of the Atlantic since the Reformation, devoted to the interests of a covenanted Reformation. It has had its trials and seasons of adversity, but we hope these have not been without an accompanying and sanctifying blessing. There has been much good seed sown there since 1740, and many prayers offered up. The state of society, however, in the neighbourhood is not such as to furnish a solid foundation for any sanguine hopes of the rapid, or wide, spread of principles so opposed to a worldly spirit as those of the Reformed Presbyterian church.

#### AFFAIRS ABROAD.

*China.—Popish Efforts.*—Rev. G. Smith, an Episcopal missionary to China thus writes—“Far better that China had never been opened to Christianity, than that Protestants should decline entering the breach with an adequate force. Popery already is sending hither its emissaries with redoubled zeal. Seven Popish Priests are now in Hong Kong. Six priests arrived at Macao with the fleet which brought the French

\* In them, as in all the praying societies of Covenanters, every male member takes his turn in conducting the exercises.

† Sons of Robert Beattie.

‡ Among those now or lately labouring among us in the word, whose theological course was pursued here in whole or in part, we mention—Rev. Wm. Sloane, Rev. S. M. Willson, Rev. Wm. L. Roberts, Rev. Mr. Roney, the late Rev. John Fisher, Rev. Jas. Wallace, Rev. A. Stevenson, Rev. Jas. W. Shaw, Rev. Jas. M. Beattie, Mr. Nathaniel Allen, and Mr. R. Z. Willson. Rev. Jas. M. Willson, Rev. Jas. M. Beattie and R. Z. Willson were brought up in its bounds; Mr. Beattie was born there.

**Ambassador.** *French diplomacy, faithful to the Papacy, has made the protection of Popish Missionaries and Converts a subject of special stipulation.* Half-yearly couriers from the interior of China visit Machao, and secretly conduct thence the newly-arrived Popish emissaries to the Roman-Catholic flocks in the Central and North-western Provinces; where one Popish Society alone, the Institution for the Propagation of the Faith, professes to number its ten Bishops, four Assistants, and one hundred and forty-four Priests."

**Syria.**—This ill-populated and ill-governed country is not likely to become permanently peaceful so long as it remains under the Turkish yoke. One well acquainted with the country says "The hatred between the Druses and Maronites is as deadly as ever, and a favourable opportunity only is wanted to kindle up anew the flames of war. The course pursued by the European powers is, I apprehend, not calculated to allay this hostile feeling. The French government is universally considered to side with the Maronites, and the English is supposed to have an equal influence over the Druses. Far better had it been, humanly speaking, if Mohammed Ali had retained possession of Syria. It would seem that the Sultan cannot govern it, at least without the aid of Europe; and the governments of Europe are so jealous of each other, that their aid can never be hearty or effective. The great consolation is, that God reigns, and that his purposes, which are all the best, will be accomplished. During the operations of Chekib Effendi on the mountains, all foreigners were ordered to Beirout. He has now revoked his order, and the Missionaries are again returning to their station at Abieh. It has been a year of great hinderance to our work, but of gracious providence to ourselves; and we trust yet to see days of larger prosperity."

**Italy.**—A revolution may take place any day in Italy, that will utterly abolish the temporal power of the Roman Pontiff. The government is of the very worst kind. So bad, that fifteen years ago the five great powers—among them, of course, Russia—joined in a diplomatic note requiring various reforms. These were promised, but have never been made. And hence, we hear of little else than riots and other symptoms of revolution. By the last accounts it appears "that the Pontifical Government apprehend another movement in Romagna. The political prisoners confined at Civita Castellana, have attempted to escape. The guards were obliged to make use of their arms, and killed and wounded several of them. At Imola, a detachment of Carabiniers and Swiss soldiers having met in the streets a band of young men singing patriotic songs, fired upon them, and killed two and wounded some others. Much agitation had prevailed at Forli since the murder of the Commissary of Police of that town."

**Great Britain.**—1. *Welsh Calvinistic Methodists.*—"This body forms an important item in Great Britain. It numbers seven hundred and fifty chapels, one hundred and thirty-four ministers, two hundred and seventy preachers. It has in its connexion fifty-nine-thousand three hundred and fifty-eight members, and sustains four foreign missionaries: its Sunday scholars and teachers amount to one hundred and seven thousand two hundred and fifty-two. The Welsh Calvinistic Methodists are in fact a part of the Presbyterian family. So their delegates to the General assembly of the Free Church of Scotland declared." They are not to be confounded with the Wesleyan Methodists, from whom they differ in doctrine and in government. In both, they are sound Presbyterians. There are some congregations of this body in the United States: we believe in the state of New York.



2. *The Protestant Alliance.*—This scheme does not seem to be so popular with the Free Church as was anticipated. Indeed, it appears from the following account of the proceedings of the Free Presbytery of Greenock which we take from the Greenock Advertiser of January 30th, that it meets with earnest opposition. The extract is rather long, but we would not be doing justice to our readers were we to omit any of it. During the sessions of this Presbytery,

“Mr. Smith begged to give notice that at next meeting he would move an overture to the General Assembly on the subject of Christian Union. A few words of explanation might be requisite. It was known that a committee, consisting of some of the leading ministers and elders of the Free Church, had been appointed in May last to co-operate with other Churches for the defence and promotion of truth. That committee had subsequently, in concert with ministers of other religious denominations in this country, addressed a circular to the “Evangelical Churches of England, Wales, and Ireland,” submitting a proposal for a preliminary conference to be held at Liverpool. The conference took place, was numerously attended, and had since published their proceedings to the world. From this publication it appeared that the basis of the proposed union was one which, in his judgment, and that of many others, was calculated to injure the integrity of divine truth; inconsistent with the testimony borne by this Church, both in ancient and more recent times; pregnant with endless practical difficulties and contradictions, and fatal to the great object at heart. Hence the necessity of the Church making it manifest that she was in nowise compromised by what had been done by the committee, or any of its members. The subject was so important that he would give notice in the very terms of his intended overture:—“Whereas the Presbytery of Greenock are deeply sensible that visible union amongst professing Christians is an object highly desirable, but only on Scriptural grounds: And whereas attempts have been lately made to accomplish this object on a basis manifestly defective: And whereas any such attempts, however well designed, must retard, instead of advancing, the object in view: It is, humbly overtured unto the Venerable the General Assembly of the Free Church, that in any measures she may adopt for the promotion of Christian union, strict regard shall be had to the whole truth of God as exhibited in her various standards, and nothing done to compromise her testimony recorded in her Claim of Right of 1842, and Protest and Act of Separation of 1843; without prejudice to present co-operation with other Churches for practical ends.”

Mr. Bonar was glad at the introduction of the overture just read—expressing as it did most accurately his own views. He would beg the Presbytery, however, to remember, that the subject it referred to was not only of great, but urgent importance, and that it ought to be discussed on an earlier day than the usual time for their next regular meeting. He would suggest the last Wednesday of February. It was notorious that the views and objects of the “Alliance” Mr. Smith spoke of, had been advanced by meetings and pamphlets, and every possible way; and thus much error circulated among our people, whilst nothing had been done by those who could not regard the alliance with favour. He concluded by urging the Presbytery to arrange for the discussion of the overture on an early day.

Dr. M'Farlan said that he wished his friend Mr. Smith had taken the advice which he had offered to him in private, namely, to make himself better informed respecting the facts in the history of the present attempt at union before he brought forward his overture. He would not be tempted by what had been said to enter into the discussion of the merits of that overture, but recommended Mr. Smith to withdraw it, and give notice generally that he intended, at next meeting, to lay a motion or overture before the Presbytery on the subject referred to; and if, in the mean time, he would come and converse with him, he would show him that he had misapprehended the nature of the position which the Conference at Liverpool had assumed. He took the present opportunity of informing his brethren in the Presbytery, lest it should be supposed that he had been concussed into the course which he had intended to pursue by the notice which had now been given, that, having gone to the meeting of the Aggregate Committee held at Liverpool a fortnight ago, he had come to the decided opinion, from what he saw and heard there, that there could not be any cordial or effective co-operation in the accomplishment of common objects in a body composed as the Aggregate Committee now is. Under this impression, and before he left Liver-

pool, he wrote a letter to his friend, Dr. Buchanan of Glasgow, announcing his intention to withdraw from the Committee. He left Liverpool about midday of the day before the discussions were closed and the resolutions of the Committee passed. Almost immediately after his return home, he wrote a letter to Mr. Henderson of Park, the chairman of the Glasgow Committee, resigning his place as a member of that body, but was prevented from despatching it, by his receiving letters from two friends for whom he entertained the greatest respect, earnestly requesting him not to withdraw until they had an opportunity of corresponding or conversing with him. He had seen since that time the Resolutions adopted by the Aggregate Committee, and they had not, in any respect, removed his unfavourable impression, or induced him to depart from his determination to abstain from being a member of the proposed Evangelical Alliance. The Presbytery might therefore consider his resolution as fixed. He was not now called on to assign his reasons; but this he was compelled to say, they were altogether different from those contained in the overture which had just been read.

Mr. Bonar wished Mr. Smith to allow the overture to stand as it was—it seemed to him that the facts of the case were indisputable, being put forth by the Conference itself.

Mr. Smith rejoiced that Dr. M'Farlan had publicly expressed his withdrawal from the Conference. He refused, however, to alter the overture. Dr. M'Farlan's objections and his were totally different. It was not merely on account of practical collision with any parties that he objected, but to the principles of the Union. He was told that these he had mistaken or mis-stated. This he wholly denied—the basis adopted by the Conference was patent to every one, and there was nothing either asserted or implied in the overture but what he should be able to substantiate. He had not acted on his individual responsibility, nor would this Presbytery stand alone; the same course would be taken forthwith in Glasgow, Dunoon, Stirling, and other Presbyteries.

The longer we reflect upon the subject the better we are satisfied that the ground occupied by Mr. Smith is the true ground. Union, to be of any real advantage, must be union in the truth; *organic* union. Confederated unions have no scripture warrant, and do not even commend themselves as expedient.

3. *Ireland.*—This Kingdom is certainly threatened with the horrors of famine and, perhaps, of pestilential disease, as a consequence. Sir Robert Peel says in his last speech,—“Matters in Ireland look serious, and every day is making them worse. Disease is already doing the work of death, and if my anticipations prove correct, that unhappy country is destined to become a huge charnel-house.” This is probably an extreme statement made, in part, for political effect; but it must have a pretty certain foundation in facts, or so cautious a statesman as the Premier would not have ventured upon it. The South of Ireland was scarcely ever more disturbed. “Brutal murders, assassinations, and illegal associations” have gone to such an extent in some districts, that a law has been proposed in the House of Lords, whose stringency may be judged of, when we state that one of its provisions is, that this act having been previously proclaimed as in operation in any particular disturbed section, “people are not to be out of their homes from sunset to sunrise.” The Queen's colleges have been arranged; Papist Principals to preside over those (two) in the Popish part of the country, and a Presbyterian in Belfast. O'Connell is becoming very infirm. He requires help in entering or leaving the House of Commons.

*The East Indies.*—The English are again at war in Hindostan. Their enemies, now, are the Sikhs, whose territories lie between the upper branches of the Indus. They invaded the British dependencies with an army of 80,000 men. The result was a bloody battle of three days, resulting in great loss on both sides; in which, however, the British were victorious. The history of the British empire in the East is almost a constant succession of wars. Their rule there is founded in blood and treachery.

*Mexico.*—The revolution has been successful, and Paredes is now at the head of a provisional government. Of course, the power is now in the hands of the war party, and they are sustained by the bulk of the people. As an illustration of the woful religious and social state of this popish and priest-ridden country, we present our readers with a description, by an eye-witness, of a Sabbath in the city of Mexico.

Whatever may be the impression of a stranger in Mexico as to the gaiety of the city during the week days—though comparison in this particular may be much in favour of many cities in Europe of equal size—yet no one can doubt, that in extent, and variety, and diversions, and dissipations, Mexico, on a Sunday, can more than compete with the most festive of them. As soon as you are awake, you are saluted with the sounds of military music, in which the Mexicans profess a decided excellence. Regiments of soldiers are assembled in the Plaza Mayor, are reviewed, and on this day they present a neat and cleanly appearance, which is more than can be affirmed on any other. On this day the Cathedral is crowded with the fashionable and the wealthy of the city. By far the greater proportion of the visitors is the fair sex; and there is here presented a display of beauty and elegance which cannot fail to impress the most insensible.

The service over, you pass into the street, where, ever and anon, a religious procession crosses your path, accompanied with all the parade that rich dresses, gilded images, and gold and silver church furniture can afford. The houses, too, are decorated, the inhabitants exhibiting from their balconies their most costly ornaments and dresses. All is bustle and animation. At a corner of the great square are suspended huge placards, on which the nature of the day's amusements is depicted in every variety of colour. Here is a pictorial illustration of the most prominent attractions at the great theatre, which, in common with all the rest, is open twice on this day. A little farther on, is a full length figure of Figaro, which draws your attention to the fascinating allurements of the opera. The bull fights next solicit your notice, announcing the most terrific particulars. Nor are the minor theatres behindhand in presenting their attractions. Endless varieties of other exhibitions put forth their claims. A balloon ascension is advertised for the afternoon. One would suppose, too, that the old Roman gladiatorial shows were revived; for one spectacle is a contest between a man and a bear. Cock-fights, dog-fights, and fandangoes are announced in every quarter of the city. Horse-racing, the circus, jugglers, posture-masters, tumblers, fire-eaters, concerts, cafe gardens, fencing-matches, pigeon-shooting, gymnastic exercises, country excursions, balls graduated to every pocket, form but a fraction of the entertainments to which this day is devoted. In the afternoon, the public promenades are thronged, and the long array of equipages, with the rich and gay dresses of the *senoras*, is calculated to convey an imposing impression of the wealth and luxury of the city. In the evening, the theatre presents a spectacle, which probably few theatres in the world can parallel. The beauty, elegance, wealth, and luxury of Mexico, seem concentrated into one brilliant focus.

The finale of the day is generally wound up by a splendid display of fireworks; and thus concludes a Mexican Sunday, and in no other part of the world probably is Sunday so spent—not even in Italy.\*

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#### AFFAIRS AT HOME.

*Statistics. New Hampshire.* There are in this State more than six hundred ministers—or about one to every four hundred of the whole population of the State, which is about 250,000. There are 171 Congregationalist; 13 Unitarian; 108 Free-will Baptist; 114 Methodist; 59 Calvinistic Baptist; 28 Universalist; 5 Presbyterian; 21 Christian; and 10 Episcopalian. There is one College—Dartmouth, at Hanover. In 1845, there were in this institution 190 literary students, and 89 in the Medical department.

*The M<sup>o</sup>Queen case again.* This gentleman's case is very restless. It seems impossible, at least for the body to which he belongs—the Old

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\* Yes. In Paris, and in many other cities of Europe.

School Presbyterian—to lay it so that it will not show life. He was suspended some years ago for marrying his deceased wife's sister, but has made an effort at every session of the Assembly since, to be relieved from censure. It will be up again before the Assembly this spring as a reference from the Presbytery of Fayetteville of which he was a member. He will probably succeed—if not this time, soon.

*Claim for Damages.* Three popish priests have entered suit for damages, for the loss of St. Augustine's Church in Philadelphia, which was burnt by the mob two years ago. They claim \$100,000. The singularity of the case is, that they enter their suit as members of a Popish order, the hermits of St. Augustine—and that too an order bound by the vow of poverty! The Solicitor of the county takes issue on this point, denying that this order has any corporate existence in this country. However, as Papists get nearly all they ask for, the money will, probably, have to be forthcoming.

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OBITUARY.—ALEXANDER M'CREA.

Mr. M'CREA was a native of Ireland, but emigrated to the United States when about ten years of age. About his twenty-fourth year, he became a member of the Reformed Presbyterian Church, and soon after was ordained a ruling elder.\* Mr. M'CreA was in many respects a rare character. Poor in the things of this world, he was rich in all that is really valuable. He was endowed with a very superior intellect, and had stored and cultivated it by much and choice reading. He understood well the system of grace, and, in no ordinary degree, appreciated and admired the grandeur and symmetry of scriptural doctrines and institutions. He delighted in contemplating the varied excellencies of those peculiar principles which he had, through conviction of their truth and value, espoused in early manhood. He saw, and honoured Christ, not only as his priest in whose atonement he trusted, but also as a king—as king of nations, as well as king of saints.

Perhaps his mind was too much occupied, comparatively, with the exalted theory of religion, and too little with those more strictly spiritual, and personal researches by which the Christian makes his "calling and election sure." Hence it may be, at least in part, he was afflicted with seasons of spiritual darkness, of which he would sometimes complain to his most intimate friends. But while he himself thus humbly and tremblingly doubted at times of his interest in Christ, his doubts were not shared by those who knew him well. His piety and sincerity shone clear in his prayers. His prayers were full of matter, and sublimely reverential, concise, and pathetic. He excelled in prayer, and unconsciously bore witness by his spiritual *unction* and fervency, to all who heard him, that he was, indeed, holding communion with Christ—that he was an "Israelite indeed in whom there was no guile."

His life and deportment corresponded with his profession. He lived as an exemplary Christian. No one was more generally beloved by his neighbours, without distinction of sect or party. His death was widely, and deeply regretted: It spread a gloom over the community.

Mr. M'CreA had abilities and acquirements sufficient to have rendered him eminent in a public sphere. Few men, whatever their opportunities, were more eloquent. When roused to the effort his style

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\* He was at the time of his decease, and for some years previously, a ruling elder in the congregation of Sterling, New York, of which Rev. Wm. L. Roberts is pastor.

was nervous and beautiful, his thoughts unusually apposite and eloquent, and he had all the ability requisite for their proper arrangement for argument or illustration. His speech on the New Light controversy, when that subject came up incidentally, in the old Northern Presbyterian in the year 1831, in Albany, was remarkable for its logical power, and beauty of expression. Had he possessed a more vigorous and active, and enterprising spirit, he might have been far more useful. This was a defect in his character. He needed to be roused. In ordinary circumstances, he loved retirement and repose: partly owing, perhaps, to the many and exhausting trials which befell him in temporal things in his earlier days.

He died on the 6th of February, 1844, in his 65th year, of epidemic erysipelas, having been 40 years a member of the Reformed Presbyterian church. His removal was sudden: but not premature. Owing to a severe fall from the scaffolding of his barn, his physical and mental powers were rapidly decaying, and he was mercifully snatched away from what threatened to be a premature dotage. He died on Thursday, and on the following Monday, his most amiable wife died of the same disease. They were buried in the same grave. "Lovely and pleasant were they in their lives, and in their death they were not divided."

*(Communicated.)*

DIED near Greensburgh, Westmoreland, Co., Pa., on the 5th day of October, 1845, WILLIAM JAMES, infant son of James and Matilda Neely, in the sixth year of his age.

This oldest and only son was seized with that rapid and violent disease the croup, which soon terminated his life. It was hard to witness his departure, but we cannot regret that he is removed from a world of sin, temptation and sorrow, to a world (as we trust) of sinless purity and endless happiness. "Suffer little children to come unto me."

J. N.

☞ "The Presbyterian's Armory," and the "Reformed Presbyterian," have both come to us at the commencement of their new year, enlarged, the former by the addition of sixteen pages, the latter, which is also improved very much in its external appearance, by the addition of eight. The Armory now contains nearly the same amount of matter as the Covenanter—the Reformed Presbyterian about three-fourths as much. It is an encouraging circumstance, amid much of an opposite character, that so many periodicals appropriated to the advocacy of Reformation principles, are now so well sustained. To establish one, was considered quite an enterprise a few years ago.

☞ We would have great pleasure in publishing the amount of Congregational collections in behalf of Missions, and the Theological Seminary. If our correspondents furnish the information, it will prove highly interesting to the church. The annual collection for the Seminary by the 2d. Cong. New York amounted to \$85 90. And the semi-annual collection for the same purpose by the Cherry Street Cong. Phila. amounted to \$35.

☞ A slight error occurred in our notice of the Conococheague congregation. John Renfrew did not reside as there stated in Adams Co. That clause was designed to refer to "Sarah Morrow, and Thomas Cross." Mr. Renfrew resided in Franklin Co. very near the present centre of the congregation.



## ACKNOWLEDGMENTS.

Allegheny, Pa., James Murdoch, Esq., John Cameron, John Cabbage, L. M'Intosh, Alexander Cummins; Bradford, Vermont, Rev. Silas M'Keon; Chili, Ill., Isaac Adair; Mercer, Pa., James Woods; North Jackson, Ohio, Wm. Young; Ogdensburg, N. Y., Miss Mary Jane Glass; Phila., Pa., Wm. Chestnut, Rev. Geo. Chandler, David Ray, Adam Steele; Pittsburgh, Pa., James Tibby, John Hunter; Surgeon Hall, Pa., Samuel A. Sterret, M. D.; Venice, Pa., Rev. Wm. Slater, each, \$1,00.

The Reformed Presbyterian Missionary Society of Pittsburgh and Allegheny, at its annual meeting in January, appropriated the sum of \$50 to aid in carrying out the resolution of Synod's committee in reference to the exploring of a field for a Foreign Mission. This sum will be forwarded to Synod's treasurer in due time. *Communicated.*

Dr. Willson has received a call from the congregation of Cincinnati. In this connexion, we take the liberty of stating that Dr. Willson is desirous of visiting the sister Synods in Ireland and Scotland, during the coming summer. A small part of that which is due by the church will suffice to enable him to accomplish his design. If this hint avails any thing, we would suggest that it be at an early period, as he should sail by the middle of May.

The New York Presbytery meets in Newburgh, on the second Tuesday of May next, at half past seven o'clock, P. M. The Presbytery of Illinois in Elkhorn on the third Monday of May.

NOTICE TO CORRESPONDENTS.—Obituary of Mrs. Blackwood in our next.

## VALUABLE BOOKS.

We would call the attention of our readers to the books advertised below by Mr. Evans. They are very valuable, and many of them cannot be obtained elsewhere.

The Pastor and the Prelate, by the Rev. David Calderwood. Price 50 cts.—Lex Rex, or the Law and the Prince, by the Rev. Samuel Rutherford. Price \$1,62½.—Brown of Wamphrays, Apologetical Relation of the particular Sufferings of the faithful ministers and professors of the Church of Scotland. Price \$1,50.—A complete edition of the works of George Gillespie, viz.: Aaron's Rod Blossoming, or the Divine ordinance of Church Government vindicated. Price \$1,62½.—A Dispute against the English Popish ceremonies, obtruded on the Church of Scotland. Price \$1,50.—A Treatise of miscellaneous Questions. Price \$1,00.—Sermons and controversial Pieces, &c. &c. Price \$1,37½. The above series go together.

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### TERMS.

## THE COVENANTER

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Agents and others can make remittances at our risk. Six bank notes can be enclosed in an ordinary sheet of letter-paper, without incurring additional postage. Payments can also be made at the various post-offices where the magazine is received. The postmaster will give an order on the postmaster in Philadelphia for the amount paid him, and this order can be transmitted to us by mail. This latter mode is, on various accounts, the safest and best.

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THE

*the Reformer*

**COVENANTER,**



DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

EDITED BY

JAMES M. WILLSON.

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"The Law of the Lord is perfect."—PSALM XIX. 7.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—PHIL. III. 16.

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PHILADELPHIA:

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WILLIAM S. YOUNG, PRINTER.



## ACKNOWLEDGMENTS.

Chandlersville, O., Wm. McNaughton; Norwich, O., Richard M'Gee; Philadelphia, Mary Suffren, David Harshaw, John Creighton; West Liberty, O., John Pollock, each \$1.00.

NOTICE.—Subscribers who have not yet paid, will bear in mind, that the Covenanter will be *one dollar and fifty cents* to those who do not pay before the end of the year.

NOTICE TO CORRESPONDENTS.—“Rights of Conscience,” “Obituary of Mrs. Wool,” and “Letter of A—S— in our next.” The latter was mislaid, or it would have appeared in this number.

☞ The Presbytery of the Lakes will meet in Beech Woods the first Wednesday of May, at 10 o'clock, A. M.

## VALUABLE BOOKS.

☞ We would call the attention of our readers to the books advertised below by Mr. Evans. They are very valuable, and many of them cannot be obtained elsewhere.

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# THE COVENANTER.

MAY, 1846.

## THE SECOND BOOK OF DISCIPLINE.

We hazard nothing in saying that the second Book of Discipline is the most remarkable, and, in many respects, the most valuable synopsis of the principles of church government, ever compiled by uninspired men. Whether we consider its doctrines, its history, or its influence upon the ecclesiastical order and polity of the churches in Britain, and among the churches descended from them, this document is worthy of the highest regard. It will never be forgotten while the memory of Scotland's Reformation lasts: for it not only embodies all the attainments of the First Reformation, but it shadows forth, and in no indistinct outlines, all that was attained during the Second Reformation, and even more. Collecting, as in a focus, all the lights of her earlier struggles, the Second Book of Discipline irradiated with its effulgence the field of the after conflicts of the Church of Scotland.

Before proceeding to the consideration of the work immediately before us, it may be well to look back a little further to its less distinguished, but worthy predecessor—the first Book of Discipline, which was, for nearly twenty years, an acknowledged standard of the Scottish Church. It was compiled in the year 1560, by a committee, consisting of John Knox, John Winram, John Spotswood, John Douglas and John Row (or Rough,) \* and, then adopted by the General Assembly, but it never received, as did its successor, a civil sanction.†

The first Book of Discipline is, for such a work, sufficiently voluminous. It occupies nearly forty closely printed octavo pages, and contains sixteen chapters, relating to church government, to education, to the finances of the church, to censures, worship, marriage and burial. And, as far as its *principles* are concerned, it cannot be said to be at variance in any essential particular with those documents, which have, to a considerable extent, superseded it.‡ It is, however, unquestionably charac-

\* Knox's History, Glasgow Edition, 1832, p. 223. John Knox was, at least, the *chief* penman.

† The greater part of the nobility subscribed it, (Knox, p. 223,) but they were unwilling to give it the force of law, on account of its doctrines respecting the "ecclesiastical goods." They had seized upon them, and, had this book received a civil sanction, they would have been compelled to disgorge.

‡ The only instance—unless the temporary appointment of superintendents be an exception, which it is not—in which this book varied in principle from the Second, was in the annual election of the elders and deacons. In this, it resembled the Holland Church. The principle of popular election is fully recognised.

terized by some practical features—we refer chiefly to those respecting superintendents and readers—which indicate that it was framed in the incipient stages of a reformation, and, hence, in the course of a few years measures were taken for its improvement, which resulted in the formation of a more complete and a better digested document. Still, there are portions of this first Book, which never having been superseded, or set aside, we must acknowledge and claim as embodying the principles and aims of that church whose faith we have inherited and embraced. For example, chapter vii., which treats of “Schools and Universities,” contains the most masterly synopsis of sound principles and wise practical directions on the subject of both a common and a finished education, that the world has probably ever seen. Even Scotland has many steps to take before she fills up the outline marked out, so long ago, by her sagacious and intrepid Reformer. We hold to this part of our ecclesiastical attainments. And we expect to see the day—at all events, the day will come—when the noble and patriotic scheme of education adopted three centuries ago by the Church of Scotland, will be carried out there, and in other lands.

But we leave the First, to consider the second Book of Discipline. As we have hinted, the Scottish kirk early desired to present to the world a more finished exhibition of her principles on government, worship and discipline.\* She found it necessary, in her protracted conflict with a court generally hostile, rarely friendly, to fix with more care the true landmarks of ecclesiastical order and government, to erect firm and legal barriers against the encroachments of the civil power—to “*rid her marches.*” Hence in March, 1575, soon after Andrew Melville’s return from Geneva, a committee, consisting of their ablest men, with Melville at its head, was appointed to prepare a revised book of discipline.† They set about the work at once, and with unusual vigour: bringing to the task no ordinary amount of ability, and learning, and experience. Indeed, that no work of the kind, not even excepting the Westminster standards, was ever gone about with more care, with more integrity of purpose, or with greater diligence, the following extract from a letter of remonstrance addressed by James Melville, in the year 1588, to some of his backsliding, or at least, wavering brethren, bears ample witness. He says, referring to the compilation of this book:

“To your great reproof I must call to mind the notable occasions of attaining the knowledge in these matters (of church government,) that God offered unto you. . . . For besides your private studies in reading of the scriptures, and so many learned men’s writings on these points, agreeing all in effect, in most sweet harmony, (wherein, if ye had been as diligently occupied as God gave time and occasion, ye needed not to allege ignorance for an excuse,) how were these heads handled publicly in the Assemblies? has not the General Assembly, by the space of six or seven years almost, been hotly occupied in these questions? Were not the ministers, in all the quarters of the country, earnestly expected, and by public authority commanded, to search and seek the scriptures diligently, and all kind of writers, old and new, for finding forth of the solid and undoubted truth? Were there not conferences appointed to be had in all parts among the brethren, in their weekly exercise and provincial assemblies, from which, men well instructed with reasons, and the judgment of the rest, were sent from time to time to the General Assembly, where, both by private and open reasoning, the opinions and sentences of all men were examined and tried, through every head of the Discipline of the kirk; and after long and often

\* The term “discipline,” in the title of the book, comprehends all these.

† M’Crie’s life of Melville, Oxford Ed. p. 234.

reasoning, all put on voting, and by a whole and uniform consent and agreement of the whole kirk in a General Assembly, concluded, and digested in conclusions, and iaregistrated in the books of the said Assembly, and extract thereof ordained to be given to every presbytery throughout the realm? Whether if this, joined with the continual practice of the self-same discipline these divers years by-past may make us inexcusable before God, his kirk, and angels, the very blind world may judge."\*

This registration took place in April, 1578: the whole church having laboured for three years to bring their Book of Discipline to as perfect a state as possible. And now, we ask, was there ever a work on church government compiled with so much pains, under so favourable opportunities, or with so entire unanimity? Here were no clashing views to be reconciled: no lagging friends to be stimulated. All acted together, and unanimously,† and their works "praise them." The document thus produced, remains, and ever will remain, a monument of the wisdom, piety, faithfulness and zeal of the worthies of Scotland's First Reformation.

From this time forward, until the fatal restoration of Charles II., in 1660, the second Book of Discipline was inseparably linked with all the reformation efforts and attainments of our covenanted fathers. It was sworn to in the National Covenant, 1581. In 1592, it became the law of the land by express statutory enactment. In 1637, the battle of Presbyterianism was fought around it, and in 1649, the last step of reformation attainment, the abolition of patronage, was taken in *avowed* pursuance of its provisions.

As we proceed, it may be necessary—at all events it is proper—to confirm our statements, that this book was sworn to in the National Covenant, and that when the Covenant was renewed, it was in view of its obligation. Happily, this is done to our hand by writers incomparably better qualified to do it than we are. John Brown of Wamphray thus argues:

"This is certain, that there was some government of the church sworn to in that Covenant; for there are these words in it, "That we join ourselves to this reformed kirk in doctrine, faith, religion, and in discipline," and adds on another page, "In this same assembly, (1581,) the second Book of Discipline was inserted in the registers of the church, and immediately after the Covenant was inserted, that all posterity might see that the government which they swore to maintain, and own in the Confession or Covenant was *the same which was contained in the second Book of Discipline*; and thus, that Book of Discipline, and the Confession or Covenant did harmoniously accord."‡

This is very explicit testimony. But we can adduce still better, that of the celebrated George Gillespie. In his work, entitled "Dispute against the English Popish Ceremonies," written in 1637, in reply to the so-called Bishop of Edinburgh, who took the ground that the second Book of Discipline was *not* sworn to in the National Covenant, and, hence, that the church of Scotland was not bound by covenant to reject prelacy, Gillespie, among many other things to the same effect, says:

\* Calderwood's Hist. Ed. 1843, vol. iv. p. 223-4.

† It is a remarkable fact that until 1597, "nothing of importance ever passed in the General Assembly, till all were fully resolved, and in one voice thereunto, namely, in the whole point of discipline." This is their own statement. See Calderwood, vol. v. p. 571.

‡ Apologetical Relation, Edin. ed., 1844, pp. 201, 204. This work was written, or, at least, published, in 1665. The author was personally cognizant of the proceedings and arguments of the whole Second Reformation.



“The Bishop doth but needlessly question what is meant by the discipline whereof the oath speaketh; for howsoever in ecclesiastical use, it signify oftentimes that policy which standeth in the censuring of manners, yet in the oath it must be taken in the largest sense, namely, for the whole policy of the church; for, 1. The whole policy of this church did at that time go under the name of discipline; and these two books wherein this policy is contained, were called, The Books of Discipline. And *without all doubt*, they who swore the oath meant by discipline that *whole policy of the church which is contained in these books.*”\*

These quotations, and others might have been adduced, establish our statement beyond all controversy. It appears—and this is the fact—that the prelatist party just before the Second Reformation, endeavoured to convince the people of Scotland that they were not bound to the Books of Policy, and, hence, the occasion of that part of the argument of Gillespie, from which we have taken a short extract. And, indeed, he is but little conversant with the history of those times who does not know that this topic constituted one, among many, which then divided the Covenanters, and the prelatists. Which had the right, none of our readers will, we think, for a moment doubt.

Under these circumstances, we are not surprised to find that the church of Scotland has adhered ever since, with the firmest grasp, to this document as one of her standards on church government.† And hence, we find her always very careful to do no act which would loosen it from its high position. Consequently, in the act adopting the Westminster Directory, passed Feb. 3d, 1845, they expressly recognise the continued obligation of the Books of Discipline, when they say, “That this (act) shall be no prejudice to the order and practice of this kirk, in such particulars as are appointed by the Books of Discipline, and acts of assemblies, and are not otherwise ordered and appointed in the Directory.” And hence, also they constantly appealed to the very last, whenever there was occasion, to the Second Book of Discipline, as an authentic standard. For example, the act to which we have referred, abolishing patronage, runs in the following terms: “Whereas patronage is *contrary to the second Book of Discipline,*” &c. We need not, however, insist upon any inferential argument to prove that the Covenanting church in the British Isles all along recognised this book. The old Scottish Testimony is as express as words can make it. Besides referring constantly to the Books of Discipline, as embodying the principles of the Reformed Presbyterian church upon the subjects of which it treats; this Testimony, which is also the Testimony of the church in Ireland,‡ expressly ratifies and confirms the second Book of Discipline, as one of the subordinate standards. We give the words of the Testimony.

“Again, the Presbytery hereby testify and declare their approbation of and adherence to all the different steps of reformation, that ever, in any period, were attained unto in this church and land: particularly, besides what has been mentioned above, they declare their adherence to the Westminster Confession of Faith, as it was approved by act of the General Assembly of the Church of Scotland, Anno, 1647: Catechisms, Larger and Shorter; Form of Church Government;

\* English Popish Ceremonies, Edin. ed. 1844, p. 213.

† This is true, not only of the church during the Second Reformation, and of the Covenanting church since, but also of the church of the Revolution Settlement. The second Book of Discipline is still a standard in the Free Church, and in the Establishment.

‡ We do not know whether in the adoption of the new Testimony, the old one is considered to be entirely displaced. If it is, we should regret it.

Directory for worship; and *Books of Discipline, as agreeable to, and extracted from, the sacred oracles.*”\*

This is conclusive. The Covenanting church in the British isles, has never thrown aside or dropped the second Book of Discipline:

In view of all these facts, the inquiry becomes one of no small moment, Do we in this country sustain any other relation to the 2d Book of Discipline than our sister churches have done? than our fathers did during the last, as well as the preceding century? Can we now refer to this singularly excellent compend as an authoritative exposition of the principles of the Reformed Presbyterian church in reference to matters of ecclesiastical order and polity? or can we not? On this point, we remark, 1. That, from the foregoing statements, there can be no manner of doubt of its having been an authorized book of reference among all Covenanters when the church was organized in this country. 2. That, consequently, the church in the United States, sustained, at least until the period when it assumed an independent existence, substantially the same relation to the 2d Book of Discipline, as did the church of which she was a branch. And 3. It is equally plain that she must have continued to do so, at least until the adoption of a new Testimony and of a new draught of the terms of ecclesiastical fellowship.

So far, there can hardly be two opinions. *All*, ministers, elders, and members of the church, having given, up to this date, their assent to the doctrines and order of the church as these were exhibited in her long-recognised standards, could by no possibility sustain any other relation to this book than to any other document in which her faith and standing were held forth. Now, there certainly has never been any act by which this document has been set aside. This is indisputable, and undisputed. That the church may set aside this, or any similar document, provided she present all its attainments in a more complete form, or, even in another form of words, we presume will not be questioned. We do not question it. She has not, however, done this, either professedly or actually, with respect to the document before us. The inquiry, then, assumes this form. Did not the compilation of a new Testimony here, and the adoption of another draught of the terms of ecclesiastical fellowship, in which there is no express reference to this Book as there is to the Westminster Form of government, dislodge it from its position, and convert it into a mere historical document? We think not. And

1. The mere omission of its name or title, in the terms of church fellowship, does not, *of itself*, work any such result. Neither the Directory for Worship, nor the Westminster Form of church government, are mentioned or even alluded to, in the terms of communion among our brethren in Scotland. And yet none, we imagine, will infer that they are no longer held as belonging to that church's formularies. 2. In framing these terms, no change was contemplated in the *principles* of the church. To suppose this, would be too serious an impeachment of the fathers of the church in the United States, and of the intelligence, or honesty of their children: for we have always maintained that we are in principle at one with our brethren over the ocean, 3. If this Book contained, when the terms were drawn up and before.

\* Act and Testimony. Belfast ed., 1832, p. 174. Allusions by way of proof to the Books of Discipline, occur on pages 162, and 163. In the latter, it is in one instance, to the “second Book of Discipline.”

an exhibition of the principles in relation to church government, which characterized the Second Reformation, and the Reformed Presbyterian church in the beginning of this century, it *does so still*. Either this, or these principles have changed. 4. There is the same reason for continuing to retain this book, that there was during the Second Reformation, when our fathers refused to lay it aside. They had the Westminster Formularies, as well as we, and yet there were matters connected with the "order and practice of the Kirk," for which they would retain this book. So should we. 5. These very terms declare that we receive the Westminster formularies "as they were received by the church of Scotland:" but that church received them with the proviso that in so doing "no detriment should occur to the order, &c. of the Kirk as appointed in the Books of Discipline." 6. Our fifth term of communion expressly homologates the principles and testimony of the sister churches: their *then* standing as well as their past contentings.\*

These reasons appear to us entirely satisfactory. Either the 2d book of discipline is now an authoritative book of reference, by which to ascertain the covenanted system of ecclesiastical order, or that system has become modified in our hands. If it was necessary, as they at least held it to be, to a full exposition of the principles of our forefathers, it is equally necessary as an exhibition of ours, provided we hold the same doctrines, and, as we have seen, we do expressly acknowledge this, in our fifth term of ecclesiastical fellowship:

We are aware that objections, and some of them, at first sight, pretty grave, may be offered to the view we have presented. And 1. It may be said that this document had almost disappeared, until within a short time, and how could persons be bound to what they had not seen? We reply, that until very lately, it had become nearly equally rare in the bounds of the sister synods, where they all along expressly recognised it. This may be set to the account of carelessness, forgetfulness, or some other similar cause, but, certainly carelessness, &c., in such matters, cannot alter the church's profession, or set aside her formularies. If so, the catechisms were no longer, until a few years ago, the standards of the Synod of Ulster, because they neglected to bind their ministers and their members to them. If so, the three kingdoms are rid of the obligation of the Solemn League, for few of its inhabitants or its rulers know any thing about it. This would be an easy way of slipping out of the yoke. 2d. It may be objected that if the views above presented be correct, we are bound to *read* the old Testimony. No. For the Testimony here, as we avouch, embraces the same principles, only adapted to the state of things here. Church government is the same every where, and hence, as we have before observed, there is the very same reason for retaining the 2d Book of Discipline here, as in the British Isles. 3. It may be said that in this way obligations may be ignorantly accumulated to any extent—that if one document may introduce another, this may another, and so on *ad infinitum*. To this, we reply, that the difficulty supposed does not exist in this case: for (1.) This book introduces no other. And (2.) This document is not introduced surreptitiously, or so that it cannot be known, *for it is expressly re-*

\* A considerable part of the members of the church here, especially in certain districts, have come from the bounds of the sister Synods, and have been expressly bound at the communion table to this book as containing a summary of their principles on the subject of church government. With them, at least, this book is good authority, unless they have changed their faith with their location.

ferred to in the adopting act of which we have spoken so often.

4. It cannot be objected that some things in it are peculiar to the British Isles, and to the then times. For if this objection be valid in this case, we must not stop here. We must also cut loose from the Covenants: for we plainly assert in our terms of church fellowship that there are some things in them "peculiar to the church in the British Isles." We must go farther, and dislodge the Westminster Form, for it has certain applicatory portions which relate to the then existing circumstances. Finally, all that is "peculiar" in this book in the application of its principles, is very readily discernible, and highly instructive, as showing the precise bearing of its principles. 5. It may be said that some things in it are wrong. If so, let them be shown. But does it not hold out the office of doctor? We reply, Does not the Westminster Form do the same thing? And do not the Scriptures?\* Did not the church of Scotland always do so? And did she not clearly enough manifest her better satisfaction with the 2d Book of Discipline on this point than with the Westminster, when she received the latter with a proviso on this very point?† 6. It may be objected that if we are right in the views which we have presented, there are many persons in the church, who have not had an opportunity of ascertaining fully the principles of the church, and that they have not been dealt with fairly. This is the same, substantially, with the first that we have noticed, and we might dismiss it with the reply already given. But we add, that in those congregations where the whole order of the Scottish church has been exhibited in their organization and practical administration, this objection has little force. Elsewhere we admit, it may be felt as a pretty weighty *argumentum ad hominem*. In any case, however, it cannot avail to set aside any document which asserts the church's faith. The fair and only proper use to make of it, is as a stimulant to greater watchfulness in time to come.

We now leave the subject to the careful and honest judgment of our readers. That it is one of some consequence, all will admit. If our efforts to cast some light upon this subject are the means of awakening greater attention to a document which was so long honoured and conspicuous in the history and contendings of the Covenanted church, we will have our object.

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#### EVANGELICAL RELIGION AND THE ABOLITION CAUSE.

We have been pained to see a disposition and an effort, in certain quarters, to charge evangelical religion *as such*, with hostility to the cause of immediate emancipation. And no secret is made of the attempt to fasten upon the church as an organized body, and, especially upon the institution of a standing ministry, the stigma of being, somehow or other, essentially adverse to human rights.

We make these statements in reference, chiefly, to the course pursued by some of the leading members and organs of the Disunionists, or non-

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\* Ep. iv. 11. 1 Cor. xii. 28.

† The objection that this book contains a paragraph in relation to the "building of bridges," as if it stated that to be among the duties of the deacon, can only be made through entire ignorance of the connexion in which that passage is found. It will be seen by the reader who examines it with an honest purpose, that the whole passage relates to the benefits which would flow from a proper appropriation of the church funds. That there would not only be enough for the necessities of the church, &c. but an "overplus" which might be used by the *proper civil officers* in "building bridges," &c.

voting abolitionists.\* With the views of this party, *so far as relates to emancipation*, we accord. We believe with them, in the essential sinfulness of slavery; that the Constitution of the United States is a pro-slavery instrument, and one of the main strong holds of the demon of oppression in this land; that it is, of course, utterly inconsistent with Christian duty to swear oaths of office and allegiance under such a Constitution; and that little, if any, hope can be entertained of accomplishing the deliverance of the oppressed, while the Union stands. We also hold the principle, and act upon it, that no slave-holder, or apologist for slavery, should be tolerated in the church of Him who came "to break every yoke." But they do not stop here. Finding the state and the church so generally backward or hostile, some of them, and among them are to be found leading men, have jumped to the conclusion, that there is something essentially wrong in civil government itself, and in evangelical religion, and the church *as such*. In regard to evangelical religion, Mr. Garrison uses the following language. It occurs in the columns of the *Liberator*, and is part of a review of Mr. Torrey's† book, in which he expresses his love for evangelical religion and his abhorrence of Unitarianism and some other heresies.

"A thoroughly evangelical church is a satire upon Christianity, and an outrage on all the probabilities of the case," and "we are surprised, moreover, that the religious and the political history of this country,—that the developments of the last fifteen years, in regard to the cause of peace, of temperance, of anti-slavery, of moral reform, of the labouring classes,—and especially that his own atrocious condemnation and cruel imprisonment,—have not opened Mr. Torrey's eyes to see the folly of attaching any importance to his religious creed, or to what he styles, 'a thoroughly evangelical church.'"

Now, while we admit—yea, affirm that the greater part of the so-called evangelical churches in the United States are chargeable with gross dereliction of Christian duty in regard to the slave, we do utterly deny that this has any connexion either with their evangelical principles, or their ecclesiastical organization. And

1. We cannot forget—even with so much of "the experience of the last fifteen years," as may be against us, that the world owes whatever liberty it has, as the former West India bondsmen owe theirs, chiefly, under Christ, to the spirit and struggles, and sufferings, of evangelical Christians. For proof, we go back if you please "fifteen years," to the anti-slavery conflict in Great Britain; but besides this, we make our appeal to all history.

2. The pro-slavery spirit of the churches is no more owing to their religious principles or organization,‡ than the pro-slavery spirit of the country is owing to the Declaration of Independence, or to its republican form of government. On the contrary, just so far as they are indifferent to human rights, they are false to their own principles. The Reformed Presbyterian church is "thoroughly evangelical:" it esteems, as the most precious gift of God, the gospel of his Divine Son. The Associate church is "thoroughly evangelical." Both are "thoroughly"

\* They are sometimes called "Comeouters," and frequently, although improperly, "Garrison abolitionists." This latter term, if it be proper to apply it to any class of abolitionists, belongs rather to a section only of the non-voters.

† Mr. Torrey is now imprisoned in Baltimore for aiding in the escape of fugitive slaves.

‡ We have our eye chiefly on those whose government is Presbyterian or Congregational. Prelatic government, whether among Papists or Episcopalians, favours slavery.



abolition. That most of the churches have lost, to a deplorable extent, that pure and expansive love to man, which the doctrines of grace can *alone* establish permanently in the heart, is due to various causes, and (1.) Many of them are really not evangelical: but are deeply imbued with the unscriptural doctrine, that man can be "justified by the works of the law." (2.) They have been largely overrun with the avaricious spirit of the world: a money-getting and keeping spirit. And hence, in many cases, they do no more than *profess* evangelical principles. (3.) To a sad extent, the anti-christian civil institutions of the country have imbued the churches with their own unholy spirit and doctrines, and so thrust aside and rendered inoperative, their scriptural tenets. Let the pressure of this external influence—from which most of those who assail evangelical Christianity on this quarter have just lately been delivered, be withdrawn; or let them be brought up to act so much faith and honesty as to allow their evangelical principles proper exercise, and they would soon become the warmest friends of the enslaved. No man who really believes and duly improves the doctrine of the atonement, can despise any human being, or think him fit only to be held as a "chattel personal."

3. After all, whence have most of the converts to the abolition cause come? Who compose the rank and file of the great abolition host in the United States? And who are their leaders? We will venture the assertion, that a large proportion are from those very churches, which many love to denounce under the term "evangelical!" That is, from churches, that are neither Popish, nor Unitarian, nor Universalist. Mr. Garrison tells us he was reared in an evangelical church. Is he sure that none of his anti-slavery spirit was imbibed there? In what localities has abolition chiefly flourished? Has it not been in those very places where there is most evangelical religion? Are not New England, and New York, and western Pennsylvania, and Ohio, the strongholds, at this moment, of abolition? And are they not, in Mr. Garrison's sense of the term, evangelical? Was it not in Unitarian Boston that Mr. Garrison was mobbed by "gentlemen of property and standing?" And in Quaker Philadelphia, that a hall dedicated to liberty was burned to ashes? What has Philadelphia, with its multitudes of Quakers, or Indiana, with its numerous infidels,\* done for emancipation?

4. Who have been the chief sufferers in this cause? What was Arthur Tappan, when a price was set upon his head by the southern "chivalry?" What was Amos Dresser? What was Lovejoy? What is Mr. Torrey? What was Theodore Weld and the young men, who, with him, went forth from Lane Seminary, not knowing whither they went? Are they not all of them of those whom Mr. Garrison denounces as incorrigible, because evangelical?

5. Besides all this, where do abolitionists expect to make converts? Is it among those who belong to no church? Your men of the world, whether fashionable idlers, or filthy loafers? Is it among those who never see the inside of a church where the gospel is preached? or is it, on the other hand, among professors of religion in some reputable Christian church? Without contradicting all the facts of the case, there can be but

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\* We infer that Indiana abounds with infidels, at least in certain districts. In no other way can we account for such men as Robert Dale Owen, and Mr. Pettit, receiving seats in Congress.

one answer to these interrogatories; for neither in Europe nor America has abolition made any great progress any where except among the very class who are, almost in so many words, set aside as irreclaimable. There are no greater enemies to the colored race than the class of non-professors, *except it be the Irish Papists.*

In view of all this, and of the lights of history, as well as upon higher grounds to which we can only thus allude, we affirm that the hope of mankind in regard to the progress and establishment of the freedom of the colored race, as well as of all other freedom, lies, under God, in evangelical religion and its professors. We would incomparably rather trust them, in the long run, than Papists, Unitarians, Universalists, infidels, or Hicksite Quakers. That some of the Churches may be ground to powder in the progress of the ear of liberty, we are ready to admit. Most assuredly they will, unless they make their escape from their present position—upholding a false, oppressive and hypocritical Constitution: thus giving their power to the “beast” of Slavery. But they are not *all*, and, especially, not as “evangelical,” to be held as hopelessly irreclaimable.

We fear, and on good grounds, that these sweeping denunciations of “the church” and of “evangelical religion” have their source, in part at least, in hostility to them *as such.*

And 1. Many of the leaders in these denunciations avowedly put no faith in such doctrines as that of the Trinity, or of the atonement, or of regeneration by the Holy Ghost. They deny the inspiration of the Scriptures, and reject *per se*, Gospel ordinances—preaching, sacraments, &c. We cut the following from the Liberator, it is part of the article relating to Mr. Torrey.

“Behold the heretic, and number his heresies! And observe, too, how oracular is the tone of Mr. Torrey, in regard to the several specifications he has made, as if his own views were as plain and undeniable as any of Euclid’s propositions! ‘Eternal punishment was derided’—as if that was a settled question!—‘The atonement was scoffed at’—meaning not the Bible view, but the Calvinistic idea of the atonement—as if from Calvin, on this point, no man may dissent and hope for salvation! ‘The heart was not depraved,’ i. e. naturally, by creation—as if the dogma of total depravity were among the teachings or precepts of Christ, or could possibly be true of any one endowed with life and immortality by a beneficent Creator!

“The General Assembly of the Presbyterian Church—is it not a ‘brotherhood of thieves?’ And are not its members evangelical on all the points deemed so essential by Mr. Torrey to make men good and holy? Surely, they do not regard ‘the Saviour as a man simply’—not they—but as very God. They do not regard ‘the writings of the apostles as imperfect records of a gospel, which we are to believe or reject, as their statements accord with our own reason and advanced state of knowledge,—O, no—but as perfect and infallible records, to be received as such, *even against reason and knowledge!* They believe that a ‘sacrifice for sin was needed’—that ‘the goodness of God’ will not ‘overlook our imperfections’—that the heart is depraved by nature—that there are a hell, and a devil, and eternal punishment—that the atonement is a sacred thing, and evangelical faith essential to salvation. But, *cui bono?*”

And this from the Standard.

“Never was there a Church that was not the true Church. It matters not how untrue it may be by comparison, how simple in its faith, how poor in its works, how trifling in its objects, yet it is sometime the true Church of God to that people, their highest outward manifestation of the best that is in them. *It matters not by what name it be called, whether Jewish or Pagan, Christian, or Mahometan, it is God made manifest in the flesh to that age and nation.* The Chinese who burns his bit of gilded paper to propitiate his river-god, or scatters incense on the evening air before the images of his ancestors as a pious duty, and the Christian who brings the sacrifice of a repentant spirit to the altar of the Lord, and seeks in the purity of his life on earth to obtain a life in Heaven, both may be sincere worshippers, and both create a Church, which is to each the Church of

the living God. God alone, who readeth the hearts of all men, can say which is the most acceptable Church to Him.\*

Now we have too much knowledge of human nature, and have read too much history, and believe the word of God too firmly, to doubt that all infidels, and all Unitarians, are really *enemies* to evangelical religion: and while we do not design to intimate any suspicion of insincerity on their part, we cannot but think that in the minds of those Editors, this unhallowed fire often mingles itself with their anti-slavery indignation.

2. We look in vain in their columns for any selections commendatory of the cause of Christ and of evangelical religion, *while there are any quantity of the opposite kind*. Articles denouncing the churches, the ministry, the Sabbath, &c., are readily found. And, indeed, their pages are so constructed as that one reading their columns will have constantly before his mind such views of society and religion as are calculated to depreciate evangelical religion, and exalt the mere religion of nature in its various forms. Non-resistant, anti-war, anti-sabbath selections constantly occur, filled with the most vehement abuse of the clergy and professors of religion as the bane of mankind.

3. While the orthodox Protestant clergy are scarcely ever alluded to in their columns, except to reproach them, papists are often commended! very rarely denounced! † *never* as a class. O'Connell, the most unprincipled demagogue alive, whose estates are covered with a starving peasantry, while his pockets are filled with the "Rint," is lauded with the most fulsome praise. And thus, Popery, which keeps down with its iron heel, every thing fair and good in every land where it attains power—Popery, that deprives its slaves of the right of free speech, and even of free thought—that robs man of his Bible and even of science,—Popery, the overshadowing and remorseless system of the blackest despotism, receives no rebuke—is covertly applauded, while evangelical religion is never mentioned without expressions of abhorrence. Now, we can account for all this in no other way than that evangelical religion is hated for its own sake, and hence, in fact, these denunciations.

We make these comments with no other feelings than those of deep regret that the warfare with the unholy compact between the North and South, and against the iniquities of the churches, should, be thus carried

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\* Mr. H. C. Wright correspondent of the Liberator, now in Europe, thus declares his infidelity, or worse.

The present, then, is my all in all. The only heaven which I expect or wish is the heaven of pure, loving, forgiving hearts. If I may but dwell in that heaven, it is all I want; and this is the only heaven into which I would get my fellow-beings; and the only hell from which I wish to see them saved, the only hell from which Christ came to save them, is the hell of an unjust, hating, revengeful, ambitious heart, and polluted life. When will men cease to associate their destiny with something without themselves, rather than with their personal character?

When such a man speaks of Christ and Christianity—it must be with a secret sneer, and all his communications are full of the most self-conceited and presumptuous denunciations of all churches and ordinances, that it has ever been our lot to meet.

† We will do Mr. H. C. Wright the justice to say that he does assail the popish clergy in pretty vigorous terms: but *always* in such terms and accompanied with such remarks as show that he means to class Protestants, and their religious ordinances, with papists and their superstitious observances. He sees no more excellence or beauty in Scottish Sabbaths, and in Scottish devotion, than in the cursings and mummeries of a Popish feast day, and a Popish cathedral.

on. This warfare is unpopular enough of itself, without loading it with the fatal stigma of being essentially infidel. Who could hope for success in reforming, even in this one particular, the institutions of the country, if he set out with denouncing all government? And, who can hope to operate a reformation upon the churches, if his efforts to accomplish it be allied with principles inveterately hostile to evangelical religion, and the being of the church? The odium already contracted on this very quarter, will not soon or easily be removed from the abolition cause.

Were it to succeed upon these principles, what could we promise ourselves? Destroy the church of Christ, and what then? Would there be any thing better left than a chaotic mass, out of which nothing could be organized but anarchy.

Assail the errors, and the sins of the churches as vehemently as you please—denounce them as stained, the most of them, with blood—utter your strongest and most stirring cries, that, if possible they may be brought to repentance, but let all it be done on Christian—on gospel—on evangelical principles. Without this, your work will be only tearing down: there will be in it no saving—no abiding principle. Carry on the conflict on scripture principles, and you have our sympathies. With any other, especially with one waged on infidel, anti-church, anti-scriptural principles, we can have no fellow-feeling. In the mean time, labouring according to our ability in the cause of human rights, and of true religion, we would leave all to Him who “brings light out of darkness and order out of confusion.”

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 “DOULOS” NOT “SLAVE.”

Before the apologists for slavery can force the Scriptures into the service of oppression, they must establish that which the article below effectually disproves, namely, that the terms there employed to express the relation of master and servant are equivalent to “slaveholder” and “slave.”

“The advocates of slavery are not willing to rest their positions on the plain principles of Justice and Mercy, as taught in the Bible, and the sense of right every where planted in the bosom of man; but they seek to cover the nakedness and deformity of their positions, by a cloud of Greek and Hebrew words. We would not follow them even for a moment, but that we wish every class of readers may see what is truth, and that no soul may be deceived, and given up to blindness of mind and hardness of heart.

“It is claimed that the Greek word *doulos*, which in the New Testament is translated servant, “properly, and literally means slave.”

“Now it can be made plain, even to the common reader of English, that this is not true. Take, as an example, 1 Cor. ix: 19.—Paul says, “Though I be free from all men, yet have I made myself servant (*edoulosa*, from *doulos*,) unto all.” Now was Paul the slave of all men? Remember the definition of a slave. And remember that a definition must distinguish the thing defined from every thing else, or it is not a definition. A slave is *one who is held as property without his consent*, before and after he is of age. Mere “obligation to perform service for another,” is not a definition of slavery. I have promised to labor with, and for this people to whom I now minister; and having done so, I am under obligation to labor for them. Yet I am not the slave—the property of any man. The service I perform is a willing service. So it was with Paul. He was not the property of any man; but having voluntarily given up the things of this world, he was performing service willingly for all men. Paul says in this same verse he is not a slave, but “free from all men,” yet he made himself a willing servant. Again, we are told in Phil. ii: 7, that Christ “took upon himself the form of a servant” (*dolou*) and in Isa. xlii: 1: “Behold my servant, whom I uphold,” &c. Now, was Jesus Christ, our willing Saviour and Redeemer, the ever living God, who “is before all things, and by whom all things consist”—was he a slave?

Let that Christian blush with shame who would say so: yet Christ, like Paul, was a *doulos*, a willing servant for the good of man. Kindred with the first passage cited, is 2 Cor. iv: 5, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants (*doulous*), for Jesus' sake." Now, were Paul, Timothy, and all the saints in Achaia, slaves to the Christians at Corinth—held as property without their consent? Such a use of the word servant as above, can deceive no man.

"Take the first two passages cited by Dr. Rice, in his debate with Rev. J. Blanchard, p. 384, to prove that the "literal, and proper meaning of *doulos* is slave."—"Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin; and the servant (*doulos*) abideth not in the house for ever, but the Son abideth ever." John viii. 34, 35, "In this passage," says he, "it is evident that the Saviour represents wicked men, as the *slaves* of sin." Now, were these men the *property* of sin? and did they render an *unwilling* service? Was the service *without their consent*? Then they were not sinners. Was it with their consent? Then they were not slaves, for willing service is not slavery. And it is only quibbling, and using words in an improper sense, to say such service was slavery. If *doulos* here means slave, why did not the translators of the New Testament use the term slave? Plainly, because they saw that the service spoken of was not slavery. Take the second passage cited; Rom. vi. 17, 18: "But God be thanked that ye were the *servants* (*doulous*) of sin: but ye have obeyed from the heart that form of doctrine, which was delivered you. Being then made free from sin, ye became the servants (*edoulouthete from doulous*) of righteousness," &c. Now according to the Doctor's teaching, that slave is the proper and literal meaning of *doulos*, those persons were *slaves* when they were servants to sin, and also *slaves* when they were "made free," and became servants to "righteousness." But those who translated the New Testament did not so understand the word *doulos*, and accordingly translated it servant—or doing a willing service. And every man can see that they were neither the property of sin, nor of righteousness. Nor was the service they rendered an unwilling service. It is mere trifling for men to talk about voluntary service being slavery. Now, the word *doulos* is used twenty-eight times in the New Testament, to denote this voluntary service of man to his God. (See Greenfield.) What then is the truth in reference to this word? Does not every man plainly see that the Greek word, *doulos*, like *ebed* in Hebrew, and *servant* in English, denotes one who does service for another, irrespective of the time for which, or the principle upon which, that service may be rendered. It may be for a short time; it may be for a long time. It may be willingly; it may be unwillingly. It is a generic word denoting simply one who does service. The connexion in which it is used, must determine what kind of service is performed, whether voluntary or involuntary; free or bond. Moreover the word *doulos* is not the definite and proper word to denote a slave. *Andrapodon*, is the definite Greek word to denote a slave. The word slave is used but once in the New Testament, and then not to translate *doulos* but *soma*: Rev. xviii. 13. And those who will see in prospective, the awful calamity of those who enslave, may turn to that chapter, and read the sufferings of her, the smoke of whose torment ascendeth up for ever and ever."—(*True American.*)

QUERIES.—THE DOMINION OF CHRIST.

How can those who deny that the Scriptures are an "immediate" rule to magistrates in *civil* things, justify an appeal, such as is now making by the advocates of capital punishment, to the Bible as containing an imperative law on that subject? Are nations bound, or are they not, to adopt the law of the Bible on that subject, *because it is in the Bible?*

Again, did Christ give, in his Mediatorial character, the precepts contained in Genesis ix. to Noah and all his posterity? or did he there speak to Noah as an absolute God? If the latter, then, must not the church modify her views a little in regard to Christ's prophetic office so as to exclude from that office the revelation of a large part of the Bible? If the former, then, how can we avoid the conclusion that Christ as Mediator gives some laws, at least, to nations and magistrates, and that, of course, he has authority, or right to rule over them?



## SEASONABLE TRUTHS.

The following resolutions—being the first three out of the seven unanimously adopted by the Synod of the Reformed Presbyterian church in Ireland on the subject of the Maynooth endowment—imbody an unanswerable argument against the admission of Papists to the exercise of political power in Protestant countries.

“THE Synod, having taken into consideration the measure of the present British Government for permanently endowing the Roman Catholic College of Maynooth,—

“Resolved, I.—That nations to which the light of Divine revelation has come are under obligation to submit to the reigning Mediator, the Prince of the kings of the earth, to receive and explicitly acknowledge the authority of His Word, and to appoint rulers, enact laws, and administer their policy, according to the supreme and infallible standard;—and to give national countenance and support to systems which the Word of God clearly condemns—to systems that are erroneous, idolatrous, and enslaving—is contempt of the authority of the Lord Jesus Christ, the King of nations, and rebellion against Him—despite done to His blessed Word—and cannot therefore fail to draw down upon the nation the Divine indignation, and to entail the fearful consequences which have ever followed the support and advancement of idolatry.

“II.—That Sacred Scripture has clearly delineated a great organized system of heresy, idolatry, and blasphemy, as existing in the times of the New Testament; that the predictions and declarations of the Inspired Word have been remarkably verified in the character and history of Popery; that it is a combined system of grievous and soul-destroying error; that idolatry is its leading character, and blasphemy is inscribed on its forehead, fully warranting the designation, ‘Babylon the great, the mother of harlots, and of abominations that are done upon the earth;’ and that it is justly styled Antichrist, as it has ever proved itself the stated enemy of Christ, while it has been the foe to man, both as an individual and as a member of civil and ecclesiastical society; and that against it and its supporters the judgments of Heaven are denounced, and will most surely be executed.

“III.—That the glorious reformation of the sixteenth and seventeenth centuries was particularly directed against the errors, idolatries, and usurpations of the Man of Sin; and the Reformation, as carried forward in Britain and Ireland, and advanced to a greater degree of light and power than in any other country, and secured by solemn federal deeds, became a national measure, by which Popery was repudiated and abjured, and the nation pledged, by a morally unalterable instrument, to support the Protestant religion, and to maintain a Protestant King and Government, in defence of the truth; and that the knowledge of Scriptural principle, religious practice, intellectual superiority, and prosperity of Britain, are to be traced, under God, to the deliverance of the nation from Popish darkness and tyranny; while the records of the past bear unequivocal testimony that, in proportion as Antichrist has been encouraged and fostered by the State, so the glory of the nation has declined, and tokens of Divine displeasure have been displayed against the land; and the persecution of Protestants, to bonds and death, wherever Popery has had the power, illustrates its true spirit, and gives solemn warning of what may be anticipated from its prevalence and ascendancy.”

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THE THEOLOGICAL SEMINARY.

Cincinnati, March 23, 1846.

The Board of Inspection of the Theological Seminary met, and after being called to order by the Chairman, Rev. James Milligan, was opened with prayer. Rev. J. B. Johnston was chosen Secretary, Rev. J. J. McClurken, being present, was invited to a seat as a consultative member. The Board proceeded to the examination of the students, and the hearing of discourses, which had been previously assigned by the Professor. The examinations were continued till the night of the 25th, during which, throughout, the Board were highly gratified with

the specimens of great ability, and of persevering diligence in study exhibited by all the students, as also of the unwearied attention and labour on the part of the Professor. From the talents displayed, from the intense application to study evidenced in the examinations, from the great ability of the Professor to impart instruction, from the evidence of piety and zeal for a Covenanted cause, steady habits and exemplary lives manifested by the young men of the Seminary, the Board hesitate not in saying, the church, may, with the divine blessing, expect to reap a rich harvest from the Seminary.

The students were examined at considerable length on Hebrew, Greek, Latin, History, Sacred Geography, Systematic Theology, Biblical Criticism, Church Government, Pastoral Theology, and the art of sermonizing. A few of them gave some specimens of progress in the study of the French and German languages. Three of their number now leave the Seminary as candidates for licensure by their respective Presbyteries.

The Treasurer for the Seminary made an exhibit to the Board, of the finances, from which it appears that he had received for the support of the Professor, \$262,40, of which \$22,00 were designed for the sinking fund.

The Board embrace this opportunity of urging upon delinquent congregations the duty of complying with the injunction of Synod to contribute to the support of the Seminary. The institution never gave greater promise, nor presented fairer prospects of usefulness to the church, than at this time. One difficulty, and we may be allowed to say, one difficulty only, lies in the way of redeeming its pledge to the church in furnishing her with a learned ministry—and that is, the *seeming* impossibility of the attendance of *all* the students of our church in Cincinnati. Many, if not all of our young men, are very limited in their pecuniary means. Hence, nearly one-third of the whole number that should have been in attendance last session, were absent. Instead of ten or eleven, there should have been fifteen or sixteen at the Hall. A remedy can easily be supplied, and the burden scarcely felt. A plan is in contemplation, and will, perhaps, be laid before the church by the Board shortly, which, it is confidently hoped, will bring within the means of the poorest student in the church, attendance on the Seminary, and remove every excuse for absence. Such would be, to every true Covenanter, very desirable. And we flatter ourselves with indulging in the fond hope that the church will encourage in carrying out an efficient plan which proposes to secure with very little difficulty such an object. Respectfully submitted,

By order of the Board.

J. B. JOHNSTON, *Sec'y.*

JAMES MILLIGAN, *Chairman.*

This is an encouraging report, and will be thankfully received by the church. The members of the Board of Inspection, who had the privilege of being present, express themselves in terms equally strong with those in the report, in regard to the condition of the Seminary. They were highly pleased with their visit to Cincinnati. However, when our readers come to examine the items of receipts as above, furnished by Mr. Grey, they will find that the enthusiasm of the church is not yet equal to that of the Board. Certainly there is no good reason for any deficiency.

## CORRECTION.

Locust Grove, Adams Co., April 1, 1846.

Mr. Editor:—In looking over my letter published in the March No. of the *Covenanter*, I find in the history of J. Wickerham therein given, an item overlooked. It is due to him to state that after being suspended from the exercise of his office by a commission of Presbytery, he was, by a subsequent Presbytery restored again. This oversight was occasioned, no doubt, from a sense of the justness of the ground, upon which that suspension was predicated; for let the motives of the commission have been what they may, (it being mostly made up of those who shortly after followed Steele and Lusk,) or the want of information on the part of the Presbytery that restored him, (the most, if not all the members of which, lived at from one hundred to a hundred and twenty miles distant,) in relation to the true state of the matter—I say let these things be as they may, one thing is certain, that those who have been familiar with him in church courts for years back, know, to their hearts content, that the ground upon which he was suspended from the exercise of his office was just and righteous ground, and that his restoration, as has since been abundantly proved, added nothing to the advantage of the session, or of the congregation of which he was a member. I observe here, also, that I find a typographical error in my letter. It is this. When I speak of the sin of putting such men into office, you will find it reads, in the manuscript, "putting such men as some of them are into office;" while in the printed letter it reads "putting such men into office." You will please make the above corrections, and oblige, very respectfully,

Yours,

HENRY GEORGE.

## HAYTI OR ST. DOMINGO.

As this island has been fixed upon as their field of missionary operations by the Reformed Presbyterian church, a brief account of its history and present condition may be interesting to our readers.

Hayti is next to Cuba the largest of the West India islands,\* and occupies nearly a central position among them. Columbus, who discovered it, called it *Hispaniola*. It is sometimes called after one of its principal cities, *St. Domingo*. The surface is diversified—mountains, hills and plains. The soil is fertile, and as the climate is tropical, Hayti is capable of sustaining an immense population. When discovered in 1485, it is said to have had a million of inhabitants.

The first Europeans who settled here were the Spaniards. Their sole object, of course, was gain, and so recklessly did they prosecute their unholy pursuit, that the numbers of the aborigines was reduced so soon as the beginning of the sixteenth century, to sixty thousand. The Spaniards having supplied the place of the murdered Caribs by slaves from Africa, retained the sole possession of the island until the year 1665, when the French obtained a location upon its western extremity. Twenty-six years afterwards the Spaniards ceded to them one-half of the island, and, ultimately, by gradual encroachments on the part of the new occupants, the Spanish portion was reduced to comparatively narrow limits. It became the most valuable appendage of the French crown.

\* About as large as South Carolina: two-thirds the size of Pennsylvania: four times as large as Massachusetts, and capable of sustaining a larger population than any of them. It has now about 800,000 inhabitants.

This was the state of things in 1789, when the Revolution broke out in France. At that time the inhabitants, consisting chiefly of planters and slaves, were about seven hundred thousand. It exported largely.\* The shock, however, which overturned the throne, and the nobility of the mother country, was deeply felt in this remote colony, and the result was, that the slaves obtained their freedom, and in 1798 independence was declared and a government established. We need not follow out the series of events—of invasions, revolutions, and civil wars, through which the Haytien republic finally obtained, at least comparative order and stability, under the administration of Boyer, who became President of a portion of the republic in 1815, and of the whole of it in 1829, at the death of Christophe. Soon after Boyer's elevation to the chief magistracy, the Spanish portion *asked* and obtained an incorporation with his dominions. The whole island thus became one nation.

No event of material public interest occurred from this time—except the acknowledgment of its independence by France in 1825—until about three years ago, when a revolution took place—Boyer was displaced, and Gen. Herard chosen President. From that time, the island has been in an extremely unsettled state. The first consequence of the change of administration, was the separation of the Spanish or *Dominican* part, from the French, or *Haytien* portion of this island. This has, again, been followed up by a series of intrigues, in which the slaveocracy, headed by John C. Calhoun, have taken a very active part, having for its object either the annexation of the island to this country, or the establishment of a strong government in the old Spanish part, which, by *foreign* aid, shall once more reduce the Haytiens to a state of slavery, or of abject submissiveness.

So much for the political changes of which this unhappy island has been the subject. As to its religious and social condition, we know that in both these respects it needs the helping hand, and the proper example of Christian philanthropists. And it has received neither. Its independence has indeed been acknowledged by many European States, but they have extended no encouragement,† and the United States have

\* Shallow thinkers, and interested parties, greatly mistake when they make the amount of *foreign* trade the *index* to the *general* prosperity of a country. The fact is, foreign trade *may* be only the surplus of their productions which the inhabitants of a country do not consume themselves because they don't like them, or like others better; or it consists of articles *peculiar* to a particular climate, which *must* be exchanged, (cotton, for example) for those which are necessary for human support and comfort. And from this it appears, 1. That, where there is a *fair* exchange, the country *is no richer by it*. It has this advantage indeed—often a great one, but very frequently trifling,—that it receives what it needs or what it likes, for what is unnecessary or disrelished. 2. That it may actually be a loss. For example: this country loses by sending its cotton to Europe, instead of having it manufactured here. It loses, first, the cost of transportation. Secondly, It loses what the English manufacturers make. It needs no argument to prove that the more of such an article is made up at home, the greater the saving. Hence 3. The argument drawn from the great exports of Hayti under French rule, against emancipation, is fallacious. Exports may be diminished by two causes. First, by diminished production, and, secondly, by increased home consumption—by diminished dependence upon foreign countries. Hence the Haytiens—we mean the colored race—may be, and we doubt not are, better off than when they were slaves, notwithstanding the decrease in their exports. They labour more for themselves, and not to raise sugar for their masters to send to France to receive in return luxuries of which the slaves never partook.

† Until lately, and we do not know that they are repealed, the laws even of Great Britain discouraged traffic between Hayti and the British West Indies.

absolutely refused, though to their own commercial detriment, even to acknowledge its independent existence as a nation. To do so, would offend the slave tyrants of this country, by appearing to favour the efforts of the slave to cast off his chains by successful revolt.\* The churches have been equally subservient, and, while missionaries have been sent to the most remote parts, this popish and degraded people have been overlooked. The only American missionary now in Hayti is the Rev. William M. Jones, a Baptist, who sailed, with his wife, for Port au Prince, in January, 1845.

But what prospect is there of doing good among the Haytiens? On this subject, our information, for manifest reasons, is very limited. The religion of the island is popery; but all others are tolerated. The late revolution was, we believe, in part directed against the tyranny of the priesthood. The people are ignorant, and vice, no doubt, abounds; while, like the inhabitants of all tropical countries, they are inclined to indolence and voluptuousness. But they are no worse than others of their class in similar circumstances, and are fully as tractable. Much will, probably, depend upon the impressions which may be made on the minds of some of their influential men, in favour of efforts to evangelize them. Our missionary will enter upon his work measureably free from the suspicions which naturally attach to the slave-holding denominations. The way, moreover, will be partially prepared by the visit of a committee of the Massachusetts Anti-Slavery Society, who are about to make a tour of exploration through the island.

In a word, we think, if a Foreign Mission be undertaken, Hayti is the place to begin. A more careful and personal survey may bring to light difficulties of which we are ignorant. But it is worth the trial whether we cannot do something for the spiritual welfare of this long oppressed and despised people, and at the same time, wipe off, in some measure, the reproach which rests upon the American church.

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#### THE EVANGELICAL REPOSITORY.

The remarks of the Repository, (we do not say "Mr." Repository) respecting ruling elders, and the standing of the New Lights, and the use of "sharp rebukes," we do not intend to notice again. We have no ambition to have the last word, and are willing to leave these matters, with what we have already said upon them, to the judgment of our readers. We write for those who have "senses exercised to discern." As to the rest of the long article of our friend, instead of containing, as we think it should have done, a vindication, if such a thing be possible, of the Basis, it may be summed up in these four things:

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\* Petitions for the recognition of Haytien independence have often been presented to Congress. Of late, they are *laid on the table*. Formerly they called out the most atrocious sentiments from southern men. Mr. Hayne of South Carolina said, "We ought not to touch the independence of Hayti. . . . We find men of colour at the head of their armies, &c. . . . Our policy with regard to Hayti is plain, we can never acknowledge her independence. Let our government direct all our ministers in South America, and Mexico, to *protest* against the independence of Hayti." Mr. Benton, "The peace of eleven States of this Union will not permit the fruits of a successful negro insurrection among them." Mr. Berrien of Georgia, an evangelical Episcopalian! speaks of employing "*the strength of our armies*" against any attempt to make the Spanish West India islands free! and denounces every thing that looks towards acknowledging the independence of Hayti.

1. A very unsatisfactory apology for not noticing our main objections to that document. 2. A quotation with remarks of a merely personal bearing from the pages of the *Covenanter*. 3. An additional attack upon the Westminster divines, by way of apology for former ones. And, 4. A statement of George Gillespie's principles in regard to Messiah's Headship, introduced for the purpose of vindicating the Seceders from some charges on that head.

Now, what has all this to do with the merits of the Basis? with the propriety of the course pursued by the framers of that document in wrapping up a diversity of opinion by the use of obscure expressions, to which all might appear to assent, each understanding them in his own way? We can view the whole article as nothing more than an attempt to evade the true issue, to turn away the minds of the readers of the Repository from the errors and infirmities of the Basis, to other and less unpleasant topics. For, we repeat, our principal objections to the Basis and to the proceedings connected with its getting up, have never been touched in those articles. However, we pass this. The Basis has been riddled by so many shot, large and small, that it is really lost labour to waste any more upon it.

Still, we are, once more, willing to be dragged away from the subject, for the purpose of noticing some of the allegations of our friend respecting the collateral topics which he introduces; namely, the opinions of some of the Reformers regarding the magistrate's power, and the views of Gillespie on the dominion of Christ. As to the first of these, the editor quotes, with evident disapprobation, the following passage from the "Divine Right of Church Government."

And as he, (the magistrate) strengthens the laws and ordinances of God by his civil authority, so he ratifies and establishes within his dominions the just and necessary decrees of the Church in synods and councils (which are agreeable to God's word) by his civil sanction. Judges and determines definitely with a consequent political judgment, or judgment of political discretion, concerning the things judged and determined antecedently by the Church, in reference to his own act. Whether he will approve such ecclesiasticals or not; and in what manner he will so approve, or do otherwise by his public authority; for he is not a brutish agent, (as papists would have him,) to do whatsoever the Church enjoins him unto blind obedience, but is to act prudently and knowingly in all his office; and therefore the judgment of discerning (which belongs to every Christian, for the well-ordering of his own act) cannot be denied to the Christian magistrate, in respect of his office.

Now, we ask, with some astonishment that the inquiry is called for, does our friend deny these propositions? If so, he will find himself, we venture to assert, standing nearly alone among intelligent Christians. Observe, the very point of this statement is to maintain the independence of the civil authorities on the ecclesiastical, even in those matters that come under the jurisdiction of both, while, on the other hand, by giving the precedency in action to the ecclesiastical, it, as effectually, vindicates its independence. But it gives to the magistrate a "political judgment," in regard to religious and ecclesiastical matters! But, where, on earth, is the country which does not? Even in the United States, where the attempt has been made to put religion and politics, the poles, asunder, questions are constantly occurring before the tribunals demanding a "political judgment" in religious matters. And, if the judgment of Vice-chancellor Willard of the state of New York in the case of a congregation in Washington co. be based on sound principles, (and the Repository, at least, will hardly deny this,) then, even



here, the magistrate, before he render it civilly operative, must exercise a "political judgment" of discretion respecting acts of discipline.

But, it may be said, that this article relates, not to acts of discipline, but to the sanctioning of a system of religious principles. Very well. Then it is but another form of stating the doctrine that the nation should establish the Christian religion, and give it and its institutions the advantage of a legal sanction. Now, our friend differs from us as to the propriety of this—and we are sorry he does—yet he will acknowledge that, so understood, this quotation makes nothing for the purpose for which it was brought forward. And, we have already seen, that even applying it to cases of discipline, it does not bear him out in ranking the reformers with papists; for while they hold it to be the duty of the civil authorities, under certain circumstances, to give a civil sanction even to acts of discipline, and *all* nations, even our own have, less or more, done so, and must do so, yet they allow always, what papists deny, a judgment of discretion.

Our friend gives another quotation from the same source, to which he objects still more decidedly. It is as follows:

A compulsive, coactive, punitive, or corrective power, formally political, is also granted to the political magistrate in matters of religion, in reference to all sorts of persons and things under his jurisdiction. He may politically compel the outward man of all persons, church officers, or others under his dominions, unto external performance of their respective duties, and offices in matters of religion, punishing them, if either they neglect to do their duty at all, or do it corruptly, not only against equity and sobriety, contrary to the second table, but against truth and piety, contrary to the first table of the decalogue.

And here again we ask, Does our friend deny this? We are aware that a sense may be put upon these words, by which they may be *made* to teach error, and we are sorry to see the Repository in all cases taking the worst sense that can be put upon these and similar expressions—but fairly understood they are not liable to any such charge. Certainly, our friend does not deny the general principle that the laws of the land comprehend, and may, in given circumstances, be brought to bear upon "all persons," and even causes, including those in which religion and the doings of church courts may be concerned? As to the statement before us, in saying that the magistrate may "compel" all persons, even "church officers," to do their duty, they speak, of course, in reference either to such a state of things as exists where there is an establishment of religion, or in reference to a condition in church and state similar to that which existed, for example, at the beginning of the Reformation in Scotland. Now, as to the last, in a state of begun reformation, when Popish priests had possession of all the benefices, we presume even the Repository would not object to their being obliged to do better, or abandon their fat livings! There would, surely, be no interference with the rights of conscience by such an interposition! At all events, there is the example of the godly kings of Judah in this case, which is as safe to follow as the current declamations—for they are nothing better—in regard to the rights and limits of the civil power. And as to the former, would our friend object to the magistrate interfering in the case of some English fox-hunting rector, or *very* Moderate Scottish pastor, to "compel" him to do better, or to abandon a place he is so unfit to fill? And mark, this interference, in cases where the government of the church is in any thing like wholesome operation, is only to give the necessary effect to the

discipline of the church.\* But, besides, even in the United States, where there is no establishment, a case might readily occur in which a civil sanction might be necessary to give full effect to church discipline. For example, a minister having a parsonage farm, or some other permanent source of revenue, belonging to a congregation, refusing to discharge his ministerial duties, the civil authorities might be called upon to eject him, provided he persisted in his refusal. Now that they meant any "compulsion" differing *in kind* from this, cannot be shown. Neither their principles nor their practices warrant the charge, even by implication, that they intended to put the discipline of the church into the hand of the magistrate, or to allow the civil government to interfere with the ordinary discipline of a church court.

But does not this quotation give authority to restrain "corrupt" teaching? Assuredly it does. But, (1.) This must be understood in consistency with their principle that the church is independent of the state, and is the judge, in the first instance, of controversies in religion. The magistrate's authority, to use their own term, is "cumulative," not "privative." (2.) This is expressly referred, in the passage itself, to such things as are "contrary to the first table of the *decalogue*." Now we are aware that our friend differs from us as to the duty of the civil authorities to punish idolaters, blasphemers, and such as teach doctrines subversive of the "known principles of Christianity." To such, the above language refers. We deny that they meant to teach that a man, for example, who refused to read the scriptures, to attend to family worship, or believe the doctrine of election, should be laid hold of by the civil power. (3.) It must be remembered, that while, as we admit, most of the reformers maintained the permanent obligation of the penalties annexed to the several precepts of the Mosaic code—and we do not expect to see better ones soon—still, the utmost extent to which they would have the magistrate go, in regard to all ordinary offences which we may suppose to be referred to above, is exclusion from places of power and trust.†

We now turn to the subject of Gillespie's opinions. And here we find the following incautious language employed by our friend, "such a sentiment (a denial of Christ's mediatorial authority over all things,) coming from one of the framers of the Westminster Assembly (?) is *sound and orthodox*, and even to call it in question, is slanderous; but when uttered by a Seceder, it becomes infidel and altogether intolerable." If this is aimed at us, it is aimed at the wrong target. There is no arrow here for us; we have not called this sentiment "infidel."

\* It is not, perhaps, so easy to decide whether in case the incumbent of a benefice be wrongfully suspended, the authorities should continue with him the revenues, &c. This would involve injustice to the people, for whose advantage they are given. For in this case, they must either follow him out of the church, or be deprived of church accommodations.

† As to the Solemn League and Covenant being enforced by "a considerable penalty," we deny that, with the consent of the leading Covenanters, any other penalty was usually affixed to its refusal, than exclusion from political privileges. The "malignants" in Scotland were put out of office. In England, Baxter tells us he himself refused to take the Covenant, and through his influence, it was taken by but few in his neighbourhood. What was done to them? Montrose was greatly blamed for using force in Aberdeen. But we ought to add, that we should not wonder that those who refused to take the Covenant were sometimes treated with some severity, for they were known to be generally the violent enemies of liberty—the friends of Popery and absolute government.

We have said that it savours of deism—that it belongs more properly to that system which rejects a mediator between God and man, than to Christianity. And this, we can establish. As to Gillespie, we highly respect him. We would be no Covenanter—no Presbyterian, if we did not. He was in his day, *the* champion of Presbyterian church government. But we do not call *all* his sentiments “sound and orthodox.” We pin our faith to no man’s sleeve. On the subject of Christ’s headship, he was in error. Still there are some things that have to be kept in mind on this subject. And

(1.) In his controversy with the Erastians, he appears to have become somewhat confused in his apprehensions as to the true import of the phrases, “putting under his feet,” and “into his hands.” Hence, he argues the question throughout, as if it really were, “whether the rise, derivation and tenure of Christian magistracy be from Jesus Christ under this formal consideration, as he is mediator, and head of the church.”\* We should judge of his views and arguments in the light of this fact. (2.) Gillespie did, after all, hold that all things are controlled and governed by the Godhead according to, and subordinate to the interests of Christ’s “special kingdom.” And, hence he admits, “that Christ, as mediator, doth exercise a supreme power and providence over all things for his own glory, and his church’s good.”† (3.) Gillespie was far from making the same use of his principle that is now made of it by some Seceders. He did not deny the universal headship of Christ for the purpose of freeing the nations from the imperative obligation to receive the scriptures as a paramount rule in civil things, or to vindicate the divorce of religion and state. On the other hand, he uses the phrase “Christian magistrate;” he advocates the duty of nations to cherish the church and to restrain wickedness. Hence, in his mind, this doctrine, so far as it was not a mere speculation, was held, as we have said, against the Erastians. In most respects, it was far from occupying, either in his mind, or in his system, the place in which we now find it. (4.) In this notion he stands alone among the Reformers, and nearly alone among intelligent Christians of all ages. Covenanters hold on this subject the common faith of the church of God. They differ from others in allowing this principle fair scope in regulating their civil relations, and in giving it *due* prominence as a part of their Christian profession.

We conclude, by wishing our friend better employment than picking holes in the coats of the Worthies of the Reformation.

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NOTICES OF CONGREGATIONS.  
THE PHILADELPHIA CONGREGATION.

In our account of the Coldenham congregation, we mentioned a family by the name of Boyd, as having emigrated to Philadelphia, about the year 1740. This is the earliest account we have of Covenanters residing in this city. It is probable, however, inasmuch as they were pretty numerous, before that time, in central Pennsylvania,‡ that some may have fixed themselves here, at least temporarily, at even an earlier period. Boyd soon died. And, excepting that she was the means of

\* Aaron’s Rod Blossoming, Edin. 1844, p. 97.

† Same, p. 95.

‡ Act and Testimony, p. 118.

bringing over James Rainey to the profession of Covenanting principles,\* we hear no more of Mrs. Boyd, or of the family.

The first Covenanter who made a permanent settlement in Philadelphia, so far as our acquaintance extends, was Mr. Thomas Thomson, an emigrant from Ireland,† who, with his wife, arrived in this country about the beginning of the revolutionary war: the exact date we cannot ascertain. For many years, however—one account says fourteen—Mr. Thomson remained alone without the enjoyment of even social ordinances; and, excepting Mr. Galbraith, without so much as the opportunity of friendly intercourse with any of his witnessing brethren.

During all this time, Mr. Thomson abstained from attending upon religious worship in the churches around him; and persevered in spending his Sabbaths in religious exercises in his own dwelling: furnishing, as we will see, another instance in which this kind of fidelity has been followed by highly important results. Some time after the revolution, probably in the year 1788, or 9, he was joined by Mr. John Wallace, an Irish emigrant, and a society was then constituted for the first time.‡ It was never afterwards discontinued, but met for many years in the house of Mr. Thomson.

In the year 1791, the Rev. James Reid, then on a visit to this country from the Scottish church, preached in Mr. Thomson's house, the first sermon delivered by a Covenanting minister in the city of Philadelphia. And about that time, or a little after, the society received some accessions. Among the first who joined it, were Andrew M'Lure, Wm. M'Gowan, James M'Gowan, John Agnew,§ and his wife, and Joseph Sterret. And not long after the arrival of Mr. M'Kinney, in 1793, they began to take measures, notwithstanding the fewness of their numbers, for procuring a lot and erecting an edifice for public worship.|| The site was selected, perhaps as early as 1794, at all events the lot was in their possession in the year 1796, and the work was commenced; but with all their efforts it progressed very slowly, and so late as 1802, the church was still in an unfinished state.

The congregation was organized, as near as we can ascertain, in the year 1798, by Rev. Wm. Gibson, who had emigrated from Ireland the year before. Mr. Thomson,¶ John Stewart, and Stephen Young,\*\* were

\* See March No., p. 283.

† There was a Mr. Galbraith, an "active testimony" man, in this city long before Mr. Thomson's arrival. There was, however, no ecclesiastical connexion formed between them. Mr. Galbraith died before a society was established. Of his family we have no knowledge whatever.

‡ Mr. Wallace did not at first succeed in finding any Covenanter, and was on his way to New York to take shipping home: but having met at his lodging with an acquaintance of Mr. Thomson's, he received directions, by which he was enabled to find him. Mr. Thomson then resided in Camden.

§ Mr. Agnew did not remain long in this city. He removed to New York, where he afterwards became very useful to the church. Mrs. Agnew died very lately in this city at an advanced age.

|| They did not number more than twelve when the lot was bought. The lot was in St. Mary's Street, between Sixth and Seventh.

¶ We need add little to what we have said respecting Mr. Thomson. He was, according to his means, a very public-spirited man. His house, as long as he had any, was a home to which every Covenanter was welcome. And though engaged in an humble occupation, he made out to provide Mr. Wylie with a home, and that without expense, for the first winter after his settlement. He died in 1805.

\*\* Mr. Young was a bookseller. He returned to Scotland after Mr. Wylie's settlement, and became well known by his occupation, to Covenanters especially, in the British isles.

ordained elders. In the mean time, the society received each year considerable additions.\* And in the year 1800, Mr. Samuel B. Wylie, who had been licensed the preceding year, was ordained and installed as their pastor: the congregation promising a salary of six hundred dollars. The place of preaching, until the church was in such a state of forwardness as to admit of its being occupied, was a school room in Gaskill St., between Third and Fourth—Carson's school room. The whole congregation still assembling for social worship in one society, in the house of Mr. Thomson, which was by no means a large one. This was the "day of small things" in numbers and influence, but of "great things" in piety, and unity, and zeal. It is well to look back to those times. Such a retrospect will both administer reproof and furnish comfort. The sacrament of the Lord's Supper was dispensed, for the first time in this city, on the first Sabbath of June 1802, to about forty communicants: the session having been previously increased by the ordination of Thomas M'Adam, John Riley,† and William Henry, to the office of ruling elder.‡

For about thirty years after Dr. Wylie's ordination, the congregation continued united, and so far as the increase of numbers went, prosperous. In 1816, the church in St. Mary's Street was sold, and another lot purchased, and the erection of a new and much larger edifice commenced, on Eleventh Street below Market. And in June, 1818, the new building was opened; the congregation having worshipped in the mean time, in the building on Thirteenth Street above Market, now in possession of the first Associate Reformed congregation. In the result, however, it proved that much of the prosperity of the congregation was only apparent: that there had not been, by any means, a growth in an intelligent attachment to a covenanted testimony, commensurate with the increase in numbers.

This became manifest in the years 1831-2-3. In the first of these, the pastor of the congregation broached in a series of discourses, not a few doctrines strange to the ears of Covenanters.§ In truth, it may be said that in these discourses, Dr. Wylie strove hard to undo nearly all that was valuable in the labours of his past life. His principal, and immediate, aim was to persuade his congregation that the government of the United States is the moral ordinance of God and deserving of the active support of Reformed Presbyterians.|| They had been par-

\* Hugh Miller, Thomas M'Adam, John Riley, and others arrived previously to the organization of the congregation.

† Mr. Riley afterwards became a minister of the gospel, and was settled in South Carolina. He has been deceased, some years.

‡ The names of most of those communicants were Mr. and Mrs. Thomson, Mr. and Mrs. Riley, Mr. and Mrs. Henry, Mr. and Mrs. M'Adam, John Wallace, Catharine and Mary Gilliland, Mr. and Mrs. Service, Catharine and Jane Service, Miss Hall, Mrs. Kidd, Miss Creighton, Hugh Miller, James Vertue, Mrs. Gray, Charles Huston, James Black and wife, Mr. and Mrs. Graham, Miss Purvis, John M'Lean, James Campbell.

§ They were preached from 1 Cor. xvi. 13, and continued a number of weeks.

|| In regard to an establishment of the Christian religion, the Dr. uses the following language:

"Any establishment of one religion above another, is tyranny, and had I liberty to establish my own, I would not do it. *I have been long of this opinion.*"

On the subject of slavery, he ventured to offer the following New Light views!

"Although slavery ought by no means to be permitted, yet, when it does exist,

tially prepared, however, to look for something of this kind. For many years, there had not been that measure of open and explicit testimony against public and constitutional evils, which the circumstances of a people exposed to great temptations, demanded. Discipline had become relaxed. Occasional hearing had long been freely indulged without rebuke. Family visitation could scarcely be said to have been performed for many years. Many had increased in property, and some had become wealthy. In this way materials had accumulated, ready for a change. And, hence, it is not to be wondered at, that a large part of the congregation followed their pastor in his course of defection. Hence, we are not surprised, that one member could say, so soon as these developments had been made,—that he “had been of the same opinion for seven years,” and another—an elder—that he “had been for twenty years!” Indeed, Dr. Wylie himself said that this “change was not on the spur of the moment,” that it had been “the result of twenty-five years’ reflection!”\*

This defection reduced the congregation to a comparatively small number. Not more than one hundred and fifty out of four or five hun-

slaves, even in New Testament times, are bound to submit to their masters, and that not with eye service, Col. iii. 22. Many a time,” continued the Dr., “I was shocked by the examination of this passage, and it was long before I understood it right. We must go back to the taking of the slaves in Africa. The men who go there to procure slaves, engage in open war with them for that purpose. The African knows, that if he cannot destroy his enemy, death or slavery must be his lot. But rather than lose his life, he grounds his arms, enters into a truce with him, and he becomes his slave, and this truce he is bound to keep till such time as he informs his master it is now at an end. (!) And no slave has a right to take his master’s life in order to procure his liberty. But if he has given his master warning, and told him the truce is ended, (!) and has power by open war to procure his freedom, he has a right to do it: otherwise not. And the white man that would aid or assist the slave in these acts of rebellion, is equally guilty with him.” Again the Dr. says, “I condemn all these late risings of the slaves.”

How does he know but they may have previously “denounced” the truce! Now, was there ever as much nonsense put forth in the same bounds by any man pretending to even common sense? And what is the man’s judgment worth in regard to any important subject, that could utter with gravity this superlative folly? But as to the remedy, he adds,—

“Shall the slaves be set free on society, untutored and untaught? *Surely not.* The remedy would be worse than the disease.”

And adds, by way of apology for the compromises of the Constitution,

“Is not the political liberty of this country—is it not worth sacrificing this feeling concerning slavery—*which is nothing but feeling?*”

We hope the Dr.’s sentiments are altered for the better on this head, during the last fifteen years, but, most certainly, he was not in 1831 in favour of immediate emancipation. In the same discourses, he informed his congregation that “mingling with the higher classes, may be very useful for acquiring urbanity, and is to be commended when no duty is thereby compromised.” And in the same breath he spoke of such as are destitute of this kind of polish in the most contemptuous style. We refer to these things, not to cast reproach, but as going to show the true spirit of the New Light movement—that it was a spirit of conformity to the world.

\* And yet but a short time before, individuals had been required to renounce their civil privileges before becoming members. In truth this is, perhaps, the most unfavourable aspect in which the personal character of the actors in that defection can be viewed—their concealments, and consequent necessity to counterfeit opinions which they did not really hold.



dred nominally belonging to it, adhered to their profession and vows, and they were left without a house of worship, and without a session, all the elders having adopted, or at least become willing to tolerate, the new views. In April, 1833, just after the suspension of Dr. Wylie and some other New Lights, most of those who remained faithful met in their societies, and in course of a few months, in August, they were organized anew by the ordination of Walter Bradford, Joseph Frazer,\* and William Caldwell, to the office of ruling elder. They had, in the mean time, by very spirited exertions, purchased a house of worship, in Cherry street, below Eleventh, in season for the meeting of General Synod, in August, 1833.

The sacrament was administered on the first Sabbath of December, 1833, to one hundred and forty-five communicants. And, November 27, 1834, James M. Willson was ordained to the pastoral charge among them. In the year 1838 deacons were ordained to the management of the congregation's temporal affairs. And in the year 1841 a new congregation, consisting of individuals, who either were or had been in connexion with this congregation, was organized by the Synod in the city of Philadelphia.†

The Cherry street congregation has continued to grow in numbers—there are now considerably over two hundred communicants in it—and, we hope, has been instrumental, to some extent, in not only maintaining, but in diffusing the principles of our covenanted testimony. The elders are Walter Bradford, John Evans, Samuel M'Mahon, Matthew Mackie, Wm. Crawford, and James Stevenson. The deacons, William White, Robert Patterson, William Young, William Frazer, William Eccles, Robert Keys, and William Cochran.

So far of the vicissitudes of the congregation. There are, however, other circumstances connected with this locality, which should receive a passing notice. We refer, chiefly, to the fact that the Theological Seminary of the Reformed Presbyterian church, was for so long, located in this city. As early as the year 1807, Dr. (then Mr.) Wylie was appointed to take charge of students of divinity. He continued to fulfil his appointment until 1817, when he resigned. Again, in 1823, he was prevailed upon to accept the same appointment, which he then retained until the period of his defection. It is, however, a remarkable fact, that but two or three of those who prosecuted their studies under his care, are now to be found labouring in the ministry in the Reformed Presbyterian church. Some of them have, indeed, departed this life, but more are New Light, and, perhaps, an equal number are to be found in other denominations.

Notwithstanding this, however, and the other unhappy circumstances to which we have been compelled to advert, there is much in the history of the cause in Philadelphia to impart encouragement. There has been a constant growth in numbers, and while the church has not been so prominent as in some other localities, still she has not been without influence. And seed has here been sown, that will in due time yield a return.

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\* Mr. Frazer was remarkable for intelligence, attainments and piety. He died in the year 1839. His name will long be savoury with those who had the privilege of his acquaintance and society.

† This congregation numbers now something over one hundred members. The Rev. S. O. Wylie is their pastor. The time has not come for writing its history.

## DR. JUNKIN AND WATTS'S PSALMS.

"It is departure from this principle of continuous exposition, that constitutes an objection to the version of the Bible Psalms now in very general use. Doctor Watts has attempted, professedly, to *improve* upon the sentiment, the very matter, and the order, by various omissions and additions, to fit the Psalms for Christian worship. This is unfair. If Pope had taken the same license with the poems of Homer, all the amateurs of Greek poetry in the world would have cried, Shame upon the presumptuous intruder! But it is a pious and zealous Christian divine who has taken this liberty with the songs of Zion, and almost the whole church acquiesce in it. What would we think of the French poet, who, proposing to enrich French literature with a versification of the masterpiece of the English muse, should mangle and transpose the torn limbs of the Paradise Lost, until Milton himself might meet his first-born on the highway and not recognise it? And must this *literary butchery* be tolerated, because, forsooth, the victim is the inspired Psalmist? Why should the heaven-taught bard be misrepresented thus? Let us rather have the songs of inspiration as God inspired them, and as nearly as is possible, and consistent with the laws of versification. God's order of thought is doubtless best for his church. If any one think he can write better spiritual songs than the sweet singer of Israel, let him do it: but let him not dress the savoury meat which God hath prepared, until all its substance and savour are gone, and then present it to us as an imitation of David's Psalms."—

*Junkin on Prophecy, pp. 231-2.*

This is a "sharp rebuke;" but most richly deserved. We want no better evidence of the low state of religion in the churches, than that furnished by the tacit, if not express, admission of the presumptuous claim to have *improved* the Psalms that God had made for his church. Coming from this quarter the rebuke ought to be felt.

## AFFAIRS ABROAD.

*New Zealand.*—The war between the natives and the British settlers in these islands, still continues. The natives are divided among themselves, and large bodies of them have joined the British troops. From all accounts, more bloodshed may be looked for. We hear nothing, particularly, respecting the missionaries and their operations in the mean time.

*India.*—We are pleased to learn from the Missionary Chronicle for March, that the Mission Schools are conducted upon the principle of giving the Bible the *first* place. The Missionaries say:

"The Bible is our great text-book—it is read in English, Hindi, Urdu, Persian and Sanscrit. In the English, we make them first read part of a chapter, translate the same into Urdu, and then give and hear explanations both in English and Urdu. With the more advanced classes each important doctrine is discussed, its principles and bearings carried out and applied; and the contrary doctrines, where such exist among the Hindus or Mussulmans, contrasted in a friendly manner. This brings us directly in contact with their minds, and enables us to learn their modes of thinking and reasoning, and to hear and answer their objections to the Gospel."

The Government Schools, on the other hand, pursue the course so common in this country.

"The Government Schools, (in which the Bible is, as yet, by a strange inconsistency which the natives themselves perceive and ridicule, a proscribed book,) are exerting a strange and growing influence in the way of undermining the foundations of these mouldering systems. But they do nothing towards giving the people a better in their stead. Their system and course of instruction bring young men rapidly forward to a position in which they see the fallacy of the forms of religion heretofore prevalent in this country. They see that those things which looked like goblins and forms of terror in the distant twilight, when brought into the light of day, are nothing but objects dressed up by men to frighten them. They consequently learn to tread lightly and fearlessly over

all that which formerly filled them with awe and dread. But they almost all make this mistake: they think that since they have dragged into the light, and seen the sham and fallacy of that which filled them with dread when seen in the twilight, *all forms of religion*, and all claims of divine inspiration in behalf of any system, all assertion of any *need* for any thing higher than reason enlightened by science, to enable man to know and render all the service which God requires, are *equally* things fitted up to frighten men in the dark. Thus the real conflict, after all, in this country, will have to be with infidelity—*infidelity half enlightened and sent back from Europe like rays of the sun which have wandered from their course and been cut off from their proper source*, which float at random, leading neither to the sun nor the moon, and wasting themselves away and leaving their votaries in *more distressing darkness*.”

Which of these modes of instruction is the best and the wisest? And should not *we* take warning in time?

*Great Britain*—1. *The Free church and the Evangelical Alliance*—“At the meeting of the heads of the Free Church in Scotland, lately, for considering the subject of the Evangelical Alliance, a very warm discussion took place, the result of which was, that those who had joined the Alliance, and continued favourable to it, engaged not to do any thing to commit the Free Church as a body. About four hundred ministers and elders attended, the great majority of whom, our informant states, expressed themselves strongly against the Alliance.”

2. *Ireland*.—The previous accounts in regard to the failure of the potato crop in Ireland, are fully confirmed by the late arrivals. How to provide food for the millions who are likely to be in a suffering condition before the new crop comes in, is now one of the gravest and most prominent questions before the British Parliament. The Coercion Bill, to which we referred in our last No. will pass. The penalty for one being out of his home between sunset and sunrise, in any disturbed district, is to be seven years’ transportation!

3. *War*.—The prospect is becoming more dark. The tone of the British press is entirely warlike.

*Mexico*.—The armies of the United States and Mexico are immediately in front of each other in the neighbourhood of the Rio Grande. Unless a new revolution take place in Mexico, a collision seems to be nearly inevitable. In a war with our southern neighbours, we will have justice, and the sympathies of the world against us. It will be an infamous war of aggrandizement and conquest, and that for the avowed purpose of extending the domains of slavery! Still there is a Providence which will bring good out of our evil. In this truth alone can we find comfort in a time like this, when evil and wrong seem to be nearly every where in the ascendant.

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#### AFFAIRS AT HOME.

*Statistics.—Massachusetts*. In this state there are 1335 ministers claiming to be Christian ministers. One to about every 550 of the whole population, which is 740,000. There are Congregationalists,\* 584; Baptists, 235; Methodists, 220; Universalists, 164; Episcopalians, 55; Christians, 29; Papists, 20; Reformed Methodists, 9; Free-will Baptists, 8; Restorationists, 6; Presbyterians, 3; Swedenborgians, 3. There are, also, eighteen Quaker societies. There are *three* colleges in this state; Harvard University at Cambridge; William’s College, at Williamstown; and Amherst College, at Amherst. And *three* theological

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\* The Unitarians are not distinguished on our list.

seminaries. The theological department of Harvard: Andover theological seminary and the theological seminary at Newton: the first, Unitarian, the second, orthodox Congregational, the last, Baptist.

*Slavery—its fruits:*—A correspondent of the National Intelligencer, writing from Wilton, near Richmond, Va. says:

“It often seems to me that as yet there are no people here, and I wish, therefore, to see them come. I have to take up a spy-glass to see the houses of my neighbours, they are so far off, yet so near am I to the capital of about 24,000 inhabitants, that I can see its spires and steeples, and almost hear the hum of its labourers. Back of me and below me, off the river as far as I have explored, I cannot find much else but woods, woods, woods. I ride for miles and miles in the forests looking for people—and yet this is the first settled and oldest settled part of Virginia! The people have gone off: they have settled in Georgia, Alabama, Kentucky, Missouri, Mississippi, Louisiana, Florida: and now, as if there were too many people left, a bribe is held out to the rest to go to Texas! It is a shame that this beautiful country, so blessed in climate, and so little needing only the fertilizing hand of man, should be without people. Here is a venerable river running past my door, older than the Hudson, which is now lined with towns and villages—much older than the Ohio, older in settlement and geography, I mean; but where are the people? For a hundred and fifty miles, from Richmond to Norfolk, the first explored river running into the Atlantic ocean, the home of Powhattan, and the scenes of the truly chivalrous John Smith—*where are the people?* Gone, I say, to the South and West; the trumpet is blowing among them now to go to Texas! Virginia has depopulated herself to make homes elsewhere.” So much for the social and political. Let us now turn

2. *To the intellectual and spiritual*, and ascertain how it affects them—the higher interests of man. A correspondent of the Christian Observer of this city says of Tennessee, “the census of 1840 states, that there were, in all this region West of the Tennessee, covering about 2,250 square miles, only four seminaries, thirty-nine primary schools, and 1,084 scholars! being but 43 schools, to meet the intellectual wants of a population numbering 30,972!! The same document estimates the white population, 20 years and upwards in age, at 10,328. Of this number, 3,995 could neither read nor write! being more than one-third, who are amid all the evils of such ignorance! Here is a field as needy as any other, demanding the aid of the minister of God, the Christian, and the patriot.”

So much for education. How is it with religion? “The Baptists have thirty church organizations; ten ordained ministers and four licentiates; eleven hundred and thirty-two members. As the Baptist and Methodist churches are about equally strong, we may compute their number at the same estimate. There are also about 12 Cumberland Presbyterian clergymen, some fifteen or twenty churches, and probably five hundred members. There are, likewise, some twelve ministers belonging to the Particular, or Anti-missionary Baptists; and the Reformers, or followers of Rev. A. Campbell, some fifteen churches; and five hundred members. But one Episcopal clergyman has as yet entered this field; and I am the only Presbyterian who has settled here. Now add up these estimates, and there will be, 1. Ninety-five organizations, exclusive of one or two belonging to the Episcopalians, and the four I have formed; 2. Fifty-four ministers; 3. Three thousand two

hundred and sixty-four members—about 100 church organizations and 54 ministers, to meet the spiritual wants of a population amounting to 35,000.” These facts come from a credible source. Indeed no truth is more certain—more capable of more complete demonstration than the fact that neither evangelical religion, nor general education can flourish where slavery prevails: of course there can neither be social nor political prosperity.

3. It is equally hostile to the *liberty of the press*. *The Baltimore Saturday Visitor* has spoken very plainly of late on the subject of Slavery. The slaveocracy have taken the alarm, and a series of resolutions passed the lower house of the legislature designed for its suppression as a nuisance. Similar efforts have been made, but not with much success, by the same class of tyrants to enact a law in Kentucky, by which Cassius M. Clay’s paper might be extinguished. This is almost as wise as the ostrich’s hiding its head in the sand to escape its pursuers. Slavery must die. But it seems determined to die hard.

*The Seneca Indians*. We trust our readers will be gratified to have laid before them such evidence as the following letter offers, that some of the northern aborigines are becoming civilized, and that there is thus some prospect of their being saved from the ruin, that a short time seemed certainly to await the whole race. The Senecas were once at the head of that powerful confederacy called by the French “IROQUOIS.” From the earliest settlement of this country they maintained the relations of peace with the English colonies, and were known by the Americans under the name of the “SIX NATIONS.” From the many thousands which at that time composed the Seneca tribe, they are now, it appears, reduced to about 2600 persons, but latterly have rather increased in number.

“It is truly surprising to see the vast improvements which are being made on the Cattaraugus Reservation, among our neighbours the Senecas—a remnant of a tribe of New York Indians, once proud and mighty, and whose alliance the greatest powers of the world, eagerly and tenaciously sought—the tribe that has produced and reared so many statesmen, orators, and warriors, of whom any nation might well be proud. During the past summer they have erected no less than twelve frame houses of ordinary size, and a few barns; cleared some farms, and many of them till their lands ‘Yankee fashion.’ Within three years their improvement has been more apparent and rapid, and it may be the effect of the example and influence of that portion of the tribe, that emigrated from the Buffalo Reservation upon the Cattaraugus. The new settlers are the most intelligent, industrious and frugal.

“A few years ago the Senecas owned a large territory west of Seneca lake, and the nation principally resided in the country around about Geneva and Canandaigua. By cessions from time to time, their territory is reduced to two tracts of land, called the Cattaraugus and Allegheny Reservations.

“The Indians have been for many years (much longer than the whites generally suppose) well aware that they must be compelled to leave the chase, and the Chiefs have, in many instances, advised the nation upon the subject of becoming “like the whites.” The Indians have repeatedly endeavoured to *settle down* and till the soil, but strange as it may appear, have as often been foiled; for as soon as they have commenced their new habits, and are about to emerge from a wigwam into a house, there comes the land speculator; effects a treaty of cession according to

his own terms—and where are the Indians? Why, driven back into the forest! Messrs. Editors, to say nothing about the equity and fairness of treaties with Indian tribes, I would ask you how many backs into the forest would it take to discourage you, in your attempts to change your habits and customs?

“Notwithstanding the repeated discouragements, the influence of adverse public opinion, of oppression, of national prejudices, and of strong attachment to old customs, habits and usages, the proud spirit of the Seneca is surmounting all difficulties, and he now begins to stand upon the broad platform of civilization. Will the civilized receive the “tyro in the profession” with a helping hand, and hail the day he had enlisted; or will they send him back to the forest? Among the educated men of the Seneca nation there are two or three lawyers, and one physician. With the present state of public opinion among the Senecas in regard to the culture of civilized habits, with the proper influence of their educated young men, and with the encouragement and approbation of the civilized community around them, we portend that it will not be long before the Senecas will be found far in advance in civilization, and the hopes and the wishes of all Indian friends be realized.

Yours, &c.,

H. S. I.”

*Slave Ships.*—The United States seems to have waked up on the subject of the African slave trade. No less than *four* vessels employed in this traffic have been captured and brought into port lately, by our cruisers. The Pons, taken on the coast of Africa, with upwards of nine hundred slaves on board, and which has been lying for some weeks at one of the wharves of this city, has been condemned, and will be sold. No one appeared to claim her. But what hypocrisy, to be condemning vessels and men for carrying slaves from Africa, while the equally cruel, and in some respects, more cruel, inter-state slave trade is *protected* by the stars and stripes!

*The Season.*—This year has, thus far, been marked by unusual and desolating floods, particularly on the rivers and streams east of the Alleghenies. Last year will long be known as the year of “great fires.” This, of “great floods.” Until there are some signs of repentance—and none appear yet—we can look for nothing else than the pouring out of judgments. And yet so far from manifesting any symptoms of repentance, we do not know that we have seen any acknowledgment, in any quarter, that the hand of God is in all this!

*The General Assemblies, &c.*—Before our next No. appears, the General Assemblies, Old School and New, will have begun their sessions in this city, and the anniversaries of the various benevolent societies will have been held in the city of New York. Most of these meetings, the Assemblies, particularly, are expected to be of unusual interest. The slavery question will be up before both of them: to be quashed, as usual, in the Old School; to be discussed, and, *perhaps*, brought to a righteous issue, in the other.

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O B I T U A R Y.

DIED on the 11th of January last, in the fortieth year of her age, at her residence in the town of Novi, Oakland County, Michigan, JANE BLACKWOOD, wife of Samuel Blackwood, of congestion of the brain.

Jane Blackwood was the daughter of David and Mary Elliot, who many years ago emigrated from Ireland, and located themselves in



Orange County, New York, near Coldenham. Her mother embraced the principles of the Reformed Presbyterian Church, and continued steadfast in the faith, until her death a few years since: her life, walk, and conversation having given ample satisfaction, that she was under the sanctifying influences of the Holy Spirit. There is no doubt, but she had heard and embraced the soul-cheering invitation of her beloved, "Hearken, O daughter, and consider, and incline thine ear, forget also thine own people, and thy father's house."

At an early period of life, her daughter Jane made a public profession of religion, and connected herself with the same church. Having placed her hope and confidence on the Lord Jesus Christ, the sure foundation, with great propriety may the language of the 144th Psalm, twelfth verse be applied to her. She became as a "corner stone, polished after the similitude of a palace." She was indeed "polished" in every sense of the word, and, at the same time, immoveable as a rock; not "tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive."

On the 16th of March, 1831, she was married to Samuel Blackwood, and with him went to Novi, Oakland County, Michigan.

We now behold her entering on the domestic duties of life in a strange land, far from her friends, and the public ordinances to which she was strongly attached. This was to her, in these respects, a dark and cloudy day, but still she relied by faith on the encouraging promise of him who cannot lie: "I will never leave thee nor forsake thee." Many temptations and allurements were presented, in order to lead her away from the footsteps of the flock, but all in vain. She had entered into covenant with the Lord, and her reply to those who wished to lead her away from the truth, was, that she had vowed, and could not "break her vow." Her voice was heard by the church, saying, "Come over into Macedonia and help us," and an answer was granted to the petition. The gospel was sent, and the reformation vine thus planted, has taken deep root and appears to grow and flourish.

She was spared until she saw her beloved husband take hold of the *covenant*, and many others rallying around the standard of truth, where she had once found herself alone. How cheering must all this have been to this godly woman, especially to see her partner in life coming up to the "help of the Lord against the mighty." The dark clouds which at first had surrounded her, she saw before her departure dispelled by the bright rays of the "sun of righteousness, who arose with healing in his wings."

She was confined on the fourth of January, and though her health previously had not been very firm, there appeared to be nothing unusual in her case until the Friday following, when she was suddenly prostrated. Physicians were called in: but the help of man was in vain. On Saturday morning, she became speechless; the symptoms of mortality soon appeared, giving evidence that her appointed time was come. On Sabbath night, at half past ten o'clock, she breathed her last, leaving a kind and affectionate husband, seven children, and the congregation, to mourn her loss. Yet we mourn not as those who have no hope. "To die is gain." "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. xiv. 13.

(Communicated.)

## THE COVENANTER.

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The general object of this Magazine shall be to disseminate the doctrines of the testimony of the Reformed Presbyterian Church. Its pages shall be devoted chiefly to the following points:

1. The mediatorial authority of Christ over the nations of the earth, and the immoral character of the Constitution of the United States.
2. The evils and danger of Popery, in its religious and political aspects.
3. The divine right of presbyterian Church Government, in all its parts.
4. The sin and danger of Slavery, and the duty and safety of immediate emancipation.
5. The duty of total abstinence from intoxicating drinks as a beverage, and the immorality of the traffic in this article.
6. The immoral tendency of the study of pagan literature in the colleges and universities, and the necessity of a reformation in the course of literary studies.
7. The imperative duty of Christians to support Domestic and Foreign Missions.

The following individuals, among others, have agreed to contribute to its pages, and their names will be a sufficient guarantee to the members of the Church and others, that the publication will be worthy of their support.

Rev. Robert Wallace; Rev. James Milligan; Rev. James R. Willson, D. D.; Rev. William Sloane; Rev. Samuel M. Willson; Rev. William L. Roberts; Rev. J. B. Johnston; Rev. Andrew Stevenson; Rev. J. Wallace; Rev. Hugh Stevenson; Rev. J. J. McClurkin; Rev. J. M. Beattie; Rev. William Sommerville; Rev. Joseph W. Morton.

We take pleasure in announcing to our patrons, that occasional contributions to our periodical may be expected from the Rev. THOMAS HOUSTON, Knockbracken, Ireland, long and favourably known as the able and faithful editor of "The Covenanter," an Irish magazine devoted, like our own, to the principles of the Reformed Presbyterian Church.



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## THE COVENANTER

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June, 1846.

No. 11.



THE

# COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

EDITED BY

JAMES M. WILLSON.

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"The Law of the LORD is perfect."—PSALM XIX. 7.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—PHIL. III. 16.  
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This Number does not weigh over one and a half ounces. Postage, 2½ cents.

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WILLIAM S. YOUNG, PRINTER.



## THE COVENANTER.

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The general object of this Magazine shall be to disseminate the doctrines of the testimony of the Reformed Presbyterian Church. Its pages shall be devoted chiefly to the following points:

1. The mediatorial authority of Christ over the nations of the earth, and the immoral character of the Constitution of the United States.
2. The evils and danger of Popery, in its religious and political aspects.
3. The divine right of presbyterian Church Government, in all its parts.
4. The sin and danger of Slavery, and the duty and safety of immediate emancipation.
5. The duty of total abstinence from intoxicating drinks as a beverage, and the immorality of the traffic in this article.
6. The immoral tendency of the study of pagan literature in the colleges and universities, and the necessity of a reformation in the course of literary studies.
7. The imperative duty of Christians to support Domestic and Foreign Missions.

The following individuals, among others, have agreed to contribute to its pages, and their names will be a sufficient guarantee to the members of the Church and others, that the publication will be worthy of their support.

Rev. Robert Wallace; Rev. James Milligan; Rev. James R. Willson, D. D.; Rev. William Sloane; Rev. Samuel M. Willson; Rev. William L. Roberts; Rev. J. B. Johnston; Rev. Andrew Stevenson; Rev. J. Wallace; Rev. Hugh Stevenson; Rev. J. J. McClurkin; Rev. J. M. Beattie; Rev. William Sommerville; Rev. Joseph W. Morton.

We take pleasure in announcing to our patrons, that occasional contributions to our periodical may be expected from the Rev. THOMAS HOUSTON, Knockbracken, Ireland, long and favourably known as the able and faithful editor of "The Covenanter," an Irish magazine devoted, like our own, to the principles of the Reformed Presbyterian Church.

# THE COVENANTER.

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JUNE, 1846.

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## PAROCHIAL SCHOOLS.

Report to the Synod of New Jersey, on the subject of Parochial Schools. By J. J. Janeway, D.D. 18mo. pp. 25. Philadelphia: Presbyterian Board of Publication, 1845.

The Christian Education of the Children and Youth in the Presbyterian Church, by the Rev. Samuel Miller, D.D. 18mo. pp. 66. Philadelphia: Presbyterian Board of Publication, 1840.

Report on the subject of Christian Education, adopted by the Reformed Presbyterian Synod, May, 1845.

The duty—the imperative **NECESSITY** of establishing schools and academies, and even higher institutions, under the care of the Church, where children and youth may receive a thorough religious training, as well as secular instruction, is just beginning forcibly to attract attention among intelligent Christians. The works at the head of our page, are some of the fruits of the growing interest in this vital subject.

Dr. Miller's treatise was prepared by him, as chairman of a committee appointed in the year 1839, by the General Assembly, "to inquire whether any, and, if any, what measures ought to be adopted for securing to the children and young people of the church, more full advantages of Christian education than they have heretofore enjoyed." This report was ordered for publication by the assembly, in 1840, but not, we believe, formally adopted. It contains a well managed argument, partly scriptural and partly historical, establishing the *duty* of imparting to children a thorough religious education. The Dr. shows, very conclusively, that the neglect of early religious instruction *tends to destroy the souls of children*; that without religious training *they may be expected to depart from the church of their fathers*: And *that they are altogether unprepared to profit by the public ministrations of the gospel*. These considerations are well enforced by the excellent author's illustrations, but still more conclusively, and impressively, we make free to say, by the painful experience of the protestant church just now. The mournful cry is heard on every hand—"Rachel weeping for her children," because they have cast behind their backs all sound doctrine—have forsaken the Church, and are either assisting to sustain corrupt denominations, or running the road to infidelity and ruin.

The Dr. thus enforces the last of the above arguments:

"If a pastor desires to render his discourses from the pulpit as profitable as possible to the youth of his flock, he cannot take a more direct course for the attainment of his object, than to attend to them with parental diligence and affection;



to become personally acquainted with them; to meet them frequently in private as a body; to catechise them; to render them familiar with his person, his modes of thinking and speaking, and to imbue their minds with those elementary principles of divine knowledge which will prepare them to hear him in the pulpit with intelligence, with respect, and with profit. If a preacher wished for the most favourable opportunity conceivable for preparing the youth of his charge to listen to his sermons to the greatest advantage, it would not be easy to devise one more admirably suited to his purpose, than to meet them, by themselves, once a week, in a paternal and affectionate manner; to teach them the elementary principles of that system which his discourses from the pulpit are intended to explain and inculcate; thus to accustom them to his topics, his phraseology, his manner, his whole course of instruction, and prepare them to receive the richest benefit from his public discourses."—Pp. 26, 27.

"It follows, of course, that the pastor who does not diligently attend to the religious instruction of the young people of his charge, is blind to the comfort, the acceptance, and the popularity of his own ministry. Why is it that so many ministers, before reaching an infirm old age, grow out of date with their people, and lose their influence with them? Especially, why is it that the younger part of their flocks feel so little attraction to them, dislike their preaching, and sigh for a change of pastors? There is reason to believe that this has seldom occurred, except in cases in which pastors have been eminently negligent of the religious training of their young people; in which, however respectable they may have been for their talents, their learning, and their worth, in other respects, they have utterly failed to bind the affections of the children to their persons; to make every one of them revere and love them as affectionate fathers; and, by faithful attentions, to inspire them with the strongest sentiments of veneration and filial attachment. Those whose range of observation has been considerable, have, no doubt, seen examples of ministers, whose preaching was by no means very striking or attractive, yet retaining to the latest period of their lives, the affections of all committed to their care, and especially being the favourites of the young people, who have rallied round them in their old age, and contributed not a little to render their last days both useful and happy. It may be doubted whether such a case ever occurred excepting where the pastor had bestowed much attention on the young people of his charge."—Pp. 32—34.

Good use is made in this essay, of the examples of the churches, before and during the Reformation. Reference is made to the *Waldenses*, who "were in the habit of employing every hour that they could rescue from their labour and sleep, in gaining religious knowledge themselves, and in imparting it to the children and young people of their community." Also, to the Church of *Scotland*, which as early as 1560, "directed the several presbyteries to settle a church school in every parish, and to see that the teacher employed in each was a pious, orthodox, well qualified man, adapted to instruct youth in the scriptures, in the catechism, and in all the most important things, as well as in the elements of literature." Again to the Church of *Holland*, which directs that "the consistories in every congregation, shall provide schoolmasters, who shall be able not only to instruct children in reading, writing, grammar, and the liberal sciences, but also, to teach them the catechism and the first principles of religion." And after referring to the fact, that this concern for religious instruction is not "confined to the Protestant Churches," but that "in some Roman Catholic congregations the children are imbued with a knowledge of their erroneous system with indefatigable diligence and patience," the committee go on to express their mortification in view of the state of things existing in the Presbyterian Church. They say:

"For a number of years, indeed, after the planting of our Church in this country, that portion of our members which had migrated from Scotland, or the north of Ireland, and their immediate successors, retained much of their European habits in regard to this matter. Their children were, to a considerable extent,

trained as was customary in the land of their fathers, and made perfectly familiar with the catechisms of the church, and the elementary principles of religion. But even this remnant of European fidelity has, in a great measure, disappeared. The catechisms of our Church have nothing like the currency, even among this class of our young people, that they had fifty years ago. From many parts of the Church in which they were then habitually taught, they are now, in a great measure, banished. The religious instruction of our youth, instead of becoming more ample and faithful, as the facilities for its accomplishment have multiplied—has undoubtedly declined, both as to extent and fidelity. The children of church members are, in a multitude of cases, totally neglected and left to ignorance and heathenism. In other instances, they are committed to the tuition of the intemperate, the profane, and the profligate. Not unfrequently they are sent to institutions taught by papists, or other errorists, who are known to make every effort to instil their erroneous opinions into the minds of the youth committed to their care. It may be doubted whether there is a body of people at this time on earth, so orthodox in their creed, and at the same time so deplorably delinquent in the religious education of their children, as the Presbyterian Church in the United States."

True: every word of it. The wonder is that it has only just now been discovered, and a still greater, that it is, as yet, only the most thoughtful minds which appear to manifest any great concern about a condition of things so unspeakably disastrous. The report concludes—or rather one half of it is taken up, with a series of suggestions for the remedying of this sore evil. Of these, we select two or three and lay them before our readers.

As to the education of children they recommend:

"That every congregation shall establish one or more *Church Schools*, adapted to the instruction of children between six and ten years of age. These primary schools had better, usually, be taught by females, decidedly pious, intelligent, and of known attachment to the doctrines and order of our Church. These teachers ought to be selected by the church session, and governed by rules formed by that body. That there be established in every presbytery at least ONE GRAMMAR SCHOOL OR ACADEMY, and in the larger and more opulent presbyteries, more than one, adapted for training youth in the more advanced branches of knowledge, and preparing such of them as may desire it for an introduction into college."

These institutions to be under Presbyterian teachers, and professors, and regularly visited by the Presbyteries. The *Larger Catechism* to be a text book in the academies. Again:

"That when any of our youth are destined to enjoy the privileges of a college or university, there be the utmost care exercised in selecting for them those institutions in which their moral and religious training will receive the most faithful attention; institutions in which, as far as they can be found, the professors are orthodox and pious, and in which the whole weight of their instructions and influence will be thrown into the scale of pure and undefiled religion, as well as sound learning."

With all this, parents should co-operate directly. Hence they recommend—

"That all parents and heads of families be in the constant habit of assembling the children and youth of their families in the evening of every Lord's day, and spending at least an hour in attending to the recitation of the catechism, and such other modes of oral instruction in divine things as the capacity and character of each may require."

Instead of one hour, and that "the hour immediately preceding the evening meal," in order as they say, "that this service may not interfere with public worship in the evening," we would say the whole evening, and for that purpose let *the hurtful practice of night preaching be discontinued*, and every parent make it a rule to be at home every Sabbath evening with his children.

In the language of Dr. Janeway:

"The excellence of this plan consists in this: that it contemplates giving to our youth a *thorough moral and religious training*, under the supervision of parents and church officers, through every stage of their education, from infancy to mature age. It is designed to form their morals and hearts, by the influence of divine truth, as well as to enlighten their understandings.

"Suppose the circumstances of the Presbyterian church in this country were such as to permit this plan to be immediately acted upon and carried into full operation, what a beneficial and wonderful change would it produce! Our children and youth would grow up imbued with the knowledge of the doctrines and precepts of our holy religion, and sit under the preaching of the gospel prepared to hear the discourses delivered from the pulpit, with much greater advantage. They would be armed against the assaults of error, and saved from the danger of being enticed from the church of their fathers; and, by the blessing of God on such means, many of them would be savingly converted, and become her spiritual members. A larger proportion too of our youth, it might be reasonably expected, would seek the ministry of the gospel; and, by their previous training would enter Theological Seminaries with higher qualifications, and leave them with richer furniture for their great work, and become able, learned, and devoted ministers of Jesus Christ."

Dr. Janeway's report enters more into practical detail. It shows the necessity, and the feasibility of executing the plan of Dr. Miller. Taking for granted, as sufficiently established, the duty of aiming at more truly religious education, the writer proceeds to state that nothing of the kind can be looked for, at present, from the public schools of the commonwealth. We give his own language.

"When first established in New England, these schools were under religious influence, and aimed at forming the heart, as well as enlightening the mind. The inculcation of religious truth was not considered by our Puritan forefathers as unsuitable to public schools. Not only was the Bible read, but the Assembly's Shorter Catechism was diligently taught in them. The multiplication of Christian sects, however, in that part of our country, has expelled from many schools that invaluable Catechism, and greatly deteriorated their beneficial influence. Many are now accommodated to the taste of *Unitarians, Socinians, and Universalists*.

"In the city of New York, the Roman Catholics have aimed at subjecting the public schools to their own control; and to meet the wishes of this sect, every thing offensive to their taste was expunged from the school-books; not excepting historical facts, reflecting on the conduct of papal Rome in former years. A favour that would not be granted to any other Christian denomination, was not sufficient to satisfy their unreasonable demands. The reading of the Bible in the schools was displeasing to them; and had not the friends of that divine book interposed their influence, the teachers would have been prohibited reading its inspired pages to their young pupils. So liable to abuse are schools under the control of the state.\* What disgraceful disclosures in regard to the conduct of certain trustees and teachers of the schools, in a particular ward of the city of New York, have been made in the trial of Dr. Reese! Are children, while receiving education, to be intrusted to the care of such men?"

This is a painfully true picture of the state of public instruction, in the greater part of the country. But we must say that upon no persons' shoulders does the guilt rest more heavily, than upon those of Presbyterian ministers and elders. We have heard them lustily arguing, that to give religious instruction in common schools, would infringe upon the rights of conscience. Just as if any man had a right to have a conscience which is opposed to the Bible and saving truth! We are willing, however, to admit the truth of Dr. Janeway's statement, when he says "that the public mind (the best part of the religious mind,) demands something more than mere knowledge:" that it demands "knowledge and sound morality, and both sanctified by religion."

How is the evil to be remedied? How, under existing circumstances

\* Yes, a state unscripturally governed.—[Ed.]

ces, can the right sort of education be furnished? Who is bound to see to this whole matter? In some localities, it is possible that a sufficiently healthy state of public sentiment exists, to secure truly pious teachers, and to carry some of the essential elements of Christian instruction into the common schools. Even these, however, are rare. And nowhere, so far as we know, in the United States, can any thing like the right kind of academical and collegiate instruction be looked for from public institutions. That a truly Christian government could make all the provision necessary for the best sort of general education, we do not see how any one, in view of what has already and often been done by reformed kingdoms, can venture to deny. But as things now are, we agree in the main with the reply of Dr. Janeway to the above important inquiry. He says—

“IF ALL THE CHURCHES, of every denomination of Christians in these United States, were to wake up, and to establish schools for their children and youth, taught by intelligent, pious, competent teachers, under the supervision of church-officers, the salutary effects of the system would soon become very apparent. The conduct of pupils coming forth from such schools, would compare well with the conduct of pupils from public schools. The State, seeing their establishments to be in a great measure unnecessary, would gradually come to occupy its proper place, by affording aid to Church schools; just as it now furnishes aid to Academies and Colleges, under the supervision and control of incorporated Trustees.”

This report takes strong ground against the present system. It says that “a race of *irreligious* and *infidel youth*, may be expected to issue from the public schools, deteriorating more and more with revolving years.” Whether the private schools are much better, we have not the means of completely determining; but we fear not. The committee recommended immediate attention to all the suggestions of the Assembly’s committee, and show briefly, but satisfactorily, that they are all feasible. One of them, however, we must express our dissent from, viz. the recommendation to establish *infant schools*. The best *infant school* is that in which God has placed the infant for early training—the *domestic circle*: the *best teacher*, a good *mother*. There cannot possibly be any substitute found to be compared to this. We are against putting *infants* in the stays, and under the rules of any other school. *Infant schools* are a nuisance that should be abated.

The plan adopted by the Reformed Presbyterian Church, with the accompanying report, is substantially the same with those already considered.

The thought occurred to us more than once in reading these reports, —What of Sabbath schools? Is it possible that notwithstanding all that has been done by Sabbath schools, the youth of the Presbyterian Church are in the deplorable condition in which the extract from Dr. Miller’s report (which the reader will find in a preceding page\*) represents them to be? And how does it come that these able and distinguished men look back, with evident longing, to the times when such institutions were not heard of, when the parent, the teacher, and the pastor, were the only, and the *sufficient* religious instructors of youth? Can it be that the Sabbath-school system is a failure; and that we must, at last, come back to the scriptural, and tried plan of religious training? This difficulty suggested itself to the authors of the report on which we have commented. Dr. Miller says of them,

“Sabbath schools are too often surrendered to the guidance of irresponsible persons, and sometimes to persons making no profession, and manifesting no prac-

tical sense of religion; and whose teaching, of course, must be of a very equivocal character. And sometimes books are introduced from well meaning donors, and regulations formed by no means adapted to promote the spiritual interests of the children."

Dr. Janeway is more pointed. In connexion with the suggestion that parents teach their own children; he says,

"Many parents, it is believed, have declined in this useful practice of teaching their own children, because they are taught in Sabbath-schools. These schools are valuable aids; but parents should remember they are not allowed to use them as a substitute, by devolving an imperative duty of their own upon others. *Many Sabbath-school teachers are not even professors of religion*; and surely no pious parent should surrender his children to the teaching of such, without taking a supervision over them, and exerting parental influence, by adding his own instruction, both by catechising them, and giving other oral instruction. It behooves pastors to insist on this point, and to urge on parents the due and regular discharge of this important duty. Let parents imitate the *wise and judicious practice of their departed ancestors*, who were so exemplary in performing a duty so intimately connected with the highest welfare of their offspring."

As an amendment to the system, Dr. Miller suggests that pious teachers only be selected; that they be placed under the supervision of the session; and that they be visited by the pastor. Dr. Janeway goes farther, and, at least hints, that they have intruded into a place that does not belong to them, and have undertaken to do what was better done before they were thought of. He says,

"The original design of these schools was to instruct the children of ungodly parents, gathered from the streets and alleys of the cities. In that stage of these useful institutions, the supervision of pastors and sessions was not felt to be necessary. But when these schools were filled with children of the Church, almost to the exclusion of those for whose benefit they were originally intended, this supervision was seen to be so proper and necessary, that the influence of the General Assembly was invoked to establish it; and that high court, deeming a recommendation to that effect required by the due government of our church, did not hesitate to grant it. Any session that allows Sabbath-schools to act independently of their supervision and direction, fails in the due exercise of that authority with which it is invested."

So it appears that these institutions have absolutely set aside, as incompetent, a divine institution! We are convinced that, not only among presbyterians, but in other denominations, the opinion is fast spreading, that this commingling of the children of the world and of the church, on the day, and under the circumstances in which they were intended by the Head of the Church to be especially kept apart, has not accomplished the end in view and hoped for;\* while it is equally a present opinion among the most enlightened Christians, that the whole system of secular education needs to be revised, and a larger infusion of the religious element introduced. If this be not speedily done, there is danger that the whole mass, being destitute of salt, will putrefy.

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#### SECESSION PRINCIPLES.

The following extracts from the historical part of the Testimony (new) of the Reformed Presbyterian church in Scotland, will be read

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\* This ground is also taken by Mr. Clarke, Rector of St. Andrew's church, Phila., in a discourse preached before the Sabbath-school teachers of the Episcopal church in this city, and in the presence of the bishop and a large part of the clergy. He is for *restricting* their operations to the *poor* and *destitute*, leaving "parents and pastors accountable for the instruction of the children of the church."



with interest, as furnishing a succinct and perspicuous statement of the most striking points of difference between the principles of the first Seceders and their genuine descendants, and the principles of the Covenanted Church.

“In regard to most of the leading principles of the Scottish Reformation, there was no essential difference between our fathers and the first seceders. The chief subject of controversy between the two churches for a long series of years, respected the duty of Christians towards the civil government of these (British) lands, and what should be accounted essentially necessary, in reformed and Christian nations, to constitute a lawful magistracy. The fathers of the Secession admitted that there were many serious errors and defects in the Revolution settlement, in the State as well as in the Church, and testified against them. They declined taking the oaths which were prescribed by government as tests of loyalty. But they believed it to be incumbent on them to recognise the government as the ordinance of God, and to yield to it the benefit of their prayers, and of their active support. Neither did they rest the claims of the government to allegiance on any amelioration of its character at the Revolution. Their doctrine was, that whatever magistrates are, in the providence of God, and by the consent of a majority of the inhabitants of a land, in the possession of the supreme civil power, should be recognised as lawful magistrates, and entitled to the allegiance of the whole community. They admitted that it would be for the advantage of a nation, were the constitution of its government, and the character of its rulers, in conformity with the divine law; and that Christians are not bound to yield obedience to those commands which are inconsistent with the command of God. But in testing the claims of a government to allegiance, they would allow no question to be raised in regard to its moral character, in heathen, or in Christian lands.”

Of the “Original Secession Synod” and their Testimony, they thus speak:

“The people composing that division of the Secession Church, whose supreme judicatory is named—“The Associate Synod of Original Seceders,” we have always regarded as among the firmest and most intelligent friends of the Scottish Reformation. We have perused with satisfaction the latest exhibition of the Testimony of that church, both on account of its faithfulness to truth, and from the persuasion that there is a sensible approach to harmony of sentiment between that body and ourselves, on subjects which furnished topics of serious controversy to our fathers. We have read attentively that portion of the work which treats of the understood grounds of difference between the two churches. We freely admit, that to create or prolong separations on slight or imaginary grounds, is unjustifiable; and that, in an age of defection from Reformation principles, it is peculiarly desirable, that those who are honestly attached to them should strengthen each other's hands in maintaining the common cause.

“In that part of the Testimony already noticed, we meet the following statements:—“That magistracy, like every thing belonging to the kingdom of Providence, is put into Christ's hand, to be ordered in subserviency to the good of his church.” And farther:—“That it is the duty of Christians, and of Christian nations and their rulers, to regulate the whole of their conduct by the revealed will of God.” These

we account most important and precious principles; and if we cannot adopt some of the other positions with which they are accompanied, it is because they do not appear to us to be in harmony with the passages quoted. This remark applies both to some things in the context, and in the explanatory note at the bottom of the page.

“That in lands enjoying the clearest light of revelation, for it is of these exclusively we now speak, *“the public good of outward and common order, to the glory of God,”* is *“the only end”* which the civil magistrate can propose to himself in the exercise of his office; that *“the whole institution and end of that office, are cut out by, and lie within the compass of natural principles,”* that *“the body politic, or majority of a nation,”* have any right to erect civil constitutions of an immoral and unscriptural character; or that, when they do so, a minority who disapprove of their conduct are bound to yield allegiance to these constitutions, are sentiments, apparently contained in the part of the work specified, which we cannot reconcile either with the scriptures or with the Scottish Reformation.”

Some of the reasons why Reformed Presbyterians cannot assent to the doctrine that any and every existing government is to be acknowledged as God’s moral ordinance, and allegiance yielded to it, are thus given in their defence of the Covenanters who rejected the authority of Charles II. and James VII.:

“Although the three kingdoms conspired, or through cowardice consented, to support an idol of jealousy in the person of their king; these good soldiers of Jesus Christ would not dishonour their divine Master, nor degrade themselves, by doing homage to the usurper. As they beheld inscribed on his diadem the complex title—Perjury, Tyranny, Blasphemy, they would not join in the shout of loyalty, nor bend the knee in token of reverence. When it was demanded of them, by their unrighteous judges, *“Why will you contradict the Scriptures, by refusing to acknowledge and to pray for the king? There is no power but of God; he that resisteth the power resisteth the ordinance of God:”* their reply was to this effect: *“We do not contradict the Scriptures; but your interpretation of them is as false as your conduct is repugnant to the whole tenor of God’s blessed word. The powers that are from God can mean only lawful authority; otherwise, as the Pope is a power, the people who reside in Popish countries would be bound to yield implicit obedience to the Man of Sin. There is no lawful authority but of God; but no power which, in the habitual course of its administration, is in a determined hostility to God and to his law, can be of God—excepting as the power of Satan is of God. The authority which God owns, is a terror to evil doers, and a praise to them who do well: but your government spreads its shield over the vilest malefactors,—perjurers, robbers, and murderers, and employs them in its service, while its main work consists in persecuting and destroying the people of God. We are aware that it is our duty to pray for all men, not excepting our persecutors, but when prayer is demanded as a *test of loyalty* to a government of this character, it would be, in our judgment, an act of impiety before God, and of disloyalty to the Messiah, to present it.”*

The common objection from Rom. xiii. they thus meet.

“In regard to those passages of Scripture which enjoin obedience to civil powers, we feel persuaded, that they must be understood with limitations and exceptions; otherwise, it would be as unwarrantable to withhold allegian

from the most impious and tyrannical government which ever existed, as from the most equitable. And we conceive that those governments which are marked out in Scripture as in league with Antichrist, and in a state of open rebellion against the Redeemer, may be viewed as exceptions.

“The passage in the 13th chapter of the Epistle to the Romans, which has been often adduced in this controversy, contains not only a command of subjection, but a description of the power to which subjection, for conscience’ sake, is due. It must be explained in consistency with itself, and with other parts of the sacred record. That there was any specific reference to the Roman government, then in existence, appears to us highly improbable. The passage lays down general principles, intended to direct the conduct of Christians in every age. If there be those who maintain, that the command of subjection is absolute and unlimited, without admitting any reference to the character of the rulers to whom it is rendered, we cannot here dispute with them, as their interpretation would establish the doctrine of passive obedience and non-resistance. But with those who admit that the passage must be interpreted as a whole, and that regard must be had to the character of the government, as regulating the nature of the subjection required, we have no farther controversy respecting this portion of the divine word. Nor do we know any passage of Scripture, inculcating obedience to civil powers, which does not require to be interpreted with the same limitations.”

The following reply to an objection taken from the phraseology of the Confession of Faith, we are not prepared to endorse fully, but it is worthy of attention.

“There is also a passage in the Westminster Confession of Faith, which has been understood in a sense opposed to our peculiar views, on the subject of magistracy. It is as follows:—‘Infidelity, or difference in religion, doth not make void the magistrate’s just and legal authority, nor free the people from their due obedience to him.’ Chap. 23, Sec. 4th.

“The ‘infidelity, or difference in religion,’ here mentioned, may be supposed to exist either in the ruler, or in the people. In the former case, the doctrine could not be intended to apply to a reformed or Christian state. The whole conduct, as well as the known sentiments of the Reformers, tended to refute the supposition. If in a reformed and Covenanted nation, ‘infidelity or difference of religion’ in the ruler, could not impair his claim to the obedience of the people, how could the Reformers, or the compilers of the Confession, be justified, in pledging their own allegiance to the king, only ‘in the preservation and defence of the true religion, and liberties of the kingdom,’ as they did in both their Covenants? Nor was it in the theory merely they made this limitation. The Parliaments of England and Scotland, with the consent of the people generally, resisted the first Charles, when he invaded their civil and religious liberties, and refused to restore him again to the exercise of government, because he declined to give those securities, both for the religion and liberties of the kingdoms, which were deemed necessary. The second Charles was not admitted to sway the sceptre in Scotland until he had granted these securities, although in doing so he acted the part of a perjured deceiver. Both kingdoms united in expelling his brother James from the throne, at the Revolution, on religious as well as on political grounds. Even at the present day, the fundamental law of the land prohibits a Papist from sitting on the throne of Great Britain. But if the clause of the Confession under review is well-founded, and if the interpretation we are opposing is the correct one, the law imposing this restriction must be unwarrantable and unjust.

“That the interpretation of this clause is not correct, however, nor in union with the intention of the compilers, will appear evident, still farther, from a consideration of the context. In the preceding section of the Confession it is assert-

ed, that the magistrate "hath authority, and it is his duty to take order that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed." Must we suppose, that the Reformers intended that all this might be done by an infidel or a Papist? The supposition is too absurd. It appears, therefore, to us perfectly manifest, that if the infidelity or difference of religion here specified were designed to have any application to the ruler, it must be only in heathen countries, or in lands emerging from Papal or Pagan darkness, where the true religion has not obtained a footing. The compilers seem to have had in their view the existence of infidelity, or a different religious faith among the people, and not in the ruler; and the concluding part of the section, where the claims of the Romish clergy to be exempted from civil obligations, on account of their allegiance to a foreign power, and the arrogant pretensions of the Roman Pontiff to absolve men from their allegiance to civil magistrates, are condemned, manifestly favours this interpretation. No sentiment can be more opposed to the views of the Reformers, than that every power existing in the providence of God is to be acknowledged and obeyed."

From these statements, (admitting their correctness,) it appears that the differences between Reformed Presbyterians, and the Secession were by no means as great once as they have since become by the departure of the great body of the latter from the principles of their fathers. The doctrines of the Erskines, the Browns, the M'Cries, in regard to the rule of civil government, and the duty of Christian nations in reference to religious matters, and the church and the law of God generally, were very different from those maintained on these subjects by the great majority of Seceders now. The United Secession in Scotland, and the Associate Reformed, and, with exceptions, the Associate church in this country, have repudiated, and even denounce as persecuting, some of the most cherished doctrines of the reformation, to which the great men we have mentioned clung with a most tenacious grasp. Still the original Seceders and the Reformed Presbytery did not see eye to eye in all things. They differed on the points noticed by the Scottish synod, and still continue to differ. They acknowledge as God's ordinance the "laws" of the anti-Christian beast. We, while we purpose to live peaceful and quiet lives, cannot give them or similar governments, our allegiance—our conscientious submission.

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#### CHRISTIAN RULERS AND THE LIBERTY PARTY.

We find in the columns of the American Citizen, the following reply to our inquiries respecting the views of the Liberty party in regard to Christian rulers.

"It is nobody's business what may be his (the candidate's) religious creed, or indeed, whether he have any religious creed at all."

"The Covenanter quotes the above from an article originally in the Philanthropist: and charges the American Citizen, for republishing it without comment, with a willingness to support a candidate for office, who may have belief neither in Christ nor God. It is a very easy matter to prove the infidelity of the inspired writers themselves, if from the Bible may be quoted, 'There is no God,' without the preceding words, 'The fool hath said in his heart.'

"It is not likely, however, that the editor of the *Covenanter* meant to misrepresent us, and therefore it is but respectful to say to him, that the Liberty Party does not hold the doctrine he has inferred.

"But what is a creed? 'A form of words in which the articles of faith are comprehended.' In this sense, therefore, how many Christians have no *creed*! The numerous denomination of 'Disciples' will admit no '*creed*.' And many individuals and churches among Baptists have none. Are they, therefore, not bound to respect Christian obligations? The Liberty Party have no religious '*creed*,' nor do they require their candidates to have any. But they do expect to select for their candidates men who fear God and regard the interests of man,—yet, without reference to the peculiar views each may entertain respecting ecclesiastical connexions. If a man's *political* views and his practice are correct, we may well infer that his moral sentiments cannot be much out of order. Yet a man's religious '*creed*' may be extremely orthodox, and his civil and political practice any thing but Christian. We choose, as a political party, to judge of a man's faith by his works. If the fruit be good, the tree cannot be very corrupt. We may trust those only with our confidence whose integrity is manifest in actions, not in *creeds*.

We have, certainly, no wish—no object, to misrepresent this party. They have adopted some valuable principles. Many of them are excellent men. We take no small interest in their movements. Nor do we wish to press the organs of the party too closely. We see, and can appreciate, their position. It is a difficult one. To insist upon the necessity of setting up as magistrates in a Christian country, those only who avouch their own personal submission to Christ, by a public and *consistent* profession of allegiance to his authority, is, we do deeply regret to say, very unpopular in the United States, and even among those who *profess* to be Christians. Consequently, were the Liberty Party to adopt this principle fully, and adapt their measures, consistently, to it, they might bid farewell to all hopes of gaining political ascendancy until a thorough change is wrought in the public mind—until the country becomes *really*, what it now *professes* to be, a Christian country. Still, this is the true principle, and must ultimately prevail. And all who put themselves upon any other will ultimately be disappointed—destroyed. "Kiss ye the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Ps. ii. 16.

Of course, our readers will understand that we do not feel satisfied with the position of the Liberty Party, as defined by the Citizen. So far as we can discover from the above quotation, an individual might be considered a suitable candidate for office, while denying the divinity and reign of Jesus Christ, or even denying the Bible to be the word of God. In short, that provided a man make some acknowledgment of the Most High, and be outwardly moral, and be an anti-slavery man, no farther questions are to be asked,—his views respecting Christ may be entirely disregarded. From this we do most strenuously dissent. We know of no way of honouring the Father, but by honouring the Son, (John v. 23.) "The nation and kingdom that will not serve" him, "shall perish." And "upon whomsoever this stone (Christ,) shall fall, it will grind him to powder," (Luke xx. 18.)

While this party adheres to the United States Constitution, and fails fully and openly to acknowledge the claims of Christ to homage and allegiance, its influence for good must necessarily be limited; its speedy corruption, like the other parties certain; and its final annihilation, unavoidable.



(Continued from page 279.)

## TOUR THROUGH NEW ENGLAND.

From Boston, Andover was visited. Travelling is rendered very comfortable, expeditious, and cheap in Massachusetts by rail-roads and other facilities. There is a spirit of enterprise, economy and wisdom in relation to all the comforts of this life, in which the Congregationalists far surpass the Presbyterians. This is peculiarly true as to the roads. It is, probably, owing as a means under God to their frequent congregational meetings, where all that regards the welfare of the church is discussed with earnestness. There are few congregational meetings among Presbyterians. It is a great defect. The pastor and one or two confidential ruling elders often govern every thing, and the people are kept in the dark. All the doings of the judicatories of the church should be fully and frankly spread out before all the Lord's people in frequent congregational meetings; and we should avail ourselves of the wisdom of all the saints. All this may be done, and will soon be done in all our congregations as it is now in some, without running into that anarchy which results from committing all government to the body of the people. Thoughts such as these will be suggested to an intelligent Presbyterian traveller, every where in the New England states.

Andover has been for many years the head quarters of Congregationalism. Here is the school of theology, in which very many young men designed for the ministry in the Congregational churches, have received their theological education. The course embraces three years' study. The doctrines taught at this school are the same as those recited heretofore in these sketches of travel. Atonement for the whole human race and particular redemption, is their creed. They mean that Christ made an atonement for every individual of Adam's posterity, but that he redeemed the elect only, who are a definite number, chosen from eternity to everlasting life. They teach in this school that all men possess natural power, but not moral, to make themselves a new heart. By this they mean that all the impotency of the sinner resides in the will. They affirm that all men *can*, if they *will*. In this they contradict the apostle Paul, who says: "When I would do good evil is present with me," Rom. vii. 21. How great does he find the evil of his heart! He tells us in verse 19, "For the good that I would I do not: but the evil which I would not that I do." If Paul regenerated, had not power to do all that he would, surely an impotency not wholly in the will impeded him in doing good.

They teach in Andover, that Adam's first transgression is not imputed to his posterity, but that God deals with all our race as if we were guilty of Adam's sin. They do not admit the imputation of the sins of the elect to Christ, or the imputation of his righteousness to us, for our justification. These opinions are not reconcilable with the declarations of scripture, "The Lord hath laid on him" Christ, "the iniquity of us all," Is. liii. 6. "He bare our sins in his body on the tree," 1 Peter ii. 20. "His" Christ's, "righteousness is unto all and upon all that believe," Rom. iii. 12. After all, the professor of Biblical exegesis, a learned, zealous, industrious and very amiable divine, admitted to the writer, that Christ was treated as if the sins of the elect were imputed: we acquitted and accepted as righteous in God's sight, as if the righteousness of Christ was imputed to us.

These tenets of Andover Seminary are what history calls the Salmu-

rensiian or Semi-pelagian errors that ruined the Reformed churches in Gaul.

The Andover School, however, earnestly recommends the Westminster Assembly's Shorter Catechism, as a manual of religious instruction. Professor Stuart remarked, "It is, on the whole, the Catechism for children." Let every one who reads pray fervently that it may not be a dead letter. Many people in the Congregational churches and among the evangelical Episcopalians, are inquiring after the Westminster Confession of Faith. When our New England missionary stations grow into congregations, as they certainly soon will, that form of sound words must supplant every other, as the Catechism is now doing. Being in every Covenanter family—not the mutilated copies of the Associate Reformed, and Old School General Assembly—they will be read by the people and the clergy. The same remains of the doctrines of rich, sovereign, free grace, usually called Calvinism, that prefers the Shorter, will prefer that illustrious system of gospel grace. It is ever to be deplored that the General Assembly, and the Associate Reformed Synod, have shorn of its glory that venerable collection of documents, which Covenanters call our Confession of Faith. To accommodate it to an infidel civil government, the doctrine of Bible magistracy, the Covenants of our fathers, and the form of Church government and Manner of worship, are "vilely cast away," as were the shields in the disastrous battle of Gilboa.

Our cause has much to hope for from the active spirit of inquiry and most intense thirst for knowledge at Andover and over all New England.

The manners and morals of Andover are very commendable. *All* the people are temperance. The use of intoxicating drinks as a beverage, the manufacture and traffic that caters to vile drunkards, are justly esteemed not only odious, but infamous. The Sabbath is sanctified nearly as it was in the good old Puritan times of John Owen and President Edwards.

The opposition of the whole Seminary, and of all tasteful, intelligent and devout people of this beautiful village to the extension of slavery, is vehement. It was the opinion of the best and wisest people there, that if Texas should be admitted as a slave-holding state, the union between the slave and free states would be no longer desirable. The demoralizing influence of the city of Washington, and the increase of the southern oligarchy, were common topics of conversation.

They do not, indeed, see the evils of the Federal Constitution clearly, but seem to wish that a new constitution might be framed, that would acknowledge Christianity, and that *could not* be interpreted in favour of slavery.

Andover has, and has long had, more power over the religious public mind, than any other institution in New England.

One copy of "Bible Magistracy," was left at Andover, to leaven society with, "*a little leaven,*" accompanied with prayer for God's blessing to make it effectual.

J. R. WILLSON.

Cincinnati, April, 1846.

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#### COVENANT RENOVATION.

This subject, and various documents connected with it, have now been for some time, before the Church. What is to be the result? Are the Covenants to be now renewed? These inquiries we leave to

our readers to answer, and proceed to make a few observations on the general subject. And,

1. It appears to be the common sentiment of the Church, that when covenant-renovation does take place, it ought to be in such a form as to express, clearly and definitely, the very position which, as a witnessing church, we occupy. Of course, it must be so gone about as to exhibit in plain and intelligible language, every leading principle and object to which we hold ourselves bound, by the covenants of our forefathers. Hence,

2. These covenants must necessarily be subjected, sooner or later, to such an analysis *by the whole Church*, as will fairly bring out the united judgment, as near as may be, of the brethren respecting them—their import and obligation. In whatever form the work of covenant renovation be performed, such a process seems to be indispensable. If the original covenants themselves constitute the matter of the Bond—as contemplated by the commission, and appears in the Draught prepared by them—these explanations may be either thrown into the form of marginal notes as has been done by the commission, or incorporated in the body of the Covenant. If a new bond be formed, the same work of analysis must be accomplished, in order that the principles of the National Covenant, and the Solemn League and Covenant, may be properly exhibited. True, this might be done in the preparation and amendment of the new Bond, but would not this labour be much facilitated by a preparatory process, in which these documents would be subjected to a thorough and minute investigation?

3. If these remarks be correct, then has every session, every ruling elder, and even every member of the church—a call just now to a very important work; a work that must be done whether the present overture be adopted or not. And we speak from experience and observation, when we say that any session that takes up the overture, and enters minutely and diligently into the comparison of the marginal notes attached, and the original covenant, will reap, in present edification, an ample return for time and labour. Indeed, if no other fruit follow the presenting to the Church of the present overture—but this, that the minds of our ministers and people, are, in this way, turned with immediate and pressing interest to the analysis of these venerable acts, great good will have been accomplished.

4. As to the Draught now before the Synod of Ireland, we can hardly commend it too highly. The Confession of Sins is, with some trifling exceptions, just such a document as, we think, this part of covenant-renovation demands. It dwells mostly upon *present* evils, without omitting the historical view necessary to connect this with former transactions of a similar kind. It begins, as we have no doubt all such documents should, with general acknowledgments, and descends to particulars. However, the sins of the Covenanting Church, and her members, might, we think, occupy more space, and, at the same time, the specifications regarding Popery, might perhaps be advantageously abridged. The Bond, also a most admirable paper, might, perhaps, be somewhat abridged. When the faith and the institutions of the church are so clearly exhibited in her acknowledged formularies, there seems to be little need of entering into any very minute specifications, except in what immediately concerns present duty.

5. The subject is one, we need hardly say, of the very first magni-

tude. A step wrong will not be easily retraced. A step forward may, possibly, result in producing great and good effects. The Church should certainly awake to this subject. We say, "awake;" for there appears to be a comparative indifference. The Church has not yet been roused to look at it in its true character. And, in some quarters, where not many years ago, great liveliness was manifested, there seems now to be scarcely a movement of the waters. As to the means to be employed in awakening such interest, we know of none that will likely prove effectual unless each session take up the overture, and set vigorously about the work of analysis to which we have referred: noting carefully the fruits of their labours.

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THE SCOTTISH COVENANTERS.

The following recollections of some of the last century's Covenanters in Scotland, which we find in the "Scottish Presbyterian," for January, 1845, are not destitute of interest. They are not written by a Covenanter, and hence, the use of the term "Cameronians," and some criticisms whose truth we are hardly willing to admit, especially upon their "Monday Service." We would be sorry to think that the character of these services had undergone any essential change since the days of McMillan, Thorburn, and Henderson. Sure are we, there are the same evils to contend with—the same need of faithful testimony. But to the extract.

"I had a glance at the Cameronian vine-yard, and heard some of its greatest ministers. They are a steady, staid people, not given to change, and nearly the same as in former years. The doctrines of the Reformation, and the faithful contendings of the witnesses for the truth, still form a striking feature in their sermons. Their ministers have a fair share of the literature of their profession, and many of their discourses are expressed on the most approved models. In times gone by, the great favourites with the public were ministers who preached the longest sermons from the shortest texts, and who were unsparing in the use of arrows in defending themselves against other denominations. This warfare was sometimes carried to an undue length, and the Cameronian service, on the Monday of a sacrament, resembled the back-ground of a battle-field, and seldom concluded without breaking a lance with the Pope, and a brush with the establishment. Their garrisons are still manned with skill and ability; they are kind friends and good neighbours, and they delight more in the fruits and flowers that grow on Mount Zion, than in the thorns and briars that are sometimes to be found in its skirts. Party spirit is losing its bitterness on the field of foreign missions, and they are contributing their full share to plant the standard of the cross in Canada and New Zealand. Amidst the changes of present times, they have held fast their principles. Other denominations boast of their numbers, their liberality, or refinement; but the distinction which they claim is that of being the depositaries of the truth as it is in Jesus. A Cameronian is like a Jew—he is not to be mistaken. He carries on his forehead the mark of a high antiquity, and traces his descent to the dawn of the Reformation, and the early days of the gospel. The Cameronian vineyard has entirely changed its labourers since I first knew it. The Macmillans, the Fairleys, and the Reids, have

changed the church militant for their Father's house. The oldest thing which I recollect of them was the return of the Rev. James Reid from America in 1790. In following years, he had the sacrament of the Lord's Supper at Achneel, near Stranraer, and was assisted by the Rev. Mr. Steven, and his brother, John Reid. The congregations were large. It was the period of the French Revolution, and the meetings were solemn and serious. In the year 1798, the Rev. Robert Douglas had the sacrament at Stonykirk, assisted by the Rev. James Reid, the Rev. Thomas Rowatt, and the Rev. James Thomson. The congregation was the largest I have ever seen. The impression was deep and lasting. The times were ominous. We were threatened with a French invasion, an Irish rebellion, and great commotions among the people. During the time of divine service, we heard the firing of the great guns at the battle of Balinahinch, in Ireland; and, soon after, we saw the Irish peasantry flying from the scene of confusion. I admired some of the people no less than the ministers. They were men of conscience and piety. Some of the members from the Isle of Whithorn, and the Fulling-mill at Kirkowen, had uncommon gifts in prayer, and seemed to live the life of angels on earth. The public services appeared to me long; but the old people spoke of the halcyon days of the four Johns, when the lark would be mounting to the skies before the Cameronian services of a Sabbath evening were brought to a conclusion. I have never seen any of the four Johns, except John Macmillan. But the "vigorous intellect" of John Thorburn, "the mild dignity" of John Macmillan, "the homely but forcibly eloquence" of John Fairley, and "the affectionate dispositions" of John Courtis, were topics of familiar conversation among the old Cameronians. It is admitted that they were the sterling gold of the sanctuary; and if they did not garland divinity with the flowers of literature like some of the present day, they faithfully taught it, and honestly defended it against the intrusions of ignorance. Many years ago, at Tatamogouche, in Nova Scotia, I met with a Mr. Waugh, a high-spirited Cameronian, from Dumfriesshire, who was well acquainted with the four Johns, and who regarded their ministry as the golden era of Cameronian history. Douglas-water was the head-quarters and the chief seat of the meeting of their Presbytery. They held their meetings in the Mason Lodge, and they usually lodged with old A—— M——, the innkeeper. A—— was naturally a thirsty soul, and not over-burdened with piety; but when the ministers were about his house, he was perfectly sober and nicely balanced, and looking as wise as twenty owls. Arriving in the evening before the day of the meeting of Presbytery, I got into the best bed-room, and said as I was first on the spot, I would retain it. A—— said I should have it, unless Mr. Reid of Galloway came; but, if he came, I would not get it though I were the king. Mr. Reid appeared, and I was ejected. In the evening the ministers unbent their minds from the cares of the church, and enjoyed a little conversation. They were sedate and grave, but not gloomy and severe; they all relished a friendly chat, and enjoyed a hearty laugh, but Mr. Macmillan, who was seldom seen to smile except in due form. I never knew a more contented and cheerful set of men; they were a noble specimen of ministers of the last age. Each minister had his elder, and he usually paid the travelling expenses of his pastor; for it was a proverb with them, that ministers should keep open mouths, but shut purses. The evening and the tavern closed with family worship. It was on one of these occasions that the presiding minister, on opening



the Bible to read the chapter, asked the landlord what was his usual place of reading at domestic worship. A——, who could not afford to tell a lie, could have wished that this question had not been put; but being pressed, "Conscience," said he, "just where ye left off when ye were here last." This blunt answer had nearly excited the risible faculties of the good fathers. The Rev. Mr. Gould of Edinburgh, and the Rev. Mr. Rogerson of Darvel, must still recollect the cheerful meetings of the old Presbytery at Douglas-water. They have faded from our view, and they can only be seen through the lustre of their virtues. We hope that they have been promoted to a purer worship, and a higher temple; and when we meet with them again, we shall have a long day to talk over the good and ill we have seen in this life.—I remain, yours, &c."

## SCRIPTURE ILLUSTRATIONS.

*The Leper.*—Mr. Caunter says, "One evening, as I was strolling along the sea-shore, I saw such an extraordinary object before me that I could not take my eyes off from it. A man was coming towards me, whose only clothing was a piece of cloth wrapped around the body, from the waist downward—his skin was perfectly white, and it seemed glazed, as if seared with a hot iron. His head was uncovered, and his hair, which was of the same colour as his skin, hung down in long strips on his lean withered shoulders. His eyes, except the eye balls, were of a dull murky red, and he kept them fixed on the ground, as if it was painful for him to lift them up, which I found to be the case. He walked slowly and feebly, and was so frightfully thin, that he seemed to stand before me a living skeleton. He did not at first venture to come within several yards of me. I moved towards him, but he walked from me, beseeching me to give the smallest trifle to a miserable man, to save him from starving to death, as he was an object of universal scorn, and an outcast from his home and his friends. He told me not to come near a polluted creature, for whom no one felt pity. He told me he had, during many years, suffered dreadfully from the leprosy, and though he was now cured, it had left upon him those marks of pollution, which would prevent his ever being allowed to go among his fellow creatures again. The colour of his skin was changed to a corpse-like white, and none could mistake that he had been a leper."

*The door was shut.*—"At a marriage," says Mr. Ward, "the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two hours, at length, near midnight, it was announced, as if in the very words of Scripture, 'Behold the bridegroom cometh, go ye out to meet him.' All the persons employed, now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lamps and were unprepared; but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed upon a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded

by seapoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment: 'And the door was shut!' I was exceedingly anxious to be present while the marriage formulas were repeated, but was obliged to depart in disappointment."

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BOARD OF FOREIGN MISSIONS.

Newburgh, May 12, 1846, 2 o'clock, P. M.

The committee on Foreign missions convened at the call of the chairman, Rev. M. Roney, and was opened with prayer by Rev. James Chrystie. Members present. M. Roney, J. Chrystie, J. M. Willson, A. Stevenson, H. Glassford and J. Brown. Absent David Scott and W. Bradford, for whose absence satisfactory reasons were assigned.

The chairman presented a letter from Mr. Johnston, intimating his acceptance of the appointment, which was read, and, on motion,

*Resolved*,—That the committee hear with satisfaction this letter, and order it to be published as part of the proceedings.

After much deliberation, the following resolutions were unanimously adopted :

1. The committee, from sources of information on which they can rely, and from what they know of the state and disposition of the church, feel encouraged to believe that they will be provided with means to meet the expense of the missionary tour at the time contemplated in the ensuing autumn.

2. That in addition to Mr. Johnston's personal expenses the committee are willing to meet the expense which he may incur in procuring supply for his pulpit, during his absence.

3. That the chairman communicate to Mr. Johnston our grateful and satisfactory sense of his acceptance of the appointment,—make known to him the substance of the foregoing resolutions, and assure him of our prayers and co-operation, and, as we hope, of the prayers and co-operation of the whole church.

*Resolved*, That when the committee adjourn, it adjourn to meet in the house of Mr. Stevenson, 112 Hammond Street, New York, on the first Monday of August next, at 3 o'clock, P. M.

*Resolved*, That the Treasurer address the several sessions of the church, requesting them to transmit to him at an early period, the sums contributed by the congregations for Foreign missions, making known to them the reasons for the urgency of the application, and also that he report at next meeting.

*Resolved*, That Andrew Stevenson and John Brown be a committee to make all necessary inquiries respecting the outfit of our missionary, time of sailing, &c., and report at next meeting.

*Resolved*, That the Chairman and secretary be a committee to draft a schedule of instructions for Mr. Johnston, in the prosecution of his mission, and report at next meeting.

*Resolved*, That James M. Willson prepare an address, to be published in connexion with these proceedings, urging the church to furnish assistance *in the work*, and to give it and the missionary a deep interest in their prayers.

Adjourned with prayer by A. Stevenson, at the request of the chairman.

ANDREW STEVENSON *Secretary*.

*Letter of Rev. J. B. Johnston, referred to above.*

REV. AND DEAR BROTHER,—I received, through you, as chairman of the Committee on Foreign Missions, an official notice of their appointment of myself “as the person to explore a field for Foreign Missions” in the West Indies, beginning with Hayti. Nothing could have been to me more unexpected than such an appointment. I have endeavoured to give the subject prayerful and deliberate consideration, and have found it difficult to arrive at a satisfactory conclusion in relation to my duty.

Several important objections have presented themselves to my mind.

1. For many weighty reasons, I am a very unfit person, for so important and responsible a business, and really think there are many of my brethren much better qualified, some one of whom the committee should have selected; and why they did not is to me strange.

2. My young and growing congregation require my constant and closest attention and labours, especially at the present time; and to leave them, for a few months only, is to me a painful consideration.

3. My family, now numerous, require me to live at home, if I provide for my household and train them in the nurture and admonition of the Lord according to my vows.

4. From my circumstances: economy in a pecuniary point of view should have suggested to the committee the propriety of selecting some one without a family, the support of which, in my case, must be expected on condition of my acceptance.

These embrace the principal objections, that have borne seriously upon my mind. As to the first, I submit to the judgment of my brethren, though I am persuaded they erred. Confiding in their integrity and in the sincerity of their motives in this matter, I yield my judgment to theirs. In relation to the second, I rely upon my brethren, the members of the Presbytery to which I belong, that they under the Head of the church will amply provide for my flock in my absence. The good and the great Shepherd, will direct them in their oversight of those who are dear to me. I therefore in this matter desire to be enabled in faith to say,—“*Jehovah Jireh.*”

In relation to the third, I have only to say that I shall endeavour to leave my family with Him who is a husband and father, and who in all times past has provided for me and mine, while employed in his service.

As to the fourth, it is for the church in whose behalf you act, rather than for me to dispose of it; and of whose response, I feel no doubtful concern.

In submitting to the church, through you, my acceptance of your appointment, it is on the condition, that you, the members of the committee, and all whose hearts are right with God in this matter, cease not to commend me to the grace of our Lord Jesus Christ, praying that he may lead me in the way and be the breaker up of the way before me. And again, I ask,—I entreat the prayers of the church, united and fervent, without which the appointment must be reluctantly accepted,—Yea, without the assurance of which I cannot accept,—I cannot respond to the call from you as from my Master,—“Here am I, send me.” Assured, dear brother, that this cause is the Lord’s, and that it has even now been too long neglected,—trusting that his Spirit has moved his church to move in this great work, and that I shall enjoy the

upholding of my hands when stretched out to meet the outstretching of the hands of Ethiopia—believing, that while I shall be employed in surveying the field where shall be planted the banner of Messiah, and unfurled the flag of the covenant, I shall have the presence, in spirit, of all the valiant of Israel who hold swords, being expert in war, every man having his sword upon his thigh, I accept of your appointment, believing it to be, instead of a burden or a yoke, an honour of which I am utterly unworthy, and one I would not exchange for a throne or a sceptre. To be a herald of Him who rides upon the white horse with his bow and wearing his crown, sent to the long degraded, oppressed, poor and benighted sons of Africa scattered far over the Isles of the sea, presents an attraction stronger than the diadem of the Cæsars, the laurels of a Napoleon, the name of a Washington or the seat of a President. Nor are motives from the sure word of prophecy, or assurance of success in this enterprise, wanting. “The Isles shall *wait* for his law.” More—“Ethiopia shall *stretch out* her hands unto God.” She shall soon hail her rightful Lord, and extend her hands to meet and embrace his claims, asserted in his law. Let them be presented, and at our door lies the sin, if she be not taught that Zion’s God reigns. I feel constrained, therefore, cheerfully to submit if the church as cordially acquiesce in your choice in my appointment.

I shall expect through you timely and ample instructions in relation to the contemplated tour of exploration. I need direction from you, and especially from him who is the Counsellor.

Desirous to be found uniting with you, with those whom you represent, and with all wrestling and right-hearted men, in supplications to the Head of all divine influences for his counsel, spirit, grace and strength, I remain your servant in the cause of the gospel, and a covenanted testimony.

J. B. JOHNSTON.

REV. M. RONEY, Chairman of the committee on Foreign Missions.

#### THE NEW YORK PRESBYTERY.

This body met in Newburgh on Tuesday, the 12th inst. at half-past seven o’clock, P. M. All the ministers belonging to the presbytery were present, viz: James Chrystie, S. M. Willson, M. Roney, J. M. Willson, C. B. M’Kee, Andrew Stevenson, S. O. Wylie, James W. Shaw, James M. Beattie, and Joshua Kennedy, and Wm. Brown, Newburgh, Hugh Glassford, 2d congregation, N. Y., John Renfrew, Conococheague, and Samuel Arnot, Coldenham, ruling elders. Presbytery was opened with a sermon by the moderator, James M. Beattie, from Mat. vi. 10: “Thy kingdom come.” The sermon illustrated the overthrow of Satan’s empire; the promotion of the interests of the church; the increase of grace in the heart; and the duty of preparation for the enjoyment of heaven, as all contained in the Lord’s prayer.

James W. Shaw was appointed moderator for the ensuing year, and James Chrystie, clerk. The business was generally of a local character, and was transacted in a very harmonious manner. The sessions occupied but one day.

**PRESBYTERY’S MISSIONS.** Mr. R. Z. Willson presented a highly interesting report of his labours during the past season in the New England States.

**MODERATION OF CALLS.** Two of these were granted at this meeting. One to the congregation of Craftsbury, Vermont; another to the congre-

gation of Baltimore. Rev. James M. Beattie appointed to moderate in the former, and Rev. S. O. Wylie in the latter, when requested by the people.

**PRESBYTERIAL VISITATION.** The committee appointed at the last meeting of Presbytery to report a plan that would ensure attention to this very important but hitherto neglected duty, presented by its chairman, James M. Willson, the following resolutions, which were unanimously adopted.

1. That this Presbytery will endeavour to attend to Presbyterial visitation at least once in two years, in all our congregations.
2. That, where practicable, it be attended to by committees consisting of at least two ministers and one ruling elder.
3. That, in other cases, one minister be appointed to make the necessary inquiries; who, in all cases requiring action shall refer the same to Presbytery.

It was cheering to observe that there was no difference of opinion as to the importance and usefulness of Presbyterial visitation, and that efforts should be made to secure its performance, although from the extent of our bounds some determination, energy, and industry will be required in carrying out this plan.

**SUPPLIES AND MISSIONARY ARRANGEMENTS.** The following arrangements were made for supplies.

**R. Z. WILLSON.** Last sabbath of May and first sabbath of June, *White Lake*; second and third sabbaths of June, *Bovina*; fourth sabbath of June and fourth sabbath of September, *Albany*; third and fourth sabbaths July, and third sabbath of September, *Argyle*; all August, *Craftsbury*; first and second sabbaths of September, *Topsham*.

**REV. C. B. M'KEE.** June, July and September, *Baltimore*; the remainder of the time until next meeting, discretionary.

**REV. J. M. BEATTIE.** To dispense the sacrament of the Lord's supper in *Craftsbury*, second sabbath of July; and to preach one sabbath in *Argyle* immediately preceding the fall meeting of Presbytery.

**REV. S. O. WYLIE.** To dispense the sacrament of the Lord's supper in *Baltimore* last sabbath of August, assisted by Rev. C. B. M'Kee, and to preach third and fourth sabbaths of July, *Albany*.

**REV. ANDREW STEVENSON,** was appointed to preach one sabbath in *Hartford*, at such time as he may find it convenient.

**REV. J. M. WILLSON.** Fourth sabbath of June, *Pawtucket*.

**REV. J. W. SHAW.** One sabbath at *White Lake*, discretionary; and also two sabbaths at *Argyle*, discretionary.

**REV. S. M. WILLSON.** Last sabbaths of May, August, and September, *Bovina*.

**REV. JOSHUA KENNEDY.** Three sabbaths missionary labour in the neighbourhood of his congregation before the next meeting of Presbytery.

An interesting paper was received from Glengary, which lies in Canada West, near the Ottawa river, about sixty miles from Montreal. In this place, sometimes called Lochiel in our ecclesiastical records, a congregation was organized some years since by a member of the N. Y. Presbytery. Since their organization they have never received from the Presbytery, as such, any supplies, although, on several occasions, individual members of the Presbytery have dispensed ordinances among them. Having failed in their applications to the Scottish missionary now in Canada, who is otherwise laboriously occupied, they have made their appeal to the N. Y. Presbytery.



The disposition of the paper was as follows:—

In the first place it was referred to the Rochester Presbytery, with the hope that they would find it more convenient to furnish them some supplies. In the second place the clerk was directed to inform the Glengary people of the interest taken in their condition, of the inability of Presbytery, owing to the want of ministerial aid, to comply with their request, and also of the disposition that had been made of their paper.

The committee of supplies *ad interim*, appointed at last meeting, reported in substance,—That Mr. Samuel Bowden, who had returned from Great Britain shortly after the last meeting of Presbytery, had presented to them the certificate of dismission which he had received from this Presbytery. The committee being satisfied respecting Mr. Bowden's deportment during his absence, and also of the reasons why his certificate had not been given in, this certificate was received, and a few appointments were furnished Mr. Bowden within our bounds. Having fulfilled these appointments Mr. B. proceeded with leave of the committee into the bounds of the Rochester Presbytery. The report of the committee was adopted. Subsequently, at Mr. Bowden's request, through the Rev. Mr. Chrystie, the clerk was directed to give him a certificate of dismission, to the Pittsburgh Presbytery.

J. Chrystie, M. Roney, and A. Stevenson, ministers, with H. Glassford and J. Ramsey, ruling elders, were appointed a committee of *supplies* until next meeting of Presbytery.

A LITERARY INSTITUTION. J. M. WILLSON offered the following resolution.

Resolved that this Presbytery deems it highly desirable that, if possible, a literary institution be established under the care of our supreme judicatory, in which the youth of our church may have an opportunity of prosecuting the higher literary and scientific studies, free from the dangerous influences to which they are now so often exposed in the higher seminaries.

This resolution was presented at a late hour of the sessions, and after being slightly discussed was on motion laid upon the table until the next meeting of Presbytery, with the understanding that it should be published.

Presbytery adjourned to meet in Sixth St. church, New York, 2d Tuesday of October, half-past seven o'clock, P. M.

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CORRECTION.

This letter, it will be seen by the direction, was originally designed for publication elsewhere. Having been refused an insertion in the periodical to which it was at first directed, application was made to us by the writer, to give it a place in our pages. This request we have readily complied with as a matter of justice. Mr. Stark has the right to explain his own meaning, and Mr. Webster is entitled to the benefit of this explanation. But we do not, however, design to become a party to any of these personal matters. We know nothing about them. But it is a matter of public concern that every writer have the privilege of explaining himself when either misunderstood or misrepresented, if he can, in the very place where the mistake has been committed. If not there, somewhere else as he may have the opportunity.—ED.



3. Such professions of following Christ as are made in the above article are to be viewed with distrust. It is very easy in such evil days as we are fallen upon to *profess* the patience and forbearance of the Saviour; while on the other hand at such times it seems expedient to some to make provision for the flesh by refraining from testifying for the word of Christ's patience. But when we find persons who have deserted the testimony for the truth, and have homologated the slavery and sabbath profanation of the United States, professing to be so exceedingly gentle and dove-like, we must doubt its entire sincerity.

4. It is better to exemplify Christianity than merely to profess it. "Charity thinketh no evil," and yet we have in the last paragraph of the above article a most glaring and unwarrantable impugning of motives. "Misstatements" should, if possible, be referred to "*ignorance*," rather than to "*ill will*," to the "*head*," rather than to the "*heart*." Besides "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." We do believe that compliance with this command does not consist in calling our brother a liar, &c.; but in a statement of his errors, and a kind exhortation "to break off his sins by righteousness." This course has we trust been followed by the Covenanter, both in reference to our *quondam* brethren, and also in regard to others with whom we differ.

5. The writer in the Banner seems not to know "what manner of spirit he is of." Very few if any will be deceived by the apparent mildness of the language, and smoothness of his words. That is the worst sort of hatred, and the most inveterate malice that walks with smooth brow and unruffled countenance. It was doubtless the design of the writer to exhibit himself as a much aggrieved and yet mild and patient sufferer, but his cherished "*ill will*" has, we think, given "tone and obvious design" to his whole paragraph.

6. We repeat what we have said on another occasion, that the Banner of the Covenant had better cease its display of mock dignity, and condescend to note what is going on in its vicinity. Discussion with some "characters" is we confess exceedingly "unpleasant" for some people. It is difficult to listen to an opponent who tells us and the by-standers "unpleasant" facts respecting our past conduct and present standing; but it is always better not to answer by merely *professing* our contempt for those who are thus "thorns in our side." The public, we are sure, would think better of the Banner of the Covenant and those of whose views it is the exponent, if they would do one of two things; either prove our statements to be false, or abandon a course which exposes to so just reproof.

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AFFAIRS ABROAD.

*India.* 1. *The War.*—The British armies having gained two bloody victories, British rule is more firmly established in northern India than ever, and will soon be extended over the Punjab. The Sikhs are *said* to have been the aggressors: but it should be remembered that we have only English accounts. We have no doubt the Sikhs saw the lion approaching, and assumed the offensive merely to anticipate his attack. British rule in India is a vast and grinding despotism, which cannot always last. As their empire advances, they come in contact with the more hardy and warlike nations of the north, and consequently, it becomes more difficult both to make conquests and retain them. India will yet be the grave of British dominion.

2. *The Cholera*.—This dreadful disease once more rages throughout India, and is travelling westward with increased virulence by the same route which it pursued fourteen years ago. It has passed through Cabul, and is now desolating Persia. It is almost certain to reach Europe, and, so, this country. The famine and the floods which have marked the past season in many countries of the old world, will favour its progress.

*Russia*.—The account so industriously circulated by the popish journals, of atrocities said to have been perpetrated upon the nuns of Kowno was, after all, a sheer fabrication—a pious fraud. His *infallible* Holiness, the Pope, and his cabinet were deceived, and measures are taking to discover the origin of the report. However, there is no doubt that the Czar has resolved to bring about, by violence, if necessary, a uniformity of religious profession throughout his dominions. These coercive measures affect Jews, as well as Christians, Protestants as well as Papists. And to escape them, a large part of the proprietors in one of the western districts of Russia, are endeavouring to dispose of their estates, in order to remove to Germany. In the mean time, the Russian authorities are making every exertion to increase the strength of their navy and army. They anticipate a collision with southern Europe.

*Turkey*.—Our readers are aware that considerable efforts have been making by missionaries from Britain and America, to revive evangelical religion among the Armenians in Turkey, who are nominally, but only nominally, Christians. That some success has attended their efforts is evident from the fact that no little opposition has been awakened. The Patriarch of the Armenians, and many of the clergy have become alarmed, and are endeavouring to coerce the converts into a renunciation of vital Christianity. In Constantinople, where the Patriarch resides, all the faithful have lately been excommunicated. Some made concessions and escaped. In the meantime, the faithful have been subjected to heavy trials. They say, in an appeal to the government,

“Your servant the Patriarch, not satisfied with simply excommunicating and cursing with anathema your servants, and without any grounds accusing them with the names of Protestants, Atheists, and Infidels, still further ordered all his flock, and the chiefs of the trades, and the quarters of the city, and also the priests, under penalty of excommunication and anathema, to oppress and injure these your servants in various ways,—such as by taking away from them their permission to trade, and expelling them from the trading corporations; turning them out of their shops, and causing them to quit rooms which are their own property; preventing those who are their debtors from paying them, and forcing at the same time those to whom they owe money to demand it before the expiration of the term of payment; driving them by force away from their homes, and separating them from their wives and children.”

As a consequence of this state of things, the missionaries are compelled to depart from their former rule, and organize churches independent of the Armenian communion. At this, we rejoice. Their plan heretofore was bad: as, in other parts of the east, to attempt the infusion of genuine vitality into the torpid carcass of the corrupted church, without forming a new body. On their present plan we feel assured that their influence will be greater and more wholesome. These suffering Christians should have an interest in our sympathies and prayers. At ease ourselves, we are apt to forget that there are parts of the world, where a true confession of Christ, even now, exposes to persecution.

*Germany*.—The following view of the religious and social condition of Germany, is from the pen of the highly intelligent correspondent of

the "Presbyterian" in this city, and will be read with interest by all who are desirous of looking below the surface. He observes,

"The religious contests waged in Protestant Germany, wear a twofold character. One is a spiritual contest; the other, an ecclesiastical contest. The *spiritual contest* is between Rationalism and the Gospel. Rationalism, the offspring of the eighteenth century, is defeated, under its ordinary form, in the universities, and among the clergy. The assemblies of the Friends of Light have increased, especially among the pastors, and for two years rationalism has been openly attempting to attain a social and ecclesiastical position. The Friends of Light claim now the liberty of forming themselves into new churches. They abandon, or wish to expel, evangelical Christians. The long concealed opposition of faith and infidelity bursts into open day; the moment of separation, the *crisis* has arrived, and the old mode of existence becomes impossible."

Notwithstanding this, the gospel has been of late making rapid progress, and has gained no small triumphs.

"There are Professors of theology, who, in late years, have seen six hundred students commence attendance on their lectures, undecided between Revelation and Philosophy, or inclining to the latter, and, for the most part, leaving them with the firm and serious determination to consecrate their whole life to the service of their Saviour, and the advancement of his kingdom."

In Germany, as every where else, the half-way men make the greater part of the trouble.

"The disunion of Christians is that which gives the question its complexity. Between Rationalism on one side, and thorough orthodoxy on the other, there is the innumerable school of Schleiermacher, pre-eminent for its state of transition, and half-way belief. This school, on the 15th of August last, drew up a protest, in which, at the same time, and with equal energy, it comes out against the Friends of Light, who are the real enemies of Christ, and against the pious and unflinching champion of Revelation, Hengstenberg."

Distinguishing, very properly, between the *religious* and the *ecclesiastical*, he thus goes on to say,

"In addition to the religious contest carrying on among infidels, orthodox, and men of transition, there is, as I have said, an *ecclesiastical contest*. All the German churches have, as their supreme bishop, the prince of the country; and in each state, the church, in the last analysis, is governed by the Ministers of worship. Hence, from one end of Protestant Germany to the other, a two-fold want is felt: that of setting the church free by the restoration of her independence, and that of calling laymen to a share in the government of the church. But how ought the reform of the ecclesiastical constitutions to be accomplished? Three schemes are presented: 1. Pure Presbyterianism, such as exists in the Free Church of Scotland. 2. Anglicanism, with its archbishops and bishops, stripped of its dogma of apostolical succession, and embellished with Presbyterian Synods. And 3. A slow and progressive reform, which would result from the existing order of things. The first two plans suppose a complete rupture with the past, and owing to this very thing, they stand little chance of success. The former of these two is sustained by the Pastor Sydow, whom the king of Prussia had sent, along with others, into England, to investigate its ecclesiastical government, and who has returned from Scotland a warmer partisan than ever of the complete independence of the church, and of the Presbyterian constitution. The latter scheme is advocated by M. de Bunsen, the Prussian ambassador at London, whose writings acquire peculiar weight from the well known friendship which the king of Prussia has for him. Finally, Ullmann may be considered as the author of the third scheme, the one which seems destined to prevail. Let us add, that there is a tolerably numerous party, which is opposed to every attempt tending to give the church an independent existence. It is composed of rather heterogeneous elements;—statesmen, who are jealous of every power but their own—learned rationalists, who fear that the liberty of the church may prove bondage to their fallacious science—nay, even sincere Christians, who dread all church reform, through apprehension that it may turn out to the advantage of a rationalistic majority."

So far, of religion. As to politics, he says:

"These religious contests, already so important in themselves, become still more so, by their combination with the political and social contest. As to the political contest between the conservatives and the liberals—the latter, who, by insensible gradations, blend themselves with the radicals, wish for a constitution similar to that of France; but the spirit which actuates them, inspires little confidence regarding the use they would make of new institutions, and their rivals fear lest the grant of a national representation might be suicidal to royalty. As to the social contest—the communist doctrines are certainly penetrating the masses, and the governments are, on good grounds, alarmed at it. We know that statesmen, of high station, regard the social order of their country as seriously threatened, and that they would not be surprised at seeing the occurrence among them, within a longer or shorter time, of scenes like those, of which the Canton de Vaud, for a year past, has been the theatre. At least, it is uncontested, that the German radical press has made use of the religious movements to excite the people against their princes. This mixture of politics and religion explains the severe measures taken recently by Prussia, against the rationalistic ex-Catholics and Protestants."

The result of all this is, that the public mind in Germany is intensely excited. So deep, and extensive are these movements, that a conference has been summoned by the king of Prussia, called the "Berlin Conference." Of this body it is said,

"This assembly, convoked as it appears by the king of Prussia, was composed of deputies from twenty six German States, for the most part ecclesiastics, but some of them laymen, and among them functionaries of high standing. It is almost superfluous to say, that the members of this body were actuated by very different views. Some were men of sincere piety; others, on the contrary, reputed rationalists. The delegates had received instructions from their respective governments. They had met merely to confer, exchange opinions, and discuss principles. The results of this conference, we can exhibit up to a certain point, from a note drawn up by two ecclesiastics, one a Prussian, the other a Hanoverian, which was published in the Augsburg Gazette in substance as follows: 'There reigns in Germany a general dissatisfaction with the present ecclesiastical constitutions, as also with the means of edification, and the forms of worship, and this dissatisfaction is sustained and fomented by radicalism, which denies every thing—faith in God, Christianity, and ethics. Some measures must be adopted; they ought to be in the spirit of Christianity, and with a sentiment of union. They could neither consist in the creation of a German evangelical church, subject to a central ecclesiastical power—the rights of sovereignty in the different States are opposed to it; nor in a union of churches, like the Zollverein, (the Customs-union) with juridical obligations. It is simply necessary to be on a good footing with one another, and to agree on the most proper measures for promoting the welfare of the existing churches, for establishing unity of doctrine, for introducing greater unity in the ecclesiastical institutions, and for strengthening the religious life. To arrive at this end, some conferences are sufficient. Above all, it is requisite to agree on the common faith: a Confession of faith is necessary to the church, as a testimony of belief to its own members, and as a rule of preaching and instruction. There can be no question about forming a *new* confession of faith, since the church whose belief it should express, is *old*; and we have the Augsburg Confession, which agrees with the other symbolical books concerning the two fundamental points: the Scriptures as the rule of faith, and justification through faith in Jesus Christ. The church, therefore, ought to look to it that the pastors preach, not their private opinions, but the fundamental doctrines of the gospel, and that they profess to be in harmony with her concerning the foundations of faith. The three following measures also should be adopted: 1. Only men of scriptural faith, and attached to the gospel and the church, should be called to the ministry, and to theological teaching. 2. The present constitution should be maintained, but the establishment of Presbyteries and Synods, conformably to what existed in the primitive church, should be kept in prospect. 3. Finally, worship should remain in each church as it is, for the present, but there should be a tendency to unity, and there should be an endeavour to form a common selection of hymns and liturgical prayers."

The writer concludes by a statement, in the language of a French bishop, of the condition of Popery in the kingdom of Wurtemberg.



We hope, notwithstanding the pathetic complaints of this dignitary on the subject, that his statements are true.

"Faith is dead among the members of the church, and what is most alarming, it is dead among the clergy. The priests have forgotten the authority of the church. They no longer use either ritual or breviary. No more religious convents. Devotion paid to Mary is interdicted, and Christian piety, such as the church has always understood it, with its public demonstrations and frequent exercises, is no longer known in Wurtemberg. Behold the deplorable and almost desperate state to which they have succeeded in reducing the Catholic church throughout a whole kingdom!"

*France.*—The great progress of evangelical religion in France, appears, once more, to have awakened opposition, which has slumbered for more than a year past. The same individual thus writes:

"The obstacles raised by our government, to the establishment of Protestant worship in new localities, had, for about a year, diminished; but for some time they have recommenced them. They have lately obstructed the celebration of Protestant worship in two small towns. One is Huismes, of which I spoke in my last letter. In 1830, a priest much beloved in this commune, was, notwithstanding the opposition of the people, removed, and his place taken by one, as yet young, and extremely fanatical. He, by his despotism and violence, excited against himself a strong and general opposition. The parishioners made request for a more pacific pastor; they received reproaches only in reply. Tired of petitioning, and seeing a great many persons forsaking the church, some of the inhabitants addressed themselves to the Rev. M. Duvivier, pastor of Saumur, as I told you in my last, and besought him to come and teach them the evangelical doctrines.

"Here I shall leave a *Roman Catholic* of Huismes to speak: 'The Prefect had been regularly informed of intentions; but in his reply, he had enjoined the Mayor, relying on the royal ordinance of the 24th of November, 1838, to hinder the Protestant minister from preaching at Huismes, to disperse by force the assemblage which his presence might occasion; and finally, to cause his body to be seized, if necessary.'"

There is some reason to believe that the French government is still under Jesuitical influence. One of the leading journals—the "Journal des Debats," brings this accusation. That the government is Popish is certain. However, we see that the truth continues to spread.

#### NOTICES OF BOOKS.

AN INQUIRY into the expediency of altering and amending the Naturalization Law of the United States; respectfully addressed to the American people. By Peter A. Browne, LL.D. Philadelphia: 1846. 8vo. pp. 26.

This pamphlet, the production of one of the most distinguished jurists of the city of Philadelphia, presents, chiefly in the form of quotations from Popish authorities themselves, a very concise but comprehensive view of the arrogant and anti-republican claims of the Popish system. It consists of little more than dry details; but it will be found a complete armory of weapons on that special branch of the system to which Mr. Browne's researches have been directed, and establishes to the satisfaction of every intelligent and unprejudiced reader the impossibility of Papists being good citizens of a republican country. We are pleased to see such men as the author of this pamphlet, turning their attention to this subject. The following extract contains a great deal of truth, which every friend to religion and liberty should ponder over.

"After having read the authorities I have quoted, and pondered upon the facts which I have stated, showing their bearing upon the United States, I venture to ask you, what you think of the assertion of the committee of Congress, that *the purity of the ballot box is sufficiently guarded?* Does not every one know that for some years past this country has been inundated with foreign Catholics?"

Does not every one know that this influx, so far from being on the decline, is increasing? And can any one doubt but that if they, through the medium of the balloting box, can gain the ascendancy in this country, that the laws of the Pope will be introduced; that heretics will be persecuted, and that no other sect will be even tolerated in the United States? Will the Church (Pope) who, by its Bull, deposed heretic Princes and Emperors, and gave their dominions to true Catholics, scruple to place her own creatures in power through the medium of the right of suffrage? Will the Church (Pope) who, by her Bulls, dissolved the oaths of allegiance of subjects, and stirred up rebellion and treason against their kings, hesitate as to the means of attaining the power he has been longing to possess in this Republic? Why is it that no sooner is an attempt made to amend the naturalization laws than the Catholics are immediately alarmed? A few ignorant (obscure) Americans, in 1837, sent a petition to Congress—Prince Galitzin takes fire—and immediately “bullies” Henry Clay! Some citizens of Kensington call a meeting to discuss the question of altering the naturalization laws—all the Catholic Irish in that vicinity determine that no meeting of the kind shall be held, and they carry out that determination with riot, insurrection, and murder! Why do not the *Irish Protestants*, who have not been naturalized, act in the same way? The answer to this question speaks volumes; and these volumes should be read by every true American.”

HISTORY OF THE GREAT REFORMATION of the Sixteenth Century, in Germany, Switzerland, &c. By J. H. Merle D'Aubigne. Vol. iv. 12mo. pp. 376. Philadelphia: James M. Campbell. 1846.

Any commendation, or even notice, in this form, of a work so celebrated and popular, is, in some respects, unnecessary. Our readers will, of course, all endeavour to get and read it. Still, we must say, that this volume—and we have read it attentively—does not strike us as favourably as the preceding. The narrative is neither so clear, nor so full, nor is the style so free and vivacious. The altered circumstances of the author may, in part account for this—in writing the former volumes he wrote without the weighty incumbrance of a great reputation: now he can hardly avoid having his eye partly upon the hundreds of thousands who have already listened so enthusiastically to his voice. And we also add, that his views in reference to the interposition of the civil authorities in order to promote and defend the true religion, appear to us to lean too much towards the voluntary system. Perhaps, however, we ought not to criticise, and we conclude by earnestly recommending all our readers to procure a full set of these volumes. They will find nowhere else so graphic, and lively, and impressive a history of the “Great Reformation.” Mr. Campbell’s edition, which is now before us, is very well got up, and is also embellished with a portrait of the great German Reformer, Luther.

AN INQUIRY INTO THE SCRIPTURAL VIEWS OF SLAVERY. By Albert Barnes. Philadelphia: Perkins & Purves. 1846. 12mo. pp. 383.

In this volume, Mr. Barnes enters largely upon the examination by the scriptures of the claims of the American slaveholder. He reviews the system of servitude found among the patriarchs, and shows that it was not slavery: compares the oppression of Israel in Egypt with American slavery, and deduces the conclusion that God hates the latter even more than the former, and would favour, as the right method of abolishing it, “immediate emancipation”—takes up and searches thoroughly into the real nature and properties of servitude among the Jews, and draws from the Mosaic system the conclusion that “the most intolerable and monstrous abuses ever applied to the Holy Scriptures are those which pervert them to the support of American slavery.” The operation of the Mosaic institutes, and the conduct of the prophets in regard

to slavery, form the subject of the next chapter, and are shown, conclusively, to be adverse to slavery. He then enters upon the New Testament scriptures, and while he makes in regard to the conduct of the Apostles in receiving church members, admissions which, in our judgment, need not and ought not to be made, he does still prove that the New Testament furnishes no refuge for the American slave-holder or his apologist. As to the remedy, Mr. Barnes does not, in this volume, any more than suggest what it should be—"immediate emancipation." He does say, however, in page 382, that "one method, which would certainly lead to this result, is *for the Christian church to cease all connexion with slavery.*" Mr. Barnes, we are glad to see, admits the Constitution of the United States to be a slave-holding instrument. His language is,—

"The law in our country on this subject is positive, and is one of the very few provisions for the perpetuity of slavery which it was thought important to incorporate into the Constitution of the United States. It is probably the only thing in the federal Constitution which comes in direct and open conflict with any law of the Bible, or where a conscientious man holding office would have any doubt about his duty in obeying the Constitution of his country. Here, however, the provision is directly at variance with the law of God, and is designed to prevent the very thing which was sought as a good by the Mosaic legislation—to furnish an inducement to the oppressed to secure their freedom. Under this provision of the Constitution, and this law of Congress, *escape* from slavery within the limits of the United States, or any of the territories of the United States, is hopeless. The arrangement is designed to secure this species of 'property,' and to render freedom for the slave impossible. It is contemplated that every magistrate in the land shall be ready to lend his support to the institution; shall be an ally of the slaveholder of the South in perpetuating the system, and shall give the sanction of his name and authority to the enforcement of a law which is directly at variance with the law of God. The law of God ordains that every man who can secure his freedom by escape from bondage, has a right to it, and should be protected in that right; the Constitution and laws of the United States suppose that he has *no* such right, and that all the authority of the civil arm is to be employed in rivetting upon him again the fetters of bondage. It would be impossible to conceive of laws more directly repugnant to each other, than, in this case, are the law of God and the law of this Christian land."

As specimens of Mr. Barnes' mode of dealing with his subject, and as containing in themselves most important truths, we quote two passages. The first thus contrasts the Mosaic institutes with those of the United States.

"I have thus gone over, at considerable length, the laws of Moses in regard to servitude, and have placed those laws in contrast with those which exist in our own land. On this part of my subject, therefore, it only remains to ask, what sanction the Mosaic laws give to servitude as it exists in the United States? Scarcely any two systems could possibly be more directly in contrast, and how can it then be inferred that the Mosaic enactments are either proofs that Moses regarded slavery as desirable in order to promote the best interests of society, or that his institutions give a sanction to it as it exists in the United States? The sanction of Moses could be adduced only in favour of the system which *he* established, and not in favour of one which has scarcely a feature in common with his. The operation of *his* laws was to modify a system which he found in existence, and which could not at once be extirpated; to soften all its hard features; to bring it as far as possible into conformity with the privileges of freedom, and as soon as practicable to abolish it altogether. The operation of the system here is to rivet the fetters of the slave; to deny to him all the privileges and rights of an intellectual and a moral being, and to perpetuate the system for ever. The application of the laws of Moses to this country would make servitude at once a mild and gentle institution, and would abolish it wholly in half a century; the regular operation of the laws now existing here would perpetuate it

for ever. Here are no laws *designed* to modify and meliorate the system; there are none which contemplate emancipation. Of all the abuses ever applied to the Scriptures, the most intolerable and monstrous are those which pervert them to the support of American slavery. Sad is it, that the mild and benignant enactments of the Hebrew legislator should ever be appealed to, to sanction the wrongs and outrages of the poor African in "this land of freedom;" sad, that the ministers of religion should ever prostitute their high office to give countenance to such a system, by maintaining or even conceding for a moment that the Mosaic laws sanction the oppression and wrongs existing in the United States. "I tremble," said Jefferson, "when I remember that God is just, for God has no attributes which can take part with us in relation to this matter."

The next imbodyes a very clear and satisfactory criticism upon Colossians iv. 1.

"Masters, render unto your servants *that which is just and equal*; knowing that ye also have a master in heaven." Col. iv. 1. What would be the fair effect of this on the mind of a conscientious Christian master? What would be 'just and equal' to a man in these circumstances? Would it not be (a) to compensate him fairly for his labour; to furnish him an adequate remuneration for what he had earned? But this would strike a blow at the root of slavery, for one of the elementary principles of the system is, that there *must* be 'unrequited labour;' that is, *the slave must earn as much more than he receives, as will do his part to maintain his master and his family in idleness.* If he and they were disposed to earn their own living, they would not need the labour of slaves. (b) If a man should in fact render to his slaves 'that which is just and equal,' would he not restore them to freedom? Would any thing short of this be *all* that is just and equal? In the case of our own sons, if they were reduced to slavery, could we feel that any thing *short* of restoration to freedom would meet the claims of justice? Have not slaves in every instance been deprived of their liberty by *injustice*? Are they not retained in that condition by a practical denial of their *equality* with other men? Is it not now both *unjust*, and a denial of their *equality* with others, to continue that relation any longer? And would not *justice* to them restore them to freedom? What has the slave done to forfeit his right to liberty? What has he or his forefathers done to make it 'just' that it should be contemplated that he and his posterity should be held in bondage *for ever*? And is he not now retained in his present condition, every day and hour, by withholding that which is 'equal?' Has he now 'equal' rights, and 'equal' privileges with other men? Has he not been cut off from them by *denying* him the equality to which he is entitled in the arrangements of God's government? Can he be held at all without violating all the just notions of *equality*? This passage, therefore, contains a *principle* which would 'lay the axe at the root' of slavery every where.

Mr. Barnes has done himself no small credit by the publication of this work. He has not only studied his subject with great care, and, consequently, presented a complete summary of nearly all that is valuable in former researches in the same field, but he has by this step taken decided anti-slavery ground in the face of no little opposition, and at the risk of encountering no little prejudice and exciting no little ill-will. Moreover, he has conducted the argument throughout with manifest impartiality, candour, and forbearance. Indeed, we hardly know how he could so effectually restrain his indignation while quoting and commenting upon the worse than barbarous slave laws of the South. Still, it is well. If this book be not read—and it will not be if the fanatic pro-slavery men in the South, and even in the North can prevent it—it will be demonstrated that no argument will ever reach the deluded oppressors of this nation. We hope it will be followed up, on the part of the author, by a full exposition of the duty of Christians, of churches, and of nations, in the premises.

This work can be had of the publishers, and of John Evans, No. 21 Perry street.

## MISSIONS IN HAYTI.

In our notice of Hayti, we referred to the Rev. Mr. Jones, the Baptist missionary to that Island, sent out by the American and Foreign Baptist Missionary Society. By letters received from him, and also from Miss Young, an assistant missionary, by the agent of the Society, we learn some important facts.

*First*, that since the inauguration of Jean Baptiste Riche as President of Hayti, there is a reasonable prospect of continued peace. The troubles with the Dominican portion of the island are subsiding, and will, probably, soon be entirely settled.

*Second*, that the government has given Mr. Jones permission to establish a missionary school.

*Third*, that there are some English Baptist missionaries in Hayti, located at Jacmel, a town in the south-west part of the island, not far from Port-au-prince. One of these missionaries, Mr. Flanders, had an interview with Mr. Jones. The people, it appears, are favourable to Protestants, and earnestly desirous of having missionaries among them.

These facts are all encouraging. There seems to be in Hayti, an "open door." The people accessible, and the government, to say the least, not opposed.

## O B I T U A R Y.\*

Died, on the 13th of February last, at her residence with Mr. Abraham M'Burney, in Crawford, Orange county, New York., Mrs. Susan Wool, in the 56th year of her age.

Mrs. Wool was born on the 1st of August, 1790. In the 19th year of her age she was married to Mr. Ellis Wool, who died leaving her with the charge of two children, both sons, who survive her. In the year 1817 she united herself to the Reformed Presbyterian Church in Coldenham, then under the pastoral care of the Rev. Dr. James R. Willson, recently ordained, and when he administered for the first time, the sacrament of the Lord's supper to that congregation. From that period to the time of her death, she was a devoted, consistent, and highly intelligent member of the church. And although, for the last ten or eleven years of her life, partly on account of ill health, and partly on account of the distance at which she resided from the house of worship, she was not able to attend there, yet her desire for the public ordinances was evidently ardent. Anxious to avail herself of these appointed means of grace, she was prompted frequently to request the pastor of the congregation, and while it was a vacancy, those supplying it, to preach for her, which they frequently did; and the sermons which she heard on those occasions being retained in memory furnished her, long afterwards, with many topics of conversation.

Her disease, which was of a pulmonary nature, being slow, flattering, but nevertheless certain in its progress and effects, evinced but little change before she died; her death, in consequence, was sudden and unexpected. Two days before it she walked from her room to the kitchen, and partook of her meals as usual. During the day, on the evening of which she died, she sat up a considerable portion of the time. Between 7 and 8 o'clock, becoming weary, she lay down; but the change of position gave her no relief. In a little while she called one of the family and requested her to fix her pillows. The request being complied with, a change in her appearance was then too perceptible not to be understood. Sensible of it herself, and conscious that her end was approaching, she wished for the 8th and 9th chapters of Romans to be read; which was done. She was then asked if death had any terrors to her. She shook her head and almost immediately, without a struggle, breathed her last.

By her exemplary life, pious conversation, and cheerful resignation in her afflictions to the will of God, she has left her mourning relations the strong consolation that their loss was her great and unspeakable gain; and her unexpected departure whispers in accents not to be misunderstood, the needed intimation "Be ye also ready; for in such an hour as ye know not, the Son of man cometh."

(Com.)

\* Copied at the request of the writer from the "Reformed Presbyterian" for April.



## ACKNOWLEDGMENTS.

Barnet, Vt., Thomas Hastie; Bullville, N. Y., Abrm. Gillespie; Cadiz, O., Robert (B.) Maxwell; Crawford, N. Y. Susan Rainey, Elizabeth M. Burney, each \$1.00; Elizabeth, Pa., Wm. M. Willson, \$1.25; Greenville, Ill., A. C. Mackey; Keene, O., David M. Knight; M'Indoes Falls, Vt., James Beattie; Montgomery N. Y., Miss Margaret Hunter; each \$1.00. Newark, N. J. Ellison Conger, \$2.00. Newburgh, N. Y., David T. Cavan, Matthew Simms, John M'Cullough, James Johnston; New York, N. Y., John Scott, Jane Wiley, Andrew Taylor, James Hooks, Joseph Steele, John Patterson, Alex. M'Guire, Wm. Willson, John Cochran, Edward Sheppard, John Allen, James G. Williams, Isaac Williams, Saml. Parks, Zaccheus V. Willson, John Stewart, James M. Alister, James Rogers, Mrs. Kirkpatrick; Philadelphia, Pa., Andrew Bradin; Portersville, Pa., Thos. Wilson, Matthew Stewart; Prottsville, N. Y., John Hood; Sparta, Ill., John M'Millan, John Lyons, James N. Wier, each \$1.00, Riley Lynn, \$1.25. Tinker Run, Pa., James F. Stewart, \$1.25. In advance on volume II. Bullville, N. Y., Abrm. Gillespie; Cabin Hill, N. Y., James Douglass; each \$1.00. Elizabeth, Pa., John Z. Willson, \$0.50. Portersville, Pa., Matthew Stewart, \$1.00.

To CORRESPONDENTS.—“Rights of Conscience,” deferred. Obituary of Wm. Faris, do. of Mrs. Glasgow, and notice of Newburgh Congregation, in our next. “Review,” &c., as soon as possible. The letter of Mr. Stark, addressed to us, we have thought it unnecessary to publish. It will appear, however, in the “Presbyterian’s Armory.” We hope other correspondents will have patience. All is not rejected that does not immediately appear in our pages.

☞ The Address on the subject of Foreign Missions, which I was appointed to prepare, will appear in the next number. JAMES M. WILLSON.

☞ We are informed that Dr. Willson has accepted the call made on him by the Cincinnati Congregation.

## VALUABLE BOOKS.

☞ We would call the attention of our readers to the books advertised below by Mr. Evans. They are very valuable, and many of them cannot be obtained elsewhere.

The Pastor and the Prelate, by the Rev. David Calderwood. Price 50 cts.—Lex Rex, or the Law and the Prince, by the Rev. Samuel Rutherford. Price \$1.62½.—Brown, of Wamphrays, Apologetical Relation of the particular Sufferings of the faithful ministers and professors of the Church of Scotland. Price \$1.50.—A complete edition of the works of George Gillespie, viz.: Aaron’s Rod Blossoming, or the Divine ordinance of Church Government vindicated. Price \$1.62½.—A Dispute against the English Popish ceremonies, obtruded on the Church of Scotland. Price \$1.50.—A Treatise of miscellaneous Questions. Price \$1.00.—Sermons and controversial Pieces, &c. &c. Price \$1.37½. The above series go together.

A Journal of the Westminster Assembly, by Gillespie, never before published, is expected. Exposition of the Book of Job, with practical Observations, by the Rev. Joseph Carle, A. M. Abridged from the London folio Edition of 1676. By John Berne, Dalkeith. Price \$1.50.—The divine Right of Church Government, by the London Divines. Price 75 cts.—Traditions of the Covenanters, first, second and third Series. Price 40 cts each.—The History of the Covenanters. 2 vols. price \$1.00.—Annals of the Persecution in Scotland, from the Restoration to the Revolution, by James Aikman, Esq. 2 vols. price \$1.50. The above works can all be procured by applying to John Evans, No. 21, Perry street, Philadelphia.



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## TERMS.

### THE COVENANTER,

Will hereafter be ONE DOLLAR, *per annum*, IN ADVANCE.

The first number of volume II will be issued on the first of August. It has been thought best to make the price uniform, and so low as to place the work within the reach of all. We trust our friends will all endeavour to comply with our terms, as it is only by prompt and early payments that the work can be furnished so cheap. It will be found by an examination of the size of the page and the large proportion of small type, that *the Covenanter* is one of the cheapest, if not the very cheapest religious periodical in the country.

As the work was not got up for the purpose of making money, we do not urge its circulation on any one. Those who think it worthy of their own support, and desire to see it in the hands of others, will doubtless use their influence to extend its circulation, without any prompting on our part. The aid we have heretofore so generously received and for which we feel grateful, is a sufficient assurance that similar aid will not be withheld in time to come.

## AGENTS.

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| <p>James Trumbull, Georgeville, Canada East.<br/>         John Smith, Thompsonville, Connecticut.<br/>         David Campbell, Tariffville, Conn.<br/>         James Hebrew, Hartford, Conn.<br/>         Stephen Babcock, Craftsbury, Vermont.<br/>         William Keenan, Topsham, Vt.<br/>         Wm. Roy, Barnet, Vt.<br/>         Jonathan Coburn, M'Indoes Falls, Vt.<br/>         John Brown, Fall River, Mass.<br/>         Wm. Wright, Fleet St. Boston, Mass.<br/>         Joseph Hood, Pawtucket, R. I.<br/>         George Spence, Meredith, N. Y.<br/>         James H. Thompson, Roxbury, N. Y.<br/>         J. Campbell, 92 N. Clinton St., Rochester, N.Y.<br/>         Moses M'Cullough, Newburg, N.Y.<br/>         Alexander Wright, Poughkeepsie, N. Y.<br/>         James W. Brown, Coldenham, N.Y.<br/>         John Houston, Little Britain, N. Y.<br/>         Clark Brown, Bethel, N. Y.<br/>         John M'Crea, Little Sodus, N. Y.<br/>         James Wiggins, New York, N. Y.<br/>         John Brown, New York, N. Y.<br/>         James Thomas, 36 Ninth Avenue, N. Y.<br/>         James Smith, Baltimore, Md.<br/>         John Renfrew, Chambersburgh, Pa.<br/>         John Beattie, New Alexandria, Pa.<br/>         Robert Lowry, Greensburgh, Pa.<br/>         James W. Roberts, Canonsburg, Pa.<br/>         John Z. Willson, Elizabeth, Pa.<br/>         Joseph M'Kee, Freeport, Pa.<br/>         Wm. Irvin, 163 Liberty St., Pittsburgh, Pa.<br/>         John M. Walkinshaw, Allegheny, Pa.<br/>         Alexander Glasgow, Bakerstown, Pa.</p> | <p>John Jack, Greenville, Pa.<br/>         Matthew Stewart, Portersville, Pa.<br/>         Robert Sherer, Newcastle, Pa.<br/>         Matthew Wilkin, Steubenville, O.<br/>         J. L. M'Fetridge, Bloomingdale, O.<br/>         Wm. Wylie, Putnam, Muskingum co., O.<br/>         John Jamison, Concord, O.<br/>         David Wallace, Norwich, O.<br/>         James G. Johnston, Cherokee, Ohio.<br/>         John M'Daniel, Utica, Ohio.<br/>         Saml. Jamison, De Kalb, O.<br/>         David T. Willson, Xenia, O.<br/>         Henry George, Locust Grove, O.<br/>         James M. Milligan, Morning Sun, O.<br/>         Hugh Glasgow, Cincinnati, O.<br/>         Wm. M'Crum, Louisville, Ky.<br/>         Thomas Smith, Bloomington, Ia.<br/>         Isaac Faris, Orange, Ia.<br/>         Robert Stormont, Princeton, Ia.<br/>         Thomas Reed, Salem, Ia.<br/>         John M'Clurkin, Elkhorn, Ill.<br/>         Thos. Finley, Sparta, Ill.<br/>         Andrew Miller, Sparta, Ill.<br/>         Andrew M'Clelland, Springfield, Ill.<br/>         Robert Stevenson, Mount Sterling, Ill.<br/>         Henry Dean, St. Louis, Mo.<br/>         Samuel Blackwood, Northville, Mich.<br/>         Samuel M'Ilhinney, near Wappello, Iowa.<br/>         John Criswell, Grandview, Iowa.<br/>         Thomas Donnelly, Hazelwood, S. C.<br/>         Rev. William Sommerville, Horton, Nova Scotia.<br/>         Rev. Alex. M'Leod Stavely, St. Johns, N. B.</p> |
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*Ru C Francis*  
P 30.35

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THE

# COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

EDITED BY

JAMES M. WILLSON.

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"The Law of the Lord is perfect."—PSALM XIX. 7.

"Where to we have already attained, let us walk by the same rule, let us mind the same thing."—PHIL. III. 16.  
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PHILADELPHIA:

DAVID SMITH, PROPRIETOR, 26 PERRY STREET.

1846.

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This Number does not weigh over one and a half ounces. Postage, 2½ cents.

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WILLIAM S. YOUNG, PRINTER.



## THE COVENANTER.

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The general object of this Magazine shall be to disseminate the doctrines of the testimony of the Reformed Presbyterian Church. Its pages shall be devoted chiefly to the following points:

1. The mediatorial authority of Christ over the nations of the earth, and the immoral character of the Constitution of the United States.

2. The evils and danger of Popery, in its religious and political aspects.

3. The divine right of Presbyterian Church Government, in all its parts.

4. The sin and danger of Slavery, and the duty and safety of immediate emancipation.

5. The duty of total abstinence from intoxicating drinks as a beverage, and the immorality of the traffic in this article.

6. The immoral tendency of the study of pagan literature in the colleges and universities, and the necessity of a reformation in the course of literary studies.

7. The imperative duty of Christians to support Domestic and Foreign Missions.

The following individuals, among others, have agreed to contribute to its pages, and their names will be a sufficient guarantee to the members of the Church and others, that the publication will be worthy of their support.

Rev. Robert Wallace; Rev. James Milligan; Rev. James R. Willson, D. D.; Rev. William Sloane; Rev. Samuel M. Willson; Rev. William L. Roberts; Rev. J. B. Johnston; Rev. Andrew Stevenson; Rev. J. Wallace; Rev. J. J. M'Clurkin; Rev. J. M. Beattie; Rev. William Somerville; Rev. Joseph W. Morton.

We take pleasure in announcing to our patrons, that occasional contributions to our periodical may be expected from the Rev. THOMAS HOUSTON, Knockbracken, Ireland, long and favourably known as the able and faithful editor of "The Covenanter," an Irish magazine devoted, like our own, to the principles of the Reformed Presbyterian Church.

THE  
COVENANTER.

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JULY, 1846.

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EPISCOPAL CHURCH GOVERNMENT.

The Episcopal Form of Church Government, its Antiquity, its Expediency, and its Conformity to the Word of God. By John, Bishop of Fredericton, St. John's, N. B., pp. 46, 18mo. 1845.

THE subject of the government of Christ's house begins to engage the attention of the whole Protestant world in Britain and America. This is a token for good. From the revolution settlement, 1688, when the king of England, assuming the prerogative of headship in Christ's house, established prelacy in England and Ireland, presbyterianism in Scotland, and popery in Canada, until within a few years past, the public mind was almost wholly occupied with the discussion of civil government, to the neglect of church regimen. The interests of truth, piety, and morality suffered greatly by this general want of interest in the order of Christ's church.

As to civil government, the right of the people to elect their rulers is generally well understood. The masses in Great Britain, at home, and in her colonies, and nearly all Americans, now believe that no man has a right to govern others unless he is elected by a majority of those over whom he claims to exercise authority. This principle has intrenched itself so firmly in the minds of all intelligent statesmen, and well informed citizens, that no power on earth can dislodge it from its position. It gathers strength and enlarges the sphere of its operation every hour. In the American provinces of Britain, its agency is imbodied in a political party called the *Responsibles*. The immediate aim of that class of politicians is to render the crown officers responsible to the people in their parliaments. When a majority of the British parliament become opposed to the premier's leading policy, he must resign. A powerful and increasing party in the provinces contend that in like manner, when a majority of the colonial legislature is opposed to the measures of the crown governor, he shall resign. The people who know their rights insist that if they cannot elect the executive, they must, at least, have the power of veto—the right to prevent from reigning any one whom they do not approve.

The doctrine of free suffrage in the state has begun to work powerfully in the church. The right of electing, by the members of the church, pastors of congregations, has been asserted by the free church of Scotland. It is the noble assertion of that right that has rent the established presbyterian church of Scotland. And only give to the people the right of electing all their own officers in the church, and prelacy

will be swept clean away. The theory of prelacy is, that all the right of choosing as well as of ordaining to office is vested in the bishop; in the Popish church, it is derived from the pope; in the Episcopal, from the archbishop or rather from the king; Queen Victoria is the acknowledged head of the English episcopal establishment both at home and in the colonial diocesses. Presbyterians and episcopalians all agree that the power of ordination, by which the formal investiture with official power is effected, belongs to the officers of the church. Presbyterians affirm that, by Christ's appointment, no one ought to be invested with office until he is elected by the people. Episcopalians deny that the people have that right. John, Bishop of Fredericton, touches this subject very lightly; perhaps not fully aware of the great stress laid on it by the presbyterian church. He says, (p. 19:)

"We see nothing in it (the election of an apostle to fill the place of Judas) that resembles a popular election. In the appointment of the seven deacons to their office, there is a more decisive proof of apostolic authority. The apostles desire the people to look out for fit candidates, men of honest report, full of the Holy Ghost and of wisdom, 'whom' (they add) 'we may set over this business.' So that they reserve to themselves the power of ordaining them, and of course, if they had seen fit, of rejecting them."

This presbyterians admit. But the bishop seems to intimate, that a power to ordain, and "if they see fit reject," includes the sole power of election. That is not conceded. The colonial legislature of New-Brunswick may refuse to admit, as a member, a man who has been elected by the people. They and every other deliberative body in the world possess power to expel a member for bad conduct, and in the exercise of the same power to refuse admission to those who are disqualified. Were the people to elect a woman or minor, they would not sustain the election. Is there therefore, no popular election in the province of New-Brunswick? This question—the right of suffrage, or as the bishop says, "popular election"—is the first and most important point of difference between presbytery and prelacy. We must settle this by ascertaining what God has ordained. All rights are from God. If the Lord Jesus Christ, the church's only Head, has given his saints this right, its exercise will promote the welfare of the church, and withholding it must do harm. And,

1. *Under the Mosaic law, God gave the people a right to choose their officers and judges.* "Judges and officers shalt thou make thee in all thy gates which the Lord thy God giveth thee throughout thy tribes." Deut. xvi. 18. The first officers were chosen by Moses. "And Moses chose able men out of all Israel, and made them heads over the people." Ex. xviii. 25. The people, who less than two months before were slaves in the land of Egypt, could not have exercised judiciously the right of suffrage. After they had been instructed for forty years in the wilderness, they became qualified to exercise that important function, and God granted it to them. The שפטים, judges, and שטרים, officers, were not merely civil functionaries. These terms designated rulers who occupied seats in the sanhedrim. "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel whom thou knowest to be elders of the people, וקני עם, and officers over them, שטרי, and bring them unto the tabernacle of the congregation, that they may stand there with thee." Num. xi. 16. In this text the elders are called officers, and are the constituent members of the court of seventy. The septuagint translation of וקני is *πρεσβυτερος*, presbyters or ruling elders.

שׁוֹר is rendered by γραμματεις αυτων, their scribes. Luther translates קְנִי as *eltesten*, and Beza, in French, *les anciens*. As all these are used to designate rulers over both temporal and spiritual things in the text under consideration, they must be interpreted to embrace ecclesiastical officers. This was addressed to the congregation of the Lord, and not to the rulers only. It follows that the right of choosing their officers was conferred upon the people. The gifts and callings of God are without repentance, a right granted of God to his church as a covenant endowment, is never recalled. The church now is the same covenant society it was under the law. For "it is built on the foundation of the *prophets* and apostles, Jesus Christ himself being the chief corner stone." Her charter rights are not recalled. God binds himself in the new covenant to maintain them. "Though it be but a man's covenant, if it be confirmed, no man disannulleth or addeth thereto." Gal. iii. 15.

The Aaronic priesthood, and the Levites employed in the administration of the temporal affairs of the church, were not elected by the people, as God himself ordained them to be hereditary in one family and tribe. They were types of Christ. "The priesthood being changed, there is made of necessity a change also of the law." Heb. vii. 12. It was God himself by Moses, an extraordinary officer, that appointed the Aaronic priesthood. The priests were not found out by bishops, as in the episcopal church, and called to their office. Aaron was called of God as was Christ. As the Levitical priesthood was abolished at the appearance of the great High Priest of our profession, it is a fair inference that not only the rulers of the synagogue, but all the other officers of the New Testament are to be chosen by the people. No one now maintains that the minister or any class of church officers is hereditary. The office of apostle, like that of Moses, was extraordinary.

2. *When the vacancy in the apostolic college, occurring at the death of Judas, was to be filled, the people held an election to choose an apostle.* The bishop indeed says, "There was nothing like a popular election here." This is by no means admitted. "And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias." Acts i. 23. Who appointed these two candidates? Henry on the text says: "Not the *eleven*, they did not take upon them to determine who should be put up, but the hundred and twenty, for to them Peter spake and not to the eleven." This surely is the plain meaning of the narrative. "And in those days Peter stood up in the midst of the disciples, and said (the number of the names together were about an hundred and twenty) Men and brethren." Why this speech to all the brethren? Why the instructions as to the qualifications of those who were to be elected? All this would have been impertinent if addressed to the college of his equals, or to those who had nothing to do in the business. The nominative to the verb εστησαν, they appointed, is understood, and it refers to the ανδρες αδελφοι, the men and brethren of v. 16 to whom Peter spoke. The verb here used is the same as that in Acts vi. 6, in the narrative of instituting the seven deacons, "Whom they set before the apostles," εστησαν. The bishop does not deny, that in that case there was an election. The Holland commentary by the authority of the Synod of Dort, published under the sanction of the States General, refers to Acts vi. 6, as the parallel text. There was an appeal to the lot, to remind them that it was God's officer that was about to be



ordained, and that whatever intermediate agencies he chose to employ, the whole was his work. As Moses was appointed of God to organize both the church and the state in Israel; so Christ appointed the members of the apostolic college as extraordinary officers for setting in order the ecclesiastical arrangements of the new dispensation. When a vacancy occurred the people were instructed to exercise the right of suffrage in the choice of the person by whom this very important office should be filled.

3. *The seven deacons were chosen by the people.* "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. And the saying pleased the multitude; and they chose Stephen, a man full of the Holy Ghost, Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas of Antioch; whom they set before the apostles." As it is not questioned that this was a true and proper, popular election, time need not be occupied in its illustration. There was not even a nomination by the apostles or elders, as there never ought to be by session. It was left to the unbiassed suffrage of the electors. "Look ye out," *επισκεπησαθε*, "exercise with circumspection your best judgment, in selecting men to fill the office which the Lord Jesus now institutes for your edification." To this agrees the word "chose," *εξελεξαντο*, they elected. Whether the seven were ministers of the word, as episcopalians maintain, or fiscal officers who were ordained to perform the duties that under the law had devolved on the Levites, as presbyterians teach, the people are authorized to elect them. Whether they were officers who possessed authority to preach the word, or endowed with official power over temporalities only, they come in the room of hereditary functionaries who were not chosen by the people under the law. This case is confirmatory of the grant in the election of an apostle. There is no appeal to the lot, as the officer is not extraordinary but perpetual in the Lord's house.

John, bishop of Fredericton, feels the force of this text, and makes an attempt to turn aside its bearing against his church. He says, p. 19, 20, in a foot note,—

"I may be here allowed to call the reader's attention to a fact that the arrangements of the English church for the ordination of the deacons resemble in all that is really essential to the case, the appointment of the seven deacons to their office. The bishop at certain periods of the year by a public declaration gives notice to the people to look out for men of '*honest report*,' competent learning, studious habits, and real piety, whom he appoints over the sacred business. The candidates are required to prove that they are men of honest report by a certificate of their having lived piously and studiously for three years past, by testimonials from their former tutors, and by a farther testimonial from persons who ought to know their character, *their own parishioners*, that no man has a substantial reason to give why they should not be admitted to holy orders."

Would this be deemed all that is really essential by the people of Fredericton in an election of a member of the colonial assembly, or by the people of London, in the choice of one to represent them in the parliament of England? It is well that the people have so much granted them in the English church, but it is not a popular election,—as that for the seven deacons certainly was. When the bishop says,—"It resembles it in all that is really essential," he admits that it does not come quite up to the mark. Why not give the people all that the Lord Jesus grants them? If this *quasi* election to their "holy orders" of deacon be requisite, why not to the office of bishop and other function-

aries which they hold to be higher and more important, and more holy than those of their preaching deacon?

Election to office is the right of the people because it was granted to Israel and has never been revoked, because it is confirmed in the New Testament in the election of an apostle and in that of the seven deacons, and it may be added that it was the practice of the church in the apostolic and following age.

The power of investiture with office by ordination resides in a plurality of officers met together and transacting business by the authority and in the name of the Lord Jesus Christ. The doctrine of prelacy is, that the bishop alone has the power of communicating office. This is asserted by the bishop of Fredericton.

"I see not how it is possible to come to any other conclusion than this, that the two orders (bishops and deacons) are both placed permanently under the control and superintendence of one church governor." p. 28, 25.

He argues from the functions of Timothy and Titus, that to bishops "is committed the power of ordaining both presbyters and deacons to office," and "to no others" does this power, he affirms, belong. By refusing the right of suffrage to the people, all power is taken from them, and by putting the power of ordination into the hands of one, all authority is taken from presbyters and deacons, except what the bishop gives them. All the inferior officers belong to the one church governor. It is on this assumption that John, Bishop of Fredericton, calls the clergy of the diocese, *his*. "At the request of several of MY clergy, I have consented," &c.\* Did ever Paul, Peter, James, John, or even the chief priest, under the law, use such language? Never! no never. The ministers of the sanctuary, are not man's, but Christ's. He says of the disciples, "Thine they were, and thou gavest them me."

That the power of ordination is vested in a court consisting of a plurality of officers met in the name of Christ, and not in a single bishop, is proved by the following arguments.

1. *The ordination of the seven deacons.* "Look ye out men whom we may appoint." Peter does not speak in his own name as a bishop, and say, whom I may appoint. "The twelve, *οι δωδεκα*, calling the multitude of the disciples, said, &c." "When they" (the apostles) "had prayed, they laid hands on them," Acts vi. 6. As all the people exercised the right of voting, so all the apostles imposed hands on them. If John of Fredericton, found it necessary to show that the practice of the English church accords essentially with that of the apostolic in the election of the deacons, he is certainly bound to show that their ordination resembles that transaction in all that is essential. It is true that commonly in ordination some other clergy impose hands with the bishop. But they say, it is merely to express their approbation, *not* to communicate any official power. But this is quite inconsistent with the language used here. It is not said one ordained by laying on hands, but *THEY*, by prayer, &c. The whole college prayed together, laid on hands together, and so by united action appointed them to that business.

2. *The ordination of Paul and Barnabas.* "Now there were in the church that was at Antioch certain prophets and teachers, Barnabas and Simeon that was called Niger, and Lucius of Cyrene, and Manaen." Acts xiii. 1, 2. The Holy Ghost commanded them to separate Paul and Barnabas to the work whereunto he had called them. The word separate, *αφορισατε*, is in the plural, commanding not one but all

\* See advertisement.

together. The remainder of the narrative embraces all the officers mentioned as being in Antioch: "When they had fasted, *νηστευσαντες*, and prayed, *προσεξαμενοι*, they laid hands, *επιθεντες τας χειρας*, on them. They all engaged unitedly in the work of separating Paul and Barnabas to the performance of the divine functions to which the Holy Ghost had called them." It is of no importance to this argument, to settle the question whether Paul and Barnabas until that ordination had been regarded in the church as no more than licentiates, and were then first ordained to the ministerial functions, or had been before formally ordained and were now ordained a second time and sent out on a very important mission. The principle is the same. It was not one bishop that ordained them, but a plurality of ministers doing what the Holy Ghost instructed them to do. Besides, none of them ever belonged to the college of apostles except Paul, who was not then imparting but receiving authority from Christ to minister in his name.

3. *The power of discipline is vested in a plurality.* "For where two or three are gathered together in my name, there am I in the midst of them." Mat. xviii. 20. This promise is made to officers of the church, as the connexion shows. Christ says, "Whatsoever ye bind on earth shall be bound in heaven; and whatsoever ye loose on earth shall be loosed in heaven." v. 18. This is the same declaration made by our Saviour, when he gave the keys of the kingdom of heaven to the disciples; chap. xvi. 19. In neither place does he say, whatsoever one, a bishop, shall bind on earth shall be bound in heaven. He does not promise that wherever a bishop exercises discipline alone, there will he be with him to bless him in the work. "Two are better than one, because they have a good reward for their labour; for if they fall, one will lift up his fellow." Ecc. iv. 9, 10. The preacher adds:—"Wo to him that is alone!" as the bishop professes to be in the government of the church. Again v. 12, "And a threefold cord is not easily broken. In the multitude of counsellors there is safety." The chief priest under the law may be thought to furnish an objection to this reasoning, as he was but one. But he was made head of the Aaronic order for a special and most important reason—to typify the great high priest of our profession. Besides, he had the Urim and Thummim, and there were associated with him many priests, in whose meetings he was the presiding officer, and from the time of David, there were with him twenty-four high priests, heads, or moderators of the twenty-four orders.

4. *Ordination was performed by the laying on of the hands of the presbyters.* "Neglect not the gift that is in thee, which was given thee by prophecy and by the laying on of the hands of the presbyters." 1 Tim. iv. 14. The bishop says, "All that can be proved from this text is, that the presbyters of the church were present and assisted at Timothy's ordination." So he admits that this is proved. That is some concession. But this does not happen to be what the text affirms. It does not say that they assisted, but that the gift or office was conferred by the imposition of their hands. The apostle Paul presided at the ordination, which he affirms, 2 Tim. i. 6, "By the putting on of my hands." The presbyterians say of the moderator who presides in an ordination, that he ordains, and so Paul speaks. It can mean nothing else, for Paul was not the presbytery—one officer is not a presbytery.

It has been the object in this brief review to establish a few general principles, rather than to enter into minute details; and it shall be closed with a very short notice of a few objections offered by the bishop. 1. He contends that Titus was bishop of Crete. But it does not appear that

he was ever more than once in that island. "When I shall send Artemas, &c., be diligent to come to me to Nicopolis." Artemas was to succeed him. There is nothing of the diocesan in all this, except that bishops are not residents sometimes! 2. He contends that Paul was a bishop, but he finds him no bishopric, as indeed he could not unless it was the whole gentile world which would make him pope. 3. He affirms that James was bishop of Jerusalem. One reason is that Paul called on him as one who had charge of many myriads of believers in the city. Acts xxi. 20: "Thou seest, brother, how many thousands of Jews there are which believe." Dr. Chalmers might in consistency with all his Presbyterianism say this of the people in Edinburgh, to any brother who visits him. Again, John, bishop of Fredericton says, James sent men to Antioch, and he thence infers that that city was part of his diocese. But how came Simeon and others to ordain Paul and Barnabas in his diocese in the absence of their chief? He affirms, p. 27, that no passage can be found in the epistles in which an ordination took place, without the presence of the bishop. If there is none in the epistles, there is one in Acts. Again, in the controversy about circumcision at Antioch, an appeal was made to the apostles and elders at Jerusalem, Acts xv. 2, and not to bishop James. *His* clergy treated him rather unceremoniously. 4. He says, p. 14, 15, "Calvin owned that he was compelled by necessity to adopt presbyterianism." But why? Because the bishops refused to be in subjection to Christ. He maintained that they usurp authority inconsistent with their obedience to Christ. He seems, p. 34, to rest our faith in the Bible on tradition, as papists do, if we understand him. He says again, episcopacy was established universally from the age of Tertullian, 226, to 1541. It would have been well to have quoted some history. Were the Culdees in Scotland and the Waldenses among the Alps, episcopalians? The bishop forgot them when he wrote the word "universally." We refer him to a host of witnesses on the right of suffrage exercised by the people, quoted by Turretin, vol. iii. pp. 256-258. He quotes from the Councils of Nice, Carthage, Nantz, Toulouse, and refers to Nicolas, Leo, Gelazius, Stephen, Pelagius, pontiffs, who, in rescripts recognised the right of the people to elect. He cites Tertullian, Isidorus, Origen, Cyprian, Ambrose, Chrysostom, Gregory the Great, Gregory Nazianzen, and Athanasius. That corruptions crept early into the government of the church, modelling it after that of the Roman empire, is not denied. But few now who read history aright, will admit that prelacy was universal for more than 1500 years.

The bishop we are glad to say is evangelical, (pp. 6-10) courteous, and argues in a mild and Christian spirit. He justly condemns the charity that will not argue for truth.

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#### PURITAN PERSECUTION.

Our readers—all who take an interest in the character and principles of the Pilgrims—will, we think, be gratified to find them so triumphantly vindicated, as they are in the following extract. It is taken from the Biblical Repository of New York, of April, 1846, p. 249—255.

"The Quakers were severely dealt with, but not without reason. We hope the time will never come in New England, when *such* Quakers will not receive the punishment which they certainly deserve.

"They possessed scarcely any of the characteristics of that now grave and peaceful sect. They were non-resistants, which implied obstinate and turbulent resistance to *all* government. But who and what were the Quakers, and for what were they punished?

"Nearly all of them when examined were guilty of the most gross and intolerable contempt of court, and the sentiments which they uttered there, they gave vent to every where. Mary Prince reviled the Governor on the Lord's day as he was going to public worship; she also wrote to him and the magistrates "a letter filled with opprobrious stuff;" and when they and the ministers kindly endeavoured to convince and reform her and others, they redoubled their abuse. Robinson was whipped for abusing the court. Stephenson had disturbed a congregation. Mary Dyer denied the law, came to bear witness against it, and promised to violate it again. Some were banished, but finding that they would return to renew their disturbances, they were banished on pain of death, if they returned. Some of these returned and some of them were executed. Nicholson was found much inclining to Quakerism, but refusing to answer directly was dismissed with an admonition. John Smith of Salem was imprisoned for making disturbance at an ordination, crying out with abusive language during the services. Others were whipped in 'other places for disorderly behaviour, putting people in terror, coming into the congregations and calling to the minister in the time of public worship, declaring their preaching, etc. to be an abomination to the Lord.'

"They were guilty also of other breaches of the peace.\* George Wilson and Elizabeth Horton went crying through the streets, that the Lord was coming with fire and sword to plead for them. Gorton was a 'blasphemous Atheist.'† Thomas Newhouse went into the meeting-house at Boston with a couple of glass bottles, and broke them before the congregation, and threatened, 'Thus will the Lord break you in pieces!' Another time M. Brewster came in with her face all besmeared as black as a coal. Deborah Wilson went through the streets of Salem naked as she came into the world, for which she was well whipped;‡ and in other instances they came in the same plight into the public religious assemblies;§ others, men and women, danced together *naked*,|| and others still apologized for such hideous indecencies.¶

"Long may it be before such abuses are tolerated in New England! To endure them is not toleration, but anarchy. *Shame* on the *intolerance* that insists on our suffering such outrages, as if every thing must be endured but fanaticism: that denies to *us* the rights of conscience, in favour of the fanaticism or the malignity of these *pretenders* to the praise of liberality.

"But how were *peaceable* Quakers (for there were some such two hundred years ago) treated by the Puritans? Were they hung for the heretical and anti-government opinions which it was well known they held? During this very period of excitement, turmoil, and of real alarm on the part of the Puritans for the stability of their civil and religious institutions, under the persevering attacks of these declared revolutionizers, there were those in all these colonies who were quiet, though heretical, and consequently unharmed; a fact which shows conclusively, that those who *were* arraigned, were supposed to be guilty of

\* Hutchinson's Hist. of Mass., I. 187, 204.

† Holmes' Annals, 244.

‡ Hutchinson's Hist. of Mass., I. 187, 204.

§ Mather's Magn., II 455 and 458. || Ibid. ¶ Ibid.



something more than mere heretical *opinions*; that in public estimation their errors were political heresies tending to revolution, and producing disorder and crime.

“But let us consider the actual treatment which the Quakers received from the Puritan magistrates. Four Quakers were hung, a number more were banished, and many were whipped. Not one of the Quakers was hung for holding heretical opinions. They were all first punished for conduct, which is now pronounced worthy of severe inflictions by our penal code in this enlightened and liberal age. As this did not prevent a repetition and aggravation of their outrageous conduct, their punishment was increased,—they were *banished*.

“This was not *mere* punishment, as we shall see, but an effort of the state to extirpate these political cancers.

“In defiance of law and the lash they returned; and the government, perceiving that nothing else would keep the coast clear of such disturbers of the peace, enacted a law for their banishment on pain of death.

“They were thus banished again, and yet, though admonished of the inflexibility of the government, they madly rushed upon the sword presented to them, and were arrested, tried, condemned, and executed.

“So far were they from suffering for their *opinions*, that with all their opinions, and with all their superadded outrageous *conduct*, they were offered life after conviction, and at the gallows, upon this condition, that they should enjoy it out of the colony’s jurisdiction. But they *would not consent* to this, and suffered. It is the testimony of the records, the magistrates, and of the leading men in the colony, that they desired not their deaths, but their absence; that they were banished to protect the people of the colony, rather than to punish them.\*

“As to the *severity* of these inflictions, something of which they *unquestionably deserved*, that is a different matter from the question of punishing them at all. It is easy, however, to justify it, if the law under which they suffered is justifiable; and whether such banishment for a crime so near to actual rebellion, and involving so much of injury and peril to the colony, is not justifiable, let the world judge; especially considering the weakness of the infant colony, not yet compacted, the government scarcely established, exposed to intestine difficulties, and surrounded by hostile tribes of Indians, rendering unity still more essential to existence; remembering also the forbearance that offered them life after conviction, and even on the very gallows; yet even clemency they would not have, unless they might enjoy it their own way.

“The Quakers were men whom that *most tolerant* colony of Rhode Island regarded as dangerous, their principles and conduct “*tending to very absolute cutting down, and overturning relations and CIVIL GOVERNMENT among men, if generally received.*”† And the government judged it requisite to commend their *extravagant outgoings* to the consideration of the next general assembly, hoping that such order may be taken as will prevent the bad effects of their doctrines and endeavours!! This was in Rhode Island! Tolerant Rhode Island!!

“In 1665, “The government of Rhode Island *passed an order to outlaw Quakers*, and to seize their estates,” and the Quakers of Pennsyl-

\* Mass. Records, Dec. 19, 1660. Declaration of Court, Oct. 18, 1659. Mather’s Magn., II. 454, 453, 462.

† Hutchinson’s Hist. Mass. I, 454.

vania themselves, many years afterwards, persecuted their brethren the Quakers, by fines, imprisonment and confiscation of goods, even without trial, and simply for religious dissent.\* So that the Quakers were persecuted by the *Quakers*, as well as by Roger Williams and the Puritans of Massachusetts!! What then must have been the character of this people, with whom Massachusetts dealt not as errorists but as insurrectionists? For it must be remembered that she alone must bear the burden of this reproach, if any is deserved.

“But what was the wrong done to the worst of these people, in the cases of greatest severity which are recorded? Was it wrong to prevent women from *going through the streets, naked as they were born?* Wrong to prevent WOMEN from going stark naked into the congregations of the faithful, among men and women, young men and maidens, children and all, to expose their shamelessness, and to debauch the minds of the people, under the false plea of toleration? Is it wrong to banish those who will not otherwise be hindered from sacrificing a *dog*, as the prelude to a promiscuous dance of men and women together *naked!!* If it is, what shall be said of the legislators of Connecticut, who, in 1845, enacted a law abridging the liberty of brothel keepers? And if they raise the plea of religious toleration, ought *that* to exempt them from the operation of this law? *There are those who complain of the intolerance of this law.* Is it wrong to convict of scandalous contempt of court, and to punish accordingly? Wrong to convict of slander in 1840 or 1660? Wrong to punish bold and malignant defamation of magistrates and ministers, and to hinder systematic and persevering attempts to break down the laws and the government, to effect a revolution not only in society, but in the civil institutions of the land? Is it wrong to prevent men, whether fanatics or malignants, from breaking bottles amidst the congregations of peaceful worshippers, and other similar abuses? and is it wrong to *end* such mischiefs, though it be by banishment on pain of death, and by executing such severe enactments when nothing else will keep the coast clear of such men and their intolerable abuses? and if we have found a better *way* of doing this, it may be owing quite as much to their wisdom and virtues as to our own.”

ADDRESS—FOREIGN MISSIONS.

*Dear Brethren,—*

By appointment of the Board of Foreign Missions, it becomes my duty to address you particularly upon this subject. In performing this duty it is not necessary, nor would it be altogether appropriate, for me to lay before you a formal argument demonstrating the obligation resting upon you, as a portion of the church of Christ, to make known the glorious gospel of the Son of God. Are you not Christians, “the light of the world?” Has not the Great Head, the Sovereign Lord himself, commanded us “to go into all the world, and preach the gospel to every creature?” And is there any undertaking that so readily and entirely commends itself to the affectionate attention and sympathy of Christ’s real disciples, as this? If that law of love which is, by the Spirit, written upon the heart of every believer, prompts to acts of kindness, in imparting temporal relief to the afflicted, will it not much more excite to the conferring of spiritual and eternal gifts? Should not every Christian cherish the same spirit that animated Paul, when he said “My

\* Mather’s Magn., II. 456, 560.

heart's desire and prayer to God for Israel is, that they might be saved? True, Israel were his kinsmen according to the flesh, but are we not all brethren? have we not all of every race, and of every hue, one Father?

Let me urge you to action, by the voice of the church. So long ago as 1841, the duty of at least *attempting to preach* the gospel, and to plant our standard amid the darkness of the heathen world, was solemnly and deliberately acknowledged by our highest judicatory. In the year 1843, the obligation was once more explicitly recognised. In 1845, the church, with united voice, in the largest synod ever assembled among us, on either side of the Atlantic, for nearly two hundred years, reiterated this acknowledgment, and resolved at once to commence and, with the blessing of Christ upon her efforts, to prosecute a foreign mission. The Board have performed their duty. A location has been chosen, and as definitely fixed upon as it can be, without thorough personal exploration. And finally a brother in the ministry in whose capacity, industry and zeal in this good cause we have all entire confidence, has been designated to the important work of making the requisite preparatory investigations; and he has accepted the appointment. Do we not by all this stand pledged to God and to one another to co-operate according to our ability, in this work of faith and labour of love? Have we not in these repeated and decided expressions of the desire and determination of the church, intimations which we should not disregard, of the will of God respecting it?

The field selected by the Board, is one that calls us emphatically to immediate action. The population of the island of Hayti consists mainly of that despised and oppressed race, for whose souls few have cared. Missionaries have gone forth from the churches of Europe and of the United States, within the last few years especially, to nearly every region of the habitable earth—to India, and China—to the South Seas—to Turkey—to Africa—to the Indian tribes—to all lands, but none, until within the last year, to the self-emancipated Haytiens. American missionaries can be found nearly every where, but in this forsaken island!\* Scarcely any effort has been made in their behalf. This circumstance alone should prove a lively stimulus to vigorous exertion on our part. We have taken our stand as the open and uncompromising foes of that cruel system of oppression under which the sons and daughters of Ethiopia have, for centuries, groaned. And of which their present neglected condition, both at home and abroad, is the natural and painful result. Should we not endeavour by just such an effort as we now contemplate, to manifest to the world the sincerity and earnestness of our testimony?

The providence of God affords, just now, no doubtful indications of the path of duty in regard to this work. It is a time of universal commotion. Old systems are shaking. Paganism, Mahometanism, and, in most popish countries, even popery, are all tottering to their fall: to be succeeded, unless the most active efforts are made by enlightened Christians to avert such a catastrophe, by a dark and miserable infidelity. To some extent this has already taken place in Hayti, as it has in Spain, in France and in Italy itself. Still, they will hear. In some places at least, we have testimony that the people are even desirous of having protestant missionaries among them; and the government will place no

\* Two or three are now in Hayti: but they are sent out by a few anti-slavery men, and not by any of the large bodies of whose missionary operations we hear so much.

serious obstacle in the way. There seems to be an "open door." May we not hope, that by timely and believing efforts, it will prove as effectual as it is open? And that we, few as we are, and comparatively poor in this world's goods, may be employed as instruments in bearing to a people who have long "sat in darkness," the unsearchable riches of the gospel of Christ?

In this work, we can all unite—should we not lay hold of it individually and cordially. Are we not able? Assuredly we are. God has blessed our efforts at home until our vine has stretched its branches from one extremity of the land to the other. Property has increased among us, sufficiently, to say the least, to warrant the draught upon the church of a few hundred dollars annually in addition to present burdens. A small amount conscientiously and punctually paid by every member, would suffice. Nor is this all. So far from impoverishing us, we may anticipate, if we engage aright in this work, the very opposite result. "There is that scattereth, and yet increaseth," as there is the withholding of more than is meet, which tendeth to poverty. And more than all: have we not solid ground of confidence that while so employed, and so employing our pecuniary resources, God will bestow upon us in spiritual blessings an ample return? That while we are endeavouring to glorify his name, and advance his kingdom, he will render into our bosoms seven-fold? That we will ourselves be enlarged, and united, and vivified by a rich effusion of his effectual, converting and sanctifying influences?

With these suggestions, the interests of this mission are left, dear brethren, with you. Examine and weigh in the light, and in the balance of the word of God, this whole matter. Make the case of the destitute, the perishing, your own; and, then "do to them, as ye would that they" in analogous circumstances "should do to you:" act, for this is really true, as if you were acting for yourselves and for your seed. Contribute—contribute as God has blessed you—contribute punctually. And, with your contributions, let your prayers, fervent and believing, ascend up to Him who holds all gifts in His own hand—who alone can succeed our undertaking—who will be inquired of for these things—and who has promised the heathen to his Son for his inheritance.

Yours, in behalf of the Committee on Foreign Missions.

JAMES M. WILLSON.

Philadelphia, June, 1846.

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#### R. Z. WILLSON'S MISSIONARY REPORT.

I fulfilled the appointments given to me in the new stations in New England, with the single exception of the one at Thompsonville. In reference to this, the Rev. Mr. Stevenson can give the court all the information that is requisite. I found in some places reason to be greatly encouraged, while in others the circumstances are such as partially to dishearten, although not entirely to discourage, from the prosecution of the work. This will be evident from a brief account of my visit to these stations.

Fayston is situated in the mountainous region of Vermont, seventeen miles south-west of Montpelier. I found here two families, the heads of which, with an aged Congregational deacon, for the past three years, held prayer meetings. The Congregational church has been disorgan-

ized by the prevalence of heretical sentiments, and the same cause has greatly distracted this denomination in some of the adjoining towns. There are many among the Congregationalists in this region, that will be accessible to the truth, owing to their opposition to the erroneous sentiments, which are fast destroying almost every remnant of orthodoxy in that district. At least two deacons or elders, have disconnected themselves from that body, and so far as they know the truth, they are strenuous in its maintenance. In no place can there be less of even professed orthodoxy, or more necessity for the promulgation of the truth, both for the encouragement of our own brethren, and for the increase of witnesses on behalf of the testimony of Jesus.

At the appointed time I was in Lowell. I found there three communicants in full standing, and five other baptized members, and also a family consisting of the parents and five children; the parents were in communion with us when they left Vermont, and as yet have never connected themselves with any other denomination. There are many in Lowell who are willing to hear the truth, and some are desirous that a society should be organized, that would maintain the sanctity of the sabbath, and whose doctrines would be such as to afford food for the soul, and so practical as to influence society and discountenance social evils, so rife in that, as well as in other communities. It was the opinion of several with whom I conversed, that we would have now a reasonable prospect of securing a good audience, and at length of gathering a congregation, had we constant preaching. So far as I had any opportunity of forming a definite judgment, my own opinion is that such would be the result. The destitute and exposed situation of those Covenanter females that are in this place, should appeal strongly to our Christian sympathies.

In Pawtucket—a flourishing manufacturing village, four miles from Providence, Rhode Island,—I found but one Covenanter, a faithful, active and energetic woman. However, since Dr. Willson preached there last autumn, a prayer meeting has been held every Sabbath attended by four men and three women. There is in this place a considerable number of intelligent Christians—many of them from Scotland and Ireland—who are heartily disgusted with choirs and organs, and also with the mode of preaching, and the almost entire want of discipline in the different congregations. Some have left the churches, others have always kept aloof from them, while there are some of this class that still hold fellowship with them and wait upon the ordinances. Preaching characterized by a plain and comprehensive exhibition of the doctrines of free grace, is what they desire, and on such preaching they would attend and support. As an indication of the state of feeling, I mention one occurrence. After the evening discourse, an individual came to me and expressed his hearty satisfaction: he had read—so he stated—of the old plan of preaching, and of Scripture exposition, but had never before heard it. I received nine dollars for this one day's preaching.

In Fall River, the condition of things is somewhat anomalous. One individual who is there, came to this country in full communion with us, but having established himself in that place, he joined the Associate congregation that was then in Fall River, but he and his wife are now desirous of again connecting themselves with the Reformed Presbyterian church. Another, a man of fine talents, and of no ordinary discrimination, has become convinced of the truth of Reformation principles,



and expresses his firm determination neither to countenance, nor join any body that does not profess and maintain them. These agreed to make an effort to hold prayer meeting upon the Sabbath. I have not heard whether they adhered to their determination. Last autumn, at one time the whole body of those that remained of the former Associate congregation had agreed to petition you for supplies, but they were induced—by means which need not now be specified—to drop the petition, and a counter one for the Associate Reformed Presbytery of Newburgh was got up, and numerous signed. The result has been that this place has been supplied, at least to some extent, by that Presbytery. The persons whom I have mentioned, and two or three others would gladly receive preaching from you, but still there is reason to believe that an Associate Reformed congregation will be formed, and thus so far occupy the field as to preclude the probability of much success in the dissemination of our principles in the present state of the public mind.

In Hartford there is but one person, and that a female, in communion with us, and three others that previously to their residence in this place were Reformed Presbyterians: but in addition to these, there is a large number of Scottish and Irish Presbyterians, who are anxious to wait upon ordinances administered as they were accustomed to have them in their fatherland. Some of these have joined the Congregationalists, but are far, very far from being satisfied with the management of ecclesiastical affairs, and still less satisfied with the whole tenor of the public religious services. I saw several of them, and with one voice they affirm, that pretty constant Covenanter preaching would result in the formation of a congregation. Many of them are descendants of Covenanters, and have a kind of hereditary interest in the “old paths,” and are thirsting after the “old wine.” That which is called orthodoxy in Hartford, is so unworthy the name, and indeed, is such a burlesque upon the term, that the truth would by contrast shine with increased lustre in the midst of the darkness that prevails.

I have no petitions for supplies from any of these places, but am authorized to present a verbal request, in behalf of them all. It was supposed that this mode would be of as much avail as any other, especially as under the circumstances long lists of names could not be procured.

All which is respectfully submitted.

RENWICK Z. WILLSON.

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#### METHODIST CHURCH, SOUTH

Has got into a little trouble already on the subject of slavery! An attempt was made at their late Conference to alter the discipline so as to repeal that tenth rule which has given them so much trouble by forbidding slaveholding among their clergy.

From the moment the matter was broached until it was finally disposed of by giving it the “go by,” a most nervous desire was manifested in every part of the house to quell the agitation of it, by either side. Nothing could be done, because if they repealed, the northern conferences would be agitated; if they refused the southern would be discontented. So the whole matter was dropped and every thing remains as it was. And the south, at least *seems* to be satisfied: for as Mr. Wi-

nans said "the rule is a dead letter." Cassius M. Clay thus justly castigates these "political prelates, and Jesuitical bishops;"—and we commend his reproofs to the careful attention of those time-serving clergy in other bodies—no small number, we are sorry to say—who never can do a *right* thing; but must always sail with the popular current.

"Mark the spirit of this debate. Mark the language used. Mr. Early "besought members to desist from the discussion of the subject, and never to renew it." Dr. Smith declared, "as you are wrong in this matter, just keep quiet. If people talk, let them talk." Mr. Winans "was very sorry the debate had occurred." Why desist? Does not slavery fetter the soul, and keep it for ever in the darkest ignorance? And are ministers of the living God to close their lips against this outrage? Aye, according to Mr. Early, and *for ever!*

"The policy of the church south, indeed, is summed up by Mr. Pitts, of Tennessee, in a few words, "*No agitation* on the subject of slavery, was the first and high ground to be taken."

"Miserable sophistry, and cowardly cant! What! is the whole church, standing upon the doctrine, love ye one another, acknowledging a common Father, and the common brotherhood of man, to send forth an edict forbidding discussion on a question vital to freedom and to Christianity? Are assembled prelates, clothed with the panoply of sacred office, to tell the world that slavery, or any other wrong, shall not be discussed, because the church may again be divided? This seems and sounds to us like sacrilege. It is the worst form of prelatical tyranny, and if tolerated, will lead to the most corrupt abuse of human power. What matters it if a church be united, and yet possess not the truth, or the liberty to see, examine and defend it? Union, in that case, is death. By the law of God, and of our nature, it can have no life in it. Better that it be rent into a thousand fragments by strife, than "keep quiet" where human wrong and injustice are planted thick in and around it.

"A policy like this is doomed. It carries within itself, we repeat, the seeds of destruction. And political prelates, and Jesuitical bishops, may cry "hush," and "keep quiet," until their throats are hoarse; but they might as well attempt to lull the tempest by their empty mandates, as to stop men's indignation against this dishonesty, or to make stable the church which practises it.

"We tell these proud prelates that they mistake their calling—mistake altogether the spirit of Christianity when they undertake to proclaim, directly or indirectly, that slavery is right; and, that they misjudge man wholly, if they believe they can make him a Christian or a freeman, while he holds his brother in eternal bondage. Nor will they be long in finding this out. The curse is upon them, and before many years roll round, the Methodist Church south will be dashed to pieces upon this rock of slavery, which now, they foolishly believe, is sunk out of sight by their hypocritical action."—*True American.*

(For the Covenanter.)

#### THE PRESBYTERY OF THE LAKES.

THE Presbytery of the Lakes held their meeting on the 6th and 7th of May. DR. J. R. WILLSON was received as a member on certificate from the Pittsburgh Presbytery. Besides the usual routine of appointments, &c., the principal business was the hearing and licensing young

men. R. B. CANNON and H. P. M'CLURKEN were introduced by the standing committee, having been received as students on certificate from the Presbytery of Pittsburgh, the former having delivered part of his trials before said committee.

Discourses highly satisfactory were heard from CANNON, BOYD, M'CLURKEN, and FRENCH.

MESSRS. CANNON and BOYD were licensed to preach the gospel; the former having completed the required course of study, the latter having one session yet to attend the seminary.

A call from the congregation of Cincinnati was presented to DR. WILLSON, and by him accepted. Arrangements were made for the installation.

A memorial on the subject of *usury*, was referred to a special committee to report on it at next meeting.

The following preamble and resolution on Sabbath burials were unanimously adopted:

*Whereas*, it is becoming a practice in many parts of our country to bury the dead on the Sabbath; and *whereas*, in some instances the practice has been followed by members under the care of this presbytery; therefore,

Resolved, that all under our care be directed to abstain from attending funerals and interring their dead on the Lord's day; excepting there be an absolute necessity.

Committees were appointed to perform Presbyterial visitation in most of the congregations.

The attendance of ruling elders was far short of a full delegation.

Next meeting is appointed at Utica, first Wednesday of October, 10 o'clock, A. M.

The following is the scale of appointments:

1. MR. R. B. CANNON.—May, 2d and 3d Sabbaths, *Garrison*; 4th and 5th, *Beechwoods*; June, 1st Sabbath, *Jonathan's creek*; thence till 2d Sabbath July, at his own disposal; July, 2d Sabbath, *Loudonville*; 3d, *Sandusky*; 4th, at the direction of Mr. Johnston; August, 1st Sabbath, *Beechwoods*; 2d, 3d, *Garrison*; 4th, *Beechwoods*; thence till meeting of Presbytery, *Beechwoods* and *Garrison*.

2. MR. J. C. BOYD.—May, at the direction of Mr. M'Farland; June, 1st Sabbath, *Sandusky*; 2d, at the direction of Mr. Johnston; 3d, *Xenia*; 4th, *Beechwoods*; July, 1st and 2d, *Garrison*; 3d, *Beechwoods*; 4th, *Xenia*; August, 1st Sabbath, *Sandusky*; 2d, *York*, Lucas county; 3d, *Cedar Lake*; 4th and 5th, *Laporte*; Sept., 1st Sabbath, *Cedar Lake*; 2d, *Sandusky*; thence till the meeting of Presbytery in the North of Ohio, reserving one Sabbath, for *Jonathan's creek*.

3. DR. WILLSON.—At *Xenia*, discretionary; September, 3d Sabbath, dispense the sacrament at *Beechwoods*; 4th, *Garrison*.

4. REV. J. B. JOHNSTON.—Attend to election of elders at *Sandusky*; dispense the sacrament; and moderate a call, if they be in readiness.

5. REV. A. M'FARLAND.—Stated supply at *Jonathan's creek*, to fill up the remainder of their petition; also three Sabbaths at *Valparaiso*.

6. REV. J. NEILL.—Stated supply at *Bloomfield* and *Cedar Lake*, as heretofore.

7. Members are to attend to coloured people in their bounds as they think will be beneficial.

By order of Presbytery.

R. HUTCHESON, Clerk.

## NOTICES OF CONGREGATIONS.

## THE NEWBURGH CONGREGATION.

This congregation is situated in the village of Newburgh, Orange county, New York.\* The earliest accounts we have of this congregation, go back to the year 1787, when Mr. Josiah Gailey settled in the village of Newburgh, where he remained six years without any associate so far as we know, until 1793, when he was joined by Mr. Thomas Johnston. There is reason to believe that they held society, at least until the removal of Mr. Johnston to a distance in the country, when it was either intermitted or continued at the place to which he had gone—the neighbourhood of what is now called St. Andrews. In the year 1802, Mr. James Clarke† emigrated from Scotland, and late in the fall, settled in Newburgh, with his family, consisting of Mrs. Clarke, and some of his family connexions. A society was then permanently organized—consisting of Mr. Clarke, Mr. Gailey, Mr. Robert Johnston,‡ son of Thomas Johnston, and Mr. John Curry.§ They were soon joined by Mr. James King (now residing in Patterson, N. J.) and Mr. James Robb—the last, however, resided in the country. The society has never since been discontinued, or even intermitted. For many years—until the year 1818, it met in the house of Mr. Clarke. It was then, at her request, removed to the house of Mrs. Gillespie, an aged disciple, where it remained for some time.

The society, which at this time constituted a part of the Coldenham congregation, continued to receive accessions. Mr. Samuel Jamison joined it, from Ireland, in 1810. Mr. Wm. M'Cullough|| Mr. James Orr, Mr. John Lawson, Mr. William Barclay, Sr., Mr. James Barclay, Mr. John Barclay, and Mr. Wm. Barclay, Jr., in 1811. There were some removals in the mean time, but still the society grew, and when James R. Willson was settled in the Coldenham congregation, in the year 1817, one fifth of his time was allotted to Newburgh.¶

The Academy was procured, and there public worship was held for some months; and not without good results. Infidelity, which had long had its strong hold in this village, and stalked abroad with unblushing front, began to be abashed, and the principles of our testimony to be, in measure, understood by the more intelligent and religious part of the community.

Opposition was awakened, and difficulty being experienced in obtaining the use of the academy, the congregation determined to erect a church. With great effort they succeeded in accomplishing their design, in the course of the year 1819. And soon after, they obtained the half of Mr. Willson's time. His labours were blessed, and the society con-

\* Newburgh lies just above the Highlands, and was long the only outlet for the productions of a large, and, in certain sections, very fertile and well cultivated region. It has been somewhat injured by the opening of rail-way communication to New York: but it is recovering. Its location, so far as regards scenery, is unsurpassed.

† Mr. Clarke, as we have mentioned in our notice of the Coldenham congregation, was ordained an elder in 1803.

‡ Mrs. Johnston, lately deceased, in Orange Co., was his *widow*, and not as we had supposed his *mother*.

§ Mr. Curry afterwards joined the Associate Reformed.

|| Mr. M'Cullough is the only one, of all the earlier members, now in the congregation. From him we have obtained a large part of the facts relating to the early history of the congregation.

¶ We do not know whether there had been preaching there previously.

tinued to grow by constant accessions, until, in the year 1824,\* they asked and obtained from presbytery a separate organization. At this time they numbered *eighty-six* communicants. Their ruling elders were James Clarke, John Lawson,† and Samuel Wright,‡ all of whom had previously been elders in the Coldenham congregation—and John Crawford, deacon. The next year, soon after the organization, William Thompson and William Wylie were ordained deacons.

In the year 1825, James R. Johnston was ordained their pastor. He remained with them until 1829, when he was separated from them, and soon after joined the General Assembly Presbyterian church. The next year, Rev. Moses Roney, their present pastor, was settled among them. The New Light commotions were not unfelt in Newburgh. But notwithstanding all the efforts, open and insidious, of Mr. Johnston, to diffuse the corruption of New Lightism, very few, as it appeared by the result, were drawn from their standing. They experienced, on this account, the loss of but five or six families.

The officers of the congregation at this time, are Matthew Duke, William Thompson, D. T. Cavan, Wm. Brown, David Stewart, elders; and Edward Wier, John Little, and John Lawson,§ deacons.

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AFFAIRS ABROAD.

*Greenland.*—There are, at the present time, ten missionary stations in Greenland, six of which belong to the Danish Lutherans, and four to the Moravians. The whole population of Greenland amounts, now, to only about six thousand souls. And yet, owing to the want of compactness in the population, many of them have never heard of the name of Christ.

*New Zealand.* At the last dates, the war, in these islands, which, it was thought, had terminated, was about to begin anew. We infer, from the fact that there are no specific accounts respecting them, that the missionaries are still safe.

*Tahiti.*—Our latest intelligence from Tahiti unhappily tends to confirm the fears so frequently expressed as to the injurious influence of French manners on the interests of public morality. Intemperance and its attendant evils are rapidly increasing, and it is difficult to resist the painful apprehension that the past sufferings of the people, who have yielded to temptation, have been but the beginning of sorrows. In August last, Mr. Thompson wrote thus:

All is peace and tranquillity now. The natives are still in the camps at Papenoo and Bunaania, but freely visit Papeete. I continue my visits to Papenoo, and am delighted by the warm welcome which greets me every visit. In the beginning of June last, I received into the communion of the church at Papenoo, about forty new members. Most of them are young people, and have maintained a good character. At present they are members of the church at Papenoo. In a time of unparalleled dissipation, I know not of *one* case of intemperance at Papenoo among the church members. In Papeete all has been drunkenness and confusion. Most of the church-members have left, and are either in Papenoo or Bunaania. At Papeete, I have succeeded in establishing a school; it was opened in the end of June last. The

\* The first meeting of session was held Dec. 28th, 1824.

† Mr. Lawson, who died in the year 1833, was a man of uncommon sagacity and firmness.

‡ Mr. Wright, also deceased, was also highly intelligent, and, in his sphere, useful.

§ Nephew of Mr. Lawson, above referred to.



school-room is filled chiefly with young girls who have for some time been accustomed to other scenes, and other teachers. They are regular in attendance at school, and have resumed their long-deserted seats in the chapel; which has been re-roofed and made comfortable. The time, I think, is very favourable for improving the character of the church, and elevating the tone of piety.

I consider it proper to mention, that none have yet joined the papists. There is only one priest here: two or three left this a few months ago for Wallis's Island. From inquiries they were making, I fear they will soon visit Samoa.

The war between the French and the natives still continues.

*The Sandwich Islands.*—In proportion to the population, there are more professors of religion in these islands than in the United States: out of 100,000 inhabitants, 22,000 make a profession. From some recent statements, it appears, that the great body of them are still, as to their social habits, nearly as far removed from civilization as ever. And, besides, it is said that the people are slaves to the chiefs; and it is slavery which prevents the adoption of the usages of civilized life. The ownership is as complete as in South Carolina, though the chiefs do not take *all* the time of the people; they take what they want; and make it a rule that the people support themselves. "There were about 300 chiefs; about 100,000 slaves. There was no price; no sales on demand, there are so many of them: though in one case a slave was sold to a foreigner for a hundred and sixty dollars. A chief will have perhaps forty slaves in his retinue: three to brush off the flies; two or three to press the muscles of his body, and make him feel good after eating a hearty dinner." As a consequence of this state of things, at least in part, "the improvement of the people in the usages of civilized life, is very trifling." Many of them wear almost no clothing. Their dwellings, their social habits in many respects, are no better than when they were savages. We fear there have been some great mistakes committed in the manner in which the evils of heathenism have been treated in these lands. Social improvement should have kept pace with the reception of Christian principles. It has done so even among the Hottentots, who were formerly among the most depraved of mankind. Still, some great evils, such as murder, and infanticide, and intemperance, once prevalent, have been nearly banished. We look anxiously for farther information.

*Missions of the Reformed Presbyterian church. 1. Scotland.*—This Synod has two fields—Canada and New Zealand. Mr. M'Lachlan, who has long laboured alone in Canada, now sustains a pastoral relation to the United Congregations of Perth, Carlton, and Ramsay; but has engaged to spend six weeks annually in strictly missionary labour. Mr. M'Geachie, his coadjutor, was suddenly removed by death, just as his prospects of usefulness had become promising.

This Synod has two missionaries, Mr. James Duncan, and Mr. John Inglis, in New Zealand. Mr. D. has been there for some time. Mr. Inglis arrived there the 11th of January, 1845. They are both in one district, Te Maire, lying on the river Manawatu, on the western coast of the northern island, about 112 miles N. W. of Wellington, and somewhat farther S. W. of Auckland, the capital. This was their location before the breaking out of the war. The prospect of success is very dark. Mr. Duncan says, "I have not yet seen one native who appears to feel the power of godliness, or who was the least concerned about his soul. When I lately reprov'd some of the greatest professors among them for their misconduct, and told them they would act otherwise did

they feel what they professed, they frankly acknowledged that they had no religion but what was from the lip; and asked, exultingly, "Where is the 'Maori' who has been changed in heart?" And yet this is a district where a considerable number have been baptized! Mr. Duncan's house was burned, about three months before Mr. Inglis' arrival, occasioning, besides no little inconvenience, a loss of nearly \$500. Our accounts from the missionaries derived from the "Scottish Presbyterian," are more than a year old: they only come down to March 29, 1845.

The sums collected during the year, ending about the 10th of July, 1845, for missionary purposes, were, for Home Missions \$385, for Foreign Missions \$1160, for Jewish Missions \$1200, in all \$2745. Certainly a most liberal effort.

2. *Ireland.* The Missionary Board of the Irish Synod have published a report; for a copy of which we are indebted to Rev. T. Houston, the Secretary. This report is very encouraging. The operations of the Board comprised, during the year ending July, 1845, the furnishing of supplies to twelve stations, and weak congregations in Ireland, and to one in England, besides some help to the Missionaries in Nova Scotia. The congregations, &c., aided, were Ballyclare, Grange, Dro-more, Dublin, Newry, Corenery, Portglenone, Cloughmills, Bushmills, Magherafelt, Belfast, Newtownards, Binn, Castlederg, and Donegal, in Ireland, and Manchester, in England. Respecting the last, the interesting fact is stated, that the congregation there has sustained "a daily school, conducted on thorough scriptural principles," which "is attended by eighty children." The funds collected during the year, were for Mis-sions, about \$800, for the Bi-centenary Fund, about \$1560, in all \$2360. Under all the circumstances, a remarkable effort. And what is still more worthy of notice, \$150 of this was contributed by one "Juvenile Association,"—that of the Knockbracken congregation!

*Great Britain.* There is nothing of great moment from Britain by the late arrivals. The Puseyites are passing over into popery, with considerable rapidity, since the secession of Mr. Newman, the author of the notorious No. 90. In the south of Ireland, multitudes are on the brink of starvation. Murder and assassination are the order of the day in not a few districts. Sir Robert Peel has succeeded in carrying his measures in the Commons, by large majorities. Their passage through the house of Lords is considered doubtful. If they fail there, parliament will be dissolved, and an appeal made to the nation. The Free church has virtually condemned, in her commission, the Christian alliance. The members are allowed to join it, but it is at their peril, if they assent to any thing inconsistent with the standards of the church. We hope the Reformed Presbyterian synod will be equally faithful. The crops are very promising. Grain is low. Business good.

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#### AFFAIRS AT HOME.

*Statistics.—Connecticut.* In this state there are 465 ministers; one to every seven hundred of the population, which is about 325,000. There are Congregationalists, 222; Methodists, 87; Baptists, 73; Episcopalians, 71; Universalists, 7; Christians, 2; Presbyterian, 1; Seventh-day Baptist, 1. There are three colleges. Yale college, at New Haven, Washington college, at Hartford, and the Wesleyan University, at

Middletown. The first, is Congregational, with 542 students, 394 of them undergraduates: the second is Episcopalian, with 77 students: the third is Methodist.

*The Anniversaries.* These meetings, which were held in New York, the 2d week in May, were generally well attended. The receipts of the various benevolent societies have been, in the aggregate, very large. In nearly all there has been a gain upon former years. The Bible society, we rejoice to say, is in a highly flourishing condition. Some of later origin, as the Foreign Evangelical society, and the Christian Alliance, whose chief object is to send a pure gospel to the Popish parts of Europe, and of the latter particularly to Italy, are beginning to attract some attention. We purpose laying before our readers hereafter an abstract of the operations of some of the leading societies, during the past year.

*The Temperance Cause.*—This cause is certainly progressing. The great state of New York has come out nobly against the rum-traffic. Last winter a law was enacted allowing the inhabitants of the different townships throughout the state, (except the city of New York—the chief source of social pollution) to decide at the ballot-box whether any licenses should be granted or not in their bounds. At the late election a vast majority of the townships voted, “No license!” This is cheering news. When this infamous business becomes illegal, we may look for some farther action against it by the churches!

*The Methodist Protestant Church.* The General Conference of this church was in session the 2d and 3d weeks of May, in the city of Cincinnati. This church is a secession from the Episcopal Methodists; and was organized 16 years ago. These Methodist Seceders are commonly called Radicals, because they give the people the right of electing their officers, which is prelatially withheld by the old church. It is an approximation to Presbyterianism. The conference numbered about 70 members. It admits laymen as delegates. It was deeply agitated on two questions—the itinerancy of the clergy and slavery. It is rapidly approximating to settled pastorates. Annual conferences, analogous to Presbyteries, have sole power to continue a minister at their will, in missionary stations. Almost the only arguments uttered by the advocates for itinerancy, were that these questions agitated a body that had been at peace before. O let us avoid agitation, was the cry of the peace men!

There is no division of this body, as of the old church by Mason’s and Dixon’s line. A very large majority of the conference was anti-slavery. But the peace men, *who always act and vote with error*, gave a majority of two to the Moloch of slavery. The argument was most vehement, and lasted several days. The church was nearly filled below with hearers. The arguments of the friends of liberty were resistless. The audience was deeply anti-slavery. At the conclusion of an eloquent appeal by a very plain man, even slavery itself almost shed tears. During the week the Conference was in session, on Friday evening, May 15th, a meeting was held to express indignation against slavery for the murder of Torrey. The meeting, called on very short notice, was large; computed at 1500. The addresses, the applause, and the resolutions passed, indicated very vehement anti-slavery emotion. The city, estimated at 90,000 inhabitants, may be said to be abolitionized. The abolition journals, Morning Herald and American Freeman, have a large circulation—the former five thousand weekly and five hundred daily. There is

an anti-slavery society organized in the city, on the ground of dissent from the government, pledged not to vote. All this is favourable to the testimony of Jesus, as far as regards the rights of man. Anti-slavery people, even the leaders of the liberty party, who absurdly plead for the constitution, are compelled to denounce the administration of the government, which every one knows has always been pro-slavery. The whole anti-slavery movement, whatever shape it assumes, weakens the confidence of the people in the infidel and tyrannical Constitution of the United States.

*The General Assembly—New School.*—The “Slavery Question” was the great—almost the only—subject of interest before this body. Besides making its appearance incidentally in the case of Mr. Graham, suspended by the Synod of Cincinnati for his grossly pro-slavery doctrines, it came up directly by memorials from about *thirty* presbyteries, and *three* synods, all asking for action. These memorials, before being referred, were mostly read—the reading occupying one afternoon session. When the report of the committee came to be considered, the Assembly resolved to proceed by calling the roll—allowing every member to express himself fully on the subject. The discussion continued eight days. Nearly one hundred speeches were delivered. And we will do the Assembly the justice to say that the whole debate was conducted with a degree of calmness, and good temper, and dignity, such as we have rarely ever known to be exhibited in circumstances at all similar: and we add, with an unusual display of talent. The resolutions—which were adopted by a vote of 92 to 29—are as follows:

“The Assembly having duly considered the subject presented to their attention in the various memorials forwarded from Presbyteries and Synods, adopt the following as the expression of their judgment:

“1st. The system of slavery as it exists in these United States, viewed either in the laws of the several States which sanction it, or in its actual operation and results in society, is intrinsically unrighteous and oppressive, and is opposed to the prescriptions of the law of God, to the spirit and precepts of the Gospel and to the best interests of humanity.

“2d. The testimony of the General Assembly, from A. D. 1789, to A. D. 1818, inclusive, has condemned it, and it remains still the recorded testimony of the Presbyterian Church of these United States against it, from which we do not recede.

“3d. We cannot, therefore, withhold the expression of our deep regret that slavery should be continued and countenanced by any of the members of our churches, and we do earnestly exhort both them and the churches among whom it exists, to use all the means in their power to put it away from them. Its perpetuation among them cannot fail to be regarded by multitudes influenced by their example, as sanctioning the system portrayed in and maintained by the statutes of the several slaveholding States, wherein they dwell. Nor can any mere mitigation of its severity, prompted by the humanity and Christian feeling of any who continue to hold their fellow men in such bondage, be regarded either as a testimony against the system, or as in the least degree changing its essential character.

“4th. But while we believe that many evils incident to the system render it important and obligatory to bear testimony against it, yet would we not undertake to determine the degree of moral turpitude on the part of individuals involved by it. This will doubtless be found to vary in the sight of God, according to the degree of light and other circumstances pertaining to each. In view of all the embarrassments and obstacles in the way of emancipation interposed by the statutes of the slaveholding States, and by the social influence affecting the views and conduct of those involved in it, we cannot pronounce a judgment of general and promiscuous condemnation, implying that destitution of Christian principle and feeling which should exclude from the table of the Lord all who stand in the legal relation of masters to slaves, or justify us in withholding our ecclesiastical and Christian fellowship from them. We rather sympathize with

and would seek to succour them in their embarrassments, believing that separation and secession among the Churches and their members are not the methods which God approves and sanctions for the reformation of his Church.

"5th. While, therefore, we feel bound to bear our testimony against slavery, and to exhort our beloved brethren to remove it from them, as speedily as possible, by all appropriate and available means, we do at the same time condemn all divisive and schismatical measures tending to destroy the unity and disturb the peace of our churches, and deprecate the spirit of denunciation and that unfeeling severity which would cast from the fold those whom we are rather bound, by the spirit of the Gospel, and the obligations of our covenant, to instruct, to counsel, to exhort, and try to lead in the ways of God; and toward whom, even though they may err, to exercise forbearance and brotherly love.

"6th. As a court of our Lord Jesus Christ, we possess no legislative authority, and as the General Assembly of the Presbyterian church, we possess no judiciary authority—we have no right to institute and prescribe tests of Christian character and church membership not recognised and sanctioned in the sacred scriptures, and in our standards by which we have agreed to walk. We must therefore leave this matter with the Sessions, Presbyteries, and Synods—the judicatories to whom pertains the right of judgment—to act in the administration of discipline, as they may judge it to be their duty constitutionally, subject to the General Assembly only in the way of general review and control."

As to the effect of the debate, we are satisfied great good has been done. Our impressions of its results are entirely different from those of the Editor of the *Christian Observer*, who says "The statements presented by brethren from the southern church, were a complete refutation of many of the slanders industriously circulated at the North." And again, that "the North was evidently drawn to the South." We thought differently. We thought, and we are sure, that, in the main, all that has been stated by Abolitionists respecting the buying and selling of slaves by church members, the neglect to instruct them, the violent separating of husbands and wives, parents and children, &c., was abundantly shown not to be "slanderous" at all; but sad and painful truth. If the *Observer* will publish the speeches of Mr. Hale of Illinois, Mr. Steele of Indiana, and Mr. Watson of Ohio—especially the last—its readers will see whether the Southern church has redeemed its character or not, and what kind of drawing there was between the North and the South. There were, it is true, canting and whining, and heartless proslavery speeches made by northern men. Far too many of them. And some professed anti-slavery men evidently sympathized more with slave-holders than with abolitionists, and voted as they did only under strong outside pressure. Still this Assembly may be set down, anti-slavery. Its action is in advance. In the language of Dr. Ely, who protested against the resolutions, they have declared "that *some degree of moral turpitude* attaches to every one who holds a slave."

However, there is a draw-back. They declared the action of the Synod of Cincinnati, suspending Mr. Graham, to be "unconstitutional and irregular." They did this, it ought to be said, not upon the merits of the question—for so they expressly affirm—but upon points of order connected with their constitution. We think the New School body is dead at the South, from this time forth. They might—they ought to have done more than they have done—but they have done enough, if we mistake not, to alienate all determined slave-holders. This Assembly contained 145 members, representing 88 Presbyteries.

*General Assembly—Old School.*—A number of interesting subjects were before this body.

1. *The M<sup>rs</sup> Queen case.*—This was decided by the Assembly's refusing to entertain either the reference of the Presbytery of Fayetteville, or

the complaint against the decision by which the case was referred. The result will be, it is thought, his restoration. The member from that presbytery stated that the younger members, constituting a majority, are favourable to the removal of the sentence, and that this would now probably be done, in as much as the Assembly refused to act. In case Mr. McQueen is restored, there will be a complaint before the Assembly next year. But we venture to prophesy without any avail. If we can interpret ecclesiastical movements, this body has determined to take the faithless and cowardly course, of leaving all such cases to the Presbyteries. So that in one a minister may be deposed for marrying his wife's sister, while in another he may be made a D.D., in the same circumstances!

2. *Slavery*.—This subject was brought before the Assembly by memorials from *five* presbyteries, and was discussed for *one* day. (Quite an improvement.) The following resolution was passed by a vote of 140 to 26.

"Our church has from time to time during a period of nearly sixty years expressed its views on the subject of slavery. During all this period it has held and uttered *substantially* the same sentiments—believing that this *uniform* testimony is true and capable of vindication from the word of God. The assembly is at the same time clearly of the opinion that it has already deliberately and solemnly spoken on this subject with sufficient fulness and clearness. Therefore,

*Resolved*, That no farther action upon this subject is at present needed."

To this was afterwards added the following:—

*Resolved*, That, in the judgment of this house, the action of the General Assembly of 1845 was not intended to deny or rescind the testimony of ten uttered, by the General Assembly previous to that date."

The question also came up in connexion with the consideration of a Letter from the Canada Presbyterian church, in which some pretty severe, but, we have no doubt, just strictures were made upon their pro-slavery doings, last year. The Assembly finally came to the foolish conclusion to break up all correspondence with them. Anti-slavery is making progress in this body. The abolitionists this time were four to one they ever were before.

3. *Parochial Schools*.—The following resolutions were passed after considerable discussion.

"1. *Resolved*, That in the judgment of the General Assembly any scheme of education is incomplete which does not include instructions in the Scriptures, and in those doctrines of grace which are employed by the Holy Spirit in the renewal and sanctification of the soul.

"II. That in consideration of the blessings derived to us through our forefathers, from the method of mingling the doctrines of our Church with the daily teachings of the school, the Assembly earnestly desire as near an approach to this method as may comport with the circumstances of our country.

"III. That the Assembly regard with great approval the attempt of such churches as have undertaken schools under their proper direction, as well as the zeal which has led individual friends of the truth to aid the same cause.

"IV. That the Assembly commends the whole subject of parochial education to the serious attention of the Church, counselling all concerned to regard the maintenance of gospel faith and order in the founding of new schools, the appointment of teachers and the selection of places of education."

The only objection, of any weight, offered against these resolutions, was, that the scheme is sectarian. Just as if the giving of a scriptural education to children could be sectarian! We are glad to see the General Assembly occupying this ground.

4. *Inter-communion*.—A proposition from the New School Assembly to the effect, that both *bodies* should partake of the Lord's Supper



together, was not acceded to. This subject occupied more of the time of the Assembly than any other. The parties, for and against, were very decided, and sometimes quite warm. The majority were evidently in a quandary. They did not mean to accede to the proposition, but how to get rid of it, without exposing themselves to the charge of inconsistency on the one hand, for they had excused them, or of bigotry and bad temper on the other, for they commune with methodists, &c., this was the question. Finally, it was settled by assigning as the reason of the refusal, the fact that they had not been in the habit of communing with *judicatories!* We think their eyes should be opened, by this event, to the erroneous character of their views respecting inter-communion generally. The Boards of Missions, of Education and Publication, under the control of this Assembly, appear to be all thriving. The Board of Education, however, find it necessary to warn the presbyteries in regard to the character and abilities of those who are taken under their care as students of theology. They also complain of the strong disposition manifested by young men of talent to embark in secular pursuits; passing by the work of the ministry. This is a sore evil felt in all the churches.

Neither of the Assemblies appeared to be willing to commit itself to the Christian alliance. While many of the smaller bodies seem to be running after it, *as if they were tired of their position*, (the New Lights of the East have appointed *six* delegates) these large bodies hold off. We ought to say, however, that while some objections were founded upon the indefiniteness of the doctrinal basis adopted at the Liverpool conference, the principal difficulty was the decided anti-slavery character of the British churches, and particularly the fear that slave-holders would be excluded.

*The Associate Synod.*—This body, which met in this city on Thursday, May 28th, continued in session until Saturday, June 6th. The Basis and the subject of union, occupied a large share of their time and deliberations. The whole was brought to an issue by the adoption of a preamble and resolutions, rejecting the basis, but prosecuting efforts at union, and instructing their delegates as to their proceedings in the convention, which is to meet next September in Pittsburg. The final vote, on the following paper, was 29 to 16, 5 not voting.

The committee to whom were referred the reports of presbyteries on the basis of union, and other papers relating to the same subject, report—

That there is a remarkable harmony in the reports of the presbyteries, which give a pleasing evidence of their attachment to their profession. Though some of the presbyteries report more fully than others, there is very little conflicting sentiment expressed or in any way manifested. They all agree in disapproving of the basis as it is, and require alterations more or less. They nearly all disapprove of the negative form and the meagre statements of the testimony. They all find fault with the language in which the sentiment is expressed in the testimony, and they generally agree as far as they express their minds on the points which should be corrected, whether in sentiment or language. They generally require more declaratory statement of doctrine, and that in immediate connexion with the condemnation of error. Several require a bond for the renewing of the covenants, and that a narrative be prefixed to the testimony; while none offer any plea against these requisitions; or any explicit defence of the basis as wanting them. Several reports express a decided preference for leaving the Westminster Confession unaltered, and appear to insist upon making no erasure.

Your committee, therefore, recommend that Synod unite in the following resolutions, as expressive of their views on the subject:—

Resolved, 1. That the basis is not such a platform of union as secures the maintenance of the principles and practices which the word of God teaches and requires us to embrace, nor is it calculated to heal the divisions of the church and secure harmony among her members.

Resolved, 2. That the unity of the church in the truth and in external communion

is a most desirable object, and one which we are under high obligations to pursue by all scriptural methods, till God crown our efforts with success.

Resolved, 3. That there is encouragement to make farther endeavours for a union between the churches represented in convention, not only from the promise of God, but from the approximation to agreement that has been made.

Resolved, 4. That Synod appoint delegates to attend the convention appointed to meet in the First Associate Reformed Church, Pittsburgh, on the second Tuesday of September, 1846.

And that the Synod may give their judgment definitely on the basis, and instructions to their delegates in convention.

Resolved, 1. That although this Synod declared that they saw no insuperable objection to an alteration of the Confession of Faith on the power of the civil magistrate respecting religion, yet consistently with this declaration, they believe that all the ends of a faithful profession of the cause of Christ, and the greater harmony of all the churches concerned, may be attained by leaving the text of that instrument entire, and uniting in another form of expression, appended to the text, or imbodyed in the testimony, or placed in parallel columns with the text.

Resolved, 2. That a narrative should be prepared and agreed on to be adopted by the united church as a testimony to God's providence for his cause and to our unity with the people of God in past ages, and to show why we do maintain a separate communion from other branches of the professed church of Christ: however, such a narrative was never intended by us, nor is it now intended as a term of communion.

Resolved, 3. That there should be a bond for renewing the covenants, prepared and agreed upon as an evidence of our agreement in that part of our profession.

Resolved, 4. That the testimony should imbody declarations of doctrine more particular and explicit than those expressed in the Confession of Faith, that we may not be chargeable with dropping attainments made, and that the principles of this church be fully and explicitly maintained, whatever be the form; particularly on slavery, psalmody, covenanting, communion, faith, and the purchase of Christ.

Resolved, 5. That convenience requires that, if we do not enlarge the Confession of Faith itself, the testimony should be a separate book.

Resolved, 6. That a book of discipline, form of church government, and directory for the public worship of God be prepared in order to union.

Dr. Rodgers, Messrs. Blair and Murray claimed the privilege of protesting against such parts of the above report as they shall think proper.

*Political events.* 1. *Oregon.* The difficulties with England respecting this territory are, finally, settled by treaty. Great Britain proposed to adopt the line of 49°, leaving the harbours in San Juan de Fuca to the United States; but reserving the right of navigating the Columbia river during the existence of the charter of the Hudson's Bay Company. This is a compromise, but, we think, an equitable one as the laws of nations now are. That it has been brought about by the influence of the slave power, all know. But this fact does not alter the nature of the transaction. The object of the administration now is, to make up the loss by seizing California for the expenses of the Mexican war. In this, the South will concur: for California is suitable for slaveholding!

2. *The Mexican War.* So far the arms of the United States have been successful. The Mexicans have been driven beyond the Rio Grande, and Matamoras taken. But we can look upon this war in no other light than as one of invasion and conquest on the part of the United States. And more unjustifiable than most similar wars by monarchies. Mexico was first robbed of Texas. But were it true that the United States had a right to the whole territory of Texas, the passage of the Nueces by our armies, and especially their encampment directly opposite Matamoras, with their guns pointing into the town, was an act of mere aggression. This began the war. Nor is it any justification that Mexico refused to receive Mr. Slidell as ambassador plenipotentiary. Had he gone as Commissioner *merely* to settle the existing difficulties between the two countries, there is every reason to believe, he would have been received. Friendly nations interchange ambassadors. And surely, we did not sustain to Mexico the relation of a friendly nation! Still, good will come of it all. Mexico is a base, priest-ridden nation,

And needs a scourging about as much as the United States does. And will probably get it. Then, for this is the way of Providence, will come our turn.

*The Season.* The fields give promise of an abundant harvest. And, so far as we know, there is health in all our borders. God is long-suffering.

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OBITUARY OF WILLIAM FARIS.

DIED on the 8th of November, at his father's residence on Walnut Ridge, near Salem, Washington County, Indiana, WILLIAM FARIS, aged 26 years and nearly three months. The deceased had been for some years in feeble health; yet his death was rather unexpectedly sudden. His health was impaired by sedentary habits. He was a student of close and unwearied application; and his progress in literary pursuits was considerable. He had spent some time in the prosecution of his studies at Hanover College, Indiana. And, though interrupted through declining health, in finishing his collegiate course, yet his proficiency was thorough. It was characteristic of him, what he did, to do it *rightly*, and to do it *well*. He was a young man of superior endowments. His intellect was strong and his moral sensibility acute and refined. In the language of one of his most intimate associates; "His zeal for truth and right, his scorn of falsehood, and wrong; his love of all that was beautiful and good; his loathing and detestation of vice, gained for him the warm affection and high respect of his friends."\* In him, the slave in our land found an able, firm and uncompromising advocate. He was ever ready to sympathize with the suffering, and rejoiced in relieving the distressed. In this respect "though dead yet he speaketh; for his works do follow him."

As a member of the Reformed Presbyterian Church, his character and deportment were irreproachable. Being of a kind and affable disposition, united with manners naturally dignified and graceful, he maintained his principles, and at the same time, retained and even increased the esteem of those with whom he differed. His benevolence was purely evangelical. It was not prompted by selfishness, by pride or vain boasting. Though his circle of acquaintance was not very large, yet in that circle his absence will be keenly felt. None, however, will feel his loss so sensibly as his brethren in the church. Being of a calm temperament, of prudent behaviour and sound judgment, he was eminently qualified for calming the ruffled passions, and for tranquillizing disturbed minds by the "soft answer that turneth away wrath." His influence in this way, which was much needed, was beginning to be appreciated, and bid fair to have rendered him highly useful. In short, he was an honour to the church both within her pale and without.

And this honour too, he never forgot. It was near his heart. As proof of his keen sensibility for the honour of the Church, he has expressed to me how painful and mortifying (especially when any of his associates of the Presbyterian church happened to be present) was to him the formal and lifeless manner in which social duties are generally performed by Covenanters. This evil he much lamented, and frequently conversed with me about the best mode of remedying it. This regard for the life and power of godliness, especially in ordinances, proceeded,

\* This quotation is taken from the Salem paper which contains a notice of his death.

as must always be the case where it is real, from a love of truth and attachment to principles. He was not one of those that receive a doctrine merely because their parents profess it. No! He *inquired* after truth, that it might be the food of his soul, and that in its reception he might adorn the doctrine of God his Saviour, and through it be sanctified. While he showed all due respect for the opinions of others, he thought for himself. He was careful in forming a conclusion; but when formed, his judgment was fixed. Though naturally diffident, he had an independent mind. This, together with his originally strong prejudices against Covenanter principles (as he acknowledged himself) led him to examine our views with the utmost scrutiny. He did not adopt reformation principles rashly. He examined them, and the more he examined them in the light of God's word, the more deeply was he convinced of their truth and importance.

The circumstance that first called his attention to a very close and particular examination of our principles, is worthy of notice. Being at Princeton, Indiana, during the meeting of Presbytery, witnessing an ordination, he fell in company, during the night, with brother Sloane. In conversation Mr. Sloane asked him if he was a member of the church. His answer was, no. Mr. Sloane again asked him if he was not raised a Covenanter. He replied yes.—“Why then,” asked Mr. Sloane abruptly, “are you not a Covenanter?” This question, he acknowledged, so confounded him, that he could scarcely give an answer. However, he put off Mr. Sloane as well as he could for the time; but never could he forget the question; “Why are you not a Covenanter?” He could not rest until he had examined more particularly “Why he was not a Covenanter.” And the more he searched for reasons, the fewer he found, and the more deeply he became convinced that it was his duty to adopt and profess Covenanting principles: and, hence, on the very first opportunity he presented himself as a candidate for membership; and was admitted, on a highly intelligent and satisfactory examination.

That such a one, should be so suddenly snatched away in the midst of his days and usefulness, while others less useful, and having no apparent concern for the honour of the church, should be left, is a providence to us inscrutable. Mysterious, however, as this providence may appear to us, we are not left to mourn as those who have no hope. We are consoled in our sorrow by the good degree of comfortable evidence which he has left us that he was a child of God; and that our loss was his gain. This hope is founded not merely upon a few solitary expressions that may have escaped his lips in full view of death, as is too frequently the case; but it is founded upon his general character and practice through life, upon his own experience or sense of a saving change, and upon his comfortable death. Though his sufferings were intense; yet a remarkable degree of submission and calmness characterized him throughout. When apprized by his pastor that death was evidently near, he remained unmoved, and with a steady look calmly replied, “It is likely; for I never knew what suffering was until last night.” He then offered up a short, but very earnest prayer for the pardon of his many sins and the sanctification of his nature for *Jesus' sake*.

Next he exclaimed very pathetically, “Oh that my dear brother were here that I might give him a warning voice.”\* Observing his friends about his bed overwhelmed in tears, he remarked after a short prayer for their sanctification by the affliction, “Weep not for me, the

\* His brother is at college in Oxford, Ohio.

journey is but a short one—True, I cannot come to you, but you can all come to me.” From this time he was much engaged in prayer to the very last. In the expiring struggles of dying nature his last words were “Lord Jesus receive my spirit.”

(Communicated.)

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TO THE PATRONS OF THE COVENANTER.

With this number, closes the first year of our editorial labours. And we can truly say that so far as our connexion with this magazine has been concerned, it has been to us a year of almost unmingled satisfaction. Whether our labours have been equally successful in the case of our readers—whether we have, in any good measure, redeemed the pledges with which we set out, it is not for us to say. We can say, however, that we have done our best, and at the expense of no little toil of the mind and of the pen, to meet the just expectations of our readers. It has been our purpose to advocate the scriptural principles maintained and, so far, successfully defended by the Reformed Presbyterian Church.

We have spoken out as plainly as we could, against all public evils, and, especially, against slaveholding, the traffic in intoxicating drinks, and the sin of the nation in refusing to own the authority of Christ: for these are not, like most other sins, nearly universally acknowledged to be so; they are sanctioned, particularly the first and the last, by public opinion, and largely even by the Christian community.

We intend, by the grace of God assisting us, to go on as we have begun. To declare every truth that we judge to be seasonable: to oppose every sin, and every wrong however entrenched, and by whomsoever sanctioned: the more public it is, and the nearer it comes to the church, the more earnestly will we endeavour to set our face against it. We are encouraged to this course by the experience of the past year. In beginning our labours we knew that it was by no means certain that such a periodical as we contemplated could be sustained. We were aware that the “peace” spirit, as a disposition to a “detestable neutrality” has of late, been sacrilegiously styled, had pervaded the length and breadth of the churches, and we feared it had sunk deep into the heart of our own. But we were in error. Covenanters love the truth, and they love a faithful testimony for it. The spirit of our fathers still survives amid all the lukewarmness and worldliness of a Laodicean age. We “thank God and take courage.” If life and health be spared, we will go on then with quickened hopes, and with energies invigorated by the cordial support already received, and by the consciousness that something has already been accomplished. We ask the co-operation of the friends of truth, of reformation, of human rights, of Christ’s crown and covenant, in accomplishing our purpose. We ask all such, if they judge our periodical worthy of their support, to exert themselves to increase its circulation. We ask them for the truth’s sake. And will not correspondents lighten our labours, by seasonable and appropriate communications? We do not complain: we put you in remembrance.

The past year has been marked by more than one event that will take its place in the future history of these times. In the religious world, abroad, there has been the extending and deepening revival of evangelical religion in France, in Switzerland, in Prussia, in Holland, and in other smaller nations. There has been the Ronge movement: the secession of the pastors of the Canton de Vaud: and the attempt to form

out of the better portions of the Protestant world, an œcumenical Christian alliance. At home, there has been the development of the same spirit of ecclesiastical amalgamation, with an increasing agitation of the subject of slavery in most of the churches: in some, terminating in divisions more or less distinctly marked.

In the political world abroad, the two most marked events, omitting wars, have been the change of British policy under the auspices of Sir Robert Peel, and the open connexion established between Nicholas of Russia, the head of the Greek church, and the Roman Pontiff. As to wars, we may mention the very remarkable fact, that during the last year nearly all the leading nations of the earth have been at war. And what is more remarkable still, that these wars have all been of the *civilized* against the *partially civilized*. France, against the Arabs, and the South Sea Islanders: Russia against the Caucassians: England against the Sikhs, and the natives of New Zealand and of the Cape of Good Hope. This uniformity in the character of these wars is the result of uniformly operating causes. It is chiefly owing to the pressure of the organized and concentrated forces of civilization in an age of wondrous locomotive invention, upon the disjointed, feeble and comparatively helpless energies of savage and imperfectly compacted nations. It portends the speedy extinction of the pagan and Mahometan systems: the rapid prevalence of civilization over barbarism.

The coming year will, in all probability, be no less distinguished. It will be our study to chronicle its events as they pass, and thus to aid the intelligent Christian in discerning the signs of the times. May we not count upon your co-operation and prayers?—Ed. Cov.

DIED, at his residence, Bethel, Illinois, May 15th, the Rev. Hugh Stevenson. "His latter end was peace." We sympathize with his brethren, family and flock. It is indeed to them, and to the church, a trying dispensation.

☞ The sum of *thirty-four* dollars and seventeen cents has been transmitted by the Female Missionary Society of the Ryegate and Barnet congregations, to the Treasurer of Foreign Missions. We take great pleasure in recording such evidences of zeal and public spirit.

☞ The Ryegate and Barnet congregations have paid this spring the sum of thirteen dollars and forty-five cents, into the fund for the current expenses of the Theological Seminary; and the Barnet congregation, two dollars, to aid in supporting an individual pursuing studies with a view to the ministry.

☞ Deacons have been chosen and ordained in the Brush Creek congregation, (Ohio:) Rev. R. Hutcheson, pastor. This congregation is connected with the Presbytery of the Lakes. There are now no less than eight congregations—we believe nine, west of the mountains, in which deacons have been chosen. We hope they will soon be found in them all.

☞ An adjourned meeting of the Pittsburgh Presbytery was appointed to be held at North Washington on the 24th ult., to ordain Mr. Oliver Wylie to the work of the ministry, and the pastoral charge the congregations of Brookland, North Washington, &c. We presume the meeting was held, and the business attended to at the appointed time.



THE  
COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

EDITED BY

JAMES M. WILLSON.

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"The Law of the LORD is perfect."—PSALM XIX. 7.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—PHIL. III. 16.

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To CORRESPONDENTS.—Obituary of Mrs. Glasgow in type. Organization of St. Louis congregation, "W. B.," and "Scripture metaphors," in our next. We hoped to have an obituary of Rev. H. Stevenson, for this number—we think we can promise it in our next.

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### TERMS.

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As the work was not got up for the purpose of making money, we do not urge its circulation on any one. Those who think it worthy of their own support, and desire to see it in the hands of others, will doubtless use their influence to extend its circulation, without any prompting on our part. The aid we have heretofore so generously received, and for which we feel grateful, is a sufficient assurance that similar aid will not be withheld in time to come.

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